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ACI Course 6

**The Diamond Cutter Sutra
(RAW TRANSCRIPT)**

presented by Geshe Michael Roach

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Course VI: The Diamond-Cutter Sutra
Class One: Lineage/Overview
March 13, 1995

(Problem with rest of tape from mark #10 on Side 2 to end. Recording is very, very faint - can only hear very faint hisses at highest volume.)

[cut] morning. Most people never do it. You're supposed to write the date and the time that you did your meditation. I don't care if you miss one a week or two a week because you got up late for work, okay? But you must fill that out and you must do it. If you don't do it, you fail the whole mark and I'll, and I'll, and after two of those you're, you're out of the class. I'm gonna be very strict this time about it. People... if you're doing a {chumduk} and a {dakye}, then it comes... you can do that during the part about the {yinde nyagde}, the mental and verbal recitation. It goes in there, okay?

[student: What do you mean it goes...]

During that...

[student: What do you mean it goes in?]

Whatever meditation I've assigned you, you can do during that point, at that point in the {dakye}. So, so no excuse for people doing {dakye}'s awright? An' I'm gonna be more strict about that. Then there'll be a... we're gonna have a board meeting, of the board of, of this group. I believe people here on it are... don't... Anigasarni... you're, you're on... I don't remember who's [laughs] on it [laughter]. I think it's Margie, Ernst, Anigar, Michael [unclear] and then that, that board will change every year and we'll have elections after this board finishes and you probably will have a rule to be a member, a legal member, you, you have to have finished three cl... courses [unclear]. Awright. An' that's all. You can go on to the next page class syllabus, and I'll just go over with you quickly what you're going to be subjected to. Awright, in the first class we're gonna cover where did the book come from, who wrote the explanations, what's the meaning of the title and what were the circumstances under which the Buddha taught this book that you're about to study. Class two, we're gonna talk about how emptiness relates to bodhichitta, which is the wish for enlightenment, why do they go together. Class three, emptiness and, and the bodies of a Buddha, 'kay. When you become a Buddha, you get like four bodies. Some books say three. And we're gonna talk about how emptiness relates to that. This is, by the

way, the order in which [b: The Diamond-Cutter Sutra] covers them. Class four, this, the Buddha in [b: The Diamond-Cutter Sutra] discusses the future of his own teachings, an' we'll be covering that. Class five, how do emptiness and karma interrelate, 'right? That's a very important subject. Some people think if everything's empty, they can do what they want. And some people think that they should keep morality carefully and emptiness is ridiculous. So those are both extremes, an' we'll try to study about how emptiness and karma actually go together. Class six is very important. That's about total [unclear]. That's the stage, that's the experience at which you first perceive emptiness directly, which is very, very... it's probably the most important moment in a person's practice. An' we're gonna discuss that experience in detail. Number seven is how does emptiness relate to getting rid of your mental afflictions, your bad thoughts, awright, and that's very important. How does emptiness relate to becoming an arhat in reaching nirvana. Number eight is em... emptiness and paradise. How does emptiness relate to gaining a Buddhist paradise, and how does emptiness relate to purification or cleaning yourself of bad karma. Number nine is emptiness and the perfection of wisdom. You're gonna get the definition of the perfection of wisdom and study that, and see why even it has to be empty. And then we're gonna talk about the two extremes. Number ten is very important. Even though things are empty they do function and they do matter, and we're gonna cover that [unclear]. Class eleven, at the end of [b: The Diamond-Cutter Sutra] is a very famous poem. Four lines, { }, and all monks have to recite it at every monk ceremony, it's very famous, very beautiful, so we'll cover that, we'll cover that poem, and its meaning as far as impermanence and emptiness, and then you get your review for your final exam, okay? And then class twelve will be final exam. Final exam will be exactly one week after the review. And not gonna let you take the exam when you want to because some are still lingering from [laughs] last fall, awright? The, the, the only thing permanent is the, the exam [laughter]. And, that'll be exactly that. I don't promise that we'll end... next thing. The next page is... the next few pages... the first two of them which is refuge and the next is offering the mandala, these are the things we recite before class, so if you're new and you [cut] the teacher, to, to give the teaching, and that mandala represents whole earth, and at the end of the mandala you, you [unclear], you, you pray that that earth could become a paradise for all living beings, so actually you're doing bodhichitta at the same time, okay, so that's a great... those two are before class. I think I got the order wrong here. You should pop it out. Okay, subject of your class is this. Say {vajira} [repeat], {chedika} [repeat], {vagira} [repeat], {chedika} [repeat]. {Vagira} means what? D' you know?

[student: Diamond.]

[student: Diamond.]

Okay, diamond. {Ched} is a, is a, this by the way, this is the Sanskrit name, okay, not the Tibetan name. {Ched} means "to cut something", awright, "to cut". And {ika} is just an ending, 'right. So {vagira chedika} means "diamond-cutter". An' that's the name of the book you're gonna study. It's a sutra, which means it was taught by an Enlightened Being, okay. It was taught by the Buddha, a Buddha, okay. Something is a sutra is taught by a Buddha. There're some other teachings called sutras, but are not really sutras like [b: The Vinaya Sutra], but normally sutra means taught by an Enlightened Being, okay. So we're gonna study the [b: Vagira Chedika Sutra]. Taught by Lord Buddha, Shakyamuni Buddha, five hundred BC, and in Tibetan the name is this.

[silence]

Say {dorjay} [repeat], {cherpa} [repeat], {dorjay} [repeat], {cherpa} [repeat]. You've heard the word {dorjay} a lot if you, you know, if you've been around Tibetan Buddhism at all. Okay. {Dorjay} means "diamond". The {do} part means "stone". {Do} means "stone". {Jay} means "lord". So {dorjay} means "lord of stones", "king of stones". The king of all stones is the diamond. Okay, {dorjay}. And {cherpa} again means "to cut", awright, "to cut". You've had I think {genza cherpa} before, "cutting that virtue root", remember? We had it in the karma course. Same verb, okay, "to cut something", awright. So the name of the book is [b: Dorjay Cherpa].

[student: Michael, is this modern Tibetan or is this ancient Tibetan, [unclear] is it Tibetan?]

Tibetan hasn't changed much since they started writing it about eleven hundred years ago, okay. It's changed very little. You can read scripture, you can probably read a newspaper, roughly.

[student: So the spoken is different.]

Yeah, much different. There's three or four Tibetans. You don' wanna know. Okay, so [b: Dorjay Cherpa] is the name of the book. Spoken by Lord Buddha about five hundred BC. It, it was the first printed book in history. The Chinese edition around eight hundred was the first printed book. First book used

printing and not manuscript writing. It's been very, very important book, in China, Japan 'n Mongolia. I was first translated in, into Chinese in, in the fourth century in the three hundreds by Kumara I, Ibi, isn't it? And it's been very important in China. The Mongolians, and even the Mongolians that I lived with, still keep a copy in their house. It's one of the only two books that every Mongolian keeps in their house. They call it [b: Jedbah], which is from the {cherpa}, an' it's, it's been considered very important. It's been considered the most, either their most, or one of the most important sutras studied in the Far East. In Tibet, it's not studied per se in the monasteries by itself, but it's still considered one of the most important sutras. There are two Indian explanations to this sutra, okay. Two Indian, ancient Indian pandits wrote explanations. The first one was Asanga

[silence]

three fifty AD. He wrote an explanation of this sutra. It's in the kengir, it's in the, the Buddhist canon. It, it doesn't look like at that time this was called the [b: Dorjay Cherpa], [b: The Diamond-Cutter]. It was called [b: The Three Hundred], [b: The Perfection of Wisdom in Three Hundred]. And I, I used the computer, I counted the lines, there's twelve hundred lines, that means three hundred verses, although it's not in verse, but it was still call it [b: Three Hundred Shlankas], 'kay. An' then there's a commentary by

[silence]

Master Kamalasheela. Kamalasheela. Say Kamalasheela [repeat]. He's very famous because, mostly because of the debate he had in Tibet. He did reach Tibet. He did teach in Tibet. He was invited to Tibet to engage in a debate. The Tibetans weren't sure how to meditate. An' this was when they were first becoming Buddhists. So there was a viewpoint that was brought in from China, which was called Ji Ang Mer which means "think about nothing". They believe that during meditation you should seek to just clear your mind of all thoughts and not think about anything. And that was taught by a teacher named Hua Shang. And Kamalasheela represented the traditional Indian viewpoint which was that meditation should have some content, and that when you go into meditation you can do a review meditation, you can do a meditation on outline, you can do a meditation which involves logic, or you can do a meditation which involves fixing the mind on an, on a visualized picture or on a philosophical concept. But in any of those cases the mind should be focused on some, on some good object, some meaningful object. So they, they, the Chinese representative

and the, Kamalasheela had a famous debate in the court of the Tibetan king, and Kamalasheela won out. And the, the oldtime debates as I think Lee and Eria were at that scores summer, the oldtime debates were very serious. The winner's position would become the position of the whole country. And the loser would be banned. And Ka, and Hua Shang was banned from Tibet. And that viewpoint was banned from Tibet. So that's... ever since then Tibetans have believed in Kamalasheela's viewpoint, so in that sense he's very important. His commentary is very long, it's, it's mostly reflects the views of the mind only score. He was a great scholar of that. Those are the only two Indian commentaries. [cut] these days but you have to.

[silence]

Say Chornay [repeat], Japa [repeat], Sheru [repeat]. Chornay [repeat], Japa [repeat], Sheru [repeat]. Okay, this is... Japa Sheru was a famous scholar from Chornay. Chornay is in Amdo. Amdo is in east Tibet, okay. I think they say that there's three great regions of Tibet. Kam, Amdo and Utzang. The people from Utzang are great scholars, the people from Kam are great lawyers, and I, I think the people from Amdo are s'posed to be great salesmen or something [laughter] [laughs]. But I... he, he was a very great Lama, a very, very great scholar. He wrote about twelve volumes. His collected works are about twelve volumes. And he was from the greatest Tibetan monastery of all...

[student: Sera Mey?]

Ye, yeah [laughter] [laughs]. Which just happens to be my home monastery. He, he was from Sera Mey Monastery. Sera Mey is one of the... is part of one of the three great monasteries in Lhasa. There were about ten thousand monks there up until nineteen fifty-nine. A hundred of them survived the Chinese invasion. A hundred of them reached India, hundred an' eight, hundred an' seven, sorry. So he was from Sera Mey Monastery. He has written the only commentary in Tibetan to [b: The Diamond Sutra]. Tibetans have written up probably about a hundred and fifty commentaries and so far we haven't been able to locate any other commentary. And this one was very exciting. We located it in Saint Petersburg. It was missing, and we found it during the cataloguing of the, the materials in Saint Petersburg. So this is... just been rediscovered, this has just been found. We knew that it existed, but we thought it... all the copies had been burned. All the copies were kept in the Sera Monastery library an' that was hit by a... direct hit by a artillery shell, and burned. We didn't want other people to see the commentary and then it ended

up to be a stupid thing. So we lost all the copies and it took about forty years to find the... find one. So it's very... you're very fortunate. We're gonna study the newly rediscovered... the only Tibetan commentary and it's a really great commentary. An' it's about forty pages long. An' it's very, it's very good detail an', an' otherwise [b: The Diamond Sutra] is pretty hard to read. It sounds a little crazy, you know, it keeps repeating itself, an' if you don't know what's going on you think, "Oh, people must have just added things on over the years," an' things like that. It's not like that. It has a very concrete structure. And Danpoche Duk... he really defines that structure very well. So you're gonna get readings from this commentary, and from the original, and that's about the only way you could ever study [b: The Diamond Sutra]. The... in, in Tibetan... the Sanskrit commentaries... the one by Kamashi is very long, very difficult. I think it would be very hard to get through it. It's, it's very high philosophy and hard, hard to study. We do have the Sanskrit text of [b: The Diamond-Cutter Sutra] and it's available... there're... two editions were found, and we have those. So we can, we can check the Sanskrit when we need to. Okay.

[student, John: Michael, what was this commentary called?]

That's on your homework by the way [laughs]. The, the short name is [b: Sunlight on the Path of Freedom]. And it means like, suppose you're in the dark an' you don't know where to go an' then suddenly the sun, suddenly popped up in the sky and the whole day came an' you could see exactly where to go. That's, that's the idea. If you didn't have the commentary it would be very, very hard to understand [b: The Diamond-Cutter Sutra]. Read the commentary. It's like having the sun shi... suddenly rise up in the sky an' you can suddenly see everything... very... very clear. Say prajna paramita [repeat], prajna paramita [repeat]. This is Sanskrit for "perfection of wisdom", awright. This is the general name for all of the books which teach about emptiness and [b: The Diamond-Cutter Sutra] is one of them. [b: The Diamond-Cutter Sutra] belongs to the group of books called prajna paramita. It's, it's one of the prajna paramita books, which means "perfection of wisdom", it's the sixth perfection. We had a definition, I don' know if anybody remembers it. Anybody remembered that [unclear] paramita? Techin sindi di sindi tomi, tomi tomi mishin?

[student, John: [unclear] that wisdom [unclear] to nirvana?]

Naah. Don' remember it? We had it a while back. Couple courses ago. It's the, it's "the perception of emptiness under the influence of bodhichitta", okay. It's "the perception of emptiness under the influence of bodhichitta".

[cut] [repeat: tendam], {demba} [repeat], {tendam} [repeat], {demba} [repeat], {tendam demba} [repeat]. {Tendam} means 'ultimate', and {demba} means "truth", "ultimate truth". Which is the same thing as "emptiness". So the wor... the word "diamond", and the idea of a diamond represents ultimate truth, represents emptiness. Why? You have to get in... you have to explain that. This relates to the path of seeing? What happens on the path of seeing?
[student, Fran: You have to see emptiness.]

Directly. Okay? The path of seeing which is th... there's five levels that you go through, in your career, in your spiritual career. You reach the first level when you gain pure renunciation, pure renunciation. When you're truly... are fed up with this life, in a, in a really deep way profound way, an' you really wanna get out of it, get out of the bad parts. That's when you reach the first of the five paths. You reach the second of the five paths when you start to understand emptiness intellectually. Okay? Having gained renunciation, when you start to understand emptiness very well intellectually, you've reached the second path, an' there's four levels inside that. Then comes a big moment in your career. In your, in your career, awright? It's called the path of seeing, third path. Path by the way just means realization. In Buddhism {lam}, {topa}, {mwento}, {denchi}, they're all the same, awright? "Realization", "understanding", "path" all mean the same thing. Definition of a, a path is a "realization". Okay. When you reach the path of seeing it's like I, I say it's like losing your virginity, okay, but it's a different thing. It only happens once in your mental stream over the period of, of eternity. You have been alive... according to Buddhism, you've had a mind for time with no beginning. You... your mind has existed for all eternity back into the past. There's no first moment of your mind. Your mind is, is timeless. Your mind has existed... I say it's like the big spaghetti noodle, but it never stops, back into the past, okay. Your mind will also continue into the future endlessly. We've proved it in the fourth course, or we tried [laughter]. Some people say I didn't prove it, okay. But any rate, your mind is beginningless and it's gonna be endless, even after Buddhahood your mind continues. You will become enlightened, your mind will never end. An', an' the path of seeing, that third path, occurs once, okay. It only occurs once. An' before that moment you're considered... it's called {chiba}. {Chiba} means "infant", protakyana in Sanskrit. You are considered a, a child. And after that moment you are what's called an arya. An' that defines an arya. Arya means "realized being", okay, not an enlightened being, but you are realized. 'Cause you've realized the most important thing. So that, that moment is... in... is gonna be a big milestone in your countless lives [laughs] awright. It only happens once. An' it happens

through the influence of teaching. You reach a stage of very ripe, ripeness through the process of going through correct Buddhist teaching. Someone teaches you clearly the meaning of emptiness, an', an' specifically they cover all the necessary points for you to understand emptiness. An' it's, it's like a big threshold, it's like a big blister bursting, y' know, you get more an' more teaching, you're... it... assuming clear teaching an' not... there are, there are countless wrong teachings on emptiness, not just in the West, in Tibetan history there have been countless wrong teachings, in Sanskrit books i... of Buddhism there were countless mistaken or, or incomplete teachings on emptiness. If you get a good teaching on emptiness, and, an' you follow that teaching, you think about it, you contemplate on it carefully, you meditate on it, 'kay, you reach a sort of a threshold. You go into a deep meditation, it has to be a deep meditation, an' then you perceive emptiness directly. An' that's... then you've reach the path of seeing. During that time that it goes on it might be three, four minutes. You've... you're not aware of anything except the emptiness. You cannot be. 'Cause emptiness... we cannot perceive emptiness and, and this room at the same time. They are completely different objects. So while you're perceiving emptiness, you can't perceive any other object. You don't even realize you're perceiving emptiness. Because you are no... you are not an ultimate object. You're also a nonultimate object. So while that's going on you're not a... you're not aware... even, even yourself perceiving emptiness. Then you come out of that. An' you reach the second half of the path of seeing. Th' second half of the path of seeing takes maybe half an hour. An' you perceive... you, you understand what you just do. You understand that it's correct and you're not hallucinating. You understand that what you saw is actually the body of the Buddha. It's the dharmakara, it's the dharma... it is one of the parts of the Buddha. You understand that. Then you go through the four noble truths, okay, the four arya truths. You, you understand clearly that you really have had countless past lives. You understand how many lives it will take for you to become enlightened, an' you understand what you will be like when you become enlightened. You understand what it will be like. You understand exactly how many births it's gonna take, an' seven births is typical. An' you understand that during those seven births you will have no problems. You'll always meet dharma teachers, you'll have pleasant lives, you'll be wealthy, you wo... you won't have any major problems during those seven lives. You perceive that the tankas, the correct tankas really do represent the body of the Buddha. An', an' after that you respect them in that way. And you also perceive that the truth of the Buddhist teachings, the correct sutras, the canon, is totally correct, y' know. Turns out you're in the right religion, okay [laughs]. I mean not to put down other religions, but at that moment you perceive the truth of

that. You perceive that, that you... you know by good luck, whatever, you've met a tradition which is totally correct. The books are totally correct. An' you get this mania for protecting the books. Y' must protect them, y' must keep them in the world, y' must keep those teachings pure, an' must transmit them to the ma... next generation, very important. These all go on during the path... right after the path of seeing, it's called jaytoviation, it's a kind of wisdom. An' all those perceptions constitute the f... the four arya truths. Arya truths meaning they were triggered by your perception of emptiness. An' that's the only time you perceive the real nature of the four arya truths. It's the first time you perceive the real nature of the four arya truths, an' that's why they're called the four arya truths. The word "noble" is a bad translation of... parts of... translation of arya. An arya is a person who's seen emptiness directly. That all goes on during the moments after the path of seeing. One very important realization you get at that moment, is that there's no worldly representation of emptiness. Nothing can approach it. There's been no object in your experience which, which is like emptiness. It's a totally different object, it's ultimate. But the closest thing is a diamond. Very closest thing is a diamond, for many reasons, okay? Diamond is clear, and it'd be expensive, but if you could make a wall of diamond around yourself, and if it were oriented correctly, if you were looking straight into the diamond, you couldn't see it, you wouldn't be able to see it. So there could be a diamond wall all around you, and you could look through it an' you wouldn't see it, okay. That's the first meaning of diamond, okay? Diamond represents ultimate truth because it's totally clear. An' what it means is emptiness is around you all the time. Every single object in the universe has emptiness as one of its qualities, an' we'll g... we'll get into that, we'll explain why. Every single object in the universe has its own emptiness. So there's emptiness been going around you all the time. You are empty, an' your mind is empty. It's been around you all the time. You have not ever seen it, directly, okay, if you're not an arya, an' I don't know who in this room might be an arya, okay, that's another [laughs] point. I don't have a... ability to read your mind right now. So, could be all of you are, could be none of you are, could be one of us, could be more, I don't know. But, but it's all around you an' you've never seen it if you're not an arya. Emptiness is, is part of every object. Every object has its own emptiness, an' it's been around you since you were a little baby and you never saw it. That's the first meaning of the diamond. The second thing is that a diamond is ultimate in the sense that physically it's the hardest thing in the universe. Nothing can scratch a diamond. That's just the physical reality. There's nothing in the, in the universe that can scratch a diamond. You can split a diamond, you can rub a diamond with another diamond an' make it into the shape that you think of as a diamond, an' nothing can scratch a diamond. It is an... close to being an ultimate, it's not a

real ultimate. An' that's the second meaning of diamond. Third meaning of diamond is that if you cut a diamond... diamond is pure carbon, I mean they knew it, the Buddha knew it, it's, it's totally pure atomically. It's a totally perfect relationship. That's why pencil lead, which is pure carbon, rubs off in little layers as you write on a piece of paper. It just slides off. It's, it's structure is imperfect. But a diamond's

structure is totally perfect inside. Which means if you smash a diamond, which you can do, every little piece of the diamond is pure diamond, and that's very important, okay. Every piece is called... it's called {dorjay segma} in Buddhist philosophy. Every piece of a diamond is as pure as every other piece, totally pure. It's not like one part of a diamond is more pure than another. Every piece of diamond is totally pure diamond. That's the nature of a diamond. An' that's similar to ultimate reality. Ultimate truth or emptiness... the emptiness of every object is totally e... equivalent. An' we'll get into that. It's one of the points in [b: the Diamond-Cutter Sutra]. We'll cover that. So that's the meaning of diamond. Anyone who perceives emptiness directly has this experience about a diamond. A diamond comes to be very important for them, okay. A person might even go to work in a diamond company so he wouldn't forget it [laughter]. Stick one in his tooth or something [laughter]. 'S very important, 's very, very important, and it's an experiment, an', an' you would... it would be worth your whole life to stay in a company just not to forget it, just to... every time you wonder why the hell you're there, you would think about it. So it's very, very important. That's the meaning of a diamond. An' that's why diamond appears so often in [unclear]. It represents ultimate reality. An' that's... that's a good place to start. Come an' have some tea. Don't be shy, okay. Some people stay in here an' they don' wanna go an'.... They [cut]

[cut] because you're on your way out. Stream anter means "on your way out", okay. It'll be seven lives, it'll be one life, it'll be half a life, it'll be sixteen lives, but you're on your way out. Once you've seen that directly, first of all you'll never suffer in a major way after that. An' then second on the... you achieve nirvana and Buddhahood within a predictable short time. Otherwise it could be millions of years, okay. That's a very important moment. So diamond is very important to the title, an' somebody put this title on the book, we, we don' know who, maybe the Buddha did, don' know. Yeah.

[student: Then, I read this book on the mandala offering, it said [unclear] and [unclear] kapero are the same mental continuum, an' if that's so, then how come [unclear] kapa [unclear] it took him forty years until he had...]

Buddha... according to Mahayana, Lord Shakyamunibudhi was enlightened before he was born.

[student: [unclear]]

An' he just went through the motions so that we knew... we would find out what to do. That's the Mahayana viewpoint, so.... That's it. Okay. We covered diamond. We didn't cover {chepa}. {Chepa} means "cutter". Cutter means this. When you have that experience, when you come out, you realize that all the perceptions you ever had in your life, every thought you ever had in your life, everything you ever saw in your life, everything you ever heard in your life, everything you ever had any perception of y... in your whole life, was a mistake. According to the higher schools of Buddhism. Ma[unclear]yika, every single perception you had up to that moment, every moment of thought you had, was a mistake. An' you don' know that until you see emptiness directly. You can understand it logically, but you, you can't know it until... with direct perception, until you see that. An' it's interesting that when you come out of the direct perception of emptiness, the mistaken perception starts again. Okay? [laughs] Y... you're still under the influence of that old mind, and the moment you come down out of that, the mistaken perceptions begin again. So what's the difference?

[student: You know they're mistaken.]

You know they're mistaken. So I always say you're like... who was it? Ulysses? They went by the land of the sirens. He wanted to hear what they sounded like. So he told his men in the ship to put wax in their ears so they wouldn't hear it. Because they would sing beautiful song an' then all the people would row into the cliff an' they would die. An' he wanted to hear the songs. So he said, "Tie me to the mast, don't put wax in my ears, an' don't listen to anything I say [laughs]. Whatever I order you to do, don't do it after that." And, and it's this thing where you know you're wrong, but you can't stop yourself, you know. You, you know your perceptions are mistaken, an' that's the meaning of illusion in Buddhism. That's, that's called {yumatabl}. After that moment, you know that things are illusory, an'... but you still see them that way. An' you can't stop yourself. The day that you do stop yourself, the do... the day that you remove the mental seeds for seeing things wrongly is the day you become enlightened, an' you reach nirvana, okay, then you've reached the fifth path. So we missed a path right? Path number four, is, is from the time that you leave the place where you had your direct perception of emptiness, or all the way up until the time that you

removed the last, tiny habit of seeing things that way, an' that could take lifetimes, that could take seven lives, 'kay. So the diamond means... the diamond is ultimate truth, but it, it can't... the image of a diamond, a physical diamond, is only a representation of ultimate truth. It cannot touch ultimate truth. What you see during those moments of direct perception of emptiness and all your other perceptions forever after unless you're in the direct perception of emptiness, everything else seems like, you know, wheat before a diamond. You know it seems like cotton candy before a diamond. 'kay I mean a diamond is like incr... ultimate, an' that, an' that... it just would go through the cotton candy. It's like that comparison. But the diamond itself... the image of a diamond is not... it can't compare really with ultimate reality. That's the why they say "cutter". So... I'll, I'll make it a little clearer here [laughs]. "Cutter" means that although diamond does represent ultimate reality very closely, it's totally... the diamond is totally insufficient [laughs] to describe what, what you see. Okay, it's the closest thing... I mean you could use it to remind yourself of what happened, but it's, it's, it's just totally insufficient, an' that's what the "cutter" means, 'kay. You could have called this sutra [b: Insufficient Diamond], okay. You could have called it [b: Nearly...], diamonds are near, diamonds are close, 'kay. But ultimate reality crushes the, the metaphor of a diamond. There is no comparison. It's the closest thing in your whole experience to emptiness. It's... if you had to remind yourself of it... what you saw, you would want to be around diamonds all the time. But it, it just does not compare. Totally doesn't compare, and that's why the word "cutter" is in that title. An' that's why it's very, very wrong to translate it as [b: Diamond Sutra], okay. The point is that diamonds are insufficient, 'kay. The point is that diamonds are close, an' diamonds aren't... are not very close [laughs], okay. Diamonds are the closest thing, but diamonds aren't... totally insufficient to describe what you see. 'Right, so if you had to keep something worldly or physical around you to remind you of what you saw, diamond would be good. But, but even the highest form of what we call relative truth, relative reality, is not... it's not anywhere close to what you saw, I mean that reality is on a totally separate plane. Ultimate reality is on a totally separate level. An', an' that's another realization you have. I mean everything... all the other objects you ever seen in your life are, are nothing compared to that. But the diamonds are the closest so, so that's why we say "it cuts the diamond". It's not just the metaphor of a diamond. Diamond is, is the closest thing, but totally [laughs] far away, okay. That's why the, the word "cutter" has to be in the title. You have to include that word in the title, 'cause diamond... it's [b: Dorjay Cherpa], it's [b: Vajira Chedika], okay. It's not [b: Diamond Sutra], okay. It has a very, very important meaning. That's the meaning of the "cutter", 'kay. It's very, very vital. They didn't know how to cut diamonds when this sutra was [unclear], 'kay.

Okay, any questions? I will take questions, yeah?

[student, John: You said when you... after you had a direct perception of emptiness, an' come out of it, you s... all of your future seven lives, or whatever, would be...]

No great suffering...

[student, John: Right...]

Good circumstances. Lots of dharma teachings... an' there was something else...

[student, John: [unclear]]

More comfortable... also you would keep your morality and stuff like that. You, you will not have major lapses in your practice.

[student, John: So my question is, if that's the case, what... why do High Lamas seem to suffer so?]

The Buddha himself... there's a... the Buddha himself wa... there's a story of Davadava, his jealous half-brother, who shot a catapult out here. And with a... there was a boulder... he was very jealous of his, of his half-brother, and it hit his foot, and it made a small cut, an' there's this tremendous debates in the, in the scriptures about how could the Buddha get a cut. And there w... the conclusion is that he pretended to get a cut. An' he pretended to die, like Rinpoche's pretending to be sick an' stay in the hospital an' have these horrible things an' people poking him and cutting him an'... why would he do it, y' know. But when you're his student for twenty years or something an' you go see him helpless on the bed an' people cutting him open an' you, y... you... it reminds you of your own impermanence. That's, that's why Lamas pretend to be hurt, if they are Enlightened Beings. 'F they're not, they're not High Lamas [laughs]. I can't judge, I don't know. But there's a precedent for it. The Lama Buddha did it.

[student, John: Not having, you know... being impoverished, all these circumstances, it's just...]

Also you will read a section to answer that question. There will be a section in [b: The Diamond-Cutter Sutra] where it says, "Anyone who reads this sutra, an' studies this sutra, will therefore go through great problems directly

afterwards." [laughter] It's stated in the sutra. An', an' there's a reason for that, it has to do with purification. I, I know that... like Robin was in Dharamsala. In the early years of the first western students to study in Dharamsala where the Dalai Lama was an', people used to die, people used to... one lady set herself on fire I mean, things were... horrible things were happening, an' the m... and... it seemed like the best students would have the worst things [laughs] happen to them. There's a process of purification. We'll talk about it when we get to that part [unclear] [laughter]. After that, the class will be in [unclear] [laughs] [laughter]. The idea is that a really tremendously bad karma is just going to the three lower realms or something. If you understand this sutra fairly well, y' can be purified in this life, and it would ripen rather quickly. So you would have some small, small-time bad experience compared to, you know, millions of years in hell, or some... you know, or you'd have a headache, I mean, that's the scripture says you'd have a bad headache, or you could get a backache or something, so... it's actually stated in [b: The Diamond-Cutter Sutra], it's probably the source for that teaching. Yeah.

[student: Didn't you say that some great teacher went directly from a lower hell to enlightenment?]

The Buddha? I mean the Buddha... there's a lot of debate about it, but the Buddha himself... according to one scripture, he developed bodhichitta in the hell. He reached that stage, he reached the first bodhisattva, the first moment of bodhichitta in hell. Awright, that's probably what I was talking about. It's a long story. Okay.

[student: [unclear] I remember we don't have to understand how [unclear] in an effort to understand four lines of it.]

There's a big debate about that too [laughter] [laughs]. There's some additions of the sutra which say that at the end. And... it's not in the original.

[student: Could we hear the question [unclear]?]

He said, "There's a part in the sutra which says, 'If you understand four lines of the sutra,' you know, 'that's enough to reach enlightenment'". And we'll get to that, we'll talk about that, 'kay. Awright, that's [unclear]. That's probably the most important hour that you'll get in this whole five years, okay. Remember what I said, okay, [unclear]. Awright. Meet Sabudhi.

[silence]

[student: What's this noise?]

M'hmm?

[student: What's this noise?]

Bad light. One of these...

[student:... transformer...]

... blue column light...

[student:... transformer...]

Yeah.

[student: There's not gonna be any exposure or anything, I mean this karma is not gonna [unclear] [laughter] [Geshe Michael laughs] yet.]

[unclear] I'm not writing that fast. Say Sabudhi [repeat]. His Tibetan name is Rabjor [repeat], Rabjor [repeat]. Okay. Now I'm gonna tell you how the sutra starts. An' that's all we're gonna do tonight, we'll actually get out a little early. There's a monk named Sabudhi. The Buddha, Lord Buddha is... there's a description in the sutra... he, he gets up, he goes for his morning sunyo, sunyo means a real Buddhist monk in a real Buddhist country is not allowed to touch money or to keep money or to keep food. And he would go out every morning and beg for his food. The Sanskrit word for monk is bichshu and it comes from the word bich which means "to beg". And he would have to go out and ask other people if they think he's... it's worth it that he should be around [laughs], you know, and they express that by giving him some food. An' that's traditionally how a monk should live. So he would... he goes out, he does his morning food-taking, an' he... and there's this debate in the commentary, why would he do that, I mean. Buddhists don't have to eat anymore. But he, he does it for the benefit of the people giving him the food, so they can collect some [unclear], awright. An' that's the same with offering things, when you make offerings on an altar, they don't drink he water, they don't eat the rice, they don't need an apple, it's mainly the virtue of your offering it. An' you, you're just... Abonka says you're... farmers never plant fields for the benefit of the dirt, you

know, it's, it's for their own benefit, okay, not thinking, "Oh, I'd like the dirt to be happy," you know. You go out an' work for you own benefit. This is, this... when you make offerings, they don't eat it, they... but it's, it's the act of making offerings. So the Buddha doesn't have to go out an' collect his food, but in the sutra he goes out, he does his sunyo, he comes back, he washes his mouth, you know, before teaching the teacher makes his mouth clean. An' then he sits down to give the teaching. An' the first thing that ha... there're hundreds of monks around, and the monk named Sabudhi approaches him, he bows down, he, he... even now in the debate you saw it when we did the demonstration thing, you take, you take your shawl down, your upper robe as a, as a position of respect for the other person. So the... Sabudhi comes to the Buddha, he gets down on his knees, he, he takes off his upper shawl, and drops it, and he requests the Buddha for a teaching. And the Buddha... he, he says to the Buddha, "How should a Buddha, bodhisattva live? How should bodhisattvas conduct themselves?" And that's the beginning for the whole sutra, 'kay. So Sabudhi has come up, and he's made abeyance, and then he asks the Buddha to... this question. He says, "How should, how should bodhisattvas conduct themselves? What should bodhisattvas... how should bodhisattvas live?" An' the whole [b: Diamond-Cutter Sutra] is the, is the Buddha's answer. If you cut it into answers and questions, there's a hundred and twenty-nine. And the..., an' there's an exchange going on, between Sabudhi an', an' Lord Buddha, so, Sabudhi plays a major role. This is one of the ways that sutras are taught, is at someone's request. It's a classic way, that someone request the teaching. So Sabudhi is asking Lord Buddha a question, an' then they continue to have this conversation. Sabudhi ask questions, the Buddha ask questions of Sabudhi, an' they, they give each other answers... of questions an' answers back and forth. It's a very, very beautiful... it's really beautiful. An' you have this exchange going on. You know [b: The Heart Sutra]. Who taught [b: The Heart Sutra]? This is a big debate at the monastery. Who taught [b: The Heart Sutra]? Sutra, right? Buddha. So he says, "Buddha," okay. Who spoke [b: The Heart Sutra]? Buddha. He doesn't say anything. At the end he says, "{Legsaw, legsaw, dedeshinah, dedeshinah [unclear]}". He doesn't say anything. He's in meditation during the whole sutra. It's, it's two of his students talking with each other, okay, the whole [b: Heart Sutra]. But actually they're like puppets. He's running the show, mentally. With his mental power, he's, he's making one ask questions, an' he's making th' other one answer. They're like dolls. They're not... they're under his control mentally...

[student: Wow.]

... and it's th... the beauty of the whole [b: Heart Sutra], he's running the show,

okay. So it's actually one Enlightened Being getting two humans to talk to each other.

[cut] and you, you really [unclear] around [laughs]. This sutra is very similar, okay. Their Tibetan commentator says that Sabudhi's Manjushri, okay. Sabudhi is a tantric deity. So essentially you have one Enlightened Being pretending to be a bodhisattva, and asking questions to another Enlightened Being, alright? And, and that's how the sutra goes. The, the, the evidence of that is that Sabudhi speaks many of the prasanparamita sutras. The Buddha at the beginning says, "Sabudhi, wha' d' you think?" And Sabudhi starts talking. And they are the prasanparamita sutras. They're recorded, and they're added to this... the prasanparamita literature. And they're, they're perfect. The meaning is perfect an'... you know, you can recognize them. Sounds like [laughs], y' know what I mean? Yeah?

[student: 'Scuse me, but the Tibetan commentator is Choni Chakpa Sedju?]

Yeah, yeah, sometimes called Chorni Lama.

[student: Chorni Lama?]

Yeah, which means the Lama from Chorni. That was his birthplace. So that's, that's the scene. And... we're gonna stop there. I have to hand out one more thing. Lemme get your homework. But you... you've got the... you've got the scene set there, and we'll start the sutra next class. Lemme make sure I've covered everything, [unclear]. Okay, that's it. In your meditation, when a... we study in the monastery from nine to twelve years we study [b: Abhisamanankara], Maitreya's work on perfection of wisdom. An' then we do a special ceremony, an' then you go in a... you, you're s'ppose to do a special meditation retreat to build up enough virtue t' study this subject, t' study emptiness, before you're allowed to crack a madyamika book. Before you're allowed to study a book about emptiness, you have to finish nine to twelve years of study in the monastery, an' then you have to go into a, a meditation retreat, just to get the virtue to study this book. And, so what I'd like you to do in your meditation is just to do a... what we call a, a sundap. [laughter] Sundap means during your meditation fifteen minutes this week, just sit down and pray to the Lamas who have taught this subject, okay. Means it goes back to Sabudhi and Buddha, okay. If you're interested you can get a list of the Lamas... the Gurus and the Lamas in the chain. It's called Samal Dara Gyu. The whole chain of teachers, the person that I learned it from, the person that he learned it from...

it goes back to the Buddha. There is an unbroken chain, with this teaching back to the Buddha. So, as you do your meditation... there is no meditation, just pray to them, okay. Just, just try to imagine those beings, Nagarjuna, an' the people who came af... Tsunkapa, people who came after [unclear], try to ask them for their blessing, okay. This subject is very tricky. Majanmika, emptiness, when you study these books it's very tricky. Hundred people can read the same book, they can have the same teaching, fifty of them don' know what the heck it's all about, fifty of them they sit there an' nothing happens. They, they... it sounds interesting, or it sounds boring, but nothing clicks. An' then in a certain number it just clicks, an' they just blow up, n' something happens. In the, in the sut... in the... Chandikirti says you start weeping, or th' s'... the... your spine tingles or your hairs rise up, I mean, if you have a jinlah, you'll catch it, an' something will happen. If you don' have a jinlah, nothing will happen. This is a jinlah. Jinlah means you, really make a true request this week, spend fifteen minutes in the morning, you know, you spend that much time on breakfast or going to the bathroom whatever, okay, it's not much time. Fifteen minutes is nothing. But spend fifteen minutes, and just be qu... just mentally request for the, for the blessing to, to catch it, 'kay. An' if you catch it, it's fantastic. If you don't catch it, you know, you got a seed anyway, awright. If... to do this meditation you have to have a book that most people have, it's called [b: The Indishagerma] or [b: Source of All My Good]. You have to read that before you do that request. If you don't have it, take one from here, okay. It's ten pages long, it's in here, I think most people have a copy, awright. If you don't have a copy, take one. You don't have... you can read the English translation here. Just read it out loud before you do your meditation, very important. Okay, let's... chanting meditation, are ready. And this is probably the only time you'll get out early. [laughs] [laughter]. [cut]

(Problem with rest of tape from mark #10 on Side 2 to end. Recording is very, very faint - can only hear very faint hisses at highest volume.)

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3/20/98

Diamond-Cutter Sutra

Class 2

Emptiness and the Wish for Enlightenment

transcribed by Joe Weston

(perhaps incomplete, end of file may be missing due to corrupt file)

149a.txt

(student: What?) (laughter)

Okay? That's what the Buddha says. Nobody would be there. No, nobody would reach total nirvana. If you could take them, the beings that got there wouldn't even exist. They, no one would reach nirvana. They, the person that reached nirvana was, is nobody. And what the Buddha is, is indicating is two kinds of {semkay}. What's {semkay}?

(student: Mind power.)

Bodhichitta. That's {semkay}, okay? He's, he's indicating two kinds of {semkay}. Ah...

(silence)

(silence)

I was going to do a different division of all sentient beings. Okay?

(cut)

He says {sukchense}, {sukchense}. Say {sukchen} (repeat). Do you know what {suk}, means? Heart sutra {unclear}. It's the first of the five skandas (unclear). Your form. Form

meaning your physical
body. Okay? Your physical body. {Suk} means y
our physical body. {Sukchen} means someone who has a physical body.

(silence)

Say {sukchenmen} (repeat), {sukchenmen} (repeat). What s that?

(student: (unclear))

Yeah. When you learn Tibetan which you will eventually. {Ma me ming may}
are the four negatives.

They re all with an sound. Okay? {Ma me ming may.} So {sue chen ming}
means what?

(silence)

So the Buddha covers them.

(silence)

And then he says, you want...

(silence)

He says you should take people to {Nanganyenko}. Alright? If you re a
bodhisattva. So who are you
focusing on? All sentient beings, okay? The, the long definition of bodhichitta is
(senjen etc), starts
out like that. You focus on all sentient b
eings. Then you want them to achieve {yang etc}. {Senya} (repeat), {yen}
(repeat), {laydaybo} (repeat).
{Lanaydaybo} is the tibetan word for what?

(student: (unclear))

(student: So when an arhat goes to a funeral they don t feel grief?)

{unclear} (laughs)

(student: No, really, I mean (unclear)) (laughter)

It s just a metaphor. You could-a called it (unclear) okay?

(student: So there s no such thing as (unclear))

(laughter)

(silence)

You don t have to write that but I just want you to see it, okay? It s the definition of bodhichitta.

This is what bodhichitta is. If you ever need to know, if anyone ever asks you, you know, it s one of

the three most important ideas in buddhism

. You should really know the definition of it. You should really know what it is.

Okay? Please

repeat, okay? {Semkayparme} (repeat), {shendencher} (repeat), {yandot} (repeat), {sompay} (repeat),

{chanchingduer} (repeat), okay. Ah, {semgkayparme}

means bodhichitta is... Okay. Bodhichitta is...

(student: So why the (unclear))

It s a long story. (laughs) It s a long story. It just, it refers to the nobleness of their intention but not

to what they actually do. They would be willing to stand last in line. If there is a line to go to

Buddhahood they would be willing to

be last, so noble is their intention. But of course they re going first so they can help other people.

(student: No.)

No, no. By the way that s the closest you get to subject and (unclear) disappearing but it, it s

overused, people overrate it. It s, it s not a big deal. It s not what it means. It doesn t mean that you

somehow dissolve into the object. That s r

idiculous by all the standards, of all, of all the study of Buddhist mental functions

and the nature of
the mind and everything you've ever studied about the, it's a, not obviously
untrue. That's not what
happens. There's a, there's a sort a nature
between the object and the subject which we'll explore. But it, and, and, it may
feel like...

(student: In your mind.)

Does a self-existent person exist?

(student: No.)

Can you imagine a self-existent person? Yeah. Why? Because you can imagine
a, a naturally
fluorescent, full grown purple elephant. Okay? (laughs) I mean when I say that
you get what we call a
{dotchie}.

(student: Hey, wait a minute, naturally, whatever he is, is not necessarily
impossible.)

No. By definition it is impossible. And we're going to explain all that.

(student: You didn't say he was a self-existent elephant.)

(student: No.)

No. If you look for Mike, the Monk, in the lower robe by itself, what do you
find?

(student: A Mike.)

Nothing. No, we're just restricting our search to Mike the Monk. Not the lower
robe, okay? If you
are looking for Mike the Monk, and you only look at the lower robe by itself,
what do you come up
with?

(student: There could be a Mike the Monk nearby.)

You come up with nothin , okay? (laughs) You come up with nothin . That is emptiness. That s one kind of emptiness. Now, if you, if you look for Mike the Monk in a policeman s uniform, what do you come up with.

(student: Nothing.)

If you look for Mike the Monk in all of my parts put together, what do you find?

(student: Nothing.)

Bad answer. (laughs) That was a trick question.

(student: You find your perception of...)

Well of course you d find me. Okay?

(Student: (unclear) from the other persons (unclear))

Now I ll give you another question. If you look for Mike the Monk in all the parts of Mike the Monk put together, which does not depend on your thinking of me as monk, can you find anything?

(student: No.)

Then it s no. But you must add that part. You must add that second part, and people don t, and people go to lectures on emptiness, and they come away saying Boy, it sounded profound but I don t know what the hell they re talking about. A little t hree year old kid said Of course you re all your parts put together. (laughs) You are. As long as someone projects on to that monk. Where do those projections come from?

(student: Past Karma (unclear))

Yes. Past Karma and mental seeds. Okay? If you didn t have past karma for

certain kinds of lousey
objects what would happen?

(student: And you're calling those three different kinds of emptiness.)

Well, they're all ways to establish one emptiness.

(silence)

And by the way, so that's the most the Buddha's saying, he's saying when you look at those sentient beings, when you're on the subway, and there are all those mother beings that you're gonna save, you have to keep that in mind. And it's very, very important, because, ultimately, this (unclear). Very, very important. Very, very important because ultimately whether or not you'll ever be able to take them to enlightenment depends totally on your label. They, if, if they didn't exist through your labels, what?

Course VI. The Diamond Cutter Sutra
Class Two: How a Bodhisattva Should Live
March 20, 1995

I'm sure they won't cheat. (laughter)

(silence)

It's divining time. Okay. So the Buddha is obviously gonna give an answer

that and that's the first part of your reading there. And, he says

bodhisattvas...

(silence)

First thing he says is that bodhisattvas should work for {semkin}. What s a {semkin}?

(student: Mind (unclear))

Okay anything that has a mind? Anyone that has a mind. Ah, in Buddhist philosophy it only refers to ... by the way do Buddhas have a mind?

(silence)

Say {kinay} (repeat). {Chi} (repeat). {Kinaychi} (repeat). Okay. I know you don t want to learn

Tibetan but it just puts a little seed in your mind. Okay? You don t have to know the Tibetan, I ll, I

ll write the English up here. But it s good

for you. Okay? {Kin} means what? You, you know what (unclear)? {Kiwah}? {Kiwah} means to be

born. {Kinay} means a, a place to be born {She} means for. So the, literally it means the four places

to be born. What it really means is the four w

ays of being born. The four ways you can take birth. Okay? There s four ways that a sentient being can take birth.

(silence)

Say {gonkay} (repeat). {Gonkay} (repeat). Okay the first way to take birth is {gonkay}. {Gon} means

{gonam} means {ay}. {Gay} means born. Okay? So {Gonkay} means egg-born. It means anyone born

from an egg, any sentient being born from an egg,

chickens, alright? (laughs) That s the first way you can take birth. Second one is {nmalkay}.

(silence)

Say {nmalky} (repeat), {nmalky} (repeat). Okay. {Nmal} means (unclear). This is the way human beings are born so what do you guess? Born from...

(student: Womb)

Womb. Okay. {Nmal} means the womb. Alright? That's the second way you can take birth if you're not a chicken. (laughter)

Ah, third one is...

(silence)

(student: (unclear) or is there a separation between the two?)

Yeah, yeah, it's two different ones {sher} and {may}. You don't have to know this but it's nice to know, you know it's nice to have it.

(silence)

Say {tosheh} (repeat). {Nayquoah} (repeat). {Toshehnayquoa} (repeat). Okay. {Dra} means warmth, warmth. {Share} means moisture. {Nayquella} means born from. Okay? Born from warmth and moisture. This refers to an idea that they had in ancient India that, in, when the first summer day comes and suddenly there's flies all over the place, that they must have been born through the warmth and the moisture. What do ... there's a word in the {debow}...

(student: Spontaneous generation.)

Yeah. Spontaneous generation. We, we also used to think that, right? Is there any real spontaneous generation?

(student: No.)

Okay. Well...

(student: What about like a fungus or something?)

Maybe. Nah, nah.

(student: (unclear) sentient being though.)

Ah, if it's a virus or something. I don't know, maybe something. Anyway the last one is...

(silence)

Say {Zutdekulah} (repeat). {Zutdekulah} (repeat). {Zutdekula} means, {Zutday} means miraculously.

{Kaylah} means born. Okay? What it means is born finished, sometimes you know with your clothes

on. Alright? You just appear. You're already adult

it. And that's the way that people are born for example in hell. You don't have a hell mommy and a

hell daddy who'll bring you up. You just appear in hell already adult and, and you start suffering the

second you appear in hell. I can't prove that

one to you. It's in the scriptures, you know. If there is a hell, then how do people get born there?

Well they appear there. They die here, they go through bardo, and then they just appear in hell.

They already have, they don't go through a growing

up process in hell. They're just, appear there as fully grown beings and they start suffering.

(student: (unclear))

These are four ways to take birth in samsara. Okay. Buddha could take any one of them if he wanted

to, he could pretend to take any one of them. And he has. So those are the four ways to take birth.

So the Buddha is talking to Sabuttie, he says

wering Sambuttie's question. By the way you see these in {b: Arbidharma}, third chapter, towards the middle of the third chapter, they're very famous. But the reason that the Buddha is, why, why would the Buddha tell Sambuttie, save all sentient beings who, who are born in one of these four ways? (student: Covers animals and insects...)

It covers all, all six realms of beings. It covers all kinds of beings there are. So the Buddha doesn't have to say all living beings. If he says save anybody who is born in one of these four ways, how many living beings has he covered?

(student: (unclear))

{Dutekula?} They're born finished, they just show up there. We'll talk about it, we're getting there.

Anyway they all show, this is the, it covers everybody. Okay? So, so, it's a way to say everybody. It

is also a way to say there's more beings

around than you, then you think there are. There's more kinds of birth than you know about. You

know, it's an interesting way for the Buddha to remind us that there's sentient beings that we're not

even aware of, that we can't see, we don't have an

any contact with them. There, it's stated in the scripture, sentient being, you can go to hell and see hell.

You have to have a companion who has the power to take you there. It's interesting that Dante went

to hell with a companion, you know? The

companion took Dante to hell. And Dante's description of hell is very, very similar to the Buddhist

description. So... So those are the four, the four kinds of birth. Then the Buddha goes on...

(student: (unclear))

Yeah, those don't, don't have physical forms. What the Buddha is doing, he's, he's, referring to the

three realms. What are the three realms?

(student: Is it a higher form (unclear))

Okay, desire realm, form realm, formless realms. Ah, we're in the desire realm. Okay? We're in the realm where people live by their senses. We mostly live by physical attraction to food or sex or objects like that. And that's why our realm is called the desire realm. There's a realm above us called the form realm. The form realm is very similar to what, I think, a Christian would think about heaven. It's very similar to what the descriptions of heaven sound like. You know there, you, you, you're born there, {zutakuera}. You're born there in the lap of your parents already pretty mature and you have this beautiful form, you live in this beautiful place: everything is happy, people spend their whole day holding hands in the park and enjoying themselves. And everything is golden, and you know, very pleasant. And it goes on for a long, long time. You reach that by spending a lot of time in this life meditating. But not meditating on anything particularly important.

By just calming your mind down. Just keeping your mind on your thoughts, watching your thoughts, trying to think about nothing, just trying to be calm. If you do that very, very, well in this life it's, it's a cause to be born there. Because you're in meditation, even though it's not a useful meditation, you, you don't commit any bad deeds. You can't commit any of the physical or verbal bad deeds. Because you, you can't get up and you can't talk while you're in deep meditation. So automatically you avoid a lot of the bad deeds that other people do. So you're taking, you take birth in a, in a kind of a heaven, it's a nice heaven, you stay there for a long time. But then when that karma exhausts itself, when the karma of having been just calm in this life, and peaceful in this life, exhausts itself, normally the only

karma left in your
karmic pocket is bad karma. So, there s a flow-chart of beings down from the
form realm down to the
hell. You, it s, it s considered by most t
rue Buddhists to be a real lousey birth. Because all you do is use, you burn up
bad karma very
quickly. Because it s so pleasant. And then you re born into hell. So those two
realms you have
bodies.

(student: Could you explain it very quickly?)

(student: Good.)

What did I say?

(student: Bad karma.)

Sorry about that. (laughs) You don t burn up any bad karma cause everything s
nice.

(silence)

What do ya think this refers to?

(student: Formless)

Formless realm, okay. Formless realm is supposed to be a realm where people
are born and they don
t have bodies. They re only made of mind. All they have is a mind. Where is
that realm located?

(silence)

Which direction?

(Student: Up?) (laughter)

There s nothing physical there. There is no direction. Wherever that being dies,
and he, he just

immediately enters the formless realm. The formless realm is wherever he dies. Okay?

(student: And then what happens to him?)
It's the same thing. It's a flow chart down. It's very pleasant...

(student: No, no, I mean in that realm, what...)

Nothing much, they can't communicate much with each other (laughs) and, you know, it's just pretty much a, just a very subtle, ah, mindless sort-a, long, long pleasant, like, like you're in a kind of meditation. Any kind of thought you have ... they don't sleep, you know. When they start to sleep they go into deep meditation and, and it's just a long pleasant life, mental life.

(student: How do you get there?)

Again, from meditations on an even deeper meditation called formless realm meditation. So there's two, actually there's two formless realms, and there's two form realms. One is called the causal and one is called the exalted. We won't go into it.

Causal means if you put your mind into that realm often enough you'll be born there after you die.

And this is referring to the result, this is referring to a birth. Okay. So this is formless realm. It's, it's

very dangerous to, to learn that me

ditation. You know. It's, it's easy to mistake it for, for something. It, it is nice in the sense that you

become a better calmer person. You know in this life you're more satisfied, you're happier, you're

not committing bad deeds. So, since in

your early part of your life you're not committing bad deeds the later part of your life is rather

pleasant, so you can really mistake it for spiritual progress, you know? You, you can really easily

mistake it for, for some kind of real spiritual progress. And it's pleasant.

(student: But you're really talking about the object. I mean, if you were in the same kind of meditation and your object...

Oh, absolutely. If you're meditating on, on, if you're analyse emptiness, or if you were meditating on your understanding of emptiness, or if you were meditating on compassion, or if you were meditating on purification, or confession, or things like that, it'd be tremendously powerful. In fact you cannot see emptiness unless your mind goes into the form realm. If you can't put your mind into the form realm you can't see emptiness directly.

Impossible. If you can't reach that deep meditation, it's called {Somdin etc.}. It's a specific level within the first level of the form realm. If you can't get into that deep meditation you'll never see emptiness directly. If you're not meditating daily you can not ever see emptiness directly ...

never will. If you're not practicing at least a half hour, forty-five minutes of really deep meditation daily you, you just, you already ruled yourself out. (laughs) Can't see it, never will. Okay. {Suchin}

and {suchinmayema}. So the Buddha tells Subhuti, save all sentient beings who are either {Suchin} or {suchinmayema}. How many does that cover? Everybody! (laughs) Okay? There's no other realms. By the way the Buddha is outside of

these three realms. These are the three realms of suffering. Buddha's not in these three realms. So if the Buddha tells Subhuti, look, bodhisattvas

are supposed to worry about people in the three realms, there's two things he's saying. One is he's

saying, all sentient beings. The other thing he's saying is that, look, Subhuti, there's beings you don't even know about. You know there's

realms that you've never dreamed of. You've never seen them. He's trying to impress on Subhuti how

many sentient beings there are. It's a big res

possibility. You can't even see them. You're not even sure they exist. If you're an honest Buddhist, and you haven't perceived these realms, it ... in fact maybe not until the path of seeing that you can honestly say you've seen them and you know they exist. Alright...

(student: Someone who can't.)

Yeah. Someone who can't make any discriminations at all. Now discriminations, the, the ability to discriminate is part of every mind in the universe. Okay? The Buddha has it. Hell beings have it, dogs have it, germs have it. Okay? {Duchay}. I mean they, they, the amneabes flutter away from some things (laughs) and clutter toward other things, you know. They have this discrimination. You can't have a mind and not have discrimination. There are five mental functions that all minds have. Okay? And, and we have this one. Every, every being has it. So is there any such thing as a {duchimaypa}?

(student: objects.)

Well, obviously, but I mean living being.

(student: Can that refer to a temporary state?)

It does, okay, it refers to a, a, it refers to a state where you, {duchey} is so tuned down that the, that you're called a non, you're called a person who's not making any distinctions. You're called a person who's making no discriminations at all. It's just a name, it's a label. There is no such being. But it's, we had it in the other course, you're mind is almost shut down. Sometimes they call it a mindless state and then the next sentence they say by the way it's not mindless, it just means your mind is very, very, it's almost into a state of suspended animation.

There's a big debate in the monastery how this can happen. You debate it a lot. What's the state of mind with which you go into it and what's the state of mind that brings you out of it.

(student: This isn't the same thing as subtle levels of consciousness?)

It is, it is. You have extremely subtle levels. So this refers to having gross, the ability to make gross discriminations. This refers to beings who are in a very, very, subtle meditation where they almost don't make any discriminations. Their, their mind is almost turned off. Okay? But the Buddha goes further. He says...

(silence)

He says, Not that and not that. Not people who make rough discriminations. And not people who only have very, very, very, very, fine discriminations.. Who's that? Is that possible?

(student: Yeah. All the others.)

Okay. (laughs) Yeah, yeah, yeah, alright? What it means is (laughs), you're not making the roughest discriminations but you're also not in the state where you got nothing, nothing, but very, very, very, very fine ones. You're in a state where you have sort-of fine ones. Okay. You're in-between these two. Okay? You don't have any realm, you're not as bad as desire realm people. But you're not to the very last level of samsara where your mind is nearly shut down. You're sort of half-way up to that. And it's described, it's called ... there's different levels.

(student: These are two categories that you're supposed to benefit? Two categories of beings you're supposed to benefit as a bodhisattva?)

Three, three. Okay? What are the three, I'll repeat them, okay? You have to help people who have very, very, gross, raw minds. That's us in the desire realm. You know we live off cookies. good, bad, we hate people or we love people. Our discriminations are very, very, gross. Not subtle at all. Then there's beings at the very highest levels of samsara. It's nearly, it's, it's very similar to nirvana in the sense that their minds are very, very, subtle. They're almost making no gross discriminations, I mean no even subtle discriminations. And then there's beings who don't, they're not as rough as us and they're not as fine as them. And that's all the Buddha means. And if you didn't have the commentary, the Tibetan commentary which was just discovered, you would never know that. You know. It's great. You, you people are really fortunate. I mean we're really very fortunate to have the first new, good explanation of it. Yes?

(student: And that was called {duchay?})

{Duchaymay, duchaymaymin}. And it's in the reading. It's on the first page (laughs), okay?
{Duchaymay, duchaymaymin}. (Duchaymay, duchaymaymin) (laughter).

(student: Say it four times.)

Yeah.

(student: I still don't get the not-not part though.)

They're not people with rough discrimination.

(student: Who are we supposed to be trying to help?)

This, the third category.

(student: Right.)

You re supposed to help people with rough discriminations like us, You re supposed to help the people who are at the highest level of suffering life who make very, very, subtle discriminations. And you re supposed to help the people who are sort -a in-between, who are not as bad as us and not as good as them. ^They re not us and they re not them.

(student: So I guess the first {duchaychin} is referring to...)

To desire realm people, like us.

(student: {Suchin} and {duchayminpause} are referring to {suchaymin})?

Yeah, you could say that.

(student: Where you get the not-not from...)

You could say that.

(student: Those two categories plus those two that ... those were not in those two categories.)

Yeah, actually this refers ... if you wanna get like that, if you wanna ask that question, you re gonna have to write this down. It refers to the fourth level of the (unclear) realm. It s called {seetzin}. It s called the peak. It s the peak mental state, well, of still being a suffering being. Okay? It can easily be mistaken for nirvana.

(student: Talking about category of being here?)

Sure.

(student: Fourth level (unclear) realm or you just talking about any being that...)

In that level...

(student: That achieved this state, oh be it temporarily.)

Yeah.

(student: And what's an example...)

We've all been there by the way ... countless times.

(student: No, no, no, but I'm saying...)

Who ever's there right now.

(student: Someone close to, somebody who's very spiritually advanced.)

Yeah.

(student: Somebody who's an {aria} presumably fits into this realm, at least when he's in deep meditation?)

Ah, no. It's very interesting.

(student: Are you born into this realm?)

You're born into that realm because you did deep meditation.

(student: Okay.)

You wouldn't wanna be in that realm. Normally {aria's} are not produced in that realm ... the desire realm is perfect for producing {aria's}.

(student: But they still can have this very subtle level of mind.)

They only have that very subtle level of mind. But in its result (unclear). As a, as a, but, but it, for us, the desire realm's the only place to really make progress cause we have a lot of suffering. Okay? They say those other two realms are lo

useful for making spiritual progress. They're too happy. You know and it, it goes for people who have a good life in this life, you know. If you're fairly well off, and you're comfortable, and you don't have any personal disasters in your life, you know? It's very hard to be spiritual. Ah, they say a good dose of suffering is very good for a man. For, for pushing you into Dharma practice. (laughs) Normally, I, I, the people I've known in Dharma centers who were doing very well, a lot of them had had some great personal tragedies. It seems to push them into Dharma. They say this realm is really the best. You're lucky to be born into this realm. If you have too much suffering, like hell realm, hell beings cannot frame a clear thought. In their whole millions of years that they spend there they can't have a single, clear, conscious, thought. All they can think about is pain. The only conception they have is terrible pain. And then the beings who are in the formless realm, or the form realm, they're just like people in this park and the women and men playing with each other and dancing and enjoying and golden lights, and happy, and nothing ever goes wrong ... they don't have poop, I mean, nothing (laughs), you know? It's just perfect places. And then, and then suddenly one day they die. It's very ... just before they die they have terrible things happen to them and they view, they have... Well then when someone starts to get ... the last few days they say your garlands start to wilt, wrinkles start to show (laughter), your hair starts to fall out (laughs) and, and the other people avoid you like the plague. They don't want to look at you, you're a bad part of their, of the bliss, you know? You're like a, an oddball and people start, people consciously start, your body starts to have perspiration for the first time, you start to smell. And people don't, they don't want to ruin their day by looking at you. So part of the suffering is that they don't even pay attention to you. It

s like you're an outcast. They don't even want to talk to you anymore. Your old friends they just walk away from you. Nobody wants to approach you. It's a very weird karma at the end of their lives. Okay.

Nope. Nirvana. Okay? (laughs) Alright...

(silence)

(student: (unclear))

We'll talk about that.

(student: Is this one further division, or no? Something else?)

No. We got all the sentient beings. We know who they are now. What do you want to do with them? (laughs) Where do you want to lead them to? It's, he says {yung} (unclear)}. He says nirvana.

What is, why do the Tibetans translate nirvana as {yung} (unclear)}, okay. Nirvana means to blow-out. {Bun} is related to ventilation. It's the words in English for wind. Ah, but why did the Tibetans call {yung etc}. {Yungen} means...

