

**These are raw transcripts that have not been edited in any way, and may contain errors introduced by the volunteer transcribers. Please refer to the audio on The Knowledge Base website (<http://www.theknowledgebase.com>) for the original teachings.**

**ACI Course 6**

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

**presented by Geshe Michael Roach**

**Vajrapani Institute, CA  
August 1996**

**NOTE: TAPE TWO MISSING**

**Diamond Cutter Sutra**  
**Vajrapani Institute - 8/24/96**

Class One

Let you and me get the mind down and let other people get here.

[pause]

Ah, yeah, there some prayers that...in your notebook and uh, we'll start with the one that says {kyabdro semkye} and we'll do that three times. That's sorta to set the tone that you're here because...Yes?

[student: something about the mike]

Is that better? How about I just do it. I'll just talk loud, okay? [laughs] We're gonna to do a prayer. It's in your notebook. We gonna to do {kyabdro semkye} and that's mainly to set the tone of the teachings. Hum, it to say why you came here and what you're going to do. And ideally you're here because, uh, you want to become a good person yourself and you want to help other people. And you want to... the best way to help others, according to Buddhism, is to become good yourself. And so you have a double goal. One is to become good yourself and the other is to help other people by doing that. So you kill two birds with one stone. In Tibetan they say {Digay shi goden di shey}, it means to shoot two deer with one bow...and uh, this is setting the tone. And that's the purpose of this prayer. Okay, and after that we do a mandala offering. Um. That again has two purposes. First of all it's requesting the teachings...because we're not supposed to teach unless people want it. And secondly, uh, ..during the mandala offering you try to imagine the whole planet earth, uh, as the perfect place. You know, everyone in the planet has reached some kind of happiness and and joy and permanent contentment..and then you offer that...and that's how we...that's the correct payment for this teaching cause that's the only way thing that would be appropriate for this. There's no amount of money or uh, jewels or uh, diamonds or anything else that would be worth this teaching . So...actually offering the whole world in exchange for the teachings... the whole world perfect and everyone in it happy. And that's sorta appropriate payment for this teaching, okay? [laughs] So we'll do that prayer. I think that Drimay will be the chanting master.

[prayer: refuge]

[student, Drimay: it's on page that says {mandel} at the top]

[prayer: short mandala]

[pause]

Okay..okay..this complete? Welcome. We're going to study, uh, Diamond Cutter Sutra and it was taught by Lord Buddha, uh, 500 bc And, there's an interesting part right in the middle of the Diamond Cutter Sutra that says, uh, "anyone who starts studying this, uh, sutra well will start to have disasters happening in their life". [laughs]. Eh, because it's some kind of purification. You know, to study this sutra which is so precious ..uh..that all the bad karmas that you have collected up inside of you already ..they'll start to come out in a better way than if you had left them there. But the profits of them coming out causes some problems. And I have no doubt that...and you should have no doubt that during the course of this week there will be some problems. Like the microphone not working and [laughs] uh, and you have to be ready for those. Okay, so there will be..uh, things will go wrong..uh.. it will probably rain the whole week ...uh... it will be too hot or too cold..uh... there will bugs flying around...uh, right in the middle of the important part you'll start to get a {klesha}. You know, you'll start to get jealous of somebody or you'll start to think something bad or your foot will start to hurt or something like that. And I just want to say..hum...you know, we're very lucky. I mean to have a thing like this here, uh, is incredibly rare. First of all, we're all healthy, fairly...I mean, we're healthy enough to have this class. Huh, we've been blessed by many great Lamas who have come here..hum, they have taught us and past things on to us. Many great Lamas here before. [voice chokes] so we're lucky from that point of view. Hum, and we're lucky that ,uh, people have worked so hard to arrange all this thing here. Hum, Buddhism is always against the idea of self- existence. And this place didn't come here self-existently, you know. Lots of people worked here. There's lot of people behind the scenes who are really doing a lot of work and pulling their hair out and usually they don't even get to come to the teachings. First time the Dalai Lama came to our temple...when they announced it...people asked me, "Well, won't it be wonderful ?" And I said, "Not really because I'll be in the kitchen making mo-mos." you know, [laughs] [laughter] I won't be able to see him and all the people who never come will be able to meet him, you know, and that's exactly what happened. Hum, and so all the people who worked to make this possible are still over there washing dishes or

something and you have to be grateful to them . They really worked hard. Hum, this place is beautiful and it's ,uh, very hard to keep it up. And it's very hard to keep it here. So, you know, try to express your gratitude to those people and be grateful to them. So..

[student: Now that you mentioned that, there a list from the kitchen]

[laughs] Okay, there is a guy making mo-mos. [laughter]

[student: [unclear]]

Okay, so it's very very lucky , very unusual to have this happen...and uh, it will be unusual if we get through the week without some problems. So just be a top ass and uh, and put up with them. Don't be wimpy, you know. If your legs hurt or something, just do it...okay... and it's very lucky, it's very fortunate. We don't know if we'll have a chance like this again. So, take advantage of it and and and do it. Hum, I'm asking people.. this course normally takes about two to three months and this is sort of an experiment to try to do it in one week. It's going to be very hard for you. Huh, there will be lot of material. It will be going on very long each day ...and it will be hard for you to ,huh, keep up with it... and it will be little uncomfortable for you physically. So you have to try to be tough and try to try to hang it out and try to finish it. Hum, I'm asking people not to miss more than ,uh, two classes. I mean, normally in the course in New York we kick you out, but uh, I think, here, they're being more wimpy or something, I don't know. Uh, but try to, try to come to all ten. The idea is that this is a transmission. This is a lineage. Uh, this is a lineage really just starting in America of the Diamond Cutter Sutra and and really not many people have heard it. The book you're going to study was just found again. It was lost. Um, it's the whole start of what I hope would be a long lineage in this country of the Diamond Cutter. It's extremely important. So, you know, if you only come to half the classes, then from the very first day the lineage is, like, fifty percent and after... we gotta to go five thousand..twenty five hundred more years with it. So it's no good if from the first day there's only half. After a few hundred years it will get down to ,huh, you know, people doing it as a little prayer in the temple or something...and people won't understand what it means, at all. So it's very important, if it's at all possible, that you don't miss any of these classes, okay? Huh, otherwise you won't be able to pass it on to other people.. And you should be in the mode or the mood of thinking..huh.. as you go through this class you won't get this again..we won't have time to do this again. You won't get these conditions again. Huh, imagine that you are like the last person in America who's

hearing it and it's up to you to hand it on to other people. And it really is. You have to think of it that way. Making notes very nice...huh, try to pay attention to everything...try to catch everything...in the state of mind that one day you can pass it on to other people. Because that's the only way it will survive in this country. And so you have to be in that mode. You have to be thinking like that, you know. You are not just listening for yourself, you're listening for other people. And you have to think like that. You don't...don't waste the time and don't waste the chance. Get it all...and be able to transmit it to other people, okay? That's the very important thing. Hum. There'll be homeworks...huh...and there'll be quizzes and at the end we will have a final.. and if you pass the final you get some certificate Huh...that's kinda one way to assure that people could pass it on properly..could pass this thing on properly. Huh, the homework, you know, you didn't do it since high school, or whatever....huh, but it really does work. You know, I've had many students over the years and I've come to learn that if people do it...do the homework ..and do a quiz ...huh, it makes everything very firm in your mind. And if you think...and if you just sit there and listen and go home, it sorta disappears in about three days. Uh, so this is just to try try to get it into your mind and try to get it to stay there. And also this whole idea of the notebooks is something that you can use for your own students. If you pass it on to other people huh, you could do it this way. Hum...we also have a system where you can ...you can order these notebooks ...we kinda give them away right now...uh, and it's giving making us all bankrupt but it's fun...and huh, and so you can get more of those if you're teaching. If you wanted to start a small class about it and teach it to other people that would be very nice... and so try to keep your notebook nice..and the homeworks and quizzes like that, you could have those also if you're interested in it. So this is like a package that you could you could pass on to other people. Hum, there'll be a group of people grading the homeworks because it takes a long time to grade. Huh, on the days that we have two classes, especially, we may not be able to finish them in time to give them to you for the following class. Because it takes a lot of time. Um, but I like to introduce you to the people who are going to work on grading. I don't even know if they all know. [laughs] But Ven. Jigme Palmo is going to be... raise your hand...is going to be one grader huh and ...Robert Chilton is going to be another grader ....huh, Robert is also arranging uh, schedules, like if you wanted talk about things or something like that. We have a ... I don't have much time... but we have a specific period set out so if you want to have talks about things, hum, talk to Robert. Tessie is going to do some. I don't know if you know that. Okay [laughs] well [laughs] Tessie Davis Davies Huh, Elizabeth Heimburg .. where is she?...and Ora Maimes Sundata. Those people are going to be graders. So if

they don't grade it well, blame them, alright? [laughs] But try to finish it try to finish it nicely. Hum, it will just make it better in your own mind and you'll be able to pass it on better to other people. It's not like a punishment or anything like that. Huh, that's about it..all I have to. Then there's a schedule you can see. Did everyone get a schedule, no? Just generally we'll start just before ten with some meditation each week...weekend day and we'll go to about twelve. I like to take a break in the middle. Huh, we've got some junk food over there...that you can go have. We brought it from the east coast. We couldn't find any in Ari..in California [laughs] [laughter]...and you're welcome to go there, but just please come back like within ten minutes. Because if you strangle back and you miss...you might have missed the most important line of the sutra or something like that. okay? Huh, so we'll take a break about half way through. Hum. I'll try not to run over. Then we'll go from three to five today. Afternoon is really a hard time huh, to have a class. I almost prefer the evening. But we thought that people might want to get home ,you know, in time for sleeping and stuff. So it's going to be hard in the afternoon. I suggest that you don't eat a whole lot for lunch and you can always eat a lot after the evening class... because you won't be able to concentrate. Huh, this subject is Madhyamika, middle way...mostly emptiness...and huh, it's a... it's a great tonic for going to sleep [laughs]. I can tell you from experience. Huh, there's just something about this subject that puts people to sleep. Not just me...and huh...so be...be careful about how much you eat in the morning and the even...the after...and the noon. You can eat in the evening and it will be digested by the next day, I guess. Huh...during the week... I think it's ...what nights?...Tuesday and Thursdays? ... Tuesday and Thursday night, we start at seven and we'll go till nine, okay? Uh, and that's all...try to catch them all. Whatever you were going to do that you were going to miss one, just cancel it. You won't miss it much. And this is a...it would be really bad to miss any of these ... of these parts of this sutra. So that's my pitch. Huh...now we'll talk about the Sutra. I'll be putting Tibetan on the board and huh...standing in front of it so you can't copy it on time and [laughs] and you have to... I'll put the sound of the Tibetan also. You have two choices. You can do your homework in the Tibetan. You can answer the questions in Tibetan or you can answer it in English...either way. Huh, I don't care which way you do it. I'll be asking you to repeat the Tibetan sounds just because it's a good...it's a good seed to have in your mind. Huh, and there's a lot of people in the classes in New York who swore they would never learn Tibetan who are now quite good in Tibetan. And some of them are even teaching it. So don't think you can't learn it. It's a very simple language. You know, it was invented for herding yaks and huh, it's not difficult. It's really not difficult. I think it's the easiest language I ever hear of. So you can learn it, you know. Huh, Try. Try to learn some of it. Okay. The

name of this sutra in Sanskrit

[pause]

In Sanskrit it's {vajra chedika}. Say {vajra} [repeat] {chedika} [repeat] {vajra} [repeat] {chedika} [repeat]. Okay. {vajra} means diamond, okay. {vajra} means diamond, and we'll talk about it. We'll talk about why. {chedika} means cutter. The one who cuts. Okay. this sutra has been translated in the past. It was translated as the Diamond Sutra and that's.. that's not correct. The name of the sutra is the Diamond Cutter. And I'll beat up anyone who says diamond sutra, okay [laughs] it's Diamond Cutter. And we'll talk about it. We'll talk about why, okay,...so it's {vajra chedika}. In Tibetan

[pause]

Say {dorje} [repeat] {chupa} [repeat] {dorje} [repeat] {chupa} [repeat]. {Dorje} means diamond ..uh. {do} in Tibetan means lock or stone. And {je} means like the king or the prince of stone...and so the greatest of stones is the diamond. Okay. {chupa} means cutter... to cut. {dorje chupa} So {dorje chupa} means, huh, diamond cutter. I'm going to tell you a little about the history of the sutra. Huh, they don't get into this much in the monasteries. I mean, you can study a book for eighteen years and something and not know who wrote it or know much about the book. I thought that in the West we sorta take an interest in ...in a little about the history of the book. It's a short, uh, sutra. It's not more than fifty pages. Uh, it was the first printed book in this world... I mean the Chinese translation huh, is in the British Museum and it's the oldest printed book in the world. Huh, it was the first book ever printed instead of written. And huh, it was spoken by the Buddha five hundred bc.. two and a half thousand years ago. And in the world...in the Buddhist world, huh, until the recent bad times of Buddhism in the world, huh, it was one of the greatest books. It was studied in many countries...in China..in Japan...it's obviously been very very important. In Mongolia, for example, every family would keep a copy in their home and huh, once or twice a year they would invite all the monks from the local monastery to come and read it in their home... to bless the home. So it was considered a very important, huh , sutra. In ancient India, there were many commentaries. We only have two of them left. Okay. Huh, in the Tengyur, in the canon. In the Buddhist canon in the Tibetan language, huh ,which is the Sanskrit books translated into Tibetan, we only have two commentaries left. Huh, one is by

[pause]



say Kamalashila [repeat] Kamalashila [repeat] Uh, not only did they translated these great Sanskrit writers' names into Tibetan and the Tibetan translation is Kamalashila...okay [laughs] This is one name that they didn't change. Uh, he wrote a commentary in about 750 A. D. Kamalashila is famous because he did actually reach Tibet ...uh...and he...he was involved in a very famous debate in the ...in the Tibetan court in which the Tibetans were trying to decide which kind of meditation to follow. And there was a representative from China who came and spoke in favor of one kind of meditation and then Kamalashila represented the ..the ancient Indian viewpoint about meditation...and that the discussion was whether you should just empty your mind out and not think about anything...or whether you should take a specific object and meditate on it. And they decided this question the old way which is that they would ...they debated in the court of the king and people sat there...and after a week or two of debate , uh...people voted and uh, they decided which kind of meditation they would follow in Tibet. Kamalashila won...and the idea that you should meditate on nothing ...or that you should just try to empty out your mind and think about nothing was actually banished from Tibet...uh, and the Tibetans didn't follow that tradition after that. So that's sorta Kamalashila's claim to fame. He wrote a commentary on the [b. Diamond Cutter] that's very difficult. It's very..quite long and it's also very philosophical. He gets into deep deep things about the ideas of the Mind Only school and the Madhyamika schools and he doesn't ..uh...he doesn't give a word by word commentary. He just sorta uses it as an excuse to write a long...uh... philosophical treatise, which is very interesting but...very difficult [laughs]. So we're not going to cover that. Uh, another commentary... earlier commentary was written by

[pause]

Say Vasubandu [repeat] Uh...Vasubandu was the half brother of somebody named...who? Asanga, okay and this were the two.. we call {kitchay nu}... the two greatest brothers. Uh... they lived 350 A. D. Uh...in the monastery we study five great books. We study...first we spend twelve years on the [b: Perfection of Wisdom]... on a book called [b: amnisaraancara]. And then we spend two or three years on Madhyamika... a book called [b: madhyamika aryatara]. Then we spend {prativatika}...we spend every winter...about two or three months...uh...then we have [b: Abhidarmakosha] which we spend two years...and then we have ...[b. the Vinaya sutra]...which takes another two or three years. And among those books...two of them were written by these two brothers. In other words, they have written...uh...between those two half

brothers...most of the important books in the monastic curriculum. Vasubandu is famous because he wrote the [b: Abhidharmakosha]. This is the most basic text for Abhidharma. Abhidharma ...in this sense means...the study of...uh...the first school of Buddhism...the first of the four great schools in India. So his book is very famous for that. And we study it in the monastery. We spend ten years on it. Uh...it's a very great book. It covers all the ideas of Buddhism basically ...uh... and it is the most important Buddhist book throughout south India...throughout the Theravadin countries. So Vasubandu is famous for that. He also wrote a commentary on the [b: Diamond Cutter]. Okay.

[pause]

You're going to be studying a different commentary...and that's by

[pause]

Say {Choney} [repeat] {Drakpa} repeat {Shedrup} repeat {Choney} [repeat] {Drakpa} [repeat] {Shedrup}[repeat] okay...hum...Up until his time for all we ...as far as we know. You know. We have now computerized many thousand of pages of catalogs of books in Tibet. We haven't finished all of them. We're, maybe, ten percent through [laughs] but we don't find any other commentary before him on the [b: Diamond Cutter Sutra] in Tibet. Uh...and he also says in his commentary that he's not aware of any other Tibetan commentary. And in fact, he was only aware of Kamalashila commentary. He didn't have Vasubandu's commentary available to him. Uh, {Choney} is a place in Tibet... it's in east Tibet. It's part of the province called Amdo. Okay...so {Choney} is a famous part of Amdo and there's a famous monastery called {Choney Gompa}..okay...{Choney guchen} which means the great monastery of {Choney}. Uh, it was largely destroyed uh... after 1959. Hum, {Drakpa Shedrup} was one of the greatest lamas from that monastery and like many other people from east Tibet eventually he came to the center of Tibet ...Lhasa...to study and he studied at the greatest monastery in the world [laughter] {student: Harvard}

[laughs] [pause]

Okay. Uh...he's from Sera Mey. Uh, Sera Mey monastery. Sera is one of the big three monasteries in Tibet. It has two colleges and Mey is one of the two colleges. So he was from Sera Mey monastery in Lhasa in Tibet. Um, in fact he wrote...uh...most of the...he wrote half of textbooks for Sera Mey. Each...each

major monastery has its own textbook series and {Drakpa Shedrup} wrote...uh...the second series of textbooks that are used at Sera Mey. So, through the Geshe course...through twenty years of study or eighteen years of study ...uh...you would be studying a lot of {Choney Drakpa Shedrup}'s book. Uh, each monastery in old Tibet kept their textbooks very tightly and they were sorta of considered top secret property and ...uh...because we often have inter monastery debates and you don't want...uh... the other team to...uh...find out all your secret weapons. So the... the books were kept very tightly in the ...in the monasteries. Hum. {Choney Drakpa Shedrup} wrote twelve volumes. He wrote, maybe...um...ten thousand pages of commentaries. And those books were all stored in the library of Sera Mey in Lhasa up to 1959. 1959...um...uh...that monastery was shelled by artillery. And one shell hit the library and...uh...all those books were lost [voice tearful]... and so we couldn't find any copies for about thirty years ...of...uh...these books...uh...and no one could study them for thirty years...hum. We find one copy in Beijing about five years ago that was very... couldn't read it very well. And then...uh...about three years ago we found a copy in St. Petersburg, Russia in a great library there. So...uh...we're very lucky, and you're very lucky to have the book. [slight laugh] It's the only Tibetan commentary.

[pause]

Say {tylam} [repeat] {selway} [repeat] {nima} [repeat]. Uh... {ty} stands for {typon}, we had it last night...what was that? Like freedom, okay. {typa} means freedom. It's another word for Nirvana. And the highest kind of Nirvana which is...which is Buddhahood...okay? Uh {tylam} {lam} means the path...{lam} means the path...so {tylam} means the path to freedom. The path to Nirvana and Buddhahood. Hum, {selway} means .. it...it makes clear...it illuminates, okay? {selway} means illuminates. And {nima} do you know? {Nima} means sun, okay? Then...so this is the name of {Drakpa Shedrup}'s commentary. By the way, sometimes he's just called {Choney Lama}. The lama from Choney...like the lama from Kansas or something...okay?... Kansas lama. Uh, {Choney Lama}'s commentary is named...uh..."The Sun Which Illuminates The Path To Freedom" Okay? It's like the sunlight lets you see the road to go somewhere. And that's the name of his commentary.

{student: And what does {selway} mean?}

{selway} means to illuminate or to make clear.

[pause]

And the sutra starts out like this... there's this scene where the Buddha...Lord Buddha is...uh...it...it starts with Lord Buddha waking up in the morning, okay? [laughs] And...uh...he gets up and he goes through....you know he brushes his teeth and whatever and...uh...he gets ready to have his morning meal. Uh, and traditionally a monk would..would just live off the kindness of other people and only eat...uh...one large meal a day. So, the Buddha gets up. He does all his morning chores and then he..he puts on his robes and then he gets ready and takes his begging bowl...we call it wisdom bowl...and he goes to...uh...town to do his...to ask for food...and...uh...he...he gets a bowlful of food and he comes back, he eats....and then he ...he refreshes himself and then he goes into some kind of deep meditation. And then one of his...then his students start to gather around him and..uh...there's different versions of about how many students...but it's like a thousand monks...or something like that...and they're all coming to him very respectfully. He sits out in a...in a certain garden...uh...this was in a town called {Sharvasti} in ancient India and ...uh...and this was in a particular garden that had been offered to him by one of his disciples. And so he's...he's sitting there in the garden and people start to gather around him. And...uh...there's one very famous student named {Subhuti}. I'll write his name in Tibetan

[pause]

[laughs] obstacles starting already.[laughs] [laughter] Say {sadinemba} [repeat] {rabjor} [repeat] {sadinemba} [repeat] {rabjor} [repeat] Uh.. {say} means time.... {sadinemba} means has time. And it's a title used for a monk. [laughter] Uh... and it means junior monk. You would think it would mean senior and don't ask me why. I don't know. I think it means they have a lot of time to go maybe...but uh...{sadinemba} is the form of address that used for junior monks. So, {sadinemba} means junior monk. And the {rabjor} in Sanskrit

[pause]

is Subhuti. Say Subhuti [repeat] Okay. Subhuti is very famous in the ...in the sutras. You know, the sutras are very hard to read. They're very ancient. Uh, they've been passed down for a long time. But he's always showing up in the sutras and normally he's the study of the sutra by asking some question. We have a very inquisitive student in New York. We named her Subhuti because [laughs] she's always interrupting the class with a question. Uh, Subhuti normally starts out a sutra by asking a question. That's very typical. Uh...he's

often the hero. uh...who starts out the sutras on the [b: Perfection of Wisdom]. Many of the sutras on the perfection of wisdom...uh...the {Prajnya Paramita} are started out by Subhuti asking a question. So, Subhuti, again, in this sutra...he comes up to the Buddha and he kneels respectfully. He drops his shawl which we still do...uh... before a debate, for example. and...uh...he starts out the sutra by asking a question. Uh...in the Tibetan tradition, we believe that Subhuti was an emanation of Manjushri. We believe that he is...uh...like the god of wisdom or the Buddha's wisdom embodied in a human being. We believe he's...uh...faking it. Uh, we believe he's just asking a question that he knows the answer to...millions of years ago...uh...but he's pretending to be a normal human being and he's always asking just the right question at the right time. So, naturally, he's the one who starts it out this time. And he starts out by asking a very special question. Hum...that reminds me...there's another name for the Diamond Sutra, if you're interested...and it's called the three hundred. The three hundred. The {Prajnya Paramita} in three hundred. Okay, we have a lot of...uh...books on wisdom...on the perfection of wisdom in Tibet. Uh...there's the very famous one is called {gaytumo} which is eight thousand verses on the perfection of wisdom. There's a {neechee} which is twenty thousand verses on the perfection of wisdom. We have {boom} which is a hundred thousand verses on the perfection of wisdom. There's supposed to have been other ones which are lost now. Uh, the shortest one, for example...one of the shortest ones is the Heart Sutra and the Diamond Sutra is considered very short also. So it's only three hundred verses. It's not written in verse...so...uh...what it means is that there are certain units of Sanskrit and those are...those aren't considered a verse. So it has three hundred... it's the equivalent of three hundred verses. So sometimes if you read ancient books, this book will be called...uh...the three hundred verse version of the Perfection of Wisdom. Okay. Subhuti gets up and he asks the Buddha three questions. Uh...he says {chamba tempa cheypa la shupa nam key}...Uh...{chamba tempa cheypa la shupa} means those who are entering the path of the higher way...the Mahayana...okay. So he starts out with that. He says, "I'm going to ask you a question about people who want to act like bodhisattvas."...okay..."people who are on... interested in the bodhisattva track ." So that's how he phrases his question. He starts out by saying "If someone is interested in Buddhism from a bodhisattva...from trying to be a bodhisattva point of view then"...and then he asks three questions. He says and you should repeat them...{gita} [repeat] {nepa} [repeat] {ghee} [repeat] {gita} [repeat] {nepa} [repeat] {ghee} [repeat]. {gita nepa ghee} means how should we live? How should we conduct ourselves? Okay...how are we to live? How is a bodhisattva supposed to live? What is we supposed to act like? Okay...that's his first question. Then he says {gita dupa ghee} Say {gita} [repeat] {dupa} [repeat]

{ghee} [repeat] {gita} [repeat] {dupa} [repeat] {ghee} [repeat] {Gita dupa ghee} means how are we supposed to practice? What are we supposed to practice? And then the third question, he says , {gita phem soraghee} say {gita}[repeat] {phem}[repeat] {sohaghee} [repeat] {gita phem} [repeat] {sohaghee} [repeat] How are we supposed to think? Okay...how are we supposed to think? So if we're interested in acting like bodhisattvas. If there are any of us out there who want try to be bodhisattvas , who want to enter the higher way...Mahayana. How are we supposed to live? How are we supposed to act? How are...what are we supposed to practice? And what are...how are we supposed to think? What things are we supposed to think about? He starts out with those three questions. The first thing that Buddha says is something like {lekeso lekeso} which means...that's a great question [laughs] All right. That's a very good question. You've asked a...you've started out with a very good question. All right. So, I would like to take a break there and we'll come back in about ten minutes and then we'll talk a little bit...we'll talk a little bit more about the title and then we'll finish on time, I think. So try to ..don't straggle back. Come back... What time is it now? So eleven-ten? Eleven fifteen. Eleven fifteen in case there's a bathroom line. Okay... so please be back at...sharp at eleven fifteen. Okay? Fine.

We'll talk a little about the title of the sutra. A sutra, by the way means...uh... any teaching given directly by a Buddha is a sutra. Alright? So the sutra part just means a teaching given by a Buddha. It is also a Mahayana sutra...uh... which means it's based on the ideal of the bodhisattva or or working to become enlightened for other beings. And ...hum...it's also called the Prajnya Paramita sutra which means it treats as its principal subject the perfection of wisdom, meaning emptiness. Okay, that's the full title. But this uh {dorje chupa} diamond cutter is very interesting, you know. We've been putting books in on the computer and you can check with the computer now how many {dorje}s are in the {dorje chupa}? And...uh... how many times is diamond mentioned in the Diamond Cutter sutra? and the answer is ...? None, okay. It's not mentioned once...in the Diamond Cutter sutra. Uh, the word diamond or diamond cutter is not mentioned at all... in the Diamond Cutter sutra. So what's the point of calling it Diamond Cutter sutra? And where what does it come from? And what does it mean? You know...um...and it's a very important point. It maybe the most important point of the whole sutra. I mean you can get right now the essence of the sutra ...

[SIDE ONE ENDS]

{SIDE TWO}

called the Diamond Cutter sutra...uh...but it's very very important. The title is very very important. It's probably the most important thing about the whole sutra. Without question. It's the most important thing about the whole sutra. Diamond in this case has three meanings. Uh, there are five steps of realization in Buddhism that you go through. In your spiritual career in Buddhism you will go through five steps. There are five landmarks or milestones that you go through as you practice Buddhism. Uh...the first one is called the Path of...uh...accumulation {toe lam} and that's where you first get renunciation. That where...the first day that you ever truly fed up with this life, and this body, and with everything going wrong all the time. Okay. The nature of our life, the nature of our bodies, the nature of our relationships, the nature of your job, the nature of your kids, your family and your house and everything else about you is samsaric. It can't go right. It's impossible. It will never go right. It's samsara. It's was produced by...by impure causes and it has to screw up. It has to go wrong. Uh, that's the nature of our lives. If you didn't notice it yet just stay alive for a little while longer [laughs] [laughter] you know. You know. If you have, for example, a relationship that works out for a long time. Then one of you has to die, first. Then the other one will die. That's the only possible ending. Maybe if you're lucky you die together or something in a crash or something. But there's no other future to a relationship. Uh, normally they collapse. Normally one of you changes at a different rate and the other one ....and then something happens and you become disillusioned with each other and you split. Uh, in extraordinary cases you you stay compatible and then one of you dies and leaves the other alone and then the other follows after that. So I mean, that's the future of all relationships. The same thing with all your possessions. Anything that you've been able to get that you like...like a house or a car or even your prayer books or anything that you own...you must lose. In Tibetan, there's a joke. It says those items will go looking for a new owner... [laughs] [laughter] because they'll lose their owner. You know, there's no future in it. There's no other possible outcome. It has to be like that. You must lose those things. Your own body, your own house...uh...whatever beauty you might have or vitality you have or complexion or whatever...you must lose it. Your ears, your eyes, your sense of taste, your ability to move... you'll lose everything. You must lose it. Uh, they must go away. There are very...in the realm of the world there are very few things which are pure or... uh... meaningful. All of those things are...are something that you must lose and you don't have to be a Buddhist or ...to accept that. You just have to be observant, you know. This is the way it goes. And we don't like to think about it. It's like death. You know mentally you kind of avoid it because it's something that's hard to put your mind around.

It's sorta depressing to admit that that the way life is. Uh...but there's a certain energy that it gives you and if you've ever heard the Dalai Lama....they ask him...oh Buddhism is so pessimistic, you know. And he says, well at least it's better to admit the way things are, you know. [laughs] It's better to work from the point of truth than from a point of... of sticking your head in the sand, you know. And the fact is that everything must degenerate. Everything you own, everything you are, everything you know, everything...every relationship you have, anything you own...you must lose all of it. It will all screw up sooner or later. It must. It's the nature of our lives. And that's...when you really believe that and you start acting on it, you've entered the first Buddhist path. That's called {sok lam}, path of accumulation. There's another path, the next path, it's called {jor lam} and {jor lam} is where you first start to understand emptiness in an intellectual way. Okay, so the big the big step there is that you start to understand emptiness but not directly. You start to understand it in a thinking way... in an intellectual way. So there are four stages in that path and in each stage you understand emptiness a little more deeply. But it's still only understanding. It's still only conceptual understanding. Okay. What do you guess step number three is? That's where you see emptiness directly. It's a totally different experience of emptiness. Like, during this course you'll get some intellectual understanding of emptiness. But to reach path number three which is called {tom lam} called path of seeing...you must be in deep meditation. And you must have had a lot of training about emptiness and then under certain conditions you can see it directly. And that's considered the greatest threshold of all. In the universe, there are only two kinds of beings. There are people who have seen emptiness directly and people who haven't. And the word Arya, which means superior person, or....it literally means like an exalted person ...a realized being. It's given to anyone who has reached that point. I always say it's a little like virginity in this life. I mean, you can imagine your lives going back into the past infinitely. And your lives...your mind will go on infinitely. I like to call it the big spaghetti noodle, you know. It goes from infinite past to infinite future. Your mind never stops. According to Buddhism there's never even the slightest second that your mind stops. Your mind is streaming on and it will always stream on. So you think of an infinitely long line and at some point in that line...at some specific instance in meditation, for maybe ten to twenty minutes, you see emptiness directly. And that's a big thing. That's like losing your virginity in this life. You're either one side or the other. And that's the basic distinction between all living being in the universe. You've either seen emptiness directly or you haven't. You're either an Arya or you're not an Arya. Okay, you've either reached the path of seeing or you haven't reached the path of seeing. And from then on you're totally different. And they call you a stream



enterer. Stream enterer means you're on your way out. You can think of samsara as a big conveyor belt and when you see emptiness directly then you can say... okay, this person has so so much time to go. Until that moment...uh...if you ask even an enlightened being ..."how long does this guy got to stay in samsara?" He would say, "I don't know. I can't say" But once you see emptiness directly...you're called a stream enterer because you're on your way out. Now now your suffering has a limit. And there will come a time that you'll be enlightened. And it's pinpointed during that experience. So it's very very important. You spend the next...uh...ten years to seven lifetimes or so on path number four. That's called path of habituation. And that's where you use what you saw to get rid of your bad thoughts, your mental afflictions. Okay, you use what you've saw...which was what?...You use that experience to get these bad emotions out of your mind. Anger, jealousy desire, thoughts like that. It takes that long and it takes that kind of energy to get those thoughts out of your mind. You must see emptiness to get those thoughts out of your mind. You must go through the path of seeing. That's the path of habituation. Path number five is not really a path. It's...it is the end. It called no more seeing...no more study...and no more learning. If you're not on a bodhisattva track that's nirvana. If you are on a bodhisattva track, that's Buddhahood...total enlightenment, okay?