(silence)

... grief or sorrow. It's exactly the word for grief. You know the dog at our house wouldn't eat for a couple of days after Ruperjay went to the hospital. After her Lama went to the hospital. She refused to eat for about four days. And that's called {yungen}. That's called grieving. Alright? And, Chunyadakprashaba, the Tibetan commentary writer, he gives a very nice definition of grief.

(silence)

He says grief includes about three different things. The first one is mental afflictions. What, what

does that mean, mental afflictions?

(student: (unclear))

(laughs)

It s defined as anything that disturbs your mind, okay? I mean the sanskrit word is {klesha}. It comes from a word {arotklis} and {klish} ... means to bother somebody. Okay? In fact the definition of a mental affliction is, is, is a thought that, that bothers you re, disturbs your peace of mind. Okay? And what are the great, the big six? Do ya know? They re six main ones. Twenty-two minor ones.

(student: Desire.)

(student: Anger.)

(laughs) Anger.

(student: Attachment.)

Attachment.

(student: And ignorance.)

Ignorance.

(student: Jealousy.)

Yeah, jealousy their (unclear) is there. And, and the ignorance. So these are the ones that, these are the things that cause all your troubles. Alright? If you have those six and their, all their little brothers, okay? What will you do?

(silence)

(student: (unclear))

Why?

(student: You create negative karma?)

You create karma. Okay? Those, if you didn't have those six you wouldn't do bad karma. If you didn't do bad karma then starting today you would have no problems in the, you wouldn't have any new problems. Okay? You wouldn't be creating any new problems.

(student: You'd still be suffering.)

You would, oh, that's called (partek).

(student: You'd be creating new karma for (unclear).)

You'd still have this suffering body. You'd still have this lousy result of your last bad past deeds. Okay? But you wouldn't have any new ones. You wouldn't be creating any new problems for yourself. So if you

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Diamond-Cutter Sutra, Class Three: Emptiness and the Bodies of a Buddha

3/23/95

Transcribed by: Jenn Horowitz

Tape: 150

This is what the Buddha says next, all right, this is what the Buddha says next, in the Diamond-Cutter Sutra. First, He says, "{Menepa}." What does {me} mean in Tibetan? All the 'm' words?

[Student: Negative]; [Students: not]; [Student: no.]

Negative, all right. {Menepa} means "doesn't stay, does not stay." And it's in your reading, and you might be confused. That's why I wanted to let you know what it meant, okay? {Menepa} means "not staying, not staying." It means "a person who's not staying in the grasping of self existence." Okay. Otherwise you, you wouldn't catch it. Okay. {Menepa} means "not staying in grasping to self existence." {Changsem} means "{changsu semba}." What's that?

[Student whispers: [unclear].]

What's a {chang chu semba}? {Chang chu} means "bodhi". {Semba} means "sattva". Okay?

[Student: Excuse me, could you please repeat that.]

{Chang chu} means "bodhi" and {semba} means "sattva". So, what's a {chang chu semba}?

[Student's repeat: Bodhisattva.]

Bodhisattva. [laughs]. [laughter]. All right. So, bodhisattva who doesn't stay, where?

[Student: In self grasping.]

In grasping to self-existence. Okay. {Jimba jinna. Jimba} is the first perfection. What's that?

[Student: Generosity.]

“Generosity; giving.” Okay. “Giving.” I don, I like to call it “giving” because it can be giving things like protection. Like, “giving protection” is one of the four types of giving. So, I like to call it “giving.” {Jimba jinna tse tsormila} means “difficult to measure”. I’m sorry, “not easy to measure.” That’s the way the Buddhists [unclear].

[Student: Which one is which?]

{Tse} means “measurement.” {Tsu} means “to take”. {Tsola} means “to take” and {mila} means “not easy.”

[Student: Thank you.]

And then He gives an example in the Sutra. He says, “Could you measure the space to the left of you for example. How, how far is it to your left?”

[Student: unclear]

Just that [laughs]. How far does space go to your left?

[Student: unclear]

It’s immeasurable. Okay, and how far does it go to your right?

[Student: unclear]

And how far does it go in front of you? Okay, there’s no limit; there’s no measurement. He says, “Try to measure the, the good deeds of a bodhisattva who gives,” but, “gives” how?

[Student: Selflessly.]

Without, without grasping to self-existence. All right. So, there’s two: you can be a bodhisattva and still not have achieved, what?

[Student: [unclear]]

Right, good: a direct perception of emptiness, okay. You can be a bodhisattva long before you perceive emptiness directly, all right. And it can also happen nearly simultaneously. Okay? So that's possible. But, if you're one of those bodhisattvas who has perceived emptiness directly, and if you don't believe in self-existence anymore, although you may see it, then any time you perform giving, etcetera, what's etcetera?

[Student: The other perfections.]

[Student: The other five.]

Yeah, yeah. Which are?

[Laughter.] [Student: Morality.]

This is a good debate ground, by the way.

[Laughter.] [Students: Morality.] [Student: Patience.] [Student: Joyful effort].

Morality. Morality which, you know.

[Student: Ethics.]

You know what that is, okay. Patience meaning: "not getting angry." There's patience: "not getting angry." There's not really a good word in Tibetan in English. It doesn't mean standing and waiting for a bus, or something like that [laughter], although it's related. If you get angry while waiting for a bus, you did break it. And joyful effort which means "{sunka drelwo}" means "enjoying good deeds"; "enjoying to work hard to do good things". Okay, and then meditation and wisdom. So, then a bodhisattva who, who undertakes one of those, what are those? Bodhisattva activities, okay. If he does so, understanding emptiness, then the merit of that, the good deed is what?

[Student: Immeasurable.]

It's immeasurable. Okay. It's really immeasurable. And it makes really good sense. Why? When he looks at the person he's giving something to, what does he think about? What if that person's really poor, for example, if he sees a really, really wretched person out on Thirty-ninth and Ninth, and he gives him something, how does he see that person?

[Student: As empty.]

What does it mean: "to see the person as empty?"

[Student: it means that they think my past deeds have caused me to see this person, now.]

You think of that person as just as a big bunch of dots. Just a big bunch of dots on a computer screen [unclear]

[Student: You can think of it as [unclear], too.]

We'll, we'll get to there [laughs]. He could be just a bunch of pixels. He could be just a bunch of random dots. That's probably his true nature. That's probably ultimately, he's not, he's just random. And you're arranging those dots in a certain way, and you see: a poor person, okay? Who's arranging the dots? It's coming from your side. Okay. And, and when you give to the poor person, what's happening? When you see that person, what?

[Student: When you see that person, what?]

Some, somebody is arranging the dots into a poor person, who? the poor person, no: you.

[Student: unclear]

You, all right, you. [laughter].

[Student: But, there are poor people. What are you saying?]

Not, not ultimately. [laughter] No, [laughter]

[Student: [unclear]]

Huh?

[Student: [unclear]]

If the Buddha came to Thirty-ninth and Ninth, would He see the same thing you

see?

[Student: No.]

[Student: Yeah, but He'd see a lot of other things, as well.] [laughter]

[Student: Gottcha.] [laughter]

No, what, [laughter] you had a class in {karma}. You just finished a class in {karma}, and to live in a place that smells bad, and a dirty place, and place where people throw junk on the street; they walk on the street and throw junk on the street; where the city doesn't fix things; where it smells like urine when you go around the corner, what's, what's the cause of that? Where does it come from? Is it just the budget cuts? [laughs] [laughter]

[Student: [unclear]]

No, you studied it. You tell me.

[Student: {Karma}.]

Which {karma}?

[Student: Sexual misconduct.]

[Student: Your {past karma}.]

[Student: Your past sexual misconduct.]

[Student: And other people's {karma}.]

Specifically, your sexual misconduct. Those connections are hard to make. You have to study {karma}.

[Student: [unclear] not smelling.]

You have to study {karma}, you have to; [karma], you can never figure out by yourself, supposedly. The connections between Thirty-ninth and Ninth, right behind the fruit stand there, smelling like urine, and, and your past {karma} are, are hard to, you cannot, its very difficult to figure them out. You have to study

the books on morality and {karma}. You have to study the first sixteen volumes of the canon, and then you, you understand the connections and you see those connections directly, until you almost reach Buddhahood. But, suppose they're true. Don't have to believe it now. What would you see if you hadn't committed sexual misconduct?

[Student: Gardens.]

You'd see something, you wouldn't be near urine smell. So, what would you see if you met this, if the poor person frightens you or looks ugly to you, assuming it's something unpleasant to you, then it has to be, what? Where did it come from?

[Student: Your past {karma}.]

It has to come from bad {karma}. An unpleasant thing cannot occur without a bad {karma} behind it; impossible; unheard of. Does the, does the Buddha, in His paradise see homeless people? In His paradise?

[Student: No, He sees it everywhere, all the time.]

In His paradise. In His own paradise are there homeless people? No.

[Student: No, He still sees them.]

He is aware of their own perception of themselves, and that's a different story, all right. But, but you wouldn't have, you wouldn't see them. So, when you look at those dots, and those colors, and you see a homeless person, that's because of your own projection. You, you see those parts of...

[Student: And nothing to do with the {karma} of that homeless person, because that would be the perception; the thought, "That was a person who had {karma} which was causing them to...]

You have no idea how he's seeing himself. I mean, what's his name, what's [laughs] his name, Naropa, he looked like a homeless person [laughter] he looked like, just like the people out here. He, he was a very high saint and I'm sure that when he looked at himself, he had a quite different perception than all the people who met him. But, he he...

[Student: And he was green, too.]

...he looked like a bum; like a homeless, dirty...

[Student: He was green, also.]

...person. Okay.

[Student: [unclear] {Milarepa}.]

He did look like that. [laughter]. But, what did he see when he looked at himself? Something totally different. He was obviously, a very high, high...

[Student: You could even test that out in normal, everyday experiences depending on whom you're with.]

You can do that.

[Same student: You can find yourself in situations where you're with somebody who experiences something so radically different from you do that...]

That's the whole point. [unclear] That's the whole point. Generally, though, people in the same realm experience the same thing, anyway...

[Student: So how come that...]

...so, if, that bodhisattva is giving that thing to the poor person, and he, and he sees that poor person, if it's repulsive, okay, if it's something that bothers you, then what does he understand?

[Student: Say that again.]

If it's an unpleasant experience [laughs], for him...

[Same student: For the bodhi-]

...assuming it's unpleasant for him, it doesn't have to be, though, but, assuming it's unpleasant, and he gives that poor person something, what is he thinking as he gives it?

[Student: He won't have to see that [unclear].]

Yeah, in the virtue, if its unpleasant, he, he won't have to undergo that thing. That's, that's part of the idea, of, he knows that what is before him is just a random colors and shapes and he knows that the person who's making it homeless person in his own mind. So, he understands that if he does some kind of virtue, the whole thing could turn around and then what?

[Student: It would be a pleasant experience.]

Not only pleasant, but what if every object in your, in your world was pleasant? I mean that's paradise. That's the definition, paradise is like this:

In paradise, every object – whiteness of this wall, its flatness, the light itself, the blueness of that, your last itch [laughs], you know, every single phenomenon, elicits total bliss in you. Every object in your world, because you've, you've collected the {karma} to see those random sensations as, as bliss, and that's paradise and that's, but, he understands that. As he, because he saw emptiness directly. He understood that there is not inherently or naturally any poor person there, he didn't have to be a poor person. It's a random bunch of colors and shapes and someone's interpreting it by will?

[Student: No].

By his choice?

[Same student: No.]

Obviously, not. I mean I wouldn't like it to smell like urine outside, it's not by choice. It's by what?

[Student: unclear.]

Its your past {karma}; its forcing you to see those things. It doesn't help you to know that you're projecting it. You can't change it by just knowing it, but it helps a lot because then you can do what? You can behave correctly. When you behave correctly, the whole thing turns around.

[Student: So, so the high bodhisattva, really sees this and says, "Well, this appears to be a homeless person. Actually, its random collection of dots and I really don't know what it is, but I'm gonna go with my dec, deception and out of

all things I could choose, for that, to believe for that, for that person to be: a Buddha to a homeless person, I'm gonna go with the flow of the deception and treat that person as if it really was a homeless person in front of me and give to that person?""]

He is only, he is truly a homeless person. He really is a homeless person and he functions, we'll talk about that in another class, but he...

[Same student: Well, that, but that's based on deceptive reality.]

Long story. Long story. Becau, and I won't go into that; it's not that important tonight.

[Same student: Well, you were just saying...]

We'll get there.

[Same student: ...he's not a homeless person...]

Okay.

[Same student: ...he's just random dots.]

[Pause] Ultimately. Yeah.

[Student: You're, you keep saying, "You see a homeless person...]

Yeah?

[Same student: What if you hear?]

Same, oh absolutely, the same: think, smell, hear, taste.

[Same student: So, a person says, "I'm homeless...]

Yeah?

[Same student: ...and its your perception...]

Oh, yeah.

[Same student: ...that's what they're saying.]

Yeah. if you didn't know English, if, if you could hear something totally different and you know that, you know people go in the same room, and some, that's why that, read a newspaper, I, you can, I remember reading newspapers in four, five countries in the space of a week, about the same news event and it was pretty interesting [laughs]. You know, its like, did they hear about the same thing or what? But, its, that's the example. Okay. So, that's how he gives. And, and because of that, why would his virtue be more if he understands all that?

[Student: The virtue in understanding emptiness is much greater than...

Why is it, though?

[Same student: ...the virtue in giving.]

Why is there more virtue to sit in this class and hear this Sutra once, than to fill up this whole planet with gold and offer it to a high Lama? You know, why?

[Same student: Because by understanding emptiness, you can break the sam, samsric cycle.

You really can break it. You really can rip out, you know, you really have the information. If you, you're good in this class, you have all the information you need to actually stop your own suffering and the other thing wouldn't do it. You know, giving all the gold, covering the planet with gold and handing it to the Dalai Lama wouldn't have that effect. Understanding: which is wisdom, that's all that wisdom is. The thing we just described, is wisdom. That is the meaning, the highest meaning of wisdom, period. That's all you need to know [laughs]; that's wisdom.

[Student: [unclear]]

Understanding his nature as you give it to him. Understanding that you're giving it to him, so that you will change your projections, and that your projections will project something nice in the future. So, so what it means is, if you've really understood wisdom nicely, if you understood emptiness well, and you try to be good at, you actually would not have any choice but to be good now. It's just, its like smoking after learning that it gives you cancer, if you don't

do good things now. It's just stupid. It's just illogical. It's just obviously harmful to yourself to act any other way.

[Student: How do you know [unclear].]

[laughs] Oh sure, no, oh sure I mean we're talking about rational people. If you really understood all this fact, and then someone yelled at you at work, and you were about to answer with bad words, and then you understood his emptiness, you could not answer with bad words.

[Same student: But, you've already started it and that's already...]

The whole idea of antidote; the whole idea of wisdom is to stop yourself. But, you don't stop yourself because it's the right thing to do. Blah, blah, blah, you know that. You stop it because its gonna hurt you.

[Same student: Well, that's the right thing to do, too.]

That, that's always the right thing [laughs] [laughter]. And it's not selfish. You know, I know its bothered some people, its bothered me...

[Student: Yes.]

...it's not selfish. It's just what the Buddha, what the Buddha, what the Dalai Lama calls "intelligent". What'd he call it? "Self interest" [laughs] "enlightened self-interest."

[Students: [unclear]]

Yeah, and it really is, it really is. Why? Why create more suffering for anyone especially, yourself. I mean you don't want to create suffering for others and inside of that, you know, it's, it's not selfish not to want to suffer, its just intelligent, and that's what, that's wisdom's whole function. If you ever hear anything else about wisdom, it's just a side issue. That's the whole function of wisdom. The word {dharma} means {dhu} comes from the Sanskrit word "dhu" means to keep you, to hold you back from making those, from blurting out those, those things. That's, that's the meaning of {dharma}.

[Student: What is the function of wisdom?]

{Dhur} [laughs] {dhur, dhur} wisdom stops you, {dhur} means “to hold you back.” The root {dhur} which is where the word {dharma} comes from is always explained this way in the Scriptures, “It just restrains you.” You’re about to answer the guy back and suddenly, you, you remember {dharma} class, “Oh, yeah, if, if he’s a projection, it is a lousy projection. Lousy projections do function. They will hurt me. It does hurt me. It’s, it’s not saying it doesn’t hurt you, it hurts your feelings, it hurts your ears, it might hurt your next raise [laughter], it, it hurts.” Wh, how do you respond? What’s the smart way to respond? How do you change the reality of that person? It’s, it’s totally something, totally different than what, than what the world is doing. What the world is doing is, is spinning the wheel again. The natural reaction is exactly what causes the wheel of life to, to go one more round. And, and unfortunately, that’s our automatic reaction.

[Student: Is the understanding and thought [unclear]? Or is it, uh...]

At the beginning, it’s totally intellectual; later it becomes ingrained. But, at the beginning, it’s quite difficult; it’s hard. Its, its saying that things in the world are caused by something different than what you always thought. You always thought that if you were smart, you’d get money. But, dumb people get money, too [laughter]. Smart people are poor sometimes [laughs]. You always thought that if you worked hard, then you’d get money, but some people don’t do anything and get money. You always thought that if you defended yourself well, you wouldn’t get hurt, and if you didn’t defend yourself, you’d always get hurt. But, sometimes the opposite happens. So, what, causation is really something quite different. Nothing bad comes from something bad; nothing good comes from something good. If you are a good person, and if you only do good things, it would be a, a, a total, the world, the universe would flip upside down if you’d get something bad from that. It’d never happen. It could not happen. And, and you have to live like that. But, you have to live intel, you have to realize that and every time you react badly, its like smoking a cigarette. Its like, okay, you’re in the habit you’re addicted to it, but it’s the wrong thing to do. It’s harmful to you, and the, the wisdom, when the wisdom gets stronger, then, then the bad deeds get less, because you just realize it’s, it’s just destructive; self destructive.

[Student: Could you say that whole sentence?]

Yeah.

[laughter]

It's, it's translated on the first page of your reading. But, I'll, I'll say it again. "When a, when a bodhisattva, who is not staying," and it doesn't say where, "gives something; performs an act of giving, the, the virtue that comes from that is, is not easy to measure." And as an example the Buddha says, okay, "How far is it to my left?" You know, "How many inches is it to my left?" You know? It, you can't say. And, and that virtue is like that. A person who, who gives to the poor person on Thirty-ninth Street, with this kind of knowledge, it's a, as you can imagine, it's a totally different action. It's a, it's a new kind of action. It's gonna create something, some kind of paradise.

[Student: Does it have more benefit for the person who it's given to, as well?]

That's a very good question. He's a [unclear] a person of wisdom, but not, not, not directly. I mean he gets some kind of blessing by your knowledge. But, but directly, no.

[Same student: I mean, they say, that if a bodhisattva gives something to a bird...]

Well, it, well, there, it gives them benefit in the sense that you create a {karmic} relationship with them. Probably, you'll meet them again in the future because of that, or something like that. But...

[Same student: But, the bodhisattva is giving with the wish, for that being to achieve total enlightenment.]

That wish doesn't help that being, directly. But, it does, the wish, it does, it makes the bodhisattva a better bodhisattva and maybe he'll meet the person, the person will become his student in the future or something, you know. In the way the Buddha gave his body to [unclear].

[Student: But, isn't it easier to feel compassion for a quote/unquote [unclear] collection of dots. I mean, how does...]

Oh, wait. We'll get there.

[Same student: All right, I'm trying.]

No, it's a good, I like the question, it's a good question. If you understood what I said, you should be wondering that, okay. Now, the next thing the Buddha says is, "Just because a person looks like a Buddha, should we consider him a Buddha?" Okay. And there are certain special signs and marks on a Buddha. There are certain, special features of the physical body of a Buddha. And if we bump into somebody with these weird features, what are they? You know, [unclear].

[Student: There are labels and [unclear].

Long, well, let's slow down.

[Student: No moles.]

You know, He has this, it's actually a physical [unclear], it's this high and it, and it, and it, His head skull actually is higher. It comes up like that, it really does come up like that.

[Student: [unclear]]

And He has a very straight nose; He has a special kind of nose. He has, He really does have a certain kind of mark here and there's a long thing that comes out. He, His body's gold...

[Student: What?]

[Student: What do you mean a long thing?]

[Student: A what?]

A long hair, okay? [laughter/laughs] If He wishes, I mean, it stays stored [unclear]. That's a long story. [laughs/laughter] He has very large ears. He has golden color. His fingernails, he looks different than normal people. He really does look different from normal people, very distinctive. He has certain imprints on His hands and on the soles of His feet, like {Dharma} Wheels and His teeth are perfectly white and arranged in a certain way. His hair is totally, totally black; jet black. And He has, all His clothes, don't quite touch His body; they stay up like that. He has, an aura, He has, you should know, its thirty-two major marks and eighty minor, what we call "signs" [unclear.]

[Student: [unclear]]

So, He's got, there are thirty-two, thirty-two very unusual major marks on the Buddha, and there are eighty lesser marks that have to do with the shape of His hands; the shape of His fingernails; the shape of His belly button; all these, all these different marks. But, those are one hundred and twelve, total. Very, very special marks on a Buddha. So, a Buddha is distinctive. There's a, there's an, another kind of Being called a, {Cha...}, you know what {Chakravartin} is? "A Wheel Emperor?"

[Student: [unclear.]]

There's a kind of Being who, he collects this incredible, good {karma}, and because of that {karma}, he becomes "king of the world; king of the entire world."

[Student: Planet or [unclear]].

And, yeah, they're called "Wheel Emperors", sometimes. And they, they, they have a special instrument, it looks like a wheel, its like some kind of very fantastic disc that they have. It gives them special powers. And, and a king in the old days means, you don't know what a king really means. You can think of President Clinton, he's not anywhere close. A real king, "owns the entire country and owns everything in it; he personally owns every thing in the whole country." So, he can come up to you on the street and say, you know, "Give me your shoes," or "give me your car," or "I need your car right now, just get out," you know, or, " I like your wife," you know, "She's gonna stay with me for a couplla months," you know, like that its, I mean, or a real king has all this power. I mean a real and he has this kind of power, the highest kinds of {Chakravartin}'s have such a, have such a power that the whole, all the people in the world want them to be the {Chakravartin}, they're beggin' them to be {Chakravartin}. They don't, they say, "I don't want to be {Chakravartin}." They say, "Please, please," beggin' them, you know? So, this is some kind of fantastic virtue that, that person has.

And they also have some minor marks on them. Like, they have some indistinct, imperfect marks that look a little bit like some of the marks on the Buddha. But, they don't have any of those other marks. So, nobody has those marks and signs on their body, but its one hundred and twelve, except a fully enlightened Buddha. Then, knowing all that, the Buddha asks {Subhuti}, "If you meet someone who has these marks: clear, distinct, all of them, one hundred and

twelve marks, is he a Buddha? Does that make him a Buddha? Should you consider him a Buddha? [laughs]

[Student: Good question.]

[laughs] Of course it's a good question. [laughter]. Okay.

[Student: No.]

{Subhuti} says, "No." {Sabhuti}'s smart, cause he's {Manjushri}, right? [laughter] And that gives me the excuse to teach you the bodies of a Buddha [laughs/laughter].

[Student: [unclear]]

[Student: So, you just described the markings of a body of the Buddha and others.]

How do you mean "and others?"

[Student: [unclear] could distinguish a Buddha, it could distinguish a non-Buddha, as well.]

Oh, well, yeah, maybe. Okay. [laughs]

[Student: Excuse me, Michael, before you go on, how do you spell {dhr}?

[Student: {dhr} [laughter]

In English, English or Tibetan?

[Student: In Tibetan].

[Student: I think she wants the sanskrit {dhr} with a dot.]

[Student: Transliterated.]

Oh, {dhr}?

[Student: {dhr}]

Oh, {dhr} for “{dharma}?”

[Students: {Dhr}.]

Oh, okay. In Sanskrit, it looks like this [writes on the board]. Whoops, [drops something] That’s what it looks like in Sanskrit. In the Western, philologists, spell it like that and that’s the root for {dharma}. Sanskrit has like, nine hundred and sixty roots. If you understand them all, you can understand all Sanskrit.

[Student: [unclear]]

[Student: Is that a dot under it or [unclear]]

It’s to represent an {r} sound. [repeat {r}]. {R}, it’s a special Sanskrit vowel. Okay, all right, so, I’d like to go over the four bodies of a Buddha. We’ll do two maybe, before the break and then we’ll take a break. Sometimes, they teach two bodies, sometimes they teach three bodies, sometimes they teach four bodies. And there’s a big fight between four bodies and the three bodies, but the three bodies include all four bodies, so [laughter], somebody tells you, “Its only three,” well you can say, “Well, look, we know better.” [laughs/laughter], [unclear].

What’s that?

[Student: [laughter] four or three describe nobody, anyway.] [laughter]

Whew, good. [laughter] Let me see... [unclear]

[Student: [unclear]].

I’ll give you the Sanskrit, you don’t have to know the Sanskrit. Just for people, you hear these words thrown around, a lot. Some people might like to know it, you don’t have to know it, okay? [writes on board]

[Student: [unclear] Tibetan [unclear] Sanskrit.

You really want it?

[Student: She wants it.]

[Student: [unclear].]

[writes on board] Somethin' like that [laughter]. And what is it in Tibetan, do you know? What's the body in Tibetan, honorific?

[Student: {Rupakaya}, I don't know if that's [unclear]].

No, that's a different one. {Ku} is "body" and what's it, to emanate a body?

[Student: {Ruku}].

[writes on board] {Trulku}, all right, which American people corrupt to {tulku} [laughs]. Okay.

[Student: Oh, oh].

[writes on board] You don't have to know that; that's for Cheryl, okay [laughs]. All right, so, what is the Emanation Body? What does emanate mean? Emanate means "a real being is in one place and he's sending out;" {nirmanakaya} means "to send out another body, He's, he's sending out an image of himself, to do some special work, somewhere." And, and that's the meaning of {nirmanakaya}.

[Student: Like an astral projection]?

Like an astral projection. So, the real Buddha is somewhere else, but He sends, He sends out a {nirmanakaya}. You can do a {trulpa} without being a Buddha, you can do it just by reaching deep states of meditation. You can {trulpa} as a bird, you can {trulpa} you know, you can read like that in western mythology and things like that, we believe you can do that, also. It's described in the {Abhidharma} and can, you reach certain kinds of levels of meditation. You can, you can project yourself as different beings. A Buddha has the ability to project Himself on thousands of planets at the same time, okay, He can be showing up, in different forms on thousands of planets at the same time, millions of planets at the same time. Yeah?

[Student: Is it the distinguishing characteristic of {nirmanakaya}, that's its

particularly in the samsaric realms, right? [unclear]].

Yeah, its main function.

[Same student: It's what's seen by samsaric beings.

It's to help people, yeah. There is also definition of all the bodies "by who can see them," okay? Can you see a {trulku}? Yes. You have to have enough virtue. Okay? Can you see the ultimate {trulku}? the highest {trulku}? No, at least unless you were around at the Buddha's time. So, then, what you think of as a classical appearance of Buddha in the world with the, all the one hundred and twelve marks and signs, you know, that classical picture that you see, that's, that's the ul, what we call the Ultimate {Trulku}. Okay, that is the form that the Ultimate {Trulku} takes. Yeah?

[Student: [unclear]]

Yeah, there are other kinds of {trulku}'s of the Buddha where he can appear as anything. He can appear as a deer; He did at one time to help somebody. He appeared as a non-Buddhist to help somebody. Okay, and He can even emanate bridges, trees, buildings, okay. Those we don't call, those, they're {trulku}'s 'cause they're not bodies; they're not persons, but they are {Trulpu}'s, they are emanations of the Buddha.

[Student: {Trulpa?}]

{Trulpa} means "an emanation which is inanimate" and He can do that also. Yeah?

[Student: I used to think typically as an astral projection [unclear]].

I don't, you know, the astral is a little hard for me. The idea is right, the word astral meaning "stars", I, you know, but if you think of a person sitting here and, and, and a image of Him appearing China and helping an old lady across the street, that's okay.

[Student: That was my question, usually you think of an astral projection as something sort of ethereal, yeah.]

No. He, no...

[Student: something that does not have...]

No, It's a very cool projection, He can project smells, tastes...

[Same student: And He's able to pick things up...]

Yeah.

[Same student: ... and move.]

His inside is not what it looks to be. If you cut Him open, He wouldn't look like that, unless He wanted to. A, a real Buddha's insides are totally different. But, if He, if He wanted to carry out the projection a little more, He could emanate a liver there for you. But, actually, He's not, He's not made up like that. His {trulku} doesn't have all these guts inside, things like that, okay, unless He wants, unless somebody's a doctor and he wants to Him to look [unclear] a doctor so He [unclear] and He emanates a liver when he cuts it [unclear]. But, otherwise He's not like that inside. Okay. And that's the Emanation Body. You can see that, a person who has not perceived emptiness directly, can see that. Okay, you just have to have incredible, good {karma}. Talking about the Ultimate {Nirmanakaya}, the only one that came into India two and one half thousand years ago. Another thing about that Emanation Body is that its, its, its appearing to you is totally un, what do you call that? What's the word in English? The Buddha doesn't have to think, "Oh, three o'clock, I'd better show up in Manhattan with a {Nirmanakaya}." It's totally, what do you call it? Spontaneous. It's one, one of the results of the virtue of a Buddha, that when there is a being who would benefit from the Buddha appearing to him at that moment, He's there. He's already there. You know, He doesn't have any conscious will that, "Oh, I'd better, now I think," He doesn't like, see the whole universe and think, "Oh, somebody needs me, I'd better get down there." When that someone is ready, when someone has the karma for it to happen to him, [snaps fingers], the Buddha is there, in front of him and they say its like the moon reflecting in the, all the water on the earth. It's a very beautiful example: cloudless night, total darkness; the moon is there and every patch of water on earth, whether it's a tear in a person's eye or the Pacific Ocean or a puddle on the street, the moon appears to automatically, it's just reflects there. The moon doesn't think, "Oh, I'd better get down into that puddle," you know. And the Buddha is the same way, the Buddha just because of His millions of years of

wishing to help people, when the, when someone needs Him, He's, He's just there. His {nirmanakaya} is there.

[Student: Is, is that like saying that He's everywhere and all things all the time?]

That's a different reason for that. There is, they do say that, there is, there is a different reason for that.

[Same student: It sounds like the moon and the water is the same idea...]

Very similar.

[Same student: ...it's always there].

That's, it we'll get to that. It's coming.

[Student: Michael]?

Yeah?

[Same student: Excuse me. When you say, "Simply appears when someone is ready," that "ready" is determined by that person's {karma}?]

Virtue. Yeah, mostly, mostly, if he, but, he, he could have some kind of weird kind of virtue, where he didn't have a lot of virtue, [laughs] but he really needed the Buddha, and you know, he had the virtue to be near the Buddha as a {trulku}, but otherwise, he's a pretty lousy person, He could still appear to him at that moment, you know it is totally dependent on that person's virtue. Why? It's what we just said about the poor person. That person has the virtue to perceive a collection of atoms as an emanation come to help him.

[Same Student: Yeah, but he may not perceive it as that]'

He may not recognize it, yes. Okay. What [unclear], you had...]

[Student: No.]

Okay [laughs]. So, that's the Emanation Body. That's the easiest one to perceive. It's one of the Form Bodies. Okay. There's two Form Bodies. That's {rupakaya}, okay. So, {rupakaya} covers two of these Form Bodies. I'll, I'll do it for you, like

this, well, we'll do that in a minute. And the next one is [writes on the board], so, by the way, the Emanation Body is, is mainly defined by those marks and also by appearing in the world to help people and He goes through, the highest Emanation Body, goes through those "Twelve Deeds of a Buddha"; "Twelve Great Deeds of a Buddha"; "Mighty Deeds of a Buddha".

[Student: [unclear] repeat that.]

Now, I'm talking not about other emanations, but I'm talking about the main emanation of the Buddha, twenty-five hundred years ago, when He showed up looking like you think of the Buddha. He always does "Twelve Deeds," in His life, He does "Twelve Great Things". They're on the calendar in Ani-la's bathroom [laughs/laughter], from the British Museum [laughter], they're pretty nice. But, there, He always goes through the same play, He always goes to the same movie for the benefit of His disciples. So, now we have the Enjoyment Body. [Writes on board] You don't have to know the Sanskrit, it's just for people, okay, I'll give you the short Tibetan version [writes on board]. Oh, yeah...

...Body is the, is the body the Buddha sees when He looks down His own paradise. That's the physical body that the Buddha has in His own paradise.

[Student: His own body [unclear] the Buddha's own body...]

Right.

[Same student: Looks down and sees Himself]

It's the one that's projecting the astral projection, the physical body. It might look like these deities, like this, things like that.

[Student: Only to be seen by {Mahayana Aryas}.]

...better if they're directly.

[Student: So [unclear]]

I mean, the Buddha had a close disciple who stayed with Him for twelve years and at the end of the twelve years, he said, "Nothin' special about the guy; He's got this little halo, besides that He's just a normal person, I don't see anything special about Him at all." You know, its, he, he didn't have the {karma}, right? Very famous. So, the Enjoyment Body is "the body you have in your own paradise"; {sambogakaya}. Yeah?

[Student: In terms of [unclear] {tulku} Body?]

{Truku} can be...

[Same student: ...seen by...]

... any, any person who has the virtue, does not have to be someone who has seen emptiness directly; does not have to be a bodhisattva.

[Student: Michael, does that imply that when the, when the Buddha leaves His paradise, that that the body stays there].

Yeah.

[Same student: Something like that?]

Yeah, {Sambogakaya}'s always there.

[Same student: Only in the paradise, nowhere else?]

I'll give you five qualities of {sambogakaya}. I'll tell you five things about the {sambogakaya}. They're called the five, {nepa} means, I don't know, what do, you gotta help me with the English word, it means "a definite thing about it." There's five things that are "fixed about them."

[Student: {Sambogaka}.]

[Student: Five [unclear]]

No, but the point is they're in, invariable.

[Student: [unclear]]

"Invariably; the same."

[Same student: Absolute]?

They're five fixed items, okay? [laughs].

[Student: So, if you see those things, you see a Buddha]?

[Student: [unclear]]

Five definite things.

[Student: Attributes?]

Five definite attributes, okay. I'm gonna, give 'em to ya in the right order. [writes on board] Let's do 'em and then you tell me [unclear]. His place, where He lives is always the same; its always in {Omid}; a paradise called {Omid}. [Writes on board]. If you ever get a {sambogakaya}, you will always, it will always be in a paradise called {Omid}.

[Student: So, we're only talking about {Shakyamuni?}]

No.

[Same student: What about the other paradises?]

They have paradises. They are called {Ovid}. [laughter]

[Student: So, you're saying, "All the different Buddha Paradises are the same..."]

[writes on board] Each Buddha has His own paradise, but its called {Ovid}.

[Student: They're all called {Ovid}?]

I believe so.

[Student: But, then what constitutes {Ovid} if they all seem to be different places?]

Paradise in the {sambogakaya}, okay? [laughs] It has these qualities: {circle} means, I don't know, "followers?" They're always bodhisattva arya, Arya Bodhisattva [writes on board].

[Student: {Mahayana}?]

[Student: That's kinda by definition otherwise they couldn't be there.]

[writes on board]

[Student: Can you say that again, number two?]

Number two is when He opens His eyes, He never sees a homeless person. The only Being He can ever experience is either other Buddhas or bodhisattvas who have seen emptiness directly. {Arya} here, means "someone who has seen emptiness, directly."

[Same student: Those people are in His paradise?]

Yeah, the only people around Him; the only people He ever meets, minimum Being around Him is {arya bodhisattva}. He doesn't have to put up with other people. If you're good at work, this will happen to you. [laughter] I'm not kidding, I'm really not kidding. That's the whole point. That's the whole point of the class... [laughter] ...get away from that guy at work.

[Student: If He doesn't see anyone that's not [unclear] bodhisattva, then how can He be projecting this [unclear].]

In His own paradise [unclear] His {sambogakaya}.

[Student: All right, how does He see...]

See, I shouldn't have said that, His, His paradise body, which is His second physical body, is, is, is never exposed to any other...

[Student: Okay.]

There's no one else around them.

[Student: All right.]

[Student: That's a perceptual thing? or]

Everything is a perceptual thing. [laughs]

[Student: I mean, you can look at say, Colin Ferguson and see, see the goodness in him and, and would not see the other things he's done and so forth, that sort of thing?

Somebody asked me that, you know, I had a long talk with somebody and they said, "Does that mean if I get really good and I meet Sadam Hussein, he, he, changes from an evil person to a good person and then wouldn't I be irresponsible because, okay, I'd be all right, to me, he would be an angel, but to other people, he would be a Hit, you know, he'd be killing other people," and I'll just say, "Think about it," okay? You, you have to follow the logic of what's going on if you happen to get such tremendous {karma}, that when you meet Sadam Hussein, he's like a perfect angel to you. You have to think about that. You have to think about the implications.

[Student: Well, the {circle} doesn't mean all beings that there are...]

[Student: Yes, it does]

[Student: ...appearing in the form of arya bodhisattva, right?]

[Student: unclear]

When Rinpoche was asked this question twenty years ago, he said, "What do you think, all the bodhisattvas are gonna retire?" That's all he would say. Okay. Marks.

[Student: Marks?]

"Marks" means, you know, "the signs." He has all of them. He has all those marks of the Buddha.

[Student: One hundred and twelve?]

Yes.

[writes on the board] I should change, it's, it's really the, called the "definite quality of His body", okay? And now, I'll just say, "One hundred and twelve marks." Sorry, [writes on board] "marks and signs," actually.

[Student: So, you're saying, "The 'body' definitely has all one hundred and twelve marks if He's a Buddha?"]

Yeah, that's, it says here, {"Sensay sanso supa"} which means "He has the thirtytwo marks and the eighty minor signs, in their full glory."

[Student: So, He definitely has all one hundred and twelve, if He's a Buddha?]

Yup. Then, [writes on board], then the {Dharma} He teaches in His paradise, He's teaching those bodhisattvas, normally. That's what they like to do, is only the pure, {Mahayana Dharma}, the "Higher Vehicle." [writes on board]

[Student: [unclear]]

What's that? [laughter] Yeah [laughs].

[Student: So, nothing else goes on there, except {Dharma}, is that what you...?]

I wouldn't want to say that [laughs], but that's the main activity. And the time means "until samsara ends, He will not pretend to pass away," is what, how they say it. He'll, he'll stay there as long as people are still suffering, as long as anyone is still suffering. There's a lot of implications to that, its huge debates in the monastery. This, by the way, all this [unclear] the main text, eighth chapter of the {Abismonkara} which is {Maitrea}'s text about the Perfection of Wisdom. And we spend about a year on it, we have to memorize the whole thing.

[Student: "He, he stays in His paradise until samsara ends," is what you're saying?]

He doesn't pretend to withdraw until [unclear]. His body is always available there, until such time as there's no one else to come and...

[Student: But, that's [unclear] never is gonna come.]

Oh, sure it is. What are you, ta, what are you

[Student: [unclear] samsara's endless]

[Students: [unclear]]

[Student: No, its not.]

It's an old debate in the monastery.

[Student: [unclear]]

It's an old debate in the monastery. If, if sentient beings are count-less...

[Student: Yes?]

... how could there be a day when they run out? They are countless and there is a day when they run out. We'll talk about it someday. Okay. These

are the five, these are all fixed, it's always the same. They are called "fixed qualities." All right.

[Student: [unclear]]

"Definite qualities." "Definitenesses?"

[Student: [unclear] absolute attributes?]

Don't, be careful with that word "absolute" [laughs], its gonna be very...

[Student: Oh, yeah?]

...[laughs] tricky in this course.

[Student: Did the Buddha have an Emanation Body that didn't have; that didn't show the one hundred and twelve signs?]

Not, as, as I said, there's three levels of His emanation's bodies; really four. One is called the {"Chokitrukku"} which means the "Supreme Emanation Body", that

always looks the same. Then there's called "Human, Human Form Emanation Bodies". He can look like, you know, two hands, two legs, you know.

[Student: So, that's why we can say that you don't know who, anyone around you, might be a Buddha, because...]

Right. Then, there's Animal Emanation Body. And then there's Inanimate Emanations which are not called "Emanation Bodies," but He can, He can, not call them "body" 'cause its not "a Being," but He can emanate a tree, or He can emanate a, and, and, and I'll, and when they teach this, in the Scriptures, they always teach the "Four Bodies" with the subject of the activities of a Buddha; the influence of a Buddha; what a, what a, its called {"tinway"}, okay, "a Buddha's deeds; what He does." And, that's defined as "any virtuous thing in the universe."

[Student: {chinway} or {tchinway}?]

{Tchinway}, it's a very common Tibetan name.

[Students: Yup, yeah]

It means "the activities of a Buddha" and, very importantly, "any virtuous teaching, any teaching about being good, in any religion, any, any good deed done by anyone of any religion, is the activity of a Buddha." It is "a Buddha's deeds." And, and that's very important. That means we gotta be really careful about critici... you know, I mean really, when the Dalai Lama gets down to it, deep teaching in the monastery and stuff comes up about other religions, he says, "Look, its the teachings of the Buddha, you know, it is, it is the activity of the Buddha. Its defined as the activity of the Buddha, if it's a virtuous activity." You know, jihad, if it involves killing people is not a virtuous activity [unclear], but if someone's teaching something, you know, Muslims teach, "You shouldn't drink alcohol." Its one if their tenents. That's the Buddha's activity. That's the Buddha's deeds. Yeah?

[Student: [unclear]]

[unclear] teaching {Hinayana}. He could be teaching Lesser Dharma.

[Student: Could you ask your questions a little louder?]

[laughs]

[Student: I'm sorry, I'm losing my voice. I was asking, "Why would He be teaching something [unclear]]

Yeah, yeah, its not that He's, not teaching, the choice is not that He would not be teaching {Dharma}, its that He would be teaching a different; a Lower {Dharma}, like, {Hinayana}.

[Student: Anything He does is teaching the {Dharma}.]

But, in His paradise He doesn't teach Mahayana, He only teaching, what He's talking about with those bodhisattvas is Mahayana Dharma. It doesn't mean the Buddha didn't teach {vinaya}, which is {Hinayana}...

[Student: Well, what about...]

...in His paradise.

[Student: ...what about Him teaching Hinduism?]

That's a {trulku}.]

[Same student: Or, Islam?]

[Same student: Okay.]

[Student: Michael, what do you, what's happening to all these [unclear]...]

Oh.

[Same student: ...arhats and foe destroyers and all these other {Hinayana}, people who should achieve, you know, the {Hinayana Nirvana}. Where, where are they in this a...?]

They are...

[Students: [unclear].]

The only body that they are able to see, is this one.

[Student: So, the same one that...]

Yeah, they cannot see this body [taps on board]. Okay, we'll take a break. And then we'll finish the other two bodies, and we'll be done.

These are the two physical bodies. Together, they are called the "Form Body." When you talk about {Rupakaya} [unclear] when you only talk about two bodies, that's, those things together are what it means. It is mainly produced by good deeds, as opposed to: by wisdom. And its main function is: to work for others; not for yourself. That's two of the bodies. [writes on board]

For ya.

[Students: Is there another term that was used that we might recognize? [unclear].]

{Swabakaya}

[Student: [unclear]]

[writes on board] Tibetans tend to, tend to mix up {sambo} and {swabava}. So, you might, when you go to a Tibetan teaching, the person teaching in Tibetan'll mix 'em up sometimes. The Tibetan is {nowannyku} I mean, you don't have to know that, if you want to know it, come to the Tibetan class. [laughter/laughs] Okay? You're welcome. It means "the, the emptiness of a Buddha; His ultimate nature." That has two parts: one is, the two parts are the, what should we say? "The emptiness that He's always had" is, is one of them. Okay? "The emptiness that the Buddha has always had, even back when, when he was a plain person, like us," is, is what you would call His, I want to find a good word for it, let me [unclear] {No nameche}, I can't think of it, "innate purity part," okay, you don't, I'm not gonna, I don't want to get too deep into that, but you can should know there's a part of the Buddha which is His emptiness, which He has always had.

[Student: [unclear]]

People, yeah? People mistake that for some kind of buddhahood that you have

inside you and we, you didn't notice it, yet or something like that the, the Buddha Nature or something like that. That's what people call "Buddha Nature." Its all wrong; it's a misconception; you're not a Buddha now, you wish, right? You wouldn't have that guy at work. You do have an emptiness, which when you become a Buddha will become His emptiness. So, in that sense, you do have something with you now that you will have then. But, it ain't, it ain't like you're a Buddha and you didn't recognize it, or something like that, there's no such thing.

[Student: [unclear] His emptiness when, way when back when, when He was a [unclear] person, but...]

The emptiness of His, that was the emptiness of a, of a plain person, yeah. But, those emptiness' are the same person's emptiness.

[Student: [unclear]]

Don't worry about it. I don't want to get into it. The Buddha has an emptiness, He had it when He was a plain 'ol person

[Student: [Unclear]]

...in that sense, you have something of your Buddhahood, now, but its not that you're a Buddha, now and its not that if you uncover something, you're really a Buddha inside or something like that. Not like that; that's a big misconception.

[Student: And so, emptiness doesn't come in and out of existence?]

Not at all.

[Student: And there's no difference between it essentially [unclear]]

The person to whom its attached, is the same person. His quality is different. Okay.

[Student: But, wait]

[Student: so, then...]

Yeah?

[Same student: But, what is your “Buddha Nature” reffer to, then?

“The emptiness of your present mind.” Which, when you become omnicient, will be the emptiness of the Buddha’s mind. So, in that, in that sense, you have a Buddha Nature, now.

[Student: Good question.]

{Sagyesugu}: “anything which will become a Buddha.” Okay, second part of the Essence Body, you don’t have to get deep into this, its too late, its late at night, you worked all day; I’m not, that’s not my point. Essence Body is “the emptiness of the Buddha’s mind and His cessations.” What does cessation mean? “The end of His bad thoughts, and the end of His ignorance.”

[Student: Is that the second part?]

They’re not the same thing.

[Student: Cessation?]

Yeah, it’s the second part of his Essence Body. That’s the “lack of something that went away.” The other thing is a “lack of something that was never there.” It’s a long story. You don’t have to get into it tonight.

[Student: Say it again?]

[Student:Cessations?]

His cessations.

[Student: Excuse me]

Do you still have, [Cheryl Kratins], do you still have a belief in Santa Claus? I mean, do you really believe that Santa Claus exists?

[Cheryl: No.]

You achieved a cessation for the belief in Santa Claus. That’s what cessation means, “you can, you can no longer entertain that thought; you got rid of it, it

won't ever come back, in this life." Unless you get senile or something [laughter]. The Buddha has a cessation for jealousy, anger, desire, like that. He just won't have those thoughts again. What's the nature of that cessation? What does it look like? What's, what's the nature of your not believing in Santa Claus, anymore? What's it look like?

[Student: It's the absence of something]

It's just the absence of something; it's just something that ain't there, like the absence of the elephant in this room, is, is a kind of emptiness. Okay, so, in that sense, they are, they are similar to emptiness. They are just the absence of something.

[Student: [unclear]]

So, we stick them into the "essence" pile. You don't have to worry too much about it. We'll get to it in year number four, five, something like that. Eighth Chapter. Okay. Body number four. By the way, who can see that?

[Student: What, number three?]

[Student: An {arya}.]

Yeah, in a sense, an {arya} can see emptiness; if you've seen emptiness directly, you have in a sense seen one of the bodies of the Buddha.

[Student: Umm...]

Umm...no questions [laughter]

[Same student: ...one of the bodies of the Buddha you will become [unclear]]

Let's say, "All Buddhas." [writes on board]

[Student: Michael, what produces [unclear]; what's his main function?]

Bad question. What produces emptiness? Emptiness is unproduced. Emptiness has no cause. Emptiness is "a simple not being of something." What produces it, is the lack of the Buddha's own [laughs]...

[Student: self-existence.]

Not, its, it's the fact that He doesn't not conceptualize Himself as being a Buddha. We'll get there, later.

[Student: [unclear] wisdom]

Double negative [laughs].

[Student: [unclear]]

Say, "{Yeshe}" [repeat] {chiku} [repeat]; {yeshe chiku} [repeat]. In Sanskrit its {nyrma dharmakaya}, if you care, you don't need to know that. I just put this here for people who are curious. [writes on board]

[Student: I've heard of it called the {dharmakaya}, what's the {nyrama}?]

The {dharmakaya} is something that is totally different. You gotta be careful, there's two {dharmakaya}'s and that's another story. [laughs], okay?

[Student: Oh, please. [laughter]]

I don't want to get into it. I'm trying to stick to the four bodies.

[Student: [unclear]]

[Student: Is this the truth body?]

No. This is the wisdom of a Buddha. This is the omniscience of a Buddha. This is the mind of a Buddha. There's four different parts, you don't need to know about them.

[Student: I thought that's what the {dharmakaya} was?]

No, {dharmakaya} includes, {dharmakaya} is, is includes both of these.

[Student: {Dharmakaya} includes [unclear]]

{Dharmakaya} consists of number three and number four, together. Because {rupakaya}'s the two physical bodies [unclear].

[Student: What are you calling this in English?]

I don't know. [laughter]

[Student: Wisdom Body?]

Wisdom, Dharma Body; I'll call it Wisdom Body, how's that? Because, otherwise you'll confuse it with the [writes on board] by the way so, does it mean that the Buddha has four bodies in the sense of a body?

[Student: No.]

No. You could say "Four Parts of a Buddha," okay? The word "body" is a little confusing. I noticed that [chulsun Jimba], the Dalai Lama's good, excellent translator, has stopped calling them "bodies" and calls them something else; four parts, or the four, you know? That's, that's interesting, I like that. So, that's the "Wisdom Body." That's the "omniscience of a Buddha"; "the Buddha's ability to see all things." Let me make sure I covered all the homework. The Buddha's gonna make a, a, a confusing statement about those marks of a Buddha: the bump on His head, the long ears, yellow color, golden color, He's gonna say, "They are deceptive." What does He mean by that? How 'bout [unclear] April gets everything right, but she never says anything, there may be a connection there.

[Student: Oh, come on...]

[laughter] Why, why would the Buddha say, "The marks that you see on me are deceiving?" What does He mean? He actually says, "They're false." What does deception mean? We talked about it, what's normal deception mean? When a guy sells you a car, and he deceives you?

[Student: [unclear]]

He presents it one way, but the reality is something else. So, why would a Buddha's marks be deceptive?

[Student: Because [unclear]]

They look, what? But, they're really, what? They look...

[Student: one way]

...self-existent, but they're really not self-existent.

[Student: It depends on who's looking at them.]

Later [laughs]. There's many subtleties. Okay? So, in that sense, a Buddha's marks; the signs on a Buddha, his eye...the way He looks, everything about Him is false; it's deceptive. Why? For the same reason that Deborah asked about the poor man on the street. Okay, looks like he really is a poor man and he could never be anything else, right now, but really it only depends on what you project on him. So, in that sense the Buddha's marks are what? They're projections. By whom? Mainly?

[Student: You.]

Whose the main projector of those marks? Who's, who gets to enjoy those marks more than anyone? The Buddha, Himself. When He looks down, "Hey, I'm golden, [laughter] I've got this bump on my head; [laughter] and long ears [laughs/laughter]," you know, you know. I mean what has happened to His projections? Remember the disciple who didn't see anything, except, "He's got this little halo, nothin' else special; I don't see anything." What has happened? He's collected his virtue. He's got this tremendous, tremendous {karma}, that when he looks down, He's sees an Enlightened Being.

[Student: He's appearing to you, so you've collected the virtue.]

Yeah, you look at Him and think, you think, "He, He has to be that way, He had to be that way, it's always been that way; probably when we met Him, we, if we met Him in our current condition, we would not see a Buddha's marks. We'd just, just see a normal guy. And that's, that's the deceptive nature of His marks. You think those marks had to be there, are there concretely from their side? Their own nature? He's not just this blank movie screen and you're projecting something onto it? That's false. It really is just that. Does that mean He's not real? No. Does that mean He can't be a Buddha? No. Does that mean, like He's somehow very etherial and something not real about Him? Not at all. Only because of that can He function as a Buddha. If he weren't that way, He wouldn't be a Buddha. If the Buddha weren't empty, and if the Buddha weren't just your projections, He could never do anything. It wouldn't be there 'cause

there's no such thing 'cause that's a {gagtca}. That's the thing that doesn't exist at all. Go ahead, but you're gonna make these people go past nine. You sure?

{Student: Well if you don't answer me...}

Okay.

[Student: [unclear] save us [unclear]. These marks, there seems to be something inherent about them. The certain level of wisdom that has no choice, but to produce these marks: the black hair, for instance, we're not to take this as a cultural thing, plus some sort of an indication that you will always be able to tell somehow or another, when you're seeing a Buddha when you reach a certain level.]

I, I didn't go into it very far. Each one of those marks, has a specific cause that relates exactly to its nature.

[Same student: Which will always appear?]

Will always be like that. In the {Choki tulku} in the Ultimate Appearance of the {nirmanakaya}, the, the highest appearance of a {tulku}, the highest appearance in the universe of a Buddha will always look like that.

[Same student: So, on a planet where everyone has blonde hair, if the Buddha came there, they would be the only person...]

If the, if the

[Same student: ...black hair.]

If the highest appearance of the Buddha, but he might not choose to come that way, since it might look odd. [laughs] Okay? All right. Last thing is there's a place where the Buddha repeats Himself. He says, "The Buddha has no marks, the Buddha has no marks at all." At the very end of your reading, He'll say it twice. He says, {Sh}, He says, "{Subhuti}, The Buddha has no marks; there's no marks on the Buddha." And He says it twice. He repeats himself twice. And our commentator from the greatest monastery that ever existed, [laughter] before the New York Monastery [laughs/laughter] says...

[Student: Wow.]

...says, says, there's a big reason, okay? And, and I wanted to draw your attention to it, its on your homework. In the first case He's talking about the way, the nature of the physical marks on the Buddha. He says, "The Buddha has no marks," and then he says, "The Buddha has no marks at all." When He says, "No marks," the first time, He means "those physical parts of the Buddha: His color, color of His hair, the way He looks." Those are "deceptive; they're empty." Okay. And you will start to know, every time I say, "Empty," in this course, it'll get more, and more sophisticated. You'll start to understand what it means. What it means is "when the Buddha looks down, He has the {karma} to see a blank screen as an Enlightened Being. Okay? What, is there an "emptiness of His mind?"

[Students: Yeah, yeah.]

Which is what?

[Student: [unclear]]

His mind is also a random bunch of mental occurrences; His mind is also just a bunch of random mental events. And someone is focusing on that mind and seeing, "What?"

[Student: [unclear]]

...because of His own {karma}; His own omniscience. The Buddha sees Himself, being omniscient, because, He's empty; because His mind is empty. What, what does that mean? It means He could have been a retarded person; He could have had the mind of a bug; He could have had the mind of an amoeba; He could have had an angry mind; He could have had a jealous mind; He could have had a defective mind. But, because of what? He's forced to see His mind as "omniscient" because of, what?

[Student: His good deeds and {karma}.]

His past {karma}. It's very interesting. When, the point is "Don't think we're talking of projections just of the physical world. Your projections are not only responsible for all the freckles on your arm, they're also responsible for how you experience your own..."

[Student: mind.]

Mind. If you have to suffer with a jealous mind, your whole life, or in my case: desire, may be, that's because of your past {karma}. That mind is not desirous or jealous or angry from its...

[Student: ...own side.]

...own side. Its also a projection; the mind has its own emptiness. And that's very deep.

[Student: [unclear]]

All your experiences have their own emptiness. Even your experience of your own thoughts has it's own emptiness. Why, you know, has it ever happened to you, that you want, you get mad about your own anger, you know, "Why am I stuck with this mind," you know? "Why do I have to look at those things and want them?" you know? "Why am I like that?" "Why do I have a mind that pops up these thoughts?" You know. I mean, you've had times when you wished you didn't have those thoughts; its forced on you, by your {karma,} again. Your mind is empty. And you're also projecting on to your mind what you think. So, what does the Buddha project?

[Student: Omniscience?]

Total compassion and omniscience. He's got a really cool projection. Why? 'Cause, He did such good deeds. So, the second marks, the whole, the whole night, we've been talking mostly about the physical body of the Buddha; He's being forced to see Himself as this deity, but what about His own mind? That's why, that's why {chony dappa chedu} the Lama from Amdo, He says, "You know, by the way, the reason the Buddha repeats the word 'marks' twice, is because, even the marks that indicate to you your mind is jealous tonight, is a projection. Even the marks by which you identify jealousy in your own thoughts, or the marks by which you identify desire in your own thoughts, are just projections. Your, your mind by itself is a blank.

[Student: [unclear]]

You're forced to experience your mind as confused, [someone sneezes; laughs] because of your own {karma}.

[Student: But, you keep sounding like the [unclear] Mind-Only School because its not just blank; there is something out there; its not all projection, but you keep speaking that way, and I know you don't mean that, but you keep...

I do mean that.

[Same student: ...keep sounding like that. But, that's not the case...]

We'll talk about it. Okay. I finished on time.

[Student: So, the second marks are the "omnic, omnicient..."

Yeah, it's the, it's the marks...

[Same student: ...the emptiness of the "omnience."]

It's the marks that let Him know He's omnicient; the indications to Himself that He's omnicient. He takes those indications and He interprets them as "omnience" 'cause He's forced to by His past {karma}.

[Student: So, that's the first mark?]

That's the second mark. The first mark's his physical marks.

[Same student: And the second mark's, the marks refering to His mind?]

His own mind and His own emptiness.

[Student: Which are empty.

[There are marks relating to His own mind, is that the idea?]

"Marks in the sense of indications;" a sort of disturbed feeling if you're angry, you know, seeing, feeling angry.

[Same student: Not physical marks? I see.]

Yes, Mrs. ?

[Mrs. ? [unclear]]

Go, ahead, go ahead.

[Mrs. ? [unclear] projection [unclear]]

Yeah, she, now something very interesting, Ms. ?, Mrs. ?, [whistles] She asked a question, she asked, "How aware is the Buddha that He's doing it; that even when He is aware of His own thoughts, how aware is He that He's just projecting [unclear]?" Totally aware. Totally, and you will be more and more. You'll say, "Yeah, I'm having more, moral thoughts tonight and it's just my own projection and let's do more of it. [laughs/laughter] Okay, it's deceptive, it's false, it's not what it looks like, but it absolutely functions. And nothing could function otherwise. Okay, did the fact that it's your projections and you're aware it's your projections, is exactly why you can reach Buddhahood. And the less you're aware of that, the less chance you have to reach Buddhahood. All right.

[Student: Micheal, I'm still having trouble with why [unclear]]

Huh? Ask me after class.

[Same student: why are [unclear] deceptive out of all the ways [unclear] see things?]

'Cause, it's not the way it looks to a normal person.

[Same student: Fine.]

[unclear] this course, right?

[Student: I thought just for the beginning of the class.]

You want, let's do it that way. [unclear]

[mandala and dedication prayers]

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Diamond-Cutter Sutra, Class Four: The Future of the Buddha's Teaching

3/__/95

Transcribed by: Matthew Remski

this is the first paragraph of the reading you have for tonight. It says: Oh Conqueror, this is Subhuti asking the Buddha, alright? What will happen in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction? How could anyone of those times ever see accurately the meaning of the explanations in Sutras such as this one? So, subhuti's asking Buddha, in the last five hundred, how could anybody ever understand the meaning of this Sutra? Will there ever be anybody in those days when the Dharma starts to die, that will understand this book, okay? That's the background. Very interesting things about Buddhism, which is a, you know, a religion that teaches impermanence, that the Buddha even predicts the death of his own teachings in this world, okay? During the Buddha's time, the Buddha gives a very clear explanation of how all things are impermanent, all caused things, and even his own teaching is going to die in this world. And to understand that you have to understand a little bit about these lines, and where are we - how far are we to the death of the teachings. Are we in it already? So that's a very important thing to learn. The four lines I'm gonna give you tonight are the end of the {b. Abhidharmakosha}. Who wrote that? Vasubhandu. When? 350 a.d., okay? And the {b. Abhidharmakosha} is the, is the main text for Abhidharma, it's the main Buddhist book in all of Southeast Asia, say, I mean, in the Hinayana countries, the Theravadin countries, and it's very very difficult. If you ever study it, it takes, Rinpoche taught it for 12 years, and it's very difficult. So you struggle through this long long book, it's very difficult, the root text is totally incomprehensible, and you get the end, and this is like the last verse, or the next-to-last verse, and it's very depressing. I mean, after you get through the whole thing, I mean, this is at the very end of the book. Say: {Tunpay} {repeat} {damchu} {repeat} {namnyi} {repeat} {te} {repeat} {lung dang} {repeat} {tokpay} {repeat} {daknyi} {repeat} {do} {repeat}. Okay, that's by vasubhandu. Those are words at the end of the {b. Abhidharmakosha} which is the main book for the first of the two Hinayana schools: the Vaibashikas. {Tunpa} means: "the Teacher". The. Capital T. It's a word used for the Buddha in the original scriptures when they want to refer to this Buddha. It means "the Teacher, Shakyamuni Buddha." The Teacher's - {damchu} means holy Dharma, {damchu} means holy Dharma. Holy distinguishes it from other Dharma, I

mean Hindus teach a Dharma, but we're talking {damchu}, highest Dharma, okay? {Namnyi te} means there are two types. Two divisions of the Dharma. You can divide the Dharma into two types. {Lung} - what's {lung} mean generally, you guys know it - {lung} is connected to all these words for air, when a Lama gives an oral transmission of a book, you know, he doesn't teach a book, he just reads it out loud so you hear it - that's called a {lung}, so {lung} means the physical Dharma, the physical teachings, the books, the verbal teachings, those are {lung}, we call {lung gyi chu}. {Lung gyi chue}. The physical teachings. {Dang} means 'and'. {Tokpay chu}, {tokpa} means the teachings as they exist in people's minds. Realizations. {Tokpa} means realizations. {Daknyi} means a combination of those two. {Daknyi} means a combination of those two. So what Vasubhandu is saying at the end of the {b. Abhidharmakosha}, which is like "Treasure-House of Wisdom", he says, the Dharma of the Teacher can be divided into two types: the physical teachings, which is the books, people teaching it verbally, and realization, which means, the Dharma as people actually understand it or grasp it or realize it, inside their minds. So there's two forms of the Dharma, this is Tibetan track, so you really don't have to know that. Say {De dzin} {repeat} {jepa} {repeat} {maje dang} {repeat}{druppar} {repeat} {jepa} {repeat} {kona yin} {repeat}. Those are the two kinds of Dharma. What is it for them to survive? Okay? What does it mean that the Dharma is still in the world? And vasubandhu, he gives that a definition. He explains what it means. How do you know that the Dharma is still in the world? What would it be? What has to go on with the Dharma for it still to be in the world? You know, is it enough for it to be in a library, or, does somebody have to be teaching it, or does somebody actually have to reach some of those levels, or what, what, what's the {tse} in Tibetan? What is the point at which you can say "the Dharma still survives"? And what's the point past which it doesn't survive anymore, okay? And that's what, {De dzin jepa} means keeping it, preserving it, like "Lobsang Chundzin" means: "preserver of the Dharma", so {de dzin} means to preserve it. What does it mean to preserve it? In other words, when is it lost, okay? It's preserved as long as {maje}. {Maje} means "someone teaching it correctly". {Maje} means "someone teaching it correctly". And {dang}, {druppar jepa} means "someone is practicing it properly". {Kona yin, kona yin}, means only that, nothing less. If that's not going on - what? What? The Dharma has died, the Dharma is gone in this world. If someone's not teaching, which one do you guess is they're teaching? Most the physical ones, okay? If someone's not talking properly about Dharma, if someone's not giving a proper explanation of Dharma, you can pretty much say that the physical Dharma, the verbal Dharma, the books the teachings, as you think of them as books and lectures - then they have died. If someone can't teach them anymore, properly, the physical teachings are gone.

{Druppar jepa} means, practice, accomplish them, that refers mainly to the what? The second kind of Dharma. The actual realizations. In other words, if someone's not reaching those paths anymore, those realizations anymore, you can say that the Dharma in the minds of people has what? Has died, has gone. And if no one can explain it anymore, then what? The physical Dharma has died. Which one do you think happens first? Yeah, the realizations. People stop getting, people can still stand around and talk about "Oh, the book says this and the book says that", but, and the books may exist in libraries or on CD-Roms, or things like that, but nobody will remember what it means, nobody will, nobody will really practice it and reach those, people will probably teach it in universities, but the practice of it will be dead. Yes?

[Tom: is there also implied in this statement a continuity from the Buddha, I mean, is it possible that the lineages are all broken, and then somebody's born 50 years or 100 years later, and Manjushri comes to them and teaches them, and there's no direct physical connection...]

that's why they say {terma}. Because Choney Drakpa Shedrup asked the same question. By the way, he wrote a commentary on the {b. Abhidharmakosha} which we also discovered. It's fantastic. That's actually where I got everything tonight. It's a beautiful commentary. And he says, when we say - how long do the teachings survive in the world, we're talking about the teachings that descended from Shakyamuni. We're not talking, like if Maitreya shows up and starts another round of teachings, or if Shakyamuni Buddha's on another planet or teaching, or anything like that. We're talking about the lineage that's descended directly from the man who came to India, the {trul-ku}, who came to India 2500 years ago. So it's very specific. That's why it says {Tunpa}. This teacher's teachings in this planet.

[Tom: so there's a third condition that's implied, which is a direct transmission...]

Yeah, an unbroken transmission. And then Vasubhandu goes on to a very depressing discription of what it will be like as the Dharma dies out in the world. It's really depressing. And you have to be concerned about it for several reasons. I mean, one is, Buddhism is dying out. Buddhism is definitely in its last stand. I mean, if you go to - I've been to Thailand, I've talked to monks there, I've spent time in Sri Lanka, in monasteries, obviously a lot of time with the Tibetans, I spent time with Vietnamese monks, I spent time with Chinese Taiwanese, Hong Kong monks, it's dying out. The southern countries never had anything other than the Vinaya and the Abhidharma, the two lower schools, and

the other countries - if you ask for an explanation of something, if you go to Taiwan, to the temple, I mean - they're in between the brothels, and the brothels are more, you know, it's all, it's all very very tenuous. There's very few people who really understand it well, there's very few places where they're teaching it well, it's really really down to the last few places. You can go to teachers all over the world, and ask them for an explanations of the four schools, or the great books of the Buddhism, and they won't know, they can't give it to you. And the people who can are very very few left. I think, hlarampa Geshe from Tibet - there are about five left. In the world. And it's a very bad situation. It's a very dangerous situation, I mean, we're lucky we bump into those people, but most people can't even get it, you know, there's a Dharma group in California that asked me to come out there, because there's nobody to teach there. There's just nobody. There's only 3 or 4 geshe left in our monastery who can teach everything. There's only one left who can teach vinaya. So it's a very very bad situation. It's really bad. And you have to be concerned because when you die, you probably have to come back to this planet, I mean, you probably have to be in this planet, and if we don't work - it sounds a little crazy, but if you think about it, it's true. If you don't work to preserve something so that it's passed on to the next generation, the ones who don't, the ones who miss out might be who?

[Students: us. (Laughter)]

it's serious, you know, you can't sit and be satisfied that, okay, you're studying - you have access to the really traditional, pure teachings, because you don't know what will happen in the next - they say: when the breath stops moving between these two little holes, it could happen any moment - you'll be in a totally different realm, you'll be in a different place, you won't remember this at all. And for you to bump into some teacher - if there's only 5 teachers left in the world, I mean, good luck. You know. What are the odds that you'll bump into them again? You know, that's very very small odds. If you're lucky you're born in India in one of those monasteries and then you starve, because there's no good food there. You know, which we could have arranged, you know what I mean? We could help in this life. So you have to think that way. It's very very - we are in the last days. We are in the final days. And I'll explain more about that. We'll talk about it. Now I'm gonna give you three versions of how long the Dharma's gonna stay in the world. We're going to, I'm gonna give you three different versions. The first version is going to be according to the Buddha himself. What did the Buddha say while he was here, about how long the Dharma would stay in the world? And then secondly you're gonna get the opinions of the great

commentators, you know the great Indian commentators, and the great Tibetan commentators. What did they say? Thirdly you're gonna get Choney Drakpa Shedrup's idea. So he has examined all of the statements by anybody about how long Buddhism is going to survive. And then he gives a nice, he gives a beautiful commentary - I've never seen one like that, he gives you all the opinions, and then he gives his own, and then he decides which one he thinks is probably the best. And when you can read Tibetan, it's very nice. He's very western in his thinking. He gives you all the choices, and then he explains why he thinks one of them is correct. So first we're gonna hear from who? The Buddha himself, okay? So I have to quote him directly. Yeah, are you guys warm enough? If you get cold, let me know. We'll find a nice big monastery in Manhattan... I mean, the odds of(unclear)

[laughter]

I think there's a road. We took care of India already. Get the hint?

[Laughter]

Say: {Do de kelsang} {repeat} {Do de kelsang} {repeat}. {Do de} means Sutra. {Kelsang} means the golden age. Sutra of the golden age. {Kelsang} means: good aeon. And in there the Buddha says: 500 years. From the time of his passing. He says Buddhism will last 500 years. In its pure form. And then he says... he says 1500 years, as a shadow of its former self. I need a bell. So he says, 500 years, Buddhism will stay in the world pure, and 1500 years, as sort of, as traces of what it used to be. An additional 1500 years. So. 2000 years total. Which ended in 1400, about the time of Tsongkapa.

[Student: so what's this?]

we'll talk about it. This is all one word. What's a {chengwa}? Anybody know what a {chengwa} is?

[Student: a mala?]

Yeah, a rosary. {Cheng} means rosary. {Sormo} means - Ani-la, you give the four {sor}s... when you drew the mandala. No. You did your hand. That's a {sor}. Each one of those is a {sor}. And when you do a mandala, you do it all with your own {sor}s. That's the So {sor} means fingers. So what's {sortreng...}, yeah yeah, a rosary of fingers. This refers to Angulimala, he was a -

you know the story. Somebody told him you can reach nirvana if you kill 1000 people and string their fingers on a rosary around... you know, he met a crazy teacher - like the guy in Japan, you know - and he said, you know, if you kill a thousand people... and he got to 999, and he started shaking. The Buddha was his next victim - he saw the Buddha walking down the road. He had one more to go, and, you know what happened, of course.

[Laughter]

{tokju} means {abhidanna}. {Abhidanna} means: life story. It's normally a story of a person's former life. The {b. Abhidannashataka} is a famous book of 100 of them. In there it says: 1000 years. For how long Buddhism would stay. This is just another opinion. The Buddha has stated both of these. These are both taught by the Buddha. Yeah?

[Stilwell: so Michael, what is that statement: {Sortreng chen gyi tokju}?]

it means the life story of the person named Angulimala. Finger-mala. That's that man's name.

[Stilwell: and so how does that connect?]

He was converted at the last moment, you know, the Buddha - every time he got close to the Buddha, he couldn't quite catch him, you know, and, you know, it was a beautiful story.

[Stilwell: so how does that connect to 1000 years?]

In that book, which is in the Kangyur, which is in the cannon, the Buddha mentions that Buddhism will last a 1000 years. He gives it a date, he gives it a time. That would be the time, about 150 years after vasubhandu died, before Dharmakirti. It would have been over already. What's that? We got more. This is another Sutra, {do} means Sutra, and {dawa nyingpoy} means: essence of the moon. Probably someone's name, I'm not sure. Maybe Chandragarbha, or somebody like that. It's a, it's a Sutra. Essence of the moon Sutra. And there the Buddha says, it will last for 2000 years. Which again takes us up to Tsongkapa's time. I'll give you one, oh, I'll give you some more.

[Student: is this a linear progression of when he made these predictions?]

I don't know, and I don't think anyone could tell you, because the whole thing wasn't written down until 500 years after.... what's {nyingje}?

[Student: compassion]

Karuna. Okay? Compassion. {Pekar}? {Pedma karmo}.

[Student: lotus?]

Yeah, this is the lotus Sutra. One of the lotus Sutras. There's a couple. The White Lotus, of compassion. The White Lotus Sutra of compassion. That book says, what? 1500 years. Yeah. They're all Sutra. We didn't get past the Buddha yet. So we've already got three different opinions. Actually four, 'cause he does mention here anything about there being a pure Dharma or something. I think you should write the English, okay? There's a reason for it. You don't have to memorize it, it's not on your homework - it's important. I mean in the English letters, okay? Say {hlamo} {repeat} - this is important, this is a big tradition, alright? {Hlamo} {repeat} {drima} {repeat} {mepe} {repeat} {shupa la} {repeat}, {lo} {repeat} {nyitong} {repeat} {ngagya} {repeat} {na} {repeat} {dong mar chen} {repeat} {gyi} {repeat} {yul du} {repeat} {dampay} {repeat} {chu} {repeat} {dar} {repeat}. {Hlamo drima mepe shupa} means the Sutra of the Goddess of Flawless Light. Her name is Vimalaprabha. And it says in that Sutra, which is in the Kangyur, you can still read this Sutra - I tried last night for a couple of hours. {Lo} means years, and by the way, the {le} is a colon, right? From her Sutra it says, in her Sutra it says, {lo}, {nyitong} means 2000, {Ngagya} means 500, so 2500 years from now.

[Stilwell: when's now?]

The passing of the Buddha. Which was 500 B.C. So where does that put you, at 2500 years from now? About, 4 years from now? Something like that, okay? {Dong mar chen} means, {Dong mar chen} means "people with the red faces". {Gyi yul du}: to their country, to their land, {dampay chu dar}, the holy Dharma will spread. Yeah, {dampay chu} means: "holy Dharma" {dar} means "spread". In fact, as soon as there is a group of monks who perform {sojong} in a country on a regular basis, the Dharma has reached that country. They can't do it in our monastery.

[Laughter]

I'm not kidding, the time has come. Okay? This is seriously, very beautiful. And I went and checked it last night, and it's in the kangyur, and, I've heard this many times, people quote it all the time, and I was always said "come on, where'd they get that from?" but it's quoting the Sutra.

[Stilwell: so would you say the whole thing?]

"It is stated in the Sutra of the Goddess whose name is Flawless light, after 2500 years the holy Dharma will spread to the land of the red faced people. Ruddy complexion...

[unclear]

... probably, because in the same Sutra they talk of the yellow-faced people and this refers to Asians, some kind of interaction between them...

but anyway, according to that, what? How many years? Well, after that, after two and half thousand years it's still continuing, okay? So this is the last book that Choney Drakpa Shedrup quotes. So he's quoting - how many is that, four or five? He's got like five different opinions from whom?

[Students: the Buddha]

These are all from the Buddha. The Buddha himself. By the way, Choney Drakpa Shedrup is later gonna explain why they are not contradictory. He does that in two of his works. So keep that in mind, next time you play the lottery. Okay. Now we're gonna get some - I'm not gonna write them on the - well, maybe I better. The other commentary to the {b. Abhidharmakosha} - who wrote that? Trick question. Vasubhandu's own commentary to the {b. Abhidharmakosha}. Vasubhandu himself says: 1000 years, and he's quoting a Sutra. That was about a 150 years after Vasubhandu died. Only 1000. Yeah. Vasubhandu says in his commentary on the {b. Abhidharmakosha}, his own commentary on his own book, says: it'll stay for 1000 years. Vasubhandu says 1000 years. From Buddha Shakyamuni. Kamalashila writes a commentary to - Diamond Sutra?

[Laughter]

Oh, good. Kamalashila writes a commentary to the Diamond Cutter Sutra, and he says in that Sutra. {She dang sum}. {She dang sum tob} means: 500 short of

3000. Which means what? 2500 years. That's another way of saying it. And he quotes several sources. I'll just tell you one. One is the great commentary to the perfection of Wisdom. the great commentary to the perfection of Wisdom. There's many, okay? It's the Perfection of Wisdom in 100,000 verses. 100,000. It's called [unclear]. In there it says 5000 years. But I think the interesting thing is that Buddha, who's such a big proponent of impermanence, predicting the end of his own teachings. I think that's really appropriate. He knows that his own teaching is something caused. And he's been teaching all this time that all caused things die. And then he naturally at the end of his lecture, he says: and by the way, my own teaching will die out. In this world. I think that's really, I don't think you see that much. So he predicts the end of his own teaching. Choney Drakpa Shedrup goes along with the last one, which is what? 5000 years. And he breaks it into a couple of categories. And maybe we'll take a short break. But I wanna explain one more thing. We'll get his opinion when we come back. But when I said that the Dharma was of two kinds - what were they?

[Stilwell: books...]

[student: physical...]

Physical Dharma, meaning books and verbal teachings, and then the Dharma in the hearts of people, in their own minds. The first one, I wanna just give you the word for that. You'll see this word a lot, and it's nice to know what it means. You'll see it a lot in Buddhist books. Okay?

[Student: (unclear)... in India they have it...]

Yeah, "Tri" means three, like tricycle, okay? Three. Pitaka means - they translated it as "baskets". The Tibetans translated it as "groups", the three groups, the three groupings of the teachings. The Buddhist cannon basically has three great groups, three big parts, three big, you can dump it into three big baskets. Okay? Parts. The first one is, okay? What's {dulwa} mean? What's {vinaya} mean? By the way, Sanskrit is {vinaya}, right?

[Tom: those are monastic vows, right?]

Yeah. Okay? But it refers to eight sets of monastic vows. Eight sets of vowed morality, okay? Eight different sets of vowed morality. {Tibetan quotation of vows}, which means: the first three are for laymen, and the last five are for ordained people. So, you don't have to think of {vinaya} just refers to monk's

vows. It refers to vowed morality. Taking a vow of morality. This particular {pitaka} hasn't caught hold in America yet. We need some... no, I mean, we have to try to preserve it, it's being, it will be lost, it must come here, we must start it really strongly, in a good way, in a proper way, so, that's up to people like us, and we can help. Okay? Next one is:

[Stilwell: why are there 3 different sets of layman's vows?]

It's one-day vow for men or women, counting as one. Lifetime women's vows, and lifetime men's vows. And the one thing is stuck together because it's so short. Don't get confused with the word Sutra okay? The word Sutra here means: one of those big groups of the Buddhist cannon. Okay? One of the three big groups of the Buddhist cannon. All of the books in the Buddhist cannon are Sutras. So don't get confused. This is Sutra, meaning a division of the Buddhist cannon.

[Stilwell: are you saying there's further three subdivision within the Sutra class here?]

No. It means, when you're talking about the {pitaka}, you're only talking about, when you're talking about the Sutra {pitaka}, you're only talking about some of the Sutras.

[Stilwell: you lost me on that.]

We'll talk about it. There's a subset of Sutras called Sutra {pitaka}. All Sutras that were ever spoken break down into {dulwa}, {vinaya pitaka}, and {Sutra pitaka}, and or the {abhidharma pitaka}, which we're gonna get to. And I'll explain why. Don't get confused. Sutra means: any book spoken by a Buddha. But it also refers to a narrow part of the Kangyur, of the Sutras as a whole. And that's called the Sutra basket.

[Stilwell: and that's what you're referring to in this case?]

Yeah, sure. 'Cause we're breaking down the three baskets. These are the three baskets.

[Stilwell: so how do you distinguish which Sutras you're refering to here?]

I'm about to come to that. [Unclear] Say: {ngun-pa} {repeat}, means

{abhidharma} those are the three baskets. And when you say the Dharma is staying in the world, you mean, these three, mainly. These three have to be staying in the world. These three parts of the Buddha's word. Of the Buddha's teaching. Physical Dharma refers to the {lung gyi tob, lung gyi chu} the physical Dharma refers to these three things. If these three exist in the world and they are taught properly, correctly, then the physical Dharma is still here. It's still surviving. It's really hanging right now. Okay? Alright? If someone doesn't shake you, vinaya for example... John asked a good question. He said: how do you know, there's a hundred and, you know, there's what - 1500 separate works in the Buddhist canon that still exist. Tens of thousands have been lost. We have 1500 left, in Tibetan language. How do you know which are which? How do you know which belong to which? Depending on their subject matter. It all depends on their subject matter. If the book's main subject matter is about the extraordinary training of, what do you get? If it's about the extraordinary training of morality, then it belongs to which {pitaka}? {Vinaya}. Vowed morality. The {pitaka} on vowed morality. If it's teaching mostly the second extraordinary training...

[Stilwell: and you just call it the Sutra?]

Sutra {pitaka}. Not the same as Sutra. And it's very confusing. If someone doesn't teach it to you straight, you get.... wooooowooooow... it's also works written by Indian scholars which are called Sutras, and that's really confusing. Sutra means "thread" and it refers to the red thread that a Brahman used to wear. And it's a long story. Okay? It also means short or brief. It also means a conjunction of three roads, but anyway, and all of them have meaning. So - what do you guess for {abhidharma}?

[Stilwell: Michael, why are you calling those extraordinary trainings, rather than trainings?]

They're never called the trainings. The proper word is the {unclear} - the extraordinary trainings. Probably if people taught it that way, they're just trying to make it shorter, okay? But why they're called extraordinary is a long story. Where do those three trainings come from is very very easy. If you don't perceive the main subject of the Diamond-Cutter Sutra, you cannot collect piles of merit vast as the space to the left of me. If you can't do that, you cannot create a paradise. Not every object in your world will be bliss. There'll be a few short. You'll be a few short, okay? Like, the white wall will be bliss but your toenail won't be, or something like that. The virtue has to be unlimited. The only way

you can collect unlimited virtue is by understanding emptiness. That's - the diamond-cutter Sutra is gonna say that over and over and over again. If you don't have wisdom, you cannot reach enlightenment. Impossible. If you don't perform your good deeds with wisdom, with knowledge of the emptiness of the situation and everything, forget it. You can't do it. You cannot see emptiness directly unless your mind is at, in which realm? Actually in the form realm, okay? Your body is in the desire realm. Your mind has to reach a perfect state of concentration, which is not in this world, okay? It's at a higher level, called the form realm, you must have perfect concentration. You'll never get anywhere unless you see emptiness directly. You cannot see emptiness directly if you don't have perfect concentration. Your mind has to reach a certain point of stillness and concentration to see that thing. Otherwise it will never happen, and incidentally, if you don't meditate for at least 45 minutes or an hour, you'll never get that. Impossible. So if you just think you're too busy, then you're too busy to get enlightened. It won't happen. Impossible. Cannot happen. Never happen. People say, Oh - I was cutting wood and I saw emptiness. Forget it. Not true. All the books say that your mind must be at that level, and you cannot concentrate well if you have a conscience that is not clear. Impossible. You cannot reach that state of concentration if you have anything on your heart, on your mind, on your conscience. Your morality has to be perfect. You can't.

[Stilwell: any speculation what people do experience when they're chopping wood that they call enlightenment?]

ah, it's like, maybe one of the higher form-realm - a sensation of the higher form realm, not a true being-there. Because you can't, at that moment, you can't perceive any sense-objects. It's impossible. And that's clearly stated in all the ...texts... there's nothing in there about the other. It doesn't say anything about the [unclear]. And it's just - morality is required for concentration. If you have something on your mind, if you have to confess something, you know, go to a Buddha image, confess it, and, if it's a bad, if it's a really bad deed, you're gonna have to wear it down. One confession won't be enough, you have to wear it down, and you have to avoid it very strictly. Personally, for yourself, that particular object, you have to avoid strictly. If you don't, you'll never get to that level of concentration. If you do, you'll get to there and more. Automatically. It's very easy after that. So, your morality has to be really pure, spotless, and if there's anything on your mind you have to get rid of it. You have to work on it, whittle it down until it's gone, and that's through that process of confession and through that process of admitted it, especially to yourself, and then taking, trying to avoid that perfectly. In fact, avoiding it perfectly is the best

confession. If you really resolve not to do that thing again, and if you keep that resolution for some time, it destroys the power of that karma, and then you can concentrate. And otherwise you never will be. So that's why those three - they're cause-and-effect, aren't they?

[Student: why does having something on your mind prevent concentration?]

Try it. [Laughs] We'll go, we'll take a break, have some tea.

There'll still be (unclear) cd-roms hanging around, and nobody will know exactly what they are. And people will still be talking, teaching things correctly, but people will not be practicing the ...(unclear). By the way, these are not just the normal forms of these. These have to be extraordinary. The extraordinary forms of these three practices: morality, concentration and wisdom, they occur before the first path. For those of you who know about the five paths, they occur before the first path.

[Stilwell: the extraordinary forms...]

yeah, even the extraordinary forms. Before you get the - how do you reach the first path. True renunciation. When you get real disgust with the bad things of this life, then you've reached the first path. You can have these three in an extraordinary form, even before you reach the first path. It's sort of a warm-up to the first path.

[Student: in what way do you have these three things?]

Obviously, very roughly, very...

[student: oh, so just some understanding about them]

good practice too, fairly good practice. You can have it, they continue on through the path also. Choney Drakpa Shedrup gives an explanation of why he accepts that the teachings are gonna last for... how many years? 5000 years. [Unclear] the teaching is divided into 10 periods of how many years, if you've got 5000? [Unclear, laughter] in the first of the 500, lots of Buddhists become arhants.

[Stilwell: not complete enlightenment?]

right. In the second 500 years, people are achieving non-returner. What's non-returner? Returning to what? That would be arhant. Desire realm. Non-returners are called non-returners because they will never collect the karma again to have to take a birth in this lousy realm that we're in.

[Stilwell: you mean the desire realm?]

Yeah, yeah. You don't have to come back to the desire realm. You'll never have to take another desire realm birth.

[Unclear]

(student: but why is that so good if you...)

It's not so great, alright. But they're at a level where that's a ... [unclear] they're not gonna, they're already called {Tibetan} which means, they're not gonna turn back from all the Dharma they already have. They'll use that form to... [unclear] The third step of, how many years? 500, will be the time of the stream-enterer. Lots of people will achieve stream-enterer. That's a synonym for what? Palmo? Directly. Yeah. Seeing emptiness directly, or the path of seeing, both. The minute you see emptiness directly, you achieve the path of seeing. And you become a stream-enterer. You are on your way out. I mean, if it were nowadays, if it were modern English, you'd say, "on your way out." You're on your way out. You're taking - you're on an inexorable - what do they call that thing in a factory?

[Stilwell: conveyor belt.]

Yeah, you know. You're on your way... that thing's gonna start... [laughter] don't turn it back down. You're on your way out. [Laughter] These three are collectively called the Era of Results. There are four great results of processing beings, and these are three of them. So that era, the first how many years? 1500 years after Buddha is the era of results. People are getting great results.

[Student: what's the fourth?]

the other result, which is not up here, is {chi rungwa}, which is once-returner. You have to come back to the desire realm one more time. He doesn't list that.

[Cut] learning of wisdom, which you can have when? Before you enter the first path. What do you think next comes? What do you think the next one is?

[Unclear]

uh. There are probably people who reach concentration, but don't reach wisdom, you see? We're getting lower and lower as we go. Anyone who's achieved this one has achieved number two, right? You see what I mean? What he says is, clever - this is all from a Sutra. This is the era of practice. The Tibetan word for practice, which is {drupa}, is a pun, 'cause it also means to try.

[Stilwell: unsuccessfully?]

Right, I mean, it means to be in the act of striving for something, implying that you ain't got there yet. So there's a meaning there. Here they have achieved the results of practice. Here they are practicing, you know, they're trying to practice. Which Dharma dies first? Which Dharma dies first?

[Students: realizations...]

The realizations in people's hearts. In people's minds. That Dharma dies first. What do you guess might come next? What's left after that? If I had to say three different things? The rest does. Cool. So. The physical teachings on which these three are, which teach these three, then become the main thing. Just the physical teaching. People who can practice them and learn them and master them have already gone. People who mastered them and got the result of mastering them are gone. It's just the era of the baskets are left. The first is what?

[Student: Abhidharma]

The highest one. And then the what? Sutra. And you know what that means, it's just that one part. This is called the era of, the era of the physical Dharma. People are still talking about it, but they're not practicing it still. Okay? Much less anybody who achieved the results of practicing. It is, yeah.

[Student: Michael, how can you talk about the ...]

I guess the definition of the listener, that vehicle, is people who hear mahayana, but and can explain it and even transmit it to other people, but can't practice it. That's why we call them listeners or shravakas, in one sense of that word.

Number 10. {Tibetan}. You give me a word - I dunno. {Dak sel} means, we had a big fire the other day, and at the end it was only just a little cloud above... it means only a dot, only a [unclear]

[students: ashes, residue?]

it doesn't refer to the, I mean, it just means a trace.

[Student: residue]

you could say that, but it's not really left though, it's just a trace. It's actually called the Era of Just A Trace. Era of a Trace, you wanna say? And he says just a trace. You can find a better word. So what he says is - there's nobody practicing well, and there's no one who has correct view. No one understands the Dharma properly. What do you think Drakpa Shedrup wants to do after that? He explains why he accepts the view of 5000. And, by the way, he explains why the other viewpoints are - they each have their own emphasis. One means in India. One means, in its true form. One means, one is just - the Buddha said it to make his students upset, so they would work harder. And so he goes through a list like that. What do you think he would, what you do next, if you were him? What would be on your mind?

[Student: where are we?]

Yeah: where are we? Good, good. Where are we? You know - he tries to figure out - where is Choney Drakpa Shedrup and his contemporaries. When did he live? Born in 1675, let's say 1700. And he says, he repeats over and over again: look, it's a very difficult question. Dating, for us in Tibet in 1700, to try to date when the Buddha - by the way, 2500 years is what western scholars think, okay? After all discussions and, the Tibetan historians don't agree at all. You know, Buton Rinpoche and Lotsawa, the one who wrote the Blue Annals, {Tibetan} - they don't agree at all either. It's hard to date when did the Buddha live. Indian history, if you ever try to study it, is a big fog, you know? All the books written about Indian history are very vague, and they admit - you know, we don't really know when this king lived, we're not sure when this kind - we think it was this, we think it was that, there's a lot of arguments among scholars.

[Student: unclear]

maybe.

[Student: I think His Holiness...]

very difficult. So he takes a shot, and he says: I'm just taking a shot. Okay, and he says, according to, as far as I can figure out, based on when Tibetan historians believed the Buddha passed away, which is probably as good as anyone else's shot, okay? He believed that they had already reached the end of the fifth 500 years, which would make him about, according to modern scholars, about 400, 300, 290 years off. Not bad for this one. Okay. And we're not sure the western scholars are right. And then he believed that 160 years had gone by of the sixth one, in his time. So you figure it out. Okay? I believe he says... [unclear] yeah, he says: we are in the 6th era, the 6th one, which is the training of morality, and 116 years have gone by. And he dates it according to the animal year, he could... [unclear] he believed they were in the training of morality.

[Stilwell: how would you explain being in the training of morality - during that period...]

It means that people have reached, have degraded, have degenerated to the point where there are still people who are good at Vinaya, but who don't understand Abhidharma, and don't understand the [unclear]. And I think you can see that in some Buddhist countries. I think, you, I've been in monasteries where they understand the Abhidharma but they practice the Vinaya pretty well, in fact it's their main practice, but if you asked them to explain these two subjects, you don't get much. It's, there's a, you can be practicing this, and not understand the other two...

[Stilwell: so is the point that it's mostly died out, and everything above that's mostly died out?]

yeah, yeah yeah yeah. But, each - it's not to say nobody's reaching arhat. It's not to say nobody's perceiving emptiness directly, but he says a lot of people. Are there a lot of people in the world who are mastering the training of concentration, who are mastering the training of wisdom. He says, those days are already gone. He says, you do see exceptions, and he lists exceptions. He says, you know, we can't say the teachings have died out. He says, there's the proof of this statement which is from Sutra. But also he says, there's also the proof of beings in 1700 in Tibet, who were obviously very advanced. So he says if you look around us, there are great monks, and they are, they have learned everything, so he says that we obviously haven't reached the end of the

teachings. No, I don't accept the idea of a thousand years. We're way past a thousand years, and there are still these great Tibetan things. Monks, mastering and reaching high levels. You know, he says he, on the basis of direct perception, and on the basis of reasoning, he says that the 5000 years sounds correct to me. So that's Choney Drakpa Shedrup. And that's how he divides it. Okay. One more short thing, and we'll finish on time.

[Student: unclear]

I don't have a - he asked: where's the Dalai Lama? I mean, [laughter] this is 500 years later, this is all 500 years after... I don't know, I can't judge, right, I don't have a {tsema} about it, I don't have a... I can't read his mind, you know. I can, all I can take is indications, and you take the evidence, and you extrapolate from that, but to say that : oh I know that the Dalai Lama is a Buddha is itself a [unclear] statement, unless you've had a direct perception of it, or a correct deductive perception of it. I have a partial deductive perception of it, I mean, I have enough evidence to what I can perceive that I believe that he very well could be, and as Buddhists, we're not supposed to say "I know", until you can defend it. And if I had any way to confirm it, I probably couldn't convey it to you. Anyway. Except for reasoning. So anyway. Okay. Why did we talk about all this? Do you remember? What's it got to do with the Diamond-Cutter Sutra? It was at the beginning of class. Read that first paragraph again.

[Student: unclear... quoting the Sutra...]

what era? He says, no he says the, what's the text say. No, I mean, what did the Diamond-Cutter Sutra say? What's that first paragraph say?

[Student: well - how could any one of these of those explanations...]

the paragraph just before that. In the days of the -

[student: okay: what will happen in the future in the days of the last five hundred.]

the days of the last five hundred. Choney Drakpa Shedrup is trying to explain that phrase. It occurs in the Sutra, it occurs in the stanza before, and he's saying: you have to understand it refers to those ten eras of 500 years each. So the last 500 is what? 4500 years after the Buddha dies up to 5000 years after the Buddha dies. It's the worst of the days, it's the worst era, it's the era in which there is no

correct practice of Buddhism, no really pure practice of Buddhism, and no really pure viewpoint among people in that era. And Subhuti is asking the Buddha what? What will happen then - will there be people around, will there be people around who what?

[Stilwell: who can understand?]

Who can understand what this thing is all about. You know, if the Diamond Cutter Sutra makes it to 5000 years from now, you know, how could there be anyone left who understands what it means? And the Buddha says: don't ask that stupid question. He says just that. Please don't ask this question. He repeats the question, and he says that question - don't ask it. He says of course there will be. I mean, he's kind of heartening, okay? He says, yes there will be people, even in that distant time, who do understand this Sutra. There will be people who understand this Sutra. There will be people who understand the perfection of wisdom. But if they think they are people, they don't.

[Stilwell: what?]

[student: oh.]

[laughter]

Now, I'm gonna give you a few words. Because chairs have {dak}, walls have {dak}, New York City has {dak}...

[Stilwell: what is the heading for this?]

I'll say it, and catch it, okay? Those Bodhisattvas who live in the last 500, who do understand what this Sutra means, who will understand, they will not be Bodhisattvas who think these four things exist. Those Bodhisattvas who understand what this Sutra means, this Sutra means, ten times 500 years from now, will not be people who think that these 4 things exist. And if they were, they wouldn't be great Bodhisattvas. And that's what we talked about... [unclear]. those Bodhisattvas in the future think that these four exist, well then they wouldn't understand the meaning of the Sutra. {Dak} means self-nature, Kamalashila says specifically - I heard this word explained about ten days ago by a very scholarly Buddhist scholar, he says "the sense of me". Is that the {gak ja}? Obviously not. You are "me". Who is in this thing, if not "me". Okay? Of course - sense of "me" is not the {gak-ja}. What - you wanna go around thinking you're

somebody else?

[Student: but it's also your sense of yourself]

Not at all. The Buddha has a sense of himself. We talked about it in the class. {Gak ja} means "the thing we deny". What is a self-existent thing. It would be a "me" which does not depend on your projections. Obviously. Of course there's a "me". Who do you think is standing up here, teaching? Who do you think is listening? That's silly. That's just a wrong view. It's a stupid wrong view. A harmful wrong view. It gives people the wrong idea about emptiness, and they waste their time. They waste their lives. It's a "me" - self-existently. A "me" which does not depend on my own projection of my karma. And {sem chen} means: you know what it means literally, right? It means sentient being. In Tibetan and Sanskrit, it means, anyone with a mind. Anybody who has a mind....

[tape cut]

now. Choney Drakpa Shedrup, of all the Buddhist writers I've ever read, adds an adjective. He says: you cannot understand this unless you add the adjective, "suffering" right here. And you'll hear Tibetan Buddhist scholars debate hour after hour - why isn't the Buddha a {semchen}. Why isn't the Buddha included amongst sentient beings, if the word means: has a mind. Of course he has a mind. Suffering mind. It's great. And Choney Drakpa Shedrup really explains that.

[Student: I'm a little confused. Are you saying that a Bodhisattva would not believe that sentient beings exist?]

I didn't say that.

[Stilwell: that's the title]

[student: that's what you said, you said those bodhi --]

Oh, come on, you've already had enough Diamond-Cutter Sutra to know that it means - exist without your

[student: oh, projections]

projections. I never said Mike the monk wasn't standing up here. I never said that you shouldn't take all these robes and stuff to mean that I'm a monk. But not without projection. Assuming you're not the Eskimo, right? You know the Eskimo thing right? Didn't we talk about it?

[Student: about the snow?]

[laughs] yeah, assuming an Eskimo hasn't seen a monk. Nonono. Kamalashila says: this is a code word for, what do you get? What's the second kind of grasping to self-existence? Do you know? It's one thing to grasp to Mike. And in fact it's that grasping that will be destroyed first when you see emptiness directly. For Fran it will be Fran's self-existence, for Cheryl it will be Cheryl's self-existence. For me it was Mike's self-existence. But the second one you perceive is "my". "My" finger. "My" hand. "My" house. "My" things. Okay? Specifically, "my" parts.

[Stilwell: don't get how 'sentient being' leads to mind]

It's probably something to do with the {skt} here, in Sanskrit. This word: {dak} emphasizes the centrality of the self. Semchen emphasizes the possession of some kind of quality. Having a mind. And Kamalashila says, the reason the Buddha repeats these four things is that each one has a certain meaning. {Sok} means "life". The problem is that the Buddha here, he says, those Bodhisattvas won't see self-nature, those Bodhisattvas won't see sentient beings, those Bodhisattvas won't see anybody with life, those Bodhisattvas won't see any persons. And if you don't know what he's talking about, it seems strange. Actually, they're all synonyms. Yeah?

[Tom: it's a synonym for the fact that they will have all perceived emptiness directly.]

Why go through four different words for a person? You see? And Kamalashila wants to emphasize - the first one refers to the self-existence of "me", a self-existent me. The second one refers to a self-existent "my". The third one refers to a self-existent me over the length of my whole life. Who lives a whole life.

[Stilwell: would you say, a self-existent "mine" over the whole -]

Yeah, or "me". Mostly "me" over the length of my whole life. And then {gangsak} represents a person in the sense of someone who moves around,

someone who takes... someone who moves. Someone who comes and goes.
Excuse me?

[Student: unclear]

Like that, he doesn't go [unclear] It's probably a Sanskrit pronoun. So that's all. The point is: this one emphasizes "me". This one emphasizes "mine". This one emphasizes "me over the length of my life"? This one emphasizes "a person who is moving around".

[Stilwell: the self-existent nature of a person who's moving around?]

a person who is self-existently moving around. Is there such a thing? No. It's a purple elephant who's walking around. Okay. This is the personality of the purple elephant, this is the purple elephant's name, this is the purple elephant over the length of its whole life, and this is the purple elephant when he walks around. Do any of them exist? He just wants to emphasize it. That's why the Buddha repeats these four strange words. Over and over during the Diamond-Cutter Sutra. It's nice to know. If you're gonna appreciate the Sutra, you'd better know that. If you read a translation, god knows what they wrote. Okay? Why would he repeat that four times? Why would he say four different things that pretty much mean the same thing?

[Stilwell: and what was the statement that this was an explanation of?]

the Buddha says: those Bodhisattvas who, who will understand this Sutra, will not believe in these four things. And if they do, they're not great Bodhisattvas, and they don't understand what they're doing. But there will come Bodhisattvas in the future, Subhuti says: how is anybody ever gonna understand this Sutra? The Buddha says, don't worry, they're coming, even in the last 500 year era, there will come great Bodhisattvas. Why are they great? They will understand that these four things - what? Don't even exist. And they won't grasp to that, as they do good deeds, they will not grasp to a self-existent self, who is free of your projections, which were forced on you, because you did a good deed before. Okay? We'll talk more about it. Quick, 'cause it's late.

[Student: how is that different from Bodhisattvas of any other time?]

Well, he's just, Subhuti is concerned that there won't be any left later. No, they're the same. A great Bodhisattva is a great Bodhisattva. In any era. Amy has a

short announcement, then we'll start the prayer. Very short.

[Amy: very short: the, this conference on women that is going to happen in Beijing and the preparatory conference right now at the U.N., and they're deciding whether the Tibetan women-in-exile will be able to attend. The Chinese are planning to bring 500 Tibetan women from Tibet to give the Chinese line that nothing is happening in China. And so, we have a letter, the Tibetan women just went over this letter, and if you would sign this letter, this is to the secretary of the woman - the Secretary General of this conference - there've been articles in the Times, and, by Wednesday, some word should be out, maybe there'd still be time for some pressure, but, if you can take these letters and sign them, I'll take them back and put them in an envelope, just hand them around and give them to me at the end, and, I also have petitions to sign if you would like that - one to the U.N., and one also to this lady, Mrs. Monguela, and if you want to take it and have people sign it, wherever you are, please do...]

And it really is true - I've met many many nuns and many monks who have escaped. We get about 100 a year at our monastery. The nuns especially are favorite targets for the Chinese soldiers. And they really get abused. They get beaten. They get raped, they get raped with electrical instruments, very common, very very common. So. It would be nice if someone who knew that would come to that, what the point is, they're trying to stop these people from

[tape cut]

Diamond-cutter 6.4...13

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Course VI: The Diamond Cutter Sutra

Class Four

RAW TRANSCRIPT

17

950327-1

Course VI: The Diamond Cutter Sutra

Class Four

RAW TRANSCRIPT

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ACI Course VI, Class 5: Emptiness and Karma

**Partial Transcription of Tape 152a of the Diamond Cutter Sutra - Genevieve
Cerf**

(First side of tape and some part of the second side)

[student: The Conqueror of the [unclear]?]

Mmm-huh.

[student reads: "Oh {Subuddhi} what do you say? Suppose some son or daughter of noble family will shape all the planets of this great world system, a system with a thousand of a thousand of a thousand planets and fill them all up with the seven kinds of precious substances and offer them to someone. Would that son or daughter of noble family create many great mountains of merit from such a

deed?]

Okay, that's all. That's, that's where we start out tonight. The Buddha's asking {Subuddhi} if somebody took a third order world system, and I'll explain that to you, and filled it up with the seven precious substances... usually they're called the seven jewels but not all of them are jewels so we call them seven precious substances, you'll see [unclear] lists them there, there's gold, silver, emerald, you know, basically if you fill up the whole planet, if you cover the whole planet with those things and offer them to someone, would that be a lot of good virtue? Would that be a good karma? And it's not just one planet, it's a lot. So first I'm going to tell you how many planets that is.

[pause] [unclear] written by who? [unclear] ...you guys... [unclear]

It outlines... the third chapter's devoted to what the universe looks like, space and time... and it's really great...and who lives in the universe. So, there's a very long discussion in the beginning about all the different realms in the, in the planet... the six different types of beings. Towards the middle of the chapter, they get into bardos. How do you prove a bardo exists? What does a bardo look like? You know, how long does it last? You know, things like that. And then, at the end of the third chapter, there are some beautiful parts about how do you measure space, how do you measure time? And space they do... they have different numbers, up to ten with sixty zeros. Every ten has a different name. And they count it up to ten to the sixtieth power. And then atomic, atomic levels...they start with a lice egg and then they go down to a piece of dust in sunlight, in a sun ray, and then they divide that a hundred times and divide that a thousand times, and it gets down to subatomic particles and [unclear]. Then they go backwards, and they go up to the planet, and then the galaxy... the solar system and then the galaxy and then the universe, and collections of universes and it's really incredible. And then at the very end, they explain how this planet will burn up in a supernova from the sun and the stages in which, first the people will die off, and then the plant life will die off, and the mountains will melt and the oceans will dry up and like that. It's very interesting. Some {kalpas} end with atomic wars and stuff like that. It's very interesting. So they talk about world systems, and the first one... Can you see that okay? Do you see the red okay? Yeah? No problems?

[writes]

Say {tong chipuh} [repeat] {tong chipuh} [repeat].

{Tong} means...is the word for emptiness, but in this case it's the word for one thousand. Same word, same spelling. {Tong} means thousand {chipuh} means general, a general type, and what that means is... a world system made up of one thousand inhabited planets. And that each planet is defined, there's a certain structure to each planet, there are certain beings on each planet, they're the same... certain geographical things. Abhidharma is very specific about the whole thing.

[writes]

Say {tong parma} [repeat] [phone ringing & laughter]

{Tong parma} is a thousand of those. So how many planets?

[students: A million.]

It's a million. It's a major system made up of a thousand of these systems. This system has a thousand inhabited planets, a thousand planets with people like you and me on them. And this is a thousand of those systems put together. And it's very interesting. I mean they have examples where the Buddha tested his disciples to see how their clairvoyance was and said "Do you know where your mother is, she died, you know, twenty years ago. And I think it's {charibuddha [unclear] } said, "I can't see." And then the Buddha says "She's on this planet two thousand light years off to that way and she's you know born like that" and then he checks, "Oh yeah, you know..."

[student: So what qualifies as an inhabited planet?]

It has those... it does have those six types of beings on it ... life.

[student: I thought the six types of beings were only relative to earth?]

There are...[laughs] ...what I'm trying to tell you is that there's many many earths like this, and each one has six realms like these. Each one has a hell, for example. And guess what this is?

[student: So planets without human beings are not counted?]

No. These are planets which are totally inhabited, you know, functioning like

ours. They may or may not have the Dharma, okay? And very few of them have Tantra. So the ones where a Buddha has come and taught and where that Buddhism hasn't died out yet are very few. And among those the ones with Tantra on them are one in a million. So it's extremely rare... our circumstances are extremely rare.

[writes]

{Tong [unclear]}

What do you get?

[students: A thousand million... a thousand of a thousand?]

A thousand of ... a thousand of these.

A billion. You're almost getting up to deficit numbers here.

[laughter]

[student: Pretty soon you're talking about real money.]

So, I just wanted you to know in the text... in the text when it talks about a third world system, or a thousand of a thousand of a thousand, that's what it means, a {tong chembu} . {Tong chembu} is a universe made up of a thousand galaxies of a thousand planets, inhabited by people like you and me.

[student: A thousand galaxies, meaning a billion?]

[student: What?]

A billion planets.

[student: You just said a thousand galaxies.]

Yeah, I call...let's say if we call this a galaxy, you know, I mean just for fun, okay, I don't know. You could call this a system and then you could call this a universe, just for fun, I mean that's not really what it is... but you could say a universe is made of a billion planets... and it has a thousand galaxies in it, and each one of those galaxies has a thousand planets with people on it, with people like you and

me.

[student: People, meaning human beings...]

All six realms. It has its own deities, it has its own humans, it has its own hell, it has its own animals. Then they look like us, they're very similar to us.

[student: Could you state that again?]

Each one of these planets... there's a billion planets in this particular kind of system, there's more than one of these. And on each of those planets there are human beings that look like us. There are animals, there are ...in different forms. There is a hell there, a whole set of the typical hells... sixteen hells... and uh what they call partial hells, around the size of those.

[student: You say the six forms are...]

Yeah, there are six forms of life on each one of those, just like our planet. We can only see two of the forms of life on our planet. Animals and beings. So, the Buddha is talking about somebody who ...

[student: I thought I can see plants...?]

Excuse me?

[student: I can see plants.]

Ah, Buddhism as taught in India doesn't mention plants as being alive... as having mind, as having mind. They're not included in the six realms, as taught in the Abhidharma, as taught in [unclear] ...

[student: [unclear] ... realms]

Ah, if you're going from the bottom, hells, [unclear... trading?] spirits, sometimes called hungry ghosts, animals, humans, and then pleasure beings and almost pleasure beings.

[student: Which are the demigods?]

That's what they call... that's number five. Sometimes it's included into six and they count them five. Sometimes you see five realms in the wheel of life,

sometimes you see six. That painting has probably five, I think. Is it five?

[student: [unclear]]

Yeah... yeah...

There are six, six realms represented but only five divisions in the circle, I think. And it depends on which painting you're at, and you can do it either way. It depends on whether you include the {assuryas}, the demigods, with the {suryas} ... the full gods.

[student: What's that [unclear]]

[student: Going up?]

Actually before pleasure beings, there are what we call almost pleasure beings. And that's really what assurya means. The Tibetans mis-translated it as non-gods ... because they thought the [ah...unclear] was a negative, but's it's a different thing. And, and what is the implication between saying someone who's supervisor and someone who's almost supervisor? How will they interact at work?

[student: Painfully!]

[laughter]

No, how will the person who's almost supervisor feel about the supervisor?

[student: [unclear]]

Jealousy... jealous! And that is the fixation of what they call demigods. But the more proper translation is... It's like near pleasure beings or nearly full pleasure beings.

[student: [unclear]]

They're a little bit incomplete. And their whole life they're obsessed with jealousy. It's their... it's the theme of their realm... is jealousy. They're constantly thinking how to get... It's like the roadrunner. [laughter] He's constantly thinking how to get at the ... no... who was it? The coyote!

Constantly thinking how to get the roadrunner and always failing, you know? And that's the story of their realm. Okay? So, you get a taste for that. Anyway, if you take that many planets, as big as our planet, and you covered them with gold, ah, and you offered that to someone, would that be a great virtue? The Buddha asks {Subuddhi} that. Would that be a great thing?

[writing]

And if {Subuddhi} said ... if they both agreed it was a big virtue, but then if the Buddha said...those, those mountains of good deeds, mountains of merit they call them... don't even exist, what do you think he's saying?

[student: Self existence [unclear] ?]

Self existently? Do they exist... relatively?

[student: Yes.]

So, good deeds and their results exist, right?

[student: [unclear] Yes...]

Eh... okay!

[laughter]

[writing]

[student: When you say you take all the planets, you mean number one, number two, number three? Or one billion?]

Ah, one set of number three, which means a billion. I call it a third order system.

[student: Sounds like Star Trek...]

The Abhidharma reads like Star Trek. A lot of the sutras read like Star Trek. You read the {vinaya} sutras, they are ...they are more amazing than the most strange novel you ever read. And they're true, so... They're really stunning. They haven't been translated yet, but they read like Star Trek adventures.

Say {depa} [repeat] {ma umba} [repeat] {depa} [repeat] {ma umba} [repeat].

{Depa} means past, in the sense of in the past, already gone by. {Depa} means past tense, things that are past already. It's part of the Tibetan word for nirvana for example, which means what?

[student: To go beyond...]

To pass beyond. So what it means is the past, in the past. {Ma umba}, {umba} means to come, what do you think {ma} means?

[student: None.]

So what does {ma umba} mean? The future. So {depa} means the past, and {ma umba} means the future. Is the past gone? Is the future {ma umba}? Is it yet to come?

[student: [unclear]]

Right, so your good deeds and their future results don't exist, even relatively speaking.

[student: Just a minute... could you repeat that?]

[laughter]

The good deeds you did in the past are done. They're finished, they're gone. The results they're going to produce for you are {ma umba}... not yet come. So they don't exist either. They're both non-existent.

[student: But they're in the form of a seed.]

They're past.

[student: But the seed exists.]

The deeds are finished. The deeds and their consequences are... the deeds and their consequences don't exist.

[student: So you're saying there's no present, then. That's what you're saying.]

The present exists.

[student: You're saying the past is gone and the future hasn't come.]

That's true, but the present exists.

[student: And there's no good deeds in it?]

But by the time... now listen, this is not a joke, okay? By the time the good deed, at the time the good deed exists, its consequence by definition, the nature of cause and effect, is that the consequence hasn't come yet, so you can't ever have both of them existing at the same time.

[student: But isn't the seed a consequence?]

That's a consequence. But the seed isn't created until the next moment. You do a bad deed and it created a seed. By the time the seed appears, the bad deed is gone already.

[student: [unclear]]

By the time the seed produces a tree, when the tree comes out, the seed is gone. That's the nature of all cause and effect. By the time the results appears, the cause must be what?

[students: Gone.]

Gone! If the cause is still around, then the results is not yet come. It's future.

[student: This is applied to bad deeds also?]

Every kind of deed, good deed, bad deed. So by definition, there's no relationship between Karma and its consequences.

[student: What?]

...because there can't be a relationship between two things if one of them doesn't exist.

[student: So let's go out and tell people tonight, "Have a ball!"]

Isn't that right, if you have a relationship, the two things that are in a relationship, the two things that are related, must exist.

[student: Do they have to exist simultaneously?]

If they're past, they don't exist anymore. If they're future, they don't exist yet. Does 1996 exist?

[student: But they can still be connected in present, even though they don't exist at the moment.]

How, how can two things be connected if one of them is gone? ... or not yet come?

[student: You taught us that the karmic seed exists. It replicates itself each nanosecond.]

No, but we're talking about the first moment of the deed, and its result.

[student: So how can you have an effect, if its cause...]

It's a [unclear]. There cannot be a relationship between two things...

It's like saying there's a relationship between this guy and his wife, but the wife's not around. There's no such thing.

[student: [unclear]]

[laughter]

The wife doesn't exist. The wife died two years ago. They have a nice relationship you know, come on! You gotta have two. But by definition, one of them is always either past or future. They never exist at the same time.

[student: There's a difference between saying they don't exist at the same time, simultaneously, and they don't exist at all.]

[unclear]

Okay, nice... and that's how in a debate ground, I mean that takes about three nights actually, but he did it very well. And I wouldn't give up so easily in a debate ground. We'd keep fighting and then finally everyone would say "Okay

he wins, let's go home." [laughter]

But that is the answer and you get to it just by your natural instinct that tells that that's the way it is. So you have to say...and you'll read it in the reading. In general, they exist, you know, if you restrict yourself to the present moment and say that the future is yet to come and what's past is not [unclear] ... and they don't exist. There was a huge debate. Some of the major Buddhist schools all differ on this point, the {savativadans} {tantayapamawa}. Those are the traditions of our robes. Monkhood where in abhidharma school, they said all the times exist now, and then as you go up, they say no, and when you get to the highest school they say yes again. [laughs] [unclear] they say all the times exist. All times exist in the present. Generally speaking...

[student: Can you make that statement again, and then the interpretation of it?]

You said it real good. [laughs]

[student: I missed the first statement.]

Ah it's just that, generally speaking, they don't exist. They are in fact {tanye tapa} which means labeled with your conceptions.

[student: What is that?]

What are the parts of time... that you label time. It's a very interesting question. How does time work? How does the theory of emptiness, or this theory of labeling with your conceptions apply to time? What are the parts of time?

[student: Past, present, and future.]

Yeah, past, present and future. Instead of saying two arms, two legs, torso, Mike the Monk, you say past, present, future, I take those parts and I label them time. So time itself is empty and time itself could not occur without that?

[student: Projection?]

Without your projection... without your labels. Time itself occurs because it is empty. If time weren't empty, it couldn't, it could never change. Nothing could ever move. If time were self-existent the way you think it is, the way you experience it, deep in your heart, it couldn't exist. It's also a gotcha. Time that could exist the way you presently think it exists, doesn't exist. [laughs] okay?

Time exists as a collection of parts that you call time and that you experience as time because of what?

[student: Projection.]

... caused by what?

[student: Past deeds?]

...forced on you by your past deeds... which explains very nicely why...

[student: ... which don't exist...]

[unclear]

... which explains very nicely why time moves slower for certain kinds of beings, and that's, that's reality. And you can read that in the Abhidharma. On day on earth is thousands of years in hell. Because of their karma, they experience time differently. They take those same parts, they project a different label onto them, and they have the sensation and the experience of a year moving by in a thousand years. And they suffer that way. So it's really ah, interesting. That explains how that's possible. You know you have times when you're in a good mood and time flies. And then when you're at work, and the clock doesn't move at all. [laughs] Right?

[student: So you have {depa} up here which is the past and then you have {ma umpa} which is the future. So what's the statement that we're refuting?...based on past and future?]

Some schools say, some Buddhist schools say those two don't exist. Does Lincoln's assassination exist?

[student: A hundred times.]

[laughs] Well...

[student: A thousand times.]

Well, what you can say what the {mana...[unclear] gika} says, well it is affecting our lives now. So it's a {lopo?, local?}. It's a thing. It's a functioning object. It's

affecting us now. If he had not been shot, our life would be different. So anyway, in that sense, to bring us back to the subject, those mountains of merit don't exist, in some schools of Buddhism. So if you were in a debate ground, you could say, well, good deeds don't really exist and you could defend it pretty well...ah, which would be a mistake.

[laughs] But it's also interesting to know how time is a product of your own projections.

[student: The mountains don't exist in terms of conventional reality or as the good deed that...]

I tried to just prove that they didn't exist conventionally and still <unclear> beat me. Ah... generally speaking they do exist, obviously. Specifically, if you restrict yourself to the present, it's an impossibility. There's an emptiness there too. Ah... so they don't exist in that sense conventionally. How do they not exist ultimately?

[student: [unclear]]

...like a good deed. Let's take a good deed, okay? Monday's not a good day for deep philosophy.

[student: [laughter] Silence...]

I'll turn the heat on and finish you off.

[laughter]

[writes]

Okay, say {jimbapo} [repeat] {jimbeyu}[repeat] {jimbechawa}[repeat]

These are called the three spheres, or the three elements of a good deed, in this case, okay? These are the three elements of a good deed.

[student: Is that what {jimba} means?]

{jimba} means the good deed, the first perfection. What's that?

[student: Giving?]

Giving. Okay? The perfection of giving.

[silence]

So, we're talking about the emptiness of a good deed, okay? We're talking about the emptiness of a good deed. As you do a good deed, you're supposed to understand the emptiness of it. You're supposed to see the emptiness of it. If you see the emptiness of it, it's supposed to be more powerful. In fact, if you don't see the emptiness of a good deed, it never will produce enough virtue to give you a Buddha's body. We've already talked about that. So, you've gotta be... you've got to at least know what it would be like to see the emptiness of a good deed as you do a good deed. It doesn't mean you shouldn't do good deeds. It means you should increase your good deeds. And as you do them, you should see their emptiness. That, that is like enhancing them and, and making them ... it gives them the nature of taking you out of samsara. And if you don't do that, it just gives them the nature of producing something pleasant... in the future. There's a big difference, okay? So if {jimba} is the perfection of giving {dana}, {jimba po} is the, is the giver, the person who's doing it. What would be a wisdom about yourself, what would be a good way to think about yourself as you give something? What would be a, a [unclear, shared? Shera?] way to look at yourself? ... a wisdom way? As you, as you perform an act of giving.

They say that when a Boddhisattva gives a piece of bread to a bird, or they go and piss in the bathroom, it's such a good deed that it's worth ten thousand, ah, great deeds by a normal human being. Why? What's the difference?

[student: It's in self [unclear, presenting?]]

Well, what does that imply?

[student: It implies that they're ah labeling all these projections onto the events that are occurring.]

We just talked about the {jimba po} the giver...

[student: So they're labeling themselves.]

Well, how would that help? What's big deal? Pretend I'm not here, or pretend I'm just labeling Mike the Monk as I give you tea, you know?

[laughter]

So what's the benefit of that? I mean that's where most teachings on emptiness break down, I think. That's where most people go home a little dissatisfied, see? Okay, I'm supposed to see myself as empty but I still have to get up an hour earlier and go to work today. You know, what's the use?

[student: The only reason you'd be doing it, ah, is to create better karma for yourself and become a Buddha.]

Well you could just quite consciously...knowledge means...wisdom means...this is the only meaning of wisdom. You consciously, coldly, self-interestedly say well, if I, if I give and I do it with the right motivation, ah, I'll create a paradise...because I'm empty. This, this Mike the Monk form, you know, with the bony elbows and the bald head and the fingers, I mean, I could change it into a Buddha's body ah with the right knowledge. If I had the right knowledge as I gave away things, I could change it into a Buddha's body, quite consciously, ah...because it's empty...because it's a projection. If I change my projections, I wouldn't look like this to myself anymore. Can you change those projections willingly? Consciously? We wished! [laughs] It don't work that way. They're forced on me by, you know, past Mike, ah, whatever he did good or bad and there are [unclear] forces in stuff like this. So if I want everyone to see my self as something different, I have to do good deeds.

[student: So how does seeing yourself as empty...?]

You... it reminds you ... that, that's knowledge. If I understand that this form is empty, it means I understand that conventionally, it's a projection. If I understand that it's a projection, I know how to fool around with the projection.

[student: So the point is then that you will only do good deeds if you see yourself as empty.]

Absolutely! If you knew that you were empty, it would be foolish to do anything else. I say to people it's like reading the label on a cigarette package and then smoking, you know? [laughs] I mean, reading the label on a cigarette package is understanding your emptiness. Once you understand your emptiness, it would be the height of foolishness to do anything but good deeds. You know? It would be really stupid. That would be self, ah... whatever you call it, you know? It'd be like people who smoke and read the thing on the pack, sorry...[laughs]

[laughter]

Okay? Ah...It would some kind of ah...

[student: So you see the good deed as being empty and so...]

So far, we only got to the guy who's doing it, right? Okay?

[student: So you see the good deed as empty and therefore, seeing that makes you what?]

It makes you understand why you should only do good deeds. Because I, I look, who's giving this ah...who's giving tea to these people tonight? Mike the Monk? Well, why's he look like that? Why doesn't he look a little better?

[laughter]

Projection! He's got a lousy projection!

[student: Not enough sleep...[laughs]]

It's a lousy projection, you know. So, how could I have a better projection? Maybe I'll just think of a better projection, you know. You try and it still looks...

[laughter]

It still looks the same! And then you say, well what really causes the projection? Well, my past karma. So how do I get a good projection... how do I get a decent projection later?

[laughter]

[student: What are you looking at, anyway? Your feet?]

[laughter]

[unclear] I don't know... stinky socks! People could give me socks. I guess it's a hint.

[laughter]

But I could change it by doing good deeds. That is knowledge. That is wisdom. That's the last paramita. That's the only meaning of the last paramita. Just do it. Just understand emptiness. Then you're on your way, okay? {jimbe yu} What do you think is the second element in an act of giving?

[student: The object?]

[student: The deed?]

Ah, the person your giving it to, in this case...{jimbe yu}...{yu} means object in the sense of the person who's getting it. What do you think about that?

[student: Did you cover this [unclear] before?]

Friday night, were you here Friday night?

[student: Yeah...]

Did I do this already?

[student: [unclear]]

All right, all right. We are on emptiness and karma. This this this class, class number [unclear] .Okay. {jimbe yu} means the person who's getting the good... So what's the emptiness in him? Who cares about his emptiness? What's the big deal?

[student: [unclear]]

He's empty too. He doesn't have to be what he looks like. What's his emptiness? I mean there's a lot of elements there. Ah, why is he getting this gift? Is it your generosity?

[student: No... [unclear]]

He has to get the gift.

[student: He's getting the gift because he created the karma [unclear] see yourself giving it to him]

He's getting the gift because he did it. No, and more like... yeah, because he created the karma to see me giving it to him.

[student: Or you created the karma to see yourself giving it to him.]

Well, that's why I see him getting the gift. But why does he think he's getting the gift? Because he collected the karma to see me walk up and give him the gift. So in that sense, he's empty too. He looks down and looks at you know, Joe, Joe the student. He's getting us a cup of tea and he... he can understand the emptiness. That's the emptiness of the person getting it. Actually he's at a disadvantage. He just used up some good karma. Okay? [laughs]

[student: So what's the value of seeing it as empty...the recipient as empty?]

There's a lot of reasons. I mean, if you really wanted to help him then, would you just be giving people money and food and tea? If you understood his emptiness?

[student: You could give him dharma.]

Give him a way to change his own projections, that's something nice. That's a good deed.

[student: And tea!]

Tea too![laughs] Tea to get him to come to class! Okay, {jimbe jawa}. Now different scriptures have different things for number three. Some scriptures say, what do you guess? The emptiness of the ...

[student: Emptiness... gift.]

...of the gift. But that's not what it means here. {Jimbe jawa} means the emptiness of the act of giving. The emptiness of the act of giving.

[student: Does it mean the act of giving or the emptiness of the act of giving?]

Ah, this means the act of giving, sorry. But, the point is that when you give anything or do any of the perfections, your wisdom has to see the emptiness of these three things. Your wisdom has to understand the emptiness of these three things. What's one of the big emptinesses of the act of giving?

[student: One of the big emptinesses?]