[student: on path number four do you still do certain actions? [unclear]]

Yah. Yah. You know you're wrong but you can't stop yourself. Okay? [laughs]  
Excuse me?

[student: in Tibetan?]

Path number four? {gom lam} {gom lam} {gom} means meditation and it also means to get use to something. It means getting use to what you saw in order to remove your mental afflictions. Only by reaching the direct perception of emptiness can you reach Buddhahood and only by seeing emptiness directly can you get rid of your bad thoughts from your mind. It's the only way. According to Buddhism it's ...there's only one way and that's it.

[student: does the Buddha [unclear]]

We're going to talk about it. Basically it's the Dharmakaya... it's the emptiness of the Buddha. Mostly...mostly...yeah?

{student: do you say in Tibetan [unclear] in the fifth path]

yeah {me lop lam} {me lop lam} And {jor lam} path of preparation. It means you're getting ready to see emptiness directly. You're started to learn about it intellectually at path number two. Uh...{me lop lam} which means no more learning. Nothing more to learn. You've learned everything. Mr. know-it-all.

{student: what's number one?]

[laughs] It's called {sog lam} which is path of accumulation. You're collecting together enough energy to get to path number two and three. Okay? So you can see that path number three is the big threshold. If you can see emptiness directly you're on your way out. It's its very difficult. A lot of a lot of things have to be there. And we're going to talk about that. A lot of conditions have to be there. But it's possible for any thinking person to reach it. You need proper training, proper teaching, and there's a lot of lousy teaching about emptiness. There's a lot. I mean, there's the straight forward...uh...lie and people who have no idea what it means teaching about it in ...never studied it...never knew anything about it and they're teaching it in extraordinarily terrible and confusing ways. [laughs] Uh, very common in this country. And then, secondly you have the people who have a good heart and a good intention ...didn't study it well... and and are not teaching it well. Thirdly, you have people ...have a good heart...good intention...did study the books well...haven't experienced it directly who are teaching it. And if they stick to the books, that's good. And then finally you have to try to find someone who's who's got both ...uh... a theoretical background for it and...uh... some kind of experience of it. Ideally you should try to find that. So, I think, it's one of the most misunderstood things in in American in Buddhism....is that. I remember reading a book by the chairman of Sony...uh...who said, "I run this company so well because I understand that nothing really exists. I've understood emptiness", you know. And then Joanna Macy always tells the story about the lady who ...uh...they went to a Buddhist conference in a hotel and on the way out her suitcase broke open and all these towels fell out. And [laughs] [laughter]...and they realized that this Buddhist lady had stealing towels from the hotel ...and ...uh...the lady said, "Well, it doesn't really matter. Everything is empty anyway." You know, these are classic, classic, terrible ...uh...wrong views. These are like the classic ...uh...wrong views. That emptiness means nothing. Or that emptiness means that you don't have to be good or bad ...and good and bad don't mean anything. These are like poison. These are like the worst poison you could ever...that's like giving someone...uh...a vaccination that's that's not only not medicine but it's a poison.

It's completely wrong and com...very bad. The thing that emptiness means nothing and you should just put your mind on nothing ...it just waste people's time. Um, to say that emptiness means that you can do what you like because there's no good or bad and there's no samsara or no nirvana is ...that's like poisoning people. That's that's like giving people poison that hurts them. Um...don't...so there's a lot of bad views, wrong views about emptiness. You have to study emptiness correctly, carefully, and then you can do it. You can see it. You have to train in the proper way. You have to get good teaching on it. And then most importantly you have to...carry it out [laughs] yourself...which is where most people fail. Uh...and then you can see emptiness directly. Um, that experience occurs on the heels of another experience. At the very peak of {jor lam} the second path, the path of preparation. It's called {chu chok} which means the ultimate ...moment of of non... emptiness. Uh, the mo...the ultimate moment of life before you see emptiness directly occurs ...you can say maybe an hour before you see emptiness directly. Okay, and that is not in meditation. You do not have to be in meditation. At that moment you see...what normal reality really is. Like there's two kinds of reality. One we call deceptive reality. And one we call ultimate reality. And we'll talk more about that. But it's only at the very final hours of the second path that you finally figure out that this reality is not what it seems. Okay, at the ...at the very end of the second path you understand for the first time what we call deceptive truth...sometimes it's called relative truth...and it's a synonym for dependent origination. You see directly the meaning of dependent origination...for the first time ever....you understand that things are not as they seem. You understand what you're doing to create this reality. Uh, that happens at the very final stages of the second path. That can happen standing at a stove looking at a tea kettle...making tea for your lama...and you suddenly understand what what it is to be dependent origination. What it is to be deceptive reality...and what the people normally call relative truth which is not a good translation. Uh, but you see that at that moment. Then you go...you go into your temple or whatever, you sit down... you meditate. You get into a certain deep meditation and and at that moment you see emptiness directly. Um, you've never had an experience of...if you haven't done that...which I don't know...uh...you've you've never seen ultimate reality dir...at all...directly...until that moment. Every thing you've ever seen was what we call deceptive reality or or what they translate as relative truth. Okay, you've seen all of the objects that you're experiencing right now, right here, are in the category of deceptive reality. It's real and it's tricking you. Okay, it functions and it's false. It's real and it's false, how's that? Okay...uh...it's tricking you. It is not what it seems. Then you go into the direct perception of emptiness and that is what it seems and it's ultimate reality. Are you deceptive truth or ultimate

reality? Maria. [laughs] If I...I mean is Maria ultimate reality or deceptive reality? Deceptive, because you can see yourself every morning. You know. when you comb your hair you see somebody. Ah...so while you're ...while you're in that direct perception of emptiness...let's say ten minutes or twenty minutes ...can you perceive yourself? You can't...because you are ultimate reality...I mean you're not ultimate reality [laughs] Okay. You have ultimate reality but you are not ultimate reality. We'll talk about it. But you cannot perceive yourself during that...during that time your mind is in what we call like...you're not able to distinguish between the subject and object...for that period of time. It doesn't mean that subjects and objects are the same thing. It doesn't mean that. Uh... it just means that for that period of time there's no way you can think to yourself...I finally did it!. I'm seeing emptiness! You can't do it. You can't think that. Because the minute you think "I" you're thinking...a deceptive reality. You're thinking of a normal object. Uh...so that so that period is {chulla chushak} what we call "water poured in water". And you're seeing emptiness directly. You you cannot be aware of it at that moment. You cannot be aware that you're seeing emptiness. You are seeing emptiness directly. You can't be aware of yourself seeing emptiness directly. You're just seeing it. Okay. Then you come out of that...and for the next...huh...let's say for the next...for the rest of the day...let's ...maybe the next fifteen, sixteen hours ...extraordinary events happen to you. You can read other people's minds. Uh, you can...you have certain unusual powers. Um...and you start to perceive certain important spiritual truths. And those can be summarized into four. And those are the famous four noble truths. Okay. Noble truth is another mistranslation. The word they translate as noble is Arya. It's Arya. And it's means...Arya means what? Someone who's lost their virginity, right? [laughs] [laughter] Nah. I'm not...they are not part of the ...they are not part of living beings who have seen emptiness directly. So it's not four noble truths. It's four Arya truths. It's four...it's the four truths that people see right after they see emptiness directly. They come out of that experience and they begin to have these popcorn...spiritual realizations [laughs]...like in one day you've had more than you've had in your whole life. And...and you understand the sixteen aspects of the four noble truths. You understand sixteen different things and more. But you have all these incredible...uh... realizations occur during that day...following the direct perception of emptiness. One of them is that "I just saw something ultimate". Okay..."I just saw ultimate truth"... and it's on a much higher level than what I've always been in. There is a discrete separate reality called ultimate reality and I saw it. Okay. Then your mind starts searching for a metaphor. Your mind's automatically attracted to something that is ultimate. And that is the diamond. Okay. The diamond is the closest thing in this planet, in this universe, in your

own perception, right now, to an ultimate thing. I mean you can't say, "This is the hardest thing in the world." Normally, you can't say "This is the longest thing in the universe or this is the shortest thing in the universe or this is the hottest thing or the coldest thing." You can't say that. You can't...you can't pick some string and say "This is the longest string that ever was and ever will be". You can't say that. But

you can generally say that in the universe there is one thing which is ultimate...ultimately hard. And that's a diamond. So the first quality of a diamond, that's important is that it's ultimate. It's close to ultimate.

[pause]

It's ultimately hard. Nothing in the universe can scratch a diamond...and that's just a fact, you know. We've learned how to laser them. You can drill a hole through them. Uh...you can smash them with a hammer. They split very easily. Uh... but nothing in the world can scratch a diamond. There's nothing that can scratch a diamond. Uh.. when you cut a diamond you have to use...another diamond. {laughs} Okay. They have soft directions and hard directions. So you try to find the hard direction of the cutting diamond and you try to find the soft direction of the diamond to be cut. And you can rub it away through a long process. Uh... but generally speaking there's nothing in the universe that can scratch a diamond. Diamond is ultimately hard. It's the closest thing in the physical world to something which is ultimate. Okay. And that...that metaphor immediately you realize it...during the period following the direct perception of emptiness. We call it {jeto neshay} {jeto neshay} means the period of wisdom following that experience. Okay... and you realize that the diamond is important for that reason. Secondly,

[pause]

A fine diamond is totally clear. Okay. That's the second quality of diamond...which is important. You know, if you take a piece of glass and you look at it this way you can see through it. If you hold it up on the end on...if you look down the edge... it looks like what? It turns green. It means that it has some impurities in it and...and when...if you had a wall that was made of glass that was twenty feet thick you would be opaque...you couldn't see through it. Uh, diamond is not like that. Diamond's crystal structure is perfect...absolutely perfect. And you could have a wall of diamond a hundred yards long and if you looked through it, it would look totally clear. You could see everything on the other side. If there was no light behind you reflecting, you couldn't even see the

wall of diamond. You wouldn't know there was a wall of diamond there. Like if you put a wall of diamond around this stupa area, and if the light wasn't reflecting on it, you couldn't even see it. You would never even see it. It could be all around you and you'd never see it. Uh, emptiness is exactly the same. Emptiness is all around you right now. Every single object in the universe has its own emptiness. Okay. People are thinking like emptiness is really hard to see. It's like finding a needle in a haystack. It ain't like that. There's...for every single object that exists in the universe there's a emptiness corresponding to that object. Every object has its own emptiness. So on this platform alone there's like...eighty ninety emptinesses sitting here listening.[laughs] Belonging to the people who are sitting here listening. You each have your own emptiness. And every part of you has its own emptiness. Every object in the universe has its own emptiness. But just like that wall of diamond you can not see it right now. You are surrounded by emptinesses. You can't see them. You're oblivious to them. And through your whole life you've been oblivious to them. Okay. They've been all around you all the time. Even as we speak they're all around you all the time. Your own body and your own mind has hundreds of thousands of them...emptinesses and you just can't see them. And because you can't see them you suffer. You know. If you could see them you could remove your mental afflictions. You would be totally happy. If you could see them you could be a stream enterer. You'd be on your way out. So it's sorta ironic. They're around you all the time. They're constantly around you, but like a clear wall of diamond you just can't see them. Okay. They exist all around us. Can't see them. So they're totally clear. Third thing.

[pause]

Third thing is every emptiness is completely equal. And this is another realization that you that you have during that {getop yeshe} during that period following the direct perception of emptiness. Every kind of emptiness is completely equal. When you as a as a plain old Dharma student in America see emptiness for the first time...while you are in that experience...your understanding of emptiness and your perception of emptiness is totally as good as the Buddha. It's exactly the same experience as the Buddhas are having at all times. You're not less than a Buddha at that moment. Your perception of emptiness is as perfect as a Buddha's perception of emptiness. It's totally completely the same. You're either seeing emptiness directly or you're not. But, once you are....you you're seeing it just the same way as any being in the universe is seeing it. Totally exactly the same. And the quality of that emptiness is completely the same as the quality of the emptiness that any other being is

seeing in the universe. All of those emptinesses, although they belong to different objects, are completely the same. Okay. They are different only that they are attached to different objects. But their quality, what they're made of, what they are, what they consist of, is completely totally the same. Okay. So no matter....they're called {dorje secma}...say {dorje} [repeat] {secma} [repeat] {dorje} [repeat] {secma} [repeat]. {secma} is a very unusual word, very difficult to translate. When a wave hits a rock and all those little bits of waves of salt water fly through the air... each one is a {secma}. When you take a diamond and you smash it with a hammer...you can't scratch it but you can smash them ...uh...each tiny piece is is a {secma}. And and {secma} means little piece. If you take a diamond and you hit it with a hammer, which I've done, and...uh... [laughs] or if you're cutting it the wrong way and it blows up...which happens sometimes... every little piece around the room is pure total diamond. It's perfectly pure diamond and it's no different from the diamond that it was before. I mean, each piece is purely totally absolutely diamond in exactly the same way that the whole piece was diamond. And the emptinesses are the same. Each object on sitting on this platform has its own emptiness and each one of those emptinesses is totally the same. It's completely perfectly absolute reality. No less no more. Uh, all of them are... and diamond has that quality also. Diamond...every every molecule of diamond is as perfect as the whole diamond. And it doesn't matter how much you smash it down to an atomic level. It's pure diamond. Every piece is pure diamond. It has a structure which is totally pure, perfect. So those are the three reasons why diamond is so important. Those are... and that and that comes to you in the period after you see emptiness directly. You will you will understand that. It'll come to you automatically. Yeah?

[student: Even if you don't know anything about diamonds?]

You can never have had any interest no contact, no relative in the diamond business [laughs] ... you know... no... no interest no nothing about diamonds. It will come to you, you know. And from then on you will you will want to be around diamonds and you will want to ...[laughter] ...uh ...keep that in your mind. Because because it's reminding you...it's one little metaphor of what you saw. Because it's very lonely after that. You can't see emptiness any more directly... you're out of it. So you you want to surround yourself with something that will remind you of what happen. Yeah?

[student: Have you ever had the experience...]

You can go back into it. During the path of habituation you can go back ... but

it's very difficult... extremely difficult. Okay. Uh, but you do. [laughs] What's that?

[student: seen like glass....less color [unclear]]

Say it again. Uh. It's not, but I guess, it might be similar but it's nothing like that. There's no comparison. There's nothing like that. Okay. Um... but you would have a sorta an affinity and you would want to constantly be reminded of what happened. So... uh... you would try to be around them. Uh...now what about the cutter part? Okay...why didn't they call ... if the diamond is so cool why don't they just call it the Diamond Sutra. Okay. Uh...the {tifer} is very important. The cutter is very important. And what it means is that diamond don't cut it. Okay. The diamond is a metaphor. The diamond is very similar. The diamond can remind you of what you saw but it's absolutely no comparison. It's absolutely no comparison. I mean, okay, in the physical world of my own experience diamond is the closest thing. but how close is it? Not at all. [laughs] Okay? Got it? It's the closest thing and it's a zillion miles from ultimate reality. Okay. It ain't close at all. Of all the relative objects in the world... of all the pieces of deceptive reality ... it is absolutely by far the closest thing. How close is it? Not at all? [laughs] Okay. No comparison. Ultimate reality is infinitely higher ... infinitely higher. It just doesn't compare. Okay. It's the closest thing but side by side with ultimate reality it is just another piece of deceptive reality. It just another piece of the normal world. It's the best thing to remind yourself of what happened but but ultimate reality is infinitely higher. Infinitely more important. And and nothing can compare. Nothing in your experience, nothing in your mind, nothing in your physical world, nothing in any of your concepts can compare with what you saw. Nothing. And in that case, the diamond is cut... meaning the diamond is inferior. Okay. The diamond is is cut or smashed by ultimate reality. Okay... so diamonds are important but they're only ... they're only like a very poor second. Okay. They're very important but they are put down by ultimate reality. Ultimate reality is infinitely more ultimate. It's really ultimate. And there's really no comparison between the two. And you know that. Uh...it's just ... it's just the closest thing you have in your world to relate to at that point. Uh...yeah?

[student: [unclear]]

Uh..It's not... it's it's one of the ideas is the clarity ... but ...uh... it's not the meaning of it in this case. Uh... it's not the meaning of the hardness. The point of the hardness is that it's close to ultimate. It's not ultimate... okay. There is no



ultimate in the physical world, period. There isn't. A diamond is the closest thing to the concept of an ultimate. But once you see a real ultimate, which is emptiness... directly... then you've met for the first time something which is ultimately something. Because there ain't anything with is ultimately anything, except for that... emptiness. Uh... there's no compar....I mean a diamond is just the closest you can come to explaining it to a person who hasn't seen it. And that's that's all you can do. That's all you can do is describe it in that way. Uh... but there's no other way to talk about it. Okay. Any more quest? We've got about three minutes. Any more questions...no? ...yeah.

[student: [unclear]]

No. There really are and we'll... you'll... by the end of the course you'll understand why. But every object that exists possesses its own emptiness. Is it emptiness? No. You know, are you emptiness? No. Is your body emptiness? No. Are your thoughts emptiness? No. Is your mind emptiness? No. In the Heart Sutra Buddha says {sucto....in Tibetan} He's just's being metaphorical. It's an example of a scripture where he lies. Okay? [laughs] In the in the monastery and in the study of Buddhism, in the study of what we call interpretation, it's an example of a sutra which is not technically correct. You are not emptiness. You have emptiness. Okay. Your mind is not emptiness. Your mind possesses emptiness. It's a big difference. Okay. But there... you'll come to see why that every object has its own emptiness. Okay. And obviously certain emptinesses are more important than others in that sense. You know, the emptiness attached to the Buddha's mind is something special.

[student: [unclear]]

Ah...when you perceive it directly there's a huge debate about which emptiness you perceive first. And I can tell you... the answer is that you perceive Maria's emptiness first. If if Michael Roach saw emptiness directly it was Michael's emptiness that he saw first. That's the one you see first. It's the emptiness of you. Okay. Does that mean that you don't exist or that you're not there or that you don't understand yourself or something like that...no. And we'll talk about that. Uh. yeah?

[student: When everything brings together are you sorta melt....what is that?]

[laughs] You mean in other circumstances or...?

[student: meditating or in nature]

Yeah. Uh, we wouldn't call it the direct perception of emptiness. And it's not purely what they mean by non-duality. Non-duality is a very abused word like so many Buddhist words. It does not refer to the idea that there's no subject and object. The word for mind in Tibetan is object-holder. And the word for the object of the mind is the object. And they are forever and always separated. And they are different. They have many different qualities. They will never be the same in actuality. It's only during the direct perception of emptiness that you literally cannot perceive yourself anymore. And that we call non-duality. But otherwise it's a big mis... it's a big mistake. It's a weird translation. You can have times in your life when you have an emotion of feeling at one with things. Uh... like you can be in nature or in the ocean swimming or surfing or something and you have this pleasant feeling of oneness with everything. That's not that not that experience. That experience is pleasant. It's a result of a very good karma. And it will not lead you to nirvana. It doesn't function that way. It's something very nice and attractive. It's important. It's very special. It's precious. It's the result of a lot of good deeds. Uh... but it's not the same thing. It will not remove your mental afflictions. In fact it might make them worse. You know...because you'll be attached ... you'll want that more and you'll try to... you'll struggle to try to recreate that situation when you can't. You won't be able to. Uh...it's not the same thing. It's a nice thing. It's a good thing. It's a goodness and it's somehow similar to that. Uh... but it but it doesn't... it would be nice to have the real thing. You know. That's the ...one more maybe? Yeah?

[student: You mentioned that there weren't many commentaries from the diamond ...]

In Tibetan

[student: in Tibetan. There were on the Heart Sutra and [unclear] in Chinese Buddhism there's a lot of Diamond Cutter Sutra but very little on the [unclear] version. Do you have any perspective on this?]

Why? I don't know. I really don't know. Um. {Choney Drakpa Shedrup} says something. He says..uh... he speculates .... he says, "Perhaps the reason there was not more commentary in Tibetan was that it was so difficult" You know, the meaning of the sutra is not very evident...and the Buddha is constantly repeating himself. I mean, it's impossible for a Buddha to speak badly or poorly. Uh... in

other words a Buddha never repeats himself unless there's a specific reason to repeat himself. But in the Diamond Sutra, the Diamond Cutter Sutra, he's constantly repeating himself and he's... and there are many strange uh...things being said that don't mean appear to have any...if you study philosophical Buddhism ... you can't relate them to specifics concepts and things like that. And so I think from that point of view it was very difficult. And I just think that secondly, apparently, in some versions of the [b: Tengyur] that we have. only Kamalashila commentary reached Tibet. Uh... Vasubndu's did also but many of the Tibetans didn't have...apparently it was not available to them. So you only had one Indian commentary and it was also... it doesn't talk about the sutra much. [laughs] It's mostly takes off on other subjects. And so I think maybe that and that maybe in China and Japan they were more ... uh... maybe originally more more more commentaries reached there. But otherwise I have ... I don't really know. Uh. It is considered one of the most important sutras ever and it's constantly quoted by great scholars of emptiness. Je Tsongkapa quotes it constantly throughout the {gomba rapsel} his ultimate book on emptiness. He he quotes it all over the place ...so... apparently it was important but no ... I don't know why there weren't more commentaries. Yeah?

[student: [unclear] the five steps [unclear] what's realistically achievable are still not obvious]

Yeah. I think so. I think ...uh ... two things ... two parts to that answer. One is that ... uh... sometimes when you read about all these things it seems like something that you could never do yourself. You know. It seems that these are almost mythical and... you know... maybe some great Tibetan lamas in some cave somewhere near Lhasa did it. You know. But us plain normal ... uh...American people, we could never do that. You know, I think that's one ... that's one ... uh...common thing. And then secondly, you hear... I mean stories about the Buddha that it took him seventy six thousand great kalpas. Great kalpa consists of ten to the sixtieth power times something years. You know. Uh... and you think, you know, what chance is there for me in this life? That's the first thing that happens. I mean you get overwhelmed. And then secondly, you know... if you've been trying to practice for ten or twenty years and nothing happened much ... and you're saying, "Well I don't know if this is really possible. I don't know if this can be done. This sounds great and in theory it sounds wonderful and I've had many little experiences that maybe were that but maybe happened after that. And then it sorta of faded away... and I don't know if I saw emptiness or not... or maybe I started to get close...or I'm not quite sure what happened." Uh... there are two impressions of Americans, I think, of western

people and to to answer it one is....if you have ... uh... gotten to this moment in time and heard these things today then you're already an extraordinary person. You are already one in a million by definition. One in about two million, actually. Uh... and you're a very very special person. If you got here and you understood anything of what we've been talking about, you are in a very elite... uh... in your spiritual life... you are one in a million. Uh... secondly, we do have direct contact with the Tibetan tradition. You know. We have met ... we have bumped into historically now the lineage that came out of Tibet. And people did see emptiness directly.... and it is possible... then...secondly. Thirdly, if you have a good teaching and correct teaching ... uh... your odds are are infinitely improved. Uh, lastly...and most importantly... you have to do something [laughs] Okay. You know...and no matter what kind of pure teaching you get about it , even from a person who might have seen it directly, nothing can happen unless you practice. Nothing can happen. And if you do practice things can ... extraordinary things can happen. The practice has to involve three things. First of all ... uh... as a foundation, and as a basis, you must be leading an ethical way of life. Your life must be clean. And I'm not talking Billy Graham type of clean, okay? [laughs] I'm talking from day to day, from moment to moment, hour to hour, you must be leading a good life. You must care about other people. You must be considerate of other people. You must be trying not to harm other people. You have to be clean in your finances....not stealing anything... not cheating on anything. You have to be clean in your personal life. You're not fooling around with someone's girl friend or husband or wife. You have to be honest in the way you speak ....uh ... not to tell lies ... not to tell half lies... not to give misimpression... very difficult. I mean, your whole life has to be very very clean from that point of view. Based on that foundation you can meditate properly. If you don't have that foundation, you will never succeed in meditation and you always be wondering why not?... you know. You'll always be wondering why can't I concentrate. It this subtle thing about your life. Your lifestyle has to be clean and then you can meditate properly. Uh... you must be able to get into a deep state of meditation to see emptiness directly... you must. There's even a certain level called {samten dambo}. Among that level there's called {nemdok}. Inside the {nemdok} you must reach {nicolmay}. Uh... {nicolmay} you have to reach that level. It's a certain level of meditation. if you don't reach that, you will never see emptiness directly. To reach that you must spend at least an hour, an hour and a half a day meditating. And there's no other way. You won't be able to reach it... impossible. I always tell people....it's like a joke ... if you want to make sure that you don't see emptiness don't get to that level. You know... make sure that you skip your meditation every other day and that you're too busy to do them. And that there's other things more

important in your life and there's a thousand reasons why you can't do it. Your legs hurt, your back hurts, you know... blah blah blah. But if you want to absolutely assure that you don't see emptiness directly then don't meditate every morning. Okay. Just find excuses why you can do it every third day and it's still okay. You know. You must reach that basis that platform. It's only based on that platform. {samten dambo nemdok nicolmay} It's only based on that platform that you can see emptiness directly. Uh... but can you do it? ... absolutely! You can't find a better time or place, you know. You got everything. We got everything. You know, you're healthy. We not that old. [laughs] Uh... getting older. Uh... you have pure pure teachings. We really do have absolutely pure good teachings and especially you guys in this area. Vajrapani , the FPMT tradition, the lineage that you are in is absolutely pure and ... uh... Tsongkapien and Nagarjunian and Buddhian. I mean you have everything totally totally clean pure. You have a very very pure root lama here. You are serving him the right way. You have all the right conditions. You you can't....you're in a position that no one's been in much ever in this country. You can't complain. You have all... everything you need. You know, you have a very very pure tradition. And I mean pure from the point of view of correct. You know. If you follow it properly you will see emptiness directly. But it depends on you....ultimately you have all the other ... causes. You have all the other ... circumstances. You have very pure teacher. You have a very pure tradition. You have a very pure scriptures and teaching tradition and it's just... it's really, you're not like other people who don't have those things. All that's left for you guys is effort. You know, all that's left for you is to just sit down and do it. Uh... and you can ... you have all the other causes. You're very fortunate here. So .... it is eminently possible for a Westerner. There's no problem. And and you won't get a better chance than this anyway. [laughs] So you might as well do it now. You know. Okay. Uh..quick question and then I gotta to stop.

[student: What [unclear]]

Uh. I'm just talking about the ability to meditate. Okay...yeah shamata. Okay. yeah..[laughter] I'd say an hour... you can get away with an hour. And shamata is a big.... I mean that's very high but what I'm talking about is like every thing else... like dieting , like jogging, like aerobics... if you just do a little bit each day... you'll get there. If you do great effort when you go to Vajrapani for the weekend and then during the week you're too busy nothing will happen. It will be just like dieting and jogging. You know, you don't have to jog for two hours every day but you must do it every day for half an hour. And you'll definitely reach ... you'll become a good jogger. It's all it takes. It's the regularity and not

the time. It's the fact that you do it every single day. And nothing ...and then it will be enough. Yeah?

[student: You were saying there were three items essential for practice]

Oh... and the last one is wisdom. The training in wisdom. We had...people call it morality. I don't like morality because morality reminds me of Billy Graham. Ethical way of life number one. A good clean normal life. Number one. Honest life. Uh... secondly meditation. The ability to meditate deeply. Thirdly, you must train yourself in the theory of it. You must train yourself in the in the plain old classroom time. And that's that's recognizing scriptures. It's called this is the {sherab kyi laba hapa kyi sherab laba} You must have a lot of classroom hours in the correct theory of it first. And it has to be accompanying the other two. It triggers

[TAPE ENDS]

TAPE 2 MISSING?

960825-1.aaa

89A.txt

transcribed by: Fran Dayan

DIAMOND CUTTER SUTRA, tape 3

AUGUST 25, 1996

We'll get to that. That's a point of the course. I can't do it in one day. You know. We'll start on it tomorrow and and we'll get to it. There is some connection and it's and it's not often made. I mean, you very rarely hear a good explanation of emptiness and even if you get it the reaction ... well what's the use to me? ... you know, so who cares. You know ... okay maybe I'm seeing parts, maybe I'm seeing a whole, maybe it's my projection ... but, you know, it still hurts when a car hits me ... you know. I don't care if it's made of parts or not, you know. What's it got to do with me? [laughs] ... you know. Uh. ... you ... you have to ... we'll get to that ... we'll have to get into that. Anybody have any questions? We'll do like five minutes of questions. Yeah?

[student: So I think I can appreciate what you're saying about emptiness based on projects, conditions and parts, but it seems like the issue of functionality is missing from the [unclear] that you're telling us about because it's not just the pot that's metal and the handles of the pot that make it a pot. It's also pot because it's [unclear] by heat. And if I don't [unclear] it will burn my dinner. Because ... it's seems that that is missing from ...]

We consider that it's one of the parts.

[student: Uh?]

Uh, the fact that it holds water ... the fact that it holds your dinner is one of its components. Its functionality is one of its components. Yeah ... yeah and there's obviously a question of what we call {tsema}, which means .. I mean, that eliminates craziness ... I mean ... you could be on a LSD trip and be looking at a pot and see it as an elephant. Uh, the parts have to be a reasonable representation of the whole and we'll talk about that also. There has to be some correspondence between those parts and what you are calling it ... labeling it. And I mean, if the thing was a flat piece of metal that couldn't hold any water and you were still insisting on calling it pot, it wouldn't be a pot. So there has to be the component of functionality. Yeah ... it's one of its parts. Yeah?



[student: [unclear] what you perceive [unclear]. Still there's something out there regardless of your projections ...]

Madhyamika says ... AH! ... [laughs] you know. Madhyamika says classic ultimate mistake! You know. What he said was very interesting and it's very very very important ... and the lower schools never get it. Okay, and what he's saying is very interesting. And I ... and I'll say it like this ... Okay. With or without Michael Roach's projections ... those eyeballs, those noses, and those mouths are out there. You know. If Michael Roach goes home right now, are all these eyeballs going to disappear? You know ... I mean [laughs] ... no really. I mean you ... what you're saying is very very subtle and very important. He's saying, "I agree that the way I perceive everybody depends on my projections. But does that mean when I leave this place that all these faces are going to disappear? You know, isn't there some data which really exists? ... in and of itself ... out there ... independently of my projections? I agree that I'm imputing face on those eyeballs. But you're admitting that there are eyeballs out there. So when you go away, okay, maybe the faces aren't being imputed or labelled but those eyeballs are still sitting there." [laughter] You know. In other words the data is there really ... the data is there in reality ... independent of your projections. And Prasangnika says, "Uh, uh, go to the next level. What what eyeball are you talking about, pray tell?" [laughter] You know. And then you go down to the next level, you see ... you're backed up to into the face and now you go down to the next level and we start arguing about the eyeball. Okay, show me an eyeball that exists without ...

[student: the other one. You're back again [unclear]]

Exactly. Exactly. Exactly.