Well, you could just say, what's its nature? What its nature? What's its main quality? It's a good deed.

[doorbell rings ... chatter... tape pause]

Now the Buddha says something radical in a sutra. I'll read it to you, just to prove it to you. I won't put it up on the board because it would take us [unclear, over?]. But you can just listen. {Dole}. {Dole} means kama sutra it says. {fast tibetan} ... which means...{parchin damma la} the first five perfections...{tibetan} if they lack the perfection of wisdom...{tibetan ...ming mi tok} they don't deserve the name of perfections.

[student: They don't deserve the name of what?]

Perfections. They shouldn't be called perfections. The first five perfections, if done without the sixth perfection, don't deserve the name of perfections. That's Buddha. Direct quotation. In perfection of wisdom, in those five perfections, means these three spheres of these three elements, as you do them, you must perceive the emptiness of those three parts of it. What would it be in the case of the... by the way, we covered the first perfection, right? I'm just going to say P, okay? Since they don't deserve the name.

[laughter]

First is the perfection...[?] What's the second perfection?

[student: Morality?]

Yeah, morality. By the way I don't like the translation of generosity because as I said last time, giving protection to somebody is the first perfection. Ah, giving dharma, I mean, generosity doesn't quite fit. [writes] Morality basically falling into three different categories ah, what we call {pratimoksha} you don't have to know all this, you don't have to write all this. Ah, {pratimoksha} means the normal morality vows. Okay? There's eight sets of vowed morality... one day vow for laymen, ten vows for lifetime for laymen or laywomen, and then five kinds of ordained vows, starting with a novice vow and going up to four monk's vows. Or, just keeping the ten moralities because you're a Buddhist, okay? Those are all the first level of morality. The second level...yeah?

[student: [unclear]]

Ah, they're precepts when they're given as a vow...

[student: Okay.]

... in the case of the second and third of the eight {praktimosha} vows, and they're precepts for a layman until he dies, in the {praktimosha} system, in the {vinaya} system. But all Buddhists have to keep them. If you keep them without a vow, it's not as powerful. If you keep them because you took a vow, it's more powerful. Ah, and it really starts... There are six kinds of ah, lifetime laymen's vows and they involve a minimum of five vows. Long story, okay? Ah, second level of vows is the Bodhisattava vows, sixty-four vows, eighteen main, forty-six... and then ah, third level is secret vows, Tantric vows.

[student: They... they coincide with the six levels of perfection?]

No. Those are just all different kinds of the second perfection. The second perfection can fall into any of them. Okay, third one...

[student: [unclear]]

Yeah, I like that. [writes] The perfection of not giving...There's no good word for this in English, okay? Patience falls a little short, I think. Patience means the ability to wait in a doctor's waiting room I think, in English, right? [laughter] Patience means the ability to wait, in English, I think, more than the ability, more than... This is a perfection, it's a very very specific emotional state, which means that when the heat comes on you ... and that means when someone pushes your buttons, when that one person in the world who knows where to push, pushes, you just... you just let it go. We don't respond with anger. And that's the third perfection.

[student: So this person doesn't know...]

[laughs] Doesn't know what?

[student: Where's the button.]

Now you know, there's someone in your life. I know who it was for me. I had a

boss who just ... anything would set me off. And ah, you know, everybody has, most people know somebody like that. And that means, it doesn't mean like in the heat of a nice tea that you stay cool. When the moment, that that one person whom you really don't like very much, says the thing that would most hurt you or anger you, you just stay cool and it's accepted in Buddhist philosophy that that's much more difficult than staying in a cave for five years and meditating. It's a much more difficult austerity. That's recognized as the highest austerity in Buddhism. That's considered the highest austerity, much more difficult to keep your cool in that one moment at work than to sit in a cave and meditate for years. And the bad karma of letting it happen is much more significant. You guys have karma class, you know that anger ... and you know in life that one good incident with somebody can ruin your relationship for years. One explosion can sour a relationship for years. That's karmically correct. Number four... [writes]

What is that?

[student: Joyful effort.]

Yeah, I like that, okay? And you can say virtuous [laughs] ... Okay, those are additions, okay? Why do they say virtuous? Because it's not the perfection of effort to try hard to cheat people, or to try hard to hurt people or to try hard to get money or... That's not perfection of effort, okay? Effort is defined as {tsunka gela ...} which means the perfection of effort is to enjoy doing good things. And that's cool. That's nice. You just enjoy doing the right thing. You don't resist it, or figure out ways why you should do it or you shouldn't do it [laughs], okay? It's defined as enjoying doing good things. What's number five?

[student: Concentration.]

You can say the perfection of... you can say meditative concentration, okay? [writes] Now what's the difference between the perfection of giving and just plain giving? What's the difference between the perfection of morality and just plain morality? Ah, we'll talk about that after you have tea, okay? [laughter] Go have some tea.

[pause]

[Tape not started in time here]

{parol tu chimba} [repeat]

[student: (aside to the person recording) I turned it off, okay, I'm sorry...]

{parol tu chimba} is the Tibetan word for perfection, okay? Perfection. Like the six perfections. [spells it out] {rol} means side. Who's Gary Larson?

[student: Cartoonist.]

[student: Far Side.]

Yeah, Far Side. [laughter] Classic example is when you're standing on a mountain and there's another mountain like twenty miles away... that's {parol}. That's the far side. You're on the near side. That's on the far side. The other example is like the shore of Japan compared to California. If you stand on the ocean side at Malibu and look across to the ...that's {parol}, the far side, way over there. {Tu} means to and {chimba} means gone. In Sanskrit, the word gone is {itta} and far side is {fara} and you indicate this second grammar case with an "n" so {paramita}

[laughter]

[student: What is that? {para[unclear]?}]

You live in Paramus [laughs]

[student: Is that genitive?]

[unclear]

No... {lacata ?}

So {paramita}, ok, {paramita}. Gone to the other side. Gone to the far side. If the far side is...if the ocean you're trying to cross is samsara, then what do you think {paramita} is? What would be the {paramita}?

[students: nirvana]

Nirvana and Buddhahood, okay? You can think of it as Buddhahood, okay? The ultimate nirvana. [writes] I'm sorry the bottom part right and {ita} means gone to. So I ask you a question. Does anybody really have {paramita}?

[student: Buddha]

Buddha! Okay. [laughs] Buddha's the only dude who's got paramita.

[laughter]

All right, really! {Paramita} means gone to Buddha, gone to enlightenment. So really, only a Buddha has {paramita}.

[student: This means full enlightenment?]

Yeah...

[student: What about bliss? When you say gone to bliss, is that the same word?]

Yeah, that bliss means enlightenment. So {paramita} really, only the Buddha has {paramita}. But ...one of these perfections has the function of {paratuchin} and then you cut it off here and you say {che}... which means takes you. {Paratuchin}... instead of {ba} you say {che}, ok? {Paratuchin che} means the thing that takes you to ...

[student: Paramita?]

... to the far shore which is Buddhahood, enlightenment, ok? And that's the second meaning of the word perfection. So really...I mean I used to always wonder about it? You know, why is it called perfection? You ain't perfect when you're practicing those six , you know? As they exist in the mind of a Buddha, these are actual perfections. As they exist in a Bodhisattva's mind, who's not yet a Buddha, they mean trying to get to perfection, something that takes him to perfection. Right? Those six deeds take to you to perfection. They should have been called the six "takes you to perfections", ok? But I guess it was too long, or something.

[student: You say one of them is called..?]

Which one do you think is the real {paraduchinche}? Wisdom.

The real {paraduchinche} is wisdom. The real one that gets you to Buddhahood is wisdom.

[student: So it's trying to get to perfection? Or it's working on its perfection. Or would you say trying to get?]

Yeah, yeah. Takes you to perfection. Perfection itself is a little bit of a stretchy translation, right? Reach the other shore. But it's ok. It does give that sense that only a Buddha has it. The real... the real one. And the rest are just getting you to perfection. Although we call it perfection because it can [unclear] perfection. What makes something a Bodhisattva's activity? What makes you a Bodhisattva? We learned it in a couple of courses. What makes you a Bodhisattva?

[student: Well, compassion... linking the understanding of emptiness with compassion.]

That's perfection of wisdom. That's the definition of the perfection of wisdom. You're mixing up the definition of perfection of wisdom with the definition of bodhicitta.

[student: unclear]

Yeah, [recites in Tibetan]. Bodhicitta is defined as the wish to achieve enlightenment to help other people. So does that say anything about emptiness? No, it's just the wish to help. So, an action like giving, or an action like not getting angry, something the other class said was the perfection of keeping your cool... ah... which is not bad... ah...

[student: Except keeping your cool can also shut people out.]

Yeah, ok. Ah, where was I? So what makes them Bodhisattva activities?

[student: If they're done with that... [unclear]]

Yeah, if they're done with that motivation, which is to achieve Buddhahood for the benefit of other people. And that's correct. That's the correct answer on your last question on your homework. The thing that makes these the perfections, the thing that makes these Bodhisattva activities is that they're done with the motivation to reach Buddhahood for the sake of all other beings. And to reach Buddhahood implies for the sake of yourself too, remember?

[End of side 1 - start of side 2]

[student: Well for a Buddha, it's their activity and for a Bodhisattva, it is their activity which will get them to...]

It's the motivation. It's why you do it, ok? What makes a perfection? What makes giving the perfection of giving is only doing to help... to achieve Buddhahood for other people. So if you were in a debate, I'd say, [claps] you know, why then did the Buddha say, if they're not done with the perfection of wisdom, what?

[student: They're not perfections.]

{Min mi to} What do we say at the end of class? If you do ... any of those other five are done without the perfection of wisdom, without seeing the emptiness of those three things...

[student: They don't deserve the name.]

They don't deserve the name perfection. So there's this huge debate in Buddhist texts ever since then, you know, did the Buddha deny that the other five are perfections? Without number six? What makes them perfections? If they're done with Bodhicitta. If they're done with the wish to become a Buddha. To help other people. So that's... that is the correct... that is what we call {rangu}. That's the correct position. What?

[student: When you say if they're not done with number six it implies two things? If they're not done with an awareness of the lack of self-existence in all those three...]

Of those three things...

[student: That's the second part and the first part which makes it a perfection in the first place, being the Bodhicitta.]

Right. So, the correct answer is...

[student: So there's really two things...]

It's not two things. I mean, they do deserve the name perfections because if they're done with ...

[student: Bodhicitta.]

Bodhicitta. Ok? Bodhicitta is what makes them perfections. Now it is true that the Buddha said that if they're not done with wisdom, they don't deserve the name

perfections. But that's ah, interpretive? It's like when the Buddha said "Kill you father, kill your mother" I mean, don't take it that way, ok? [laughs] It means... he meant that it's very important. But he didn't mean it so radically to say that if you're giving and you're doing it to help all sentient beings, it ain't the perfection of giving. Of course, it is. That's what makes it the perfection of giving. Because there's a logical problem there. If I have to get the number six through, how? What do monks in the monastery do just before they study {madyamita}? They study the perfection of wisdom for twelve years. Then they go into meditation, they go in retreat. Why? I mean they're about to study {madhyamita} for four years. Why do they in retreat? It's to collect virtue. You have to collect some monstrous virtue to understand emptiness. So monks, they go away from the monastery. And Rinpoche did a very famous retreat before he studied {madhyamika}, he almost died. He went out and did this in a cave I mean this retreat. In other words, you need the first five perfections to ... what?

[student: To see emptiness.]

To get to number six. You got to have a heck of a lot of virtue just to get to number six.

[student: I mean it depends on how loosely... on how broadly you're using the word virtue. You've also got to develop ... you've got to develop [unclear] or you can't see emptiness, anyway?]

That's number five... that's number five.

[student: Right. But it's not just virtue. But without that...]

Right, but mainly virtue. So, you can't get to number six without what?

[student: Without doing all the rest...]

Without the first five.

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The Asian Classics Institute

Course VI: The Diamond Cutter Sutra

Class Six: Direct Perception of Emptiness

April 6, 1995

Geshe Michael Roach

Transcribed by Angie Overy

Proof: Jaala

[cut] Buddha asks Subhuti, when a, when a stream-enterer enters the stream, does he think to himself, 'I've entered the stream?' Subhuti says what?

[student: No.]

[student: Subhuti says what?]

Subhuti says, 'No, he doesn't do that.' Okay, so, stream-enterer, okay.

[student: I'm not sure [unclear] stream enterer.]

Entering the stream happens at the same time as something else. What?

[student: First perception of emptiness?]

Nah.

[student: No?]

[student: Path of seeing.]

What happens at the path of seeing?

[student: First direct perception...]

Oh, direct. Ah, okay. You didn't say that the first time.

[student: I said it but not directly.] [laughter]

Not directly. And they change your name to what?

[students: Arya.]

Arya. Those all happen at the same instant, so, there's this big division in the universe, okay. You can take how many planets; we talked about it last time right. You can take a billion planets in this particular system, with life on them, with human beings living on them, and you could take all those living beings and put them in one Star Trek ship or something, and you could divide them into two types. There's only two types of people in the whole universe. There's only two kinds of beings in the whole universe. This is the big division. It's not man, woman, animal, human, not human. It's not smart, dumb. It's not Buddhist and non-Buddhist. What is it?

[student: Realising emptiness.]

You're either an Arya or you're not, okay. And that's the big, big division. In the whole universe, the first question a Buddha would ask somebody if he met him is which side are you on? Okay, are you an Arya or are you not an Arya? It's a big distinction. When you see emptiness directly you become a totally different class of person. You are in a totally different group, you belong with bodhisattvas, Buddhas, you are, you're in a totally different group of people... family. And you're totally different to what you were before, the moment before that, okay. That's called, Arya is called {pakpa} in Tibetan. And a non-{pakpa} is called a {so so kyewa}. [laughter] {So so kyewa}'s just what it sounds like. What do you guess?

[students: Sort of... [unclear]]

It's what we call, we translate it as 'normal being', okay, 'normal person'. Sometimes they translate it as 'common person', 'ordinary person'. I think ordinary's good, ordinary person. There are a lot of ordinary people that aren't normal. [laughter] So, maybe ordinary's better, okay. {So so kyewa}, puttaccayana in Sanskrit, or Arya or {pakpa} in Tibetan.

[students: Puttacc...]

Huh? Puttaccayana, anyway, an ordinary being. So, you've either seen emptiness or you haven't. Directly, sorry. And that puts you in a, up until that moment, your career in samsara is unlimited. You can't say how long you'll stay

here. Up until the moment you perceive emptiness directly, you're a {so so kyewa}, you're puttaccayana, you're a normal person, ordinary person and if you ask somebody, 'Well, how long have I got to go in samsara?' They say, 'As far as I can tell, it's limitless. You're gonna suffer endlessly, I can't say how long it will take. I can't put a date or a limit on your experience of samsara. All beings will become enlightened someday, but if you ask me in your particular case, if you haven't seen emptiness directly, I can't answer that. It's, it's, it's way off in the future somewhere. No, no limit. No predictability much about it.'

[student: What about the Buddha? Don't you say the Buddha knows everything?]

I'm talking, {so so kyewa} well non-Buddhas, okay. {Pakpa} he's on his way out, he's definitely on his way out. Fixed time, he knows how long it's gonna take; typical, is like, seven lives. But he is on his way out, it's like he stepped on a conveyor belt and he's moving, what do you call it, inexorably to nirvana and enlightenment. He must reach Buddhahood; he will reach Buddhahood in a certain amount of time. Period. Okay, that's the big difference and that's why he's called a stream-enterer, that's exactly what stream-enterer is. He's stepped onto the conveyor belt and he's moving inexorably downstream and he will reach Buddhahood in a fixed amount, given amount of time. Yeah?

[student, Tom: Also becomes a member of the sangha at that moment as well, right?]

We'll get there, okay.

[student: Michael, does stream enterer just refer to someone who has just seen emptiness directly?]

We'll talk about; we'll talk about that too, okay. [laughs] All right. As Tom pointed out, a big thing happens at this moment. You become two of the three Ratnas. When you bec... when you're a Buddhist what you pray to, you know, what you bow down to is the three jewels. The three Ratnas, the three gems. When you perceive emptiness directly, you've already become one of them, and you have another one. So, when all the Buddhists around the world are doing their morning prayers and praying, it's to you they're praying because you become their Sangha Ratna. Sangha normally means ordained people but, ultimately, it means anyone who's perceived emptiness directly, is the real sangha. Ordained people are called the nominal sangha but people who have

seen emptiness directly are the real community. They're the real sangha. And the Dharma Sangha, the Dharma Ratna, the jewel of the Dharma, is that perception of emptiness in your mind, okay. That's the true path; it's a high path. You become the Dharma Ratna. You don't become the third Ratna, which is what?

[students: Buddha.]

Buddha Ratna. You still got a ways to go. But, you've already attained the status of two of the three precious Jewels. When Buddhists around the world pray, go to their temples and pray, they're praying to you.

[student: What is the praying to you thing, I'm sorry what is the two?]

You become two of the three Ratnas. You become a Sangha Ratna; you become a member of the Sangha Ratna because you've seen emptiness directly. And that's what makes you real sangha. This is just what we call 'representative sangha'. I represent, these robes represent those people, but they are, you can wear the robes and not be Sangha Ratna. And then Dharma Ratna, Dharma Ratna is that realisation of emptiness in your mind, is the Dharma, is the real Dharma.

[student: So would you say that's the case only when you're in the direct perception of emptiness not when you are out of it?]

Forever after, in the first second, and forever after.

[student: Even though your not perceiving emptiness...?]

Yeah. Even though you're not doing it directly at the moment. Anyone who has had that path becomes a Dharma Ratna. So that's a pretty big deal. And I thought you might, I thought we might talk about what it takes to get to that point, okay. What are the pre-requisites? How would people like you and me reach that point? What kind of process would you have to go through? There, the nice thing about the Tibetan tradition, which it comes purely from the Indian tradition, it's very, very specific. It's very, very laid out. It's {lam rim}, tell you what to do, what you have to do, specifically, what you have to do. And you just do it and you reach it.

[student: It's the things you got to do to reach it?]

Yeah, pre-requisites.

[student: Prerequisites.]

Sine qua non. Say, {nyen jung} [repeat]

{Nyen jung} [repeat].

You guys got lazy. {Nyen jung} means {nye jung} to 'definitely come out', 'definitely come out'. We'll explain it. {Nye} means 'definitely come out'. Ultimately, it refers to nirvana and Buddhahood, okay. Ultimately, it refers to coming out of samsara and coming out of lower nirvana. It means nirvana and Buddhahood. The ultimate {nyen jung} is nirvana and Buddhahood. That's the meaning of the word, the ultimate meaning of this word. To come out, means to come out of your suffering, and to come out of this kind of life and reach nirvana or Buddhahood. That's one meaning; the second meaning is totally different. The second meaning is very close to... {rabtu} means 'really'. This is the same root but it's a different spelling. It means 'left, gone away'. {Raptu chungwa} means to leave the home life, okay. The classical meaning of {raptu chungwa} is 'to leave the home life'. Before you become a full monk and before you become a novice monk, when you decide to leave the home and come and live in the monastery, you have to take a {raptu chungwa} vow. It's before the other vows. It's a vow that says I agree to, to leave the home life. I will leave the home life. I will come and stay in the monastery. It's a requirement to become a novice or, or a full monk.

[student: What's {raptu chungwa}?]

Left, really left, the worldly life.

[student: Does that mean physically...mentally?]

We'll talk about it. [laughs]

[student: Okay, all right]

It's coming, okay. So, the second meaning of {nyen jung} is to leave the worldly life, is to leave behind the worldly life. So {nyen jung} is the Tibetan word for the first of the three Principal Paths. What's that?

[students: Renunciation.]

It's renunciation. Is true renunciation related to anyone of the five paths?

[student: Accumulation.]

Yeah, it is, it is reaching the first path, okay. Reaching the first path and getting true renunciation are the synonyms. You can't reach the first path without renunciation. When you do reach the first path, it is, it is by getting renunciation and that's another meaning of {nyen jung}. So {nyen jung} means, in a sense, {raptu chungwa} which means 'to leave the worldly life'. And, and this is the relationship between the first and the third path, okay. To see emptiness directly, to see that thing directly, you, you will have to leave the worldly life, okay. You'll have to, you'll have to leave the life of career or family or kids or husband or ... You will have to. If you don't, you, you can't get to the third path. You never will.

[student: Why is that?]

You won't have the mental or physical time. Your mind will be devoted to the worldly side of things instead of the spiritual side and your time, physically, will be to, to maintain the worldly life you..., it takes time. It takes too much of your time. You just can't do it. You, you won't be able to do it. Does it mean you have to quit your job and divorce your wife? Buddha did. [laughs] No, it doesn't mean you have to. I mean, {nyen jung} is the, is the mental state and many monks in the monastery, it's said in the Scriptures have never even approached {nyen jung} renunciation. And, many great laymen, like Dromton Je or Naropa, people like that, never became monks, but mentally they left the home, they left the worldly life, they left the home life. What I mean is, as long as a good part of your mind is given over to your career, or your family life, you won't have mental or physical time. You won't reach the third path. It's just an insurmountable obstacle. And, and you have to make a choice in your life. The worldly efforts are useless. They're meaningless, there's no result. You just die and get old. You lose whatever you were fighting to collect, whether it was a house or cars or a family or a position at your company, you lose them all. It's a wasted effort. It doesn't mean you shouldn't work. It doesn't mean that if it comes to you, in a good way, you can't be president of a big company. But it means you shouldn't give your mind to that. Or, you just can't, you'll never reach the third path.

[student: Doesn't it kind of like no longer defining yourself by these situations and so forth, I mean you could be in them but so long as you know mentally just really don't define yourself like as being : this person's sangha, this person's husband, this person's boss or whatever?]

It's just very dangerous. If you're an extremely strong person, spiritually, perhaps you could brush with those things and, and still survive spiritually and not die spiritually. It's very dangerous; it's a very dangerous game, okay. You'll get sucked into it, you know. [laughs] It's very hard to be, have a big position, it's very hard to have a big family, it's very hard to own a lot of things and not get, and not get, somehow, sidetracked spiritually. Very difficult. It's, it can be done and it's an art, it's an art to do it. But you, but be careful. And I'm just talking as a friend, you know. I had a job also. I have commitments to people also. But, between us, the less the better. And you really have to devote yourself to the spiritual side if you want to see emptiness directly. The other side is, is death. The other side you lose. There's no meaningful result of that activity. It's, it's, it's doomed. And I can't make..., I can't change that you know. I, to be, for me to be honest to you, and to really say what really is required, you have to give that up. Most of it, maybe even really physically give it up. Parts of it, you have to have a livelihood, that's also Buddhism says that. You have to have an honest livelihood and don't grub off other people, it's very clear and you can't abandon your commitments to your family and things like that. It's, it's not proper. But you, mentally, you have to leave the world, you might as well leave it now, you're gonna leave it later anyway. Between now and then, you might get some spirits, you might reach the third path. Otherwise you, it's just a wasted opportunity and who knows when it will come again, maybe it won't come again for many lives, this life is very finite. Your energy is lost quickly. You know, you could have a heart attack or get sick any day. That'll be the end. You have to, you do have to give it up, you really do have to give it up.

[student: We said in the last class that the perfection of patience was the highest austerity so if you ... and better than being in a cave for five years, so then would you want to stay in some form of the worldly life in order to have a practice that you were tested in or something?]

Right, I think if you, if your career is truly symbolic, if the only reason you're working is to, as a laboratory, I truly believe that, like an office environment is tremendous for spiritual practice. But you, it's you're flirting with danger, you know. It's very, very dangerous and all that stuff, ultimately, you have to give it

up, I... , you have to. You won't have mental or time. Too much in your mind will be devoted to it and, and your time, your physical time. Your short, useful, healthy middle age will end soon. And then, and then all those other things that you worked for, they go away anyway. You must lose them. Every one loses them. I, I'm just being honest. I, I've never spoken to you quite like that. But you have to do that or you won't see it. You won't see emptiness. Okay. Second thing.

[student: Michael, I'm sorry you lost me are these {nyen jung} and {raptu chungwa}, are they two parts or one is the subset of the other or what is the...?]

{Raptu chungwa} describes the second meaning of {nyen jung}. The first meaning of {nyen jung} is nirvana itself, which means to come out of suffering. The second meaning of {nyen jung} is renunciation, which means, which I'm equating with {raptu chungwa} which means 'leave the home life'. If you can, physically, if you can't, then mentally. And physically as far as you can. Number two.

[student: Number two?]

Requirement number two.

[student: Is to reach Buddhahood?]

To see emptiness directly.

[student: Michael, so renunciation is the second?]

Renunciation is the second meaning of the first, the second meaning of the word {nyen jung} which refers to the first path. Say {jor lam} [repeat]

{Jor lam} [repeat].

That's requirement number two. It's the second path you..., if you don't reach it you'll never see emptiness directly. Impossible. That's why there's five paths, that's why the Buddha taught it.

[student: What is it?]

{Jor lam} - {jor} means preparation, {lam} means path. What, what happens on

the second path?

[student: You gain, you gain intellectual familiarity.]

Intellectual realizations of emptiness, okay. Not direct, but it's from study, from contemplation, from a lot of class hours, you start to grasp emptiness in a, in an intellectual way, not in a direct experience, meditational way. And there's one concept which defines {jor lam}, if you understand this concept you will reach {jor lam}. It's a very difficult concept. It's a big, big subject in the monastery, you start learning it, a monk in a monastery starts getting it when he's about thirteen. They start him on that and maybe much later, it, it flowers in his mind, okay. It's not what you might expect. Second path before what?

[students: Seeing emptiness.]

Direct perception of emptiness. [laughs] That's the whole idea tonight, it's to see what's, how you get there.

[student: So the first path is the path of accumulation?]

Yeah, and you can call it renunciation. You could call it leaving the worldly life, which you must do. Say, {chi} [repeat]

{Chedrak} [repeat]

{Chi} [repeat]

{Chedrak} [repeat]

It's difficult, okay. {Chi} means, some people translate this, by translating it literally, it's, it's helpful but it's not the main meaning. It's very difficult and, and you'll see, but I'll explain it and you'll catch it and maybe tomorrow, you'll see emptiness, directly. [laughter]

[student: Michael are you saying all these, this breakdown, is the translation that's literal but not...?]

What I'm saying is when you achieve the path of preparation you will understand that these words refer to these two things called 'quality' and 'characteristic'. Most western scholars, in books, translate them this way, which

is helpful but is not the real meaning. The idea of a {chi} is very, you have to know it. There's four types of {chi}'s. I'm gonna tell you the least important one first. You don't have to write the Tibetan. You can, maybe the sounds would be useful for you, but it's gonna be a wild class so you gotta, you gotta move, okay. Say {tsok chi} [repeat]

{Tsok chi} [repeat].

{Tsok} means what? You just had it, {tsok la} right.

[student: Collection.]

It means collection. {Chi} means 'general', a quality. This refers to a whole composed of parts, a whole composed of parts. An example would be a human body, okay. What are the parts?

[student: Arms, legs..]

Arms, legs, torso, okay. Arms, legs, torso and head, those are parts. All that together is called a {tsok chi}, it's called the whole. That's one kind of {chi}, that's one kind of {chi} and what's the example?

[student: Car.]

You can say 'car', but I'm saving car for something else, okay. . [laughs]

[student: Body.]

I want to keep it consistent. Body and its parts: two arms, two legs, torso and a head and a {tsok chi} of all those parts together is called a human body. And now, we're getting into the really important one, that one's not so important okay. The second one is very important. Say {rik chi} [repeat]

{Rik chi} [repeat]

That means 'quality', that one means 'quality.' An example is, and the char..., the thing which is characteristic of car, is Chevrolet, okay. Chevrolet is one kind of car, any time you have a Chevrolet you have a...?

[students: Car.]

Anytime you have a car, you have a...?

[student: {Rik chi}.]

[student: No.]

[student: No, you have a car.]

Anything in the universe can be a {rik chi} but that's another subject. You have a... you don't necessarily have a Chevrolet, right. That's the nature of a characteristic. There are many objects which share the quality 'car'. There's Fords, there's Toyotas, there's Nissans.

[student: {Chi} means body?]

No. {chi} means quality or general and {rik} means 'type', 'kind'. Chevrolet is a kind of car. Car is a {rik shi}, Chevrolet is the {chedrak}, its characteristic, it has the characteristic 'car'. The question is this: when you go out on the street and you see a taxi cab bearing down on you, okay, when you see a taxi cab, how do you know it's a taxi?

[student: It's yellow?]

Huh? Or when I look at Bunyan how do I know he's a person? What is it, what is it that makes me recognise him as a person? What makes me identify him as a person?

[student: General characteristics.]

If it's just his characteristics then anyone would recognise him as a person.

[student: Your projection?]

It's, it's very, very difficult, okay. The non-Buddhist schools believe that there's a separate entity called Bunyan's identity and it cloaks him like a coat. And when I look at him I understand that he's a man or a human being because that thing is recognised by some part of my mind that I'm not even aware of, okay, meaning something, that's not correct.

[student: When you say his...certain general characteristics and you have the karma to perceive those characteristics as...?]

Not getting into that really. But how, how is it that when I look at him, what, what happens that I recognise him as a human being? He's, he's a particular human being. He's one kind of human being. His humanness is a general quality of him. He's typical of humans but what is it about, why when I look at him, do I think 'human'? 'Cos I'm focussing on Banyun, why do I think 'human'? What is it about him that allows me to identify him as a human? This is a real big question in Buddhist philosophy in the Dharmakirti we debate it for months and months. When you look at the parts of a cow, what is it that allows you to recognise 'cow'? 'Cow'. 'Human'. 'Human'.

[student: It's a collection of parts that is unique to one particular kind of a collection and that collection we distinguish as a human collection.]

We distinguish but why? How?

[student: Because of your karma.]

[student: Because there are, there's no other collections like it.]

[student: It's a convention.]

[student: It's a projection, your karma.]

Think about it, cook it okay, it's very, very important and it's... don't just give the answer that you heard in class, you know. Go home, you're gonna have to meditate about this, it's a deep question. It's very important for perceiving emptiness. Why is it that I see human? Why is it that I identify him? That's his {chi}.

[student: It's memory, isn't it? I mean its memory.]

[student: It's thought.]

[student: Or conception.]

[student: Cows. It's karma. Cows.]

Two kinds.

[student: Exclusive of car or Chevrolet could you use other words to describe this {rig chi}?]

General and characteristic, this is the true {chi}. This {chi} is similar; it's obviously not the same. Your leg is not you but a Chevrolet is a car, big difference. They are both kinds of generals, [unclear] is a general for the parts but second subset; cars and Chevrolets is a whole different kind of relationship.

[student: So you would say subset is an accurate way...?]

I don't..., think about calling characteristic, there's something important there, okay. Say {dun chi}. [repeat]

{Dun chi}[repeat]

{Dun chi}{Chi} here is a mental picture you get when I mention something that you've seen before. If I say what does Rusty look like? What does the white dog over there look like, who just barked, okay? What does he look like? If I say, 'Rusty's barking,' you, when I say 'Rusty', something pops into your mind: maybe it's the dog that bit you [laughs] most people. That's a {dun chi}, okay. That's a {dun chi} it's a mental image of something that you have experienced directly. {Dun} means 'actual object', okay. {Dun} means "the actual object"; {chi} means 'a mental picture you get of that actual object'. When I say, 'What does Rusty look like?' and this, you know, fuzzy, white thing pops up in your mind, that's a {dun chi}.

[student: Can you say, I mean generally, what enables you to do this is your, your ability to conceptualise?]

You have to cook it, okay.

[student: That's a lot of cooking.]

[student: What is the {dun}?]

{Dun} means the actual object; {chi} means a mental picture. In this case it means a generalization, an idealization in your mind.

[student: Is this only visual?]

No, any object. I could say 'love', and you'd get a {dun chi} if you've ever felt it, directly. Say {dra}. [repeat]

{Chi} [repeat]

{Dra chi} [repeat].

{Dra} means a word; {dra} means a word here. It means 'sound'; here it means 'word'. {Chi} means what?

[student: A mental image.]

In this case, a mental image, a general, in sense of, in the sense of an idealization in your mind. {Dra chi} refers to... if I say... what's a good example? Anybody ever been to the Taj Mahal? I know you have. [laughter] Okay, suppose you've never been to the Taj Mahal and I say 'Taj Mahal', you get some kind of mental image. You know, I say, when I said, 'Have you ever been to the Taj Mahal?' you checked your mental image. You had a mental image of this thing and then you checked it against your memory and you said, "Nah, I've never been there. I, I heard about it." Heard about it is {dra}. The {chi} you get in your mind from hearing about it is a {dra chi} and it implies that you've never seen the thing directly.

[student: So if you had seen it it would be a {dun chi}?]

Yeah, it would be a {dun chi} for you. For those of you who have seen the Taj Mahal and I say 'Taj Mahal' you get a {dun chi}, yeah.

[student: You get a {dun chi}.]

But those of you who've never, I've never seen the Eiffel Tower, okay. When you say 'Eiffel Tower', even though I've seen pictures, movies, drawings, but I don't have a {dun chi}. I've never experienced it directly myself.

[student:[unclear]]

That would be, for me, a {dra chi}. Taj Mahal is a {dra chi} for me; I've never seen the Taj Mahal.

[student: So a {dun chi} is mental image based on a direct perception and a {dra chi}...]

A direct experience of that thing, it could be a logical direct, a logical perception.

[student: Well a {dra chi} could be logical as well if someone's explained it to you right, I mean that's how you get a logical perception of [unclear] for instance]

{Dra chi} doesn't involve a process of reasoning, it's just that some one's described it to you and you have a picture of it, that's all.

[student: So it's an image based on anything but an experience?]

You can say that.

[student: Direct experience.]

[student: Is {dra chi} the checking process or the conclusion?]

It's not checking or anything. You've heard about the Taj Mahal. Somebody says 'There's this big building in India; it's all white, it's got' and you start to form a mental image. That's all. That's a {dra chi}.

[student: It's not a, for example, what you had about seeing the picture?]

No, you do have a {dun chi} about a picture of the Taj Mahal, okay. You have had a direct experience with your eyeballs of a picture of the Taj Mahal, but, the Taj Mahal itself, for you, is just a something that some one described for you, some pictures.

[student: It's not even you doing a picture in your head?]

It is doing with a picture in your head based on the words of somebody or indirect experiences.

[student: Is it like doing visualisation?]

Well, if you've ever seen Tara, and you're visualizing that, that's a {dun chi}. If you've never met her, that's a {dra chi}. [laughter]

[student: That's good.]

Something is, there's a point in your spiritual career, if you ever get to that, because you gotta get over which mountain first?

[students: Leaving the world.] [laughter]

Worldly life, okay. If you ever get over the first mountain, in this life okay, if in this life you ever truly leave the world, if you ever truly while you're still healthy enough to do it, give up on this world, then you got another mountain to get over. And that's the path of preparation. And you must grasp what's going on with {chi}'s, okay. And what's going on is, every object you experience, let's say visually okay, when you're making a cup of tea and you see a pot on the stove, there is no pot out there, there is no pot out there. You see some roundness, you see some white reflection from the silver in the back, you see part of the black handle. You never see the whole pot but your mind takes those clues, pastes them together and idealizes it into the thing called 'pot'. And when you, when you think you're seeing pot, and when you interact with the pot, when you make a pot of tea, all you're ever seeing is what?

[student: The assembly?]

Is that idealization, is that mental picture and you are constantly mistaking it for...?

[students: A pot.]

A pot out there. Now you understand that intellectually, I'll say it again. When you look at a pot and you think to yourself 'pot', when you look at Bunyan and you think 'human being', it's never because you've perceived a whole, perfect human being out there. It's because you've taken some of the indications – I can't see the back of him. For all I know, he's Terminator Three [laughs] [laughter] and he's got a big key in the back. [laughter] But, but on the clues I have and by the way, I can never have more than a few at a time. Take one from there and then my eye goes tick, tick, tick, tick, tick, tick, tick – I take the hand, I take the pen in the hand, I take the sitting up, I take the head and I, and I glue it all together mentally and in my mind I have a nice perfect Banyun, human being. I think, 'person'. I think to myself 'person' but actually, what I'm focussing on, is that mental {dun chi} okay. I'm focussing on that mental picture;

there isn't that thing out there. I'm taking those clues and I'm, and I'm visualizing Banyun in my mind and I'm thinking 'person' and I'm always mistaking that mental image for, for the real thing out there. For a, quote, 'real thing out there', I'm always doing that. Do you understand that intellectually?

[student: Yep.]

[student: It's like connecting the dots?]

Yep. How you connect them depends on your karma, she asked for it okay. [laughter] I will explain it right now. {Chu} means what?

[student: Dharma.]

Dharma.

[student: Subsets of the other ones?]

We'll get there, don't worry, don't worry. {Chu chok} means 'supreme Dharma', {chu chok} means supreme Dharma. It is the final stage of the second path. There are four major stages in the second path and {chu chok} consists of the last few hours of the second path. It's called {chu chok} because it's the highest state you will ever be in as a...?

[students:. {So so kyewo}.]

{So so kyewo}[laughter], as an ordinary being, because, right after that, what happens?

[student: You see...]

You perceive emptiness directly, okay. {Chu chok}'s name, it's not the supreme Dharma right? What is the supreme Dharma? Buddhahood, okay. But, as a, as an ordinary being, as a non-Arya, as a non-realized person, and I use 'realized' as not enlightened, okay. Realized meaning someone who's realized emptiness directly. This is the big moment of your life; this is the highest level you'll ever get to as a non-Arya before you perceive emptiness directly. This is your day; it's the final hours of the path of preparation. You will have got over the first mountain, which was what?

[students: Renunciation.]

Leaving this world. You got up very high on the second mountain because you started to study generals and characteristics. You got higher and higher and higher and you're just about to reach the peak, that's {chu chok}. When you get over that peak, it's the big valley of seeing emptiness directly, okay. You reach the golden land, okay. It's at this moment, in the last hours of the path of preparation, that you figure out what you're doing with those {dun chi}'s. At that moment, for the first time ever that you perceive directly, clearly, perfectly, that there is no Banyun out there and that you are looking at a mental picture of him that you've pasted together from some indications. In fact, you have just then understood perfectly the nature of what?

[student: Emptiness.]

What? It's not emptiness. That comes later.

[student: Conceptualising?]

[student: Relative reality?]

Dependent origination itself, this is dependent, this is relative truth. You have lived in relative truth for endless, for beginningless time. You've been in relative reality since beginningless time. You have lived many trillions of lives surrounded by these objects and you have never once understood what they were. You've never understood their dependent origination, ever. This moment, in the last stages of the path of preparation, you catch yourself doing it. You realize what it is to be projecting. For the first time, you realize it directly. You can understand it intellectually all this time, yet at {chu chok}, at the final moments, you finally catch yourself creating relative truth, dependent origination. You finally figure out what you've been doing all this time, for the first time. It's the big moment. Really, you have just perceived deceptive reality for what it is for the first time, directly. You understand it tonight because I'm describing it generally and you're understanding it generally. At that moment, you see there's no pot on the stove. You see directly that it's all part of your mental idealizations. You see that directly. You have just perceived the truth of deceptive truth, of deceptive reality. You have just perceived what it is to be dependently originated, for the first time, then, you go... Yeah.

[student: Is that like seeing emptiness directly that it will only happen once?]

Yeah. {Chu chok} only happens once. Then you go into deep meditation and your mind must leave this realm. Your mind must reach a level of concentration called the 'form realm'. In fact, it's a certain level of the form realm and a certain stage within that level. It's called {nyi cho me} but you, don't worry about it. So, that brings us, that implies another pre-requisite. What?

[student: Concentration.]

Yeah. Just to be in the right frame of mind to perceive emptiness directly, just to have that foundation to stand on, to stand up and see emptiness directly, just to ever be in the state of concentration required to see emptiness directly, your mind has to actually leave this realm. Your body doesn't go anywhere. Your body's in meditation posture, you learned it. Your mind, actually, you get a physical sensation of the mind going up to the form realm, your mind is on a different level. Totally different level. Now, something about the pre-requisite part. You cannot ever reach that state if you don't meditate about an hour a day. Totally, completely, impossible. So, if you don't want to see emptiness directly and you enjoy this suffering [laughter] skip your meditations regularly and don't write them on your homework, okay.

[student: Watch TV.]

[student: Could it be considered perfect concentration yet for at least a moment or so?]

It is {shi ne} it is {shi ne}, it's shamatha. You must have shamatha and you cannot reach it unless you spend an hour a day in deep meditation. You cannot. Not straight. Somebody asked me that in another class. It doesn't have to be straight, but you're not – she means unbroken concentration for a whole hour. No, you don't need that. But, if you're not practising it specifically for about an hour a day, getting into deep meditation on any virtuous object, it doesn't matter; you cannot reach the path of seeing. You never will. You will always suffer. You'll die in some hospital or in some old folks home and it'll be over, okay. You have to be fairly young and healthy to reach that. So, so we're reaching the threshold of where it would be very difficult for us to do it, if you're my age, okay. If you're young, Stilwell's a little younger maybe, I don't know, he's only eighteen. [laughter] So [laughter] if you just can't reach it, you never will. So, for God's sake, start now, okay. Please, you have to, you really have to. Please, please start now, okay. You must. It's very convenient to have an

assignment every week. If you get this class tonight and you don't do anything, the second time you hear it you won't do anything either. Guaranteed, okay. Seriously, that's the nature of, sometimes I regret teaching so much, because the second time you hear it, you think I already heard that and it doesn't affect you. In Tibetan it's called {tep to} it's a spiritual phenomenon which happens to all students. The more you hear it the less you are likely to change. If you don't change in the first few times of hearing something, the odds later are almost none. You must do it now. You must start now. If you don't start you cannot see emptiness directly. So, we have three pre-requisites already. They're kind of difficult. You have to leave the world; you must explore the meaning of general and characteristic; and you must be meditating about an hour a day in deep meditation. You can meditate, the Sakyas, great holy Sakya masters have said seven minutes on, few minutes off, seven minutes on, few minutes, that's okay. But, deep, deep, pure, nice meditation, and you have to understand those things about mental pictures. You must understand what you're doing when you look at Banyun and you see this perfect Banyun in your mind. You think he's out there right? You think he's sitting next to you. You wouldn't say he's inside you... [cut] the capacity to put your mind in that state because if you can't, you'll never see emptiness. It's impossible, directly. Impossible. A mind in a normal working... if your mind is in the desire realm, which means the realm of the five senses, it's impossible to see emptiness directly. Cannot ever happen. Will not ever happen. Yeah?

[student: These four types of qualities that you wrote down for us is this in the way of saying there are four ways of looking at emptiness, four ways of describing it?]

No, not at all, they are ways of looking at mental images. I gave you three pre-requisites for seeing emptiness directly: you must give up the worldly life; you must understand mental images and what you're doing with mental images – how you mistake them for real things; and then thirdly, you must practise deep state of meditation on any virtuous object you choose, that doesn't matter. You had a question?

[student: Why is it an hour?]

I'm just telling you it's an hour, okay. It really is.

[student: At least or an hour?]

Minimum. If you die next week you've got seven days to see emptiness directly and if you do see it, you will forever after, have pleasant lives and you will be a Buddha within seven lives. I mean, you would get your arse [laughs] to your meditation room and start working, right. And you might even do it. Say {chu la} [repeat]

{Chu shakpa} [repeat]

{Chu la} [repeat]

{Chu shakpa} [repeat]

{Chu} means what? You guys know? Water. {La} means 'in'; {chu} means what?

[student: Water poured into water.]

Pouring water into the water. Now, you have to listen very carefully, okay. You have that experience of {chu chok} you go to the kitchen to make a cup of tea. You're standing; you're making a cup of tea for Rinpoche, you're standing in that kitchen in Fifth street [unclear] New Jersey you look down at the stove, you look down at the pot, you've been studying {chi chedrak} intensely, you've been meditating at least an hour a day, you've already left the world a long time ago. You're looking at the pot and suddenly you realize that there's no pot out there and that it's, it's an idealization that you're making up by seeing certain parts of the pot. You perceive relative truth. You know what you're doing now. You know that you've been doing that all along and that there never was anything out there. That's not emptiness. You go to the temple, you sit down. Your mind goes up to the form realm, it's a physical sensation and then you see emptiness directly, okay. What is it like? It's indescribable. No person can describe it to you. And there's something very important: while you're perceiving emptiness directly, you cannot have any other thought because that would not be ultimate reality. That is a relative reality. So, what can't you think while you're seeing emptiness directly?

[student: That...what you're doing?]

You can't be aware that you're seeing it. You can't say to yourself, 'My God, finally, here's the big moment.' [laughter] You can't even think, and it's a very, very important basic thing, you can't even have, you cannot frame the thought 'I'm seeing emptiness.' You can't do it, okay.

[student: So you're not self aware?]

Not now, okay.

[student: You're talking about not self aware?]

No other experience but pure emptiness. Cannot describe it in words, it's not something that you could describe. It's called {chu la chu shakpa}, it's called like 'pouring water into water'.

[student: What's the water going into what water?]

Pure, clear crystal water poured into pure, crystal water. That refers to the subject and the object at that time. It refers to you and emptiness. And it's called; say {nyi nang}. [repeat]

{Nyi nang nyerpa} [repeat].

{Nyi} means 'two', two things; {nang} means 'appearing', {nang} means 'appearing'. {Nyerpa} means 'disappears'; {nyerpa} means 'disappears'. What it means is 'the appearance of two things disappears', you and what you are seeing, okay. The awareness of you, and the emptiness that you are seeing directly at the moment that whole awareness disappears. That's what western scholars translate as non-duality. Non-duality is a very, very dangerous word. I, I don't believe it's understood by ninety percent of people who hear that word. And it's on your homework, okay. Non-duality does not mean that you and the object are somehow one, okay. It does not mean that you melt into the object. You are a positive, changing thing; emptiness is a negative, unchanging thing. You cannot melt into that object. Your natures are totally, completely opposite, different. It doesn't mean that, okay. {Chu la chu shakpa}, pouring water into water, has nothing to do with you somehow becoming that object, or you somehow inter-mixing with that object, or your essence being that and you going home to your essence or some crap like that. Doesn't mean that. It doesn't mean that. Really, it's a dangerous, stupid idea. There's two true meanings of this. The first one I already said which is what?

[student: Appearance of two things disappears.]

You just can't be aware of subject and object, they don't go away. It's not that

they don't exist. Because the subject, in this case, is a relative object, you just can't be aware of it at that moment. You can't perceive your hair or your ears or your breathing or the taste in your mouth, you just can't. You're focussed on a different type of reality; you don't live in that reality [laughs] okay. You can't see anything else, you can't see anything from your old reality about {dun chi}'s 'cos you're perceiving pure, pure reality, ultimate reality, which is a much higher reality, okay. You can't. That's the first meaning of non-duality, if you want to use the word. Second meaning is {nyam nyi}.

[student: So would you say you're not perceiving the duality because you're not perceiving ...?]

Because you can't.

[student: Because you're not perceiving anything, because you're not perceiving any difference with anything?]

Right.

[student: Because your not perceiving anything, period.]

Right. Perceiving any relative truth only. Say {nyam nyi}. [repeat]

{Nyam nyi} [repeat].

It's a tongue twister, okay. {Nyam nyi} [repeat].

{Nyam} means 'equal'; {nyam nyi} means 'totally equal'- the second meaning of non-duality, if you want to use that word, okay. What was the first meaning?

[student: You can't be aware of a subject and object.]

You can't be aware of a division between subject and object, it does not mean that the division doesn't exist. You just can't be aware of it. Second meaning is, yeah, 'you and the object are one', you and the object are one, but only in that one sense. What's that sense?

[student: The sense that you are perceiving in your mind, or not.]

Nah. In what way are you equal to every other object?

[students: Emptiness.]

In your emptiness, okay. Every object in the universe has its own emptiness. So you are totally equal to all other things in the universe in that you are both, what?

[students: Empty.]

Empty. Your emptiness is one quality that you share; emptiness is a quality that you share with every object in the universe. In that sense, non-duality, okay. So, we got three different things here. Non-duality doesn't mean what?

[student: You merge.]

You merge in the object, you are the object, you're the essence is the essence and you go back to the big hole in the sky where you come from, and all those other bullshit books, okay. Number two [laughter] what is the first meaning that's correct, is what? You just can't see subject and object at that moment 'cos that's relative and object and your mind is focussed on a totally higher reality, where those things don't exist, so you can't be aware of it. It doesn't mean it went away or anything like that. Third meaning is what? You and the object are equal, totally equal, in one sense only. You both have, that always was that way.

[student: There are different emptinesses. You have your emptinesses...]

You can define each emptiness by the object which has it and only that. The quality of the emptinesses is perfectly equal, totally equal. Your emptiness and my emptiness are totally equal. Mine is attached to a different basis and yours is attached to a different basis, but the nature of those two emptinesses is totally, purely, equal. Like diamond bits. That's all I'm gonna say about the actual experience of emptiness directly, you can't say much more than that. It goes on for a few minutes. It goes on for five minutes at most, okay. Much shorter time. You're not aware of the passage of time but I mean, when you come out, you look at the clock and it's three, four, five minutes gone. Very short. It is the essence of all the books you ever read in your life about Buddhism.

[student: It sounds scary.]

It's not scary.

[student: When do you see your lives?]

We're gonna talk about that. But what I mean is, we realize, as you come out, we'll talk about what happens when you come out. But that experience is the essence of all Buddhist literature. And that's why Nagarjuna called it a puddle. He said if you walk over that puddle, you've walked over all the oceans of the world, okay. There's nothing in the books on Buddhism that you don't clearly know from that few minutes. All right, take a break.

{Jetob yeshe} [repeat]

{Jetob}} [repeat]

{Yeshe} [repeat].

{Jetob} means, {Yeshe} you know, very common Tibetan word. What does it mean?

[student: Wisdom.]

Wisdom. We're gonna go a little late tonight, so just forget about it, okay. We have to finish this and I'll make it up to you some other way. That's what we say in the diamond business [laughs] [laughter] when you underpay some guy, okay. 'Wisdom that you see afterwards'; you see emptiness directly, it only goes on for a few minutes and then you have a sensation of your mind coming down out of, out of the form realm, okay. You actually have a sensation of descending from the form realm. If you saw emptiness directly in mid-morning, the {jetob yeshe} goes on for the rest of the day until you sleep, until late at night, okay. All day long, for the rest of that day, you are having incredible realizations. That's called {jetob yeshe}. That's part two of the path of seeing. I haven't talked too much about that. There's two parts to the path of seeing. Not all the period in the path of seeing is spent seeing emptiness directly. There's this other period, it goes on 'til the end of that day that you have all these incredible understandings, all these incredible kinds of knowledge go on the whole rest of the day. They start while you're actually still in your mediation posture. They go on the whole rest of the day while you're walking around and, and in other activities during that day, okay. I'm gonna give you a few examples, okay. I can't cover all of them. I can't cover everything that you will understand that day.

[student: [unclear] be here all night and never be warm.]

Okay, truth of suffering. I left out a word. What is that? Noble.

[student: Arya.]

Arya, okay. The real translation is Arya. Noble is a mistake made by early British translators. Arya -truth of suffering. Why called Arya?

[students: Because only Arya's see it.]

Arya's see them, okay. Do they see the truth of suffering while they're perceiving emptiness directly?

[students: No.]

Cannot. Cannot. It happens afterwards. I'll give you three examples of each truth. As you come out, you see directly your death; you understand that death is real. For the first time in your life, you clearly and directly, understand your death. Until that time you really don't. You really, directly, understand how, how inevitable it is that you will die. Number two: for that day, you can read other people's minds directly; you can see what other people are thinking. Directly, okay. You can go to a store, let's say that you saw emptiness directly, and you decided that you had to buy a diamond and the only money you had was a car that someone had given you. You, you, you would go and sell the car and walk home. And well you tell the guy; 'I'll sell you this car for anything. I don't care. Give me anything.' And the guy is quite pleased because he really understands that he found someone who's gonna sell him a car for half of what it's worth or a tenth. And he offers you two hundred dollars for a two thousand dollar car. And you know it's enough to buy a diamond, so you say, 'Okay.' And all the time, he's thinking how he's cheating you and he's talking about something, you know, 'Hey you look like a nice guy, what are you doing, you know, where do you work?' you know, blah, blah, blah. And you can read his mind and you know, you know that he's thinking about cheating you. And you see the mental afflictions in his mind, directly. And you don't say anything to him but you can read his mind at that time.

[cut] [end side A]

[side B]

That's an example of the truth of suffering. You see the suffering in his mind, directly. You know, you know exactly what he's thinking. You hear, you hear and know what he's thinking.

[student: Hear?]

No.

[student: Michael, on death do you mean you actually see the death processes? Is that what you mean?]

No, you know your death [laughs] [unclear] that experience; you understand that you never had a correct perception in your whole life. Not in any of the moments of consciousness that you've had, in all of those lives, and specifically, in your most recent life, you've never had a correct perception. Never, ever seen anything correctly.

[student: What about the [unclear]]

Not in Prasangika. Not, not, no [laughs] okay. We'll talk about it. You realize that no perception you ever had was right, was correct. It's related to that general thing.

[student: Excuse me, Michael?]

Later. Don't interrupt please. You see the truth of utility. Utility means this: you see it's true that you've never undertaken an action in your life that wasn't meant to benefit you directly. For your own use. Any relationships you have, anytime you did any good deed, it was all pretty much aimed at getting something. Even the good actions - offerings, praying, reciting something out loud, - it was all like mixed up with selfishness. You don't engage in any relationship at all without getting something out of it and you realize that. It's very cold, it's very sad and you, and you realize that. As you come down out of that, you realize that you have seen the Buddha directly. Which part of the Buddha?

[student: Essence.]

His essence, okay. You see that. You know that you have seen the Buddha directly.

[student: What do you mean by essence?]

His emptiness; which is his main body. If you ever have to meet the Buddha that's the only.... then you can say that you met the Buddha directly and you know that when you come out of it that you have met the Buddha directly. Your future Buddhahood; you know how many lives it will take. Seven is very, very typical [unclear] when you become a Buddha they will not refer to you with your name. They won't call you, 'Mike'. And I don't mean that just 'cos you change into some other person or something like that. There's a meaning to the process of names. You won't be called by a name that like anymore.

[student: Excuse me, whose they?]

Anyone in the world. You get a very clear, strong experience of bodhicitta. And it expresses itself as a physical sensation. And you, you see or you feel a kind of energy or light coming out of your heart and going out to all beings in the world. And you understand, that for the rest of your life, you will dedicate it to the good of other people.

[Student: Is it just physical?]

I mean you understand that but you also get this very specific physical sensation of light coming out of your heart and going out to other people, all other beings.

[student: [unclear]]

The rest of the activity in your life to help other beings, you, you, you know it and it happens to you. You understand, directly, the need to prostrate and when you get up out of your meditation cushion, you get down on your face. You throw yourself down on your face because you understand, prostration is really that. If you ever met, if Jesus walked in this room and you really understood who he was and you really knew who he was, you would throw yourself flat on the ground and you wouldn't get up until he pulled you off the ground, okay. If you really understood that object, if you really met the Buddha, you would throw yourself on the ground and you would be down flat on the ground out of awe. And it happens to you. You must do it and you will do it. You just get down on your face in front of that object. You understand prostration and

offering, okay. You, you make, for the first time in your life, a real offering which is not mixed up in anyway with self-interest. You don't care if anyone ever knows that you made it. You would spend every last cent you had to make it. You don't care if anyone ever sees you make it or understands that you made it and you offer a diamond.

[student: Diamond?]

Because the diamond is the, you understand at that moment, the meaning of diamond. The really very direct and important relationship between the metaphor of a diamond, right, the un... the insufficient metaphor of a diamond, and what you saw. It's the only thing that comes anywhere near it. You understand images of the Buddha, which means, you gain a new understanding of what a thangka means, what a picture of the Buddha means. You met the Buddha and it occurs to you at that moment that someone saw Tara, you know. Someone saw her. There's a, there's a message in this painting. There's something important there. Someone saw her. The first person who painted it and then, people since then maybe have copied it, but this is a lineage, okay. You realize that a painting is a lineage going back to the first person who saw her. Somebody saw her; somebody painted what she looked like. If the artists haven't messed up since then, which Buddhist artists, Tibetan Buddhist artist are not allowed to do, they're not allowed to change a single detail of a Buddha's image. And the image is laid out in the [b: Abhisamayamkara] there's certain dimensions, there's certain proportions. A Tibetan Buddhist painter is not allowed to change that ever because someone saw her and that's what she really looks like. And you get a new respect for thangkas. Thangkas are not just artwork anymore. They represent the truth that someone had direct contact with Tara and that's the evidence of it. That's what paintings mean to you after that. [unclear] not a popular term. If you're a liberal and modern person you're not supposed to say that, okay. You, you then understand that all the books of Buddhism are totally correct. It's all for real. There really is a Buddha, there really is an enlightenment, there really is a way to get to that enlightenment, emptiness is really true, if you perceive emptiness directly you really will become enlightened. You, you perceive all those things directly. There's no question anymore. No one could ever say anything to you again that could make you doubt it. You saw it directly. It is the true religion. I won't say that in Central Park to two thousand people, okay. But, between friends, it's true. And those books are perfectly true. All of those books are perfectly true. You must preserve those books. And it's like the paintings; you must not screw around with them, okay. They contain the information that people need to reach

enlightenment and escape suffering and they are perfectly correct in their original form. You must not change them. You must not mess around with them. You must not interpret them. You must not try to update them for the modern world. They are pure and perfectly correct. And they work. And you see that. Last thing. [laughter]

[student: Thank heavens.]

Not a joke, okay. Number (f) okay. Not a joke. One of the side perceptions you have while you're perceiving the four noble truths directly, Arya truths, is that you understand that you're not crazy. You understand that you are having {tsema}, okay. You understand that you are, correctly perceiving reality and that this is all true. What happened to you is absolutely true and all those realizations you are having for that day are absolutely true and that's just the side confirmation. You know, everything that's going on that day, is totally true. You have a perception of its truth. If you didn't, then the whole other things would be questionable, right. But you have a perception that it's true and you're not crazy. Say {gyu ma tapo} [repeat]

{Gya ma tapo} [repeat]

This is the true meaning of 'like an illusion', all right. You'd never know it until this time. What it means is when you come out of that experience, something reasserts itself. What? Something that was missing for the first time comes back.

[student: Conventional perceptions.]

Your, your perception of things as self-existent, it comes back again, okay. It takes hold of you again. As soon as you start perceiving anything except emptiness it comes back. But, there's a big difference now. What?

[students: You know it's not...]

You know you're screwed up, okay. You know you're seeing things wrong. You're sure of it. Can you stop it?

[students: No.]

You cannot, you cannot, so it's a very weird state of life, okay. You know you're wrong but you can't stop it. That's what the meaning of illusion is in Buddhism;

it has no other meaning, okay. It has no other meaning. None of those nice, sexy, meanings that you read in the books, okay. That's the only meaning. That's exactly what it means. The state of life after that until you get rid of that tendency is called {gyu ma tap}. Life is like an illusion after that and you know it. You perceive it as an illusion.

[student: Did you say after that or before that?]

After the last second of the direct perception of emptiness, up to the time you reach nirvana or Buddhahood. All that period is {gya ma tap}. So, so there's..., people ask me, you know, do Aryas suffer anymore? Do Aryas have bad thoughts anymore? What do you think?

[students: Yes.]

They have both, okay. There's only two bad thoughts you lose forever when you see emptiness directly. What do you guess?

[student: Wrong view?]

One is a belief in self-existence, okay. An intellectual belief in self-existence, okay. People can ask you forever, after that, 'Are you perceiving the world correctly?' and you will say, 'No, I'm not. But at least I know it, okay.' So, intellectually, you can never again believe that you are seeing things, what? Correctly. You know your mind is defective. [laughs] You know that your perceptions are defective. No one can ever convince you again, you... you know. You lost your intellectual belief that you are seeing everything correctly. What's the second thing you lose forever?

[student: Doubt.]

Doubt, okay. Doubt in the path. You've seen a Buddha directly; you've seen your future enlightenment directly; you've seen that all the books of Buddhism are totally correct, so who's gonna convince you – by the way, you also see that your future seven lives are gonna be quite pleasant. It doesn't mean that you might not have a horrible accident 'cos you still have karma. But what it means is, generally speaking, those next seven lives will be spent in perfect conditions. You will be exposed to Dharma, you will never be hungry, you'll never have want of a job, you'll always have a nice income, you'll be born into a good family, you will be the cream of the people on the planet at that time. You

know, the way we are, in this room. We are the top one thousandth's of humanity. We have money, we have food, we have places to stay, we have Dharma. We are, we are la crème de la crème. We are one in a million, literally. And you will be that for the other seven lives that you still have to stay there. And that's something to look forward to. That's another reason to [laughs] do those three pre-requisites, okay. And I swear you can get to that. And, and, and then you will, what, what, what do you care then after that? What do you care about it? You know what's gonna happen and you know how it's gonna be. Be careful [laughs] are you sure you want to ask the question? Okay, go ahead. [laughs] I won't yell at you, I'm sorry. [laughs]

[student: You don't have to (unclear) if you don't want to.]

Go ahead.

[student: After this happens you go to your next life do you remember that as a child?]

Not as a child. Not directly. {Bakchak se} at a certain age, maybe sixteen, seventeen, the, the {bakchak} will assert itself and you'll know everything.

[student: You don't perceive it again directly? [Unclear]]

You do perceive emptiness again directly during that period. Okay. That period is called the path of what? What's the fourth path?

[students: Habituation.]

What's, what's your job on the fourth path?

[students: To remember.] [laughter]

No, it's to use your understanding of emptiness, it's to use it to do what? Two things basically.

[student: Do only virtue and purify negatives.]

You remove your mental afflictions. To get rid of the rest of the eighty-three thousand, nine hundred and ninety-eight mental afflictions, okay. You use your understanding of emptiness, on a day-to-day basis, to get rid of your bad

emotions. And that's the only way that you can get rid of your bad emotions because the definition of nirvana is what? {Nyende ma lupa ...} based on your understanding of the four noble truths, those things I just listed, you start to overcome your bad emotions, forever. The day that you do you reach nirvana. Without that ammunition of seeing emptiness directly you never will. You cannot. It's impossible. What's the second thing you get rid of? What's the second job on the path of habituation? By the way, habituation means getting used to what you saw, right, for a whole lifetime. The path of habituation goes on for the rest of your life until, until you achieve nirvana or Buddhahood, or the next seven lives.