[student: But there's something to the analyzing ultimately. Conventional existence you're analyzing [unclear] something exists there or it wouldn't be conventional]

Right. Right. So what's he's saying is that there's the color of the eyeball, and the shape of the eyeball. I admit that the eyeball is imputed. I admit that on a certain level the eyeball is my projections but those colors and shapes are there! You can't deny that. There're atoms there existing. They don't depend on your projection. You walk out of here. Those colors and shapes of the eyeball still exist. Okay. Go down one more level. You know. You you're also agreeing together the shapes and colors, because you're agreeing together the left

side of the shape and the right side of the shape. What he's saying is that

[student: Is there something there [unclear]]

I know, yeah. Let's go down one more level. That's the point. {Tibetan unclear} means don't be

[student: the nature of it is empty. [unclear]]

Right. Right. That's what the lower schools insist, they say okay, I agree that at a certain level you're imputing things. But you're imputing them on something that's ... there is something that is there, you know. That's {gakja}

[student: [unclear]]

At that level

[student: [unclear]]

[laughs] Nagarjuna says the following ... he says ... I ... you gotta make the outgo, right. What did he say at Woodstock? He says, [laughs] "I'm a farmer", you know. And Nagarjuna says there's a place in the scripture where it says, "I'm a farmer" [laughs] [laughter] He says, Yeah. He said look, "If you don't get into it. If you just leave it alone. You can farm. You can dig the earth. You can plant seeds. Things will grow, you know. I believe what farmers believe." If farmers say something's there, Nagarjuna says it's there, you know. I ... on the level of not investigating things ... if you just leave everything alone and don't stir anything up and don't open a can of worms, everything is fine. Everything's there. It all works. It all grows. They can plant in the spring. They'll get things in the fall. As long as you don't investigate or go and analytically everything is there, conventionally. But once you start looking for something which could exist without your participation of your projections, forget it! You won't find anything. And it doesn't matter how deep you go. You won't find anything. They call it {matak me jepa}, means as long as you don't open that can of worms and investigate everything is fine. Everything exists exactly the way you thought it did. But the minute you start to examine it ... does it exist independent of me? ... of my projections? ... you won't find anything. You can look all day, you won't find anything. And at the end of the day you'll

perceive?... emptiness. And so it's a good job to go looking. Because you'll end up with ... nothing. And that's emptiness. [laughs] And you found it. You found what you were looking for.

{student: ultimately [unclear]}

Of course. Yeah, on a on a relative level, on a farmer's level it's all here. That's ... absolutely. Absolutely. When you look for it ultimately, you won't find it. When you look for it conventionally it's all over the place, okay. Okay, one more question and

{student: [unclear]}

No. No.

[student: Does the instances of a two headed elephant that can't be found or labelled and is merely an imaginative entity, is that as valid as the instances of a one headed elephant who can be imputed ?]

[laughs] Yeah. Okay. What's he's saying is that there are different kinds of emptinesses. You know. I mean, is the lack of an elephant that that could exist the same thing as the lack of an elephant that couldn't exist? No. Emptiness refers to, specifically, the fact that a thing which is not your projection could exist ... doesn't exist, okay. It's only that emptiness which we're talking about. There are lots of other emptinesses around here. There's definitely an emptiness of money in my pocket. Okay. I can ... I can guarantee you ... not voluntarily. It's there, okay. If I realized that it's not going to finish my mental afflictions. It's not going to destroy my mental afflictions. It's a definite emptiness existing on this platform right now. It will not bring you to nirvana, okay. It's not that ... we talking about that emptiness which when perceived destroys your mental afflictions, okay. Now what's that got to do with .... what does your anger, your jealousy and your desire have to do with walking around, you know, "Oh she's my projection. Oh he's my projection. It's just a projection", you know You know, what's it got to do with that? Classic wrong view is, "Oh, jealousy is just my projection. So everything's alright, you know. When she yells at me I'll be happy. You know, when she's nice to me I won't get attached, you know. And that's nirvana. It's not like that, okay. It's not that's not the point, okay. That's not how understanding about projections saves you. It's not the point. It's really not the point. Because you can go try it. You know, go to dinner and say this radish that I don't like is just a projection and so I'm going to like it. You know,

it's going to taste like a ... cupcake. You know, because it's just my projection anyway. I might as well project cupcake because I don't like radishes. [laughter] You know. It won't work. It's not the point. That's not how this kind of stuff is going to save you. It won't work. It doesn't have anything to do with it. Everything is your projection and everything is absolutely real. Madhyamika says ... because it's your projection it works. If it wasn't your projection, it couldn't work. Okay. Because it is your projection it's totally real. If it weren't your projections it couldn't be real. And we'll talk about that ... we have to talk about that. Okay. One more question and then we'll really stop. Okay? Yeah?

[student: Does the lower schools [unclear]]

The view that that is the ultimate meaning of dependant origination. Yeah?

[student: If one ascertains that, it seems that that would have a some effect on [unclear]]

Uh, important. For example ... uh ... understanding dependant origination in the sense of the twelve links of dependant origination is important for reducing your mental afflictions. But according to Madhyamika ... but according to the higher schools if you never perceive the real meaning of dependant origination and that the opposite of that ... the absence of not being that is emptiness, you will never be able to destroy your mental afflictions. Never. Ever. Can't. So ... and and what do they call that? And on the other hand if you do destroy your mental afflictions no matter what you call yourself you've seen emptiness. That kind of emptiness. Okay ... and that's the only one that that helps you. Uh. Okay, we'll take a ...we'll stop there. I usually do some meditation but we're kinda running late so we just go straight to a prayer. We'll start tomorrow at 10:00 o'clock. By the way if it's confusing, it's okay. If it's sounds like intellectual BS [laughs] it's okay. We're going to tie it together into something real tomorrow. Okay, so hang with it. It's new for you. It's something unusual. And and we'll tie it together by tomorrow. Okay, it it will become relevant to your life. You'll be able to use the concept of emptiness, by the end of this course, to to stop your mental afflictions. And that's the whole idea. When you stop them, you're happy and that's that's the idea. So it will become relevant. It's difficult at this point. Okay, when you first hear it it's a little irrelevant ... sounds irrelevant, okay? But at least you know what {gatja} ain't. You know that {gatja} doesn't mean me. Because I'm standing here. Okay and and you know that {gatja} doesn't mean ... you know that emptiness doesn't mean that nothing exists. Emptiness, obviously doesn't mean that nothing matters. Emptiness obviously

doesn't mean that you can do good things or bad things and it's all the same. The Buddha wouldn't have spent sixteen thousand pages teaching ethics and then another sixteen thousand pages teaching emptiness if they weren't equally important. There must be some tie in between leading a good life and emptiness. Okay. If emptiness means nothing matters or if emptiness means that doing bad things and good things is all the same then, the Buddha didn't have to write those other sixteen thousand pages. Obviously, there's some connection. Obviously, somehow they support each other. And anybody who says anything different ... if you go to a teaching on emptiness and the person is not going immediately onto ethics, there's something screwy. There's something wrong. Okay, they are ultimately, intimately connected. You can not talk about emptiness without talking about compassion and leading a good life. It's impossible. Okay, one does not stand without the other. Learning compassion ... you can't learn ultimate compassion without knowing emptiness ... and very importantly, you can't study emptiness without knowing compassion. You you couldn't ever have an emptiness which is unrelated to an ethical way of life. The minute you start talking about emptiness ... the guy better start talking about ethical living within about a day. Okay [laughs] or he don't know what he's talking about. Okay, they must tie together. There is a tie. Or the Buddha would not have spent equal air time on the two. Okay, obviously they must be related. Okay and we'll talk more about that tomorrow. Okay? We'll do ..{Umze-la} are you ready?

[prayer: short mandala]

[prayer: dedication]

Class @

[Umze and students: recite the dedication in English.]

That verse was written by Nagarjuna. A little bit more about where we left off yesterday because that was pretty confusing I think. [laughs] And then by the way I will answer the question on your homework that I didn't ... never talked about, okay? [laughs] [laughter] Usually at work I get like twenty phone calls in the morning, you know, [laughs] [laughter] But I wanted to talk more about the idea of projection and how it works ... projections onto parts, okay and I wanted to say a little more about how it ties into ethics. Because that's really necessary. We'll talk about that very briefly. Like what ... what does ethics have to do with emptiness, you know ... and specifically if you're trying to be a bodhisattva and you're trying to practice the six perfections ... they say that you have to do them

with wisdom. You know, that if you practice the six perfections with wisdom then they're really perfections and if you don't then they're not. So what's the difference. Let's say like I'm I'm got my .. I always talk about my boss because it's most ... it's my greatest spiritual practice is learning not to be angry at my boss. So, it's a real example. You know, I'm supposed to be practicing the second ... is it the second? ... the third ... perfection ... what's that? Patience which means not getting angry ... and I'm supposed to be practicing that. So how does understanding emptiness help me when the boss comes in and starts screaming at me. And I was talking the other night ... like I think it was Tuesday ... I mean the boss came and screamed at me for like an hour. I mean like for a straight hour, you know, about things I should have done or didn't do and I'm so irresponsible to be running away to California without all of these things done and ... [laughs] [laughter] and can he have the phone number? No. [laughs] [laughter] ... and ... and could I cancel it or could I move it or you know, like that. And really really getting angry at me ... really saying crazy things. So what's ... what's the difference between being patient without wisdom and being patient with wisdom, you know. What's the difference between being ... not being angry with knowledge of emptiness ... how does emptiness help me at that moment? And I think that's really why we're all here, you know. That's supposed to be the punch line. If you can relate it to removing your mental afflictions then you'll be happy. And if you can't then there's no reason to study emptiness. It just becomes like something in a college that you study and there's no relevance to anybody. It sounds cool. It's mysterious and doesn't do any good. [laughs] So you have to find out how that relates and that's exactly where we are in the sutra. In this next reading the Buddha ... the Buddha is talking to Subhuti, and he says, "You know if you if you do the perfections without wisdom it's like that, but if you do them with an understanding of emptiness ... well then the goodness that you create ... the good energy that you create ... the good karma that you create by doing that is is uncountable. And then he starts giving this description of what it's like if you tried to measure the good karma you collect by doing the perfections with an understanding of emptiness and he's and he's trying to give Subhuti a example of what would the number be, you know. Like, what ... how many pounds of karma would you create, you know. And Buddha is trying to think of an example to tell Subhuti what the difference is between the karma you collect if you're just patient with your boss and the karma you collect if you're patient with an understanding of the emptiness of the emptiness of the situation. So he says, "If you were to do a perfection with an understanding of emptiness then the measure of the good karma that you collect" ... and then he like pauses and he says, "What is the distance to the" ... I don't know ... "to the east" [laughs] okay? East right [laughs] "What's the

difference ... what's the difference from the point where you and I are sitting, Subhuti, to infinity?" You know, like if I go east, if I travel a mile every day and I travel forever, how far is that? You know, would that be easy to ... to ... could you measure that? And he says that {say lawa ma enlo} he says ... this is the Buddha talking ... for whom nothing is difficult ... he says, "It wouldn't be easy," [laughs] you know, "that would be something a little hard to do. It would be hard to measure from where we're standing east forever." You know, he said, "You couldn't measure that." And then he does the same thing with the west, and the south and the north and up and down. He says, "Subhuti try to imagine" ... he's trying to get Subhuti to imagine infinity. He's trying really hard to get Subhuti to imagine what it would like ... what infinity is like ... and he says, "Just keep going east forever and then after you're done with that go west forever and then go up and down forever." And then he says, "That many miles would be the would be a number that you use to measure the good karma you collect by doing the perfections with understanding emptiness." okay "through understanding emptiness." So just not getting mad at your boss, because you went to hear the Dalai Lama talk and he said, you know, "Your enemy is you friend and [laughs] your boss is screaming at you ... it's a precious opportunity." And you know, ... [laughter] and just to try to be patient in a bad situation is one thing ... to understand the emptiness of that situation and therefore be patient is a totally different thing. And the good karma that is created is infinitely different. So what's the difference? You know, it use to really bother me. I use to really wonder, you know. Okay I'm doing my good karma the wrong way. It's hard enough for me to do a good karma. Now these lamas are telling me I'm not doing it the right way, you know. [laughs] You know, and I have to be keeping my mind on something else while I'm doing it or else it's not very powerful. In fact, it's even a cause for more samsara, you know. A good deed done without an understanding of emptiness ... it creates a pleasant result in the future which is more samsara, you know. It's a good ... it's like getting a BMW but still being in samsara, you know. And so it messes up my life. It's hard enough for me to be good. Now they're telling me if I'm not good the right way it doesn't matter anyway. You have to be aware of the emptiness of the situation. You have to see the emptiness of what's going on. So what is the emptiness? Okay. And we'll just do it very quickly and then we'll we'll keep doing it all week long until it becomes a habit, okay. The emptiness of a situation is this. We talked about ... if you were there Friday night we talked about it. This is a real example. This happened to me Tuesday or so. I I sit in a certain chair. There's a guy on one side of me who like could care ... they don't know me very well and and they don't care whether I'm getting yelled at or not, frankly. There may be other people in the room who do know me well and

don't like me very much and if I got yelled at then they would be kinda happy. That would be sorta of nice. So the boss comes in and he starts yelling at me for going to California when I haven't finished my work, you know. And and for me that's a very unpleasant experience. That that experience is is unpleasant. By definition ... what's the definition of bad karma? What's the definition of bad karma? Yeah, it's just any action which as a karmic result brings you suffering.okay. That's the definition of bad karma. It's very interesting. Bad karma is defined as {nama de ....} ... some kind of action which sometime in the future will produce an unpleasant result for you, okay. So that moment I'm experiencing the result of a bad karma. If I don't like what he's saying, if it hurts me, then by definition the cause of it was a bad karma, okay. Now the guy next to me ... there this guy sitting on my right, he's hearing the same words come out of my boss' mouth. He's hearing exactly the same words coming out of my boss' mouth. He's busy. He doesn't care about me either way and for him it's neither pleasant nor unpleasant. So for him it's neutral. It's a neutral event The same event for him is something he could care less about, you know. Okay some kind is getting yelled at. He's got other work to do. He's not even paying much attention. So for him it's a neutral event. Then the guy on my other side who doesn't like me ... these same angry words ... are producing what? ... pleasure. So for him these same angry words are a result of what? Good karma. It's very interesting. [laughter] Really. Really. For him it's the result of a good karma. If he's enjoying it. That's a big if, you know. If he if he something nice to him. If he thinks this is something good. If it strikes him as something extremely pleasant ... that Roach is finally getting it, you know. That's a ... that's actually a good karma for him. It's a result of a good karma. Must be. Definition. There's nothing good that ever happens in your life that does not result from a your own good karma. Cannot happen. And there's nothing bad that's that's not a result of you bad karma.

Can't be. So we so we have a strange situation here. We have one object called the boss and he's pleasant, unpleasant and neither at the same time. Okay. One thing is pleasant, unpleasant and neither at the same time. In fact he's probably both too. You've got also impossible situations. He's pleasant, he's unpleasant, he's pleasant and unpleasant, and he's neither pleasant nor unpleasant. Okay, all at the same time. Is that possible? I mean, we have this debate. The first debate that kids have in the monastery is called {kardo karma}. It called white color, red color. And you have this huge debate about whether one thing can be all right ... all white and all red at the same time. You know and there's this huge ... these kids come in and "Had did I do?" you know, [laughs] [laughter] And it's a definite ... they're really excited and you hear them doing it all day long, you know. Could this pole be all red? No. Why? It's all white, you know. [laughter]



And and it can't be white and red at the same time. It can't be all white and all red at the same time, okay. So how can the boss have two contradictory characteristics, you know. How can the boss be pleasant, unpleasant, both unpleasant and un ... and pleasant, and neither pleasant nor unpleasant all at the same time? How can one object be that? It's impossible!

[student: [unclear]]

[laughs] Then he'd be nothing, right? I don't know. But how can he be ... how can he seriously have two totally opposite characteristics at the same time. How can he be both?

[student: Dependent on your projections [unclear]]

Yeah, it's coming from the observer. Okay. And that's a ... it sounds stupid. I mean, normally the things that are true are so simple that they sound stupid, okay. That is the proof of emptiness. That's the proof of emptiness, okay. That's the proof that being pleasant or unpleasant is not a characteristic of him. Okay, it does not belong to him. Those that quality is not his. Being pleasant or unpleasant is not a quality of his. It doesn't belong to him. It's coming from some place else, you see. What about the data? Is the data there? I mean, is there a red face? Is there some loud noises coming out of that round thing? [laughs] You know. Yeah, the data is there, okay. There is sense data there. There're loud noises coming out of the red round thing and there's sweat breaking out on the on the red face, you know. There really is. There is data there. But three different beings in the room are interpreting the data in three different ways. They are having totally different experiences of the same data. Yeah?

[student: [unclear]]

What data? [laughter] What data? I'm not going to get that far, okay. I'm not going to go that far. Let's assume that the red face is there, okay. Is it there from its own side? We have to talk about it. We'll talk about that, okay. It's a good question. Let's leave it alone. Let's be farmers today, okay. That's really what Nagarjuna would say. He'd say, "Let's stick to one level. Let's not go to the second level." okay. But you have to ask that question later. It has to come. We have to decide that later. But right now let's stick to one level, you know. Let's say there is really out there some data ... red face ... loud noise ... loud mouth opened very wide ... and [laughs] and and that three different people are interpreting that data in three in three different ways. That is the emptiness of

the boss' the boss' face. It's neither pleasant or unpleasant, both or neither ... by itself. By itself it's it's none of the above. Okay. With with the participation of the three minds that are watching him, it becomes something, okay. It become some kind of a ... it becomes either pleasant, unpleasant or neither. Okay, depending on the person who's observing. Now that the sixty four thousand dollar question and really we could end the class after that ... but you're not so lucky ... why do three different people see him three different ways. You know, he is empty. I prefer the word blank. I think blank is a much better word, you know. {Tomba} could be called blank. I kinda prefer the word blank. He is a blank screen. That's what emptiness means, okay. He is blank. He's not pleasant or unpleasant or or neither from his side. He's a blank screen. and three different minds are projecting three different movies on that blank screen. Why? Karma. Okay. One one mind was mean to someone in the past and on this blank screen is forced to see something which is unpleasant. It's forced by its past karma. By the way, when I say forced, it's very very important. That's that's the rub with projections. They ain't voluntary. We wish, you know. You can't go look at this boss who's yelling at you and it hurts and say, "Oh, this is just my projection. I think I'll have the opposite projection." ... you know ... "Let's ... since everything's just a projection, why don't we project a nice boss this morning." You know. You can't do it. Go try. I always tell people go to the dentist ... let him drill your teeth, you know. Try to project pleasant, you know ... you know. Let's when people say ... when people give me that wrong view and they say everything's empty and they if you had the right will power everything would be jolly. I say come, "Let me drill your teeth." You know [laughter] "Just give me five minutes with a drill and you your molars" ... you know "And and you project and I'll drill" you know [laughs] [laughter] and you know "And we'll see how it goes." you know. It's it's not will power, okay. It's not something you can decide. It is not and you know that. Because like when you have a really bad headache or something's really going bad in your life you pray ... you you want more than anything that it would stop and it doesn't. So it's not up to your will power. It not something you can ... it's forced on you. Your projections are forced on you ... by your past karma. You have no choice. Okay, you don't have a choice in the present, right? But you have a choice ... in the future, okay. You can ... if you know the principles of projections and how projections are planted you can you can choose your projections for the future. You can't do much about the ones that are happening now. Okay. If you could then the Buddha would have taught that method and no one would be suffering. What the Buddhist is a masochist ... sadist? You know. Does he know how to make you stop suffering in a five minutes and didn't teach us? You know. Is he just holding out on us to see ... like squishing a bug you know. Let's see how bad

it hurts, you know. I mean, he's not crazy and he's not insensitive. He has compassion. If there was a way to teach you emptiness and then five minutes you didn't have any suffering, he would have taught it. He didn't teach it. Okay. He taught ethics. He taught how to be good. He taught how to make good karma. Yeah?

[student: In the longjong [unclear]]

It's very interesting. He said that for example in the mental training texts they teach you ... like if your boss is sitting there screaming at you ... can't you conceive of him as a teacher? ... and say, "Okay, this guy is screaming at me and it is unpleasant but let's see if I can get a lesson out of it" ... you know ..."Let's see if I can learn something from it." That's true and if you could succeed in it it would be a result of your good karma and if you couldn't succeed at it it would be a result of your bad karma. Really it's the same thing again. Because some people succeed at it and some people don't. It is true that certain extraordinary people can go into a state of meditation and you could put ... stick a knife into their arm and they won't budge. They won't move. But that's again a result of the same projection. They are able ... they are forced by their past karma to have a projection of not having pain or being able to

[pause]

fact of the pain. You know, I mean it doesn't change the fact that he's unpleasant. You're just using the unpleasantness for something good. But it doesn't change the fact that the boss is unpleasant to you. I mean, you can use the pain for something useful. But we're talking about we talking about ... could you remove the pain in the first place? You know. there are two things you can do with pain. You can either put up with it and learn from it, which is useful but I think most of us would rather just not to have it in the first place and still know the lesson we were supposed to learn. [laughter].

You know, really, seriously. I mean you have to think that way when you're talking about emptiness. It's possible that you could have learned the same lesson from a nice sweet lama and that your mind was ready to learn it and wouldn't that be better than having it learn the lesson in a nasty way, you know. What I'm saying is that all things are possible because all things are empty and anything could have happened. But I we'll get into it. We'll get into it more. Yeah?

[student: You talked about the co-worker who [unclear] bad karma [unclear] because something bad happened to you]

Yeah. No. What the pleasant sensation he had from watching it.

[student: How could that be the karma of watching something unpleasant happening to some one else?]

If he enjoys it, it's the result of good karma. I always bring up and I don't like to make a dirty example but I bring up the example of rape, okay. And I'm not, it's a dirty example but it makes the point. The person doing the rape is having pleasure ... normally. The person getting raped is having a terrible ... suffering. If the person raping the other person is having pleasure that's a result of a good karma. They are reaping the result of a good karma. Strictly from the point of view of that pleasure. From the point of view that they wanted to do a rape and from the point of view of the rape itself they are going to have incredible suffering. It's going to produce incredible suffering but you have to have the distinction between the result of the past deeds and the cause of the future suffering ... happening in the same event. The same event being ... I always say to people ... we did this in Central Park with a fifty dollar and the diamond dealer, if you remember [laughs]. My boss tells me go out and lie ... go out and lie to this guy ... and we'll make an extra fifty collar off this diamond, you know. And I go out and I lie. And the guy sells the diamond for too little and we make an extra fifty dollars. Is the fifty dollars the result of the lie? Can not be. Can not be. It's an illusion. And that illusion causes all sentient beings to suffer constantly. That's the story of our life, you know. It's not connected. There's no connection. The fifty dollars came from some kind of generosity that I did in the past. The lying is definitely going to cause me suffering in the future. But they can happen at the same time. They can happen in the same event. Let me go a little farther and then I'll answer some questions okay. So three guys are watching the boss. One guy is having the ripening of a good karma. He's enjoying the situation. By the way, he's collecting bad karma. In the future he's going to have bosses screaming at him. But right now he's having a ripening of good karma. Because by definition he's enjoying it. If he's enjoying it it has to be a ripening of a good karma. The second guy could care less. And me is sitting there having suffering ... a lot of suffering. What is the practice of patience at that moment? How do I practice the perfection of patience and understand emptiness at the same moment. You tell me.

[student: by not [unclear]]

Yeah. It's called ... well I like to call it the perpetuation, you know. Am I going to perpetuate this thing or not? What is the normal reaction to someone screaming at you? Scream back. Why is he screaming at me? I screamed at someone in the past. What's the best way to meet another screaming boss in the future? Scream back, you know. [laughs] What's the natural reaction to a screaming boss? Scream back. What's the word for samsara in Tibetan? {korwa} It's self-perpetuating circle. It's exactly the point of samsara. That's exactly the point of the word for samsara. The point is that your natural reaction is exactly what brings him back in your future [laughs], you know. If you want to see this boss again, like that ... in fact much more times ... yell back ... because it's a definitely ... it's the perfect and exact and precise way to have this boss screaming at you again in the future. If you want him to come back, if you want to perpetuate it, then respond with the same kind of violence. And he'll definitely come back ... and you'll get to do it again and again and again and again [laughs] you know. If you want to break the cycle, which means breaking the first link of dependant origination ... of in that wheel of life. It surrounds the wheel of life. That's the whole point. How do you break it at link number one? What is link number one? It's the blind guy. It's ignorance. It's not understanding the emptiness of this boss yelling at you. It's not understanding the emptiness of the boss yelling at you. You can break the wheel there. You can smash the wheel there. If you cut off number one the other eleven wither away. What what do you do? What do you do when he's screaming at you? Just shut up. [laughs] [laughter] You know, take the bad karma, let it ripen and don't create new ... and he'll go away. He must go away. He'll be forced out of your life. Whew! Yea! [laughs] You know. He's gone! You know, and that's the only way to get rid of a screaming boss by the way. It's the only way. It is the only way. Is just not to scream back. Okay. And then eventually it will wear out and there won't be any screaming bosses. And that's that's breaking the wheel of life. That is smashing link number one. That's how to to practice the perfections with understanding emptiness. At the moment of anger and that's when Buddhist practice kicks in ... hopefully. That's when you do your Buddhist practice. It ain't in your meditation room in the morning, okay. It's at the moment of heat when he starts opening his mouth, you know and you say empty. [laughter] [laughs] You just think of him as empty. It will not help at all. Your heart will still start pumping and you'll still start thinking of something to say back to him. But if you remember empty and at that moment you think empty and you say, "What the hell am I saying empty for? [laughter] Oh, it means that he's screaming at me because some kind of past karmic seed is ripening in my mind. He does not exist out there as unpleasant on his own" If he did ... what? Three people in

that ... three chairs would be having the same reaction. If the ... if his unpleasantness was a quality of him ... if he was self existently unpleasant ... then all three people would have the same reaction ... always. And every one he ever met would have the same reaction. But they don't. So he's empty. And being unpleasant is not a quality of the boss. It is not a quality of his. It is a quality ... it's being projected by my mind onto sense data. Onto certain data and the same data could have been interpreted two differ ... two other ways by two different minds and they are. And they were. And that proves the emptiness of the boss. And it also proves how to ... how to practice the six perfections with understanding emptiness. It just makes sense and that's how you do it. Now doing it is a different thing, right? Okay. Did you have some questions? Yeah?

[student: The way you [unclear] what is being perceived as a projection on the screen, that you haven't gotten this [unclear] that the screen doesn't exist in the same [unclear]]

I don't want to go that far. That's her question, you know. I don't want to go ... I could go into the fact that his face is not there. You know. I mean there is the emptiness of his face which is that in our realm ... sharing the same basic kinds of karma to be a human ... we will generally interpret the same data as a face. But if there was a roach ... which in New York there often is ... sitting on top of the desk and he looked up at the at the same sound, he wouldn't see a face. He's in a different realm. He is a differ ... he has a different set of karma and he's not even able to interpret those shapes and colors as face. To him it's just this thunderous crashing noise and he better get under the table or he's going to get squashed, you know. But he doesn't interpret it as face or boss or or guy who signs the checks next week or ... he can't interpret anything like that. He's in a different realm. And his karmic seeds are so totally different. He doesn't even project face or a person. So yeah. There is the emptiness of even his being a person. Depending on who's watching. But I didn't want to get into that that. [laughs] Do you have a question?

[student: Could you [unclear] dependent origination]

The ... in the higher schools ... dependent origination only means the process of projection. That is dependent origination. It's just a process of of me ... of my karmas forcing me to project a certain look on him. Forcing me to interpret that same information, which is just lines and mouth and noises as as someone who's mad at me and I feel bad. You know. That is dependent origination in the highest interpretation. We presented three interpretations yesterday. They

correspond to different of the four great schools of India and in the highest interpretation, the true meaning of dependent origination is is that process I just described. My karmic seeds are forcing my mind to interpret him in a certain way. Is it real? It's real in the sense that it hurts. I mean go stand in front of a car and see if it hurts, you know. It's a projection but it breaks your bones and that hurts. I mean it's real in that sense. Is it artificial in the sense that you are projecting it? Yes. Does it really hurt? Oh, yeah. You know. So you can't ... it doesn't help to sit ... I'm not suggesting that, knowing this, you should stand in front of a car and as you get hit say, "This is my projection. I ge ...I'll pretend it doesn't hurt much." I I didn't say that. Your karma will force you to project broken leg and broken arm and intense pain. And it will ... that projection will go on for a few months afterwards until the karma wears out. So it is artificial in the sense that you are projecting it. It ain't artificial in the sense that it hurts or doesn't hurt. It will and you cannot change it by will power. It's it's up to your karmic seeds. You're at the mercy of your karmic seeds. Yeah?

[student: Are you saying that the process of projecting is [unclear]]

Yep.

## SIDE TWO

It does not have any quality. [cut] Process of projection occurs in at a mental level.

[student: [unclear] logic [unclear] but isn't [unclear] that mental consciousness preceded by visual consciousness?]

Hum.

[student: Preceded in terms of the time]

But visual consciousness is mental.

[student: Visual consciousness is mental. What does the eyeball do? Why do you need it?]

They say that the eye ... the function of the power of the eye which is called {mickey wangbo} is just to reflect the object that's out there. Okay

[student: Okay the visual consciousness is mental?]

Yes, consciousness is mental.

[student: Does the visual consciousness precede the mental consciousness?]

Yeah

[student: And the individual consciousness [unclear]]

It is infected by the projection. Yeah. The visual consciousness is a projection. How's that?

[student: But that doesn't answer where the object comes from]

No [laughs]

[student: it must exist in the moment prior to the effect which is a collection of the individual consciousness]

Where did the data come from ... you mean?

[student: Uh in essence if you're saying that it has to be a projected in order to exist ... I'm saying it had to exist one moment prior to being perceived]

How do you know that it existed in the moment prior to being perceived?

[student: by [unclear]]

No. By using logic. Yeah. [laughs] This is a little obscure ... anyway [laughs] but it's good. You know that the thing ... you know that an object had to exist a minute before you saw it because by logic. If you you're aware of something you know that the thing must have been there the moment before. So he's saying, "Wasn't the thing there a moment before without your projection?" I say, "How do you know that?" He says, "By logic". I say the logic itself is a projection. Okay. The object of the logic ... the object of the reasoning is again a projection. Yeah?

[student: There's nothing there ...]



I didn't say that! [laughs]

[student: [unclear] since yesterday because you keep saying there's nothing there except your projection]

I didn't say that. I said there's data ... I didn't say there was nothing there. There're data there.

[student: There's nothing there ultimately but there is something there conventionally. It has to be something there or you're there's no difference between projection and imagination.]

That's a big debate in Madhyamika, you know and we can talk about that.

[student: You can imagine a rabbit with whatever ... you know it looks like a hippopotamus , you can do anything in your imagination but you cannot necessarily find that object outside of your imagination.]

In that case you're projecting an imagination.

[student: what?]

In that case you're projecting an imagination.

[student: Fine, you're projecting an imagination.]

Onto color and shapes which you imagine in your mind.

[student: The color and shapes are existing outside ... whatever there is ... exists outside or you couldn't be projecting anything like this.]

[laughs] This is what the lower Madhyamika schools says. [laughs] [laughter] Really. Seriously. It's a big debate.

[student: That the mind only ... is that what you're saying?]

No I didn't say ... I didn't say that. I didn't say that. They say that there's no outer objects at all. I say there are outer objects and you're projecting them.

[student: [unclear]]

[laughs] No, it's a big debate. It's a huge debate. It's it's the difference between the two Madhyamika schools. One school is adamant that there must be some basis outside of projection. There must be. You know, I understand that I'm projecting onto a face, but isn't that face there without my projection? Doesn't that face exist without my projection? And then I said no, because an insect doesn't project that ... the insect doesn't interpret those same data as a face at all. Again it's a karmic projection. Doesn't project it as the boss' face. Doesn't interpret it as the boss's face.

[student: No it has a different intelligence. All the people that are in that room project it as the boss' face. They all see that. They may not see the boss' face ... they might not have the same reaction to it but they all agree that the boss is there yelling]

Right and the insect doesn't because he's in a different realm. He doesn't see a boss' face. He sees a ...

[student: Something else there]

No he does see some data ... he sees he sees huge things twenty times as big as him ... the face ... and he and he hears loud noises and he interprets it as a as a threat to his life. This is a life threatening event. It's not an angry boss's face. It's a it's a life threatening ... it's another one of life threatening events in the life of a roach in in New York. [laughter] and he better ... and he better get under the table quick. You know, because he's in a different realm, he has a different set of karmic seeds that are forcing him to project a different kind of of result.

[student: But he projected here, he doesn't project it over there]

Right.

[student: There is something here that's creating ...]

What?

[student: He can't stand in that space if that tree is in that space]

Yeah. What's there?

[student: Whatever ... I don't know what's there ... whatever is usually there]

[laughs] [laughter] No it's okay. It's okay. Let's leave it. Let's leave it. We'll get there. I understand the point. The point is that there is some data there that exists independently of our projections outside of ourselves.

[student: ... It doesn't even exist independently ... it's got its ... it's exists dependent upon causes, parts conditions all that ... it doesn't exist dependent on your mind unless your mind is involved with it ...[unclear]]

Okay, okay I understand. So you're saying that there's an object out there which could exist independent of my projections and it is dependent on its

[student: It doesn't exist inherently only [unclear]]

Right Right

[student: ... independent of a building but not [unclear]]

It exists outside of my self. It exists out there. When my mind's not engaged in it it's still out there and it's still dependent on its causes, therefore it's still interdependent and it's not self existent but it does exist independent of my projections. That's your position. I understand that. We'll leave it for now. We'll get back to it, okay. Leave it for now. I understand. I think I stated what you mean and we'll talk about it. And I think it's the same ... it's basically the same thing ... basically the same argument that there exists some objects outside of ourselves independent of our projections which are still fit into what we call dependent origination in what in the way you normally think of it.

[student: otherwise you wouldn't have anything to project on]

Right. Right. And I say [laughs] [laughter] and and listen ... when your mind goes down to the level of what you're projecting onto ... its calls {dache} you know, the basis of the imputation if you want to get into that language ... again you are projecting. And and your new {dache} is the parts of the old {dache}. The new basis of your imputation is the parts of your old basis of imputation. Now where are those parts? You see, I I ... what I'm saying is that the moment you focus on the data itself it's another projection onto smaller parts of data. But I don't want to ... lets leave it for right now, okay. We'll get we'll get back to it. Let's leave it. We've got to move a little bit, okay. If you ... if what I said is

true ... and let's leave it at If ... okay. Because if you're a good Buddhist you shouldn't accept things until you ... until they make sense, okay. If what I said is true and you're now practicing the perfection of patience ... prac ... perfection number three ... understanding the emptiness of the boss ... what ... what's the process? How does emptiness help you?

{student: You don't get hurt}

What I'm not saying is that because he's empty you don't have to get mad anymore. I'm not saying that ... a... b ... I'm not saying because he's empty, he's not irritating. I'm not saying that. In fact I'm saying he's irritating because he's empty. Okay. He is irritating and it is a painful event and it is suffering and it is unpleasant, really. And what am I going to do? Come up here and say my boss didn't get me mad last Tuesday. He did. It was unpleasant. He's blank, my karmic seeds are forcing me to project a thing called an unpleasant boss. Okay. What do I do? The last thing I want to do is ... ? ... to create new seeds to see new blank objects as as as angry bosses. That's the last thing I want to do. That's absolutely the last thing I want to do. I am then practicing the perfection of patience understanding emptiness, period. The good deed that I have just created is how big? You can't measure it. Why? What's the ultimate karmic result of behaving like that. I mean eventually you'd get rid of all your old bad karmas. Because they'd wear out and you're not perpetuating them. You're not reseeding them. You're not resupplying anymore. So eventually the old seeds would get would get worn out. If you knew the practice of the four powers you could actually short circuit all the old seeds ... quickly. Okay.

[student: It also works the other way around, too. If you had the understanding then you could manifest ... if you understand emptiness then you can manifest any way you want for the benefit of others]

We'll talk about it. We'll get there. Actually today ... this class we'll talk about it. [laughs] Okay. Okay. So I've stopped acting. I've stopped responding in a bad way. I'm not collecting any new bad karmas. There are no ... there gonna be no new seeds in my mind to project on any blank screens any more unpleasant events. Okay. And then eventually what? If I'm if I'm being compassionate or something or I'm being ... the Dalai Lama says, "If you can't be compassionate at least don't" ... what did he say ... "don't hurt people" If you can't help them at least don't hurt them, okay. But let's say that you go beyond and you're actually going to turn the situation ... you know, the boss is screaming at you ... and you say let's figure out why he's screaming and can I do something that will make

him happy. And you're thinking like that. Your mindset is like that. What eventually will happen? It's all good karmic seeds. It's all good karmic seeds. Say ... imagine what it would be like if you only had good karmic seeds and if the world is empty ... if the whole world is blank ... and if all you have in your mind is good karmic seeds they're going to force you to see ... paradise [laughs] okay. It's ... that's that's how you get to Buddhahood. That is the method. And that's how you use emptiness. The the karma that would produce that kind of result is infinitely powerful. And that why the Buddha said you couldn't measure it. You cannot measure it. Because think about the result. The result is paradise, okay. The result is pure paradise. So what would happen later? I mean don't forget, your own body is your own projection and your own mind is your own projection. Okay. So let's say later you've worn out all the bad karma and you look down on on the data that you presently call your samsaric body and you see what? Your karma forces you to see what? You see a Buddha body. You will be forced to see a Buddha body. You wouldn't have a choice. You know, you wouldn't have a choice anymore. Your past karma on the same sense data would be forced to see a Buddha's body. Okay. Your your karmas would force you to see a Buddha's body. And by the way you would be aware of the whole process. You say, "Hey, cool! My karmas are forcing me to see a Buddha body." [laughter] That's nice, you know. You're very aware of the whole process. It's artificial and it's real. It's artificial and that's exactly how you get there. And that's what was happening all the time in the past anyway. I'm being forced right now to see these freckles, you know. My my karmic seeds are forcing me to see these freckles as freckles. I mean my my karmic seeds are forcing me to do that. But at that point you're saying, "Oh cool. Karmic seeds forcing me to see a Buddha's body and and forcing me to think like a Buddha. Oooh, nice" [laughter] You know. [laugh] I mean you're aware ... you're actually aware of it and you're exactly aware of what's going on and you're quite consciously and purposely and cold ... calculatedly keeping it going. You know, by being good. Okay. Two more questions and then we'll break ... and then we'll talk about a specifically about a Buddha's body and how that projection occurs ... how that how that happens.

[student: You said that [unclear]]

Excuse me. There's a difference between normally what we call karma, it's called {sakchey}. {Sakchey} means impure, and normally when we talk about karma we're talking about something which is dirty by nature. {Sakchey} means dirty or it's it's tied up with suffering. I'm talking about a concept ... I'm calling it karma but it's called {sagmey mi le}. It means , it means totally pure action. It's

it's totally pure activity. It's not it's not dirty karma. But ... the Buddha did ... in three periods of seventy six, seventy five, seventy six and seventy seven thousands great kalpas, which we studied the other day in New York, ten to the sixtieth power, a zillion years or whatever, spent that time doing good deeds. Which created his Buddha body. And that's and that's in the Vinaya, that's all over. That is the process by which his body was created was by doing good deeds. We call the collection of merit and the collection of wisdom. And we're going to talk about that. But basically the sum total of jillion of years of being good in the first three perfections ... say giving, living an ethical way of life, and not and not getting angry when he could have got angry ... those create the Buddha's physical body. How? How did you think it happened? The karma went to Pluto and came back later, I mean. [laughs] Where did the karma stay and how does it work? How did it get that result? And then the last two perfections ... which is meditation and wisdom ... zillion of years of doing that creates the mental body of a Buddha. And we'll talk about those two bodies. We'll talk about that. I think you had one more question. Okay.

[student: [unclear] what about [unclear] while you're doing it, you still have all these [unclear]]

Somebody asked Dharmabhadra the same question. And I and I read it the other day. They said, "Okay, suppose you can cork that anger in and you don't you don't blow up at your boss, okay ...you don't say anything but you do have the the ... you know, you're on the verge ... you'd like to say something. Liking to say something is a bad karma. It does it does create negative energy. At the beginning you have to at least shut it off at the at the mouth and the body. And later you have to learn to shut it off at the mental level. You have to learn to stop the karma at at those levels. You ... but it ... but the reaction time shortens. As you first learn about these ideas you remember emptiness on the way to the bathroom five minutes later [laughs] after you've screamed at him. You know, and then it gets shorten to three minutes, you know. And, you know, while he's still in the room you you finally suddenly remember emptiness and all this stuff. And then the reaction time gets shorter and shorter. And that called {tenden .....tomba e} .Tsongkapa said, you know, "Try to shorten the reaction time until your Buddhist wisdom is so prevalent in your mind stream that you can immediately shut down the reactions before you start saying something." One more yeah?

[student: [unclear] you recognize what's going on and [unclear] ... compassion and you try to help [unclear] ... anger [unclear] ... so you've actually extended

yourself and not only [unclear] does it go on like the domino factor [unclear] this person was good about this and will he go on and on and maybe that will help him the next time, maybe he won't yell and then the person [unclear] relieve other people's karma [unclear] Will it have an effect that way too?]

Let me ask you this. If you're ... if you don't respond in anger, does the situation always improve? No. That fits this theory precisely. Okay [laughs] Now, I know. I know. No.

[student: [unclear] appreciate it [unclear] more peaceful way of [unclear] aren't you happy?]

I know. But what I'm saying is it obviously has a profound effect on the people around you and it will. And actually the place where you work will become some sort of mini paradise anyway. But but what I'm saying is that according to every thing that I've said so far, in the short run, does everything become jolly on the same day? Don't expect it. It doesn't happen. You know it doesn't happen. It won't happen. Why? You still got karmic seeds to see the boss being angry. I mean, that's not going to stop those seeds. Those will continue to ripen. What I'm saying is that practice this path. Don't expect things to become jolly the same day. It's not going to happen. The only thing that can ever happen, in the short run, is nirvana ... as opposed to Buddhahood. What's the difference? What's the difference? No, it's exactly the difference between nirvana and Buddhahood. What's the definition of nirvana? Think you had it yesterday. [laughs] No. No. No. I didn't say that. {nidi [unclear]} permanent cessation of your own bad thoughts. Will this method lead to that? And and and and it could be fairly soon. You know, that the cessation of your own anger could happen very ... fairly ... relatively soon if you practice this method. Will Buddhahood happen that soon? I mean, will your body suddenly become golden with little wheels on the hands and the palms and the and the ... you know, and you get this big bump on your head and stuff. You know. [laughs] I mean will that ... will that happen immediately? No. So what I'm saying is that you can use this to get you to nirvana quickly which is the whole point. {So so tango} , the second half of the definition of nirvana ... based on seeing emptiness ... you stop your mental afflictions. That's what the story's about. You stop your mental afflictions. You actually won't have any more unhappiness. Is life still screwy? Yes. Is the company still crazy? Yes. Is the boss still screaming? Yes. But if you keep that behavior up over a long period of time, what happens? The old seeds purify. New seeds are planted. And you're forced to see ... the body of a Buddha. And you're forced to see the mind of a Buddha in your own head.

Your mind is also a projection. Your mind is your own projection. You'll be forced to see your own mind as quite pleasant ... whether you want to or not ... in the same way now that you're forced now to see angry bosses and things like that. Okay.

[student: Does that mean that the experience of a Buddha depends on karma?]

Absolutely! Why else would the Buddha spend three periods of seventy five seventy six and seventy seven thousand great kalpas, ten to the sixtieth power of million years, collecting good deeds ... to create his body. You know, yeah?

[student: So you're saying you become a Buddha at the moment that you no longer have good or bad karmas left but only good karmas based on an understanding of emptiness.]

Ah. {lekso lekso} [laughs] [laughter] Take a break. Sometimes Subhuti ... they plant Subhuti in the audience, you know. [laughs] [laughter] We'll start at let's say 11:30.

[cut] into two kinds. You can divide it into many many kinds but if you do it by nature of its what we call {daygay ricki gono} {daygay ricki gono} means ... in word only because it's not a real division. Why? Because one of the two divisions is not bodhichitta, okay. [laughs] If you divide bodhichitta into two, there is a way you can do it which is very important where one of them is not actually bodhichitta. Okay. What is that? There's a thing called ultimate bodhichitta and deceptive bodhichitta. All right. Ultimate bodhichitta and deceptive bodhichitta. And that was the answer to the homework question. What is ultimate bodhichitta? And its called {dundam semkye}. It's all over the scriptures. All over the place. {Dundam semkye} ultimate bodhichitta means ... what do you guess? The direct perception of emptiness. Okay. The direct perception of emptiness is the ultimate form of bodhichitta. I thought that was kinda cool and that's why that question was there. Okay. What's the deceptive bodhichitta? That's just the normal one that you think about. It's its what we defined on the board. It's wanting to achieve total enlightenment so that you can take other people there. And those are the two kinds of bodhichitta on the homework question. There's many other kinds of bodhichitta and I'm not going to go into that. Yeah.

[student: Is aspiring the same [unclear]]



No. No. That's {rolla goa inna} If you divide bodhichitta according to its basic nature there's two versions, you know. One is wanting to do it and one is going about doing it, basically. Okay, but we're not gonna ... I'm not going to get into bodhi ... that's another class, okay.

[student: I was going to ask, so what was the point of going into suffering?]

Oh cool. Good question. Generally Buddhism recognizes two realities. Ultimate reality and deceptive reality. Deceptive reality is often mistranslated as relative truth or relative reality. And we're going to talk about that later. Okay. But what does deceptive mean to you? When I say the guy deceived me what does it mean to you? What does it mean to ... when I say deception what do you think?

[student: That you've been led down a path that you did not [unclear]

Okay. Or when I say fake, what does it mean? When I say like ... fake chocolate chip cookies or something, you know, what does it ... Yeah, oh carob, yeah [laughs] [laughter] No, what it means is ... I mean fake [laughs] laughter] ... fake or deception involves two things if you think about it and it's very important and it's relevant, okay. Deception or fake and what we call fake reality ... fake truth ... in Buddhism ... the fake part means this: it looks like one thing but ?... it's really another thing. And those are the two parts of deception. All deceptions depends on those two things. Looks like A but ain't A, it's really B. And that's the nature of deception. That's why we call it deceptive reality, okay. To any state of mind except for the direct perception of emptiness things are not the way they seem. And that's why we call them deceptive, okay. And that's a long story. All right. Now I want to make sure that I covered all your homework and today at least. There are certain kinds of karmic seeds that if you cleaned out your old dirty seeds and you only had nice clean wisdom collected seeds you would have to look down ... you'd be forced to look down at your body later and see a Buddha's body. I mean, they say it's not ... it doesn't have guts, doesn't have blood, doesn't have a liver ... rainbow ... made of light. It is physical ... it is not made of physical matter. It's tricky. Okay, it has color and shape. It's totally blissful. We'll talk about it. Okay, it's not {dula dupa}. It's not made of physical atoms. It does have physical qualities. There'll come a day where you'll be forced to look down at the same body you have now or some data like that and and see it in that way. What kind of karmic seeds could make that happen? We call it {sunam kyi tsok}, the collection of merit, okay. The collection of merit. Mainly referring to the first three perfections ... mainly ... with a good spice of

number four, okay. What are what are the first three perfections? Number one is giving. Number two is morality. I kinda don't like that word because it seems ... I like ethical way of life. A good life. You know, if you asked me am I ... do I have morality ... I would say huuh. You know, if you say are you leading an ethical way of life I'm trying. I kinda like that, anyway. Number three? Patience which means not getting mad when the times comes. That's all it means. It doesn't mean the ability to stand and wait for a bus, okay. Okay, I mean that's a distinction. Number number three is not blowing up when you should blow up and everything is right to blow up and you would normally blow up, okay. Number four? Effort {sunkan gella top} Shantideva's definition of effort-- Just enjoying doing good things. Having a good time when you do good things. You know, getting off on doing good things. You know, enjoying ... having ... I don't know how you say ... just getting off on doing good things. That's number four. Just having having a good time when you do good things. And that's for you that's the definition of good time. You know. That's that's like joyous effort, okay. Those four together ... if those seeds were planted in your mind stream and if you cleaned out the other seeds then one day you would be forced to look down and see the physical body of a Buddha. Okay, what's that body like? I'm going to go into it very briefly, okay. Because that's homework question number two. [laughs] By the way question number one is ... Why did the Buddha go from talking about how to make how to do good perfections with wisdom and he skips to the body of a Buddha. Because he goes up to Subhuti and says, "How do you know a Buddha is a Buddha?" And Subhuti says, "Well they've got these marks" ... you know ... "They've got these wheels on their hands and they've got this kind of hair and their skin is a golden color." There are one hundred and twelve specific marks that a Buddha has. Thirty minor ... thirty major marks ... thirty two major marks, eighty minor marks, okay. Anyway Buddhas have a hundred and twelve very unique signs on their body that other beings don't have. Like world emperors have them ... a little bit but they're a little off center and they're not quite clear and all that. But talking perfect hundred and twelve major and minor marks only Buddhas have them. So Buddhas said to Subhuti, "How do you know a Buddha is a Buddha?" He says, "Well, when you look at him he's got those hundred and twelve marks and they're right in the right place and they're absolutely clear and distinct and that's how you know they're a Buddha" And then then the Buddha said, "But what did the Buddha say about the those marks?" And Subhuti said, "Oh Buddha said those were impossible [laughs] Buddha said those don't exist" You know and this is the Diamond sutra right? This seems to be a pattern. You know. The Buddha ... Subhuti is the fall guy. Buddha says, "What makes a Buddha?" and Subhuti says, "Marks, you know you see these marks." And then the Buddha

says, "No you don't. There're not any marks" [laughs] [laughter] You know and then they get into the major and minor marks. Why did they do that? Why did they go from the perfection ... why did they go from perfecting the perfections with wisdom to the to the body of a Buddha. One leads to the other. That's the whole point. Okay. It's the first four perfections primarily which create the physical body of a Buddha. It's the last two primarily which create the mental body of a Buddha. Okay. And body is maybe a difficult term, okay. Let say part. Okay. The physical parts of a Buddha are created by mainly by the first four perfections. The mental part of a Buddha is created primarily by the by the second by the last two perfections in conjunction with number four, half of number four. You guys tell me. Number five? Is what? Is the ability to meditate perfectly, okay. The perfection of meditation, concentration. Number six? Wisdom, which is understanding absolutely what we're talking about today and yesterday. That that is the ... that is wisdom. That's the whole point. There ain't much more to it. We can talk some more but ... that's the main thing. I'm going to talk about the ... what's called the four bodies of a Buddha. I think it's maybe more convenient to think about them as the four parts of a Buddha, but they're called the four bodies of a Buddha. Are they projections? Yeh. Why? Because they exist. [laughs] Okay, because they exist.

[silence]

Some scriptures teach three bodies, some scriptures teach two bodies, some scriptures teach four bodies. We'll do the four because that way you get the others automatically. Okay. There are two physical bodies and then two bodies which are not physical. Okay. We're going to cover the two physical ones first. The first physical one is called {trul-ku} say {trul-ku} [repeat] {trul-ku} [repeat] {trul} means to emanate or to send out. {Nirmana} means to send out something like ... like sending out rays of light or something. And the point is this. Once you become enlightened, because of the incredible good deeds you've done, anytime, anyone, on any plane, in any galaxy of the universe could benefit from a Buddha being there in any form. You show up there automatically. You don't have to think about it. You don't have to think, "Oh, it's two o'clock ... Bob Chilton's getting mad ... I better send his girlfriend down" [laughter] you know. [laughs] You know, you don't have to think like that. They say it like a moon reflecting in in the water of the earth. When there's a clear sky at night and the moon comes out the moonlight ... the image of the moon reflects in every body of water on the planet automatically. The moon doesn't have to think, "Oh hey I'd better get down to that puddle in the middle of Vajrapani stupa [laughter] or I better get down to the whole Pacific ocean or I better get down to the teardrop

in in a child's eye" You know, the moon doesn't have to think that. It just shows up there. It shows up anywhere where where the conditions are ripe. Anytime there's a body of water pointed at the moon on a clear night the moon is showing up in that water. It doesn't matter how big or small it is. So {nirmanakaya} is like that. Anytime anyone's ready, anytime anyone could benefit ... the {nirmanakaya} is there ... at that moment. And they're very patient creatures. I always tell people they could get ... they could wait on the west fourth street subway platform for twenty [laughter] five years knowing that you're showing up on October 3rd at two o'clock and get on the subway next to you and bump you ... to see if you get mad. [laughter] They're very patient creatures. There's no reason why a Buddha who has ... who is working on infinite planets and in infinite countries on and in infinite cities at the same time wouldn't do something like that. And Pabongka Rinpoche was very adamant about that. He said, "You know, be careful in a class like this. You never know who you're sitting next to." You know, you have no way of knowing who you're sitting next to. You don't know. Don't think the Buddha is so wimpy that he can't appear in any way he wants to. You know, don't discount his ability or her ability. Okay. Can be anybody. Could be anything. There's three forms of {trulku}s. Okay, three kinds. A Buddha can appear as an inanimate object. A Buddha could be this pole. I mean, it could show ... it could project this pole. It could project the wind blowing through the trees and you and you hear some dharma teaching from it. Very possible. It's been done many times. You're out in the forest alone. The wind is blowing through the trees and it gives you ... it has some message ... it tells you something. It's the Buddha's activity. It's the Buddha ... it's the activity of a Buddha. No problem. Okay, first kind of {trulku}. Secondly, they could emanate as some kind of lower animal, a lower life form. It doesn't have to be emanating as a Shakyamuni Buddha in India, 500 BC. They could emanate, for example, as a deer and if that deer teaches you something about dharma then it could be the Buddha. It's definitely the Buddha's activity. The deer itself could be the Buddha. Okay, very ... that's the second kind of emanation form ... emanation body. The third kind is what we call {chokyi tulku} Say {chokyi} [repeat] {tulku} [repeat] {chokyi tulku}[repeat]. That means the ultimate or supreme emanation body and that one always looks like the Buddha who came to India 500 BC. It always has those one hundred and twelve marks. That Buddhas always looks like that. Okay, that's the ultimate emanation body. That's the supreme emanation body. That's called {chokyi tulku}.

{student: It's really like [unclear]}

Excuse me? There are probably {chokyi tulku}s that you can't recognize.

[laughs] All right. I would say ... personally I would think that, you know. But I believe that they could they could emanate as the first type, you know. Okay.

[student: unclear]

Oh they're emanating as a human which I put in the second type, actually. They're not emanating ... Yeah. Yeah. A human emanation without the marks would be in number two. Okay. Yeah

[student: In a lower life form?]

Well a lower life form, meaning non ...non enlight ... appearing to be non enlightened. And a human is there also, okay. Yeah.

[student: somebody [unclear]]

The word {tulku} means only this. I mean technically, a {tulku} ...

[student: unclear]]

Yeah. It depends on if ... whether your his disciple or not. [laughs] Or ... I mean ideally if they're really what a {tulku} is suppose to be mean, they are a Buddha and they are just emanating as a as a in a series of human lives. But they are totally enlightened beings. In practical sense if everybody who was ever called a {tulku} in Tibet who recognized as being the ... the next life of the former life which was maybe only on the path ... I think in in Tibet and in Tibetan Buddhism yeah there is that idea. But ultimately the word {tulku} refers to an enlightened being emanating ... and I think it probably meant to be thought of that way originally. Nowadays there are these other ideas, maybe. Okay. So that's the the emanation body. The next one is called

[silence]

Say {long-ku}[repeat] {long-ku} [repeat] In sanskrit {sambhoga kaya} [repeat]. {long} {long} {long} is a word that means like enjoyment. You can call it the enjoyment body. This is the body ... the physical body of a Buddha in his or her own paradise. Okay, as they exist in their own paradise. What's the basic difference between these two bodies?

[student: You can see one but you can't see the other]

Exactly. Okay. He said, "You can see one and you can't see the other" And the basic distinction ... the reason there's two different bodies is that the first one can be seen by normal people who have extraordinary virtue. In other words, if you have the good karma to be in India five hundred BC and look upon this being ... you're in ... you can see body number one. And we can see the other kinds of bodies, you know. We can meet a Lama who's pretending to be a normal human. We can we can meet Lamas who who look like regular people. And in that case we we are able to see the {tulku}. We are able to see body number one. Maybe not the {chokyi tulku} okay. If you're not {le dapa}. {le dapa} means if you're not a person of extraordinary good karma you don't live in a world where the Buddha himself walks. Can't see him. Can't meet him. And we're in that category. We can not meet the {chokyi tulku}. He's he's gone. Okay, and he's not coming back for a long time. [laughs] Okay. We can meet the Dalai Lama who is a {tulku} but not the {chokyi tulku}. Okay. So we have enough good karma to meet to meet beings who are Buddhas and look like normal people. But we don't have the good karma to meet Buddhas who look like the ultimate emanation body of a Buddha.

[student: [unclear]]

La ... that's a ... we'll get there. I think it's class number eight. [laughs] I always say this in New York so I get out of it easy. We'll talk about that. That's extremely important. That's really important. She said, "Well what if you purify your karma to a certain extent, what could could you be." That's a question. We'll talk about it. To see the second body you have to be A: a bodhisattva, B: you've must have seen emptiness directly. You have to be a Arya bodhisattva. You have to have real bodhichitta in your heart and you have to have seen emptiness directly. To see the one that's in ... living in their own paradise, okay. Otherwise ... so that's the basic reason why there're two bodies split up. You know. One of the kinds we can meet and the other are the kinds that we can't meet until we see emptiness directly and get bodhichitta. Okay. Do you want detail on this body or are do you want to eat lunch? Good. So it's your fault, not mine. [laughs] I'll give you five qualities of the second body. Okay. They're called the five certainties. The five certainties. Five qualities about body number two are totally fixed. They never change. Number one is its location or its residence ... the place where this Buddha stays. The place where this body stays is always in a paradise called Okmin. Okay. You'll never bump into this body anywhere else. If you want to see this body you got to go to Okmin. It never leaves Okmin. It's in Okmin. Okay. Second quality. The people who hang out

with this body are always the same. They are a minimum bodhisattva Aryas. Bodhisattvas who have seen emptiness. Okay. In other words this this being in its own residence can only bump into? ... bodhisattvas Aryas. Bodhisattvas who have seen emptiness directly. This being on its own turf never has to run into a yelling boss. [laughs] Okay. It's very interesting and maybe even not on its own turf. Maybe anywhere. Okay. This being is never forced to encounter any other being who is less than a high bodhisattva. Okay

[student: This paradise [unclear]]

It's not in the three realms of samsara. It's not in the form realm, formless realm

[student: Dharmakaya manifest in[unclear]]

In in these realms, in all three ... can manifest in all three realms. Doesn't do much in the formless or form realms, okay but does do something there. Quality number three. The body is always the same. It always has those one hundred and twelve marks totally perfect. Perfectly clear and perfectly located on the body in the right places. It always has those marks. A hundred and twelve marks. Okay. Why are they called marks. Thirty are called {tsen} ... they say, because they mark the person as a holy being. The thirty major marks. Thirty two major marks. The eighty minor are called {pechay} which means symbol because they symbolize that inside the person has these great spiritual qualities. In other words, these are like ... pimples on a teen agar that symbolize the inner metabolism [laughs] changing, you know. These are marks that are showing up on the outside that are just reflections of what's going on in the inside, okay. They always show up in the same way. If you have the same kinds of compassion, knowledge and omniscience you always get these thing coming out on your skin. Okay. It's just the nature of things. You can't have those inner qualities without these outer marks showing up on on your body. Okay. That's just the way it is. So they always have those marks, okay. In that body, number two. The fourth quality is that, you know, in the paradise in which they live they are teaching. They are teaching those bodhisattvas, for example. Bodhisattvas can go and learn from these beings.

960825-2.aaa

90A.TXT

DIAMOND CUTTER SUTRA, tape 4

August 25, 1996

Transcribed by: Fran Dayan

I'm going to skip number six. We'll come back. By the way the Sanskrit is ...

[silence]

We gotta save number three cause you can't understand number three until you do number four, okay. But this is the normal order.

[silence]

Say {yeshe chulku} [repeat] {yeshe chulku} [repeat] {Yeshe} means wisdom. {Chu} means dharma. {Ku} is {kaya} This is the wisdom body of the Buddha, okay. The wisdom body of the Buddha. It is the Buddha's omniscience. The fact that the Buddha at any particular instant can see every existing thing in the universe that ever was, is now or ever will be, ultimate reality or deceptive reality all at once. No problem. The Buddha can perceive all of those things at one moment, okay. That makes the Buddha omniscient, okay. The Buddha is not omnipotent, by the way, okay. I mean just as a point. The Buddha cannot change your suffering with a wave of his hand and he said that, okay. He did not make the world, you made the world. He can't take away your suffering by doing anything special. If he could he would have. What is he a sadist? You know, if he could have removed your suffering with some kind of, you know, whoo whoo, you know. Would have done it. Cannot do it. Is not omnipotent. Doesn't have the power to do that. But is omniscient. Does know all things, okay. That brings us to this body. {loa nilku} That's the emptiness of the other three bodies, okay. {loa} means essence body. This is the essence body. It is the emptiness of the other three bodies. What's the emptiness of the first body, {nirmanakaya}? What is the emptiness of the body that comes to the planet earth? What's the emptiness of the Dalai Lama's body? It is anything BUT not a projection. I'll say it again. [laughs] It is anything BUT not a projection. That's his emptiness. That's the emptiness of the Dalai Lama's body. To state it positively, to state its dependent origination, the Dalai Lama is forced by his past karma to perceive himself as having a {nirmanakaya}. Those arms and legs which you and I see in a certain way and his enemies see in a different way and that he



sees in a totally different way. Those parts he is forced to project onto that, Buddha's body. His experience of his own body is, "Oh shucks, I'm being forced to see this as a Buddha's body by my past karma." Okay. His enemies see this very evil man who is trying to split up things, you know. And his disciples see a guy who looks like a regular human being and they say he's something special and he certainly does act special but right now that's all we can see, okay. That's the emptiness of the Dalai Lama's body, okay. That's part of his essence body, okay. The fact that he is anything but not a projection of his own is part of his body number three. Okay, that's the emptiness of the Dalai Lama's body, of his physical body. It's not not a projection. It's not not a projection. That's the emptiness of his of his body. And that is and that is his body number three, part of it, okay.

[student: [unclear]]

Excuse me?

[student: Didn't you say it's number four the dharmakaya?]

By the way there's a big difference between the dharmakaya and this nyana dharmakaya. This {nyana kaya} is his wisdom, is his knowledge.

[student: So what's the difference?]

The dharmakaya involves body number three and four together. What they call dharmakaya is body number three and four taken as one. Okay. And then they call rupakaya is number one and two taken together, okay. And that's why you come up with two sometimes. What's the emptiness of the Buddha's omniscience? And then we'll stop, okay. What's the emptiness of the Buddha's omniscience? We've only got half the essence body so far. We got the emptiness of his physical body. He has the karma to be forced to see this data as a deity's body. You know, he's being forced to see that. That's the inde ... that's the dependent origination of his body. The emptiness of his body is ... his body ain't anything other than that. What about his mind? That's really cool. What about his mind? What's the emptiness of his mind? It's a projection. Onto what? Onto the parts of the mind. What parts? Well let's take some of the mental functions which accompany all consciousness. He has feelings. He's able to discriminate between things. He's able to direct his mind to certain objects. He's able to focus on something. These are all mental functions. Those all of those mental functions and the main mind taken as a whole ... the Dalai Lama is forced

to see as a as a knowledge body, as a wisdom body. He's forced to see that as a wisdom body. Very interesting. You and I got the same parts of our minds. We have attention. We have concentration. We have discrimination. We have sensation. We all have those. Bugs have those. But he's being forced to see it as ... what? Omniscience! And that's the only way you'll get to omniscience. It's very interesting. If you want to get to omniscience you better collect the karmic seeds that are going to force you to see you see the own parts of your own mind as omniscience. It's very interesting. You don't get there any other way. What did you think? You thought that some guy was going to do surgery? You know. Was it something external? It's very interesting. What is happening is a shift in your own perception. The grey stuff is the same. The object ... the basis of that imputation is the same. You are being forced to interpret it in a different way. You're the guy sitting next to me at work instead of me. It's very interesting. A shift is occurring in your projections and you are passing from ignorance to all knowingness. That's how you get to be a Buddha. It's cool. Okay. Yes?