[student: With continuous perception of emptiness or not necessarily another one in that whole life?]

Not necessarily.

[student: Then why is it called habitation?]

That's why it's called habituation, getting used to, getting, getting, getting used to what you saw, putting it into your every day life.

[student: Is the task continuous going to...?]

Right, okay. What's the second job on the path of habituation? What else do you need to reach Buddhahood? To get rid of your bad thoughts you reach nirvana but not Buddhahood. What do you need to become a Buddha?

[students: Omniscience.]

Omniscience, okay. There are certain obstacles to omniscience and you have to overcome them. All of this is predicated on losing a certain tendency that reasserted it at the beginning of the path of habituation, which was what?

[student: Seeing things as self-existent.]

Seeing things as self-existent. So one, the big time, the final stages of the path of habituation are when you lose your tendency to see things as self-existent – the inborn tendency, the innate tendency, the tendency which amoebas and bugs and worms and elephants and Einstein have, okay. When you lose that; you're a Buddha. That's how you get to be a Buddha. That's all. So, I mean, the purpose

of coming to this class, I mean, most of us I think, it's kinda like an experience of collecting some knowledge or becoming more knowledgeable or feeling like we're doing something about our lives, but there you have it, that's all of Buddhism. That's the whole process to becoming enlightened. You have to work on it. Initially, you have to overcome those three; you have to get over those three mountains. You must leave this world. You must develop the ability to meditate deeply or you never will see emptiness directly. And, and thirdly, you must mull over the meaning, you must try to come to see how you're not perceiving anything that you thought you were. You're only seeing your mental picture of it. You have to contemplate that, then you can reach it, otherwise no. Will never. If you want to disqualify [laughs] yourself from this race, you know, ignore one of those three, okay. All right. Thanks. I'm sorry if I got a little angry. [laughs]

[student: Can we ask questions now?]

[student: What about the homework?]

We'll do a prayer and then I'll hand out homework.

[cut]

[end side B]

The Asian Classics Institute

Course VI: The Diamond Cutter Sutra

Geshe Michael Roach

Class Seven: Destroying Mental Afflictions

March 23, 1995

Transcribed by Angie Overy

Proof: Jaala

Rinpoche's CD Rom transcription work, you don't have to finish it before the exam. You're getting it so late, so, due to my slowness, so, but you won't get your exams back until you finish it. [laughter] That's blackmail.

[students: Oh we never get our exams back.] [laughter]

Oh, oh!

[student: You've got six months.] [laughter]

And there'll be, Monday and Tuesday; there'll be a package coming out, okay. If you can't, if you absolutely can't use a comput..., we know who you are. [laughter] Okay.

[student: Can I ask questions? Tell me...I'd like to tell you how I understand and you tell me if I've got it, okay?]

Okay.

[student: As I understand this is four different ways that we perceive things as self existent incorrectly. Four different ways that the mind conceives, perceives, whatever.]

The {tsok chi} is not really, it's not the main thing, {tsok chi} is very minor.

[student: But I'm saying these, the mind works in these four different ways of perceiving and identifying imaging right [unclear].]

You can say that, you can say that, but also, you could outline it like this, you

know, like, first with the colle..., the whole and the parts one.

[student: Right.]

You know what I mean? 'Chev...' is 'Chevrolet' a whole, is 'cars' the whole and 'Chevrolet' is a part? No. Okay, so that's not the main one. Whole, whole and parts one, is not really the, it's, it's a {chi} but it's not the {chi} we're, that if you perceive it perfectly you'll understand relative truth. That's not the one. That's not the main one. But, it's, it's helpful, right and it's the one that most people who teach emptiness talk about. It's helpful, but it's not the main one, okay. What's the other one?

[students: {Rip chi}.]

Yeah, the other is the, you could call it the type, the general; type, general, what did I call it?

[students: Type.]

And then that's, I mean, I don't want you to think of them as four different ones. I would put number three and number four under here, you see. And that you just got to think about. You have to think about it. It's very difficult and, and that's the whole trick. That, that other thing about the {dra chi} and the {dun chi}, the sound, you know, the word, general – what do you wanna call it? How about, idealization, from a word, from words, right.

[student: Idealizations from experience.]

And then, idealizations from experience. I, I didn't mean to say there were four types that were all equally.... I would put these two under number two and that, you got to think about.

[student: The way I was thinking of this was that; number one you look at something and assemble its parts into a conceptual whole in your mind. Right.]

That's good.

[student: An idealized whole in your mind. And the second one is like you take everything that exists and you break it down in your mind into categories and subcomponents, it's like working the opposite way to number one, like you're

taking the universe and creating categories and groupings and things.]

But how is that done? Do you do that consciously when you're [unclear]?

[student: Is that what it means when that you're [unclear].]

Yeah, it means that, but it's instinctual. It's what you would call instinctual, which is really [unclear] at work and that's very subtle.

[student: So you do that and the way that you do it is through three and four, is that the point?]

No, that's just ways of recognising specific cases of doing it.

[student: So the point is, is those the two different ways you do that?]

Yeah, yeah, mostly {dun chi}, mostly {dun chi}.

[student: [Unclear].]

Oh, no, you could not have a {dra chi} all day, I mean, if people only talk to you about things that you've had experience of. Most of the time, when I use language, every word I use is, is something you have an experience of. For you it's a {dun chi} but the other one {dra chi} is more theoretical. It's like, if I, you know, how, how to use a certain spreadsheet in a computer, you know. You know somebody's doing it. It's a {dra chi} but you don't, personally have any experience of how to do that.

[student: That's why the words that you use are confusing to me because I thought that a {dun chi} was that mental image that you get when someone says something to you that's based on a prior direct perception, or you think is a prior direct perception.]

Well that's true too.

[student: And the other one was about...]

That's true too, yeah.

[student: Something where you had a mental image other than a prior...]

Yeah, based on, they're both, they're both, they can both occur as a result of some one saying a word. If I say, 'John Stilwell's face', you can't see it right now, something comes into your mind, you've seen him before. That's a {dun chi} yeah. Then a {dra chi} would be a sound, a sound, a word one would be like 'Taj Mahal' if you've never seen the Taj Mahal.

[student: Were those reversed?]

No.

[student: Yes, three is {dra chi} and four is {dun chi} the way you [unclear].]

This is {dra chi} and this is {dun chi}, yeah.

[student: Okay.]

There's no particular order. {Dra chi} is often, yeah, last night I talked [unclear]

[student: So if I understand you correctly you are saying that the way in which we take everything that exists in the universe and break it down into whatever categories we come up with.]

Whatever you karma demands you to break it down into.

[student: It's through the process of, through the technique of number three and number four idealising through words and through experiences.]

Yeah, which are, which are particular examples of number two, particular cases of number two. You really have to think about that. You wouldn't think off-hand, that they are the same as 'Chevrolet' and 'car'. You have to think about that.

[student: So this is about that we're not really getting some direct thing we're creating that image in our head.]

Yeah, there's no reality outside that demands that that be the idealization that you have. There's nothing coming from the object's side that demands that you idealize it in that particular way. It's reasonable that you do, given your data, and that's why we call {tsema} 'valid perception'. In {uma}, in Madhyamika

Prasangika. But, but from the object's own side, there's nothing that requires you to label it in a certain way. That comes from you. That, that, you just have to cook it. It's a deep, it's very important. It's really important. [unclear] [laughs] [laughter] Think about cars and Chevrolets, okay. [laughter] Okay. What's a, say {dra chompa} [repeat]

{Dra chompa} [repeat]

Okay. {Dra} means what? Enemy. And {chompa} means 'destroyer'. So, {dra chompa} is a...?

[students: Foe destroyer.]

Foe- destroyer or an arhat. The Sanskrit word is, arhat. The Sanskrit root 'arh' means to be worthy, to be worthy or deserving. And so, sometimes, with the Tibetans etymology, etymologise it, they say, {dra chompa} 'he destroys the foe of the mental afflictions'. And then they say, therefore, 'he's worthy of prostrations of the entire world'. And you miss it if you don't know Sanskrit. It's a pun; the word 'arhat' is a pun. One of the roots means 'to kill', 'to slay', one of the roots means 'worthy' and you miss it in the Tibetan translations and then later, maybe Tibetan writers didn't even know it. They just copied the trans..., what the earlier writers said. So {dra chompa} means arhat. {Dra}'s the enemy, right. Mental afflictions, your mental afflictions so, reaching {dra chompa} arhat, foe-destroyer, and reaching what are simultaneous? Nirvana and destruction of...?

[students: [unclear]]

Meaning, you lose, the destruction of your mental afflictions. Nirvana and destroying your mental afflictions permanently are synonyms.

[student: For a Mahayana bodhisattva it would be simultaneous?]

We're gonna talk about it. Generally, they say that, generally, that's what you say. Generally, it's presented as if you reach nirvana with bodhicitta in you heart, then that's enlightenment. If you reach nirvana without bodhicitta in your heart, that's a Hinayana nirvana. And then you still got, that's called the 'extreme of peace' and you still got a ways to go. Yeah.

[student: So this refers to both kinds of arhats then?]

It's very subtle.

[student: That's when you have to have to get the first kind of renunciation.]

We'll talk about it. Okay. So that's a {dra chompa} and, and when you read the reading the Diamond sutra at this point, - The Diamond Cutter, excuse me - [b: The Diamond Cutter Sutra] reaches a point here where the Buddha basically asks Subhuti, 'Is a {dra chompa} a {dra chompa}? Is an arhat an arhat?' And Subhuti answers, 'If an arhat thinks to himself 'I'm an arhat' then he's not an arhat.' [laughs] okay, All right, if an arhat thinks to himself, 'Hey I finally reached arhat.', then he's, then he's not an arhat. And then, Subhuti says, 'For example, if someone reached the eighth bodhisattva bhumi, eighth bodhisattva level,' okay, that's very important to mention.

[student: Is that the last one?]

No, there's ten, okay, there's ten bodhisattva levels. When do you reach the first bodhisattva level?

[student: The path of seeing.]

She's half right, she said, 'When you reach the path of seeing.' What did she leave out?

[student: Boddhicitta.]

Yeah, if you reach the path of seeing on the bodhisattva track, there's three tracks, right: two Hinayana tracks and one Mahayana track. If you're on the Mahayana track, meaning you already have bodhicitta, by the way, the minute you get bodhicitta you're on the Mahayana track, you can go halfway through the Hinayana track and jump up to the Mahayana track. They say it's a waste of time. They say might as well go on Mahayana track right away. Sooner or later, you gotta go up there. There's a flow chart, okay. [laughter] And it's very complicated. It's called { ...nyi shipa}, the twenty permutations. [laughs] And we have to learn the whole thing. It's kinda interesting. So anyway, at some point, you gotta jump up to this bodhisattva track. And when you get to the first path, first path, first path is when you reach bodhicitta. Second path is intellectual understandings of emptiness under the influence of bodhicitta. Third path is direct perception of emptiness under the influence of bodhicitta, the path of

seeing for a bodhisattva. That is the first bodhisattva level. So, two things happen at the same time: you see emptiness directly, as a bodhisattva, you're already a bodhisattva, you see emptiness directly. At that same moment you reach the first bodhisattva level. So, reaching the first bodhisattva level's a big deal. It happens at the same moment that you perceive emptiness directly, already having bodhicitta in your mind, okay. So eighth bodhisattva level's ooh, you know, that's really far, that's really far along. Where do you think the eighth bodhisattva level relates to the five paths?

[student: Individuation.]

Yeah, it's in number four because number three you saw emptiness directly, number five you're already a Buddha, number four's got a lotta work in there. You gotta a lotta things to do in number four. So eighth bodhisattva level occurs when you've already reached the fourth path. Very high, very high. By the time of the eighth bodhisattva level you reach a special level called, it's a very complicated thing nobody knows what it means. You can look it up in a computer, you can go through fifty thousand pages of scripture, it'll only stop once or twice, but it's important. It means, at this, at, by the time the eighth level, your perceptions are no longer polluted by ignorance. They're no longer affected by ignorance. You still have the subtle, subtle, seeds for that ignorance in your mind, and when you get rid of those you become a Buddha. But, by this point, your, your mind is no longer influenced by ignorant..., plain ignorance. I'm not talking about its seeds.

[student: [Is there a term for..]]

The name of the eighth level? It's just called 'earth number eight', that's why sometimes they call bodhisattva 'grounds'. So mastery here, which is actually the Tibetan word for 'patience' and a lot of people mistranslate that, it can mean 'mastery' also. It, these things that will never grow can refer to two things. One is emptiness, okay. One is all the emptinesses in the world and one refers to your mental afflictions. Basically, you've overcome your mental afflictions at that point. There's a very subtle argument about it but basically you've overcome your mental afflictions. So you are very similar to lower arhats, okay. The, what you've achieved by the eighth level and what they've achieved at the end of their five paths is, is very similar.

[student: [unclear]]

Yeah, in the sense of being an arhat. Do they call you an arhat at that point? I'm still studying it, okay. [laughs] I don't think so. I believe a bodhisattva arhat would have to be a Buddha but I'm not, I'm still checking out. You don't, you basically achieve a state very similar to a lower arhat by that point because you've overcome your what?

[student: Your afflictions.]

Your ignorance. Overcoming ignorance has big implications with overcoming what? Mental afflictions, yeah, okay. You..., when you have finished your ignorance, you won't be able to have what? Mental afflictions [laughs] anymore, okay. That's a, we have to talk, that's the whole subject of the course tonight. I mean, the class tonight, okay. We're gonna talk about the relationship between getting rid of your bad thoughts, your six favourite ones, okay: pride, jealousy, anger, hatred, ignorance, wrong view, like that and, getting rid of those six permanently and not seeing things as self-existent anymore. What's the relationship between those two? Yeah.

[student: Is it when you say seeds for ignorance is seeds the word...]

{Bakchak}, mental seed.

[student: Because..., but then that implies that the potential to produce something.]

That something would grow from them. That's the second reason why they call this never grow. It's called {unclear} it means, 'a future thing which will never happen'. [laughs] Okay, your {klesha}'s become a thing which, there are seeds for them, but, those seeds will never ripen. They become things of the future that will never occur. They become, like, okay, suppose I have a lot of seeds for apple trees but I, you know, I can't get them out of this room before they rot, then, they are seeds for a future thing which will never happen. They, they're, you can call them seeds but they're never gonna have any results. And there's a beautiful argument on that. That's another story. Nominally speaking, if they don't have results they can't be called...

[student: Seeds.]

So you've picked up on that. [laughs] So that things that will never grow really has two senses. One is emptiness, because it never grows because what? It's an

uncaused object. It's a negative object. Emptiness is an absence. Nothing can cause emptiness. Emptiness, one meaning, one meaning of things that will never grow, one meaning, the first meaning of two, is 'emptinesses, all the emptinesses in the universe' actually, they will never grow, they never did grow. They have no causes. You can't, you can't grow any new emptinesses. Why? It's very, very subtle. You will perceive this fact directly, maybe a little bit before you see, this is involved, this is the subtle meaning of impermanence and you have to perceive that directly. That's a perception you'll have at the path of preparation. It's an important prep... step. It's not directly related to emptiness but it's, the subtle, the perception of subtle impermanence is itself very deep. And it won't happen to you until the path of preparation but it means you, you realize that emptiness is not a thing which grows in the sense of being small and then getting bigger and then getting bigger and peaking out and then getting smaller and smaller and smaller. Emptiness goes into existence, emptiness goes out of existence, but it doesn't grow. It's not a caused thing. You gotta think about that. Yeah.

[student: I thought the way we studied at one point, maybe in a different school, that the, an arhat overcomes the mental afflictions and what remains to be done is the obstructions to omniscience...]

Normally. Normally.

[student: ...but that the bodhisattva didn't completely get rid of the mental afflictions until the very last moment and then the obstructions to omniscience and the mental afflictions finished at the same time and they were Buddhas.]

The, the Prasangika School and only the Prasangika School, the highest school of Buddhism, says that even seeds of ignorance are..., they say that ignorance itself is a bad thought, is a {klesha}. And the other Schools don't say that and so there's a big debate about it.

[student: So which school have I just...]

We're doing, Diamond Cutter Sutra is highest school, Prasangika.

[student: What did I just say?...]

That's why I didn't say that he was totally equal to, I said he was very similar to, a lower foe-destroyer. You gotta, we'll leave it like that. Very complicated

question. You will learn, some day, eight distinctive characteristics that separate the higher Madhayamika school from the lower Madhayamika school, and that's one of them.

So, anyway, they reach this point. When you reach that point something neat happens. {Lung tenpa} [repeat]

{Lung tenpa} [repeat].

{Lung} means, do you know {lung}? Do you know what a {lung} means?

[student: Wind.]

Yeah. {lung} high-tone with a 'ra' head letter means, {lung} means 'wind', 'psychic wind', okay. Psychic energy, whatever, it's actually what allows your thoughts to move. When the wind passes through certain channels in your body, you can have thoughts, conceptual thoughts and that's a long story. But, this is a low-tone {lung} which means 'the word', meaning, obviously, related to air and breath, okay; the word. When you go to get a {lung}, meaning an oral transmission, you go to a special, it's like an initiation and the Lama will read [b: The Diamond Cutter Sutra]. I think we'll try and get a {lung} from Rinpoche, okay, of [b: The Diamond Cutter Sutra]. He just sits down, you have a big ceremony, you sit there for a long time, finally, he sits down. He just reads the thing and you just listen. And that's a, that's a transmission of the oral blessing of, of the words from a living person to a living person that's passed down through the centuries. So, that's a big honour to get a {lung}. There's people who give {lung}'s for the whole {kangyur}, thirty-five hundred, you know, fifteen hundred works. So, it'll take, like, a year and people will just come every day and listen and get the oral blessing. They won't explain what it means; they just read it out loud. That's a {lung}. So now, you know the meaning, the {lung} is the word, okay. {Tenpa} means 'to show', 'to give', to give the word. Sometimes, to give the word, {lung tenpa} means the Buddha declared something about something. For example, there are good deeds and bad deeds, right and {lung tenpa} means that the, the Buddha declared, 'Oh now this is karmically active. If you do this, something good or bad will happen.' When he didn't {lung tenpa} something, we call it karmically neutral. So if it's not {lung tenpa} we say it doesn't, the Buddha didn't specify it. He left it in that category of saying it's like they are not karmically active. I'll give you an example, okay. Karmically active, in the positive sense, is {ngo tsa}, do you remember {ngo tsa}? {Ngo tsa} means 'shame', private shame, right, in your own room that you don't do something bad. {Ngo tsa} is always a virtue, it's {lung tenpa}. It's karmically active. It's never karmically neutral. If you have {ngo tsa} like in your own

room, in the privacy of your own room, you avoid a bad deed because you would feel dirty, you, you yourself would feel embarrassed, and nobody else will ever know, that's, that's always a virtue. According to the [b: Abhidharmakosha] there's two mental functions that are always virtuous, accompany every form of virtue. And then, {lung tenpa} negative way, is anger, okay; true, uncontrolled hatred is never, is never a good thing so it's always karmically active. {Lung tenpa}, those are both {lung tenpa}. By the way, there are cases where a Lama can pretend to have anger to help somebody. And there are many cases where a Lama, out of kindness, will hit somebody on the head, okay. It's been done to me {Lung tenpa}, okay. [laughs] Those are both karmically active. Sleep is karmically neutral, okay. Sleep is a mental function which is karmically neutral according to the [b: Abhidharma]. It can go, it can swing either way, but by itself, it's neutral. That's what we, that's not {lung tenpa}. So {lung tenpa} means, the word was given, meaning, the Buddha specified it as, as karmically active. The negative of this {lung ma tenpa} 'didn't specify', did you ever hear of any case where the Buddha didn't specify something or refused to specify something? Did you ever hear of those?

[student: He refused to specify that if God exists.]

There were fourteen questions. It's called {lu ma den tu shi} that the Buddha was asked by non-Buddhist scholars in a, in a open assembly. They posed fourteen questions to him. Is there an end to samsara or is there no end to samsara? Does the mind have an end; does the mind not have an end? He said, 'Look, I can't answer them'. By the way, does samsara have an end?

[students: Yes.]

Of course, that's why we're here. Does your mind have an end?

[students: No.]

No, okay. [laughs] Does the world have an end?

[students: Yes.]

Yes, burned up by the sun. So, those questions do have answers but he, he did not give a, he didn't {lung ten}, he didn't give the word. Why? He understood that either answer he gave would be misinterpreted by those people because they would take it to be self-existent. So there are fourteen questions he said,

'Look, either answer I give you, you're gonna misunderstand, so I won't give you any answer.' That's another meaning of {lung tenpa}. So you got two meanings so far. One is 'the word was given meaning it's karmically active'; one is 'the word was given meaning he did answer or he didn't answer'; but, what we're looking out for is number three. The third meaning of {lung tenpa} is the day that the Buddha comes up to you and says, 'Okay, Lois Seagle, you, it's decided, you will be a Buddha and your name will be Dipamkara, you'll be on this planet, in this universe, you'll appear there first and you'll sit under the Bodhi tree and you will become enlightened. Congratulations, I can say it with confidence, the moment has come.' That's called {lung tenpa}. They give the word to you; it's called the final prediction. It's called, the Buddha, you meet a Buddha, something happens, you reach a certain state and then he says, in the case of Shakyamuni, the Buddha put his foot on his head [laughter] in a nice way, there's a long story about it. [laughs] He put his foot on the person's head and said, 'You did it, you know.' I mean Shakyamuni himself got... by a Buddha named Dipamkara, a former Buddha. And, he reached a certain level and then that Buddha put his foot on his head and said, 'Okay, now, now you'll become a Buddha called Shakyamuni on a planet called earth. You'll be born in a land called India', you know, he gave him the {lung tenpa}. So that's the third meaning of {lung tenpa}.

[student: Could you go over the second meaning?]

Second meaning of {lung tenpa} was 'to either to respond or not respond'. They're called the fourteen unclarified or unspecified points and that's where those non-Buddhists ask him; 'Did, did, does the world have an end?' 'Does samsara have an end?' 'Does it not have an end?' 'Does it have an end?' And he said, 'I won't give a word. I won't say anything'. That's the second meaning. Third meaning is the one we're talking about tonight is when the Buddha, that day, the golden day, the Buddha comes up to you and says, 'Okay, you will be such-and-such a Buddha on such-and- such a planet.' That happens when you reach the eighth bodhisattva level. There's a connection between reaching the eighth bodhisattva level and the Buddha coming up and saying, 'Okay, you made it, you will be such-and-such a Buddha in the future.'

[student: So then this is different from the perception that you have immediately after your first perception of emptiness?]

It's, they're a little bit different. They're both called illusory, illusion-like, but apparently, I can't tell you precisely okay, I haven't studied it very well and I

don't want..., but I did read it that at this level, apparently, you are constantly aware of the illusion.

[student: No, no, no. I mean the prediction.]

Oh, I'm sorry what?

[student: Coming out of emptiness you also come face to face with the Buddha who says you will...]

Oh no, he doesn't say anything. You just know.

[student: Huh?]

[student: This is more specific as well right?]

This is where you meet a person called a Buddha and he comes up to you. It's much later.

[student: When and where?]

Your name will be that, you'll be born, you know.

[student: But you knew that already?]

Yeah, you knew how many lives and you knew that you would become a Buddha and you knew what they wouldn't call you. [laughter] Seriously, not kidding.

[student: You're constantly perceiving the relative truth.]

You're constantly perceiving that the discrepancy between what you think you see and what you know, what you know is there.

[student: This level?]

Yeah, but apparently, it's constant by this point.

[student: So you're seeing your own projections?]

You're constantly aware that there's a discrepancy between the appearance of it to you and its reality and the book says you perceive all emptinesses directly or you gain a special power over that kind of perception. You... apparently it's become very easy for you or you've gained mastery over that kind of perception.

[student: But not in meditation, out of it.]

It says both. It says both.

[student: It carries over.]

But if you were seeing emptiness directly out of meditation you'd be a Buddha already.

[student: Right. It intervenes.]

So, it's, it's like, it's described in the text, you can read it in the text. He explains the word, Chone Drakpa Shedrup.

[student: Is it something that living lamas have experienced and have been able to speak about?]

After you reach the first bodhisattva level you don't talk about it.

[student: So there could be lots of people on this planet who are experiencing it but they can't tell us?]

It's not that they can't, you just, you just, you know that you shouldn't.

[student: Why's that?]

[student: Yeah.]

I don't, well, I could think, I, I know, normally, why you're not supposed to show miracles if you have that power is, that although there may be a short term influence on some one, ultimately, it's not related to..., they can't experience it directly themselves. And it won't ever change them permanently. What changes people permanently and what really makes, causes them to make spiritual progress is just plain old class time, explaining things, going over things

again and again. Apparently, showing someone a miracle lasts for a short time and then it wears off, and then they go back, you show a second miracle, then, they need a third one shortly after that [laughter]. And after awhile [laughter] they're blasé.

[student: Addicted.]

They're not working on a normal spiritual study so I believe those are related probably, you know. Someone could say, 'Look I've achieved the direct perception of emptiness and it's just like this'. And then, what does it do for you? I don't think it changes you necessarily. They have to try to..., and you can't believe them 'cos you can't confirm it. So, so they're not supposed to, I mean, there's a, there's a thing that you're not supposed to talk about it. There's a thing that if you talk about it then when you didn't do it it's one of the greatest sins you can commit. And then, there's a thing where if you talk about it where the person couldn't catch it anyway, directly, so you might as well just bring them up along the causes, that cause will bring them to see it themselves. Rather do that than say, 'Oh hey, you know I...', I think it's all related to that. I don't mind if you guys don't mind to stay 'til ten. [laughs] Okay. Go ahead.

[student: This is a real basic question. How do you know that you've achieved bodhisattvahood, what's the definition of first level, I mean at what point is someone considered a bodhisattva?]

It's when you get true bodhicitta. And there are two forms of bodhicitta. One is called 'sugar-cane' bodhicitta, where it tastes like bodhicitta and it sort of feels like bodhicitta but it comes before you achieve real bodhicitta. And then there's real..., then there's the perception, then there's the reality of real bodhicitta. You know when you have it and there's a physical, that physical sensation of that. And then there's, the definition is {sem chen tam chen la michen} 'it views all sentient beings' {unclear} you get a desire to achieve Buddhahood for all them and there's a long, it's a long definition.

[student: You're making it sound like it impinges on the perception of emptiness?]

No, I didn't say that.

[student: Oh okay that's...]

[student: Can I ask a question about the first definition?]

All right.

[student: It wasn't clear to me, if something is karmically active are you saying the Buddha said it's positive or negative and that makes it active or the fact that it just has a result?]

No, it's a good question. I mean, if the Buddha never mentioned it, is it automatically karmically neutral? What do you think?

[students: No.]

No. At the end of the [b:Vinaya Sutra] he says, 'Use your common sense. Apply what I said, you know, I've described a thousand pages of good deeds and bad deeds, now use your common sense, you people in the future world, you know. Two thousand years from now, you'll have to use your common sense and apply these general principles to the specific occurrences in your own day and time'. And that one line from the [b: Vinaya Sutra] the end of the [b: Vinaya Sutra] is, in the monastery we study it first 'cos it's so earth shaking. That's opens, that opens up a lot for misinterpretation [laughs] you know. You decide later, okay [laughs]. You mean, that's a very dangerous thing to say, but he has to say it. He has to say, look, I couldn't cover every eighty-four thousand bad deeds. You try to, you learn what I taught, sixteen volumes of bad deeds and then you try to apply it to, to specific circumstances in 1995, okay.

[student: Some people have to leave at nine can we hold the class right through break.]

[student: Yeah.]

I tell you what, I will finish by nine can we run the class right through break. That's called {sum pa} in logic. [laughs] [laughter] Third choice, third option.

[student: Quickly while you're writing we can just say three things, something is karmically active...]

Something deserves an answer, he did give an answer; and...

[student: The final prediction.]

It is the final prediction. So, Subhuti, by the way, says, he says, 'I'm an arhat and if I said, 'I'm an arhat', I wouldn't have been an arhat. If I thought to myself, 'I'm an arhat,' I wouldn't be an arhat. And if I thought to myself, 'I'm an arhat', then the Buddha would have never come up to me and said, 'Hey Subhuti, you're gonna make it to the final, you're gonna be a Buddha.' In other words, if I had ever had a grasping to self-existence, I would not have been an arhat and obviously, the Buddha would've never come up to me and said what? 'Congratulations Subhuti, you're gonna make it,' you know, [unclear] okay. That's the whole point. That's how the [b: Diamond Cutter Sutra] reaches at this point. Subhuti says, 'If an arhat thinks to themselves, 'I'm an arhat'; he's not an arhat. If an arhat thinks to himself, 'I'm an arhat', there's no Buddha that'd come up to him and say, 'Hey you're gonna become a Buddha at such-and-such a time because you couldn't have ever reached the eighth level.'

[student: Would a Buddha come up and ask, consider him Subhuti?]

Long, long story. [laughs]

[student: Okay.]

Is it wrong for an arhat to think, 'I'm an arhat?'

[student: You said an arhat can't think they're an arhat so anyone that thinks they are isn't an arhat, so it's a point you never even get to.]

That's what the text says. That's what the Sutra says. Now what does it mean?

[student: Conventionally who you are-self existent.]

Course you are. The Buddha looks at himself and says, 'I'm a Buddha.' The proof of that is that it's a bad deed to steal the Buddha's begging bowl, okay. He thinks of it as 'his own'. If there's no 'his own' for it to be then there wouldn't be any bad deed of stealing the Buddha's begging bowl, okay. [laughs] That's actually the proof in logic. It means, does the Buddha think of himself as a Buddha? Of course he does. Does an arhat think of himself as an arhat? Of course he does. But, so when, if the Buddha comes up and says, 'Subhuti if you think of yourself as an arhat you are not', what is it?

[student: Ultimate sense.]

Yeah, in an ultimate sense meaning, independent of your projections, that's all. That simple. Independent of your {dun chi}'s. And that's one point, [unclear]. Does the person making the prediction exist? You know, if you're Subhuti what are you gonna say Dr Sykes? Does the person making the prediction, you know, the Buddha comes up and [unclear] does he exist? Now you're Subhuti, you're not David Sykes.

[Student: No.]

Nah, [laughs] say 'Nah'. Okay, what does that mean?

[student: If he's...I don't know.]

Does his [laughs] does he exist and if you say no, you gotta add something. He doesn't exist independent of...? His projections, okay, he's projecting Buddha onto him, okay. So the person giving the prediction, the final prediction, doesn't exist in the sense of existing independent of his own projections. When he looks down and sees a Buddha's a hundred and twelve marks, right, does he, does he think, 'Oh this is not a projection?' No. He thinks, 'I'm just projecting on a blank screen. Great, I collected some three countless eons of karma, now I have to see myself as a Buddha, what a drag you know.' Not like that, I mean he understands that perfectly. He doesn't look down and say, 'Oh, that exists out there by itself, independent of my own projections'. If he ever did, he wouldn't be a ...?

[student: Buddha.]

Buddha. He'd be you. He'd be grasping at self-existence. So the, the person giving the prediction is empty. What about the person getting the predictions? Laura Seagle.

[student: Yes.]

Is she empty?

[student: She's empty.]

Yeah, why? She doesn't exist independent of ...?

[student: Her own projections.]

Our projections on [unclear]. Doesn't exist independently and the act of that Buddha's, pretending I'm Buddha [unclear] touch your hand [unclear], the act, the action, you see this guy walk up, his hand goes up then goes down, he says [unclear], that whole action is what? Does it exist or not?

[student: Not independently.]

No, 'cos it doesn't exist independent of ...

[students: Projections.]

Our communal projections which also happen, okay. There are communal projections, like, New York City. [laughs]

[student: That's a bad one.]

Okay, all right, so that's all. So, what are those three things? This is what you call the three elements of an action, right. The doer, the object, and the act itself are all empty and that's what that means. Supposedly, as you do your good deeds, you're supposed to see those three emptinesses.

[students: Three elements of what?]

They're the three elements of any deed. They're called the {kor sum}, the three, the three spheres or the three elements. We're calling them the three elements. The doer, the doer and the doing. Not the do-do that my dogs do. So those, [laughs] those are the three realms of an action, all right. So, what two things happen when you reach the eighth level? You, when you reach arhat, what happens when you reach arhat?

[student: You [unclear] ignorance and [unclear].]

Basically, you have no more mental afflictions, that's the definition {sor sor malupa .. nyende malupa ...} that's the definition of nirvana. I'll give you the first half; you give me the second half. {Nyende malupa ...} means, you abandon permanently all the mental affliction obstacles. {Sor sor tango} and that is brought about by what? {Sor sor ...} Do you remember? It's part of the definition of nirvana. It's interesting; the definition of nirvana's not just, 'Oh you get rid of your mental afflictions'. They actually mention the main cause of that,

{sor sor ...} Don't you remember?

[Student: From the individual analysis.]

Yeah, because you saw the four arya truths as a result of what? Seeing emptiness directly. So actually in the definition of nirvana they mention that. It's not just getting rid of your bad thoughts. If someone asks you, 'Hey what's nirvana?' you shouldn't say, 'Oh, it's just getting rid of your bad thoughts'. You should say, 'It's getting rid of your bad thoughts permanently because you've seen emptiness directly'. So there's obviously some relationship between what?

[student: Seeing emptiness and.....]

Seeing emptiness and getting rid of your bad thoughts, okay. So, we're beyond now class six. Class six was seeing emptiness directly, so what do you do with it? What's the use? I think a lot of teachings never get that far. They just say, 'Oh, you should see emptiness and somehow you'll be all right,' you know. Or, 'See emptiness and go to the dentist and somehow it won't hurt', you know. And I don't like that. That's really not true, okay.

[student: You've been in to the dentist?]

[laughs] He put the diamond in my tooth and it hurts nowadays. I don't know what that is. Anyway, so we have to talk about what is, what, what really goes on, on the fourth path. We, we finished the third path. We got through that last, incoherently, last week [laughs] [laughter], so [laughter] now we go onto fourth path, okay. So this is how you achieve, this is like how you become an arhat. What's the relationship between seeing emptiness, understanding emptiness, and getting rid of what?

[student: Your mental afflictions.]

Your mental afflictions, which is how you become an arhat. That's what arhat means right. So for this you need to know....

[student: There's something you said, two things happen and you become an arhat, you destroy your mental afflictions, did you say the second one?]

Well there are two parts to the definition of nirvana. You destroy your mental afflictions because you saw emptiness directly and specifically because you had

those realizations after seeing emptiness directly. It's a weird Tibetan, okay. It's Sanskritized. It's Tibetanized Sanskrit, okay. Say, {kalingka gyalpo} [repeat]

I'll just [unclear] Tibetan word. {Kalingka gyalpa} [repeat]

{Kalingka} was an old area in India, okay. It was a realm in India. {Kalingka gyalpo}{gyalpo} means 'king' so {kalingka gyalpo} means 'the King of Kalingka'. And as you read [b: The Diamond Cutter Sutra] you'll see well, we'll do it this way, okay. The Buddha in a former life in India was meditating quietly in a forest, okay. And he was doing very nice, very quiet. And the Queen of the local King decided to take a walk with her retinue through the forest. And she went on a long walk, you know, picking flowers, blah, blah, blah and she sees this meditator. And she's very struck by him and she wonders why he's there. So she starts to have a conversation with him and he starts to teach her the Dharma, okay. And then, they're in the middle of this Dharma conversation, and the King decides to go out hunting. So he's up on his horse with all his men and he starts riding around looking for foxes or whatever. I guess it's mongoose. No. And he comes across this monk talking to his wife. So he gets a wrong impression. And you can read it in your readings. It's page..., what does a King do when he's irritated?

[student: Off with his head.] [laughter]

Page seven, okay. Ariel, can you read? The, the, the bold at the bottom, just read the, read the English.

[student, Ariel: "Why is it so? Because, oh Subhuti, there was a time when the King of Kalingka was cutting off the larger limbs, and smaller appendages, of my body.

At that moment there came into my mind no conception of a self, nor of a sentient being, nor of a living being, nor of a person – I had no conception at all. But neither did I not have any conception."]

Okay. [laughs] [unclear] Okay, so the King of Kalingka takes this monk and ties him down on the ground and starts to slowly cut off his fingers and toes and then works up to his wrists and elbows and, and he finally cut his whole body to pieces. And that, I believe that the Saint's name was {Zopa ma} which means person who keeps his patience, [laughs] okay. He didn't get angry. He didn't get angry, okay. He, he did not; he didn't have any anger at that moment. So, I mean a lot of people ask me, 'If you become an arhat would you not have any

pain anymore?’ Or you know ‘If you see emptiness directly, is the point that you don’t have pain anymore?’ Is that, directly related, to not having any more pain? And, and then could you go to the dentist and he could just drill away and hit nerves and nothing would happen, you know? I mean, is that what emptiness is for? Or, very common, you know, you hear this, you know you hear, ‘Oh I was in the dental chair and I meditated on emptiness and nothing bothered me, you know. I, I made the emptiness go away into the nothingness and, and then it didn’t hurt anymore.’ You know, you hear that and that, we have to examine that because that’s very important. If that’s true, it might be really good. It might be something worth trying. Is that, is that what it’s for? Is that what happens at the path of habituation? After you see emptiness directly, is that the whole point? Do, do you go around trying to see things as empty and then they don’t affect you anymore? They don’t work the old way anymore? And they don’t hurt you anymore? Is it that, if the guy at work was screaming and you could dissolve him in mentally, would it not feel bad anymore to get yelled at, at work? Is that what we’re supposed to do? And I think a lot of people go away from Buddhist books thinking well that’s what, I’m supposed to somehow see the emptiness of the situation and then it won’t be happening. Is that what goes on? What did this person, what, and that the Buddha knew that. The Buddha thought it was really important to talk about that. When he’s on the subject of arhats, he starts talking about the King of Kalingka and what he himself felt. He had already perceived emptiness. He did not have any conception of his own self-nature. And, and so what was going through his mind as he got his fingers and his hands cut off by this King? And we’ll do that after the break. Okay, we’ll take a quick break and then we’ll be okay.

[student: Cut off fingers.] [laughs]

I’m not that mean. I’m just gonna have people read and then the main point will come out in that and we’ll go home by nine o’clock.

Are you ready? Page eight, first.

[student: Where? “For what reason...”?]

Okay, first, “For what reason is it so?”

[student: “For what reason is it so” [unclear]] [laughter]

[student: “Because long ago there was a time, oh Subhuti, when the king of

Kalingka got the evil suspicion that I had engaged in relations with his woman. And so he was cutting off the larger limbs, and the smaller appendages of my body. (The latter refers to the fingers and toes.)”]

That’s, that Chone Drakpa Shedrup’s commentary. Keep going.

[student: “At that moment I practiced patience, keeping my mind on an understanding of the lack of true existence to each of the three elements to the act of patience. As I focussed on the ‘me’, which exists nominally, there came into my mind no conception where I held any belief in some truly existing ‘me’; and so I had no conception of anything from a truly existing self up to a truly existing person.”]

You guys remember what those four meant? I mean, they’re code words in [b: The Diamond Cutter] right, so what is it? ‘Self’ means...

[students: Me.]

Self means ‘Me’; ‘Sentient being’ means, ‘living being’ means...

[students: Mine.]

‘Life’, means ‘the person during his whole, during the, the {dak} the self for the course of a whole life’ and, the fourth one was what? It was...

[students: Person.]

Person and that referred to the person who’s reborn and reborn and reborn, okay. So he didn’t have any one of those four perceptions self-existently, okay. He obviously had all four of those perceptions; that’s the whole point. He did see him gett..., I’m sorry, he saw him getting his fingers cut off that he had had his whole life and which, and that him was the person who was gonna be reborn. So obviously he saw all four things, but he didn’t see any of them what?

[students: Self-existently.]

As existing independent of his projections. So something very interesting what is he saying, if he’s keeping his mind on the emptiness of the whole situation, then in a, in a dependent origination sense, what is he thinking?

[student: Because of my past karma I am experiencing this.]

This is my {dun chi}, this is my projection I'm projecting onto these events and it's valid. It's valid in what sense?

[student: Ordinary sense.]

Yeah, it's valid in the sense that there is blood spurting out, that valid perception going on. There is a 'him', he is getting his fingers cut off, that's, it's all going on, but he understood that it wasn't independent and that it depended on his what?

[Students: Projections.]

Projections, which were forced on him by his...

[students: Karma.]

Past karma. So the last thing he would want to do is? Blank the king.

[student: Get angry.]

Yeah, get angry or hurt the king. He's name, by the way, is {Zopa Mo} you know, the saint of patience. And, and the last thing h wants to do is, is have hatred for the king. And I think you see the Dalai Lama living this way, which is really cool. There maybe some kind of perception of emptiness behind it.

[student: If this is too presumptuous just say, it reminds me very strongly of Arjuna and Krishna except in that one there's the realisation and then Krishna says well you take action anyway and yet here the distinction is that he is not going to protect himself.]

Oh, he didn't say, it's not a question of between of trying to avoid it or not trying to avoid it. It's whether you get hatred or not, okay. It's not, that's a different question. Whether or not you try to prevent the guy from doing it, 'cos he will collect bad karma. If you care about him, you might try to avoid him, or you might even take some forceful action, okay, that would be, that would hurt him less than the karma he's about to collect. But the whole point, they don't even mention that here. There's no mention of taking action or not taking action. It's just 'Do I feel hatred or not? Do I allow myself to feel hatred or not?' That's all he says. He never says anything more, okay. And then, read the last part,

George. Yeah.

[Student, George: "At that moment?"]

Yeah.

[Student, George: "At that moment I had no conception at all of any such conception that something was existing truly. At the same time it was neither as if I had no other, nominal conceptions at all. What Subhuti is saying here is the following. 'I did have the thought that I would have to keep my patience: I did have the thought to take the pain on willingly, and not to be upset about the harm being done to me. And I did have the kind of conception where I reconfirmed my knowledge of how I had perceived that no existing object has any true existence.'"]

It's interesting 'cos at the end of [b: The Diamond Cutter Sutra] selection, he says, 'I didn't have all those conceptions, I didn't have any conceptions at all, but it's not that I didn't have any conceptions', okay. [laughs] So, so it means he didn't have any conceptions of this whole incident, or any one of the three parts of the incident, not being his own projection. He didn't have any conception that anything going on was not a result of his own projection. In other words, he didn't take any of it to be self-existent, or independently existing. He understood its dependent origination and he didn't think anything else. So that's the conceptions he didn't have. What conceptions did he have? It, it mentions three. It mentions like, he had a thought that he had to keep his patience and he had the thought that he should take the pain on willingly. Now what does that just tell you?

[student: It hurt him.]

It hurt him He did have pain and it's stated directly in the commentary, okay. Stated directly, okay. Does a, does a person who has seen emptiness directly have pain as he gets his arms cut off? Yes, it does hurt him, but he wasn't upset. That's a big distinction. And the whole essence of the path of habituation is there. What do you do with this grand perception of emptiness directly? You know, what are you gonna use it for? Just that. When you get in that situation, first of all, that you, that you will take the suffering on willingly, you understand where it's coming from. It's your own perception. You created that karma. And then, secondly, you don't, you don't get upset and you don't allow yourself to have the feelings and reactions that will follow that. The only kind of

upsetness, according to the [b: Abhidharmakosha], which is, which is acceptable, is being upset about a bad deed that you did. You can be upset that you collected bad karma or feel regret but everything else is a {klesha}. Yeah.

[student: So this is like if you're being robbed by someone or you know tortured or having rather than getting angry and looking at it as they doing something to you it's akin to just saying I understand that this is my karma I brought this about, I caused this and now I am experiencing the result.]

It doesn't mean that you shouldn't avoid it. I'm not talking about what actions you take or you don't take.

[student: I'm not talking about avoiding it.

But, yeah, you must not hate that person

[student: While it's occurring.]

You must not hate that person.

[student: It's taking your own responsibility in the situation that you've brought this on you've actually created it as opposed to someone on the outside coming to you and....]

[student; [unclear]]

If you understood his emptiness, if you understood its emptiness, you could not get angry. The, the perception of emptiness, the understanding of emptiness and a {klesha} a bad thought, are direct opposites mentally. You cannot entertain both at the same time. It's very interesting. One mind cannot hold those two mental functions at the same time, period. That's why perceiving emptiness directly makes you an arhat. You cannot think this event is empty; you cannot understand its emptiness and, at the same time, have any {klesha}'s. They won't fit in your mind at the same time. They're opposites. They're {nyenpo}'s, they are the ultimate antidote. That's cool [laughs], that's how you get rid of your bad thoughts. And the only way.

[student: One thing, this may be mundane, but the object of pain, there's so many mental techniques to avoid pain and [unclear]the experiences I mean is that a choice to experience [unclear]]

Mental techniques, if you, they don't, they don't work, they don't work ultimately. They, we have them, Buddhism is full of them, you know, the [b: Bodhicharyavatara] first eight chapters, it's all about tricks to be a good person. Tricks, not to be bad. And then, the ninth chapter, now I'll tell you how really not to be bad. Nagarjuna does the same thing in [b: Letter to a Friend] the whole first half of the book is tricks: how to fool yourself into being a good person; how, how to catch yourself when you're bad, and then it, and then it, at a certain point, he says, but that won't work and you gotta see emptiness. And then he, that's what his excuse right, Nagarjuna, to talk about emptiness for the rest of the book. We'll talk about ultimate antidotes and temporary fixes. Temporary fixes are necessary and great and wonderful and you must do that, but they won't work ultimately. They might get you enough virtue to see emptiness and then get the [unclear] but it's the only antidote and that's the whole point of wisdom. That's the whole point of the perfection of wisdom. It's the only permanent antidote to pain. The others just break down at some point. There's nobody you can show me, that I can't make them feel pain in about thirty seconds, you know. [laughter] It's a fact. It's a straight fact, you know. Show me this great meditator blah, blah, blah, then, give me a razor blade or some pins, you know, let's check. It just doesn't work.

[student: Apparently among highly realised virtuous beings as well.]

Yeah.

[student: I mean it is, here's someone whose very close to being to the end of their road experiencing very painful[unclear]]

It just, you know it, in your heart you know it doesn't work. If it did, we'd all figured it out by now, and we wouldn't worry about going to the dentist anymore. It wouldn't be such a big deal. Somebody would have written on how to do it and we'd all do it, we'd be all right. You know, in your heart you know it ain't a solution. Okay. Last thing. Let's see, Dr. Sykes. Did you do one already? Did you read anything?

[student: No.]

Okay, the bold part. Where it says, "Why is it so?"

[student: "Why is it so? Suppose, oh Subhuti, that at the moment any conception

of a self had come into my mind, then he thought to harm someone would have come into my mind as well.”]

Keep going.

[student: “The conception of some sentient being and the conception of some living being and the conception of person would have come into my mind. And because of that, the thought to harm someone would have come into my mind as well.”]

Okay, so basically, what he’s saying is, if I had seen any self-existence in this situation, either of me or my fingers or my life or my lives, then I would have had anger and I would have wanted to fight, hurt the person. There’s a difference between fighting back and, and hurting a person. He would not have wanted to hurt the person. He might have resisted in order that the person not, not do a very bad deed. That’s a different story, not talking about that. Mainly, the {klesha}, nirvana is not defined as the elimination of all harmful acts, anything like; it’s defined as the elimination of your bad thoughts. Out of great kindness you might punch somebody sometime. But that’s a whole other story. He’s just saying, ‘I didn’t get the..., a harmful thought. I didn’t, if I had seen any self-existence at that moment, I would have had harmful thought, I would have had a thought to harm this person, to hurt this person’.

[student: So he’s saying you can obtain nirvana and still experience pain?]

Looks like that. [laughs] No, but I’m, I’m more referring, I, I wouldn’t say that. I’d say that you reach nirvana is the elimination of your mental afflictions.

[student: We’re talking....]

It’s not the elimination of your karmic, your {sakche ..}

[student: Of your sufferings?]

Your, your, your physical body created by your past karma and {kleshas}.

[student: I mean the senses are operating?]

Must suffer. It must suffer. Its nature is that. Anything created by karma and mental afflictions must suffer.

[student: [unclear]]

And that's a long story. Higher school has, people say things about that. Okay, I'll hand out the homework; you can [unclear] [laughter][unclear] Describe the emptiness of an arhat's mind. What do you think? I mean this is really cool. When an arhat looks at his own mind, when an arhat is sitting having a cup of tea quietly to himself, before John Stilwell bangs on the door – just kidding. [laughs] [laughter] I'm not an arhat. [laughter] But he did bang on the door. Right. If you're just having a quiet cup of tea after a long day [laughter] and you're just thinking about your, you're aware of your own mind, you know. You're watching your own mind, you're thinking of your own mind, I mean, when an arhat sits down quietly and listens to his own mind, what, what is it? Is it empty or not? Not like our minds. [laughs] When we take a class. [laughter]. Is his mind empty?

[students: Yes]

Of course it is. It's, its ultimate nature is that it's empty, okay. But, but what is its relative nature, what is its dependent origination? What's its dependent origination? What's...

[student: Thoughts.]

.

[students: It's eliminated the causes.]

No, I don't mean that. How, how does it exist, dependently? What is its dependence? How does it exist in a relative way?

[student: Projections.]

Yeah, yeah, so, it's interesting, you know, I'm not just talking about the guy at work, or New York City or the condition of the United States. What about as you watch your own mind? Is that a projection also? Yeah. So he's collected a very interesting karma. His elimination of his own bad thoughts, his permanent ending of his own bad thoughts, is also a.... projection. It's a dependent origination.

[student: So is everything the Buddha...?]

Yeah, we didn't get to Buddha yet; we're only on path number four, okay. [laughs] We're only an arhat, last week we were on aryas, okay. But, it's interesting.

[student: So we go back to where we are tricking ourselves into seeing things the way we want to?]

Well that's a long..., no I didn't say that, no, not at all. But what I mean is, when an arhat enjoys the lack of mental afflictions in his own mind, that's also a projection. And it's a result of his having led a good life, and, and understanding emptiness. Even as he's a [cut]

[end side A]

[side B]

Even as he focuses on his own lack of jealousy and anger, hatred and desire, he's just projecting [unclear]. By the way, there's a discussion in the reading which is cool and you should read it. I just want to give you a clue about it, rather than, and it'll take two minutes. Does Laura Seagle of 1983 exist? Does Laura Seagle of 1983 exist? No, it's gone already, that's gone. That doesn't exist now; let's say now.

[student: Yeah.]

Laura Seagle of 1983 doesn't exist now. Does Laura Seagle of 1997 exist now, oh, I should say, does Laura Seagle of the day of her Buddhahood, which was predicted? Does it exist now? No, so really, there's only the very current moment of Laura Seagle. It's the only thing you can safely say exists now. Did Laura Seagle live in 1983?

[students: Yes.]

Is Laura Seagle here now?

[students: Yes.]

Yes, so she lived in 1983. And Laura Seagle will be around [unclear]. So what he means, is there's two ways of looking at her existence in the past and the future. If you pin her down to a point in time, okay, you know, right now, does she

exist in 1983? You know, does Laura Seagle of 1983 exist today?

[student: No.]

No, okay. Has Laura Seagle been living since the day she was born? Yes. Does that include Laura Seagle in 1983? Yes, so in that sense, Laura Seagle in 1983 does exist. So, what I mean to say is, just catch this, I mean one way to label a person is to label her, her parts, 'Laura'. Her, her physical form and her mind and her other parts, you can label those parts 'Laura'. But along a timeline you can do the same thing. You can say Laura Seagle collectively the Laura Seagle of '83, '84, '85, '86, '87, '88. I can take all those indications and {dun chi} them and call them Laura Seagle, along a line of time. So in that sense as well, the act of prediction is a little tricky.

[student: The act of prediction?

Yeah, the final prediction, see I didn't count, I just wanna leave it with you with a thought, okay, 'cos it comes in the reading and you might get confused. In the sense of, does the, does the, does, assuming she's not a Buddha now, which I don't know; does the Laura Seagle who is going to reach Buddhahood exist now? I'm sorry; does Laura Seagle reaching Buddhahood exist now? No, it's a future thing. Does Laura Seagle of the..., let's say she got her prediction yesterday, does that Laura Seagle exist now?

[students: No.]

No, okay. No. I mean, the Laura Seagle who, at the moment that she received the prediction, at eight thirty, does she exist now?

[students: No.]

No, you have to say, 'No'. But, but there is a Laura Seagle, obviously, that we can label. All those, all those Laura Seagles that have been living in this life, we can call all of them together the life of Laura Seagle, right. That's Laura Seagle throughout her life, her current life. That's what we call general 'Laura Seagle' and that is, that is this, see you have to think about that. It's, it's not the point of..., there's also a self-existence question in it. What I'm saying is, the parts of a person, not only of, I mean, the current legs, arms, head, mind, you can also name a person based on the stream of instance, and you could say John Stilwell's life, okay. And that's another interdependent origination.

[student: Also couldn't you do it too based on the continuum of your own lives?]

In one school, that is the person.

[student: Does that include imputing the future as well or are you just saying the stream of lifehood just to this point?]

Yeah, yeah, yeah, [unclear]

[student: The whole..]

Okay, give me your homework. [cut]
[end side B]

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COURSE VI: THE DIAMOND CUTTER SUTRA

CLASS EIGHT: EMPTINESS, PURIFICATION AND PARADISE

APRIL 17, 1995

TRANSCRIBED BY: FRAN DAYAN

This would not be spoken true. You go to some Bodhisattva and he's meditating and you say, "What are you doing?" and he says, "I'm trying to produce my paradise, my Buddha paradise." And the Buddha says, "Well anyone any Bodhisattva that says that is not speaking true", okay. Which means what?

[student: I working on producing my nominal paradise]

Yeah, all right, okay. If he said that I'm working on producing a paradise which is self existent, meaning independent of my projections. when I get there, then he's a liar. He's not speaking true. It's a pun there in the English and in the Tibetan. Not speaking true means what?

[student: [unclear]]

That's one meaning. But what's the other meaning?

[student: assurances]

He's not teach ... speaking truly in the sense of true existence from the thing's own side, okay. Even those words, "I'm I'm working to produce my paradise" are are spoken, as we understand them, it's only because we are projecting on to the words. That's a whole subject in Madhyamika. It's a very very deep subject. Because a lot of the people who criticize Nagarjuna said, "Well words have inherent meanings." You know, when you say paradise, it has an inherent meaning. And Nagarjuna says, "No it's a bunch of random sounds and you are projecting a meaning onto those random sounds. Even words don't have their own meanings. So there's a double ... there's a there's a double entendre there, okay. Now is the {dakpay shing-kam}. (writes on blackboard) Say {dakpay} [repeat] {shing-kam} [repeat] {dakpay} [repeat] {shing-kam} [repeat] and the short form is {dak-shing} Say {dak-shing} [repeat] {dakpay} means pure ... pure. And {shing-kam} means realm, okay. Pure realm. And that's, I guess, that's where the Japanese schools centers get their meaning. That where they get their word from that from that expression. The shortening is {dakshing} which means pure field. Field in the sense of a farmer's field. And that's the Buddhist name for heaven or paradise.

[student: [unclear]]

This is an abbreviation of this ... {dak-shing}. And there are many other names {Ganden} {Tushita} {Okmin} There are many many names of paradises. That's the most general name. {sangey kyi shing} {sangey kyi sha} There's lots of words. So what we're going to do tonight is first is discuss specifically how Maitreya ... who's which Buddha? He's the next Buddha, okay. He's the future. How he gets to his {dakpay shing-kam}. That's a big subject in the monastery. (writes on blackboard) [tape skips] {tamay} [repeat] {jangsem} [repeat] {Sipa} is a synonym for samsara. It's like {korwa}. Sometimes they call it existence. Like the Wheel of Life is really called {sipa korwa} okay. {tamay} means final. and {jangsem} means bodhisattva. So this a bodhisattva at his final moment of his ... samsara ... of his non Buddha existence ... last moment of his samsaric life, right ... the last moment of his non Buddhahood. You can say the moment before he becomes enlightened, okay. And number two {ganden di shu garden}... is that heaven called {ganden}. There are a lot of connotations of {ganden}. It's {tushita} in Sanskrit. It means bliss. The heaven of bliss. {ganden} means having bliss. {torsch} the root {torchen torsch} doesn't mean rear end. It

means bliss in Sanskrit, okay. And ganden ...that's why Tsongkapa chose it as the name of his home monastery. He founded Ganden monastery. That was his headquarters for a long time. And then the Gelupka sect spread from that and sometimes the Gelupkas are called the Gandenpas. And then later he built ... his two disciples built Sera and Drepung and they became the three great monasteries of Lhasa. The combined enrollment before the Chinese attacked was over thirty thousand monks. Now it's about fifty. {ganden la shok} {shok} means ... he is staying in Ganden. So at the beginning of this process of becoming enlightened, he is staying in Ganden. The commentaries here ... {kendu drema garmey}, all the commentaries say look, we can describe the path of seeing that's not so bad. For us to describe what it's like to reach enlightenment ... you know what are the final moments of enlightenment like ... it's very difficult for a human being to imagine. Difficult for us to describe. But he says, "I'll try." Okay and that's the process that's here. So at this point, Maitreya ... we're talking about Maitreya, right? He's a Bodhisattva in the last moment. He's located in Ganden, okay. Which ... you know I called Rinpoche to ask him this question this afternoon, but I couldn't get a hold of him. If he's in Ganden I don't see how he can be in a Buddha paradise. Unless he's visiting, I guess. But that's a long story. I think it is a Buddha paradise and I think he is visiting. But I don't think he can experience it as a full Buddha paradise. Maybe something like that. Anyway. (writes on blackboard) Say {gere} [repeat] {chumpa} [repeat] {cha} [repeat] {gere} means in Ganden ... in Ganden paradise. {chumpa} you know, I think. {tulku} is the same thing ... almost. What's a {chumpa}? An emanation, okay. {cha} means he leaves there. What it means is that he leaves an image of himself there. He leaves a clone of himself there. It's not him. It's it looks like Maitreya and that that clone continues to stay in Ganden.

[student: At that moment when he becomes enlightened does he leave his clone behind?]

The moment before, okay.

[student: Who is [unclear] the clone or him?]

He is. I guess you can say it's three moments, okay. You must have been a debater. He leaves the cl ... he's sitting in meditation, actually on emptiness, at at in Ganden, he leaves an emanation in Ganden and he goes to ...(writes on blackboard) You don't have to write this. Say {okminla} [repeat] {tulku} [repeat] {dordosay} [repeat] {okmin} is another paradise. It's called {okmin},right. {ok} means below. {min} means not. So what does {okmin} mean?

[student: supreme]

It's the highest. It's below none, okay. {Okmin} means a paradise whose name is below none. {la tulku} means the Dharmakaya. Dharmakaya consists of what two things? Do you remember? Yes, his essence body meaning the Budd... the emptiness of the Buddha's mind mainly and then what? The Buddha's mind itself. Those two things together are the Dharma ... kaya, the Dharma body. {oondosay} {oondosay} means he actualizes, he makes manifest. They do not say here grow or develop or generate. Why not?

[student: He spontaneously appears]

[student: Because emptiness doesn't grow]

Yeah. Emptiness is is permanent and unchanging. It can never grow. He achieves it. He brings it about but you can't say he develops it or he generates it or anything like that. That's a difficult question. Actually what you've got in the Dharmakaya is something which is changing ... which is what? What part of the Buddha is changing? His mind, okay. It's part of the Dharmakaya. And then his

emptiness is what? [laughs] This is too much for Monday nights. [laughter] By the way we're into class eight, we're all exhausted, me especially, okay. So keep ... hang in there, you know ... don't get ... don't buzz out, all right ... we'll make it. You've got like another few classes and then you're free for longer than you want, probably. [laughter] So just work hard. And it's tiring, I know. It's it's hard to do a whole class like this. {okmin} means that ... {chulku mun dosayso} ... his mind is a changing object. The Buddha's mind is constantly changing as it as it perceives objects. But his emptiness is unchanging. Together they are the Dharmakaya. So we say in in Buddhist logic that that Dharmakaya is unchanging. Therefore you cannot say he develops or he grows or he ... or anything like that ... the Dharmakaya, okay. (writes on blackboard)

[student, Sherrill: Excuse me Michael. I'm a little confused. You said his ... the Buddhas's mind is changing. However that's a portion of the Dharmakaya ... and that makes the Dharmakaya considered unchanging]

Yeah, because it has an unchanging element. Anything which has an unchanging element and a changing element is considered unchanging in Buddhist logic and you have to prove it. It's it's it's an axiom of Buddhist logic. You have to prove that sometimes, too. So then he re-enters the emanation [laughs] that he left ... where?

[student: in Ganden]

[student, Tom Kiely: in meditation on emptiness at Ganden?]

It doesn't say specifically. It's very sketchy and I'm sketchy and the whole thing is sketchy and {Kendup Tumbe Darje} says look, "All I can do is try to piece it together from the sutras you know. We don't have a clear ... to try to figure out what happens at the last moments of ... just before your enlightenment is very difficult.

[student, Sherrill: Because nobody tells, right?]

Well, I don't know. He did mention in sutras what happened. But but it's not very clear exactly. I mean there's ... it hard to imagine, actually. And then when you get to the eighth chapter of the [b: Abidharmaactara] [b: The Perfection of Wisdom] and try to read the qualities of a Buddha, there're very difficult. {sangay mi chelpa} which means beyond our ability to grasp it and some of the qualities seem impossible. And that's just, you know, it's a non-Buddha trying to imagine what a Buddha is like.

[student, Fran Perriello: You're using words [unclear] going to Buddhahood but I heard a lot of people describing [unclear] distinguish]

I think they're confusing the word ... I use in fact the word "realized" to describe an Arya. To describe a person who has seen emptiness directly. But {sang gawa} which means to become a {sangay} which means "Buddha", you know, which means to become enlightened is only at that moment. There's nothing before that. You could call seeing emptiness directly for the first time perhaps an enlightening experience or a realization and I would call that person "realized" to distinguish him from {soso kelwas} ... ordinary people, but not before that. No where in in the teachings of Indian Buddhism, you know.

[student, Fran Perriello: [unclear]]

I ... unless they mean it to mean a direct perception of of emptiness at the fir ... you know, at the path of seeing.