[student: Are you saying that my emptiness of the Dalai Lama's body is different than the emptiness of the Dalai Lama's body from his own side?]

Absolutely! Oh, no. I'd say your your projection onto the Dalai Lama's Dalai Lama's body is totally different from ... do you think he's getting old to himself? Is is Avalokiteshvara getting bald? [laughs] [laughter] You know. To Avalokiteshvara ... to Avalokiteshvara you know ... is his you know is he getting wrinkles? Come on.

[student: But yesterday you said that emptiness was equal and the same for all objects]

Oh, the emptiness ... that's why I said that the projection is different. The emptiness is totally the same. You know. If you understand his emptiness and he understands his emptiness it's totally the same. Now can you really perceive his total emptiness the way he perceives it ... not not yet. But If you ever did at any point it would be absolutely the same as the way he perceives it. Because it's only the fact that he ain't anything other than a projection. Okay. It's double negative. It is a double ... emptiness is a double negative and that's why, by the way, that emptiness could never be anything positive. Emptiness is a lack of something. Emptiness is the absence of something. If you get someone stand up and say "Emptiness is a little yellow and it's a sorta glowing and it comes down from the sky", you know. [laughter] And ... impossible! It's an absence of

something. It's the mere absence of something. The the fact that there's no elephant ... two headed elephant interrupting our talk today is a kind of ... is similar to emptiness in that sense. It's the fact that something that which was never there ain't there. The {gak-ja} that was never there isn't there. That's emptiness. The {gak-ja} that could never have existed anyway is not there. That's emptiness. The the Dalai Lama's body and mine are anything but not something projected. If you want to say it positively which is its dependent origination and not its emptiness, it is only his projection. And it could never be anything else, that's his emptiness. It's cool. He's being forced to see his own mind as omniscient. So what's body number three? It's just the fact that the other three bodies aren't anything else. Okay. The other three bodies aren't not anything else except a projection onto certain data. Okay. Which are being forced upon the Buddha by seven four thousand seventy five thousand seventy six thousand and seventy seven thousand countless eons of doing good stuff. [laughs] All right. Where did you think that the good deeds stayed? Where did you think before ... how are they going to make him into a Buddha? Did they come back from Pluto on this big orbit and hit him and suddenly he's a Buddha? How do you think you get to be a Buddha? Is it something outside? Where does karma stay in the meantime? And how does it ripen? It's in your mind. Okay. All right we'll stop there. See you at 3, all right? Oh, two questions on your homework. Oh boy, I would have gotten into trouble. [laugh] [laughter] This is how I stretch the class out without looking like it. Explain why the Buddha said that the marks of a Buddha are deceptive yet also true. They're deceptive yet also true. They are fake and they are true. And and that's what deceptive reality means. {kundzob demba} means fake reality, fake truth. False truth. The word means false truth. In what way are those marks on a Buddha's body false? The Buddha said both. The Buddha said they're both. I better look at the ... yeah, okay. They're false in that ... they it looks like they exist independent of the Buddha's projections but in reality they're not. Okay. They're false in that sense. The Buddha in the Diamond Sutra says, "Subhuti, those marks are false. They're not real." What did he mean? He meant they're artificial in the sense of being your creation. They are artificial.

[student: [unclear]]

Same thing. When I said projection and they said {mingdey shoptang}. which means only in name, is interpreted by the higher schools in in scripture as meaning {topee tock pam} meaning a projection of the mind. It's the same thing. It's the same process. It's sometimes called imputing or labeling and sometimes it's called projection. Same thing. The name in this case does not refer to a sound

or letters which is what normally {ming} refers to. It refers to a concept ... a conceptualization. Okay. It's very tricky. Okay. That's the fakeness of the Buddha's mind. What is the reality of the Buddha's mind? They were never any other way. They're empty. That is real ... that is real. The fact that there are ... that they were never anything but a projection is real. That's true. The fact that they were never anything other a projection, that's real. The fact that they don't seem to be a projection but are a projection is ... their deceptive nature, okay. They don't look like a projection, okay. All right, last question. It says, explain why the Buddha said twice that the Buddha's body has no marks on it. [laughs] Okay. In that sutra at the end of your reading you'll see that the Buddha says, "Subhuti, the body of a Buddha has no marks on it. No marks at all." And poor Choney Drakpa Shedrup's got to try to figure it out. [laughs] The first time he says it he's talking to mainly about the first two bodies which are what? Yeah, it's the two physical bodies which do have marks on them. So when he says ... the first time he says, "The bodies of the Buddha has no marks on them" he talking mainly about the first two bodies. Okay. Do they have marks on them? [laughs]

[student: No]

Ah [laughs] Subhuti back there. [laughs] Do the first two bodies of the Buddha have any marks on them?

[student: Not in the sense that we've just talked about]

Good. Not self existently. Not {gak-ja}ishly. [laughs] If you go try to find a mark on a Buddha that didn't come from your projection on certain data on his skin you ain't never going to find a mark. Okay. In that sense they're impossible. If you ... I'll repeat. to go out and try to find a self existent mark on a Buddha you'll never find one. In that sense those marks do not exist. Okay. You'll won't be able to find them. Yeah?

[student: Do these marks ... are they perceived by those in the paradise?]

Yeah. By the Bodhisattvas.

[student: By the Bodhisattvas. Is it their projections?]

There ain't nothing which is not a projection. [laughs] , yeah. One more point and then I'll answer a question. The second time he says the bodies have no

marks he's referring to ... what do you guess? The second two bodies but mostly number four because number three ... what? Number three covers the whole question. Number three is the emptiness. But he's talking about three and four, bodies number three and four. And actually ... I'm sorry, mainly he's talking about number three. The scriptures says mainly he's talking about number three. Why? When he says the second time ... it's very short. In the scripture he just says, "No marks, no marks at all." The Buddha never repeats himself without reason. Never. It's a big point in scripture, you know. The Buddha never says something twice unless there's a point to it. Okay.

[student: unclear]]

[laughs] [laughter] He said Subhuti is hard of hearing. The first time he says it he's meaning there's no self existent marks on the physical body. The second time he says it he means, "Hey come on body number three is the fact that there is no self existence mind. Don't you get it?" It means repeat ... the second time he says "no marks", he means body number three is the fact that he has no self existent marks, okay. Body number three is his lack of self existent marks.

[student: Does that mean that the first time number four body [unclear]]

I don't think so. Because he's talking physical but I won't get into it. Okay. One question.  
Yeah.

[student: It sounds as if you [unclear] can reach enlightenment at the same time destroying the concept blowing up the concept so that you won't become attached to them [unclear]]

Say it again and say it louder so they can hear.

[student: It sounds as if the sutra is building up a series of concepts to maybe to reach enlightenment but at the same time self destructing those concepts so that you don't become attached to them and realize them as empty]

This gets into the question of you know ... could you be attached improperly to the body of a Buddha. I mean, what ... she said that the building up of the concepts or the methods of reaching enlightenment but at the same time they're trying to tear them down in the sense that they're trying to make them not an

object of your attachment. They're trying to make them not be something that you'd be attached to.

[student: And you're constantly realize their emptiness.]

So you're constantly thinking about the emptiness of those ideas. It's it's true in a sense. We definitely saw emptiness in the sense of when you're angry at something. You know. You understand now how to be patient with somebody by using the concept of emptiness and I won't answer her question but I'll give you another question and that will be something to cook about. How do you use it when you're talking about desire? Okay. Obviously emptiness is useful when you're talking about a boss who's screaming at you and you don't want to perpetuate that screaming boss. But what do ... how do you use it when you're about to commit adultery? You know. You're attracted to someone else's spouse. You're just about to commit adultery. How would perceiving emptiness at that moment stop you, you know. How does it relate to desire.

[student: By understanding the nature of karma]

I'll just leave it like that. Think about it. You know. Do you get the pleasure that you're about to get from that spouse by going after that spouse? Is that the way to have that sensation of pleasure? Is that where it came from? Did it come about through your efforts to sneak out and get to this place and meet her somewhere. Is that how you got the pleasure from her? It came from a special kind of karma in the past. Getting pleasure of that nature from a person in that situation comes from a certain kind of karma. It's called being faithful to your wife or your husband. Very interesting. You know. If if you're going to have some pleasure like that it's gonna come because you've kept yourself away from sexual misconduct in the past. You were very pure. You were very good and because of that you're able to project pleasure of that type. If you didn't want to have that pleasure anymore ... if you want to make sure that you never have that pleasure again ... what would be the best way to assure it? Commit adultery. [laughs] It's very interesting. It works with desire as well. So now philosophical desire that you're attached to the concept, maybe you can play with it ... in the same way you know. Okay. I'm sorry that we went on. I'll try not to do that, okay. [laughs] We'll just go straight to some prayers.

[prayer: short mandala]

[prayer: dedication]

@Class

Okay. After all these heavy classes I thought you would like a little lighter class. So [laughs] it gives you a chance to rest your brain. Me too. There's a point in the sutra next where, you know, the Buddhas has gone through all this heavy stuff and Subhuti looks at him and [laughs] says, "In the days of the last five hundred", he says, "In the days of the last five hundred is there going to be anyone around who still understands all this stuff." You know, "Will there be anybody who who can still figure out all these things that you've been talking about? Because it seems pretty ... very difficult, very over everyone's head and you know, if people nowadays can just barely understand it, what about in the future when the dharma is starting to decline in the world". Subhuti says, "I can't imagine that there would be anyone around who could still understand what you're talking about, you know." And we'll we'll talk about the answer later. Okay. I'll put you in suspense. All right. And then Kamalashila in particular begins to speculate about what does the last of the last five hundred mean. And then they ... he's checked all these sutras and he's come up with what it means. And it it relates to the decline of dharma in the world. You know, how is it ... how will it happen that the dharma dies out in this world and then Choney Drakpa Shedrup in his commentary to the [b: Abhidharmakosha] he also discusses that. So I thought that you might be interested about the discussions about the end of the dharma in the world. I mean the Buddha predicted that his own teachings would die out in this planet and particularly Vasubandu at the end of the [b: Abhidarmakosha] in the last chapter, he he talks about the end of the dharma in the world. To understand how the dharma will end you need the two the two kinds of dharma. So we'll start out with that.

[pause]

Say {lung gyi chu} [repeat] {tokpay chu} [repeat] {lung gyi chu} [repeat] {tokpay chu} [repeat] Okay. {lung} means literally ... {lung} means .... it's related to the word for wind and it means the spoken word ... the word, okay. The dharma in the sense of the word, okay. Like like when someone gives a {lung}. A {lung} means an oral transmission. We're going to have an oral transmission [laughs] okay, next Sunday. My lama received the oral transmission for the [b: Diamond Cutter] from one of his great lamas {Dunkumba} who is related to ... I believe he also taught {Pabongka} Rinpoche and then we're going to get ... I'm going to pass it on to you guys. That's where you get ... someone just get up and reads out the whole sutra and you just get this oral blessing from the lineage of that. Okay, and then you can pass it on to other Westerners, which is cool. {Tokpay

chu} {tokpay} means realizations, okay. {tokpay} means the dharma in the sense of of realizations in people's minds, okay. So the first thing is the dharma in the sense of the physical manifestations of dharma ... the book and the teachings ... the verbal teachings. Then {tokpay chu} is the dharma in the sense of it being ... existing in people's minds okay. I'll give you examples of each.

[pause]

First is what we call the three baskets of scripture, okay. All Buddhist scripture can be divided into three baskets. It's what you you hear ... it's called {tripitaka} ... {trip} ... Americans say {tripitaka} [laughter] in Sanskrit. But these are the three baskets. The first one is called {Abhidharma}. By the way the basket of {Abhidharma} is not the same as the the topic called {Abhidharma}, okay. Like the {b: Abhidharmakosha} is teaching a whole system of philosophy that was followed in India by a school named {Vaisbaishika} and that's not what this means. This means a whole section of the Buddhist teachings called the {Abhidharma}. Then there's the {Sutra pitaka}. Obviously all the teachings of the Buddha are ... that are not secret are called sutras. But this refers to a specific group of the teachings which are also called sutras. So get confused between general sutra and sutra basket, okay. And then the third one is {Vinaya}. So when you talk about the physical dharma in the world ... you know, does the physical dharma still exist? ... do the teachings still exist in the world? You can start by saying, "Does the words still exist in the world?" and then you would say, "Do these ... do these three baskets still exist in the world?", okay. How do you divide these three baskets? ... okay, what's the difference between the three baskets? They're divided by their subject matter, okay. {Abhidharma} treats

[pause]

{Abhidharma} is books that primarily talk about the training of wisdom ... the subject of wisdom. {Sutra} in this case means the books that treat the second training which is what? ... meditation. And then {Vinaya} ethical life ... training on an ethical life. These three trainings build on each other and we talked about it Friday night if you were there. In order to see emptiness, for example, your mind must ... if you ... in order to see it directly your mind must be at a certain level of concentration. And we talked about that. It's actually corresponds to a certain ... it's a certain cause for a birth in the form realm, actually. It's the it's a cause for the first section of that and for the preliminary part of the first section of that. In other words, to get ... to see emptiness directly your mind must be at a certain meditational level. That level is not even in this realm. At that point



your mind is not in the desire realm. Your body is still in the desire realm but you're totally out of the ... I mean you're not aware of your body at that time. You're not aware of any of the objects of the senses and your mind is in a totally different realm. It's in a {samtem dambo} we call it the first concentration level. And as you come out of that, you have a physical sensation of descending from that. I mean, it's a physical sensation you would have of coming out of that ... afterwards. But in order to get to ... to see emptiness directly you must reach that level of meditation. You have to reach that level of meditation. It's only on that level that you can see emptiness. In order to reach that level of meditation your heart has to be clean. Your life has to be clean. You have to be following an ethical life. It's impossible to reach this kind of mental quietude if you have anything major on your conscience. It's impossible. Can't do it. So this is ... these build on each other. That's why the three trainings are the three trainings. First you clean up your life ... and I don't mean be perfect because we can't be until much later. But major major dirty things that you're doing lying, stealing, hurting other people ... you have to ... those have to be cleaned up before your mind can reach a state of quietude. Based on that you can reach that level of meditation. Based on that you can see emptiness directly. So these three baskets ... Abhidharma, Sutra and Vinaya ... are the word ... the dharma is the sense of the word. These three trainings are the dharma in the sense ... of what? ...realizations. That is the {tokpay chu}, okay. The dharma has two parts. The books and then actual realizations inside of people. The books divide into these three sections and the realizations basically divide into three different types ... wisdom, meditation and ethical life, okay. Those are the {tokpay chu}. And at the very end of the [b: Abhidarmakosha] Vasubandu ... I mean, it almost makes you cry ... I mean he starts to ... he talks about these two divisions and then he says ... he starts to describe how they will die out in world, okay. Which one do you think dies out first? Huh? It's actually the realizations, okay. People stop having realizations. The books are still there in the library on a CD Rom somewhere, okay [laughs], you know. The books are still around. They're collecting dust in some New York Public library warehouse out on 43rd Street. [laughter] [laughs] That's the {lunga chu}. That's the death of the dharma ... of the physical dharma. Buddhist books are being lost in the world ... being destroyed ... being lost ... no one cares ... much you know. They're being every day being lost and nobody cares. They're just put away somewhere and that's it. They die out ... they die out second. This dies out first, you know. That people really understand the dharma and are practicing it. That dies out first. What does it mean to keep the dharma on ... what does it mean for it to die out? Vasubandu descr ... he describes that also. The {tonkpay chu}, the realizations in the

hearts of people obviously that dies out when people stop achieving these levels. When people stop achieving renunciation or bodhichitta or wisdom, then the {tonkpay chu}'s dying out. {lung gyi chu} he says is dying out when people can't explain it correctly anymore, okay. To say that it's still being preserved in the world means that at least someone's around that could explain it properly. {tokpay chu} still exists in the world if there's anyone in the world around that still understands it ... who's who's still reaching those levels through the practice of dharma, okay. Now what's this deal about five hundred or no five hundreds ... when is it going to happen? Okay, when is the dharma going to die out? Did it die out yet? [laughs] [laughter]. I'm going to give you ....Choney Drakpa Shedrup ... he gives a whole list of scriptures, okay ... I'll give you a few of them. He ... he checked a whole lot of sutras and in his day there was a lot more information available and he goes through ... I'm going to give you a few of them.

[pause]

Say {dode kelsang} [repeat] {dode kelsang} [repeat]. {dode kelsang} says ... by the way most of these dates are dated from the passing of the Buddha, okay. It's its dated from the day that he reached his {paranirvana}, okay. In this sutra the Buddha says, "My teachings will stay in the world five hundred years in its pure form and then fifteen hundred years in what we call a shadow form". It will still be around. It won't be it won't be very serious ... it won't be very strong. Five hundred years in its true form. Another fifteen hundred years in sorta as a ... they call it {sug yin}{sug yin} means just an image of its former self ... a shadow of its former self, okay. And then those two things are ... have disappeared in the world. The teachings are no longer being explained properly and people are no longer reaching the major spiritual levels, okay. That's one one presentation.

[pause]

Say {ninje}[repeat] {peka} [repeat] {ninje} [repeat] {peka} [repeat] {ninge} means compassion. A {peka} means the white lotus sutra, okay. It's the white lotus sutra of compassion, okay. In there it says fifteen hundred years.

[pause]

Say {dawa ningbo} [repeat] {dawa } means moon. {ningbo} means essence. The essence of the moon. The sutra of the essence of the moon. That sutra says two thousand years.

[pause]

[student: So far we've had no [unclear]]

[laughs] Let's do a little longer one.

[pause]

Sutra of the essence of the moon.

[pause]

Say {dorchay} [repeat] {delba} [repeat] {dorchay delba} [repeat] {dorchay}'s a lazy way to write {dorchay chupa}, okay . Sometimes they call it {dorcher}. Sometimes they just call it {chu}. The Mongolians call it {jurba}. {jurba} means commentary. This refers to Kamalashila's commentary on this book, on the Diamond Cutter Sutra, okay. Kamalashila's commentary on the Diamond Cutter Sutra. He's a little more optimistic.

[pause]

I'll give you one more.

[pause]

You don't have to write the second part but I just want you to see the direct quotation.

[pause]

Say {farmo} [repeat] {chineyge} [repeat] {do} [repeat] {farmo} [repeat] {chineyge} [repeat] {do} [repeat] {farmo} means what? Goddess, okay. Lady angel. She's a

SIDE B

I always heard about this quotation and I never found it and ... maybe six months ago I found it. Choney Drakpa Shedrup quotes it. It says the {lone

kneetoe nagana} Say {lo} [repeat] [kneetoe} [repeat] {nagana} [repeat] {dolma ken} [repeat] {kyi ur du} [repeat] {dambey cher} [repeat] {da} [repeat] {lo} means years. {kneetoe nagana} means two thousand five hundred years. {na} here means after, okay. {do} means faith. {ma ken} means ruddy complexion. Tibetans call us {dolmas ken}. It means ... it means western people, okay. People with a white complexion, with ruddy cheeks or something, okay. {Dolma kyi ur du} {ur du} means to their land. {dambey cher} means the holy dharma. {da} means it will spread. So I think that's really cool, okay. [laughs] That's a prediction in the in the sutra. It's still in the [b: Kangur]. The sutra is there. I always heard about this and I never really believe all these kind of thing, you know, but it's there and it says that ... oh, that's the Buddha ... yeah, and and he's saying after two thousand five hundred years the holy dharma will spread to the land of the of the ruddy faced people. Which is what Tibetans call us. And then Kamalshila goes into explaining why they the dharma will last for five thousand years. And Choney Drakpa Shedrup he shows why he believes that's correct. For many reasons, okay. But basically, I think the scenario we can count on is twenty five hundred years for it to get to the west and twenty five hundred years to be here. So I mean, from what I understand of these scriptures I see the dharma lasting in the west for twenty five hundred years. And starting now. Starting right now, okay. Starting in this hundred year period here. So I think it's pretty exciting. I'll show you why why the Buddha says in the last five hundred, okay. He doesn't say anything else. He doesn't explain himself. But there're other sutras which describe ten periods of five hundred years each which makes five thousand, okay. And by the way there are there are other scriptures ... I didn't go into all of them but there are other scriptures that say five thousand as well. The ten periods go like this. In the first five hundred years lots of people are achieving arhat. Lots of people are getting to arhat. What's arhat? Reach nirvana, okay. Reach nirvana. Kill the enemy. Who's the enemy? [laughs] Mental afflictions, all right. Getting mad back at the boss, okay. That's the enemy. There will be in the first five hundred years following the passing of the Buddha many people achieve that. So it's called the era of the arhats, okay. Non-returners is a stage that you reach after you have wiped out a specific number of mental afflictions. Not all of them but they are called ... there are six mental afflictions ... six versions of mental afflictions that if you wipe them out you become a non-returner. It means you don't come back to ... where? ... the desire realm, okay. We are in the desire realm. What other realms are there? In samsara there are two other realms, form realm formless realm. You can't see them. You never will know if they exist really until you reach the path of seeing. After the path of seeing. But we are in the desire realm and we are stuck here and we were brought here by our mental afflictions. If if you're in this realm

you're here because you have some mental affliction, okay. If if you're sitting on this platform and you are who you seem to be, which we never know, right? ... you're here because you have some some kind of special mental affliction. You know what your specialty is. I know what mine is. You know. It's usually on the anger side or the desire side. You know. Normally you have one or the other. It you're lucky you have both, I guess. Definitely a good dose of ignorance. But but if you're here and if you're in this kind of body ... this dead end body ... literally dead end ... then you got here by mental afflictions and that's why you're here. And unless you've worked really hard in this life you still have them. You still have the ones that got you here. By definition. Non-returner has been able to overcome six versions of those mental afflictions ... specific intensities and versions of those mental afflictions. They do not ... they will never come back to this particular realm. They will never be born in this realm again. They will never come back to the desire realm, okay. Excuse me? Yeah, volun ... involuntarily, okay. There's a big debate whether anyone even comes back ... Stream enterer is what? Equals arya. Anyone who has seen emptiness directly. Whether or not you're a bodhisattva. It doesn't matter. Whether or not you have true bodhicitta in your mind, okay. If you've seen emptiness directly you are an arya and you are a stream enterer.

[student: I thought an arhat had seen emptiness]

Arhats comes much later after arya, okay. Arhat means someone who has reached nirvana based on seeing emptiness directly many many years before. Typically seven lifetimes before, okay. Very typically.

[student: What's higher a non-returner or a stream enterer?]

Non-returner is higher. You can't get rid of any {kleshas} until you see emptiness directly, okay. And in between there's there's a once returner, but they don't get to have a kalpa. [laughs] Okay. These three eras ... these three groups of five hundred years ... five hundred years each, right? ... these three are called the ... what would you call it? ... the era of of of achievement {duppay leo} The era of achievement, okay. That fifteen hundred year period is set apart and called the era of achievement.

[pause]

The next three eras, I'll make it short. They are based on the three trainings that we've just had. Which are what? That's short short attention span. [laughs] No,

that's the book. How about the realizations? Yeah, wisdom, meditation and ethical life. So during the next three divisions of five hundred years each, many people are achieving the training of wisdom. Then after that people can't achieve that anymore so all they can get to is the training of meditation. And for the next five hundred years people can only get at far as ... many people are only getting as far as the training of on ethics ...on the ethical way of life, okay. Things are degenerating, okay.

[student: [unclear]]

You can master the three trainings before you even enter the first of the five paths, okay. You can become very proficient in the three trainings before you even reach the first of the five paths, okay. So this is referring to a very basic intellectual understanding of emptiness and karma, for example. Basic beyond ... I mean, way beyond us, okay. You know what I mean? [laughs] To get to the first path is a great achievement. In this life if you could really get really get fed up with this life you you you would be at a great level. That would be a big achievement.

[student: Is the first path renunciation?]

Yes, true renunciation.

[student: So the three trainings were only three trainings when they're processed with renunciation?]

Maybe you could say with feelings of renunciation but not with the true total renunciation. There's there's many kinds of renunciation prior to the first path. For example, there's {bodi di shika ta bu ninje} which means sugar cane renunciation. Which means it's feels like renunciation but it's not very strong. Sugar cane bodhichitta, for example, is called that. There's another one called {ninge pu su} which means goose bump renunciation and that's when you mother dies or something in this life, seriously. And then for like six months you you really understand renunciation. And then it wears off. And you go back to living your old life running after your career, and houses, and money and girl friends and stuff like that. Okay. Number seven eight

[student: Does that whole era have any name?]

I'm sorry. This is called the ... what is it called? I made a mistake, sorry. These

three are called the era of result okay, I'm sorry ... that's ... I made a mistake ... these three are called the era of result, okay ...the first three ... one two and three. Then the next three are called the era of achievement, okay. You can say era of practice. Next are the are the ... these are ... the next three are eras when people are keeping the physical dharma, okay. The {lung gyi chu}. So if you divide that into three what would you get? Abhidharma. Sutra. Vinaya, okay. During during these three periods of five hundred years people are still teaching it correctly. It's still surviving in the world as far as the physical manifestations of the dharma. It looks to me like {tokpay chu} was pretty much endangered after this point. It looks like after three thousand years realizations are are sorta rare ... more rare. And then it begins to be just the physical dharma being left in the world. People can teach it but they don't .. they haven't really realized it, okay.

[student: I'm sorry. What are the three?]

Abhidharma. It's the three baskets. Many people are able to learn and pass on the information but not the realizations. And and that happens a lot even in these days. Abhidharma ... Sutra ... and Vinaya, okay. And the last of the ten ... the last of the five hundred ... it's called {tak tom}. Oh, by the way these three together are called the era of {lung}... which is what? ... the word ... the physical dharma ... the book, okay.

[pause]

Say {tak tom} [repeat] {tak tom} [repeat] {Tak tom} means just a trace left. Just a trace left. Yeah?

[student: What does [unclear] through clairvoyance, I don't know. Whereby it would degenerate. They're not going anywhere]

Ah, Subhuti asked a good question. Ah.

[student: What's the question?]

He said, "What makes it degenerate?" basically. Yeah. Why doesn't it get better? Why does it get worse? ... okay. And I'll talk about a dharma teaching, okay. What's the emptiness of this dharma teaching? What's the emptiness of this week going on? What's the emptiness of these ten classes? Yeah, it's anything but not your projection, okay [laughs] ... all right? What's its

dependent origination? Let's start ... that's a little easier. It's your projection, okay. These series of classes is your projection. There's this guy up there in a red suit, you know, and he's talking these noises. And you hear these noises and and different people sitting there have totally different reactions. Completely different reactions. You know, some people hear the holy dharma that's going to save their lives and make them reach nirvana. Some people find it intellectually interesting or not too much. And some people find it quite boring. That's the emptiness of this of this teaching going on, okay. The data is the same. It's the same red suit ... the same sounds coming out of the guy's mouth ... but there're different people interpreting that data in different ways. Why? It's its seeds in your own mind. Okay, your mind has certain karmic seeds and you don't have a choice frankly. I mean if you're going to be bored, you gotta be bored. Because your seeds are ripening in such a way that they are forcing you to perceive this as boring. They're forcing you to perceive it that way. And and if you're getting something out of it or if ... even something of ultimate benefit you have different kinds of seeds. Now those seeds are very interesting. You know, the seed that would ... this guy standing up there or somebody like the Buddha gets up and says, "You're emptiness. You're you're nothing." And then somebody perceives emptiness based on that, you know. The Buddha gets up and says something crazy. You don't exist. Bodhisattvas don't exist. Nobody reach nirvana and the Buddha doesn't have any signs when he has signs on his body, you know. Somebody gets up and says something crazy like that and suddenly five hundred people reach reach the perception of emptiness.. I mean this is what was happening in the Buddha's time. It it was very common in the Buddha's time. Even his students when they taught ... they have lists, you know ... four hundred people reached the perception of emptiness ... three hundred got to this ... two hundred got to that ... just when they opened their mouths and said some simple thing like ... nobody reaches nirvana... and they understood it comp ... immediately ... what he was talking about. He understood the whole thing about projections and all that. So again this teaching itself is a is a projection of of you. The energy of that projection has to wear out. Okay, you have a certain karma in your in your mindstream that was planted there by your past life guy who worked his ass off to get you here, you know. [laughs] I mean, we can all appreciate our past lives, [laughter] especially me, you know. I mean somebody was working really hard, you know. Somebody was ... wasn't sleeping much, working hard, practicing like crazy, doing everything ... guru yoga perfect, you know and that's how we got to Vajrapani for this week, you know. That that somebody did that for you. You should thank them, you know {laughs} because we're not collecting those kind of causes. Somebody was extraordinary. Somebody was really extraordinary. Out



of out of a million people you're you're here. Each person represents one in a million. And and you're sitting here listening to this thing. The ... the ... how many karmas ripen in a in a split second? Sixty four, okay [laughter] {kechey{ It's called {jagey kyi kechock} okay [laughter] {jago kyi kechock}. There are sixty four karmas ripening in that moment. For you to maintain the this picture of this guy standing up here for one instance, for one finger snap requires sixty four discreet karmas going off, okay. Sixty four different karmic events are ripening for your mind to maintain me talking about the [b: Diamond Cutter Sutra] for the time it takes for me to snap my fingers. So for you to maintain this image for a week, it's something extraordinary. I mean the ... I like to ... {unclear} would appreciate the ... wake up ... [laughs] [laughter] would appreciate the bytes involved, okay. I mean if you talk about it in terms of computers ... the reason that computers can't show videos very well yet is because ... I don't know, it take like sixteen gigabytes to get someone to move for an hour and a half or something, you know. For some ... to have that flow of the pictures [laughter] for an hour and a half requires the computing power of of all Bell laboratories lab computers five years ago or something. I mean to keep it going requires an extraordinary amount of data, you know. For you just to hear me say one word requires a couple of hundred karmic events going off at the same time. For you to maintain me up here as a projection for the space of a week ... you're you're using up an extraordinary amount of karma. You know like all the electricity that California is generating this week you know. I mean, it's some kind of extraordinary amount of karma that you're using up to hear something this holy. To hear the [b: Diamond Sutra] taught in these degenerate days for one week ... to maintain that projection requires an intense amount of karma ... an incredible amount of karma ... I mean it's just extraordinary. And it's it's something like the computing power it would take to keep a whole city ... the image of a city working for a whole week or something. And it would be ... you can't even imagine what it would take. That how much karma you are you are using up to come here for ten days. And at the end of the ten days that karma will be finished. And it ... you don't know if it'll ...you have any more of it, okay. You may or you may not have any more of it. Some people will quit in the middle of the week [laughs] and that means they didn't have enough to maintain the whole week, seriously.

[student: [unclear]]

I like to be depressing because then people get [laughs] [laughter]. No ... but if you take joy in it you generate a lot of good karma but basically you're burning up , I mean ... it would be much better if you were out watching a movie for ten

days ... or at the beach. I mean that's a tremendous amount of karma but it's only like one per cent of the karma that it takes to maintain this this projection. The karmic seeds in your mind that are required to maintain this dude up there standing [laughter] for ten day is is extraordinary. It's incredible and it and it burns off very easily, you know. That's why ... that's why you lose teachers. That's why teachers don't stay. That's why teachers go away. That's why teachers pass away, I mean. The karma of keeping them here is is infinite. It's very very difficult to for any particular human being to to maintain that much karma that long. Like the karma to have the Dalai Lama in the world is extraordinary. And it's wearing out. You know, he's getting old in our perceptions. Our projections are that he's getting old. So this is again another projection. The opportunity to have dharma ... the opportunity to hear it spoken ... and especially about emptiness ... that's what makes it impermanent. So Subhuti asked a good question. I wanted to talk about that, you know. That's why the dharma will die in this world. It must die. It doesn't die independently. It doesn't die self existently. It dies the only way it could die which is what? Your projections stop. Your own ... the power of your own karma to project that thing called "dharma in the world" wears out. And if it wears out collectively that called ... ? That's the end of the dharma in the world. And it will happen.