[student, Fran Perriello: [unclear]]

We'll ... there are qualities of the Buddha. You have to study the eighth chapter of the Maitreya's own work, the [b: Abhisamaankara] and they tell you very clearly his qualities. That what what you get when you get enlightened and there's a big list. It's many pages long, you know. So in real terms you (writes on blackboard)

[student, John Stilwell: Michael, what womb do you enter?]

Maya's. You saw it in Little Buddha. [laughs] No, he enters his mother's womb which is the first of his twelve deeds, I think. And then he and then he acts out the other twel ... eleven deeds. Why do they say act out? In Tibetan the word is {sul temmo} which means actually to pretend.

[student: He's already a holy one?]

Yeah, he was, according to Mahayana he was enlightened before he came to this planet. Before he came to this earth as Shakyamuni Buddha. He didn't sit under the Bodhi tree in Bodgaya to become enlightened there, according to Mahayana. He ... all Buddhas are enlightened in Okmin. And I asked Rinpoche ... do you remember Okmin was one of the ... someone asked me a good question. I think it was Stilwell or someone else who said, "Is everybody ... there were five qualities of the enjoyment body and one of them that he's always got a paradise ... an Okmin paradise ... that's one of his five certainties. And I asked Rinpoche. I said, "Well, does that mean there's all these Okmin paradises running around? I mean every Buddha has his own Okmin paradise?" And he said, "Yes. That what it means. There all called Okmin.", okay. And you do have your personal paradise. It's not like to have to share it with somebody else. And it's

not like you become one with the other Buddhas, okay. It's not like you meld together or something like that. You ... because Karma is experienced individually, right?. Yeah?

[student: Do all these Buddhas know each other?]

Yeh, they can read ... they are {kun ken} they're omniscient and the other Buddhas' minds are one of their objects. It's one of their ... since you're omniscient you know every existing object and those other Buddhas's minds and their emptinesses and their physical bodies are all things ... so they perceive all of them. Yeah.

[student, Robyn Brentano: Since his mother's ... is his mother in ... huh]

His mother is on planet Earth. What enters the womb is still the Nirmanakaya, right? It's not the ... it's not the Dharmakaya, okay. So a bunch of things happen. I think one easier way to put this is there's another ... there's another place ... let me see if I can find it. I'll tell you a bunch of things that happen at the same time. This is another way they present this in the monastery, okay. A lot of different things happen at the same time in the first moment of your enlightenment, okay. First thing is you achieve Okmin ... paradise.

[student, Sherrill: meaning you automatically develop .. it becomes established and you're in it]

Yeah. You'll read in the reading that the Buddha says ... he's talking about paradise because he says, "Look you gotta get enlightenment

somewhere." [laughs] You gotta get the place ready. And by the way and there's a very beautiful practice called {shinda jorwa} and I'll write up for you. You can just write it in English sounds, okay. {shinda jorwa} {shinda jorwa} {shinda} means what? {dakshing} same thing. Pure land, pure realm, paradise. You guys object if I say heaven? No, it doesn't bother you then, okay. I I said that in the translation. Somebody wrote ... {shinda} means heaven and then {jorwa} means the practice. And {shinda jorwa} means specific practices you do to achieve your own paradise. The physical place where you're going to stay. So there's a whole list of things you have to do to ... there are specific practices you do to achieve your own paradise and and one of them, which Rinpoche is always reminding me, is to keep your room orderly. [laughs] [laughter] I'm stuck. I'm not ... I ain't going to make it, I think. Apparently some kind of ... as you look at your room and keeping it like Rinpoche's room so neat that the Dalai Lama could walk in it and feel, you know ... I mean, you'd be ... it's as clean and neat as you would have it if the Dalai Lama was visiting that morning. And somehow that orderliness ... the karma of being orderly ... and also there's a specific karma called {selway di kelwa gaway} which is in the [b: Abhidharma] and that's taking care of physical dharma facilities like Mr [laughs]. But ...if you do with with the right motivation ... I'm not doing it {kasaks} which is one of the ... what do you call that? ... bad livelihood ... I'm ...wrong livelihood which is where for a monk to say "It's really great virtue for you guys to clean Dharma centers, you know" [laughs] We just happen to meet someone tonight ... not like that. But just to take care of a place physically is one of the {shinda jorwa}s. There's a whole {shinda jorwa}. It's really a beautiful subject. Okay. So what it says here ... actually the whole line says ... because of your {shinda jorwa} you get Okmin ... you get your own Okmin. So that was the first thing. I'm going to give you a whole list of things that happen at the same time. You get your own Okmin because you did your practices for getting your own paradise, okay. You directly perceive the totality of knowable things. And there's a reason I say totality and we'll get to it later.

[student, John Stilwell: Do you mean Arya when you say noble?]

Know .. able. [laughs], okay. You directly perceive the totality of knowable things. That's the second thing that happens to you. You reach what's called ... I guess you could say the final limit. And I have to check something.

[student, John Stilwell: Michael, when you said that Okmin is the highest paradise does that mean there are paradises that aren't as blissful or good or whatever?]

No, that's just what the name means.

[student, John Stilwell: So they're all equivalent]

By the way most of these heavens have ... there are other places with that name in the samsara. Like there is a Ganden which is a land of of form realm and stuff like that ... Okmin. So there's two of them. There's a duality. There's a pure one and an impure one, usually. And you reach the pure one you're not in the impure one.

[student John Stilwell: So all these various paradises equally desirable to obtain, basically?]

Yeah, they're all the same thing. They all have the same quality. It's called {rowcheek}. It means {ecarasa} means they all have the same flavor. They all have the same quality. Oh, okay. That's what I thought. The final limit ... what I just said ... the final limit refers to stopping the third suffering. Which is what ... what was the third suffering? Do you remember the third? What are the first two sufferings? First suffering is suffering of suffering ... outright suffering ... okay, outright suffering. Backache, headache mental, angry, okay. [laughs] Those are the first ones. Then the suffering of change which is the fact that every pleasant experience has a lousy one attached to it, okay. Everything good you ever get has stapled on to the end of it something miserable. That's the nature of

our pleasures. And then third one is what? Third suffering ... pervasive suffering. Which which basically means the condition of ageing and dying.

[student, John Stilwell: Do they refer to all your aggregates being of the nature or are they must suffer in every way.]

I I think you can say that and I've seen it explained that way but the basic is a {gaschi gaway di shiwa nachur} which just basically means getting old and die. [laughs] To reach the final limit which is ... how many things have we got now? Three. You got Okmin, you know all the totality of knowable things, and you've reached the final limit, okay. What's that?

[student, Sherrill: [unclear] sometime before now]

Good point. And the Gelupas monastic text books here add the line, "which if you have done it earlier would have constituted the extreme of peace". Okay and that's part of the definition. In other words, it would have been reaching a lower nirvana, okay. So it's interesting. It's actually just the plain old nirvana but it's defined as the one that if you had bought it about earlier you would have fallen into the extreme of peace. And there's a big debate in the monastery which Kiely just thought of, which is why would anyone want to delay their Buddhahood or their nirvana or anything or no?

[student Tom Kiely: No, I was just thinking]

It's a pretty big debate in the monastery and all that.

[student Tom Kiely: What you just described then was full Mahayana not a someone who was Hinayana achieved nirvana and then went on to become a Buddha. This would be someone who is someone who is Mahayana all the way]

You could say that. That's a good point. We call {mennan...} which means someone who has never been on the lower track or who has not achieved nirvana on the lower track. Okay, fourth thing that happens is {chookla limba chepa} which means you bring forth your Dharmakaya. At ... what number are we on?

[reply: four]

Alright, we're on five now, right? Number five is you become enlightened towards all Dharma which I take to mean and must mean the true nature of all Dharma. We said that the Buddha knows the totality and the nature of all things. Totality means he ... which we already had, right? ... means he sees all existing objects but enlight ... being enlightened towards all objects means he also simultaneously directly sees their emptiness ... of all objects. And only a Buddha can do that. Only a Buddha can simultaneously perceive deceptive reality and ultimate reality at the same time. You know those Aryas have this thing where they have to come down out of it and then everything was illusory because they knew they were wrong and they couldn't help themselves and only when you reach Buddhahood can you focus on on both realities at once. And then, you know, trying to describe the mind that can do that is is very difficult [laughs]. It's projecting and it's not projecting. It's difficult, you see. Yeah, you had a question?

[student: I lost it]

Good. [laughs] [laughter] The physical body ... this is what now number ... six. I thought I would have to do these in my Geshe exams. What's that? You had a question?

[student, Sherrill: He ... from his side he is seeing projected deceptive reality and ..]

No He is seeing direct ...no, deceptive reality came already. It was back in number three ... number two. But by the way that means

[student Sherrill: ... in number five he can see them both]

No, I didn't mean that. Number five says he sees their emptinesses. Number five says

[student: Do you mean the totality of all things ... who ... his?]

No, all objects in the universe. And emphasizing the relative objects. You want to put it that way. How's that. We call it {jinnay chu} and {depawa chu} Number two is he sees the total quantity of all existing things. Number five is he sees the quality of all existing things. How's that?

[student Sherrill: I still don't understand. Is he seeing even a quantity of something out there]

He sees everything you can count. How's about if we put it that way?

[student Sherrill: But they only exist deceptively]

That's true.

[student Sherrill: So whose projections are ...?]

His own. He sees himself as a Buddha seeing actually what we are projecting, okay. That's a difficult point. [laughs] Alright. Because he doesn't have to project that anymore. He he pityingly sees what we are projecting. That's a good point, okay. That's a difficult point. What number are we on ... six? The body of the Bodhisattva at the last moment before his enlightenment flips over into the enjoyment body. We had that idea in when we studied {tsema}, right? That goes ding ding ding ding which is the final moment and then flops over into the enjoyment body.

[student John Stilwell: So in essence his physical body dies]

It becomes a rainbow body and the nature of his physical body is is very very interesting. It's it's like a rainbow. It's it's not made of atoms but it's visible, okay. And that's a big debate, too. You can study that some day.

[student: I'm sorry. Can you rephrase the [unclear]]

Basically his samsaric body transforms into a paradisaical body which is visible but not made up of matter. How's that? And then other texts say he's like empty like a like a golden pitcher. There's nothing inside. There's no guts. No heart, no lungs. Just a pure rainbow body, okay.

[student John Stilwell: Is it the idea that anybody who has attained a rainbow body is enlightened?]

Ahhhh, that would be mixing two different subjects. Remember that famous debate we had about ... were you here?

[student John Stilwell: I thought that what you were talking about. It's not the same? No. Okay]

Similar but not exactly the same. And last thing ... number seven ...

[student Robyn Brentano: Michael. I seem to recall you saying it didn't actually transform. Is that..]

I would say transform. What does he say. He says. It says here it takes on the condition of ... if you want a better verb. It does say transform

[student Robyn Brentano: It's like the substance of a samsaric body]

Yeah ... transforms. Duty or karma ... you perceives it as transforming.

[student Robyn Brentano: But the substance itself is...?]

Yeah. It does. It provides the {nirlenkey du} It provides the what we call the ... what? ... the immediate cause ... the material cause. Okay, last thing. This is a little tricky, okay. He achieves the cause from what will at the next moment become the ability to emanate countless Nirmanakayas. i.e., you can't say that in the first moment of his enlightenment he attains countless emanation bodies that are on all these planets because that's a result of the {loan ku} of the enjoyment body. The enjoyment body has to send them out. He's gotta have the ... he only achieves the cause for all the Nirmanakayas.

[student John Stilwell: Is the enjoyment body the cause?]

Uhhh. It says it's connected to the enjoyment body. How's that. [laughs] I believe the cause is the Dharmakaya. I believe what what generates them is the Dharmakaya ... the mind ... his mind. But the cause is tied up with enjoyment body. The cause is somehow tied to the enjoyment body and then the next moment it starts sending out emanations ... including one to earth into Maya's womb. And apparently this a pattern for all Buddhas. I mean they ... it seems like on particular planets ... I don't know if the names are the same ... of the mother and all that ... but the basic deeds they do and the basic life they pretend to go through for our benefit are all very similar.

[student, John Kiely: Is this countless millions of emanations going out to appear as the same way as the Buddha did here or is there just one unique time and place where that particular eleven deeds are acted out, for instance?]

There's a very ... tremendous debate about it in the [b: Abhidharmakosha] but the {wrong loop} you know, what the five final position is that there could be countless planets on which any single Buddha is emanating as as, you know, a Shakyamuni Buddha going through a whole life and stuff like that. And they could take quite different forms as well. But the {cholki tulku} the highest physical image of a Buddha that appears on a planet is always has those one hundred and twelve marks ... signs and marks.

[student Tom Kiely: So finally then is this particular acting out, like we saw here on earth, special for unique to when someone first achieves their Buddhahood or can they have achieved their]

Oh no they could have

[student Tom Kiely: thousands of countless lives ago and they still make it look like it just happened]

Yes Yes

[student, Tom Kiely: so that's one sorta of one supreme emanation form ... Nirmanakaya form]

you could say that

[student, Tom Kiely: among many other forms that came through]

You could say that this one came out the second instance after his enlightenment, you could say that. By the way this is describing Maitreya not Shakyamuni. Yeah

[student: What's the purpose of his being born as a foreign [unclear]]

It's to ... they ... this is beautiful. It's they say it's to ... first of all it's the same as the purpose for pretending to die which is make us believe that everything is suffering. He goes through {kayga naschi} he goes through the four sufferings. Being born, getting old, age ...getting sick and dying and he does it for our benefit. To show us a pattern. And then he goes through this whole thing of pretending to follow a wrong spiritual path for a while and then pretending to discover the right one and then pretending to sit under the Bodhi tree all

night and then pretending to become enlightened and then pretending ... you know, going through this whole pattern. The real activity that he does which is really not like a movie is teaching. That's his main activity. That's the main activity of a Buddha is the teaching. He goes through all that other stuff in order to get a group of people there to teach. Yeah.

[student Fran Perriello: Were the teachings of Maitreya and Shakyamuni identical?]

Yeah. Except in this sense that, I mean,... there are Buddhas ... there are worlds where they're not ripe for Mahayana and they're worlds ... there're many many worlds where they're not ripe for Tantra and people are just not fit for Tantra. So it's supposed to be extremely rare ... they say this is like ... there's a flower ... there's a kind of flower in India that blooms once every thousand years or something. And we're in this particular era, you know. We've reached this ... we are comparable to that flower blooming because we have ... we live in a world where Tantra is taught.

[student Sherrill: Do we know when Maitreya is coming?]

I don't

[student Sherrill: I mean it has to obviously be when Buddha]

There is a ... I think there is a prediction. I don't have it. I could look it up for you. I'm sure there're different dates mentioned. Let's do one more short thing and then we'll take a break. The homework has a question. It says, " Why doesn't the truth of suffering exist in a Buddha paradise." And then there is this debate in the Buddhist scriptures where the people say, "Well, Okmin is just another place. How come it's not the truth of suffering." Every single location in our world is the truth of suffering in the sense of being the reality of suffering. Every single location on this planet is equally total suffering. So what ... so why isn't Okmin suffering? It's just another place, right?

[student, Tom Kiely: I thought the suffering in samsara is a state of mind. It's not a physical place.]

There's {nur churdick ... nur da churdick korwa} {nurgey korwa} means the physical place where samsara occurs and {churdick korwa} the inhabitants of that place. Yeah it can be divided into two. {norgey denba} the truth of suffering divides into two ... the place and the beings.

[student, Robyn Brentano: So the answer to that question is that there's]

Yeah, someone comes up to me in a debate ... you know the Buddha's text are designed as debates ... and someone comes up and says, "Well Okmin is a place. So it must be covered with suffering. Suffering must imbue it the way it imbues every single locality on the planet of earth." Why not?

[student, Tom Kiely: Because Buddha would have had to have suffering when he came here]

[student, Robyn Brentano: Because it's an emanation of the mind of the Buddha]

That's true. But the main thing comes in the cause. The causes are different ... totally different.

[student: non virtuous karma, isn't it?]

What's a cause of a suffering place? There are two classic causes. Two things that make our world, if you are like me, pooopy, you know. There's only two things that you got to get rid of. There's one of them that came from the past and is screwing up our present world and one of them we are create ... we have now and is screwing up our future world. If you could get rid of those two, you'd be in paradise, forever. And in fact you must get rid of those two. So what are they? One is karma. That's what's happened in the past that is making your world lousy now. And what now do you have that is going to make your future world lousy? Your mental afflictions. Okay, the root of them being ignorance, or believing that things are not your projections, basically. If you got your ... it's a very simple task, when you know when you think about it. If you could find a way to get rid of your old karma and if you could find a way to get rid of your mental afflictions, which are the only thing that can create new karma then you'd be in paradise. You'd be in paradise, tonight. And you can do it. And that s the whole purpose to have a class, actually. [laughs]

[student, Ariel: You mean the only thing that can create new bad karma]

Well, there's dirty good karma and there's clean good karma. There's pure good karma and there's unclean ... good karma created with ignorance is ... we call dirty good karma. But that's a long story.

[student: But that black and white, right?]

Basically. So those are the two things that cause ... they cause our ... every locality on planet earth, even the Bahamas, even Barbados, [laughs] [laughter] even a beach on Barbados ... is created by those two things. So you must suffer there. When you go there you have to suffer. It must it must be lousy. What are the two causes of a paradise? One is called {monlam} and one is called {gewa}. What is {monlam}? {monlam} is prayer. Like the monlam festival in Lhasa. It's called prayer. Prayer means ... as as Buddhas, before they become Buddhas collect virtue, they they they start to ... what do you call it? ... they start to do an action plan, you know. I'll become Shakyamuni Buddha. I'd like to be on planet earth. I'd like to teach Tantra. You know, that's what I'm going to shoot for. It's sorta a statement of intention. It's ... what do you call that ... a mission statement. Yeah, corporate mission statement, okay. It's a mission statement. It really is. It's a {monlam}. If the virtue is done with that {monlam} and then virtue, good deeds, okay. So so the texts say if a place is created by {monlam} and {gewa}, by those virtuous intentions and those virtues it won't be the truth of suffering and if it's created by karma and kleshas, you you must suffer there and that's the difference between Okmin and the place we are in New York City as we now experience it. Where will Okmin be? I mean this really irritates me when they write books about where is Shambala, you know. Take a left turn for so eighty miles [laughs] [laughter] you gotta get in the spaceship there and you have to get over that mountain, there. Where will Okmin be? I mean, truly, truly. It will just be where we happen to be when you finish those two causes, you know. Because the object will just change for you.

[student John Stilwell: What does that say about space and time?]

I mean it will be New York City actually if you don't move out here before your enlightenment.

[student, Tom Kiely: So the purpose for Okmin really isn't for the Buddha to interact with Mahayana Aryas, right?]

And by the way I don't mean to imply that it is now, okay. I mean, I mean I'm not trying to say that New York City is a paradise now and you have the problem and we can't recognize it. That's not ... you will make New York City into paradise by being virtuous because it's ... empty ... and only because it's empty.

[student, Tom Kiely: So Okmin is a place for the Buddha to interact and teach Mahayana Aryas at that time for the Buddha it will be pure but at that same time by the very nature of Mahayana Aryas or bodhisattvas who are not yet Buddhas will still have some perception of]

They will be getting old as they sit in Okmin and listen to the Buddha. That true.

[student. Tom Kiely: And vice versa when the Buddha comes here for us we're getting old and for that Buddha they appear]

[student: Who's getting old?]

[laughs] Getting very old. Okay, lets take a break, right.

Mental afflictions. What's the second best thing? [laughter]

[student: {jakpa}, good deeds]

No. No. Mental afflictions.

[student, Laura Segal: meditate on emptiness]

See emptiness. That's all that's [laughter] Why didn't the guy get angry when ... Miss Ani-la miss what's her name, please sit down. What's the second ... why didn't he get angry? the guy that was getting his fingers cut off? A lot of people say it's because he saw emptiness. Come on.

[student, Sherrill: He had no concept of his own self existence]\

[student, Vilma: And because you can't have a mental affliction and emptiness at the same time]

You can't ... you can't ... yeah they are ...they are ... yeah, it would just be ... it would be crazy to understand that this guy's cutting off my fingers because I had a bad thought in the past and then allow yourself a bad thought ... it would be some kind of insanity and we do it all the time. We live like that and then wisdom has to get the better ... the upper hand and finally it's gotta click in during those intermittent moments at work when someone is yelling at you. [laughs] It has to turn on at the right time. So there's there's a knowledge but

then there has to be a {sheshin} which is awareness. You have to be able to turn it on at the right time. A lot of us understand what I just said but when ... the minute somebody yells at work you get into this defensive mode and everything just melts away. It happens to me all ... everyday ... several times ... and you just forget everything and you get angry again. So that's how you get rid of the mental afflictions. But how do you get rid of your past bad karma? It's the four forces, okay. You have to do a Buddhist purification. Buddhist purification is very very beautiful. It works. You can remove the power of your old karma, okay. It's really really nice. It's very very powerful and that's why we call it forces. It's really powerful. If you really do try it it will be very satisfying for you, okay. (writes on blackboard) Basic force they explain is what gets you back on your feet. You fell down. You did a bad deed and what's the floor, you know. What do you push against to get back

up on your feet. What helps you get back up on your feet. What helps you to recover ... is taking refuge and generating bodhichitta. There's one prayer for that, right? ... {sangye chudang tsokyi choknam la} Refuge means ... what does going for refuge mean? I think one of the main meanings would be to, you know in the morning you think today something bad will happen to me. Something difficult will come and I will not get sucked into the ... reacting the old way. I will see the emptiness of it. I'll see that it's my own projection and I will definitely not create the new projection. That and to me that's the essence of taking refuge. I believe that's the essence of taking refuge. That's the only thing that can protect you. That's the only refuge. That is protection. That thought is protection. Buddha can't do anything. Buddha ... the Dalai Lama can stand next to you and you can get your fingers cut off and he can't help you. There's nothing he can do. There's nothing more a Buddha can do when his whole family was slaughtered. He just could stand there and there's nothing. It's only this thought that can protect you. This understanding can protect you. Knowledge can protect you. And then bodhichitta is that ... the main idea here is that you say you're working for the good of all sentient beings and you say you're going to give up your own desires and devote yourself making sure that other people's wishes are fulfilled. And then you get jealous the minute they give someone a position at work, right? [laughs] And then Pabongka says, "Come ... what a joke, you know. You can't even stand someone getting this lousy little samsaric position at work, you know. What would happen if they became a Buddha?" You'd probably really get mad, right? [laughs] [laughter] And I do it all the time. I catch myself all the time. I get jealous of other Dharma teachers. It's very funny, okay. Second one is ... this is what actually destroys the force of the bad deed. And that's regret. Let's say intelligent regret.

SIDE TWO

And then how it gives you a result and that's what we call karma and if you explain it clearly to somebody through the perceptual process it's very acceptable, very reasonable, very logical and then you have to think, you know, "Today I got angry" and despite myself and despite my present ... despite the fact that it's against my present wishes, I have indelibly planted a ... almost indelibly ... planted a thing in my mind stream. I did it. It's there. It's going to ripen. I've got no choice now, you know. It's just some kind of knowledge that you understand the process, you understood that you perceived that deed, and that is now planted in your mental stream. Period. It's it's now stained on your mental stream and it must come back. It will come back. And just understand that process. You know, the minute you see yourself doing a bad deed that's it. It's too late. You can't take it back then. It's planted. It stained your mind stream and it will give its result and it will be similar to the cause, which all results are, and it will be bad. Because you can't get a good result from a bad cause. That's impossible, too. It's just physics. So it's just ... intelligent regret means "Oh, man I screwed up!" You know, I planted it. It is planted. I can't go back to the mind stream of three p.m. today and take it out. It's too late. You have to stop it before you plant it.

[student, Ani Pelma: what if you stop it half way?]

Then you get half the results. [laughs] No, if you catch yourself half way through a bad deed or bad thought, the first part of the bad thought, you get a bad result from it and then you get a really big virtue for stopping yourself and that's the essence of all morality. You know, I remember Art saying was "that if you really think about it, it's ... there has to be this process of temptation or almost folly to really define a virtue of avoiding a bad deed" You have to come close to a bad deed before you can say "I really did the virtue of avoiding it."

[student Ani Pelma: Say if you did something bad and you realize you did something bad and you try to fix it]

That's what these four forces are. (writes on blackboard) This really, I mean ... this is really the one that does the most ... well I shouldn't say that ... cause that's the fourth one. I mean, a lot of people say, "Oh you're a Buddhist ... in fact Hinayana would say, "Oh you your four forces are like the morning after pill", you know. "You want to have it both ways, you know. You want to do something bad the night before and have everything okay the next day if you do your four forces", you know. I've heard people say that. I've heard that ... them say "that the Mahayana has psychologically invented this thing to make your bad people better and it doesn't really work and wouldn't it be silly to say that you could go around and do any bad deed you want and then just do your four forces, you know and not worry about it." Which would have ... would seem to be like that if the third one weren't this. The third one means you don't do it.

[student Tom Kiely: It's like the intent to restrain yourself from doing it in the future]

We'll talk about it. No. No. It's not doing it again! You can only have the night after pill one time. [laughs] You can only use it once. [laughs] [laughter] Then it ain't worth much, right. I mean, we'll talk about this but but mainly if you're doing a good purification ... if you're really doing Buddhist purification well ... you're pretty much trying to obtain a state where you just never do that thing again. Now, many books say, "You would be a liar if you said you'd never do it again if it's a habitual bad deed that you have." And we all have our own. And they're different for each person depending of whether you're desire or anger side. We all have our particular flavors ... favorite flavors. And I have mine and you have yours. You know what it is and I know what mine is. And and you have to work on that one. You work on your worst one first. And you you try to avoid it and I've broken mine before I've finished my confession ceremony.

You know, mentally. And caught myself doing that. So the scriptures all say, "Don't make yourself ... don't don't add lying to the list of crimes, you know." Set yourself a goal ... a time limit, okay. Say I will ... set yourself a reasonable goal that you can actually watch yourself for that time period. It can be ten minutes. It can be twenty-four hours. It could be two weeks. But set yourself a ... what do you call it ... a do-able, an achievable time limit, you know. I I for the next twenty four hours swear I will not do this thing. Stop yourself. That's how you build up to being able to stop it completely. And you, if you really try to purify a bad deed ... a bad habit that you have, you'll have tremendous battles. They'll be they'll be tremendous battles. Your life will be a whole series of wars and you'll take many casualties, you know. The books say that. They describe it like that, you know. Before you finally win, there'll be many bad days and you have to expect that. But you must fight the battle. It's a very glorious ... it's a very ... it is the ultimate battle. And you must do it. You must try. You can't just say, "oh, I can't do it or you know I'll do that tomorrow." Or it's very proper and it's one of the most ... I don't know ... meaningful human activities to fight against your bad habits. You must do it. And sooner or later you'll win. But you'll have many bad days. And you'll fail many times but in the end you win. The [b: bodhisatvaartarya] says, you know, nobody who goes into a big battle and slays Goliath doesn't come out with any scratches, you know. You have bad days. You will have bad days. You will screw up. But you've got to go back again and do it again and sooner or later you win. So you have to start. That's that's restraining yourself, okay. That's the essence of confession, I mean really. Purification. Because what happens finally? You just don't do it anymore, okay. And that's ,you know... you have one personal bad habit mainly (tape skips) Number four. We call it ... what's a nice word for makeup ... something to make up for it? They're all antidotes. I'll just say makeup activity, okay. I don't know. You you figure out ... something to make up for it, okay. I don't know. You figure out a nice ... It is a [unclear] {laughs}[laughter] No it's something that you choose, some symbolic activity or actually ... it can be symbolic or actual, okay. And I'll explain why. I mean, we have a friend out in New Jersey who was in Viet Nam ... a student of Rinpoche's ... he sprayed the jungle with machine gun fire in a fire fight. He doesn't know if he hit anybody. So he came to Rinpoche and says, "I might have killed somebody. I don't know." So Rinpoche said, "You know, I happen to know that you have two sheep in your back yard that your father is keeping to eat and I want you to buy them from your father and keep them alive until they die a natural death." It turns out that sheep live a lot longer than you would guess. [laughs] [laughter] I think they've lasted about eighteen years and he took care of them and then they died a natural death. And that ... he ... that was a symbolic activity. But there is also an actual activity.

The highest activity to to make up for what you did is to study the [b: Perfection of Wisdom] It's to study how to perceive emptiness under the influence of Bodhichitta.

[student, Sherrill: To ammend?]

It's some kind of activity to make up for what you did. [laughs] Okay. If you by the way, if you do these four correctly ... if you do them properly ... it is stated in the sutras and I've seen it and I've read it recently in the last few days ... it's there. It is stated by the Buddha himself that a karma that ... in fact it's stated in the Heart ... in the Diamond Cutter ... you going to have in your reading, I think ... if you do these properly, then a karma which would have taken you to the lower births, would have taken you to hell ... you can experience in this life as a headache or something like that. And that's the example given in the sut ... in the scriptures. It means if you do a good purification what will be happening to you? You can go around getting a lot of headaches. [laughs] [laughter] It's worth it, right? [laughs] [laughter] By the way, so read ... do you got your reading? Page six, last English on the page and then we'll stop. That's the last page. Ani-la [Pelma] can you read it? Yes. page six. Ani-la here. The English on the bottom. In the dark.

[student Ani-Pelma: "Oh Subhuti, any son or daughter of noble family who takes up a sutra like this, or who holds it, or reads it, or comprehends it fully, will suffer. They will suffer intensely"]

Okay. [laughs] Why? [laughter]

[student Laura Segal: It's hard to understand]

Why? Why if you study the [b: Diamond Cutter] you will suffer. Because it's a purification. It's a heavy purification. It's a very intense purification. Because the highest purification is to study emptiness, okay. Highest act of purification is to study emptiness. By the way when you get into Tantra you study Vajrasattva purification ... very very powerful ... very very holy ... very great. and I hope we can do that some day. But in the meantime [laughs] ... what makes ... what makes the understanding of emptiness so powerful? ... as a purification. What's understanding emptiness got to do with not doing [unclear]. Yes, it's the direct antidote. If you know emptiness you're not going to get angry at the guy who's cutting your fingers off ... much less the guy at work who says a small bad word to you, you know. That's the whole idea. And only if you understand emptiness will you ever reach that state, okay.

[student: Why are you going to suffer after you [unclear] this sutra [unclear]]

It says here ... oh that just says intensely ... I don't know. [laughs] ... exactly as a headache. I've seen Dharma students ... I know Robyn maybe saw in India ... when we had very intense Dharma classes and that the Dalai Lamas's two teachers were there ... the Dalai Lama was there ... all these high lamas were there ... and people went there from the U.S. and they lived there and they gave up their whole lives and stayed there and then some of them got terrible terrible things happen to them. And it was just very obvious that something was going on, you know. Because there would be horrible incidents. People would burn up or people would get deadly diseases or people would fall off a cliff and it was really intense. I I think we're shooting for the headaches. [laughs] [laughter] I like one more part of this dream. Page 5. And then we will really stop. Segal, are you ready, at the bottom in the dark

[student, Laura Segal: And I tell you further, oh Subhuti, any place where this sutra is taught thereby becomes a place worthy of the offerings of the entire world, with its gods, and men and demigods. It becomes a place which is worthy of their prostrations and worthy of their circumambulations. That place becomes something like a stupa.]

I like that. So this little thirty-ninth street hole is hereby holy ground. [laughter] Seriously ... it is seriously. If you think about the whole United States and the [b: Diamond Cutter Sutra] is probably just being taught at this very moment and it really is holy ground. If you have any inkling of what ... of what the subject matter is then then it became ... it's holy ground now. Because a group of people attained something close to understanding emptiness. He means like a stupa in the sense of holy ground.

[student: It is holy ground, not just like]

Not just like. That's a good point. It is becoming ... it is holy ground. Because ... so I hope you take good care of it after we move to bigger quarters. [laughs] [laughter] Right, Mrs. Holdsworth. [laughs] Okay. Mr. Kiely.

[prayer: short mandala]

[prayer: dedication]

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THE DIAMOND-CUTTER SUTRA

CLASS NINE - APRIL 27, 1995

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student, John Stilwell: Describes Buddha going into to Ganden, emanating, going into his mother's womb and then you describe the physical characteristics to obtain Okmin, etc. Which of those things is the one that Maitreya did?... to get into ... to create his paradise? It wasn't clear to me which was Maitreya's activity and which was some other general description]

As a lot of things in Buddhism it's a general pattern of all Buddhas.

[student, John Stilwell: So what was one referring to versus the other thing referring to? It wasn't clear how the two were separate from each other and distinct.]

People ask me, "Why do you think Maitreya" ... because Maitreya, you know ... it mixed up some people because they knew they knew that in one of the classes we had we were talking about ... we debated about whether Maitreya was a Buddha already or not. And there was ... the end of that debate is that you're not supposed to mix up Tantra and Sutra. In Sutra, Maitreya is the coming Buddha. He's not a Buddha yet. So that's a description of how he will become a Buddha. But it's it's always the same pattern. You you leave your {tulku} in Ganden, you go to Okmin, you actualize your Dharma body, you go back into {tulku} and then you pretend to act out the twelve deeds on earth and it's the same for every Buddha. It's the same pattern.

[student, John Stilwell: That's how you get to paradise. What's the other set of descriptions once you're set, what was that then? You know, directly perceiving the totality of knowable thing, reach the ...]

Those are simultaneous. I mean those are describing the same thing. They're from different sections of the {b: Abhidharmasonkara} One is describing, you know, the outer process that he goes through. The other is describing the inner events that happen as he ... all of those happen at the moment he reaches Okmin

and actualizes his Dharma body. They're actually tied to that one step.

[student, John Stilwell: So what was the answer to the homework question.]

[laughs] If you mixed it up, I don't mind. Either one. What happened was I wrote the homework and then I found the second reference [laughter] so I thought you might like to know both. I think they're both useful to understand how he becomes a Buddha.

[student, John Stilwell: Last question I have is about how seeing emptiness or how studying [b: The Diamond-Cutter Sutra] purifies your negative karma. I understand how how knowing about emptiness prevents you from creating more negative karma.]

That's mainly it.

[student, John Stilwell: But how it cause past karma to ripen now and create suffering now? I don't understand that.]

Yeah, what's the process by which the seed is triggered earlier or something like that.

[student, John Stilwell: Why is it ...why when you study the sutra do you suffer intensely now, or soon, or whatever.]

I'll just tell you what I think because I don't know. But I think it's that obviously the main thing that would purify you of a bad deed is to strictly never do it again. And you know that from your own intuition. If you ever ... if you have a personal bad habit and like if you had ... if you were an alcoholic or something like that ... and you overcame it, you know how how having stopped drinking somehow purifies all the wrong you did while you were drinking. You know, there's some kind of relationship between that.

[student, John Stilwell: So, what I don't understand is why then it isn't destroyed versus it ripens as suffering, for example.]

Aaah. Well it was created by a bad thing, so it has to have a bad result.

[student, John Stilwell: Does that mean that you can't destroy karma without experiencing some bad result?]

In fact they don't even say you destroy it. Ultimately when you when it stops it's because you remove the the conditions which are required for it to mature. It would be ... I think the process is like this ... you trying to remove every single bad karma you ever collected would be like picking dandelions. You know when you pick one and the seeds fall off and you know it would almost be impossible but you create conditions which which are not conducive to its ripening.

[student, John Stilwell: So perhaps in understanding emptiness you do eliminate some from ripening completely and others are just partially ...?]

I don't know. I don't ... if I were in a debate I'd say, "No, you can't. They have to ripen but they could ripen less."

[student, John Stilwell: I thought you could completely purify karma so it didn't ripen.]

I don't think so. It's very interesting. Seeing emptiness mainly prevents you from doing it again. That's why there's a path of habituation. That's why there's a fourth path. If just seeing emptiness directly destroyed all your karma, there wouldn't be any path of habituation. You wouldn't have to apply what happened in that five or ten minutes of experience the rest of your life. There are only two mental afflictions that are destroyed by the path of seeing. And that's doubt and intellectual belief in self existence. All the other ones are still left.

student, John Stilwell: I thought when we studied karma you said that when you you damage the seeds to the extent that they aren't able to ripen, the causes and condition aren't there.]

Then I'd say you're you can do that and you can reach a point like that but your elementary understanding of emptiness created by studying the [b: Diamond-Cutter] is only enough to make it ripen early, how's that? [laughs] [laughter]

[student, John Stilwell: Okay]

What's the process

[student, John Stilwell: I was going to let it go. [laughs]]

Oh, no. I don't know. What would the process be? I don't know. There's nothing in the scripture where they obviously explain that. The [unclear] says it many times, that it ripens quicker and less, you know. How or why?

[student, Ariel Holdsworth: Is it ripening less because it's less powerful simply because it doesn't accumulate the same amount of worth because it's ripening sooner?]

I don't get that feeling. I don't get that feeling.

[student, Ariel Holdsworth: But, that's a big part of it, no?]

I don't think so. Because if you died today with that on your conscience it would still send you to the hells, I think. You see what I mean.

[Student, Vilma: Can you use the analogy of a seed ... if you put a seed and some sort of weird mixture of soil you get ... you don't get a full tree but you get some like weird mutant kind of living thing.]

[laughter] You get a stunted tree.

[student: But isn't it based on the quality of its root?]

I I don't know. I can't say exactly but I think it has to do with ... I'll ask Rinpoche ... first of all and secondly I would say it has to do with the fact that you do the ... one of the four forces which is the most powerful really which is that you just stop doing the thing and I think that has an effect on the karmic seed of having done it in the past. I believe the act of retraining yourself in the future is the main force that prevents the karma from ripening slowly. Maybe it means that continuing to water that seed in ... with the same water that it was planted with, you know what I mean, makes it ... I mean stopping that ... the habit is the most powerful thing for stopping the power of the karma, I think. I believe that.

[student, John Stilwell: And it may be stopping the habit, also, as the fact of causing all those similar seeds to assert themselves]

Maybe. But I can't say that I've seen anything like that in the scriptures. I haven't seen it go beyond that.

[student, Ariel Holdsworth: But the imprint won't be as strong. The longer it goes on ... the longer you live continually to do that ... all the lifetimes you go through]

I understand that. It will be deeper, yeah. I don't know. I don't ... I haven't seen that explained. There is debates about it in the [b: Tengyur] which probably there might be some more information about it there. I could show it to you.

[student, Sherrill Kratenstein: It's not a satisfactory response.]

Yeah, I know. I haven't seen anything that explains it. I'll state the question again. What's what's the process which makes the karma ripen earlier? I haven't seen anything that explains why. I've only seen statements that and I've seen arguments about why some people think it couldn't. [laughs] You know, it ... but the [b: Diamond-Cutter Sutra] states it ... so. I don't know. I I can't say why. I don't think I've seen ... you know we did pretty well with karma in explaining how it replicates ... how it's carried in your mindstream. I don't kn ... there's nothing in those scriptures that I remember that explains why it should ripen. I don't know. It is the force ... it is the function of the four forces to make it ripen earlier, but I don't know.

[student, Ariel Holdsworth: Can you ask the next time you go ..]

I'll ask Rinpoche, yeah.

[student, Amy Krantz: What's the source of this?]

I don't think I told you guys the source of this point. [laughs] laughter] And that's another thing that found it in the computer. There is a sutra called the four dharmas {shushi me do} ... the sutra of the four dharmas and it actually explains the four forces. So I think there is a ... some suspicion among certain Buddhist schools of the of the teaching of the four forces ... that you could actually lessen your karma or that you could effect your karma and I think, you know ... you get the feeling from some schools that they say, "Oh the Buddha never said that" or something like that. But I found the sutra. The sutra's there. It's very short. It's one page. It says, "Here's the four forces and this is how ... this is what they'll do for you." And it talks about having a headache. And that's all there is. The Buddha did state the four forces. It's not even something that the later commentaries came up with. It is in the [b: Kangur] You can read it. So I thought that was very good to see that ... to find that, you know. Cool right?

Anything else? All right. Sometimes in a debate you just try to change the subject. [laughs] [laughter] If he's a good opponent he brings you back. Okay we going to ... the sutra at this point reaches a place where Subhuti says to the Buddha, "What should we call this sutra? What is the name of the sutra?" And the Buddha says ... (writes on blackboard) Say {sherabkyi} [repeat] {paroltu chinpa} [repeat] You know this one by now, I think. {paroltu chinpa} means {paramita}. {Paramita}. And {paramita} means perfection, right? We talked about it. It's interesting to me that no where in the [b: Diamond Cutter] does the Buddha call this book the [b: Diamond Cutter]. The book ... the word diamond is never mentioned in the [b: Diamond-Cutter Sutra]. When Subhuti asks the Buddha directly, "What do you call this sutra?" The Buddha only answers, "This is the perfection of wisdom."

[student: [unclear]]

To me it's a very very wonderful question. We'll never know but someone drew the link, you know, between those two things and someone gave it that name, you know. Whether ... I don't know who. There's no record that I'm aware of, you know. It's been called that since the first time a printed book was printed because this was the first printed book. But I haven't seen it. I don't know, you know. It's very beautiful. It's very interesting. Someone understood the connection and gave it that name. Or maybe the Buddha gave it that name. I don't know. So he answers only, "It's the perfection of wisdom.", okay. There're four different kind of the perfection of wisdom. We're going to go through the four. Choney Drapka Shedrup starts to go through them and then he says, "Ah, it's a long story. I just go on." [laughs] [laughter] Sounds like somebody else, okay. Maybe he was going to do it in the fourth year of his class. [laughter] (writes on blackboard) People have this thing about Buddha nature ... buddha seed ... there's this innate Buddha in everybody if they could just uncover it. There is something similar to that ... this has no connection with that at all, okay. [laughs] [laughter] Totally different, all right. And we'll study that other thing some day. And it's very beautiful. It's very interesting. It doesn't mean that but it does mean something similar. What do you guess is natural ... is natural perfection of wisdom? I'll give you the rationale for calling it the natural perfection of wisdom and then you guess, okay. It's some object which for time without beginning has never inspired a bad thought in anyone ... who saw it directly. [laughs] [laughter] Which is what?

[student, Laura Segal: The emptiness of everything]

It is emptiness, okay. And that's that's why it's called natural perfection of wisdom. Is it ... we'll talk more about that. But it it has never ... anyone who saw it directly ... it has never inspired a bad thought in them, okay. You could ... you can't say that about any other object. You can meet the Buddha himself. There are people who are who are bitterly jealous of the Buddha. There are people who tried to harm the Buddha while he was on this planet, you know. Arhats have been killed all over the place. Bodhisattvas are beaten up ,you know [laughs] and despised by, you know ... there's only one object like that. Where when you're looking at it directly it can never contribute in any way to a bad thought, okay or anything to do with a bad thoughts. Interesting. So that's that's ultimate reality. There're all synonyms. Is it positive or negative?

[students: It's negative]

It's negative. It's an absence of something. Does it have a cause or it doesn't have a cause? No cause. Things that have causes fluctuate. They come into being. They grow. They slowly grow bigger. They fluctuate and then they slowly die out. They die out in stages. Emptiness isn't like that. As soon as the wall is here, its emptiness is here. As soon as the wall is destroyed its emptiness is gone. But the emptiness doesn't get bigger, bigger, bigger, bigger and then fluctuate and then get smaller, smaller, smaller, smaller. It's not that. It's not like other caused things. It doesn't fluctuate, okay. So it's negative. It's uncaused. It's unchanging. The emptiness of the wall never changes. It just the fact that it's not anything other than our projections. It's never more or less not our projections. Anything but not our projections, [laughs] okay. It's always just that. It's never changes. It's never more or less nothing but our projections, okay. Its quality never changes. It is consistent. It's unchanging. It's it's uncreated. It does come into existence. It does go out of existence. (writes on blackboard)

[student, Vilma: Intellectual understanding, I guess?]

Intellectual would be something mental. It's the books. It's defined as ... any any teaching, verbal or phy ... or written that unerring presents the Mahayana path and its results. So does it have to be a sutra? Does it have to be spoken by the Buddha. No. This is what they call the [b: Perfections of Wisdom] sutras, okay. And oftentime people get confused. They mix up [b: The Perfection of Wisdom], meaning those that collection of literature with the actual mental state of the perfection if wisdom.

[student, John Stilwell: So when you say it presents unerringly the Mahayana path and result, does it necessarily have to be about emptiness or could it be about anything?]

There's no Buddhist ... it's a long story ... normally in a debate you would say something like, "All Buddhist books are talking about emptiness. Some are not talking about it directly." [laughs] or something like that, okay. Like the [b: Ahbidharmaakara], you know, a huge masterpiece ... I mean, it's short but the commentaries on it are tens of thousands of pages. It doesn't treat emptiness directly.

[student, John Stilwell: So refuge, bodhichitta, all those things, are included in this?]

Not necessarily. Yeah, you could say. Any any book that teaches say refuge would be teaching the Mahayana path and its results. I don't know ... could you say that? Yes, the Mahayana path and its result, right. If it mentions the results of, you know ... normally when you're teaching on refuge and it mentions the benefits of taking refuge and that include the benefits of reaching Buddhahood and so forth. Does it have to teach the entire path? I don't think so.

[student, Ariel Holdsworth: Just the fact that it mentions Buddhahood implies emptiness [unclear] to get there.]

We'll get there. [laughs] That's coming tonight. Okay, so that the textual perfection of wisdom. That's the books. Number three. (writes on blackboard) The path perfection of wisdom is defined as the wisdom of a bodhisattva imbued with wisdom and method. Wisdom and method when they are presented that way, as a pair, wisdom and method are a code word for what?

[student: Emptiness and bliss? Emptiness and compassion?]

What's ... are you mixing two [laughs][laughter] Code words for perception of emptiness ... correct view and what ... what's method?

[student, John Stilwell: Bodhichitta]

Bodhichitta, okay. Desire to reach Buddhahood so you can help other beings. The definition of the path of the perfection of wisdom is the wisdom of a bodhisattva which is completely soaked in [laughs] the understanding of

emptiness and the wish to achieve Buddhahood so you can help other beings. In other words, compassion. Soaked in ... the reason they have to say soaked in ... or imbued with is that when that bodhisattva is on the path of seeing ... the first half of the path of seeing ... can he have a manifest thought of bodhichitta? Cannot, okay, because that would be a conceptual thought. He can't have a conceptual thought while he's perceiving emptiness directly. So what? He's he's not a bodhisattva for that five minutes? You see. Does he lose bodhichitta for that five minutes? Because he's not having it directly. So they have to say imbued. Imbued means it's there. It's in his consciousness ... sub-consciousness? It's it imbues his entire being but it's not manifested at that moment. Guess who has the result of the perfection of wisdom? That's a Buddha, okay. It's the omniscience of a Buddha.

[student: [unclear]]

Now the question is if I say restrict yourself ... well no, that's going too far ... well okay ... restrict yourself to the true meaning of the word perfection, which is what? {paramita} gone to the other side, right. Gone to the other side. If I say restrict yourself to the strict sense of {paramita} of perfection, which one of these is the perfection of wisdom? Number four, okay. If someone asks you on your homework which one is the real one, you know. That's what I mean in that sense, okay. If I say restrict yourself to the meaning of perfection in the sense of "perfected", it has to be number four, okay. But we all know and we all remember from that other class we had that what qualifies you as a {paramita} is what? When it's dedicated to enlightenment. That's enough to call it {paramita}. That's why bodhisattvas can have ... what? {paramitas} [laughs] They're not Buddhas. It's not "perfected" in their case. It's making them perfected. So perf ... it's enough that you can be called a perfection ... you get the name perfection if you just dedicate it to Buddhahood in a ... with a real bodhichitta, okay. Once it's that, it's the perfection of wisdom. Should I say what real bodhichitta? ... maybe not. You can practice the perfection of wisdom before becoming a bodhisattva.

[student, John Stilwell: What do you mean real bodhichitta?]

There's two kinds of bodhichitta. There's {chercan chin} and real bodhichitta. Anyway I would say probably you can practice the perfection of wisdom even before you have true bodhichitta. We can practice the perfections if we dedicate them to Buddhahood. Apparently, it's the dedication, okay. Which one is the Buddha talking about in this ... when Subhuti asks the Buddha, "What do I call this book?" ... which one is he talking about. Number two, okay. It's it's the text,

okay. You can call this book the [b: Perfection of Wisdom]. It's a case of the book being named from its subject matter. The name of the book being given from its subject matter. It's like calling a book about automobile repair, automobile repair. [laughs] or something like that, okay. It's not automobile repair. It's a book about automobile repair. But you can call it automobile repair. All right. So those are the four kinds of perfections of wisdom. And then the Buddha says to Subhuti, "Does this perfection of wisdom exist?" and Subhuti, being the smart guy that he is, since he's Manjushri, says what? "No." And the Buddha says, "And that's exactly why we can call it the perfection of wisdom." Okay. I'll run it by you again, okay. [laughs] The Buddha says to Subhuti ... to Subhuti, "Is this" ... don't forget where he's coming from. In the sentence before Subhuti asks the Buddha, "What do we call this book?" And the Buddha said, "The perfection of wisdom. And Subhuti, do you think it exists?" And Subhuti says, "No". And the Buddha said, "Right, and that's why we can call it the perfection of wisdom."

[student, Ariel Holdsworth: And if there was another sense we can say really say it's the perfection of wisdom and he would have to say No]

Yeah. Right, okay. That one sentence ... that last exchange ... where the Buddha says, "Does this perfection of wisdom exist ... even exist?" And Subhuti says, "No". And the Buddha says, "Right, that's why we can call it the perfection of wisdom." In that one sentence ... exchange is contained the whole meaning of Madhyamika, okay. And now we're going to get into that. (writes on blackboard) I want ... I missed something here. This one is positive or negative? It's an absence of something. Changing or unchanging? Unchanging. Created or uncreated? Uncreated, okay. Constant ... perfectly constant in its quality or not? Does it ever vary? No, okay. By the way what causes the variation is the is a flux in the cause. When the cause fluxes the result fluxes, right. That's important later. Is the textual perfection of wisdom ... is it positive or negative? Positive. I mean the book is in your hand, right. [laughs] You've got it in your pink notebook there. That's the per ... textual perfection of wisdom. Changing or not? Changing. Created or not? Created. It can be destroyed ... in which of the five hundred million years ... [laughs] laughter] right, you know that, okay. Is it physical or mental? It's physical. It's either of the nature of speech or or the written word. It's either visual form or audible. Audible or visual. It's something you hear from a teacher or something you read in a book. And mainly Buddhism that's heard, okay. Path perfection of wisdom is ... well mental or physical.

[student: physical]

Pheewe! [laughs] Mental.

[student: Isn't it both?]

No, it's the state of mind imbued with ... the wisdom of a bodhisattva imbued with bodhichitta and knowledge. Mental.

[student: But doesn't your body change in course of events]

Yeah. The body changes in course of this infamous wallet. It doesn't mean the wallet is changing. Right? Okay. Path perfection of wisdom is mental, okay. How about ... and it's positive and it changes and it grows and it dies away, all right. How about result perfection ... how often does it die away? yeah like that. {Sack damey} they call it.{din din din din} It peaks it peaks and dies out every second ... every milisecond.

[student, John Stilwell: Why is that? Because your mind is changing?]

Yeah. The cause changes. Result perfection of wisdom is is positive or negative? Positive. Is it created? We hope so. We're trying to do that, right. [laughs] Can it die out?

[student: Hopefully.]

It does. No, the wisdom of a Buddha, the omniscience of a Buddha?

[student: everything]

No, of course, it is changing. It does die out moment to moment, okay. Even the Buddha's wisdom dies out moment to moment, okay. Will it, you know, it ultimately die out? No. It doesn't have to be changing. It doesn't have to be called perishable. Because it's perishing by the instant and something positive and something mental, okay. So don't get ... so these are big ... these are totally different and don't get confused between them. The books are physical, the last four are mental and the first one is emptiness itself, not mental or physical. It's just an absence of something, a negative thing. Lot of people get them mixed up. If you remember those qualities, you won't get them mixed up. Okay. {madhyamika} What does {madhya} mean? By the way {ika} and {aka}

sometimes you see {madhyamaka} ... they're all the same. They're just Sanskrit endings ... generic endings. {madhya} {madhya} is directly related to the English word ... what? Medium okay. And you gotta see {madhyamika} like ... I'm I'm not a very good artist, as you know, you know. Here's the here's the goal, right? It's a cave on a mountain, right. And here's that winding path, okay ... and it and it goes along a cliffside, okay, on each side. It's it's suppose to be like that. {madhyam} middle path ... middle way philosophy means ... it treads a path between two cliffs. And those two cliffs are called in Tibetan {Ta}, okay. There's one over here and there's one over here. You can't see it, right? [laughter] It's what they call the two extremes. But the word {ta} extreme is explained in all the scriptures ... all the major scriptures ... as referring to {dar lam} {dar lam} means a cliff. And and when you hear the word extreme now in Buddhism you have to think of it that way. It's literally described in the scriptures ... in the great scriptures as a cliff. A cliff that's, you know, on ... an abyss on each side, you know. Not just a ditch, okay. It's like if you fall off that cliff ... that's it. It's thousands of feet down, okay. That's what {ta} means. {Ta} doesn't just mean extreme. It means ... it's literally defined in the text as {dag young} {dag young} means ... {dag} means a rock mountain crag and {young} means abyss. And and it means a cliff. A cliffside, okay. Edge of a cliff, you can say. How's that? Edge of a cliff. If you fall into either one ... I mean, a physical cliff like that ... what happens? You die. The books don't only say die. The books don't only say die. They day {purrum jur} {purrum jur} is an unusual verb and it means to waste something precious. It means a big waste. A great loss. It doesn't just say you lose your life or you lose your... you know ... you suffer or something like that ... it says you get wast ... you get wasted. You have a tremendous loss. So we have to describe {madhyamika} ... this is {madhyamika} right? And we have to describe those two ... those two edge of the cliff ... edges of the cliff, okay. Cliff edges ... cliff, what do you call them? Anyway ... edge of a cliff. There's an edge of a cliff on this side and there's an edge of a cliff on that side. And all the scriptures say the same thing. If you wander over here and go too far it's worst than dying. Dying only screws you up for ... how many lives? One, okay [laughs] Falling off this cliff screws you up for countless lives. You can screw up for many many lives. Thousands of years of less of waste ... waste of time. so you have to know those two {ta}s. You have to know them very very well, okay. You have to study them a lot. The first one is this, okay. What's {yu-ta}? Salt Lake City.

[student: It's Mormon country [laughter]]

Say {yu-ta} [repeat] {yu-ta} [repeat] {yu} means what ... you guys know that.

Most common verb in Tibetan language. Exists, okay, exists. {yu} means exists. {ta} means that ... you can call it extreme and all the books will call it extreme and it's not a bad translation but think of it as a cliff. Cliff edge ... edge of the cliff. And it's saying ...if you go to a hundred people standing around at the Port Authority for a bus and you say, you know, "Look around. Does everything exists the way it looks to you?" And they say, "Well, yeah. Do you want a nickel or something? ... do you want a quarter? ... what do you want?" [laughs] [laughter] you know. "What's your problem", you know. Fine way to talk to you I guess. I mean if you go up to a hundred normal Joes, right, on the street and you say, "Is all this stuff around you pretty much what it seems to you to be. Does it exists the way it seems to you?" They'll say, "Well, sure", okay. And that's the extreme of existence. It's called the extreme of existence, okay.

[student: How come [unclear]]

Well, we'll get there.

[student, Robyn Brentano: Does this also include the belief in a sorta eternal soul?]

We'll talk about it. We'll talk about it. And then there's another extreme. Specifically, when someone get a bad teaching about ... what? Emptiness, okay [laughs] [laughter] It's a reaction to a bad teaching on emptiness. It's when the teacher says, "It doesn't mean anything ... it's all an illusion ... you're not seeing anything at all ... right and it's invalid" ... okay. And then the person swings ... it's like a pendulum on a clock. He's been over here all this time and then you let go and it swings over to the other side ... and then he says, "Oh then then I can do whatever I want." It's that famous story ... I think we talked about it ... Joanna Macy talks about it in one of her books. It's like ... they went to a Buddhist conference at a hotel and they're all walking home together, through the lobby, and one girl's suitcase drops and it breaks open and all these hotel towels fall out and the girl is all red but she says, "Well, it's all empty, anyway. It doesn't matter, does it that I stole the towels from the hotel?" you know. And that was her ... that's classic {me-ta}. That's classic {me-ta}, you know. Because the towels are empty or because the towels don't exist the way I thought they did, well then I can steal them and then nothing really matters then. Things can be what ever I want. Human nature would love that to be true, right? [laughs] you know.

[student, Laura Segal: That only exists in in respect to the teachings on emptiness.

It doesn't refer to like all the kin ... forms of nihilism that have ...]

No. And that's why I don't like to translate it as nihilism. It doesn't refer to the classical french ... I don't know how to pronounce his name ... Sar... Sartre's presentation on why nothing means anything. No, it's normally a classic reaction to to some elementary or introductory teachings on emptiness or insufficient teachings on emptiness and the person swings over to this ... so how many people in the Port Authority in line there ... there's a hundred people there ... how many people have {me-ta}? Extremely rare. You know, it might be one or two people out of the whole Port Authority at a given time, okay. {me-ta} is a reaction. {me-ta} is not very common. It's takes intellect and bad Buddhist education to have {me-ta}, okay [laughs]

[student, John Stilwell: What is {me-ta}?

Mainly it doesn't exist. So that's the extreme of thinking that things don't exist.

[student, Robyn Brentano: Could you have good Buddhist teaching and bad karma?]

Sure. Okay. By the way, I have to clarify one thing, Very very important. The {ta} is the reality or the truth of this statement and this {ta} is the truth of this statement. The real {ta} is the truth of this statement. (points to blackboard) And the real {ta} here is the truth of this statement. (points to blackboard)

[student, John Stilwell: What did you say {ta} meant?]

Cliff ... I like to call it edge of a cliff but you can call it ... you can call you can call it one inch past the edge of a cliff if you want.

[student, John Stilwell: I don't get what you mean by cliff is the truth of the statement?]

Well I'll talk about it. {ta} is the truth of this statement. (points to blackboard) {yu-ta} is the truth of this statement. Now here's the punch line for Mr. Stilwell. Is this statement true? No. It's not true at all. {yu-ta} doesn't even exist. The extreme viewpoint that everything exists the way you think it exists is a falsity. It doesn't exist. The object of the viewpoint. What the viewpoint is focussed on doesn't exist. Does the viewpoint itself exist? Does the belief exist? Yes. That's why we distinguish between the {tar} and the {tarnzin}. It's not like tarzan but

it's close. {tarnzin} is the wrong belief in this crazy idea. The {ta} is the crazy idea ... or the object of the crazy idea. It doesn't even exist. The fact that things look the way they ... are the way they look doesn't even exist. Right? It's not true. It's like saying the sky is green. The sky is green doesn't even exist. Believing that the sky is green ... believe ... exists or not? You can be crazy, you know. You can be drugged out wearing green sunglasses ... you could say, oh man, the sky is ... traffic lights turn blue, or something like that. So it's important to understand that the {ta} ... the object of the belief ... things existing the way they look ... doesn't exist. Things don't exist the way they look, okay. It's a little subtle. The object of the belief doesn't even exist. It's like a self existing person. It's like a guy at work who is who is a bad guy from his own side. Does that exist? No. Does anybody hold to that? We all do. I mean that after all these teachings I had someone come up to me and start telling me how bad their boss was. [laughs] You know. I said, oh man. [laughs] [laughter] I was agreeing for a while. "Yeah, I have the same problem. Isn't that really bad." And then I caught myself. [laughter] You know. I just badtalked the person that's going to perpetuate it, you know. The guy looked ... the guy at work that is really bad from his own side ... the way he looks to be bad ... is tough. It doesn't exist. It's the purple elephant and holding to it ... or believing to it ... oh, definitely, that exists. Even bugs have it. Bugs have {yug tarnzin} Bugs have it. Bugs believe that what they see is correct, okay. What about? ... then you have to say {tarnzin} over here too, okay. This is a {me tarnzin}. You hold to that. But it is interesting to note that the thing doesn't even exist. I mean, Buddhism isn't trying to get you to recognize some new thing. It's just trying to get you to see that what you always thought wasn't even there. It's not that you have to imagine that the thing's not there. You just have to recognize that it was never there in the first place. It's a lot easier. And mahyamika means treading up through those two. Going out to those two.

[student: [unclear]]

It's just the opposite. It's to hold ... it's the belief in the truth of this statement. And this truth ... this statement's false. This statement is false. This doesn't exist. It's not true that a thing weren't the way you always thought they were that they couldn't exist at all. It's not true to say that the towels are just your projections ... you can steal them with impunity. It's not true. That's a falsity. That's {me-ta}. To believe that is {me-tarnzin}, {mepa tarnzin}, okay. The object of that belief doesn't even exist. That lady was having an hallucination in a sense. It's just a falsity. It doesn't exist. The fact that you can steal towels if they're empty is totally wrong. There's no such object. And madhyamika goes up to the middle

of that. Now, a question that Robyn asked ... there's another ... there're two brothers of these two. And this is ... you know, I don't want to confuse your overload. It's also called {takta}. {ta} is the same, right? It means what? One inch past the cliff {laughs}, okay. I don't know what you want to call it. We'll call it the extreme, okay.

[student: Over the edge]

Yeah, over the edge is pretty good. {Tak} means permanent. {takpa} permanent. It's the extreme of thinking that things could last forever. It's what they call in the books on Buddhism ... it's what they translate as eternalism. But I'll explain it. I'll explain it in a minute and you'll catch it, okay. If the guy at work that is bad to you ever becomes your friend ... if he ever changes into your friend ... what really changed? Your projections, okay. Your projections. Which are forced on you by your ...?

[students: karma]

So what really shifted was your ..? Karma. Your karma wore out. It stopped forcing you to have that projection and the guy seemed to get nice. Did he get nice on his own? Did he get nice from his side?