[student: [unclear]]

You can say that ... but where do they come from? It's the same thing ... it's all a pro

[student: [unclear]]

But do you remember how the other Buddha appears? I mean she studied ... we had a class on the [b: Abhidharma] presentation of the of the universal cycles ... what galaxies go into existence and out of existence and things like that. And as the world reaches its final days in the [b: Abhidharmkosha] ... third chapter, end of the chapter ... they describe how this world will be destroyed. And to put it simply, for example there would be a fire that covers the whole world. Somebody has made some kind of weapon and according to the [b: Abhidharma] that those weapons go off and a fire covers the world and almost everyone in the world dies. This is at the peak of a very degenerate age. The survivors ... they say that some people are out camping like at Boulder Creek [laughs] or something [laughter] ... and it's in the [b: Abhidharma] [laughs] [laughter] and they go back to the cities where they use to live and they are just destroyed. Everything is gone. The people are all dead and they wander around

the cities all depressed and sometimes they bump into each other. And they're just overjoyed to see another human being alive. And they have these ... they get into small communities of survivors. And they and they start to discuss why do you think ... you know, what happened? ... what did we do wrong? We were crazy. We made these weapons to kill each other. We hated each other. We should stop all that kind of thing. So they start to practice the ten virtues again. They start to respect life. They start to not steal things from each other. They decide that living that kind of life is what caused the world to be destroyed. Then they teach that to their children and slowly the whole thing builds up again. At a certain point in their virtue, they have enough karma to see the coming of another Buddha in their world and then that cycle is repeated eighty times. Long story, very long story. [laughs] But that's basically the coming and going of a Buddha in the world is created by one thing ... and that's the virtue of the beings on the planet. Whether or not you meet him ... him or her is another ... it's another thing. We'll take a break now. Come back at 4:30 okay and then we'll finish.

Okay we'll start again. Now you get the punch line. How did we start out this class. Buddha ... I'm sorry ... Subhuti asks the Buddha a question. He said "In the days of the last five hundred..." [laughter] ... will anyone still understand all this stuff. Will there be anyone who still understand everything you've been talking about? And the answer of the Buddha is is very sweet. He says, "Subhuti, don't ask stupid questions. [laughs] [laughter] You shouldn't be asking questions like that. He says, there will come great bodhisattvas even in those degenerate times who truly have realized these things and who understand them." He says, "Don't worry" he says, "Even in the very degenerate times there will come great bodhisattvas who who understand the wording of it and understand the meaning of it ... who have realized the meaning of it. Don't don't ask that question to me" he says. And then the Buddha starts to talk about those bodhisattvas. And he said, "Those bodhisattvas won't see any self [writes on blackboard] ... those bodhisattvas won't see any person [writes on blackboard] ... those persons ... those bodhisattvas won't see any life" [writes on blackboard] I'm going to change this person, sorry. We'll call it sentient beings. [writes on blackboard] We'll call it living beings. [laughter] [sneezes] sorry. "Those people ... those bodhisattvas won't see any person." So it's again, you know ... we thought he was going to finally give a straight answer and [laughs] he gave another one of those you know mythical answers. He said, "There will be bodhisattvas, high bodhisattvas in those days but those bodhisattvas won't will not see these four things. They will not see any "self", they will not see any "sentient" beings", they will not see any "life", they will not see any "person".",

okay. These four are all synonyms and they have the same level of existence as the {gak-ja} which is what ...? They don't exist, okay [laughs] ... don't exist. All right these are synonyms in Mahyamika for {gak-ja}. These are the four things ... these are four more things that we deny even exist. They are synonyms for {gak-ja}. So is there a dude in a red suit up there talking or not? Do I ... am I a self? Am I a person ... or not? Do I exist or not? [laughs] Here you have to get into a concept called ... did everybody get that? Nope? Can I put it down here? [writes on blackboard] I think here you get into a really important question that you that you hear, you know. Does the self exist or not?, you know. Buddhism is always talking about "no self". You hear the self doesn't exist. And if you're a westerner who's seriously trying to be a good Buddhist it's make you sorta of schizophrenic, you know. Like am I suppose to be myself or not? You know, is it is it wrong to be myself?. Is there something I'm missing here? You know, whose hair am I suppose to comb in the morning? ... you know. [laughs] You know, you get a little you get confused. I mean, they say Buddhism believes in "no self" and then and then you like ... well who am I then and and is it somehow wrong to think of myself and what am I doing wrong? Okay, you have to distinguish between say {yugey} [repeat] {dak} [repeat] {yugey dak} [repeat] and {megey dak} [repeat] {megey dak} [repeat]. {yugey dak} means the self which does exist. The self which does exist. And {megey dak} means the self that don't exist. All right, the self that doesn't exist. There are two kinds of {dak}. There are two kinds of stuff. What's that? The second one is the "self" that doesn't exist. The first one is the "self" that does exist. Okay. What's the "self" that doesn't exist? You tell me. A self existent "self", which means a "self" which is not ... a projections onto parts. Okay. So., when you say "no self" in Buddhism ... when you say the "self" doesn't exist ... it means a "self" which is not a projection onto a collection of parts. Did I get that right? [laughs] The self that doesn't exist is any Michael Roach that could exist without me projecting myself onto these parts. That that kind of "self" doesn't exist. You'll never find it. That kind of "self" could never change. That kind of "self" could never reach Buddhahood. That kind of "self" could never get the four bodies of a Buddha. Why? There wouldn't be any blank "me" to project a new kind of projection onto and that's what Buddhahood is. That's how you get to Buddhahood. If I was an independently existing external, by myself, existing that way inherently, independent of my projections, independent of my karmic seeds , independent of any kind of emptiness, then I could never change. I would always be stuck in this body. I'll would always be like that. The only way to change is if my projections shift. That's the only way I'm ever going to get to be a Buddha. It doesn't happen outside. It's a shift in projections, okay. Michael Roach's "self", which is what it seems to be, you know. some kind of external

independent reality, inherent reality could never change ... could never reach Buddhahood ... could never be enlightened. Michael Roach was just a projection and if I could get those projections to shift a bit ... on that empty ... and if I could play a different movie on the empty screen then I could reach Buddhahood. And that's that's it. So the "self" that doesn't exist is the one that I look like to you most of the time. In fact up to about twenty four hours ago. Okay, really. That's the "self" that doesn't exist. The one that you thought. Where did you think karma was supposed to stay? And how did you think karma was going to come down on you? You know. Was it ... was there a UFO to deliver the results of karma and come out and put a suit on you and suddenly you're a Buddha, you know. It doesn't work like that. You become a Buddha because your projections upon yourself shift and they're forced upon you by your past deeds. You don't have a choice at that point, okay. Any other kind of Michael Roach is a is a two headed elephant ... is a cucumber growing in mid air ... you know, it doesn't it just doesn't exist ... there's no such thing. If if I were a self existent Michael Roach then everybody in this audience would have exactly the same reaction to me. You know if being boring, medium or interesting ... if any of those three were my qualities ... if they belong to me, everybody would be bored. Maybe they are. [laughs] [laughter] but doesn't ... [laughs] okay. If it was a quality inherent in me everybody would be having the same reaction to me. It ain't. It's not a quality of me. It's a quality of your own ... projection, obviously, okay. So what's the "self" that doesn't exist ... it's one that's externally ... it exists out there on its own and the qualities that you see are qualities of me and not things that you are projecting on to me. Are the projections voluntary? Absolutely not! I mean when I say projection I don't want ... I never want you to think ... oh hey let's just change the projection ... let's make it interesting for like ... I've got twenty more minutes I've got to stay here ... let's project them as interesting, you know. You can't do it. It doesn't work that way. Projections are forced on you, okay. Any other kind of "self" doesn't exist, okay. Any other kind of Michael Roach doesn't exist. And Michael Roach who is self existently out there as a quality of 'him" ... interesting or medium or not ... boring ... doesn't exist. That doesn't exist. It never did exist. but our minds are always interpreting it that way. We believe that all these things are external to us. We believe that they have their own reality external to us. We believe all the qualities we see in them are qualities that belong to them and not to our minds and we act on that. And we that makes us act ignorantly. We try to manipulate reality rather than changing your own goodness. You try you try to manipulate the world around you with your arms and fingers rather than changing your karma. Changing your karma is the only way to get what you want. The other things don't work.. You've tried it. It just don't work. Sometimes it works,

sometimes it doesn't. It's not a cause, okay. So that you have to distinguish the two "selves". What is the "self" that does exist? I am ... there is a ... there are four limbs and a round head up here connected to a torso and you are seeing something going on and that's all sense data being glued together in your mind and your mind imputing it ... nice thought ... bad thought ... not interesting ... interesting ... but that's your mind. That "self" that you produced that way is called {takpey chu} ... the production of that process ... the thing that you came out with at the end is the existing "self". That exists. That's up there talking. That's up there being boring, interesting or indifferent, okay. That that "self" exists. I'll say it again. The "self" that is a result or a production of your projections onto certain data and you're coming out with this guy standing up there and teaching you something ... that "self" exists. I mean, obviously because it's functioning. It's having an effect on you. If it didn't exist it couldn't do that. So

there obviously is a "self" that exists and there obviously is a "self" that doesn't exist. If Lord Buddha says to Subhuti, "Those great bodhisattvas in the future are not so stupid to think a self exist", which one is he talking about? The non existing "self", okay. The Buddha is trying to tell Subhuti "Okay, Subhuti, it's okay. You asked a stupid question ... I cleared it up ... [laughter] don't ask it again" he says. And then he says "But by the way". He's always using things as an excuse to talk about emptiness, right? "By the way, those bodhisattvas that do come in the future, they are not going to make the mistake that we are making here ... that thinking that this "self" exists independent of my projections. They will not see such a "self". They will not see such a sentient ... sentient means living being ... they will not see such a {sok} ... {sok} means life ... they will not see such a {gotssa} ... {gotssa} means person ... okay. Taken independently these four things are equivalent to the {got-ja}. If you if you take them as existing independently, inherently, self existent four things ... they don't exist. But each one has a brother ... which is what? The one that does exist just because it's a product of your projections, okay. So each one has two parts. There's two versions of each. Why does the Buddha mention four different things ... why doesn't he just say, "They won't believe in a self existent "self"." Why does he go through mentioning four? Kamalashila give a really beautiful answer and I thought ... we'll close it with that. That will be the last thing today. He says {dak} refers to the "self" that you hold onto when you think you yourself are self existent, okay. That's the object that you're holding onto when you think you yourself exist outside of your projections. Does that exist? No, okay. It's it's you thinking that you are self existent. It's the object of your of your thoughts when you say, "Michael is self existent. Elly is self existent" okay. That's the object of your of your idea right then. It's a non existent "me". And for each person it's

different. It's the "me", it's your "me", okay. Can you have a sense of your own "me"? Are you a "me"? Of course you are! You're a projected, artificial "me", okay. Are you an independent "me" external of your own projections. Would you be a "me" the way you are now without your own karmic seeds ripening and forcing you to see certain kind of "me"? No, not at all. There's no such "me" like that. So the first time when the Buddha said "They don't see any {dak} or they don't see any "self" he's referring to "me", the false "me", the me that don't exist, okay. That has a special name in Buddhist philosophy. It's called {jickto la tawa} say {jickto} [repeat] {la} [repeat] {tawa} [repeat] {jickto la} [repeat] {tawa} [repeat]. This is a particular kind of ignorance that makes you suffer. The first link of the twelve links is {jickto la tawa}. It's not just a general thinking that this tree is self existent or this stupa is self existent or this platform is self existent. It's specifically the ignorance which holds you yourself to be self existent. Why is that so deadly? Then you can have mental afflictions. When someone hurts the self existent "me", I get mad. When someone helps the self existent "me" I'm happy. And in one case I respond with anger and in the other case I respond with attachment, okay. And it gets me into trouble. That that particular form of ignorance ... grasping to the "self" of Mike and you grasping to the "self" of each of you. That's the one that's giving you trouble. That's the one that's causing you all your suffering. That specific one. It's so specific that it has a separate name called {jickto la tawa}. And that is the first link of dependent origination. Holding on to that particular "self" is the first link. Say {semchen} [repeat] {semchen} [repeat] If you're trying to learn Tibetan I'll explain this word a little bit because Drakpa Shedrup gives a good explanation. Generally speaking in Buddhist philosophy we distinguish between Buddhas and non Buddhas. Buddhas and non Buddhas. Non Buddhas we call {semchen}, okay. These are living beings but if you're going to be more precise, living beings who are not yet Buddhas. {Sem} means mind. {chen} means possesses. Does the Buddha possess a mind? Of course, he has body number ... four

[laughs] So technically speaking a Buddha is a sentient but in Buddhist philosophy we don't use this word for Buddha, okay. It's used for all other ... when you say I'm going to save all sentient beings you're referring to all other ... this is the word that they're translating ... a living being. Is the Buddha alive? Of course. Is the Buddha sentient? Of course. Is he a {semchen} a sentient being? No. It's a huge debate in the monastery, okay. [laughs] This is the first time I've ever seen in Buddhist scripture a good explanation of this word. Choney Drakpa Shedrup says, "A mind haver is called a mind haver because they have a mind which is tortured by samsara. That ... who does that leave out? I mean it leaves out Buddhas automatically. So that's a beautiful explanation, you know. He ... {sem} means mind and {chen} mean haver. So {semchen} or the word sentient

being is always referring in Buddhist philosophy to a being whose mind is still be tormented by samsara.

[student: But what about the people [unclear]]

I was afraid you would ask me that. [laughs] It's a {pamchey}. {pamchey} means , generally explanation and please don't ask for any detail [laughs] [laughter] Technically speaking an arhat has overcome samsara, technically speaking he still has suffering, okay. His body is still getting old and wrinkled and bald and everything else, okay. We ... that's a very difficult point I won't get into it. Kamalashila says the reason the Buddha mentioned number two here is to refer to that specific kind of grasping to self existence which focusses on something that is yours, "mine" as opposed to "me", okay. Number two the reason why the Buddha said "Those big Bodhisattvas won't grasp to sentient beings is that they will not grasp to "mine"," okay. {Tibetan ...} the full form of the first link of dependent origination , the blind man, ignorance is actually focussed at these two ... "me" and "mine", okay. When you perceive emptiness directly for the first time the emptiness that you perceive is yours. It's the one that belongs to you. In my case the emptiness of Mike and when you come out one of the many realizations you have and we'll talk about those realizations, is "when I get to be a Buddha, they won't call me Mike any more", okay. Seriously, it's one of the realizations that you have. Meaning, I won't exist in the way that I grasp myself in the past, you see. Self-existent "me". Self-existent "mine". okay. So that self means self-existent "me" for each person. {semchen} or sentient being in this scripture means self-existent "mine". My leg, my arm, my head, my life, my mind, okay. What does {sok} refer to? Why does the Buddha say. "Those big bodhisattvas in the tenth of the five hundred year period won't grasp to a life". Kamalashila says, this refers to grasping to yourself as self-existent over the course of a whole lifetime, okay. It's grasping to yourself as self-existent

[tape ends]



960825-3.aaa

91a.txt

**Diamond-Cutter Sutra, Vajrapani, tape 5**

**transcribed by: Winston McCullough**

**8/25/96**

... you're focusing on is {sok}, is what the Buddha means when he says "life," okay. It's you over the period of your lifetime. That's what he means when he says {sok}. You've never looked back on that being who lived that whole life and said "oh, it's just my projection." It never happened. Up until this moment you have always thought that if you wanted to help that being, you had to do, manipulate some external object, you know. If you want to be happy, you gotta go to the store and get some food. If you want to be relaxed you have to go out to Santa Cruz and take a vacation. You know, if you want to look nice you have to exercise that body. These are all ignorance. That's not the way you get those things. It's not the way it happens. It's only by collecting good deeds. You don't know if you go to the beach whether you're going to get sunburned or healthy, or whether you're going to get skin cancer or a nice tan. You don't know. Going to the beach is not a cause for being relaxed. Ask any parent, no [laughs]. You don't know. Going to the beach is not a cause of happiness, period. It's not. Often times when you go to the beach you get some relaxation, but not all the time. Therefore, ergo, going to the beach is not a cause of happiness. If you were happy at the beach, it wasn't going to the beach that made you happy, because lots of people go to the beach and have a miserable time, okay. Going to the beach is not the cause of enjoying yourself at the beach, period, but, but your whole life has been acting on that premise. Your whole life has been acting on the premise that if you manipulate these outside causes and change something you can obtain what you're looking for. It's not that. You have to work on what? Fix your projections. How do you do that? Plant new ones. How do you do that? Help other people. Practice the Dharma. If you want to have a good time at the beach, go to Vajrapani and cook a nice dinner for everybody, right Jim? [laughter] I'm hoping you'll get more volunteers. I don't think it will work. Say {gangsak} [repeat] {gangsak} [repeat] {Gangsak} means "person," and Kamalashila says in this case it refers to the person out there trying to manipulate things, coming and going, over and over. The person out there trying to manipulate his or her world, trying to fix it by external means. They don't work. If they, if it doesn't work once out of a hundred times it isn't a cause. Causes have to work all the time. If you find a real cause for happiness it better work every time. Would you, as you walk up to an airplane, this happened to me in Russia, you know, and the stewardess is up there [unclear] and they say, if

they got up there and said "we're not sure if the plane's going to fly today," you know [laughter]. "We haven't figured out the causes that make a plane fly," you know. It's ninety percent sure, you know. Ninety percent sure it'll stay up in the air. We've, we've got it almost down, you know. This makes sense. You know, just get in, stuff yourself in, ninety percent chance you're going to make it to Moscow, you know. We don't quite understand why airplanes fly. That's not causation. That's not scientific. Science means replicating an experiment, you know. If you do the same thing with the same conditions, the same thing should happen again, but you can go to the beach and have a good time, or you can go to the beach and have a lousy time, so going to the beach doesn't create happiness. It's just not a cause, and, and it's crazy to get into a plane if they tell you it's only going to work part of the time.

[student: unclear] [laughs] Yeah, I know, no, I know. What's keeping the plane up is not the engines and the air, okay. It's, it's your projections [laughter], and, and, no, and you're hoping it lasts until they touch down [laughter]. No, and for some people it doesn't. Some people die before it touches down. [student: unclear] Okay, that's all for that. I'll answer a few questions if you like. By the way, Friday night from seven to nine we're just going to have a rap session, so if anybody wants to come. Friday night from seven to nine in the gompas, and it's not a formal teaching. We're just going to sit down, and we can talk, talk about what we had in the class so far, you know, just, no, no structure, just whatever you want to talk about [student: unclear] Yeah, Tuesday and Thursday, if you want to have, you have to come to Tuesday and Thursday if you can, okay. That's at seven to nine each night. I like to put in a plug for the dinner okay. If twenty people go I get a free dinner, no [laughs]. I mean, I, I've worked and lived in Dharma centers my whole life, you know my adult life, and you're always broke, and you never make enough money, and everything's always scratching along, and really theoretically this is the most precious thing in the world, you know. I mean, the United Nations should be funding all these Dharma centers, you know, out of a desire for public welfare, you know public happiness, but people just don't recognize that, and I think almost every Dharma center, unless you have some extraordinary sponsor, you're all trying to find ways to stay afloat, and it's a very precious thing, you know. It's very easy to come here. You focus on the person teaching or something like that, and all your thoughts go towards that and you kind of miss the fact that you're sitting on something that costs money to maintain, and you know you're gonna down a road that costs something to maintain, and you're pooping in a place that costs something to maintain, and you're eating off plates that cost something to maintain, and it co, and it's expensive. It's as expensive as anything else in the

world. So I really encourage you to, not only to come, I mean I would really encourage you to help Vajrapani. You know, make some kind of donation to Vajrapani. Help them. It's, it's really bad and it feels really bad if you're trying to run a Dharma center you can't even meet your expenses. It's, it's, you're not. You know, I don't, I have a job [laughs] with my precious boss and I [laughs] so I'm lucky. I don't need anything, and I'm not asking for that. This place is really expensive to maintain, and it's a beautiful, beautiful place and it should be treasured, and it should be cherished, and you should try to help to keep it going. So don't be shy about that. Come to the dinner if you like, but either way, try to, try to help out as much as you can. I don't think anyone here real rich, but, you know, to the best of your ability. It's just important to keep this thing. When's the dinner? I don't know. Sunday night at seven, at Santa Cruz. Get your ticket from Amy Murr. Okay, we'll do a meditation [student: unclear].

[break]

Okay, tonight we're going to start with a little Buddhist geography lesson. If you want to study Buddhist geography... yeah [student: Do you think that maybe you could write larger?] Yeah I'll try. I'll try. If you ever study Buddhist geography you've gotta go to the Abhidharmakosha, third chapter starts out with presenting all the beings in the world and, including bardos. That's where you get the good teachings on the bardo, the real ones. Then you go to the description of space, time, things like that. It's very interesting. The last part of the chapter describes how the world began and how it will end. The word for world is this.

[break]

Say {jikten} [repeat] {jikten} [repeat]. Okay. {jik} means "to be destroyed, to be destroyed," like {jikche}, well that's a different {jik}, anyway. Then {ten} means, {ten} means "the basis, destructible basis," in sanskrit "loka," and it means "the world." It means our world. Our world is called {jikten}, okay. Yeah [student: unclear, light glare on the board.] I don't like to turn this one off [unclear - fixing the lights]. In the middle of loka is mount meru which is the highest thing in the world [laughter]. So {jikten}, and then the Abhidharma goes into the question are there other {jikten's}? You know, are there other places where people are living, you know, planets where people are living, and then they start to talk about a thing called

[break]

If you're trying to be a translator and you run across {tong chipu} it's very frustrating because it's not in any dictionary. Say {tong chipu} [repeat] {tong chipu} [repeat]. {tong chipu} means not only are there other planets where beings like us live, but you could define a certain system of planets called the {tong chipu}. That would be one thousand inhabited planets. So the Abdhidharma describes these galactic networks where our, our planet would be one part of a {tong chipu}, and you could define an area of the universe where there would be one thousand, and they describe them. They're much like our planet. They're very similar. The basic characteristics are the same as our planet, so that's a thousand inhabited {jikten's}, okay. [student: unclear] Connected in the sense that, if you want to get into it [laughs], if this {jikten} is destroyed by a supernova, which is one of the ways that worlds are destroyed, this particular world will be destroyed by a supernova. Actually, the sun will become seven times more powerful than it is now and the planet will eventually va, vaporize, so where do all the sentient beings go? And, and there's a whole process by which beings are reborn, enter a bardo body. Bardo bodies are not like us. They can travel at tremendous rates of speed, and they, actually the function of a bardo is to get to your next birth place. That's why you take a bardo body. So, yeah, we're connected in the sense that in certain, under certain circumstances beings can die in this planet, enter a bardo, and reach another planet, and then be reborn there, so, okay.

[break]

Say {tong parma} [repeat] {tong parma} [repeat] {tong palay} is the same spelling for "emptiness" and "a thousand," and in this case it means "a thousand," in both of these cases it means "a thousand," okay. It does not mean "empty," okay, same spelling, same sound, everything, different meaning. This {tong} means a thousand. What does {par} mean, like in {bardo} [student: in between.] In between, so {parma} means "an in between thousand," okay. That refers to a system made up of a thousand {tong chipu's}, a thousand groups of a thousand inhabited planets, and, and that's also exists in the universe. If you cut it up a certain way you would have a thousand groups of a thousand inhabited planets, one million inhabited planets, okay, and that would be like a second order world system. This is like a first order world system, okay, a thousand planets. Second order world system would be a million planets, inhabited planets like ours, not just general rocks floating around in space, okay

[break]

You can guess what that is, right? Say {tong chenpo} [repeat] {chenpo} [repeat] {chenpo} means "big," {tong} means "a thousand." This is a third order world system, a thousand {tong parma's}, one billion inhabited planets, okay, and that's the largest kind of world system they describe, I mean you can cut up the world system into {tong chenpo's}. There are many {tong chenpo's}, groups of one billion inhabited planets, if you're in the mood, okay. Why did we get into this? At the next point in the Diamond Cutter Sutra, the Buddha asks Sabhuti a question. He says "suppose you took the seven precious things," okay, there are seven precious substances. They are like gold, silver. They're listed in your reading for tonight, okay. Gold, silver, lapis is in there, pearl is in there, emerald is in there, and other, other goods like that, precious, precious substances and there are seven types, and so the Buddha poses a question to Sabhuti. He says "suppose you take a, a billion planets, okay, a {tong chenpo}, and suppose you arrange enough truck loads of diamonds and emeralds and stuff to fill the whole planet, to cover the planet," you know. Somehow you've got these space ships going and delivering precious gem stones, enough to cover the whole planet of a, of a {tong chenpo}, okay, that much precious stones, okay. Even my boss would like it I think [laughter]. He says, "and suppose that some man or woman," He says, "was able to arrange that sort of a, a planetary, a universe of precious things and offer it to someone else," like to offer it to a Buddha or to offer it to someone else. Just try to imagine the good deed. Try to imagine the good karma from doing that. First he puts Sabhuti's mind on that. He says try, just try to picture it, try to picture this planet covered with diamonds and a, and a thousand planets like that, and a thousand groups of planets like that, and a thousand groups of planets like that covered with diamonds, and then you're going to your teacher and, you know, offering them, you're going to someone and offering them. Then He says, "consider the act of reading one verse from the Diamond Cutter Sutra, or reciting it, or memorizing it, or teaching it to someone else." He says "which would be more good karma," which would be more important, which would be more good karma, and, and then He says to Sabhuti "the second one would be much more good karma," much more powerful to read one verse of this sutra than to make that offering, okay. That's, the Buddha says that, and it's very important to think of why, and it's true. It's not an exaggeration, okay. It's important to think why. If you do an act with the knowledge expressed in this sutra, with the knowledge of emptiness, with an understanding of emptiness. Let's say you do the first perfection, which is what, perform the act, an act of giving, understanding emptiness. It acts as a direct jet, you know, to get to enlightenment. It then acts as a direct means of getting to enlightenment, okay. That's a, if you can do the smallest act of giving, like giving

a piece of bread to a bird, one of these Vajrapani blue jays with the funny hair, [laughter], I like it 'cause it makes mine good, and or, or if you did that with an understanding of emptiness, you know, that would as a direct cause for your enlightenment. Whereas, giving all of those planets full of jewels without an understanding of emptiness would not. It wouldn't act in the same way, won't function in the same way, and here we get into the meaning of paramita, okay.

[break]

Say {parol tu} [repeat] {parol tu} [repeat] {parol} means "to the other side, to the far side," okay, to the other side. {tu} means "to," "t," "o," to the other side, and {chimpa} means "gone, gone to the other side." {para} means "other side" {parum} means "to the other side," and {ita} means "gone," okay {parum-ita}, "parimeeta" [laughs], that's a {parol tu chimpa}, and these are the perfections, okay, we translate it as perfections, six perfections, and, and I wanted to talk a little bit about the idea of perfection, a perfection. What does perfection mean, okay? When you or I perform an act of giving is that the perfection of giving? There's a huge debate about it, okay, I mean, we're gonna spend a little time on it, okay. When you or I give something to somebody is that the perfection of giving, and under what circumstances does it become the perfection of giving, and what's the difference between plain old giving and the perfection of giving. We'll start out like this. Let me ask you, even if a bodhisattva who has perceived emptiness directly, who is not yet a Buddha, gives some kind of, performs some kind of act of giving, is that perfect. No, okay, they ain't there yet. They aren't {parol tu chimpa}, they haven't "gone to the other side" yet, okay. It's a contradiction of terms to say that even that high bodhisattva arya is doing anything called a perfection. Perfection means "perfect" and only one thing's perfect, and what's that? [students: A Buddha.] A Buddha. {drip nyi pangpay chir} "because they have abandoned the two obstacles," in their entirety. They have eliminated all of the negativities that you can eliminate, and they know all objects. They perceive all objects. They, from both points of view, they are perfect. So really the only person who can do a {parol tu chimpa} is a Buddha, okay. So when can you call something a paramita and when do you not call something a paramita? This is the trick. You change this last part here.