[students: No]

No. Did he change? No. Your projections shifted. If you want to get rid of bad guys what should you do? Stop stop collecting the causes for those lousy projections. Shift your karma and and and the the tightfisted boss you had will become generous and the asshole at work will become your best friend. And 39th Street will open a pizza parlor, you know [laughs] [laughter] It's a shift, you know. It's a shift in your projections. Truly, truly it is. That's key to getting enlightened. That's key to practicing tantra, obviously. That's key. Very very important. That the whole ... if you know that, everything's possible. If you don't know that, nothing's possible. If he changed from his own side ... if you're going to sit around and wait for him to change from his own side you sit around for ... eternity. {takpa} That's the implication of holding {yu-ta} If you're going to believe in this ... if you're going to believe that he's bad from his side ... you're going to wait around forever for him to change. He can't change. That's eternalizing. That's the real meaning of eternalism in Buddhism. You know, and I think when you read the books, sometimes it's very unclear. That's that's not clear. The point is is if you believe in {yu-ta} ... if you believe that he looked ...

that he exists the way he looks ... that he's bad from his side ... then he then his badness, his evilness has to be permanent. He'll always be bad. He'll never die. He'll never get a little nicer. He'll never get worse. He'll always be just the same, cause it's not dependant on you. It's not dependant on your projections. Then he's going to be that way forever. He'll never change. Because something will never shift ... what? Your projections, [laughs] okay. If he doesn't depend on your projections, he's going to be that way forever. That's that's a necessary consequence of believing in {yu-ta}, okay. So {takta} is a derivative of {yu-ta}. Yeah?

[student, Tom Kiely: So what's the difference between sitting around waiting for him to change versus sitting around and waiting for your karma that you're experiencing to change?]

Same thing. Same thing

[student, Tom Kiely: So then, what can you ... you can't do anything about it then ... in either case, right?]

That's why we talked about purification. You can clean it out. Cause it to change. You're saying you have to sit around and wait for your karma to ripen. That's why we went over the four forces. It's exactly why we went over the four forces.

[student: Tom Kiely: No, if you have no choice. It's forced upon you because of your karma]

That's true. Yeah, collect some good karma and it will be

[student: Tom Kiely: You don't have a choice and you do have a choice. If you do have a choice to effect the karma that's coming your way then you actually do have a choice that you're not using. That you're sitting and waiting for your karma to change]

Right. That's true.

[student, Tom Kiely: And if sometimes, if you do sit around and wait for it to change it will change anyway]

Why do mean when you say anyway? Without ... without karma shifting? Is

that what you mean?

[student, Tom Kiely: I mean there is ... I didn't particularly work on any karma sometimes for a situation to change for it would change anyway]

Yeah

END OF SIDE ONE

Hell beings can become human. That's why animals can become human. It's not by any great ... the trick of getting out of an animal realm is real difficult ... you just have to wait it out [laughs], you know. Unless you do some accidental good karma. You just got to wait it out.

[student, Tom Kiely: [unclear] the process then]

No, a human being can with wisdom. But not an animal or hell being. They've just gotta to wait it out, until the projections shift. And those projections take millions of years. Time slows down a lot ... part of a projection.

[student, Ariel Holdsworth: Because it's his projection shifted]

Excuse me

[student, Ariel Holdsworth: It's his projection [unclear] maybe]

For him but not for

[student, Ariel Holdsworth: It may change it for you also.]

Never, ever. Never, ever

[student, Ariel Holdsworth: [unclear] such a thing as collective karma]

Collective experiences ... collected karma, yes.

[student, Ariel Holdsworth: No, because there would be no body else out there. If it's all a projection your projection ... everybody else here projections ... it's really not ...you get down to that there's nothing out there. There's nothing

here.]

Because it's a projection there is not nothing out there. Hah! [laughter] You'll get into that. I don't like to hear ... even though things are empty they still exist ... or even though things are empty I still have to be good. That's a wimpy Buddhist statement. That's a semi-educated Buddhist statement. The real one is ... because they're empty I have to be good. Because things are empty I must be moral. It's not that ... even though things are empty we still have to be moral. That's a that's a wimpy ... that's a ... that's an un ... immature Buddhist statement. The real mature Buddhist statement [tape stops] We'll break there. We'll break there, okay.

In your notebooks, in your readings this time, that's taken from Tsongkapa and Pablongka and it's a line ... it's part of a verse by Tsongkapa where he explains how to get rid of the two {tarnzin}, okay. How to get rid of those two wrong ideas. And he's he's describing the highest school of Buddhism ... how they describe how to get rid of those two. It's not the same in the lower schools and you can read about it in your readings. Basically, he says that if you want to get rid of {yu-ta} ... which is what one? What does {yu-ta} say to itself? Your {tarnzin} actually.

[student: Things are the way they are]

Everything is just the way it seems to me, okay. That's eliminated ... {sel} mean eliminated or cleared away. {sel} is what a light does to darkness in a room. When you flip on a switch {sel} is the verb for what the light does to the darkness. Disperses it, okay. What dispels the belief that everything exists the way you think it looks is {nangwe} {nangwe} means understanding dependent origination. Understanding how projections work perfectly. Where does that happen? When do you directly understand it? When do you perfectly understand it.

[student, John Stilwell: The moment before you start]

Yes. The moment before. That supreme Dharma. That supreme phenomena. They call it the ... right at the last moments of the path of preparation ... before you see emptiness directly ... you understand something very important about {chichayda}, right?

[student, Fran Dayan: Everything you see has been at fault]

Yes. That you understand standing looking at the stove and realizing that you're not looking at a pot, you're looking at your impression of a pot. You're looking at your idealization of a pot. You're looking at something in your own mind, okay. So this is ... this happens before ... what?

[student, Fran Dayan: Seeing emptiness directly.]

Before you see emptiness directly. What what Tsongkapa is saying is and what the higher school of Buddhism says ... madhyamika prangsanka ... Nagarjuna's school ... Tsongkapa's school ... it says, ... you can get rid of thinking things look the way that you thought they did. You can get rid of thinking that things are the way they look to you if you understand how you're doing your projections." If you understand the process of those mental pictures that will remove the tendency to think that things ... what? ... are the way they look to you. That's makes sense, right? When you understand that everything is just your mental images or your projections, then you're not going to have a problem anymore of thinking that things are the way they look to you. Sure, the pot looks like it's outside there on the stove, but at the ... especially at the last moments of the path of preparation ... and as I look at it and understand that I'm just looking at an idealized pot in my own mind based on certain data that I get from around the stove, then I'll never again believe that things are just the way they seem to me. That's very profound. You have to "cook" that. It's very profound, okay. And then, (writes on blackboard) {tongpe} means what? ... do you know? {tongpe} means emptiness. {tongpe} means the understanding of emptiness does something. Does what? {sel} means dispels ... clears away like a light clears away darkness. {meta} {meta} means believing that nothing exists or that nothing matters. It's what I said before ... because things are empty everything ... what? ... does exist. Because things are empty, everything does matter. Because things are empty, they can change. Because things are empty, you can see yourself become a Buddha. Because things are empty, they can become paradise. So if someone comes up to you and says, "Because things are empty, nothing exists." ... it's totally wrong. Totally the opposite. He's saying, "Because things are empty, you won't get the idea that nothing exists anymore." When you understand emptiness you won't think that nothing matters anymore. When you understand emptiness you will know why you have to be moral. So those are two lines from Tsongkapa. That's Tsongkapa's crowning achievement. That line there. It's beautiful. When Trijang Rinpoche wrote Rinpoche's ... our Rinpoche's long life prayer ... at the end he says, {nangung ... (rest in Tibetan)} He does an act of truth. Do you know what an act of truth is?

It's a Sanskrit concept. It's an Indian concept. Do you know what an act of truth is? It means that you stand at the Ganges river and you say, "If it's true I never have a jealous thought in my whole life, may the Ganges river flow up ... upstream." And, you know, and it's called an act of truth. It an act ... the Buddha did them from time to time, you know. His brother was very ill. The half brother who hated him, who was jealous of him. Actually the Buddha took some medicine and he took ... like one pill of medicine. Was he really sick? No, he was pretending, okay. And his jealous half brother, when he got sick, said, "I'm going to take twice as many pills as the Buddha took." And the Buddha said, "Don't take this medicine. It's too powerful for you." "I can take any medicine that you can take." So he took the medicine and he got really sick. He got ... almost died. So the Buddha did an act of truth. He went to the bedside. He put his hand on his half brother's head, you know ... on his forehead. He said, "If it's true I never had a bad thought in my whole life, may you be cured at this moment." And the the guy's eyes open and he sees the Buddha and he knocks his hand off his head. "Get your hand off my head.", you know. [laughs] So it was an act of truth. He was cured, at least of the physical elements, right. It's called an act of truth. So {nangung ...rest in Tibetan} ... Trijang Rinpoche, at the end of Rinpoche's long life prayer, does an act of truth. And he says... he says, "If what I am about to say is true, may you may you live forever." Who? Khen Rinpoche. Yeah, because he wrote his long life prayer. So he said {nantam gel men} which means {namtam gel men} which means ... if if dependent origination, "if the fact that you are projecting everything and the fact of emptiness are perfectly compatible ... if every object must have both ... then, if that's a true statement, then you should ... you should never die" It's beautiful. That's the ultimate compliment of a of a Buddhist master. Another Buddhist master. If it's true that everything is a projection and if it's equally true that everything is empty, and if those two truths compliment each other ... if that ... if I speak true at this moment, may you never die. It's really beautiful. The verse is really beautiful. It's an act of truth. A true statement. Anyway. So you see great Buddhist philosophers throughout history saying the same thing. Nagarjuna said it. Tsongkapa said it. Trijang Rinpoche said it. Pablongka said it. Okay, last thing and certain buses are leaving for Queens. [laughs] (writes on blackboard) Say there's four great facts exists. They consists of two "don't exists" and two "do exists". I guess I should say "do exist", okay. These are the two "don't exist", okay. And it means this, {rangshin gyi} say {rangshin gyi} [repeat] {rangshin gyi} means naturally. {me} means, here nothing exists. So what what does that mean? Nothing exists naturally, okay. Nothing exists from its own side, okay. {nyang} but ... we have to skip to {mayim}, okay ... Tibetan sentence structure is obviously, okay [laughs] ... {mayim} means ... it's not that ... it's not

that ... here the {mepa} means nothing exists. {mepa} means nothing exists. {tenne} means at all. So what's it say?

[student: It's not that nothing exists from its own side but it's not true that nothing exists at all]

Nice, okay. Nothing exists naturally but that doesn't mean that nothing exists at all. How many nothing exists do we have there? Two. Those are the two nothings ... those are the two "don't exists". If you understand these four, you'll never ... Pabongka says it directly at the end of the reading, he says, "If you can avoid those two extremes you'll never screw up your Buddhism." You will never make any major blunders in your Buddhist practice. If you avoid those two extremes, you're you're going to be all right. He states that.

[student, Fran Dayan: Could you repeat that]

This one?

[student: Yes, nothing exists naturally but]

Nothing exists natur ... nothing exists naturally meaning from its own side but it's not that nothing exists at all. That would be {meta tarnzin} That would be holding that nothing exists because it doesn't exist the way you thought it did, okay. (writes on blackboard) Sherrill, if you're going to go, go ... because the punch line is ... anybody can ... you can call anybody with that. And that's the last thing. {tanye tsambu} means ... just in name ... in name only ... in name only. {tanye tsambu} means is name only. {tanye tsambu} means in name only. By the way in Buddhism, that means in projection only. Name means an idea in Buddhism. You have to remember that. It's not that just ... things are just little words taped on things obviously. In name only in Buddhism means in thought only. In idealization only. In projection only. You have to remember that, okay. {tanye} in name only . {gyur} {gyur} means everything exists. Everything ... so that means so far everything does exist in name only, meaning in our projections only. {nyang} you had above ... what does it mean? ... but {{nyang} means but ... now we have to skip to the back because the Tibetans sentence order ... {mayim} means what? The same thing ... It's not that ... {mayim} means it's not that ... {yuk-dang} means everything exists ... {rangshin gyi} means naturally, naturally. If you understand these four elements ... by the way I'll state this one again. You can say it this way. It's true that everything exists in name only, only through your projections, but that doesn't mean everything

exists naturally. If you can draw those four distinctions you will never fall off the cliff and that cliff is a hell of a lot bigger than any cliff on earth, okay. That cliff is deadly. That cliff is fatal. Most of the mass of humanity will fall off that cliff in this life and and and and die and and and go to someplace bad, you know. That's ... they will fall off that cliff. Madhyamika's very narrow way, right? Not many people on that road, okay. So the distinction is this. It's true that nothing exists the way it seems but it doesn't mean that nothing exists at all. It's true that everything is just a projection and that it works but that doesn't mean that it exists the way you thought it did, okay. You have to be able to make those distinctions. You have to be able to make those four distinctions. If you figure that out at home ... those four ... you understood the two {ta}s and you will never leave the Madhyamika. Then you're a real Madhyamika. That's all it takes.

[student: Could you repeat it just one more time]

Yeah. It's true that nothing exists naturally but that doesn't mean that nothing exists at all. It's true that nominally that everything exists but that doesn't mean that everything exists naturally. If you understand those four you ... you'll never fall off the cliff. You'll be a Madhyamika. You'll reach that little cave up there on the mountain top. All right. Okay, Mr Kiely.

[prayer: short prayer]

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Course VI: The Diamond Cutter Sutra

Class Ten: How Empty Things Function

May 01, 1995

Geshe Michael Roach

transcribed by: Amber Moore

{Ja... Ja Che} means the way things work. {Ja Che} means the way things work. Things work, okay. {Tepa} means, {tepa} means "proper" or correct.

[laughs] I always do that.

[silence]

Say, {chunam} [repeat], {tongyam} [repeat], okay. {Chunam} means, "all existing things", all dharmas. {Chu} means "dharma". {Nam} means, "all existing things". {Chunam} means all existing things. {Tongyam}, {tong} means, do you guys know? You know {tongpa}, {tonpanyi}?

[student: Emptiness.]

Empty. {Tongyam} means, "even though they are empty". {Tongyam} means, "even though they are empty". Yeah.

[student: I'm so sorry, I can't transcribe Tibetan and English and write down your definitions quite so fast, I apologize.]

Okay, okay, you mean I should slow down.

[student: Just a little tiny bit.]

Alright. Okay. It means, "even though all things are empty, things still work quite okay". Even though all objects are empty, everything still works.

[student: But last week you said that that was kind of a wimpy way of putting it, it's really... [unclear]]

Yeah, yeah, that's true, that's right we're, we're debating a lower school about that. [laughter] She, she said something good. She said you shouldn't say, "even" though, you should say "because" instead of {kyang}. You should say, "Because all things are empty, things still work, things work", but it's, your right. You do see it this way sometimes. Up to you, if it strikes you. It really is because, but we didn't get that far yet.

[student: Would you say still, say still work.]

[unclear] in the refrigerator. [laughter] Because, okay, you can even put because. Because things are empty, things work. But we're actually responding to a school that says... we're trying to get them out of it. Sometimes you take a lower position just to get somebody out of their lower, lower position.

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

This, this is the big... this is the big belief of, of the Uma Tengyurma, the highest school of Buddhism, Madhumika Prasangika, this is their motto, this is their mantra. This is Tsongkhapa's obsession, this is Nagarjuna's obsession, okay. They, they want people to believe, to understand this, okay. What does it mean? It means, how do things work in the world. We can take two examples, we can take medicine or we can take, let's say, investment strategies, okay, Mr. Stillwell? [laughs] Okay? Why does medicine always work? Why, if five people take the same medicine, they always get cured?

[student: They don't.]

They don't, [laughs], okay, who said that?

[student: Me.]

Oh yeah, they don't, he's a... he knows because he works in the medical profession, okay. So, I mean, you know that, it strikes you. Three people can take the very same medicine for the very same disease, sometimes it works, sometimes it doesn't. So what we're talking about tonight is not just the emptiness of a thing, you know, Mike the monk is empty and we've talked about it many times. You, you see the parts and you project onto those parts a monk, if you have the mental seed to do that. In a, in a, in a worldly way, if you know what a monk is, if you ever met a monk before. In a deeper way, if your karma allows you to put it together that way. If your own projection allows you to put those parts together that way, you'll see a monk. Somebody else might come in here and see something absolutely different, okay, they have different karma. The question is, what about something working? We're not just talking about one object, we're talking about the way two objects interact. That also has it's own emptiness. The way things interact, the way things in the world affect each other, the way when you do something you get a result out of it. Those are all also empty. What does it mean for them to be empty? What does it mean for medicine to be empty, as far as it's function, as far as how it works? What, what would prove medicine's emptiness. We talked, we proved many times, the guy at work emptiness, what about proving that, that how medicine works is empty? Then what?

[student: It doesn't have healing properties of its own?]

Yeah.

[student: From it's own side.]

In and of itself it, it cannot cure you. It, it is blank, it's as blank or as empty as

everything else it's function, not just the pill. I mean you could look at the pill and say, "I see round, I see red, I see these little letters written on it, so I know that it's Upjons latest, you know, whatever pill. And and I project that onto it." But what about when I take the pill and something happens and something doesn't happen, is, is that a projection? Absolutely. Every {kunsok denpa}, every normal object in the relative world is, is a projection. So when you take medicine and it works, or it doesn't work, that a, that's also a projection. and it's very important to understand that. That's a big deal in the Madhyumika, in the higher schools of the Madhyumika. It's very important to realize that, that, it's also a projection when things work or operate. Very interesting

[student: But what about the case where someone is unconscious and they are given something that revives them?]

Karma works on a level which is deeper than consciousness, on subconscious and consciousness. It's, projections can happen. You have... our project in your dreams, you project in your unconscious. You, you're always projecting your own consciousness. Until that person dies, or until afterwards actually, he'll project his own mind. [laughs]

[student: So are you saying, biological function is a projection?]

Everything. What I'm saying is that you guys are hung up on a very interesting thing, and it's, it's not a, it's not bad. The whole Buddhist, all the schools of Buddhism are hung up on the same thing, until you get up to Prasangika, until you get up to the highest school of Buddhism, they want to say that, "oh something has to be real", in the sense that something has to be not my projection. I mean, I can agree that certain objects are my projections perhaps, but when the sun comes up? You know, when the sun comes up, this is my projection? You know, I can project a trillion mega tons of energy coming to, into outer space and the earth turning to meet it and the sun coming up? Yeah, exactly, that's your projection.

[student: Well I'm thinking of projection in the sense of taking in data with the five senses and interpreting it with the mind and forming some image.]

Yeah, it's very important, what we're talking about here is... normally when you think of projection, you're thinking of parts. You got this part here, you got this part here, you know, you got the fires down here and you got this part here, and this is shining a little bit. And, and the mind fills it in and says, oh that's a, that's a pot and I'm cooking with it. And your... and your mind even sees the back of it, you know, your mind makes this perfect image. Actually all the, all you can catch at one time is, is a few indications. That's about all you catch of a pot when you're making tea on the stove. You never catch more then, then about that many indications, [laughter], and you make the pot. You make a pot in your mind and it's a fine pot and you believe it's out there. There are parts there, but when you investigate the parts, when you look at the handle, all you see is that. And when you look at each one of those parts, all you see is that. And if you go deeper and deeper and deeper You don't find anything, and that's classic proof of emptiness. That's {Tibetan...} When you look for the thing that gets the label, you can't find it. If you keep digging, you'll never find it. Nagarjuna says, "When Farmers say they plant their seeds and they come up, I agree with them, I am a farmer." And this guy at Woodstock, right? Max, what's his name?

[students: Max {unclear}]

And Nagarjuna says the same things. And he say's, " As long as you don't get too deep, as long as you don't dig into it, things work okay, you can accept it, but the minute you start looking for each part, and how do I.... is each part presented to me? No. Not ultimately. Relatively, no, okay. So, but what I want to say is, that's how you... what about the sun rising?

[student: See, this is the....]

But what about that ten minute action of the sun coming up over the horizon?

[student: {unclear}]

What are the parts, what are the parts? We talk about parts over time, also with the mind stream. Also with the stream with your, of you, with you, through your life. How do we know Cheryl is the same Cheryl that was here last week? We get indications across time. We get Cheryl at eight... seven thirty-nine, you get Cheryl at seven forty. You get Cheryl at seven forty two. You, you remember those perceptions, you glue that together mentally with a projection and you call that Cheryl who was in class tonight, okay. So the sun itself, rising, is also a projection. What are the parts? It's, it's the, it's the the first sliver, it's the second sliver, it's the half round, it's the three quarters round and it's the full round and on those parts you project, you inpute, you project the sun rising. So actions also, not just one solid thing, but the even the action of something happening through time. And the lower school couldn't get it. They bumped into that, they got all the way up to actions and they had to stop, they couldn't accept that. Yeah.

[student: You seem to imply that, for instance, using medicine as an example, that there's an unreliability here that depends on your individual karma.]

Absolutely, and you've experienced that.

[student: Alright, well I think maybe that's not such a good example because...]

Why?

[student: Well, two people can appear to have the same illness, but it's very very detailed, what's going on quote, unquote, what's going on inside their bodies at a cellular level for instance. The sun coming up on the other hand, is quite the opposite of two different people taking medicine, it is very consistent for every single being, bug, cockroach, on the planet.]

For the time being.

[student: Right.]

It'll change, I mean according to [b: Abbidharma] fourth chapter, end of the... third chapter, it'll, it'll super nova one day, it'll start to burn up the earth, and people won't see the sun come up and...

[student: But it will be consistent, I mean, it won't be that some people will still see the sun come up and some will have a super nova...]

That's true, that's true, you could say that all people on Earth, have the...we collected a, a, a communal karma, we all participated. It's actually true that in so far as the sun is a great boon to us, and, and in most ways it is, it's a result of your collected virtue. It really is, we, we all ... every body on the planet earth collected some similar virtue, probably involving giving light to someone who need it, or heat or warmth to someone who needed it and that's why we enjoy the, the use of the sun. There are beings on planets who don't have a sun like that. They are, they are described in scriptures, who, who don't, who've never had that experience. They don't enjoy that karmic result called the sun coming up. And the day after you die, you won't enjoy it either, unless you're born here again.

[student: But you were leading me with that example of the medicine that because of emptiness and karma there's no consistency...]

Yeah, there's no consistency in the sun either, I'm trying to tell you. Two seconds after you stop breathing...

[student: No, I mean that wouldn't hold up if, if some people saw a supernova and some people still saw a regular sunrise.]

Yeah, yeah.

[student: Some things appear to be very consistent, also because of emptiness.]

It could be, it could be, yeah.

[student: The example you gave of the pot seems to be dependent upon the senses, and what I'm trying to understand is, is, if you are not talking about emptiness, how to say it? Projecting seems to me to depend on the senses, sight, sound, et cetera.]

No, you project mentally, when you hear your thought run in your head you're projecting. That's very interesting.

[student: So, would medicine affecting you biologically be affecting you mentally, when you're not , not dependent on the senses or the, or the mind or whatever.]

It's very interesting, when you see the sun come up, the sun is not moving, it's your own projections shifting. And that's the whole point of the tonight's class. When you see anything change, when you see anything move, when you see anything shift, when you see anything cause another thing, according to what we've said all during this class, and this is the final, this is the tenth class, right, those things aren't moving out there, it's your own projections shifting.

[student: Meaning your mind, your projections meaning your mind, not your...]

Your project, yeah... {lagnyi dagpey}. The, the imputations of your own projections which are forced on you by your karma, they, they are shifting. The things out there aren't changing, are not changing. That's the very interesting thing when they say the Buddha doesn't move, the Buddha doesn't get up, the Buddha doesn't walk to get his morning meal from the people in the town, that's what they are talking about. They're not changing, you're changing. Very interesting, you know, and it makes sense according to what we've said so far. Yeah.

[student: Can I ask you a question?]

Yeah.

[student: When [unclear] can you will yourself to get ill or recover from a, from an illness?]

Well...

[student: An illness... [unclear].. not to react to medication, hence not get ill. My second question is, all these universal laws, I mean, all these theories, et cetera, are they all [unclear]]

Collective projections, yeah.

[student: They're, they're, they don't exist at all they don't have any validity.]

They are collective projections, they are valid they are not true.

[student: Answer the medicine question next.]

I forgot exactly... Oh, by the way there is a role in health of being positive. You know there's a short term, wimpy, psychological things you can do to try to be well. Ultim... quickly they break down and you get sick anyway. You know that. The brightest happiest people get cancer, you know. The, the, the people with the best positive attitudes still get in car wrecks, you know and still, and still die horrible deaths, and still... you know it is true that in the very short term, your attitude about your illness can affect it. By the way that's in that's also karma. If it does affect it's a projection. Okay, that's very interesting. So I'm not

saying that, I'm not suggesting that, oh, if we all had a good attitude, I remember this book by this lady, who, she said if you ate health food you never get sick. And she got cancer, and she died of the cancer, but as she was dying she said, I know, I remember eating a chocolate bar when I was a kid and it's like, come on, [laughs], you know. I mean, it doesn't mean don't eat health food there, there are what we call {khens}, you know there are minor causes and they can have an effect on your health. But the main state of your health is going to depend on something else when we talk about it, okay. So that's, that's motion, that's change. Change in the world is what? When things change or move, what's happening?

[student: Projection.]

Your own projection is, is, is varying, the cause is varying. The cause goes through... like all other changed things, goes through all in own cycles and it's own swings. And as your own mind swings, as your own projections swing, things appear to change and that's the only thing going on, they are not changing. Yeah.

[student: So you have this data out there which you are receiving and interpreting according to your karma and so your karma and interpretation is fluctuating and so you...]

Yeah. Exactly.

[student: And so what is the data doing that's out there?]

Now, listen to the answer, do you want me to focus on the data or do you want me to back off and focus on the events?

[student: Underlying data is what I was thinking.]

Oh, okay you want me too... underlying data.

[students: Oh,oh.]

It's also a projection onto it's parts. Back off, yeah, there is underlying data, there is objective underlying data. Now if I focus, you asked me what the nature of the underlying data? It's subjective, it's a projection also.

[student: No, what is that data doing, what's happening?]

It's appearing to be those things, it's suggesting that to me.

[student: I always try to get to this, what is that data, you know?] [laughter]

No, there, there are, in the case of a visual, if I see someone walking, there are changes in the shapes and colors, there are changes in the shapes and colors being presented to my eye, but when I start to investigate one of those shapes, it too is only a group of smaller shapes and when I investigate those smaller shapes. But when you just leave it alone, is there data underlying, is there data suggesting to my mind that someone's moving? I say yes.

[student: But you can never get to it.]

You can never get to it. That's {Tanye dagnyi dagpa semyeche}, very famous Mahdyumika.

[student: Do you say yes on a conventionally, you say yes conventionally.?)

No, not even on a conventional level you can reach it. If you only stick to the guy walking, you can say that there are colors and shapes being presented to

you. That suggests a person walking. A {tsema} means... a [tsema] draws a valid conclusion from those... it is valid, they do suggest validly, properly, a guy walking. And it's perfectly reasonable and proper for me to say there's a guy walking there because when I start to look at those colors and shapes I can't find them either.

[student: But then you're saying... oh sorry.]

[laughs] [student: You brought in a brand new word, you said, "there are objective data". Does objective mean nominal?]

Objective means as long as you don't look deeper, there is something, there is stuff...

[student: There is stuff being projected. [laughs]]

...being presented. It's objective until you look deeper. There are colors and shapes there, that suggest a guy walking.

[student: Excuse me, but when John says cheerfully, "those data out there", that really means that if you had the blessing to be perceiving emptiness directly at that moment, you would certainly be perceiving those as data out there.]

You couldn't perceive it at all, if you're not a Buddha.

[student: Yeah, so that in fact, they're in a sense, I don't know that they are to [unclear] obliterated by the direct perception of emptiness.]

Well, you just... we don't have the capacity, a non Buddha mind does not have the capacity to focus in the two realms at once. They're two totally different realms. And, and we can't focus on both at the same time. It's not that the other

things don't exist while you're there.

[student: Michael, are you saying that impermanence is subjectively, or is there such thing as...]

[laughter] I'm trying to say that. I'm trying to say, when anything moves, when anything changes, when anything causes another thing, it's just your projection.

[student: So you couldn't say something out there that presents itself to the senses that it's, a caused thing, that it came into existence.]

It is. I mean, when you...

[student: I mean, could you say that it comes into existence as a result of your projections?]

Oh yeah, that's true, and that's why that's a caused thing.

[student: Why can't you just say dependence on and not as a result of? It's quite different.]

[student: Can you say that again?]

I... because to night I'm trying to emphasize moving, cause and effect, things affecting other things, medicine making you better, an investment making you wealthy. Okay, how do they work? Why do they work?

[student: I wish I knew.] [laughter]

You do know, no if you think about it, allot of the suffering of the world, when you get into this subject deeply, it's very interesting... because most of the suffering of the world, maybe all of the suffering of the world, we used to talk about getting mad at the guy at work and not getting mad at the guy at work, but what if, I mean, all of the suffering of the world is caused by expecting some result from some cause, and it, and it doesn't come some of the time and that gives them disappointment and suffering and confusion and anxiety, you know, if you knew cause and effect perfectly, if you knew how to get rich, period. I mean we've been on this planet for, I don't know how many millions of years, people. If there were some objective scientific way to get rich don't you think they would have figured it by now. I mean, why are we still struggling? Why are people still fighting and debating and worrying and writing in the magazines, like forums, you know. And it's always funny, you know, on page ten there's a, there's an article about this guy who took a risk and succeeded and he's brilliant. On page twenty, there's an article about this guy who took a risk and he failed and he's stupid, you know. And they took the same risk, you know, I mean, why? I mean people in the whole world are struggling to get something out of life, we're trying to be happy, we're trying to obtain things and we're looking for the way to do it, the method or the, causes, or the strategy for our lives that will bring us the results that we want. We all get up in the morning and out of bed for that purpose, for the purpose of going out there and obtaining what we hope to get and, and we, and apparently we don't understand the causes very well because we don't succeed.

[student: Isn't that going to an extreme, I mean, they're saying, I mean you still have to go to work. I mean, if you stay home...]

I didn't say that.

[student: No, ones gonna send your paycheck home, so you make it sound like...]

Some people do stay home and get paychecks. [laughter]

[student: I'd like to be one of them.]

[student: How, how can we trust the law of cause and effect if?]

We'll get to that, we'll get to that, that... I'm not touching it yet. What I'm saying is that the apparent causation going on in that world doesn't work. If you got... if you walked up to the door of an airplane and the stewardess said, "We almost got this figured out, you know we almost know what causes metal to fly in the sky and there's a fifty percent chance you'll make it to Chicago tonight." [laughter] You know, " We're really close to understanding it and sure, it falls down half the time, but, but come on you know and there's a good chance you'll make it." You wouldn't get on the plane. Because they don't understand the causes for making it fly and you would be afraid to get on the plane. And what I'm saying is that our whole life is like that, we don't understand the causes for success, or obtaining money or friendship or, or anything and everyday we get up, like we go and try different things and they just don't work. They don't cause what we want, you can see that.

[student: So, so Newton almost had it right, he just goes too far. Instead of saying, "everyone, I discovered this great thing, there's an absolutely existing sun out there and the earth is absolutely rotating at an absolute" ... instead if you backed away a little bit and said, " I made this great discovery about our collective karma. There's a very strong consistency in our collective karma to us it will appear on a very regular basis that the sun comes up every day." That would be much more accurate if he said that.]

Not... the other one is not accurate.

[student: That's what he said, and that's what everyone believes, and, but if you modify it slightly and say, actually...]

That's right.

[student:what his real discovery was, was the amazing consistency in every

ones karma, collective karma.]

Of, of, of towards this one object. So far. [laughter]

[student: ...all the arguments about the parallel universes and all that... [unclear]]

Yeah, there are other realms.

[student: Not other realms, I'm talking about the existence of a universe, as we see it, or think it is...]

Oh, no, yeah, when you see the stars move...

[student: The big bang theories and all that sort of stuff.]

It, it, it's possible that the universe was created by a big bang, but all this is saying is that the big bang was a result of a collective perception, projection.

[student: Projection from who?]

That doesn't mean that there weren't big bangs, there could have been big bangs. From us now looking back and logically... [cut] ... does suggest a handle out there although mistaken.

[student: But that data out there, when you keep looking at it disappears.]

Yeah, science can tell you that, I mean I read books from the fifties where they were just discovering about atoms, and they said, you know, when you walk into

a room, your feet never touch this floor. And you know, ultimately, when you look into the atoms and the atoms... they don't know how light works, still. They don't know whether it's waves or particles, they, they can't decide. It doesn't fit either one really.

[student: Michael, can you fit that into one of the chi's of... when you're talking about like how we perceive things and how those perceptions come to be in our mind, how we do that...]

Yeah.

[student: That movingness, that result, where does that go?]

{Dunchi}, {dunchi}, almost always a {dunchi}, okay. Meaning that you've seen the thing before ususally. You know, you know that it's a taxi, you're driving down the street and things like that, when you, when I say, "Can you imagine what it felt like for Neil Armstrong to walk on the moon", you have a {drachi} about that, you may have heard him describe it. You don't know how it felt for the powder to, to plop under his legs and all that and how it felt to have the whole black universe around you, but you can imagine it. That's a, that would be a {chi} of him walking, okay. So what I mean to say is, consider that. If all things are projections, if all things are only nominal, then change has to be also. Anytime something moves or changes that has to be also, and and that has to come from what? A shift in your own projections, which makes sense because the causes... all causes for all things are constantly increasing and decreasing in their strength. Every caused thing gets... goes up and own in, in troughs and peaks, peaks and valleys. That's the nature of causes, so naturally your projections should shift. The higher schools, the lower schools couldn't catch that. They we're okay with the lack of self nature to, to certain objects, but they couldn't see how, how change itself could be like that and they get stuck, they get stuck there. They don't see how functionality itself, how the way things work in the world itself could be a projection. So they come up with, with ideas to explain those things without using projections and we'll talk about a few of those, okay. [laughter]

[student: We're also having a mass hallucination.]

{Kunsok}, say, {kunsok}. That's the, that's the, one of the two truths. You remember the truth means reality. It's one of the two realities. It's what people translate as relative truth. I hate that word. It has nothing to do with relative. There isn't any word for, like that in any of the scriptures in reference to that. {Kunsok} means fake. {Kunsok} means false. Relative truth in this case means false truth or false reality. Deceptive reality. What does deceptive mean, Stillwell? I mean, when you say the car dealer deceived me what do you mean?

[student: It means it isn't how it appeared when you bought that baby.]

It wasn't the way it looked to me. He said he's giving you a great deal, when you get home the car stops working and you figure out that the guarantee was written for last year, okay. I mean, that's deception and that's exactly the case. {Namstul di nyestul di trengba}, the way it looks and the way it really is don't look, what do you call it? Don't jive. They don't... What... there's a nice word... they don't...

[student: Accord.]

[student: Dove tail, mesh.]

What's the word?

[student: They don't coincide?]

Incon...

[student: I like jive.]

Okay, jive, they don't jive. It's, the way it looks, the way it really is don't correspond, that the word. [laughter] They don't correspond with each other, that's deception, that's the meaning of deception. What, why are these objects all around us, why are they all called {kunsok}?

[student: Because we think the dog is barking because he's hungry.]

We think he's barking, I don't know why, because he want's to bother us or something. But, but if you hear a dog barking what is it? If, if it's unpleasant to you.

{student: You did some non virtue, to get that result.}

Yeah, you did some non virtue, you bothered other people.

[student: Yeah, that's all.]

And, and know you have to hear that, it was not out there on it's own. If it gets quieter for a few minutes and you feel better. And you feel... you know you feel... it feels like, you feel something nice, in other words, you change from being irritating to something peaceful, then that's a... that's a shift in your projections. He didn't stop barking.

[student: So why are all things deceptive?]

Because it looks like he stopped barking, it doesn't look like your mind suddenly shifted and now that sound doesn't come anymore. It doesn't look like that does it? It looks like he stopped barking on his own out there, doesn't it? [laughter] That's, that's the meaning of {kunsok}, that's that's deceptive reality.

[student: That's reasoning though. If I was, was beating someone up, and then the next day he came around and said I apologize as I read my wife had nothing to do with you. That, we would say that didn't happen? Or we would say that was our projection, that would be our projection.]

It's {ja che tepa}, things work, oh it is your projection and that's why it happened, that's what I'm saying. Because it's your projection, it happened. If you try to tell me it wasn't your projection and it still happened, I'd say, "Come on, now you're talking crazy." If you come up to me and say that something happened to me at work today that wasn't my projection, I'd say, "Yeah, yeah, right. You're crazy". So that's {kunsok}. I's actually stuck to the {yang dak}. Sometimes they say the {pay} and sometimes they don't say they don't say the {pay}.

[silence]

{Kunsok} you know, {kunsok} is what ?

[student: False reality.]

Fake truth okay, fake reality, false reality. [laughs] Deceptive reality, I like deceptive reality. It is real, but it is deceptive. It seems to be one way, but it really is another way, but after all, it does do something. In that sense it is reality, deceptive reality. {Nyang Dagpay} means, "right deceptive reality", right, right, R, I, G, H, T.

[student: That is correct?]

Yeah, yeah. {Lokpay} means, wrong deceptive reality. The example here would be a pool of water, a lake that you see while you're driving.

[student: A mirage.]

No, a real lake. The example here would be a mirage.

[student: We could call it accurate conventional reality and inaccurate conventional reality?]

In other words, do mirages exist?

[student: Sure.]

Are they what they seem?

[students: No.]

But they are {logpay kunsok}.

Do, do pools of water, do lakes exist?

[student: Yes.]

Are they what they seem?

[student: No.] [laughter]

[student: Depends.]

[laughter] No, they are compared to... Pelma la.... they are compared to a mirage, right? What, can you drink a mirage? Please.

[student: They work.]

Can you drown in a mirage? Okay obviously there's a difference in their reality, between a mirage and a lake. I mean, a lake can do what it seems to do and, and a mirage can't.

[student: Those aren't changing things the way we we're discussing.]

[student: But this has to do with the perceptions, the correct perception and incorrect perception.]

[student: It's to do with valid perception.]

Virtually we all agree that a mirage can't drown you and a lake can't. [laughter] And we agree that this one is what it seems. This one is not what it seems to be and this one is what it seems to be, right?

[student: On one level.]

Okay, yeah. But the Madhyumika Prasangika says, you can't make this distinction. What are you talking about? What are you gonna say that something... are you gonna say that a lake is what it seems to be?

[student: Conventional reality it is.]

Is a lake ever what it seems to be?

[students: No, no.]

[students: Ultimately not.] [laughter]

Relatively speaking is a lake ever what it seems to be? [laughter] This is, this is exactly the debate that the two Madhyumika schools have. Precisely the debate and instead of going through fifty pages of Tsongkhapa, you can listen to Stillwell. [laughter] Is a lake ever what it seems to be? This is exactly the debate they had.

[student: Conventionally, yes.]

Conventionally, is a lake ever what it seems to be?

[student: Yes.]

So, ultimately, it's not what it seems to be?

[student: Correct.]

So ultimately, something exists. Does anything exist ultimately?

[student: No the way it seems.] [laughter]

He's right in a way. Okay, he's right in a way. Okay, relative, relative to what an Arya sees in the path of seeing directly, this is all wrong. It's silly to make the distinction, says the Prasangika. It's silly to say a mirage is not what it seems to be but a lake is what it seems to be, when you talk in relative to the path of seeing. Relative to that, neither one is what it seems to be, you shouldn't even make the distinction. It's not a valid distinction. You're not thinking in big time terms, you're not thinking about, you're not remembering that Aryas see that

everything is not what it seems to be. It doesn't matter if it's a mirage or a lake, neither one is what it seems to be.

[student: It's like seeing how many inaccurate categories can we create from an inaccurate category.]

It's a little like that.

[student: How crazy are you? We're a little crazier than... [laughter]]

It's.. here's the debate between the schools. It's, it's a real distinction, but you get the point, the point is this. When, when we talk about things working and things causing other things. Does anything work the way you thi... it looks to you?

[student: No. Ultimately?]

No, it's very interesting, because anything works the way it looks to you. Do you get paid because you went to work? Is that why you got the money?

[student: Conventionally yes, ultimately, no.]

[laughter]

[student: Yes.]

No, it's not true. A lot of people go to work and don't get paid for it. I mean the company went bankrupt and they wait two weeks and it's Thursday and it's time to get paid, and I've seen it. I was standing there when the treasurer of the company was getting roughed up by some people. [laughter] And, and he said we don't have any money to pay you your checks. They came to work for two

weeks and they didn't get a check, so it's, so it's a {tsa}. You know, that's not how it works.

[student: Michael, are you saying that the, the distinction that's made in the Prasangika about correct, valid perceptions is not this distinction?]

Yeah, right, that's nothing to do with this. Madhyumika Prasangika, this, they say that this distinction is wrong. But that's not what I want to talk about, get back on the subject, get back on the subject. Does anything in the world work the way you think is works?

[students: No.]

That's the whole point, that's the whole point. Ultimately that's the whole point. Nothing works the way you think it does. I go to work. And I made diamond deals all day today. If I could somehow give the guy a misimpression of what I mean, basically a lie and then he sells me the parcels cheaper than he should have and I make an extra five hundred dollars, did the five hundred dollars come from my lie?

[student: No.]

No connection, no it can't. The nature of five hundred dollars is sweet. The nature of a lie is sour. They're never gonna create each other. Things never work the way they look like. Nothing. And that's why we don't get the results we want. And we lie because we don't understand that. It really is true, if you wanted to get perfectly contented and wealthy and well fed and respected by all, just keep your morality. It has nothing to do with how clever you are or how you manipulate your world. You know, how good you are at wheeling and dealing. Nothing to do with it. It all depends on your, on your keeping your perfections and your morality. That's the only cause of the sweet things. It's not connected to anything else, but that ain't the way it is. That's why the Madhyumika Prasangika says, "Don't tell me about good investment strategies and bad investment strategies." The only investment strategy is to

give your money away. Okay, if you want to get a good. If you need a good investment, be generous, and be generous to holy objects. I mean the best, the highest thing you can find, be generous to it. If you really want a good investment strategy that's the only investment strategy. Don't talk to me about this one didn't work and this one worked. This one was right and this one wasn't right. They don't work you know that, you can see that. Smart guys go bankrupt and stupid guys get rich, I can prove it to you. I can take you to meet some of them. [laughter] It's just. It's got nothing to do with it. But like you giggle, but tomorrow morning you'll be up again for those... and that's not what caused it. And you'll forget all of this and you'll go back to believing that other functionality. It doesn't work. Yeah. If you want a pizza place to open up next door, give people food. [laughter]

[student: You're not, you know you're it seems to me you're not making a distinction between conventional reality and ultimate reality here. Are you intentionally inferring that conventional reality doesn't work, doesn't function, that only ultimate reality functions?]

No, I'm saying that if, if, if deceptive reality seems to work it's because of karma.

[student: So, you go out. Nina gets up, she goes to work tomorrow, you know, and puts in her week, gets her paycheck.]

You guys didn't see Nine to Five where this office girl becomes the vice president because she met this handsome guy and she, you know, nothing to do with her working, you know. [laughter]

[student: But, would you say though that in conventional reality or deceptive reality where this is functioning, this is working, would you not even say that?]

No, it works, it only works because of the projections forced on you by your karma.

[student: I didn't think you could bring this forth that this could hold true?]

Because apparently, it's quite apparent, it seems quite logical to say that there's a difference in the reality of a mirage, and, and a lake of water one can drown you and one can't, shhhh. That's, that's not a crazy distinction to use. That, that's not bad, yeah.

[student: If I get back to dog barking, for instance...]

Please. [laughter]

[student: If that's just your projection then we got nothing to worry about because there's no dog out there at all barking.]

That's the classic wrong view. [laughter]

[student: So therefore... by what you're saying...]

I never said that.

[student: There's a, there's a projection of a dog, there's a projection of a dog barking and there's a projection of the rest of you guys in the room here. But if you are all really...]

I'll give you a projection of a dentist's drill on your nerve in your tooth and we'll see if you can feel it.

[student: Which is it Michael? Which is it?]

[student: If you are all merely my projection then I guess I'm the only being that exist then I guess I'm the only being that's exists then I 'm having a projection of a bunch of other beings talking to me.]

Because we are you're projection, you are not the only being that exists.

[student: So the...]

[student: Michael, what's the point of not making this distinction? I'm still not getting that?]

It's, it's I, it's again, I'll say it again, the whole point is this; nothing works the way you thought it did.

[student: But why is this..]

Why distinguish between good investment strategies and bad investment strategies when they are all irrelevant, they have nothing to do with strategies. It's what you gave... whether or not you were generous or not. What I'm saying is that we all causation at work...

[student: What I'm saying is that throwing out...]

What's so trivial? I'm talking about how to get rich. [laughter]

[student: Maybe not in this lifetime.]

If you're comfortable in this life, at least very comfortable in this life, at least very comfortable in this life.

[student: Michael, were they trying to distinguish between things that function in a conventional way and things that don't function?]

That's what they're trying to say, this don't function the way it looks, this does function the way it looks. This cannot drown you the way it looked like it could, this can drown you the way it looked like it could. And Madhyumika Prasanghika says, they are both bullshit. But if you drown in something it's because you did something good or bad, it's very interesting. They're, they're both unreal. They both don't work the way you thought.

[student: But one drowns you.]

It's, ah, the lake doesn't drown you my dear, your karma does. [laughter] And your projections do. It's very interesting. She knows, she just asked the... that's the sixty -four thousand dollar question. She really made it clear, I didn't very make it clear. They say this is wrong because it doesn't work the way you thought, this is right because it does work the way you thought and you can drown in it. Prasangika says, you don't drown in anything, honey, it's your own projections on your... forced on you by your own karma that make you think that you're in this liquid, drowning. Do you really drown? Oh, yes. Does it really hurt? Oh yeah. Is it a lake that you thought it was? No. Somebody had a question. Yeah.

[student: Yeah, the things, doesn't seem to work the way... it includes the karma, so it's unbalanced to say, "I drown because of my bad karma."]

Oh, it's, it's karma itself is a projection which is consistent, yes, it's always consistent due to, due to the nature of ignorance.

[student: So if somebody drowns, it's because their karma is unbalanced?]

No, no it's valid because it is a projection. Get out of this thing of saying that things don't work because they are projections, They do work because they are projections. If they were not projections they could never change anyway.

[student: But then could the mirage drown you just as successfully as the lake?]

It's conceivable.

[student: It happens in Tantra]

[laughter] By the way, what you're getting into, what you're getting into is how a miracle could occur. What you're, what you're bordering on here, what you're flirting with is how a person could fly in the sky or how you could wave your hand and suddenly the sky would change colors or something. It's possible. How you could walk on water, all those things are totally quite, quite proper. That's you're, you're bordering on, you're flirting with the possibility of a miracle and why miracles are possible. Why they're, why they're, they do work, there can be miracles. Collective projections of a man walking on water and one guy losses his... he gets some {tetsang}, "doubt" and he sinks. Yeah. [laughter]

[student: So are you saying that there is a being that serves as the basis of my perception as a dog. And then because...]

There are parts of a dog.

[student: And in addition to that I have the karma to perceive that being as a barking thing]

Those parts, yeah.

[student: So it's not just my perception, there's also a being out there, appearing

to me as a dog.]

We're back to the same old question, I'll answer it one more time.

[student: Are there other beings or not?]

Yes, of course. You don't believe me? I'll punch you in the nose. [laughter]

[student: It's other beings and how they appear to me.]

It's, it's data that is presented to you that suggests the existence of other beings.

[student: Well, the existence of other beings and the existence of other beings are two different things, which is it?]

Leave it, leave it. It's a {lu matin} I can't answer that question because you're stuck on self existence. Your question is based in self existence, I can't answer it.

[student: There's one, there's no beings.]

Either answer I give you, you will take as self existently. That's a classic, un, unanswered question, which is my pleasure to do, okay, well take a break.

[student: Hey, Mike, can I rephrase that question, can I try to rephrase that question?]

[laughter] [Tibetan...] When you keep looking for the data, you will never find it.

[student: No, no I want to ask it differently, so we, we take this data and we project onto it beings and non sentient things, because it does look like that.]

[student: So, so why is it that we project onto certain data that it is a sentient being, and not project onto the wall that it is a sentient being?]

Your own karma. Your own karma. And the, the people in the hells see the mountains on each side of them move closer and squash them.

[student: But there's not living beings in some sort of...]

Not like, not like that. Not like, they don't smile or anything, but they do see solid mountains shift and move in on them and actually crush them. So they see that. Okay, so have some...

[student: Michael, can I ... a benefit concert, Tibetan folk music concert, for U. S. Tibet Committee.]

Okay, so why don't you write on the board and then people will see when it is and where it is, how much the benefit is.

[student: It's only ten bucks, max.]

[all talk]

[cut]

The lower schools, oh, Ill tell, Ill give you an example. Let's say, when Mrs. Clinton was running the United States in the early days of the... [laughter] of the

presidency, okay, and, and people said, "He's president, but only in name" , what does that mean, Bill is president, but only nominally, what does that imply, in, in everyday speech.

[student: He's not really President. He's not really acting for it.]

He's not really acting as president, she's acting as President. He's got the title, she's doing the, she's got the authority. That's the implication, and we use that in everyday language. We say , "He's nominally President, but she's doing all the actions, she's the one who really has the authority and she's the one who's really doing something." So, normally, when you say nominally or in name only. It, it implies in normal everyday English and in Sanskrit and Tibetan, it's not working the way, it's not really working that way, he's not really doing that thing. When you say, he gave us that... a raise at work, but it was only nominal, on paper, it implies that you didn't really get any real money. On paper, or nominally, in normal English, and even in ancient India implied "not really". And the lower schools get hung up on that. The, the Mind Only School has this presentation of three kinds of objects. Some are nominal, some are really functioning. So they draw that distinction between, if something exists only by a label or a name. That implies that it's not really working that way. Yeah.

[student: Doesn't that also simultaneously imply that there is some possibility of there being a real President to which Clinton only partially reaches?]

Well there's... he got the name.

[student: No, but there's an ideal in your mind as if that was a real presidency that any one could really achieve.]

Yeah, but that's, that's that's okay, I could accept that. But stick, stick to this thing. So in, in every day English that's the distinction, right? When you say nominally, it means not really, and the lower schools stick to that distinction. And the lower schools stick to that. When you say nominally, you don't mean really. The Madhyumika Prasangika says nominally and therefore really.

[laughs], okay. Just your projection and therefore real. Like a movie and therefore real. Like an illusion and therefore real, okay. The lower schools say, "like an illusion and therefore not real", which is what you would normally say. And they say the same thing with cause and effect. We're talking about the emptiness of cause and effect. Okay?

{student: The lower schools.}

We're getting there. I'll tell you in a minute.

[silence]

This statement is by the lower Madhyumika school. The lower Madhyumika school says this. Because they cannot understand the real emptiness of cause and effect. They say, "We agree things don't have a self nature, but we can't accept that they have no nature at all." They have a problem with that. They say, "Okay, I, I understand how things can be empty, blah, blah, blah, blah, blah..." "But, but, but seeds produce plants, that has to be some kind of nature that they have. That nature has to be inherent in them. When a seed produces a tree, that proves some kind of inherent nature." They didn't catch that cause and effect is also a what?

[student: Projection.]

Projection. They said, "That if a seed causes a tree, they must really have some inherent nature." They couldn't catch that this is also a projection. If and when you take an action at work and it results in the results you wanted, that's because of some inherent correctness of the action you took. It's not because of some projection that you had.

{student: Is what they believe.}

Right. Now you see, all of these differences, it's very, very interesting, by the way, you can't really understand Buddhism until you understand all the differences between all the four classic schools. You can't really understand Buddhism until you can stand up here and say, "This is what Abhidharma believes, this is what Sautantrika believes, this is what Svatantrika believes, this is what Madhyumika believes, this is what Yogachara believes." If you can't really explain all the differences, or if you're not aware of all of the differences, you're not very deep into those concepts, and you'll get... The reason to learn them all is that they are all very subtle and they are all correct. The best mistakes to know about are the ones that are very subtle and almost correct, you know. Who cares about all the obvious mistakes. If you know all the very subtle and incorrect views, then you really understand your own view. And the thing that separates the lower schools from the higher schools on almost every point is their inability to see the emptiness of actions, the emptiness of cause and effect. It's almost... all the distinctions drawn between the schools are based on their, the lower schools inability to understand the higher schools explanation of emptiness. It's interesting, almost all the ideas the the lower schools come up with that are in correct are based o their misunderstanding of emptiness. You would be tempted to say, you would be tempted to say that seeds have a nature to produce trees, independent of what I see or not, independent of my projections, seeds produce trees. Prasanghika says, "No, if and when a seed produces a tree, it's only a shift in your own mind, it's only a shift in your own projection." They can't catch that, they can't go that far, they can understand that a tree might be my projection or the seed might be my projection. But the tree growing out of the seed? How could that... It's like quick time video on the Macintosh, it's so smooth. It looks like the real thing, you know. [laughter] There's no jags, you know, it doesn't stop, it doesn't seem to be dependent on me. It seems to come out at it's own speed, it grows, it takes ten or fifteen years if the tree grows. I mean, it can't be that it takes ten years for one of my projections to work itself out. I'm sorry, yes it did. That's hard to... that's hard and they get stuck on that, yeah.

[student: Are you saying that, that karma... excuse me, are you saying that karma doesn't impact the outside data and cause it to arise in a certain form to be perceived in a certain form, that karma only is the functioning of your mind.?)

Mind Only school says...

[student: I know.]

You're describing Mind Only School.

[student: Well, I thought that was what you were saying.]

No, [laughs], I'm saying that...

[student: Say that again, what is Mind Only School?]

What am I saying? The Mind Only School says that there's a karma which creates you proj.... you're, you're perception of a seed growing a tree and that same karma is creating a seed and a tree growing out there.

[student: But, you, you...]

But the nature of both are... it's a long story, I don't want to mix it up.

[student: But didn't you just say though, that your karma causes.. if a, if a.. tree grows from a seed, it's only your karma causing your mind to perceive it that way. But my question is that ; is your karma also causing the outside data to do something?]

Yeah.

[student: So it's not only your mind.]

But that's not what I want to emphasize.

[student: You just said that there is an outside thing that's occurring?]

Of course, there's some data that's presenting itself to you.

[student: Okay.]

By the way, the Madhyumika Prasanghika school says that is outside data, the, the Mind Only school says that not outside data. But that's because of the.... I don't, I don't want to get into it. But, but you say this, okay, I repeat it, I'll repeat it, and by the way, I mean, we take four years to study this subject, in the monastery, full time. You know, that's the normal length of time that you would study this subject. The lower Madhyumika school says, "when you see a seed produce a tree, it's a seed with it's own nature producing a tree with it's own nature, it cannot be just my projection." And the higher school says, "That because it's your projection, because of your projection, the seed appears to grow the tree. And you can pick fruits from that tree and you can get chubby, they work. Never think that they don't work. They are illusory and therefore they work, it's very deep. Okay, last thing for tonight.

[student: When you say the emptiness of cause and effect Michael, you're not talking about the emptiness of karma are you?]

That's what we want to get to next. By the way, I was just talking about cause and effect, like trees and seed, now I talking about karma. A good deed and a good result. Say, {kunshi} [repeat], {kunshi} [repeat]. You remember what {kunshi} is? Anybody?

[student: Where all the {bakchaks} are.]

Yeah, good. They say that when you do a good deed and when you do a bad deed that seed goes and parks itself in a certain separate consciousness that you

have, it's not just your eyes, ears, nose, tongue and body and thoughts, there's a seventh consciousness, it's called {kunshi}. And it's just hanging out there, it's like a big balloon and every time you do something... create a karma, it's like a marble and that marble gets thrown in that balloon and it stays there until it comes out. They, they say, there's a, there's a separate consciousness like that.

[student: Who says that?]

Mind Only school. {Sem sumpa}.

[student: Is that allaiha vinaya?]

Yeah, allaiha visignata, okay. Some people... I think it's translated from Chinese as... what is that? Storehouse conciseness, storehouse consciousness, that's not bad. It doesn't reflect the real... It's a meaning translation, and not a word translation. So {kunshi} is where... that's the place where all those karmic seeds stay until they choose to pop out and give us some result. You do a good deed, it puts a seed in the {kunshi} called a {bakchak} and it stays in there and some day, it flowers and you get the karma back, okay? They have... by the way, does the, does the higher school of Buddhism accept the idea of a {kunshi}? They say, "Not necessary, why are you going through all the trouble of saying there's a {kunshi}?" They said the Buddha said there was a {kunshi}. Oh yeah, there was a place where the Buddha said there was a {kunshi}, he was just trying to help you guys, [laughter]. There are places where the Buddha said there is a {kunshi}, there are other places where he said, "I was just trying to help you guys, there is no {kunshi}". A big debate.

[student: Where did he say there is no {kunshi}?]

I'll look it up for you. Well, he did say there are six and that's all there is. And Madhyumika Prasanghika says to Mind Only school, "The reason you have to come up with this {kunshi}, and the reason you were attracted to that statement by the Buddha and the reason you really strongly believe there has to be this separate place for the mind... for the karmic seeds to stay, is that you don't

understand the emptiness of karma. You don't understand that when you do a good deed and get a good result or when you do a bad deed and get a bad result, that's a projection, it's just your projection. You don't understand that so you gotta come up with all these weird things and {kunshi's} and stuff like that. That's also the basis for one major difference between our schools. You never got it, you didn't understand how when a karma, when a bad deed flowers into a bad result and when a good deed flowers into a good result, that also is just a projection.

[student: So is the {bakchak} a projection?]

Is anything not a projection?

In other words, what you're, what you're seeing here... all this whole discussion tonight, you didn't have all this trouble when I talked about Mike the monk, you know, that was a pretty easy example, or the pot. You were okay on that and so is most of the schools. But when you get into why things change, or why I get money, or why an airplane takes off, or, or why a seed grows into a tree, or why when I do a good deed, I get something good back a hundred years later. You, your mind starts to bump into self existence again, you want to believe in.. you kind of want... you kinda think it has to be that way, or it couldn't work that way. In other words you bump into some objects where you think, well that's not a projection. I mean, I can see where Mike the monk might be a projection, but not when the sun comes up or, or not when I do a good deed and I get a good result a hundred years later, that's no projection. In other words, we're exploring the limits of your ability to accept the idea of projection. Sooner or later you bump into things that you think can't be your projection. And Madhyumika Prasanghika says "come on, come on keep going, everything has to be a projection". Yeah.

[student: Then what, what, how are these things alive?]

They work because they are a projection.

[student: So how does the projection continued?]

As your projection.

[student: You mean how is it carried?]

How, where does it store, where does it stay. By the way, they say in your mind consciousness. You don't have to posit a separate consciousness. That doesn't answer the real question. That too is a projection.

[student: [unclear]]

No, that too is a projection. It's staying is also a projection. It's not, it's, it's being stored somewhere and not running away and not dying out is a projection.
[laughs]

[student: How can you account for the consistency, the inevitability of cause and effect? It rules.]

Yeah, I understand, it's similar to Toms question. Yeah, I understand. You and what Tom was saying was, "If things are just a projection, then why is it that every sentient being has the same projection about karma?" When you do a good deed, you get a good result. Why couldn't the opposite be true? If everything is just a projection, then why can't the opposite be true? Why can't the opposite happen? Why can't there be a miracle and you do a bad deed and you get a good result? If they're all just my projections? It's deeply tied to the nature of ignorance.

[student: How so?]

[laughter]

[student: So even the concept that...]

[student: Which is deeply tied...]

What I'm saying is that there can be laws. There can be laws that always work the same way.

[student: But it's consistent to the Buddha too and he hasn't got it yet.]

Right.

[student: Well so?]

[laughter] He's outside of karma, he's outside of dirty karma. We call it stainless virtue and monlam. By the way, I should say, just in case you ever get in a debate in the monastery, karma normally means a the cause, a cause for suffering. Normally, in a debate or in a book, you don't talk about the Buddhas karma.

[student: You're the one that's talked about it.]

I know.

[student: So even laws like; a good deed can only produce a good result is merely a projection, and someday we will rise to the day when we realize that that doesn't even work.]

I didn't say that.

[student: If it doesn't work then it doesn't exist.]

I say it works because of that. It always works because it's a projection.

[student: So then there must be some nature to a good deed.

[student: That doesn't have to do with your ignorance or the Buddha wouldn't have the same thing.]

That's the nature of emptiness.

[student: It doesn't have to do with ignorance or the Buddha wouldn't have the same thing.]

Yeah, I understand, he wouldn't have the same karmic results that we... they don't call them {naming}, they don't call them karmic ripening or something like that.

[student: But there is still this good leads to good.]

Yeah, there are. There are.

[student: So how does that work ? What guarantees that?]

It's, it's based in.... it's based in... [laughs]

[student: [unclear]]

[student: I know you're gonna say that you don't know.]

It's based in the nature of ignorance.

[student: But the Buddha isn't ignorant.]

I understand that, ignorantly.

[student: It, it could... could one say that in the way that intellectual understanding of emptiness leads to the direct perception of emptiness that believing in the law of karma leads to the place beyond karma?]

You could say that. I mean observing the law, I mean we, we make a distinction between believing in them and observing them. Observing them is [unclear]. By the way, we'll say one more thing, she brought it up, okay. There were schools that said... the other classic difference... now you get to the real I mean why do we talk about all this tonight? What's the real point? It has to do with karma. And it has to do with the classic of all wrong views. I mean, what would you imagine, especially in Tsongkhapa's eyes and Nagarjuna's eyes, and Chandrakirti's eyes, the big guns of... the big guns...

[student: Morality.]

... of Madhyumika, okay. The classic is that, I told you the hotel story right?

[student: Yeah.]

[student: Morality... [unclear]]

Joanna Macy always talks about...

[students: Oh right, yeah.]

They go to a Buddhism conference for women or something, a, a girl, they all go out to check out, one of the girls drops her suitcase, it pops open and all of these hotel towels fall out and she gets all red and she says, "ha, ha, ha, it's all empty anyway. So it doesn't matter that I stole them." So that's the ultimate wrong view. Because things are empty, they don't work, meaning karma, and I don't need to do the six perfections, I don't need to follow bodhisattva morality, I don't need to follow vowed morality. It's all empty, so it doesn't matter. Ultimately, it can be anything I want it to be, therefore I can do anything I want and that's the meaning of Tantra. You know, I can do any bad deed I want, and if it's all empty, I can make it turn out any way I like. I mean, that's a classic wrong view. [laughter]. No, no... classic wrong view, isn't it, isn't it? I mean, it's the classic wrong view of what you hear about it, you know... "Oh, I'm beyond all that." I read a, a, a, I read Tsongkhapa on that today, and he said, you know, here in Tibet some people think, "I don't need bodhisattva morality, I don't need my normal morality, I'm a tantric practitioner", you know. He said, "That's like eating poison, you know, that's like insane". You know, they're like putting a gun to their own head, it's crazy. It does, because everything is empty, you must follow those rules, you must observe karma. Yeah.

[student: What is the... of these moral codes? Who came up with them?]

I'll tell you in a sec, okay. By the way, I just want to tell you that there was this Chinese monk named Hashang, which I've mentioned him before. Apparently he, apparently in Tibet he, he expounded this view, and he was one of the people who had that problem at that time. And she asked... this is very very important, you know, generally Buddhism says that you have to investigate everything, don't believe what the Buddha says. The laws of karma, you can understand in a logical way, roughly. You know, you can understand that a good thing or a sweet thing, or a thing that helps other people, a good thing can't give you a sour result of pain or... mental or physical pain, you can understand that. And you can understand that if you harm someone, or even yourself, cause someone

else pain, that the result cannot be any kind of happiness or pleasure. Cannot be, they are inconsistent with each other. But the exact workings of karma, why, if you do certain deeds, which in your society are acceptable, they are going to cause you suffering. What certain bad deeds that don't seem to be particularly harmful to anyone, are going to bring you heavy suffering. The Buddha... that's in the class... the third class of reality. Do you remember those three stages of reality? There's evident reality. Blue, yellow, white. Whose there? Emptiness itself. Then there's a deeper level of reality, which is even more difficult to perceive than emptiness. And that's the workings of karma. So if you are smart, if you are a good, educated Buddhist, on the subject of karma and what it will bring you, you just throw yourself to the Buddha's feet and say outline it for me and say, "Outline it for me, tell me what is good to do and what's bad to do." Tell me what, what, what will create what kind of result. We don't have the power to see it directly. And that's why the Buddha taught the vinaya. That's why he taught the Jataka... birth stories of the Buddha. Those are not just nice friendly stories for children. Those were taught with the specific intention of the Buddha telling us what kind of deeds create what kind of results, because we could never figure it out, in detail. It's beyond us. It's a more deep reality than emptiness. If you're smart. If you get to a certain level in your Buddhist education, just sit down and learn what the Buddha said was moral and what was not. I, I, that's the best advice that I can give. Just study the books on morality, even if you can't clearly say why that would be. That's not a very Buddhist answer, right? [laughs] But that's why he spent sixteen volumes of the Kangyur, sixteen thousand folios just explaining what good deeds cause good results and what bad deeds cause... you have to study morality that way. You're gonna do it next class. The next class is on the Bodhisattva vows, and you have to dig into it, you have to learn them one, by one, by one, by one, you couldn't figure out everything by yourself. There's not a place for logic and intuition and extrapolation. It's a place to just go and to listen to what the Buddha says, you know, this is right and this is wrong. Trust me, this is going to cause some suffering for you. I don't care if this is acceptable in this society right now. I don't care if this is not acceptable, it's proper. You have to trust the Buddha on these things. Then we really have to learn them, we have to take a great interest in learning all of the codes of behaviour that the Buddha outlined. They're very fun, and when you start doing them, if, if it's right then you get some kind of pleasant result. So that's all, we'll stop right there. Mr. Carleigh.

[prayer: short mandala]

[prayer: dedication]

[cut]

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Geshe la Michael Roach

The Diamond Cutter Sutra

Class Eleven: Course Review

May 5, 1995

transcribed by: Amber Moore

Tonight's a fun class there's no... nothing new to learn. Just reviewing right?

student: And a poem.

And a small poem. We'll review first and leave this to the end, we'll do a little dessert, okay? I'll... the older students know that the final exam comes only from your quizzes okay, you only have to study from your quizzes, and the quizzes are the most important stuff. So if you come out of this course knowing everything in the quizzes, I'm happy, that's, that's fine. A lot of people don't realize that by the time you finish your Geshe in the monastery you forgot most, most of what you knew. [laughs] Definitely five years later, but anyway, not everything, but a lot. So there's just the essential things that you need to know and hopefully they will stay with you. And those are things you need to know to do your practice. Okay, so I'm going to go around the room, don't get nervous, just guess, and I'll ask you questions

student: Don't ask me a question.

Some people pull out their old things and follow along. [laughter] So, we'll start from the front, Miss McHail. The Sanskrit name for the [b: Diamond Cutter Sutra]. And hopefully no body in this class will ever call it the Diamond Sutra, okay.

student: [b: The Diamond Cutter Sutra], Vajra Chedika.

[unclear] [laughter] And what's the Tibetan form?

student:[b: Dorje Chupa].

And which means what? Dorje means what?

student: Stone?

Yeah, Lord of stones, Dor Je, which is Diamond. And Chupa? {Chupa's} the Cut. The Cutter. Vadjra means Diamond and Chedika means the Cut. It really does, that Vadjra shape that you see, you know, with Lamas with their Bell and their Vadjra. That comes from the natural shape of the diamond crystal. Diamonds are natural octahedrons, that's exactly how they come in nature that's why a baseball diamond and a diamond on a card, and that's exactly the shape on each side of the, the vadjra, that exactly the shape that the diamonds would have been known in India, because they couldn't cut them in those days. So that's the natural crystal shape, exactly. That's exactly the shape that it comes in. Okay, Miss Dyan, explain the meaning of the word diamond in the text, wait, this Dyan, Dy-an. [laughter]. Later, we're working on it.

student: Okay, the first two qualities which are the same as ultimate reality is it's clarity, indestructible, or it can't be scratched or something and then there's that every piece is perfect, if you cut it apart, they each have all the qualities of the entire thing.

Yeah, nice. Perfectly clear, meaning Ultimate truth has always been around you all the time. Every object in the universe has ultimate truth, all the atoms in your body have their own ultimate truth, you can't see it. And if there was a wall of Diamond around you you couldn't see that either. Pure diamond. The other thing is that every piece of it is pure. The emptiness of every object in the universe is totally equivalent, except for what they refer to, except for what they're hanging on to, in other words the object that has that emptiness. All those emptinesses have purely the same quality and when you've seen one you've seen them all. In the path of seeing what is the path of seeing? It's something like, anyway, [b: Abisamayalankara] {migpa dane tamche la}, it means the object is all phenomena and all their emptiness is all equivalent, they're all hanging on to different things. And the last thing is indestructibility, which means that it's ultimate, it really is ultimate, it is a higher reality, it's qualitatively higher, and you know that when you see it, it's a different kind of, it's a different kind of reality and it's a superior reality. Okay, Pam, why is it important to include the word cutter in the title? Originally the word cutter in the title?

student: Because as good as the metaphor of diamond is, it's not good enough to describe what that perception of emptiness actually is.

What it actually seems okay. Perception is mind, The object of the perception. Allot of people get confused about that. I used to get confused about that. All this stuff is talking about emptiness not about the perception, not about the mind which perceives emptiness. You see, the diamond compares to the object of that mind. The diamond compares to what that mind sees, what that state of mind sees. The state of mind itself is a plain old organic, changing, thinking, living mind. No big deal. [laughs] The object of that mind is, is, totally a different reality. So you have to be careful to distinguish between the mind which is seeing emptiness, which is a plain old changing object, and, and the object which it's focused of which is, which is a totally, perfect, ultimate reality. You have got to distinguish between the object and the subject.

student: Are you saying that the object is self existent?

No, I didn't mean to say that. No, I just mean to say that when you , when you use the metaphor of the diamond, it's not referring to the mind, it's not referring to the perception of emptiness, it's referring to the object of the perception of emptiness, referring to what you see and not that state of mind, not that meditative state of mind. Okay.

student: It's the diamond, not the cutter.

Yeah, it's the diamond, don't compare the diamond to the state of mind. The state of mind itself is, is, is relative truth, it's living, it's changing, it's caused, it's thinking , it's moving. It's not the same thing. The object is ultimate.

student: Could you explain one more time why "Cutter"?

[laughs] Yeah, okay. The diamond is inferior to ultimate reality. Diamond is the highest metaphor possible in the normal world, in what we call deceptive reality. And, and if you saw emptiness directly, you might want to be around diamonds for the rest of your life, just to remember what happened. So that when ever you wondered why you were there, you would think oh, I mean, your whole life would be a metaphor, your whole career would be a metaphor. And, like, why do I like do...why am I in this "stupid" diamond business? Oh, yeah, it's because I was meditating and.... you know like that. It would be like that. But even then you realize that the diamond is not even close. It is cut, meaning it is put down by the real thing, the thing that it represents is infinitely

superior to the diamond. The diamond is just the... is the closest metaphor, and it's infinitely inferior to the, that ultimate reality. So in a sense it's cut. It's close but no cigar. They should call it the close but no cigar. [laughter] Seriously. We should start a diamond cutter called the nearly diamond.

student: Almost Diamond Cutter.

Diamonds near, you see. Diamonds are near, diamonds are close, something like that, but that's all.

Okay, and that's why cut, that's what cut means. And I've said it before, it's interesting to note that the title nowhere appears in the book, And, and could have well been put on the sutra by someone who knew something.

student: You had said that in the path of seeing, one of the things that you understand about the diamond is that ...

In the {jetop yeshe} in the aftermath of the experience, which is the second half of the path of seeing in the scriptures.

student: So wouldn't that naturally lend itself to being put in the title, and so the title wouldn't be a mystery?

Oh yeah, but what I mean to say is.. Oh yeah it's just strange that the word diamond never appears in the whole book, you know, and it's the title. And when Subhuti directly asked the Buddha, what should we call this sutra, he says, "The Perfection of Wisdom". He doesn't say the "Diamond Sutra, Diamond cutter Sutra." It's just that it's interesting. There must be something going on there. There must be something important there. Mr. Stillwell, describe the {gakcha}. The {gakche} is the thing that don't exist, it's the thing the thing that you thought was there but was not there, what is the {gakcha}? It's the object that we deny, it's the object whose existence we deny. It's like the purple elephant. [laughter] By the way you are not supposed to know it tonight.

student: It's the purple elephant.

I mean, people, allot of people have a hard time with {gakcha}.

student: It's the self existent thing which doesn't depend on your perceptions.

Yeah, with a ... it, it doesn't... it's very nice to say it in the.. past perfect tense? Or whatever that is. Conditional tense? It's the thing that would have, or something like that, not depended on your perceptions. It's the thing whose existence would not have depended on your existence, on our projections. Because if you say that it's the thing which does not depend on your projections, you lend it some existence. You see? And when you read books about emptiness, and books about Buddhism, often times you almost get the feeling that sometimes they forget that they are describing something which doesn't exist. And you, and they ... you sense it from the verbs that they use, if you are talking about that "self" is described as, and they don't put quotation marks around the "self". You see? If it existed it would have been something that didn't depend on your projections. The whole idea is that you are describing something that just that is totally crazy and doesn't exist at all.

student: But that's deceptive reality.

Does your imagination of it exist? Can you imagine a purple elephant in this room?

student: Yes.

The imagination of the {gakcha}, oh yeah, that's, that's in itself a {gakcha}. That's called {unclear} [gakcha], that's a special kind of {gakcha} which is totally separate, which means that, that is the thing that you want to deny by your whole Buddhist career. That's the thing that you want to get over. That does exist and it causes you all your pain, especially, it causes you all of your bad emotions. But the {gakcha} that it thinks that it sees, it doesn't even exist. It's focused on a mental image of something that it thinks it sees that doesn't even exist. It's focused on a mental image of something that it doesn't even exist.

student: It's like the impossible way that some things would have to exist, if things...

Right, right..

student: ...were capable of existing self existently.

Right, and sometimes when you read allot of scholastic books about

Mahdyumika and stuff like that, the verbs tend to get very real, and you wonder. You should always refer to the "self" with quotation marks. The quote, "self". You know the quote "John Stillwell" that could exist without his projections. You know, that's the object, really, you know really, anything that could have existed without your projections. Independent of our projections, Don't just say, "A self-existent thing." That's a copout. Alright. Self-existent. I'm not even sure there is a word in Tibetan for that... okay, we'll talk about it. I'm going to go through the four bodies of a Buddha, I'm not going to pick on anybody. I mean the first person is going to be easy because they can pick anyone of the four that they remember, and then the fourth person is going to have it hard, probably, Macys's time. Mr., Carliegh, any one of the four bodies of a Buddha, I don't care. Give me any of them. [laughter]

student: Excuse me. [laughter] the emanation body.

The emanation body. [laughter] What's it defined as?

student: The bodies of a Buddha that's send out ...[laughter]

You gotta write more clearly. [laughter] What's an emanation body? Just tell me.

student: I didn't write it down. [laughter]

student: Here Nina.

[laughter]

student: Oh my god. Sends out other sentient beings?

What? No, it's not sending out, the Dharmakaya is sending then out.

student: It's what it sends out spontaneously....

It's just sent out.

student: Spontaneously to help do great deeds to help any being that has sufficiently good karma to perceive it? Receive it? See it?

If I defined the emanation body as the ultimate form body would that be

enough?

student: It's the second form body.

But if I said that it's the ultimate form that a being could take, would that be enough?

student: Emanation body, you are talking about?

Yeah, yeah. If it were like the most fantastic form that anyone could ever take?

students: No, no. no.

students: [unclear]

There's a qualifier, there has to be a qualifier.

student: There has to be a need?

student: There has to be a Dharmakaya?

No. [laughs] The part of the definition is that, which those with pure enough karma can see, even though they have not seen emptiness directly. Non-arya. {Soso kyewo's,}. Normal people who haven't seen emptiness directly yet, it's the ultimate physical body, which normal people can see, if they have pure enough karma. That eliminates the other physical body, why?

student: Because the non-arya can never see that. Okay, because you have to be able to, to see the paradise body, which is called the enjoyment body. The enjoyment body can only be seen... that's his own body in his own Paradise, which can only be seen by very high level bodhisattvas, very, very high.

student: So even if a Buddha wanted to they couldn't show an emanation to a non-arya?

No, they would love to. It would help people. They would like to still be on this planet, but no body was apparently good enough.

student: Could you say that the Buddha is sending out emanation bodies and we

are just not seeing them? Are emanation bodies still being sent out and it's not dependant on our seeing them?

No, they say that they come when you can see them. When someone is ready to see them, they are there.

student: So do they depend on our being able to see them?

It's not like, they send them out and there is no one to see them so they bring them back. [laughs]. Okay, those are the two physical bodies, so how would you roughly define the paradise body and the enjoyment body?

student: The Buddha in his own Paradise.

His physical body.

student: His physical body, that's when he looks down upon himself.

There's five fixed things about it, five fixed things about it. Do you remember any of them, just any of them?

student: His body's in Ogmin, it's fixed, his body is always in Ogmin.

What else?

student: It's got all the marks and signs.

It's got al those signs, it's fixed that way.

student: I gotta take off my glasses. [laughter]

student: Circle of followers.

Yeah, it's what? Tenth level bodhisattvas I think. By the way, to get to the first level you have to be an arya, bodhisattva, I think. So when you say tenth level bodhisattva you don't have to say aryas. Two more qualities.

student: [unclear] higher vehicles.

Yeah, the dharma he teaches, the dharma that that body teaches is always

Mahayana. And then one more time.

student: Until samsara ends.

Yeah, he always hangs out there until the last sentient being is, is liberated. Okay.

student: [unclear]

I think it would be great, yeah, I think you should know them really, it defines that body. Otherwise that body is hard to define. Mr. [unclear] any other body.

student: Okay the last two are the Dharmakaya and the wisdom body is the omniscience of a, of a Buddha.

Okay, so let's say that you finished, you did the wisdom body, and that's just the omniscience of a Buddha, okay, Seagal, you're stuck with the...

student: The essence, the essence body...

Number four, okay, which is...?

student: Okay, which is the Buddha's ultimate nature. It's his emptiness, and it has two parts, the emptiness he always had, even when he was a normal being like us and the absence of his [unclear].

Yeah, okay, basically it's the emptiness of his other three bodies. I don't mind if you put that. Okay, it's the emptiness of the other three bodies, I don't mind if you put it that way. Sometimes it's defined that way to make it easy, okay? Alright, number six, oops, sorry, [laughter]. I'm sorry, there are many different positions on how long the Buddha's teachings will survive in this world. Name three of them and the works they come from, and then describe, name one, name any one of the three, [unclear] Any one of the three positions on how long the Buddha's teachings will last in the world, any one.

Student: Okay, five hundred years the Sutra of the Golden Age. Okay so the Sutra of the Golden Age says five years.

Okay, so the Sutra of the golden age says five hundred years, fifteen hundred and five hundred. Five hundred years pure and fifteen hundred years as a

shadow. Miss Cranz, we really should mention the Lotus Sutra since it is so famous. What's the Lotus Sutra say?

student: Fifteen hundred years? Eight hundred years?

I think it's fifteen hundred yeah.

student: What's the name of that again?

student: The White Lotus Sutra?

There's a couple of Lotus Sutras, and you could say the White Lotus Sutra that's okay.

student: White Lotus Sutra [unclear].

{Dode Pelkar} or something like that.

student: Chonyi Lama was five thousand?

Who's that?

student: Chonyi Lama.

I, I'd like you to put as the third one, I think that the Golden age one is important, I think that the Lotus Sutra is important, because obviously, because the Lotus Sutra is so widely followed around the world, and then I think the, Kamalashila's is important I think, since he wrote what?

student: [unclear]

One of the only two commentaries to the Diamond Cutter in Sanskrit that we have. I think it's very important to mention what he says in that very commentary, which is?

student: What does he say?

He says how long.

student: [unclear]

Is it twenty-five hundred?

student: Yeah, five thousand, that's what I heard.

I think it's twenty five hundred, [laughs].

student: Which one are you talking about?

student: Kamalashila.

Kamalashila.

student: Sorry, sorry ,sorry, sorry, that's my mistake.

By the way, you should say Master Kamalashila. You know in the Monastery and in Buddhist tradition, and you should know it, we're not allowed to call them "Nagarjuna", "Chandrakirti", "Tsongkhapa", you have to put their honorific in front of this, like Je Tsongkhapa, or Master Kamalashila, or, or, Arya Nagarjuna. Or, we're not allowed to make, it would be like calling your teacher, hey, hey, "Tharchin". You know it's considered a very bad thing, okay, not to put that. So we won't call him Kamalashila, we'll say, Master Kamalashila. Master Sykes! What does Chonyi Lama say?

student: Yes, five thousand.

Which breaks up as?

student: Twenty-five hundred in India, and then...

Twenty five hundred in Connecticut. [laughter] What about, no, no, I thought it was, it's ten five hundreds, no, isn't it something like that?

student: Ten five hundreds.

And then you should really explain then you shouldn't just cop out and say ten five hundreds, I mean you're supposed to be...it's nice to know, because when you break it, it's just knowing the Tripitaka that's all. It's just knowing the

Tripitaka, isn't it?

student: Oh, the Tripitaka.

It's, it's just knowing the, the three subjects of the, of the three vows, which everybody should know and then it's knowing the, the three baskets themselves and then and there's just a couple more than that and then that's all. Right? Don't just say, five hundred times ten... that's a cheap answer, okay. If you missed that one you are probably not going to get many points off so we can skip it. [laughter] Alright. [laughter] You might want to write that one on your palm, okay. [laughter] Okay, [unclear] Valerie you do one, did you do one already?

student: No, but you lost my quiz number four, so I can't answer... [laughter].

This one is easy, name the three elements in the act of giving, and what it means not to see them. The Buddha says that the Bodhisattva should not see the three spheres. There's the giver.

That's easy.

student: The receiver and the act of giving.

Good, the act of giving. That breaks down later when you get into the other perfections so, the, the one that I see most often is the action, the doer and the person who is acted on.

Student: Would you call that the object?

Well, it's a little tricky, because it's like in grammar, it's indirect object and direct object, you're a grammar teacher in high school, right? Direct object is with the gift, the indirect object is with the recipient. So I say indirect object and non direct object how is that? Okay and what does it mean...of some people on the homework didn't see the second half of the question which says what does it mean not to see them? [laughs]

student: Does that have to do with their emptiness?

Yeah, not see them as in.. not see them as being independent of your projection.

And you should say it that way, don't, don't use this old, "dharma translation" "self existent", I mean, if you appreciate...

student: Why not?

Because that could apply to the Vibashika school, you know they say that there is no self nature, we want to get more specific, we're talking big time. This is the most precise meaning of emptiness, of not being empty is to not be dependant on your projections.

student: Is that true for the rest of the series, or just for the class, I've had trouble with that one before. [laughter]

You gotta put your hat on, you gotta wear the hat of that school, when you get to that school., you can always argue against me when you get your home work back and say look, " You said back in May of 95" that we should always keep to the school that we are in", And that is ver good advice, Stick to the school that you are in at the time. When you are studying Abbhidharma, don't mix up other stuff.

student: What other stuff?

student: So it's gonna change as we go into other classes.

It'll change, and you'll appreciate it later, because you will have students who will come to you with a wrong idea about emptiness and you'll say, " you know, that's just what the Svantantrikas think, and I'll tell you why it's not they right one." And they say that in the study of emptiness you must know what all of the schools say. They say that if you can't sit here and describe what all four and a half schools say, that you don't really understand it. Okay.

student: Michael, what was the....?

What it means not to see them is to not to see them as being independent, not to see them as existing independent of your own projections, how's that? Don't look at them that way. Then they would be all {Gakchas} And there wouldn't be any gift, there wouldn't be any giver, ect. We won't pick on you since it's your first night in this class. Well we could but, [laughter]. Well, almost everyone got this next one wrong on there homework so I'll pick on Eric. The Tibetan word for renunciation has two totally different meanings, what, what are they?

It's called {nenjung}.

student: One would be to definitely leave samsaric existence.

Very Good. They both mean to definitely leave samsara, and it is a synonym for?

student: Nirvana?

Nirvana! Naturally, that when you leave samsara that is nirvana, so for the first meaning that is to definitely leave samsara, or to definitely leave suffering and that's, that's nirvana. And what's the second meaning of it?

student: To definitely leave the worldly life.

Yeah, to leave the worldly life and it was equivalent to {Rabtu jungwa} but I didn't mean to say {Rabtu jungwa} was the way to spell it in Tibetan, it's {nenjung} I think mostly it was the Tibetan class that got confused about that. So it was a synonym for the act of leaving the home life.

student: So which Tibetan do you want?

{Nenjung}, in both cases. Oh, I'm sorry, it does say that you are supposed to give the meaning in Tibetan. If you are in a Tibetan class, which I think only Amy here.

student: No.

Oh Dr. Sykes. The first one would be {nyangdey} which would be nirvana. And the second would be {Rabtu jungwa}, which means the ritual of leaving your family life and becoming... it's the first step in ordination. It comes, it comes, it's a required step before you require ordination. You actually leave the home life, okay. Alright, and, and allot of people missed this. It said explain it's role in the direct perception of emptiness. Diane.

student: To see emptiness directly you have to give up the worldly life.

Yeah, it's just a prerequisite, because you cannot, I mean if you're gonna talk scripture way without even thinking about it, you know, technically you can't achieve the first path if you don't have renunciation. If you have not left the

worldly life you cannot achieve the first path and the direct perception of emptiness in path number?

student: Three.

Three, so you can't get to three if you can't even get to one. I mean that's the scripture answer, the essence answer, the meaning is that, and this is very important is that you won't have time, mentally or physically if you don't do that.

student: It's true.

You just never will. You never will. [laughter]. It's this, you can giggle, but we're getting old. We gotta make a choice, you gotta make up your mind. It's getting late, you can't serve two masters. It doesn't mean that you have to quit your job, because then you are a burden on other people and you are not allowed to be a burden on other people, you are not supposed to impose yourself on other people. But it does mean that, I think Robin and I were talking about it the other day. That probably a Buddhist will never get to the peak of their worldly career that they could have gotten to if they were willing got stay until nine o'clock every night. I mean, You are gonna need some time. You gotta have some physical mental time, and I mean if you are purely devoted to your worldly affairs, you just don't have the mind space, there's not enough synapses left over. [laughter] For those Dharma thoughts, okay I can tell you okay? I know, I am in business, I know it. It will come to your home and attack you in your home [Laughter], And you'll be thinking about that bad deal that you made today, you know. It'll just whittle your life away. Your healthy time. Okay, alright, it's a matter of physical and mental time that you won't have. You just won't have it you'll never have it. And if you don't meditate for an hour a day you can't get to that level of meditation to see emptiness directly, you cannot. So it will never happen. So I always tell people that if you, if you, if it would bother you to see emptiness directly, just don't meditate for an hour a day. [laughs] [laughter]. And your fine, you're disqualified already. Okay, where are we, Okay, Cheryl. Right? I didn't pick on you yet. Name and describe the principle most important for reaching an intellectual understanding of emptiness during the path of preparation.

student: That was the {Chi Jedrak} ...[unclear]

Yeah, it's the principle.

student: You ever perceive anything directly...[unclear]

Okay, good, our own idealization of that. Okay {Chi jedrak}, Don't put general and specific, I don't like that translation, what translation do I like?

student: Quality and characteristics.

Quality and characteristic. And there is a big difference. Don't make it plural.

student: Why not?

On either one. It is not characteristics. It's characteristic. Being a Chevrolet is characteristic...I'm sorry, being a car is characteristic, is characteristic and I don't say is a characteristic. It is characteristic of a Chevrolet, and you gotta cook that. If you don't see the big deal between a characteristic and the characteristics then you didn't catch it yet. And quality is very important, being a car is a quality of a Chevrolet. Being a car is characteristic of a Chevrolet.

student: Is it being a Chevrolet is a characteristic of a car?

No, not at all, did I say that?

student: No that's my interpretation.

[laughs] Alright.

student: In both instances you said car first. Yeah, being a car is characteristic and is a quality of a Chevrolet.

student: Can you, can you give an example of how you would apply that to some every day situation, like, you are seeing, you are evaluating a, a projection or something. Can you sort of walk us through that verbally, how you would do that mental analysis.

It's, it's again I will give you a clue. It's a Dharmakirti, Master Dharmakirti, in his commentary of valid perception spends, I don't know, twenty-five percent of the book, maybe a little less, trying to, trying to investigate why you know something is a car. What is there about that collection of parts that suggest car to you. Why, why when something is a Chevrolet it is already a car. And how do

you ever know that? How do you know that? And then the non-Buddhist schools that he is debating with say there is a varnish, in fact the word varnish comes from the Sanskrit {varna}, there is a covering on the car there is a coating called carness and it is all over the car, and it is a separate thing it has it's separate reality it's all glued to the car and when you see the car, you subconsciously pick up on this coating and then you think, you know that it is a car.

student: And you never have to learn that it is a car, by that idea.

Yeah, well they say, their example is a cow of course. [laughter] But they say that when you see a bump and then this {unclear}, what is that called?

student: Double chin.

That big double chin of a cow. And the and the big bump in an Indian cow, and all that stuff, then you know it's a cow.

student: So, a baby knows cow, without...

Well that's a debate, I'm not going to go that far, but the cowness is part of those... cowness is a separate part of those things. And it's coating, coating a cow and when you see a cow, you know it's a cow, because of that coating. And how do we explain it? It has to do with quality.

student: Take this candle for instance...

And by the way, excuse me, the thing about a {tsok chi} which means parts and the whole is not the main point, not the main point, don't spend allot of time on that, not interested. What is the main point?

student: The {rik chi}.

We're really interested in the {rik chi} and the {dun chi}. The {dun chi} meaning that when I say Poncho the dog and you have a mental picture of Poncho the dog, that's a {dunchi}, and ultimately, when you look at him peeing on your shoes, [laughter] you are not seeing Poncho the dog, you are seeing your {dun chi} of him. That {dunchi} is peeing on your shoes. Okay.

student: And the {rik chi}?

That {dun chi} is one kind of {rikchi} You can say that... [unclear].

student: I thought {chi jedrak} was the study of the quality and characteristic?

It is. There are many kinds of {chi's}, Concentrate on the {dunchi}, concentrate on the {rik chi}. {Rik chi} is that car and Chevrolet, set and subset.

student: Can I run through this and see if I understand it?

Yeah.

student: Take this candle here on the altar there are two possible ways of mentally... two possible approaches to the cheese. One of them is taking the parts and assembling it up to a ... adding the parts up to the concept candle. That's the {chi} where...

The whole, the whole. No, I wouldn't say concept, I would say whole.

student: The conceptual whole.

Not... I wouldn't even say conceptual, just the whole.

student: Okay.

The whole and it's parts. The candle and the parts of the candle. Not so interesting.

student: The other {chi} which is important is the one where we take everything that exists and we conceptualize it and categorize it and somehow in our mind we create all these categories and subcategories and subdivisions and work from a top down approach. From like the totality downward?

Yeah, you could say that.

student: And the way in which we do that is one of two ways by either memory, if we have had a direct perception of it or seen it already or, just by mentally imaging it through some creative process.

Some ascription, through some ascription.

student: Through some ascription.

You could say that, but why is it when you look at this particular candle, out of all the candles in the universe that you know it is a candle?

student: Because I've created a, I've taken the totality of existence and I have taken a chunk of that essentially and said, " You know theses character, characteristics."

Have you seen all the candles in the world?

student: This is [unclear]

Yeah, this is [unclear], you see what I mean? It's very important.

student: I thought it was a {dunchi} for a second.

[laughter] Now were talking [unclear], {unclear} means why is it that without seeing all the candles in the world, with out seeing all the candles, that you suddenly know what candle is?

"Candle", I didn't say a candle, very interesting. Because when I said candle, you knew what candle is. That's a, that's a {chi} in your own mind. That's your own idealization, you know candle. How do you know candle?

student: So I would answer that by saying because I have created a set of characteristics, or qualities, [laughter], which I define as candle. And so I have taken the totality of existence and in my mind, conceptualized these...

How it goes on is a whole course, it's a whole course. In the monastery it takes about three years.

student: Is that where quality and characteristics come from? Because you take...

Characteristic. [laughs]

student: Is that where it comes from you know, you take out of this totality of existence you take particular characteristic...

Which school?

student: I don't care. [laughter] You take anything.

What we're saying, what we're saying is that it's your karmic {bak chaks}, it's your karmic seeds. What we're saying is that.

student: They have caused you to assemble that in a certain way, out of the totality of existence.

And it does suggest that to you. They do suggest that. It's valid, it's reasonable that you're [unclear].

student: Based on the quality and the characteristic.

Based on everything that you know, and mainly based on your own karmic propensities.

student: Ignorance?

If you mistook it for the candle yes.

student: Or if you mistook it for a hat?

That would just be misperception, not ignorance.

student: Yeah, but because nothing is inherent or self existent, a candle can be actually a quality rather than a thing, because if there was such a thing as a candle there would be only one candle that anyone could ever see.

That's difficult. We didn't get into that. [laughs] We gotta go on.

student: Excuse me, did you just say that the answer, that was the {rik chi}, the answer being that the karmic seeds...

And I guess you could also say for the {dunchi} as well. But I mainly want to talk, why, how do I know the quality? How do I know it's a candle? Where is candle? Where did candle come from? Where is candle? Okay, next one. When you come out of the direct perception of emptiness, during the next say, eight, nine hours, during you saw it in the mid morning, you, you have what's called {jetop yeshe}, You have what's called this aftermath, during which you see allot

of wonderful things. You're not, it's no longer a direct perception of the god head or something like that. It's thoughts, it's, it's contemplations, it's realizations that you start having. They relate... ultimately, they break down into four categories. What, whose turn... Mr. Carleigh. I mean ultimately, they can all be broken down into four bags which are what?

student: So, how many do you want?

Just tell me the four to start with. The four general categories that all those experiences can be put into. They're the four....?

student: Arya truths.

Arya truths. That's why they are called Arya truths, right? Because you gained arya, aryaship, [laughs], at, at, when?

student: The path of seeing.

student: Well, you perceive them intellectually, understanding them right before you perceive emptiness.

But when did you become an arya? The first instant of the direct perception of emptiness.

student: The first time you perceive emptiness.

Yeah, the first instant, in the first milla instant of, of the direct perception of emptiness, you suddenly changed your whole status. You are a totally different level of being. In the universe there are only two kinds, you are know in the superior kind, you are an arya. So, so what are the four Arya Truths? Hopefully we can beat to death this "noble truth" word.

student: The truth of suffering.

Right.

student: The truth of the cause of suffering, the truth of the cessation of suffering and the truth of the paths to the cessation of suffering.

Okay, good. So, Mrs. Cailly, examples of two things that you understand during that aftermath in relation to the first arya truth.

student: You directly understand death and you read peoples minds directly.

Okay, good. Yeah, and it, and I didn't mean to imply, as some people put on their homework, that you get some kind of super empathy that you actually feel the pain in the other persons mind. I just mean to say that you see the suffering which consists of their bad thoughts, I didn't mean to say that somehow, you feel their pain or something like that, I didn't meant that. You see directly the confusion in their minds and for example, the greediness in their minds. you see it directly, and it's a little depressing, you actually read their mind and you have to be aware of that.

student: I that that to see emptiness directly you have to first enter into shamata, right?

Yep.

I thought that when you attained shamata and as a result of that, you could always read everyone's mind...

No.

student: All the time, I thought you had clear...

No. not all the time. You can, I mean there are states of meditation where you can read other peoples minds but that's not [unclear] Anyone who sees emptiness directly and who did reach necessary shamata to perceive emptiness directly, prior to that could read other peoples minds.

student: I thought that always happened when you see shamata, you have clear sentience.

student: When you read peoples minds, is it just for the day that...

No, there's some kind of special power then after.

student: Does it last all day?

Pretty much. Okay, Perriello, Two facts of the arya cause of suffering, the arya truth of the cause of suffering.

student: Okay one of them must be [unclear].

Meaning what?

student: That means that everything that's been done up to that point has been motivated by selfish...

Yeah, and I'm talking, the slightest things, like the gestures you make at work in front of people, and when you make your offerings on your altar in the morning and when you recite you Dakye in front of other people and the Tsog, it's all self interested. It's very weird, it's sad. And we all have it. Everything you did was to create some impression or, it's at the depths, that was behind everything, it's very depressing to know. All your personal relationships, because you get something out of them. If it were truly that you couldn't get anything out of it you would run away from it in zero time. It's just the way we are.

student: Do you, do you move away from that once you have that realization? Yeah, yeah, if you have bodhichitta. And then the second one?

student: Okay, the second one is that [unclear].

Yeah, happen and incorrect. How many of your perceptions?

student: All.

All, I mean all, I mean every millisecond. According to some schools on Buddhism in this amount of time, [snap] you have sixty-four discreet thoughts. Milli, milli, mini perceptions, [snap]. That could be broken into sixty-four micro seconds of perception, and each one of those was a mistake. So how many you've had of those... [laughs] if you are as old as me...[laughs], that's been allot. Very, very, you're just amazingly... no, you're young, I'm sorry, [laughs]. It's a joke we have, he stays up all night and works. Okay, Miss Pelma, okay, you see the arya truth of the end of your. After that moment you see something about the end of your suffering, what is it? Do you remember? Take a guess. If I, if I had some insight into the end of all my problems, what would it be like. What do you see? What do you see? You see your own Buddhahood, you know how many lives it's going to be, exactly. You see our own Buddha hood. You see

your own future Buddhahood, very cool, you know, who can bother you after that? [laughter] What do you care after that? Yeah.

student: I just wanted to ask you a question. Why do you see..[unclear]

You don't see yourself, you don't see the event, by the way, you don't see the events of every life, you don't see your body suddenly changing color and the bald spot all growing in or something. [laughter] You don't see that kind of stuff, you just have this awareness of precisely how many lives it's going to be. The number seven comes into your mind, and you know that it's going to be seven lives from now, you just know it. You just know it's going to be seven lives, you don't perceive the details of those seven lives. You do know that during those seven lives you will always be very, very, comfortable in every sense, physically comfortable, mentally comfortable and dharmically comfortable, you will have good teachers, you will always be born in a country where dharma is flourishing, or even if it's not flourishing, you'll be the only person who runs into this Lama, that's the only Lama around, that's teaching. You will have those circumstances and you know it, and it's sort of a comfort. Yeah.

student: And you can't articulate this after you come out of the experience of emptiness, right? I mean you couldn't go and say I know it's gonna be seven lives, I mean you could have a sense of it.

What do you mean you can't articulate it? You can articulate it as much as I just did.

student: So in other words, if we were fortunate enough to have an arya with us tonight who was speaking on this point, this person would be able to say with certainty, and by the way, I know that within seven lives, I will achieve my Buddhahood.

Well, by the way there is a detail about it that they will never say it directly. They will never say it directly. They will never say, "I saw that"

student: Well, I guess what I'm getting at then is the similarly to the point that you will see a Buddha directly. We used to talk about this a lot, at first you used to say, "Yeah, it's definitely like shaking hands with a Buddha." Then afterwards it seemed more like you will see the Dharmakaya of the Buddha.

Sense the presence of the Dharmakaya, sense that you have been in the presence of the Dharmakaya.

student: So then this sense of your own Buddhahood is not like that, it's very clear?

No, not like that, oh, no, you do not see the physical form that you are going to have as a Buddha, no, you just know that you're gonna...

student: But it's very clear, precisely the time frame involved?

Yeah, that's clear. The number is very clear. Okay.

student: Might that person say it indirectly?

Yeah, sort of. [laughter], but there's an unspoken, I don't know what it is, but it is written in the scriptures also. But I think that the person would just never say it directly. Okay, we only got one, I think there were... We need another one. Saw his own Buddhahood and what else?

student; [unclear]

Yeah, met the Buddha.

student: Met the Buddha.

Yeah, met the guts of the Buddha, met the important part of the Buddha. Yeah.

student: Can you put that on the final?

What?

student: Can you put that on the final? Met the guts of the Buddha. [laughter] Must of been a rough day.

I had a rough.. Who had a day off? She had most of her department was laid off, we had a hundred people laid off. Go ahead, speak louder.

student: Is this Shakyamuni? [unclear]

No. not necessarily.

student: So you're talking about a Buddha.

Yeah.

student: Well, you see, you said the guts of the Buddha... [cut]

[cut] No, it wasn't that experience. No not at all, no, really. No it's not like the Buddha came and said, "seven more lives, it's okay." No it is not that. It's not the act of prediction. That happens much later.

student: You just said that you sense the presence of the Dharmakaya. What's that?

You sense that you have been in the presence of the Dharmakaya, because by the time you have had the direct perception of emptiness you are no longer in the presence of the Dharmakaya. Being in the direct presence of emptiness is to be in the presence of the Dharmakaya.

student: Which is the emptiness of the Buddha?

Yeah.

student: Okay.

Well, the essence of it. He's taking the refrigerator away. [laughter] I think we should put the landlord in that refrigerator. [laughter] Okay anyway. Last one... last arya truth, [unclear].

student: You have a strong sensation that.. [unclear].

Okay, so those are the path basically, and the most important path being the experience of bodhichitta. As a physical feeling, like the feeling of... the feeling of some kind of, something coming out of your heart physically. Like light rays, but not having rays just being clear, like a diamond and your heart touching all living beings and you know that for the rest of your life you will dedicate your efforts to helping other people and your whole life, everything you do. Yeah.

student: Are their [unclear].

No, not at all and someone, we were talking about it. I don't remember who it was. Someone in this class. Your perception of emptiness during the path of seeing, and the perception of emptiness of a Buddha are not qualitatively different. I mean, he is also seeing deceptive reality at the same time. He has that extra power, but your knowledge and the depth of the perception of emptiness is equal. I mean you either see it or you don't. There's is no [unclear]. Alright, Janet Diamond. What a name. [laughter] Did the Buddha in his former life feel pain as his limbs were slowly cut off by the king of Kalinka, and he understood the emptiness of the three elements. Someone has added a new phrase to this question. Explain in some detail. [laughter] It's not on your quiz. That's because so many people wrote yes, yes. And I couldn't grade it wrong. [laughter]

student: What, what do you mean? Explain in some detail.

Did he feel pain and, and you know, give us a commentary.

student: Okay, he, he, felt pain, but he chose not to become angry because he saw that having his limbs cut off was caused by his karma and not by the Kings inherent nature and he didn't want to perpetuate his own suffering by having a negative reaction, which would create future negative karma for himself.

That's a great commentary, that's pretty cool. I can't think about anything else about that. Okay, next question. Answer the next question too. Why didn't he feel any hatred at that moment. And it's really what she just did.

student: She covered it.

She covered it. it means that he didn't want to perpetuate it. I like that the best. I mean I liked that so much that I even took the time to write it on everyone's homework.

student: You did what.

That I wrote it on everyone's home work I think, who didn't write it. I think I wrote it.

student: But I think what you wrote on my homework, cause I had a problem with that. I don't believe that when you're actually being physically assaulted you don't feel anger in the same instant. That you don't feel agony and then

later, you say, oh that jerk...

I understand, I understand, within the next few instants you start to feel hatred. That's not the point. The word, at that moment, you could change it to during this event, over the course of this event, okay.

student: But for instance, what about with people who have been sexually abused when they were children, they are not able to feel the anger until thirty years later?

Okay, then I'm talking thirty years later also.

student: In connection with.

About this experience and any time later.

student: Do you put, therefore he didn't want to perpetuate it.

Why didn't he feel any hatred at that moment? Because he knew that would perpetuate it and that was the last thing that he wanted to do. That's a good answer. It applies to every irritation that you have at work, and just use it, it helps allot. [laughs] I got through today. Alright. Let's see, we gotta go back up to here. Helen Mc Hail. Describe the emptiness of an arhats mind. Don't say, "He doesn't have anymore bad thoughts.

student: Okay, quote" As a result of his having led a good life and understanding emptiness, he has the projection of the elimination of his own bad thoughts, permanently."

Yeah, nice.

student: You said it.

[laughter] He's also forced to have a projection, as he looks, as he focuses on his own...

student: [unclear].

No, his own mind as he listens to his own mind, he is forced to see that mind never have a bad thought again. His mind is also empty, his mind as he listens

to his own thoughts is also a projection. So whatever thoughts he's forced to hear wander through his mind, as they are all so sweet and never a tinge of hatred or jealousy or desire or anything. That as he experiences the sweetness of his own thoughts, he understands perfectly well that this is just another projection forced on him because of what he did in the past. But for him it's forcing quite an opposite one than what is it to us, right? Even his own thoughts as he hears them, are projections, and they are quite conscious projections, and he designed them that way, and he wanted to have them that way, and he is now enjoying having them that way. And that's the only way that you can get them that way by the way, that way, is with that kind of knowledge. Okay, Fran, why doesn't the truth of suffering exist in a Buddha Paradise? This is a very easy answer, most people went on too long.

student: Because the cause of suffering is non virtuous deeds and mental afflictions don't exist.

Period. Okay. Why doesn't suffering exist in a Buddha Paradise? Because the causes for suffering don't exist there. They just don't exist anymore, they don't apply any more. They are two things. Dirty karma, impure karma and your own, your bad thoughts. Okay, the two causes that could give you suffering are gone. That's a hint. [laughs] If you don't like suffering, just stop those two. How do you stop bad thoughts, incidentally, the guy who got his fingers cut off by Kalinka, stop his bad thought?

student: Wisdom.

Wisdom, wisdom, he said, " I don't want to perp, perpetuate this, so I'll stop." That's how you stop having bad thoughts, how do you stop having bad karma?

student: Good deeds.

student: Don't do it anymore.

That's for the future but what about the old stuff you got in your karmic pocket?

students: Purify, four forces.

Purification, yeah. That's why it's so cool to know purification, because if you know it well, you've polished off half of your problems.

student: If I understood you correctly though I thought that you said that it doesn't eliminate it, it just reduces it.

Yeah, and the more you do the purification, over and over and over and over again, we call it {unclear}. until it's worn away, until it's paper thin and then it's not going to have any big results. People in, I think it was the Tibetan class or was it in this class, they said, tell us the exact process by which karma is lessened, I can't, I'll ask Rinpoche.

student: Karma is what?

student: Lessened.

Why is it that you only get a headache? We all know that the Diamond Cutter and the Buddha Himself states it, but what is the mechanism? I can't explain the mechanism, I have to ask Rinpoche. [unclear]

student: This question confused me allot, because I would think that in a Buddha's Paradise there would be no suffering for any Buddha's that were there, however it's a place where Mahayana aryas who are still samsaric beings...

They are not in a Buddhas Paradise. They are not in a Buddhas Paradise.

student: They're not in Ogmin?

They are not in a Buddhas Paradise.

student: Oh, so we're talking about two different things then. A Buddhas Paradise...

student: That a Buddha perceives.

How about the place that one guy is staying and the other guys are visiting? I don't know. But yeah.

student: It's because it's from the perspective of the person that is there not from the perspective of the "place".

No, it's a good question. The only way I could get out of it in a debate would be to say, "I didn't say anything about anyone staying in a Buddha Paradise. Those

aryas are not in a Buddha Paradise."

student: Well then it can amount to saying that anywhere a Buddha is, is a Buddha's paradise, and a Buddha doesn't experience any suffering anywhere, Paradises, or other wise.

student: That's right.

That's true. However, an arya going to see a Buddha in a Paradise would not be in that Paradise?

Yeah, right, if you debated me I would say that they are not in that Paradise.

student: Looking through the window?

student: They are at the gate. [laughter]

student: When you say that Ogmin and a Buddhas Paradise is a place where they are surrounded with this retinue...

Are they in the Buddha Paradise Ogmin? No.

student: Where is the retinue?

Are they in Ogmin? Yes.

student: Oh, my gosh.

Okay. Sounds like we are gonna take a break. [laughs] We'll take a break. [cut

[cut]

You guys know the four forces of the purification of karma, so I don't think that's any big deal. There was a second part of that question that a lot of people didn't notice.

student: Because you never taught it.

Because I never taught it. It says, "name an early source for this". The early source is called the Sutra of the Four Dharmas, okay? The Sutra of The Four

Dharmas. Why did I say that? Why is that part of the question?

student: So that you know that it was spoken authentically.

That it was spoken by the Buddha. And it's in the [b: Kangyur], you can go read it. It's there, and it's not something that Tibetan Lamas made up.

student: Shhhh...

It's not something that Tibetan Lamas made up. It's not, you know, you can go look at it, it gives them exactly the same way. It's in the [b: Kangyur], it's in the Canon. What's that? Okay, you know the four Perfections of Wisdom, almost nobody didn't get that one. At the end of the question it says, "Indicate which one is the actual perfection." Let's say that I'm talking about the perfection of Wisdom as a sense of perfected. So who's, which is the only one that has been perfected?

student: [unclear]

Is D., is the one that the Buddha has. In the sense of having gone to the other shore, Paramita, right? Nobody had much of a problem with the grasping to the extreme of existence, you know those two. Every one got the fourfold of existence right.

student: The fourfold what?

The two is's and the two is not's, right? Two exist's and two doesn't exist's. Well what is? You guys are in a mood tonight.. The last three questions are hard. Why do things change and why do some things in our world cause other things? The simple answer is? Your projections shift in your own mind. Nothing is changing out there, Nothing. Your projections are shifting. That makes sense because what makes things change is?

student: [unclear]

Karma! Okay.

student: Does it have to do with when you do a deed...

By the way, excuse me, did you think that karma was out there pushing things

around like a magnet? [laughter] No. It was, karma was dictating your projections and your projections shift and the guy seems to be getting nicer, or nastier. Or doing what you wanted him to do or not doing what you wanted him to do.

student: So how the karma of that actually shifts is... the source of that is whatever that deed is that you do, that that deed is not a whole intact thing, that there are different points.

Right, that deed like all other caused things is constantly in fluctuation, it's in flux. It wears itself out as it wears itself out it is fluctuating and that causes the perception of, the projection of change.

student: What school are we in?

Highest. Mahdyumika Prasanghika.

student: Which says that there are things out there which are...

They are out there and they are caused by projections of your own mind.

student: And they are caused by karma, out there.

They are out there. They are caused by karma and they are our projections.

student: Would you like to list ...

Projected out there. [laughter]

student: Would you like to list briefly, the four and a half schools.

Yep. Yeah, I am sorry, maybe we never got that with some people. The four classic schools, the four Buddhist schools. How many of them were taught by the Buddha?

student: All of them.

All of them. Cheryl, if you have to go, go.

student: No, way. [laughter]

[cut]

[unclear]

[cut]

student:...other names for Abhidharma.

Vaibashika.

student: Then what's Yogachara?

[laughs]

[silence]

Who are the what?

student: The Half Eggist's.

I don't know what that is.

student: It is, I can't tell you now, [laughs]

[laughs]

student: Now the lower schools that you have mentioned in the past two readings, which ones are they?

These two are Hinayana. And these two are Mahayana. The whole point of this course is that you're gonna go through all of them. The whole point of this five year course is that you will become a master of all of them.

student: So what is the half?

Oh, I just call....that's a long story, okay let's go on. Why does the Mind Only school believe that there must be {Allai visinata} that basis consciousness, foundation consciousness. Because they don't understand...?

student: The emptiness of karma.

The emptiness of karma itself or the fact that karma itself is a projection.

student: Would it be accurate to say that they, that they think that the {bak chak} is self existent and so they think that it needs a place to reside?

You could say that. They actually believe that all functional things have their own nature, their own nature.

student: But would that explain why they need a place?

Because they last, you could explain that one reason is why they go on so long. I mean it could be a million years till that thing gives it's result, where does it stay all that time?

student: If they don't understand the emptiness of karma itself, then how does it work for them at all?

Well then they get in big trouble. [laughs] They have to, therefore karma becomes a sort of self existent thing for them.

student:...causes and conditions..[unclear] they don't make the leap.

Yeah, they don't make the leap, I would say in, of, of, grasping the emptiness of the interaction of things.

student: Because they would..[unclear]

Yeah, I guess, but that's not them.

student: But don't they also subscribe to that?

They also have a lower idea of what dependence means, yeah.

What happens to that [kunshi] in between the death and the next rebirth.

They would say it continues, but it doesn't even exist, it's like a {gakcha} you know. The {kunshi} doesn't exist, now, how they explain that a {kunshi} works is another subject. We could spend allot, we'll spend some time on that.

student: But they believe that it's actually a physical [unclear]

No they believe that it's one of the six, it's the seventh consciousness. It's the seventh part of your mind. They accept the five sense consciousness, one mental consciousness and they have two more consciousness, they must exist. They don't exist. The Buddha did said they exist, but he just said it for people like them who needed that.

student: But wouldn't..

I mean, I don't mind this, but. no one can complain to me that we're here to ten, okay? Alright, go ahead.

student: I'm a little confused about projections. How do we avoid [unclear] it, and how is it that they are not a {gakcha}?

They exist. It's mistaking the projections for the reality. A projection which is the reality is the {gakcha}. A projection that could have been the reality is the {gakcha}.

student: What's that?

Or you could say that a reality which is not a projection is the {gakcha}. How's that.

student: But the question is that how do you not have a self existent projection?

Excuse me?

student: The question is, I think is how do you not have a self existent projection?

That's a big, that's long story, that's a real long story. That's a real long story. Oh, you mean how can you have a projection and not think it's self existent? When you remove the seeds of ignorance.

[silence]

I better get out of here, I'm losing this debate. [laughter] Okay, and then the

whole punchline of the whole course is, it would be crazy to say that because things are empty, you don't have to be moral. That would be the height of stupidity, to say that because things are empty, I can be immoral. To say that because things are empty, I can, I can somehow fool around with morality. I don't have to follow plain old morality. I'm above that. Tantric, I could be tantric, you know .

student: What does that mean?

"You know, plain old morality doesn't apply to me any more." "Plain old morality doesn't apply to me, because I understood it's emptiness." It means that someone has misunderstood totally the meaning of emptiness, taken it to mean some kind of subjectivity, and , and then made up this idea, that if I were somehow very holy, I could do whatever I wanted, since it is all subjective anyway."

student: Is that what you mean, "I can be Tantric." Is that what you mean?

Yeah, it's this idea, in fact, I read a line by Tsongkhapa today, he said, "The idea that a tantric practitioner doesn't need to follow morality, common morality, plain old regular morality, is the hail stones that destroy the bountiful crops of your Buddhist practice and therefore you should run away a trillion miles from it, or something like that. It's a beautiful line, I mean it is very beautiful. But I mean if you really want to destroy your whole life, and your whole practice, then get this idea that emptiness means that, and that tantra for example means that you can do whatever you want and that you are some how above those, those moralities are the basis of all the other practices, I mean, you must have them. I mean things are... you must be moral because things are empty, and it's only because things are empty that karma can ever work anyway, If they were fixed, they couldn't change, it wouldn't matter how good you were, they wouldn't build a pizza parlor across the street. No matter how many classes you taught. [laughter]

student: [unclear]

It is good, it is good.

student: It's not that great.

Go ahead, go ahead.

student: Somewhere in here you have to say that if you believe in the laws of karma.

Oh, no, if the laws of karma have been presented to you properly, in I don't say believe.

student: The laws of karma, it seems to me preclude thinking this way, that even if you don't really understand the emptiness of the process is, the laws of karma...

No, I think that you could understand it as we presented it in the last course and still not grasp how it, what it has to do with projections, I, I think you could...

student: But how could you not grasp that good result come from good deeds?

That would be extremely difficult.

student: Well that's what morality is about, essentially.

Yeah, it would be very difficult to be so stupid, but we are. Okay, now dessert, we'll stop within five minutes, okay, so don't get scared. There's a verse at the end of the Diamond Cutter Sutra which is probably one of the most famous verses in all of Buddhism. For example, us, monks, we are required to get together twice a month and confess our bad deeds. Right in the middle of that confession we have to get up and recite this verse. It's right in the middle of it, so, so just recite it after me, okay. It's a good {bakchak}. {Garma}, [repeat], {radrib}, [repeat], {marme dang}, [repeat], {gyuma}, [repeat], {silwa} [repeat], {chubur dang}, [repeat], {milam}, [repeat], {lok dang}, [repeat], {drin dabdur}, [repeat], {dutse chuman}, [repeat], {detak da}, [repeat]. Then go like that, look, hold out your hand. On the count of three, click, okay, one, two, three, [snap]. Okay, and that's, and even when the Dalai Lama gives a teaching, he, he bows down to the throne first, and then you'll see him, he'll bow down to the throne and then he'll go like this, [snap]. And what it means is, you know, don't get a big head about sitting up in front of all those people at the Kalachakra, because you're like that, [snap]. The other thirteen Dalai Lamas were like that, [snap], and the Fourteenth is going to go like that, [snap]. And it's all, it's all like that, life is like a flash. I think especially when you get, you know when you are a certain age and you look back on whole periods of your life and they are just like, they are just like that, [snap]. They are just blank now, they are just gone and they

are like a flash and all you have are a few memories left and the whole reality of them is total gone, during the last part of your life, the last few days of your life, I guess, that would be very intense, that feeling. That the whole thing is just like a mirage. The whole thing passed like a dream and there is no substance to it anymore. You know all that past, all those years that you lived on this planet and did all these important things that you didn't have time to meditate about, they are all just, they are all gone, they don't mean anything, your whole career doesn't mean anything to you at the last few minutes of it, it was a whole big blur. And it's all over now. So that's the first meaning of that verse. It's very famous there are nine examples, and the commentary here is very precious because he also explains why all these examples also refer to emptiness. So when he talks about, for example, a star, he's talking like in India, the stars are very bright at night, especially in the country side. Very, very bright, they look really, really strong, and then the first dawn comes up and they just, and their just like, boom! and then they are all gone. And life is like that, your life is like that. First it's all very bright and very healthy and shiny, and then a little bit of light comes up and, boom, it's all gone. But what he wants to say is that, if you could, really catch on to the idea of emptiness, if you could really, perceive emptiness, directly, then, that thought in your own mind would suddenly, dispel all of your bad thoughts. You can't entertain an understanding of emptiness and also have a bad thought at the same time, it's impossible, they are direct contradictories, they are opposite, they are bi polar?

student: They are diametrically opposed.

They are diametrically opposed in the sense that they cannot exist in the same space at the same time. It is impossible to entertain a {nyomong}, a bad thought and the understanding of emptiness at the same time. It's impossible, it's totally impossible. That's the whole clue to getting out of suffering. It's very interesting. It can't stay in the same skull at the same time. They are direct antidotes for each other. Once you have a... Wisdom. Wisdom and the more wisdom you have, jealousy hatred, desire, they have to go. They have to leave.

student: That's from an intellectual perception.

Even not..

tuned: As long as it's not...[unclear].

If it's a good one then to that extent will the bad thoughts disappear. They can't

stay in your mind at that time, it's very interesting, the more you develop this thought then the more you're protected, and that's the meaning of wisdom. So that's all, it was a nice class, you had a good...

student: Teacher. [laughter]

No. It's a holy, holy thing, you can say now you studied the Buddha's direct words. And it's a very, very holy chance to get that explanation. It's a very rare opportunity, it's a very, very rare opportunity. And, and all of the things came together, you now, we had a place to stay. We had the time, nobody died during the course. You, we had a commentary, You, where did it come from? Why did this commentary just happen to show up? And you got it, you got that explanation. Stop that. So, very precious, rejoice about that. [laughter] And then study it, you know, meditate on it. If there is any teaching that defines our tradition in America as we are now sort of a fledgling part of that. If there is anything that defines this groups personal mission, it should be this sutra. If somebody says, what should we call those early American Buddhists that used to hang out on thirty ninth street? You can say, "Oh they were the Diamond Cutter fanatics." [laughter] "They are always talking about the Diamond cutter, I don't know why?" And as you teach your own students, I mean, this is precious, this is what you should pass on to them, this is the most precious thing you can give them, right now, okay. As you transmit that to other people, use this, that's the main thing. That's the main thing that you have to use. In that vein, Rinpoche has agreed to give us an oral transmission of this Sutra. Which means that he'll just recite it and, and put the seeds in our ears. I've, I've never seen him do an oral transmission and avoid the chance to explain it a little bit. [laughter] So, that will be a very, very holy opportunity, so that will be in June, we'll send out some announcements, we don't have a date yet. I guess, a weekend, Sunday? He asked that we come out there, he's too... he's not that well that he want to take a long trip at that time. Also, he's starting to teach this Sunday at two o'clock. He's teaching an early Kadampa text, called the Rays of the Sun. Kadampa texts are very good for the office. They are mainly for that. [laughs] In the office okay, in the stress of the office.

student: Will it be every Sunday?

He's just gonna do it on one Sunday. Oh this is starting this Sunday, it'll go on every Sunday, he doesn't do it on days that are holidays cause he has to pray for a couple of hours or something like that. Don't forget your transcription, you have to do it. I really will hold your exam. It's allot of work but it really is good

for you. And, and I think I mentioned the other class schedule. Thursday nights in June.

student: Wasn't there supposed to be some mailed announcement?

There will be an announcement mailed out, but we had allot of confusion because there are allot of holidays in there. Thursday is gonna be Art Engle. He's gonna be teaching the Sutra on the three Ratnas. And he's a very, very good scholar, and he translated that whole sutra. It's not a long sutra, but he translated it. He knows it very well, he knows the Sanskrit very well. So that would be a good class for you if you want to get into some Tibetan. He goes like a rocket, you gotta keep up with that. Thursday nights at seven. Wednesday nights at May seventeenth we'll start having meditations here. And I hope that that would just go on. That's one thing that I think would be nice if it just went on forever. And then I would like, different, each month I would like a different student to lead that meditation. So, I will do the first month, I think Ernst will do the second month, and then we'll start splitting it up.

student: Seven?

Seven o'clock. And then Tuesday nights will be Annie Thubten Chonyid, the nun from New Jersey and she's gonna teach Lam Rim subjects about how to find a Lama. How to find your own Lama. Okay, then Friday nights is going to be Steve Foster, he's going to do {Yonten shirgyirma} which is The Source of All My Good. He's going to teach from a commentary by Pabonka which we found, it was not in his collected works, actually, the third Pabonka gave me the copy and it's being translated now. We translated it, so. Friday nights at seven, that's a work by Je Tsongkhapa about the whole Path, even up to the preparation for tantra.

student: Starting when?

Friday nights, this whole thing will start in the later, the first Tuesday night class will be that last Tuesday in May, and then the other classes will be starting in June, okay?

student: That will be just in June?

Yeah, in June and I think Art spills over into July one week or something, because the holiday is there, so I think the announcement you get will have the...

if your name is not on the printout, or if the address is wrong or something, then let me know, and I'll let Margie know.

student: And what about June third in the Park?

What day is that?

student: Saturday, June Third.

Saturday June third, Tricycle has this thing in Central Park and me and the two young monks from New Jersey will be debating the existence of the self. And a simultaneous translation.

student: Do you know what time?

I have no idea. And then this course will start again in late July. Or actually, the first week in August, and we'll do bodhisattva vows. We're gonna concentrate on the best explanation there is, which is by Je Tsongkhapa. He wrote this huge commentary to the bodhisattva vows. It's very, very, beautiful, no one has ever translated it.

student: When's that class?

It'll start the first week of August.

student: The same nights?

Yeah. And that's all. In July I'll be in retreat, Please pray for me, seriously.

student: Je Tsongkhas text on the bodhisattvas vows, is there a [unclear] on that.

It's long, it's big, it's about a hundred pages. It's here we have a copy. Rinpoche, according to Mrs. Cheryl has indicated that he... the third weekend in August he may be doing... he may be continuing his tradition of giving the Vajrayogini initiation, I don't know if that's what he's going to do.

student: He just said to keep it free, he didn't say specifically what he would do.

She asked him, roughly, "should I block out that time as I have done in past

years" and he said, "yes you should."

student: His exact words were, "Block out the third weekend in August", and my exact words were, "Well, maybe...[unclear]" He was like, " Well, maybe, but don't count on it."

Well, I think it was like, a maybe.

student: He starts like the third weekend in June, July and August. The only thing I know that he said was third weekend.

And I'm going to ask Stillwell to chase you about the tapes, if I see that they are not coming in, I'm gonna ask him to chase you. So when he does chase you please don't get irritated. [laughter] Get irritated at the stick.

student: Michael, thank you for teaching.

Oh, my extreme pleasure.

student: Please return.

student: When's the final.

Oh yeah, final next Thursday, seven o'clock. It'll be here, come in and do it. Just, I would like everyone to do it at the same time. If you're gonna be out of town and you can prove it, if you have a Doctor's note. [laughter] A Doctor's note or if your daughter's in the hospital, one lady had that happen. I mean, you know, let me know, but not because you're not ready or you didn't have time to study, or, you'd like some more time, I'm not interested.

student: Any time Thursday?

I, I prefer at seven.

student: What if we came earlier?

I don't mind, but I prefer together.

student: Or like it says in the Sutra, if we could visualize all the virtue we got from this class it would be like incredible...[unclear].

[prayers: Short Mandala]

[prayers: Dedication]

student: Michael, somebody I know died.