[break]

Say {parol tu chin} [repeat] {che} [repeat] {parol tu chin} [repeat] {che} [repeat] {che} means "makes you." Makes you what? Get to the other side, makes you perfect {parol tu chin che}, and now we can have a debate, okay. Let's pick on

this dude here, okay. {parol tu chin pay yinna, parol tu chin pay yinna, unclear} That would be a typical debate. {unclear} Is every kind of perfection a {parol tu chin che}, okay? Does every act which we call a perfection get you to perfection? Because this is now we're proposing as a definition, a real definition of a perfection. We're proposing this as the real meaning of a perfection and the Buddha does so in a sutra. This is from a sutra. He says "when I say perfection of giving, I'm talking about giving which gets you to perfection, okay. I'm not talking about perfection. How could you be perfect before you're a Buddha." So when I say "paramita," what I'm talking about is {parol tu chin che}, something which gets you to perfection, okay, a getter to perfection, which applies to all perfections or not? That was my question. {unclear} which means, you know, is every perfection in the world a {parol tu chin che? Ma yinpa top} which means "oh, are you saying that something could be a perfection, and not be getting you to perfection?" {ma yinpa top}, and you say {du} [student: {du}] [laughter] He said "right." {shok. Shok} means "show me," come on, show me, come on. Take a drink first, stall [laughter]. In the mon, in the monastery they say "huh, didn't hear you," while they're thinking of an answer, you know. {shok} Now, you've got to show me something that's a perfection, but that's, but which is not getting you to perfection. Is there any such thing? [student: unclear] Ah, nice. Did you cheat, I don't know, maybe. Did we plant her? No. [student: unclear] "Para" stands for {parol}. This is sanskrit, para is sanskrit, and it corresponds to {parol} which means "the far side, the other side." The "m" represents the second grammer case, locative, and it means {tu} which means "t," "o," "to," and then "ita" is the past tense of the verb "to go," in sanskrit, and that's {chin} in Tibetan, {chimpa} [student: unclear]. Yeah but Gary Larson, so it can wait. Is that [laughter], and "sin, sin" means "finished" okay. So really you can divide all perfections into two, okay {parol tu chin che} and {parol tu chin sin}, okay. So all {parol tu chinpa's}, all perfections are either {parol tu chin che}, getting you to perfection, which is most of them, or parol tu chin sin}, which is the six paramitas in the mind stream of a [students: Buddha] Buddha 'cause he's already there, okay. But, the Buddha said, I have to pull out this, you can't do this in the debate ground but, I thought it'd be cool if you just repeat it, okay. It's very holy scripture. {mulo mikpu mepa chewa traktriknam lam yang mishe trong gye chupar kalang gyur chera mena mikme parol chiknang ni mikpu mepay jangchub repar nyin ma yin kangdze sherab ki nyi raptu sin gyurpa detse mikme kirchen de min popo} Okay, this is from the shorter perfection of wisdom sutra. It's called {dupa}. This is a direct quotation from, by the Buddha Himself, okay. You see the person who said there's two kinds of paramitas also said the following, and I'll translate it for you {mulo mikpu mepa} means "blind people who don't have eyeballs," okay, blind people without eyeballs {mulo

mikpu mepa. Chewa} means ten million. {traktrik}, where's Clinton, we figured it out the other day [Bob Chilton: it's eleven zeros] Eleven zeros, whatever that is, I don't know. {chewa traktrik} is something like a trillion trillion, okay, trillion trillion people without eyeballs, who are blind {lam yang mishe, lam yang mishe} means "they could never find the road." {trong gye chupar kalang gyur} "much less the destination, the city of destination." So I mean you've got ten million blind people, trillion trillion blind people wandering around. They couldn't really locate the highway to San Francisco, much less, get there, okay. {sherab mena} "If you don't have the perfection of wisdom," which is which number? Number six. {mena parol chiknang ni} "If you don't have the sixth perfection, which is wisdom, then the first five perfections" {mikpu mepay} "are eyeball-less," okay [laughs]. They don't have any eyes. {jangchub repar nyurpa me} "They cannot get you to the end," okay {jangchub repar nyurpa me}. They ain't {parol chin che}. They're not {parol chin sin} obviously. They're not "got already to the perfection," but what the Buddha's saying here is "you can't even call them getting you to perfection," okay, and then he goes on {kangdze sherab ki nyi raptu sin gyurpa} "If you were able to get wisdom," {detse} "well then" {mikme} "you would have found your eyes" {kirchen de min popo} "and then you could call them perfections," okay. So what he's saying is that unless you have the perfection of wisdom, which means unless you are performing the act of giving, for example, with a knowledge of emptiness, you can't call them perfections, okay, you can't call them perfections. [student: How do you get to the perfection of wisdom without the other five?] Ah, we'll talk about it. It's a good question. He says, well how are you going to get to the perfection of wisdom if you can't practice the other five? Don't the first five cause number six? [student: unclear] {dupa shi} which is the {shi}, it's called {dupa} which is the briefer prajnaparamita sutra. [student: unclear] Intellectual or direct perception of emptiness, but mainly direct perception, which is mainly what the sixth perfection is, but we'll talk about that in the sixth class, okay. [student: unclear] Right. No, he doesn't say that. He says you can't call it {parol tu chin che}, but what he means is it's not {parol tu chin che}, okay, it is not {parol tu chin che}, which means it's not getting you to Buddhahood either. It's not only not gone to Buddhahood, but if you're not performing the act of giving, with an understanding of emptiness, with perfection number six, the Buddha says {ming ma topo} "you can't call them getting you to Buddhahood. They are not getting you to Buddhahood. Does that mean, I ask you, that anything we do, any act of giving that we do, we can't call the perfection of giving? [student: unclear] Good, good answer, okay, but as we know he's not always literal [laughs], and, and then the scriptures debate, this is, this is the kind of thing we do in the monastery for four hours at night, five hours. The point is this: if, if a perfection, especially one of the first five, is



performed without an understanding of emptiness, you can't call it a perfection in the sense of being {parol tu chin che}, in the sense of getting you to perfection. It's not a direct path to perfection. It's not working that way, okay. It obviously can't be called a perfection in the sense of {parol tu chin sin} 'cause it's not already got to perfection. Is there any other kind of perfections? They they say "there are," okay [laughs], and they say "we can call the activities that you and I do, hoping to reach Buddhahood, paramitas," we can, okay, even though they're not {parol tu chin che} nor {parol tu chin sin}. They're not getting you to Buddhahood directly, and they're not gone to Buddhahood and being there either. [student: unclear] Yeah, that's the point, okay. We can call them perfections if you do them with the intention of reaching Buddhahood for other people, you know, even a wimpy intention, okay. Even if you think, gee, okay, I'm gonna give this bread to this bird, and I hope he becomes my disciple in the future, and I pull him with me as I walk through the door of ultimate nirvana, which is really the way we're supposed to give bread to a bird, okay. It takes a little, takes a little longer, okay [laughter], but if you, if you're thinking that as you give the bread to the bird it's paramita, it is the giving, the [unclear word] perfection of giving. It doesn't deserve the name of {parol tu chin che}, okay, if you're not doing it with wisdom, it doesn't deserve that name, says the Buddha Himself, but on the basis of it being similar to the perfection of giving, to the real perfection of giving, okay, you can call it a perfection, it is a perfection, it is the perfection of giving, as long as in the back of your mind somewhere "I'm doing this so that I can reach enlightenment for the sake of this bird." [student: The other day you were talking about the one collection, it was the first four, the first three perfections...] And I said "mainly," okay. In a debate ground, you'd get slaughtered if you didn't say "mainly." Mainly gets you out of a lot of problems [laughter], mostly [student: ...and some of the effort and wisdom one was meditation and wisdom and some was the effort. Well how does that statement go back with what you're saying now?] We'll talk about it, we'll get there, we'll get there. So really now you have paramitas don't you? You have the one that gets you there, you have the one of being there, and you have one that's kind of like a paramita so let's call it a paramita, because at least you have the intention to reach enlightenment for others, and on that basis we can call what you and I do the paramita of giving, for example. [student: When you're talking about doing this with emptiness in mind, I mean, does this mean it doesn't work unless you have already seen the direct perception of emptiness, or does it mean, what if you're just aware of emptiness and you say I'm giving a bird food, although when I really look at this bird there's no bird [unclear]] I like, that's an excellent question. Let's go straight there. We'll go straight to the answer. It is a perfect question at this point.

There's always a couple of emanations in the audience who ask the right questions.

[break]

Say {kor sum} [repeat] {mi mikpa} [repeat] {kor sum} [repeat] {mi mikpa} [repeat] This is to answer the question of what does it mean to perform an act of giving while understanding the emptiness of it, okay, and does it require that you have understood emptiness, perceived emptiness directly, or, for example, could you just have an intellectual understanding of emptiness, and how much does it have to be in the forefront of your mind if it's just an intellectual understanding for it to be {parol tu chin che}, getting you out, getting you to perfection, okay. {kor} always means a circle of some kind. Like samsara is what in Tibetan {korwa}, okay, to circle the Vajrapani {gompa} is to {korwa}. A coin in Tibetan is called {kormo}, so {kor} has this meaning of circle. In this case it means the three spheres or the three elements, and we'll talk about what it means, and you maybe can give me a better word, okay. Maybe component is a better word, okay. Let's say "component," okay. {kor} means component, all right. {sum} you know {koyn chok sum}. Three, okay. {sum} means "three." {mi mikpa} means "not to see them, not seeing the three components." If you can perform an act of giving without seeing the three components then you're doing it with an understanding of emptiness. Well what does that mean? The first of the {kor sum}, by the way there's different ways of listing them. I'm going to give you the way, I'll show you the two ways, okay. We can say that the first one is the gift, okay, the gift that you give. In the case of the bird, a piece of bread, okay. My Lama always insists that we break it up into small pieces. He says "don't make them sick [laughter]. The second {kor}, the second component in the act of giving is the recipient, the person who's receiving the bread, okay, and then thirdly the act of giving itself. Some scriptures, I believe the autocommentary to the madhyamikavatara that I looked up today in the computer list it as, they leave out number three and they put what you, what you think naturally, the giver, so you see lists, it listed both ways, okay. What does it mean not to see them? Are you supposed to close your eyes [laughter] when you give that bread to that bird. It's kind of dangerous up on that porch, you know [laughter] [student: unclear] That would be one way of {mi mikpa} but the, but the ultimate meaning of {mi mikpa} here is, by the way if you do the Tsongkapa prayer how's it start out? {Mikme tsewe terchen chenresig} This is the same idea, exactly the same idea. {mikme} and {mikpa} are the same thing. It means you do not perceive those three components as being self-existent, okay. As you perform the act of giving, do not imagine that those three things

are self-existent, okay. Let me ask you a question, and this answers your question, which was a really good question. Do you have to be perceiving directly emp, empti, the emptiness of these three things while you perform the act of giving. You can't. Good answer, okay, imposs, you'd definitely fall off the porch. [laughter] Just impossible, okay, you can't do it. You cannot perceive emptiness directly unless your sense consciousness were shut down a long time before. I mean you're, you're not only not focusing on sense consciousnesses, you can't. You can't even think of a normal object. If you did you'd pop out of it because your mind is on ultimate reality, and there's only one ultimate reality, and that's emptiness. Every other kind of object that you've ever experienced cannot present itself to your mind at that moment. Impossible. So it doesn't refer to perceiving directly the emptiness of those three things all at once, and by the way you've heard stories of people perceiving emptiness as they chopped wood or things like that. It's not referring to that, okay. It's impossible. You must be on the first {samten} level. You must be in the preparatory stage, and it must be the one called {michokme}. You must be in deep, sitting, sense consciousness shut down, mind consciousness shut down to normal objects, meditation. You must be in that. It is possible and likely that at the final moments of the path of preparation, which happens just before, maybe an hour before, you, you do perceive the, the truth of dependent origination. You know, you finally catch yourself mistaking that mental projection for a real object, but, and that can happen chopping wood or something like that, but, but not the perception of emptiness, not the direct perception of emptiness, must be done in deep meditation, and I always say, and I'll repeat it. If you never learn to get into that deep meditation, you're guaranteed what? You won't see emptiness directly, so if you wanna make sure that you don't get out of samsara in this life, and by the way that your tantric practice never works right... [end of first side of tape.]

...thinking about your job, what you're going to have for breakfast, and sleep a little longer, squeeze in that, squeeze that forty-five minutes down to fifteen, and you'll never see emptiness directly and your tantric practice never [unclear]. Yeah, somebody had a question? No, okay. That's {kor sum mi mikpa}. Now what does that mean? You know, as I give the bread what am I supposed to think? What am I supposed to be thinking? What does it mean not to see the bread as self-existent? You know, does it help to think "this bread was made by Jim this morning, you know. It has causes and conditions." [laughter] You know, would that, do you guess that that would help a lot? Or, this bread is made up of calcium atoms, iron atoms, it's got a little bit of carbon in it, it's the sum of its parts, you know. It's the sum of its parts, you know [laughter]. I

mean, you'd never get to work, and by the way, those are the two lower interpretations of dependent origination, okay. Those are the two lower. By the way, if you wanna check that out, that was taught very succinctly by Pabongka Rinpoche, okay. It's in the book on the principle teachings of Buddhism, okay. I'll try to get the page number for you, and I could show you the Tibetan if you want to see the Tibetan, but he divides the four classic schools of India into those who thought that dependent origination meant this piece of bread came from Jim this morning, from its causes, or those who thought dependent origination meant this bread depends on its calcium atoms, iron atoms, etc. and the higher school, which says what? This bread depends on my perceiving certain indications of bread: square, brown, tasty, synthesizing them in my mind into a mental image, and calling that bread, and there's no bread out there, okay, there is no bread out there. The bread cannot exist out there on its own, impossible. That's its dependent origination, okay. It is the synthesis of, if my mind has a tendency to synthesize it, is that you can't see a piece of bread. What are you, kidding me? How can you see a piece of bread without looking at the corner and the middle, and when you're looking at the corner and the middle, how can you be seeing a piece of bread? It's impossible what you do. You cannot be seeing a piece of bread. It's impossible what you do. You cannot be seeing a piece of bread out there. It's impossible. What you're seeing is indications. You have like four or five clues because your eye went ding ding ding ding. Your eyes are always going ding ding ding ding. It's picking out like four clues of bread and it says "bread." You never see the back of the bread, right, but you're always imagining that it's there. I mean, that's, that's significant. You never see the back of anybody unless they turn around, you know, but you've seen, you know, your mind is filling it in. You, you imagine this body. All you see is a couple of flat surfaces you see, you know. So you're, you're picking up some clues, your mind is synthesizing it into a mental image, and then the mind is saying "bread," and then you're mistaking that for an external object. What's the point? So big deal. Who cares if it's a mental image with a name on it, or if it's a piece of bread that the bird is going to eat, out there, the way I always thought it was? What's the difference? Who cares? They work the same. They do work the same by the way. I mean, if the first existed it would work that way. What's the point? What, what's the point of thinking of the bread as, who cares if the bread's in your mind or the bread's out there on, on the deck [laughter]. He might pick your brains. Anyway. The point is this. If the bread is pleasant to you, it's the result of a good, what is, why are you synthesizing it that way? You know, what is it in your mind that makes it a piece of bread that in the mind of some other being might not see it, by the way, according to madhyamika, if a {yidak} is in the area, preata, hungry ghost, they see a stone, or if they see a piece

of bread, the minute they touch it, it burns their hands. So why do you see it as bread and why does the preata see it as something? [students: unclear] Yeah it's some kind of a, that's the whole point. I mean if the bread is something good, and you're giving a good thing to a bird, you must see it as a result of your good karma. Then what will it make you do if you reflect on the causes of it that way? You'll definitely collect more merit, okay, with knowledge, with wisdom. What's the ultimate result of acting that way? Buddhahood. Is that {parol tu chin che}? Ah, now you've got a perfection. Now the Buddha can say "oh, now you can call it a perfection, cause that's acting directly to get you to enlightenment. Now, now you're dealing with wisdom. Now it's {parol tu chin che}. Now it's pushing you to enlightenment. If you give the piece of bread without thinking that way, what happens? [students: unclear] You will get a pleasant result from it in the future. Somebody will give you several loaves of bread, you know. That's about it. While you eat them you'll be getting older, your body will be wrinkling a little more. I mean, it's not real, it, it is {gyurway dukngel}. It's suffering number two in the disguise of something nice. It, it's just eating bread as you get old and suffer more. It tastes good. [student: Is there much of a difference then between doing an act of giving with an understanding of karma?] Good. It's an excellent question. It's excellent question She said how about, and I always tell people it's like this, you know, like if you, if you grew, had grown up a Buddhist, thank god we didn't, you know, cause we'd probably be doing something else, out of resis, anyway. What's the difference between that and doing the act of giving, keeping the laws of karma in mind, okay, cause it seems to be not so much different, okay, and, and this is the point. There's a whole bunch of Sabhuti's in this audience, I don't know.

[break]

Say {jiktenpay} [repeat] {lam} [repeat] {jiktenpay} [repeat] {lam} {jikten} means what? [students: world] World. {jikten-pa} makes it an adjective. Worldly path, okay, the path of the world, the worldly path. Path, yeah, p-a-t-h. If you perform an act of giving, let's say you grow up in Sri Lanka, and your parents say "you are going to have a future life," from the time you're a little kid, so you believe it. As Kyedrup Je says about most people in Tibet "but they don't have the slightest clue why they believe it." I mean, even if you grow up in Tibet, and you, and you believe in future lives from your childhood, you have, you have no idea why there should be future lives anyway. I mean, most Tibetans, even in Kyedrup Je's time, disciple of Tsongkapa, he said "most Tibetans these days, they can't, they can't give you the slightest shred of evidence why there should be a future life. They just believe in it," okay, and if you believe in the, in the laws of

karma for the same reason, you know, your parents, since the time you were a little kid said "give food to the birds, you'll always have enough to eat," you know, people in India are starving [laughter], I'm talking Sri Lanka, okay, then you will believe in the laws of karma, and you will perform acts of giving out of a, it's really out of dumb faith, blind faith. Your parents said it so it's okay. You give food to this bird, you're gonna get food in the future. That's called in the abhidharma system {jikten-pay lam}, the path of the world. It's doing good deeds and not really understanding why, and they are not strong, I, and they're not a {parol tu chin che}, I can say they're not a {parol tu chin che}, okay. I'll write one more word and then we'll take a break, okay.

[break]

Say {jikten lay} [repeat] {depay lam} [repeat] {jikten lay} [repeat] {depay lam} [repeat] [unclear] {lam depa} means "transcended," transcended, gone beyond. {lam} means "path the path of transcending the world," the path which takes you out of the world. By the way, {jikten} always refers to the samsaric world, the suffering world. This is to perform an act of giving with an understanding of emptiness, as opposed to performing an act of giving with a simple belief in karma, okay. The second one does not get you out of the world, in the sense of getting you out of samsara. The first one does, okay. If you perform an act of giving, understanding emptiness, rather with some vague belief in the laws of karma, that will, that's {parol tu chin che}. That takes you out. That gets you to the other shore. So you have to draw a distinction between when you're standing there and you're giving the food to the bird and you're thinking "I hope this has, I, I'm doing this because I'll get lots of bread back in the future." This is the law of karma, or, or even, no, I won't get that, or even thinking "I hope this gets me to enlightenment." The second one, by the way, would be a paramita, right, a plain old paramita. Not a {parol tu chin che}, okay. You could call it a paramita, says the Buddha, okay. He says {po-bo}. You can call it a paramita. If you gave the food to the bird thinking I hope we get to enlightenment this way, but ultimately, for it to be getting you to perfection, {parol tu chin che}, you have to be thinking this, this bread is empty, and then your mind says, and I can tell you from experience, "so what?" [laughter] You know, my boss is screaming in my face. Michael Roach says empty, think empty, empty, you know, and he's still screaming in my face, you know, and I'm like, so what am I supposed to remember next, you know, and what will that, what will the next part be, you know, empty of what? Empty of anything independent of my projections. Well where are the projections coming from? I yelled at some guy in the past. Whoops. That will immediately shut down your reactions. Immediately, I mean,

there's a very interesting thing called {nyenpo}. Say {nyenpo} [repeat] {nyenpo} [repeat] {nyenpo} means "antidote." Keeping your mind on the thought that he's empty and this is my projection and I'm having it because I yelled at something, and a {nyomo}, a kasha, a mental affliction, cannot coexist in the same skull at the same moment, totally impossible. [student: unclear] Well, we'll talk about it, but, but catch that, catch that. [student: unclear]. But if you, by the way the definition of [student: unclear] Okay, I'll answer that. Yeah, we'll talk about it. So I'll repeat and then I'll clarify according to that question. It's impossible in one moment, that's the trick, okay. It's impossible in one moment to be focusing on his emptiness, and reflecting on the fact that he's a projection and he came from yelling at someone in the past, and at the same moment to feel the desire to yell back. That's why you reach nirvana by meditating on emptiness. That's exactly why. You know, the longer you can stretch out that, and it says {lekpar selwa}, in the definition of a, of a antidote, of a {nyenpo, lekpar selwar, [unclear]}, "clearly." If the definition has that little word in there, "clearly," meaning your, your awareness of his emptiness has to be {selwar. Selwar} means "appearing in your mind with intensity," okay, and then it acts as an antidote, okay. Just a, just a dim thought, or a slight reflection, "oh he's empty, goddamn him," [laughs] doesn't work. It won't work. {lekpar selwar, lekpar selwar} means "an intense understanding of his emptiness." Strong, clear, you know, he's empty, I got here because I yelled at someone in the past. That thought cannot stay in the same town as, as the desire to yell back at him, and that's the only way you can remove mental afflictions. That is the only ultimate antidote for mental afflictions. It's the only way to get to nirvana. That is the only kind of thought, that, if you hold it in your mind strongly at that moment, will destroy your mental afflictions, and now we talk about, one second, now we talk about reaction time, and we talked about it the other day. It will take you, I promise, three minutes to do this the first time you try. Three minutes after you've already yelled back, you will remember this talk, you know. You'll probably already be in the bathroom or something, you know, you know, like I mean a few minutes later. It might even be the next night. You say, I wasn't, I was supposed to get that antidote in my mind, you know, and then you'll, you'll write it down in your confession book, right, and the next day he'll come in again and open his mouth, and, and this time you'll be more ready but you'll still yell back, but it'll take about ten minutes to remember, oh two minutes, but what I mean is if you practice, and that's all up to you, the reaction time shortens, shortens, shortens, shortens, shortens until it becomes second nature and you don't do it anymore, and the last day that you do it, the last time you don't do it, anyway, you reach nirvana. That's nirvana. Yeah, you had a question. [student: unclear] Bread, which is a projection. By the way, recognizing it as a projection

is recognizing its... ? [students: emptiness]. Nah, it's dependent origination, that's recognizing its dependent origination. It's dependent origination, its relative truth, its relative reality. To recognize its emptiness means to think "this is not anything but my projection." Big difference, but anyway, let's start with thinking of it as a projection. [student: unclear] No, it's a good question. It's a, it's a real question, and that refers, that goes back to the three scopes in the lam rim teachings. You've heard of the three scopes or the three different capacities, or the three different persons in the lam rim teachings. In other words, there's three different motivations possible in the practice of Buddhism. In the first one, you're just trying to get your rear end out of the three lower realms, okay. All you're trying to do is stay out of the three lower realms for yourself, okay. In the second level of motivation, you're trying to keep out of all kinds of suffering which would include this room and all of us. You're just trying to get out of that. That's called nirvana. You're just trying to reach nirvana. In the third level of motivation, which is bodhisattva motivation, you're thinking I want to get there so I can take everybody else with me. Those are the three levels of motivation in the lam rim. Now I debate with you, okay. {unclear} When you reach motivation number three, do you reject the first two motivations, and that's the answer to your question. You know, if you have a motivation of wanting to achieve enlightenment for the sake of all other people, does that mean you are supposed to abandon the desire to keep your rear end, your own rear end out of the three lower realms, and does it mean you're supposed to abandon the wish to reach nirvana, the permanent happiness in your own mind itself? No, they're not at all contradictory. They are actually built on each other. You can't get to number three without number two and you can't get number two without number one [student: unclear] No, that's a, really, really that makes it a perfection. That makes it a perfection, to say we're all going there. Just get used to it. The scriptures all say look, we've got to get to that point anyway. You might as well do it now, you know. You might as well have that motivation from now, because just thinking you'd like to feed the bird, you're just giving him {gyurway dukngel}. What's that? You're giving him the [unclear] of {gyurway dukngel}. You're giving him the ultimate scriptural example of the suffering of change. You're feeding him a nice meal, you know. That, that's the scriptural, ultimate scriptural example of the suffering of change. You are feeding him the suffering of change. He'll get hungry again. So, so really the, the scriptures say look, from the beginning you might as well go on the bodhisattva track, not waste time, you know. From the beginning as you give the bird the food think, hey buddy, you and me, we're going there together, you know, and I understand how: because you're empty, I'm empty, the bread is empty, and the whole, this whole [unclear] is empty, and keeping my mind on



that acts as a {parol tu chin che}. Okay, one more question and we'll take a break. [student: unclear] It's a difficult question. First of all, as we said the other day, a Buddha could emanate as a piece of bread, okay. Secondly, there's a thing called Buddha nature which is a whole class in itself, but basically there's nothing Buddha-ish about you or me except the emptiness of our mind. Long story, okay. When you become a Buddha, that same emptiness will become the Dharmakaya, and specifically the Swabogakaya, the essence body, the emptiness of the other three bodies. So that's the only part of you right now which has any Buddha nature in it at all. It's not like, oh, let's clean off your chest and you'll be a Buddha, you know. That's a wrong idea.

That is the, the [unclear] is, is the emptiness of your mind. So in that sense no, the bread is not any manifestation of the Buddha, but, but it's interesting to say that any good deed done in the world at any time by anyone of any religious persuasion is the {tinlay} of the Buddha, and defined as such, you know. They are performing the deeds of a Buddha. That is the activity of Budd, of a Buddha in the world. You know, when a Muslim helps somebody or, or keeps morality, which they do a lot, they have a lot of good moral codes, that is the activity of the Buddha in the world, according to all the scriptures. It's very cool, Okay, we'll take a break and come back, how bout eight forty, something like that, okay.

[break]

Question. Is there a, let's say you give the bread to the bird and it causes your enlightenment, all right, eventually, is there a connection between the two? [students: unclear] There, there is a connection. It's a cause and effect relationship, according to Buddhist philosophy, and I'm not going to get deeply into it, but there's two kinds of relationships possible in the, in the universe. One is cause and effect, and one is a relationship of identity, meaning, and I'm not gonna, it's not the purpose tonight to get into the second one. If you want to know what it is, it's the relationship between cars and chevrolet, okay. Once you're chevrolet you're automatically a [students: car] car. So cars and chevrolets are, are related by identity. Specifically, chevrolets are related to cars by a, by a relationship called identity. Are red things and crimson things related? It's the same thing, so they're related by identity, okay. [student: unclear] Well, generally speaking, okay, generally speaking. Red and crimson or red and [unclear] or whatever you want to call it, they, they're related. [student: Is that true only in the deceptive sense though?] That's a long story. Yeah, that's true deceptively. You can say that, but for a relationship to occur two things have to be going on. The two objects have to be separate from each other, okay.

Michael can't have relationship with Michael, okay. I mean, obviously the two things have to be separate, and obviously they have to exist, okay. You can't have a relationship with a rabbit with horns. You can't be loving your pet rabbit with horns cause they don't exist. So one of the, there has to be separateness and there has to be separateness on both sides. They both have to be existing. There's another Buddhist principle that says by the time the result comes out, the cause is destroyed, by definition. By the time one of these oak trees around here grows up to be a oak tree, the, what do you call oak tree, an acorn, the acorn is, by definition, vanished. So I debate you, Tessie. So causes and, so karmas and their consequences can't be related. So what you do and the consequences you get from it karmically cannot have any relation at all. [students: unclear] You're supposed to say {chi chu}, why do you say that? Because one of them doesn't exist at any given time. [students: unclear] The karmic actions you do, like giving bread to a bird, and the karmic results you get, like Buddhahood, cannot be related to each other, because for a relationship to occur, there are two requirements. The two objects must be separate, and they are. Buddhahood and giving bread to a bird are separate, but they must also both exist [student: unclear] Of course at the same time. [students: unclear] Oh yeah, oh yeah. How could you say that something's connected to something which doesn't exist, well then you could say anything. You could say Vajrapani gomba is, is related to, you know, the fact that that Lincoln lived for a hundred years. [student: unclear] I mean, you either exist or you don't exist, right? [student: unclear] I'll give you the definition of a relationship. If you, if you remove one, the other one is automatically removed. If you throw the acorn out and smash it, what happens to oak tree? It can't grow. If you take all cars off planet earth, what happens to chevrolet? No, that is the definition of relationship, and there's only two possible, and I'm talking about karma and its consequences, okay. Giving the food to the bird, which we don't technically karma, okay. We call it the collection of merit in this, but I'm not going to get into that. By the time you reach enlightenment, which is the consequence of that, of that deed, the deed is gone. How can there be a relationship between one thing that exists and another thing that doesn't exist? By the time the enlightenment comes, the giving the food to the bird is always gone. If the giving the food to the bird is around still, it means you are not yet enlightened. So how can there be a relationship? [student: unclear] So could you have an effect, could you have an effect whose cause didn't exist? [student: Yeah, you could have an effect whose cause didn't exist because the cause is gone and now the effect is there.] Good, and it's true that all effects, the causes of all effects are always gone by the time the effect comes out. There's no such thing as a cause and effect relationship. [laughter] [student: Yeah, that's true, if you define it like that.] [students:

unclear] Yeah, that's true. Anyway, I'll give you the punch line. Usually my Lama makes you wait. Choney Drakpa Shedrup says in a technical sense, by the time enlightenment has occurred, the cause is non-existent. It is past. If the giving the food to the bird is still around, then the consequence of that karma has yet to come, and therefore doesn't exist either, but in a more general sense there is cause and effect, and then he points to the example of time itself, okay, which we'll get into a little later. Generally, if all this stuff, I'm just giving you a, a little taste of, of a couple classes down the road, okay. Is time itself a projection? What are the parts of time. Yeah, you could say me of five minutes ago, me of now, and me of five minutes from now, okay. Two of those things don't exist. One doesn't exist any more, one doesn't exist yet, and the third one is existing or did a minute ago. [laughs] So what about the experience of time, what about what we call time? Is it a projection also? Yes it is, in a general sense, okay. You can have a thing called Petra, and, and it is a projection onto those instance of Petra which occurred from the time of her conception up to the time that she died in this life, and we call that Petra. We, we label that Petra. The parts are the Petra of each microsecond. We perceive some of them, because I haven't known her that long, and I conceptualize them all together. I synthesize them, and then we call it Petra over the pe, over the length of her life, okay, and that, and then we come up with another product of a, of a projective process, okay. The same old three steps. What? I perceive some data. Petra of last year, Petra of this year, Petra of next year. My mind glues them together into a nice solid Petra's life, and I call it Petra over the course of time, okay, and that's how time itself is a projection. The, the perception of things changing is itself a projection, okay, and, and I'll say one more thing and then let's leave it, okay, and that's the only way time could have occurred anyway. Time could never have been outside of those, that process. It doesn't make any sense. It could never have changed. Nothing could have changed if it existed from its own side. It's my percep, my projections shifting. It's nothing changing outside. If it were changing outside, if it existed outside, it would have some nature of its own and that nature could never be gone. It would always be the same. Things can't change independent of your projection, and I'll leave it there. It's to set you up for a couple of classes from now. Okay, last thing today. [student: unclear] Does karma and its consequences exist, okay, and his, what he says is, when the action exists, then the consequence is yet to come and in that sense doesn't exist yet. When the consequence has arrived, the karma that caused it, feeding the bird, is past and therefore non-existent, but in a general sense, as we conceptualize it, the cause, the karma and its consequence do exist and they have a relationship. [student: unclear] Oh man, I can't do this three times [laughter], but in a general sense, as you conceptualize it, as you conceptualize it as karma and its consequences, they

exist. They both exist in a general sense now, okay. Does Lincoln's assassination exist? [students: unclear] does Lincoln's assassination function at the present time? [students: yes, no, yes, no] Does Lincoln's assassination affect us now? [students: yes] So it exists. Is Lincoln assassinated today. There's your answer, and you gotta, as my Lama would say, cook it [laughs]. Last thing tonight. There's a question about the order of the six perfections, and somebody asked it. I forget who it was, but they said, how can you get to number six if you don't through the first five, and how can the first five be perfections if you ain't got number six? So it seems to be a catch twenty-two. I mean it looks like you could never have a perfection unless you borrowed it from somebody or something [laughs], okay. It seems to take the first five perfections to get enough goodness to get to perfection number six. It seems to take perfection number six to qualify the first five as perfections, okay, and then Choney Drakpa Shedrup, and, and throughout history this question has been asked, throughout the history of Buddhism. So the answer's like this. I mean let's start with. It is true that you have to. Well, you tell me. Do you have to not see the three components of the act of giving in order for it to be a perfection? [students: unclear] The Buddha says it doesn't qualify as a, as a real, real making you perfect, but you can call it a perfection

if generally you're dedicating it to enlightenment, and, and the next line of the scripture says because it has some sort of similarity to a real perfection, so let's call it perfection because at least you've dedicated it to becoming enlightened. So it is a perfection. So you, so the first five, you could go through the six perfections in order, and, and technically you could not have number six until you get to number six, okay. That's one thing to say, technically. The other fact is that as the perfections relate to the bodhisattva bhumis, okay, the bodhisattva levels, when do you reach, we've talked about the five paths and we've gone over them a couple of times, but there's these other ten things called the ten bodhisattva levels, okay, bodhisattva bhumis. When do you hit the first bodhisattva bhumi? [students: unclear]. Half, half an answer there. [students: unclear] Who? No, it has to be a bodhisattva, okay. If, with bodhichitta in your heart, you see emptiness directly, you have reached the first bodhisattva bhumi, okay, like it's an impossibly hard level to get to is the beginning of the bodhisattva bhumis, okay, and you go through those in order, okay, and they are marked by the extraordinary ability to perform those perfections. So what happens, what do you perfect during the first bodhisattva bhumi? It's the extraordinary practice of, of the perfection of giving, meaning, you know, like super perfection of giving. So in that sense they go in order. When you're going through the bodhisattva bhumis, you're going through the six in order, but the Buddha said also what? You can't call the first five, you can't, they don't deserve,

he said, he didn't said you can't call, sorry, I retract that. He said they don't deserve the name of perfection unless, the first five don't deserve the name of perfection unless, unless you do them with the understanding of emptiness, which is number six, okay. So that's the relationship. I, I'll sort of state it more succinctly, okay. You need, you need the merit, you need the good karmic energy of the first of five perfections to get to number six, okay. You need the good karmic energy of performing the first five perfections to get to number six. You need number six for the first five perfections to be {parol tu chin che}, okay, to be really acting to get you to perfection, they have to be accompanied by the perfection of wisdom, perfection number six. I'll repeat it, okay. You can't get to perfection number six, you cannot have for example the direct perception of emptiness unless you've got heavy duty good karma from the first five perfections, okay, and you can't, and the first five perfections don't deserve the name perfection of perfections, although they can be called perfections, until they're done with the perfection of wisdom. It's the understanding of emptiness. The, the last, yeah, and then, and then as a sideline, when you go through the ten bodhisattva bhumis, which is another story, you go through them in order, okay, yeah. [student: unclear] Because it's {parol tu chin che} and only because of that. It is learning the perfection of wisdom. That's really cool. That's exactly why it's more virtue, and I'm glad you wrapped up class so nicely, you know, that's exactly why it's more virtue to hold in your hand the Diamond Cutter Sutra that to, that to cover those planets with jewels and offer them to somebody because you're holding in your hand {parol tu chin che}, something that can make you into perfection, and all those other things, in and of themselves, don't. [student: unclear] There's a sideline in Choney Drakpa Shedrup's commentary where he says you know, it's not such a big deal to hold this thing in your hand, I think it must mean that you start to grasp its meaning, [laughter], but that's not what the scripture says, but you can see obviously that, you know, you can put that scripture on a bird's head and it's not gonna, it's not gonna be a big effect at that moment, okay. Okay, anyway, that, you're, you're right in that sense and he does acknowledge that at some point. One more point, and, and very serious, you know. Suppose a person had seen emptiness directly, and, and were trying to describe it to someone else, and, and were, and, and talked about it for a while, and then was, and then those people come to you and say "well, I really want to do it, I really do want to do it," you know, and I, you know, people do that, people say that. They say, they come to you and they say, you know, "I like that, that sounds cool, I understand its benefit, I've been trying for a long time. Now what to I do. I really want to do it. I really do want to do it, you know. I, I now, I kind of believe its possible the way it's been described. I really want to do it. What should I do, you know. What should I do

next?" You have to collect those five perfections. You must perfect those five perfections. You have to concentrate on them first, at least with an attitude I hope I get enlightened, okay, so I can really help other people. Secondly, you have to study intensively, and meditate. It's not enough to go to one week course about, about that subject, and there's, your study has to be broad and it has to be continual classroom hours. It's in all the scriptures. It says that {sherab}, three kinds of {sherab}. First one is {tu jung gyi sherab} is the wisdom that comes from pure hours of hearing it over and over again. It takes that much to sink into your brain. You understand it discursively on an intellectual level right now. It is not sinking in. It takes hundreds and hundreds of hours of hearing it, and, and meditating on it const, {tu jung gyi sherab, sam jung gyi sherab, gom jung gyi sherab}, the three steps of all gaining wisdom. Classroom hours {tu jung gyi sherab}, contemplation intellectually {sam jung tyi sherab}, {gom jung gyi sherab} sitting in deep meditation. You must have those things. But if I had to state the single most important cause, you know, if it were my dear wish that everyone have an experience like that, I would say guru yoga, okay. You must find a Lama that fits your particular personality, okay, and your particular needs. Must find a Lama. Must get close to that Lama. Where ever that Lama is, I mean, geography doesn't matter, you know. If you asked me where's the worst place in the United States where I would ever want to live, New Jersey. Second choice, Manhattan [laughter], and I'm absolutely serious. I'm a California boy, and I was living in Arizona also, but the worst place I can imagine, but you don't, forget geography, forget your job, forget whatever. Go be with that Lama, you know, and, and serve that Lama, you know. Serve doesn't mean occasional food and a flower, you know. Serve means, and I, and I don't say this to many people. In fact I don't think anyone's ever heard me say it in my normal classes in New York, but I mean, give, give everything, you know. Whatever money you have give it to them. Normally they'll give it back to you in about ten seconds, okay, and that, I've never seen that not happen actually, but don't be worried [laughter]. Give them everything and just devote yourself to them, and I talked about slack work too, you know. If they need a house, build them the house. If they need to be, if they need meals, cook them meals. If they need laundry done, do their laundry. If you have to take care of them when they're sick, take care of them when they're sick, but the magic of that relationship, and being close to that, that being, there is no other thing even close if you want to perceive emptiness directly. There's nothing that even approaches that karma, and you just, and Lamas are hard to find, you know, Lamas who are worthy of serving that way are hard to find, but, but that's really the, if, if you asked somebody who might have seen it how did it happen, they, they might say, they'd probably say "guru yoga."



960829-1.aaa

92a.txt

transcribed by: Winston McCullough

Diamond-Cutter Sutra, Vajrapani, tape 6

8/29/96

[prayer: ... drupar shok]

Okay, tonight we talk about {tong lam}. Say {tong lam} [repeat]. I'll spell it.

[break]

Say again {tong lam} [repeat]. {tong lam} is the direct perception of emptiness, okay. This is the stage at which you see emptiness directly. {tong} means "to see," and {lam} means "path." So it's called "the path of seeing." Then I ask that no one interrupt tonight, no one ask any questions, all right? Just listen. Please don't interrupt tonight, okay? I thought to go through the, what happens when you see the path of seeing, okay, how, what happens in the period just before that, and what happens during it, and what happens just after that. So we're gonna talk about tong lam in that way tonight.

[break]

Say {so so} [repeat] {kyewo} [repeat] {so so} [repeat] {kyewo} [repeat] {pakpa} [repeat] {pakpa} [repeat] okay. According to Buddhism your mind is beginningless. You can't point to a time when your, when your mind started. Any point in the past history of your own mind that you can pinpoint must have been produced by an instant of mind the moment before that. Ergo, therefore, there's no beginning to your mind. You cannot find a starting point to the mind because it takes mind to create mind. There must have been a mind before any given moment of your mind. There has to be a mind at two o'clock for there to be a mind at three o'clock, and if there's a mind at two o'clock there must have been a mind at one o'clock. Nothing can create mind except another instance of your own mind. Therefore your mind is beginningless. It happens also to be endless, okay, and I won't go into the reasons why, but you can, I like to say you can think of your mind as one long spaghetti noodle that never had a beginning and isn't going to have an end. So your life times have been infinite. Your past lives are infinite. Your future lives are numbered until you become a, a Buddha, and then you finish the process of rebirth but your mind still goes on forever. In that whole spaghetti noodle of the mind, so imagine it going on for infinity, you



only see emptiness directly for the first time once. It's like a major, it is the border between the left side and the right side of that spaghetti noodle, you know. That's the big event of a mind in, in the universe is when you see emptiness directly. That, that is the, the border between all living beings. You've either seen emptiness directly or you haven't. I like to say it's like virginity in this life, you know. You only lose it once. Up to that point you're in one condition, and after that point you're in a different condition, and, and you can't say I had it twice or three times or something like that, you know. You're either one or the other. Absolutely you're either one or the other, and, and all living beings in the universe are either, have either seen emptiness directly or they haven't. The first type, the type that haven't seen emptiness we call {so so kyewo}. Say {so so} [repeat] {kyewo} [repeat] {so so} [repeat] {kyewo} [repeat]. {so so} means "ordinary." {kyewo} means "person," okay. {so so kyewo} means "ordinary person." You're an ordinary suffering being {so so kyewo}. You haven't seen emptiness directly yet for the first time, and then if you have seen emptiness directly you're called {pakpa}. Say {pakpa} [repeat] {pakpa} [repeat]. So all beings in the universe are either {so so kyewo's} or {pakpa}, okay. The sanskrit word for {pakpa} is, is arya. Don't confuse it with arhat. I used to. It's a different thing, okay. That's someone who's reached nirvana, okay, which comes much later. Arya is a person who has seen emptiness directly. The word {pakpa} means "superior," so Hitler was right when he called them aryas, okay [laughs]. Terrible, terrible, terribly evil meaning that he put on it so forget that one, okay. It does mean diff, totally different, totally, totally, exalted type of being, completely different from a {so so kyewo}. Once you've seen emptiness directly you are just absolutely and totally and forever different from a {so so kyewo}, okay. So that you have to get in mind that there's only two kinds of beings. Buddhas are by the way {pakpa's}. You don't lose it when you become a Buddha. You're still a {pakpa}, okay. I wanna talk about the final moments just before you reach the path of seeing, okay. What's path number two? [student: Jorlam]. It's called {jor lam}, like "path of preparation." What it means is you're preparing to see emptiness directly. {jor lam}, at {jorlam}, which is path number two of the five paths, you are getting intellectual understandings of emptiness, okay. You are, you are starting to understand or grasp what emptiness is, okay. There's a very important stage or {jor lam} called

[break]

Say {chu chok} [repeat] {chu chok} [repeat] . {chu chok, Chu} means "dharma," or "thing." {chok} means "ultimate or supreme, the highest thing." Is it the highest thing? No. You're only on the end of the second path. {chu chok} in this

case refers to the very peak moment of a person who is still a [students: {so so kyewo}]. {So so kyewo, so so kyewo} [laughs], all right. {chu chok} is that. I want to describe what happens at {chu chok}, okay. First of all you must have been under a spiritual course of study for some time. We would say that in your past life you had been under a spiritual guide and in a course of spiritual study for, for thousands or possibly millions of years, okay, and that your mind has been prepared. You have been in the presence of a holy teachers, and they have been setting you up for this moment for perhaps thousands or millions of years in your past lives. In this life, you've met a real spiritual guide. You've been with them, and as I mentioned the other day, very importantly, you've been serving them properly, you know. You've been serving them, their needs and getting, therefore, karmically, exactly what you need from them. That's the way it works. It's a give and take. You've been serving them with your, with everything you could give them, and mostly in devotion, and then they've been teaching you, and you've been going through a course in three stages. First one, first one is called {tu jung kyi sherab}. Say {tu jung} [repeat] {sherab} [repeat] {tu jung kyi sherab} [repeat]. That's "classroom, classroom hours," just hours of hearing. {tu jung} means "study, hearing," which means "studying," and {sherab} means "wisdom," okay, so it's the wisdom you get from being in hours of classroom studying with your lama, okay. Then the second is {sam jung}. Say {sam jung kyi} [repeat] {sherab} [repeat] {sam jung kyi} [repeat] {sherab} [repeat]. That's contemplation. You've been thinking about it. You've been working on it in your own mind. {sam jung kyi sherab}, "wisdom that comes from concentration," and it grows from the first [unclear]. Then the final is {gom jung}. Say {gom jung kyi} [repeat] {sherab} [repeat] {gomjung kyi} [repeat] {sherab} [repeat]. That's "meditation wisdom, the wisdom you get from deep meditation," and you've been in this process for a long time. Something triggers that day. Something triggers the {chu chok}, okay. {chu chok} is the final moments of the path of preparation. Something in your intellectual understanding of emptiness triggers {chu chok}, triggers the process. Very typically, it's a subject we call {chi jedrak}.

[break]

Say {chi} [repeat] {jedrak} [repeat] {chi} [repeat] {jedrak} [repeat]. {chi} means "quality," like car, okay. "A quality like car." I don't ev, don't say "a." "Quality like car," and we're getting into a point where you, I can't explain too much, okay, you have to just think, okay. It has to come from your side, okay. "Quality, for example car." {jedrak} means "characteristic." For example "Chevrolet," and you have to think about the relationship between what we call

"car" and what we call "Chevrolet," okay. If you have "Chevrolet" you have "car." [laughs] Now going to four kinds of {chi's}, okay, four kinds of {chi}. Car is the quality. Chevrolet is characteristic of that quality, and you have to think about that, okay, it's very difficult. It, it's very profound. There's something happening there. I'll give you some clues, okay. We'll talk about the four kinds of {chi's}. The first two are not too relevant, okay, but I might as well give you all the kinds of {chi's}. The second two are ultimately relevant, okay.

[break]

I should say the first, the first is not so relevant, ah, did I say elephant, relevant, and the last three really are relevant. I should put it that way. Sa {tsok chi} [repeat] {tsok chi} [repeat]. In this case {chi} means like "the overall whole." {tsok} means "the collection of the parts." So an example of it's, and this is normally physical. In fact it's always physical, okay. {tsok chi} means, for example, this pen is the {tsok chi} of all the atoms that make up the pen. So you can say it's a, it's "a whole" or "a general," in the sense of being the sum of its parts, and {tsok chi} means "the sum of its parts, the whole of the parts." So in this case, {chi} means "the whole pen," and {tsok} means the, the separate atoms that are making up the pen. That's called a {tsok chi}. You start to get the flavor of what a {tsok chi} is. So in, in this case it's a, it's "the whole which is composed of the parts," physically. That's a {tsok chi}.

[break]

Say {rik chi} [repeat] {rik chi} [repeat]. {rik} means "type" or "class," and {chi} means again, here it refers to "quality." {rik chi} is car. Car is an example of {rik chi}, okay. The definition of a {rik chi} is something that has a lot of things that are characteristic of that quality, which are, in the case of car, what? Chevrolet, Ford, Toyota, okay. Those are called {jedrak}. Those are sometimes called like types of the general, examples of the general type. So {rik chi} means "the general type," or, more correctly, if you think about it carefully, "quality," okay, "quality."

[break]

Say {dra chi} [repeat] {dra chi} [repeat]. {dra} means "sound." {dra} means "sound" or "name," shapta, sound or name. {chi} means "a general," okay, "general," and what this refers to, this {chi} means "general," okay. What this {chi} means is, I'll use the example my Lama always used, okay. It's kind of a

terrible example. Mao Tse Tung, okay, Mao Tse Tung. You know the sound. You know the {dra}. You know the name "Mao Tse Tung, and when I say that name, or when I say, if you've never been to Paris, when I say "Eifel tower." Suppose you've never been to Paris, you've never seen, actually seen, you've never experienced the Eifel tower directly, and I say "Eifel tower," and the minute I say that you do get some understanding, even if you've never been to Paris. Some kind of image forms in your mind. That's a {dra chi}, okay. It's a {chi} in the mind, a mental image drawn from the name "Eifel tower," even though you've never seen it yourself directly, okay. That's a {dra chi}.

[break]

Say {dun chi} [repeat] {dun chi} [repeat]. {dun} means "meaning," but here it, it means "the object itself," as opposed to "the name of the object," okay, {dun}, "the real thing," the Eifel tower itself that you see when you're standing there in front of it, you know, "ahhh," okay. That's {dun}. Eifel tower is {dun}. {chi} means "a mental image," okay. Why are we talking about these {chi}'s? The most important one, the crucial one here is {dun chi}. Say {dun chi} [repeat] {dun chi} [repeat], and I'll give you the possible scenario, okay. You've been studying really hard. You've been doing really good guru yoga in this life, and, and in fact for many lives, and you're standing at the stove making a, a cup of tea for your lama, for example, and it's in the morning, say like eight o'clock, and, and you've put the water on the stove, in a aluminum pan, and you're standing there and you've just been studying {chi jedrak} for like a week or something, and you've been thinking about it really hard, and you've been meditating about it really hard, and you're standing there, and you suddenly realize that you are not seeing a pot, okay. You suddenly realize that you are not looking at a pot. You suddenly realize that you are looking at a {dun chi} of a pot, okay. You are looking at a {dun chi} of a pot. You are, you are not looking at a pot. You are looking at a mental image of a pot, okay. You always thought you were looking at a pot. For your whole life you thought you were looking at a pot, and suddenly, under the influence of all these factors, serving your Lama, studying hard, you know, praying for blessings of Lamas, all these things, Lamas helping you your whole life, secretly, known or unknown, you know, all around you, and then suddenly this happens, you, you realize you're not looking at a pot, and you never have been looking at a pot. You're looking at the {dun chi} of a pot, okay. Then you check what's going on, what's that, what does that mean, you know, and you realize that the only thing you ever see of a pot is a few clues from the front of the pot, maybe a good translation of {tsenma} [laughs], meaning "indication," {tsenma}. All you ever see is a few clues. You see some

silver flash on the right side. You see a little bit of curve on the left side. You see this black straight thing sticking out the side. Maybe you don't see more than four or five clues. You definitely never see the back of the pot. For all you know, they're all just cardboard things, you know, and in your mind you make a pot. Based on those clues, in your own mind, you make an image of a pot, and you call it "pot," okay. That mental image which is a projection based on a number of parts that have come together because your eye went ding, ding, ding, "square, round, white, flat, black stick, pot," and, and your mind is creating the image of a pot. Your mind, due to previous circumstances, due to millions of years of karma, is, is thinking, is seeing it as pot. If there was a being from another realm in that room, they would not see pot, okay. They might see the same colors and shapes. They would synthesize it in a different way. If a preta, for example, was in the room, they might see bowling ball about to hit me in the head or something, okay. They, they might have a totally different synthesis of the same data, and rightly so for them. They're not crazy, okay. Their perception is as correct as yours, but we'll talk about that later. So you're synthesizing pot, and you, and at the {chu chok}, at the final moments of the path of preparation, you realize "I'm not looking at a pot, and I never was. I'm looking at my own mental image of a pot," okay. You have just perceived what? Is that emptiness? No. You have just perceived the truth of dependent origination, for the first time in a, in a countless years. You've finally figured out what you've been doing all this time. You do see dependent origination. "What dependent origination is," I should say, right? Because all around you, every object around you is dependent origination. Every object in your normal experience is what we call "deceptive reality." It's been around you all along. You've never seen any kind of other object except things that are dependent origination. That's your whole world, is those projections, and you've been living in that. So that's, that's {chu chok}. That's a very, very important state, extremely important, okay. You finish making the tea, take it up to your Lama, go to the temple to do your prayers, to do your morning meditations, and you get into a good meditation posture, and you enter what's called {nyam shak}.

[break]

Say {nyam shak} [repeat] {nyam shak} [repeat]. {nyam shak} means "deep meditation," okay, "deep meditation."

[break]

Say {samten} [repeat] {dampu} [repeat] {nyendok} [repeat] {samten} [repeat]

{dampu} [repeat] {nyendok} [repeat] We are living in the desire realm, but at this point, your meditation is going so deep that your mind, not your body, but your mind leave the form realm, ah, leaves the desire realm, and then does what we call {samten dampo. Samten dampo} means "the first samadhi level," okay. It corresponds to something in the form realm, okay. What I'm trying to say is that your mind is actually in a different realm. It's in a totally different area of the universe, okay [laughs], and, and then your meditation is so deep that your mind has reached that place. This is the, and by the way that, it's the opening stages of that level, and that's called {nyendok}, okay. {nyendok} means "opening stages" of the first samadhi. It's not what we call "the main event." It's just before that, called {nyendok}. This is the platform, this is the unique platform from which you see emptiness directly. Your mind must be in this samadhi to see emptiness directly. If you haven't been practicing meditation on a very, very regular basis, and I say one to two hours a day in the meditation part, not the getting ready, and thinking about your breakfast, and doing the water bowls, that don't count, okay. I'm talking one or two hours in meditation. If you haven't been doing that on a regular basis you can't reach {samten dampu nyenpo}. You'll never get there. You cannot reach that platform. If you never reach that platform it's completely impossible for you to see emptiness directly, okay. So that, that's the bottom line as my boss would say [laughs]. You gotta, you gotta be able to get there, okay. You have to be able to put your mind at that, in that state. What it means is a very, very deep state of meditation where in particular none of the five sense objects can appear to you at that moment. You can't smell anything. You can't taste anything. You can't hear anything. You obviously can't see anything. You can't feel any physical tangible object. Your mind is in a total deep meditation at that level, okay. Then, then due to the influence of all those other things, study, contemplation, meditation, scripture training, good scripture teaching from a real Lama, serving that Lama, getting back the blessing from that Lama, having the blessing throughout your life of many Lamas, and through many lives, you go into the direct perception of emptiness. What's it like? How long does it last? It lasts maybe fifteen, twenty minutes the first time, and, can you be aware that you're seeing emptiness? Cannot, okay. You cannot have the thought "I'm seeing emptiness," okay, because "I" is what? "I" is another dependent origination. "I" is another deceptive reality. The minute you think "I" you're using a {dun chi} again. You're using a mental image again, okay. So you can't even think "I'm seeing it," or "hey, I finally did it," you know. You cannot have that thought. It's pure {chula chu shakpa}. Say {chula} [repeat] {chu shakpa} [repeat] {chula} [repeat] {chu shakpa} [repeat]. "Water poured in water," okay, water poured into a glass of water. The glass, the glass, you have a bucket of water and you pour water in it. What that

means is during that fifteen or twenty minutes you cannot draw the distinction between you and what you're seeing. It's impossible. You can't. You cannot draw a distinction between the subject and the object. Impossible, okay, because the subject is deceptive reality, what we call nominal, conventional reality, and the object is ultimate reality. So, so you cannot draw a distinction because you cannot at that moment perceive anything which is not ultimate reality. The only thing that presents itself to your mental consciousness, and all the other five are shut down, is, is emptiness, pure emptiness, is ultimate reality. You cannot perceive anything else, because nothing else is appearing to your mind at that moment, okay, nothing else. So in that sense there's what we call non-duality, okay. I, I very much, I, I tell you to be very careful with that word. Be extremely careful with that word. The ultimate meaning is that. During the direct perception of emptiness, you cannot draw a distinction between the subject and the object, simply because the subject ain't, ultimate reality, it ain't emptiness, and all you can, all that's presenting itself to your mind, and all you can see at that moment is emptiness, ultimate reality. If you were aware of subject and object at that moment, you couldn't be seeing ultimate reality, cause the subject, which is mind is never ultimate reality. It's a deceptive reality. It's a plain old object that you have to see through a {dun chi}, through some kind of mental image, okay. You can't have that awareness of subject and object at that point, okay. That's non-duality really means. It doesn't mean, repeat, okay [laughs] doesn't mean that somehow all the subject and objects in the world are the same. Forget it. Stupid, doesn't mean that, and, and it would be no great achievement to blur the distinction between subject through taking some heroine or something, you know. That's not reaching a non-dual state, or something like that, okay. Subjects and objects are totally separate. The Buddha's mind, and everything the Buddha's mind perceives are totally separate. Subject and object, even the word for rea, for existence in Tibetan is {yul}, "object," and the mind is {yul chen}, "the subject," and they are completely separate and they don't, seeing emptiness is not somehow the process of getting yourself to blend into the world or something like that. Nothing like that. It's not what it means at all. So what does non-duality mean? In one sense it means that during the direct perception of emptiness, you cannot be aware of the distinction between subject and object simply because one of them is not ultimate reality. It's not emptiness, it's you, and you ain't emptiness. Emptiness is a different thing. The second meaning of non-duality is that in one sense all objects and all subjects are totally equivalent, okay. In one very special sense, all the subject minds in the world, and all the objects which those minds are perceiving are totally equivalent. They share one quality which is exactly the same. In one, from one specific point of view they are totally the same. What is

it? [students: unclear] They're empty, okay [laughs]. They're empty. All minds and all objects of those minds are totally equal in that they are empty. That is, they, they never were anything except your projections. They never were anything except your projections. That can be said of every subject mind, and it can be said of every object in the universe, that they are totally equal in being anything but not your projection, okay [laughs], all right. That's the two meanings of non-duality. Nothing to do with, with somehow, you know, golden light and you melt into the object and stay there for a while and then come back, or something. It doesn't mean that at all, okay. The experience goes on fifteen, twenty minutes. You're not aware of the passage of time because that's not emptiness. That's also a relative object. You cannot be aware of the passage of time. You are there and you are in the pure direct awareness of emptiness and that's all. You're not aware of the passage of time, okay. Then the, then the direct perception of emptiness is over. That state of mind that you have during that period, during that fifteen twenty minutes is called {nyamshak yeshe}

[break]

Say {nyamshak} [repeat] {yeshe} [repeat] {nyamshak} [repeat] {yeshe} [repeat]. You can divide, roughly, you can divide the experience of seeing emptiness directly, the path of seeing, into two parts, okay. The first part is called {nyamshak yeshe} [repeat] Cool [laughs]. I like that. Sometimes my Lama goes "ah," and everybody goes "ah." [laughter]. {nyamshak} means "deep meditation." {yeshe} means "wisdom," okay, "knowledge." {nyamshak yeshe} is your state of mind during those fifteen twenty minutes, okay. That's called knowledge during deep meditation as a part of the path of seeing, the first half of the path of seeing, and that's all I can say about it. There ain't nothing else to say about it. There ain't nothing else to describe. That's all it is. There's nothing else you can say, anyone can ever say about it. That's what they mean when they say, say {chudu} [repeat] {mepa} [repeat] {chudu} [repeat] {mepa} [repeat], when they say emptiness is indescribable, okay, that you cannot convey to another person that, the quality of that emptiness at that moment. You cannot describe it to another person, okay. It's nothing physical. You can't describe it in terms of something physical. There's a joke in the monastery that one kid in the debate ground in Lhasa in nineteen fifty-something ran in and said "I've seen emptiness," you know, and everybody says "oh, what's it like?" and he says "well, it's a little green, and it has some yellow in it," you know [laughter]. Impossible. You cannot see a color at that moment. If it had a color it would be deceptive reality. It would be lower reality. It wouldn't be that higher reality called



ultimate truth. Can't describe it. Colorless, shapeless, clear, invisible to other eyes, except for the {nyamshak yeshe} of an arya, okay, and that's all you can say about it. Then you come down, and there's a physical sensation of descending from the {samten dampo}, from the first meditation level. You feel, you have a sensation of descending out of that meditation, okay, and you enter a thing called

[break]

Say {jetop} [repeat] {yeshe} [repeat] {jetop} [repeat] {yeshe} [repeat] {je} means "after." {top} means "the one you get," and {yeshe} means "knowledge," okay. So it means "the knowledge you get right after you see emptiness directly," okay. Are you still on the path of seeing? Yes. This is the second stage of two stages. This is the second half of the path of seeing. Are you still seeing emptiness directly? [students: No.] No, okay. During this period, which will last for the rest of the day essentially. If you saw emptiness in the morning, this experience, these experiences of {jetop yeshe} would last the rest of the day until you went to sleep, okay. So if you saw emptiness in mid-morning this experience would continue until the end of the day, {jetop yeshe}, and during this period you have dozens of important spiritual realizations that you never could have had before, okay. Dozen of deep realizations come to you which you could never have had without seeing emptiness directly, okay. Things are happening to you that day that never happened before, and could not have happened before because you hadn't seen emptiness yet, okay. Those events and those experiences and those realizations can be grouped into four parts, four groups

[break]

Say {pakpay} [repeat] {denpa} [repeat] {shi} [repeat] {pakpay} [repeat] {denpa} [repeat] {shi} [repeat]. {pakpa} means what? [students: unclear]. Arya, okay. {pakpa} means "arya," someone who has [students: seen emptiness directly], seen, they've seen emptiness directly. By the way "see" is metaphorical." You don't do this with your eye balls, okay [laughs]. So {pakpa} means "arya." {denpa} means "truth," okay, and four mea, {shi} means "four," okay. {shi} means "four." {shi} means "number four, the four." [student: denpa means truth?] Tru, truth, and this poor word was abused by earlier translators, and they called it [students: The four noble truths]. The four noble truths, okay, because arya means "noble" sometimes. It should have been called the four [students: arya] arya truths, okay. So this means the four arya truths, meaning four categories or four groups of things which someone who has just become an

arya now understands directly, okay, to be true, okay. You can group all the realizations that you have during the following twelve hours, or whatever, as grouping into one of these four arya truths. Things that only a person who has just seen emptiness can understand directly, okay, can see directly, and that's why they're called the four [students: arya] truths, okay, the four arya truths, the four {pakpa} truths, okay. I like to call an arya a "realized being." I like to call an arya a realized being. Realized in the sense that they understood emptiness directly, not omniscient yet, not realized in the sense of omniscient, but realized in the sense that they have realized emptiness. I'll give you the four truths and then we'll take a break, okay. It's hot. This is extremely important so I want you to be fresh. Sorry it's so hot. It must be all that {tumo}. I heard Vajrapani [cut]

[flip to side two of tape]

Say {dukngel} [repeat] {denpa} [repeat] {dukngell} [repeat] {denpa} [repeat] {dukngel} means "suffering." {dukngel} means "suffering." {denpa} means "the arya truth" of suffering, okay. During the period following your first direct perception of emptiness, you truly understand what suffering is for the first time. You truly understand how much suffering there is, okay. Is, is this pen {dukngel denpa}? And the an, you can, you can answer by asking me "is it samsara, is it a piece of samsara?" It is. This pen is {dukngel denpa}. Your body is {dukngel denpa}. Boulder Creek is {dukngel denpa}. The United States is {dukngel denpa}. Almost every thought you can have is {dukngel denpa}. All your relationships are {dukngel denpa}, unless they are especially spiritual, okay, seriously, okay. That's {dukngel denpa}. We'll talk more about it. The arya truth of suffering. That person sees the true extent of suffering for the first time, okay.

[break]

Say {kunjung} [repeat] {denpa} [repeat] {kunjung} [repeat] {denpa} [repeat] {kunjung} means "the source of suffering," okay. {kunjung} means "the source of suffering." {denpa} means truth. So in the eight or ten hours following the direct perception of emptiness, that baby arya, new, new-fangled arya truly understands what's causing all this suffering, okay. That arya for the first time truly understands where all this suffering's coming from, okay. Is this pen {kunjung denpa}. There's a huge debate in the, in the scriptures, but basically anything which is {dukngel denpa} is also {kunjung denpa}. Very interesting. Don't think of {denpa} as truth. Think of {denpa} in the sense of a fact, and this is one of the facts of suffering, and it is one of the facts of the source of suffering. This pen is {dukngel denpa} and this pen is {kunjung denpa}. Don't think of it as

some principle, you know. "Truth" is a misnomer. It means "actual fact," the, the reality of suffering. Think of it as the reality of suffering. It's not like, oh, true or false, not like that, not like a principle. This is the truth of suffering, and it is the truth of the source of suffering. The pen is both. Your head is both. Your mind is both. Your ears are both. Boulder Creek is both, okay.

[break]

Hang with me okay. It's ext, it's terrible to, to have a teaching on emptiness when it's humid and you're hot. It's really like Mara entered the room, you know. It's extremely hard to think about these things when you're, when you're uncomfortable, and particularly when you're hot and you just had a nice dinner at Vajrapani, okay. So try to, try to focus, okay. Say {gok den} [repeat] {gok den} [repeat] {gok den} means "the truth of the end of suffering," okay, the truth of the end of suffering. That, that brand new arya, during that ten hours of {jetop yeshe}, the knowledge which comes in the aftermath of seeing emptiness directly, during that period, has all these realizations relating to the end of suffering. They see the end of suffering directly, okay. They know the end of suffering directly. Have they reached it? [students: No.] No. They got a long way to go. They got all that fourth path to go. That we talk about some other day, okay, but at least they see it, they know when the end is going to be, and they know what it's going to be like, and I'll talk about it later okay {gok den}.

[break]

Say {lam den} [repeat] {lam den} [repeat] {lam} means [students: Path.] "path." {den} means [students: Truth] "truth," and this is the fact of the path of, to get out of, to, to reach the end, okay. "The path to reach the end." "The truth of the path that gets you to the end," okay, the truth of the path that gets you to the end, and this new arya understands how he's going to get out perfectly, directly. He knows exactly what he must do to get out. He knows. He knows the process that he's going to go through. That's called {lam den}. He perceives {lam den} directly. Next we'll talk about some of the specific realizations that fall into these four categories, okay, but first take a break. Really try to refresh yourselves, and come back all gungho, okay [laughs].

[teaching break]

Okay you guys ready? Ready. We'll go over the spec, some, I mean I might leave some out, okay, but we'll go over a number of the experiences that happen

to a person during {jetop yeshe}, during that period following, in the next ten hours or so, say. Some of them occur when you're still sitting in meditation, and some of them occur while you're walking around afterwards, okay.

[break]

You have a direct awareness of your death, okay. You have a direct awareness of your coming death. You know, you can do death meditation from the Lam Rim, and you can study about death, and you can work on it in retreat for months and months and years and years, but during that day you have a direct, they call {nyepa} which means "a direct ascertainment of your death." You are truly perceive your coming death, and, and for the first time you really believe it, you know. All the other ones are like, if you get very good at death meditation, you might start to approach this state and start to act on it, you know, you start wast, you start stopping to waste your time, if you you're doing the Lam Rim very well, but you never what this is. This is {pakpay denpa, denpa} meaning they see it directly. They have a direct awareness of their coming death and they act on that for the rest of their life, that they don't waste time, and they know they're going to die. They see, they see the death directly, okay.

[break]

During much of the following ten or twelve hours you can read people's minds for the first time, okay. You can actually perceive directly their thoughts. For example you could be at a car dealer [laughter] seriously, and I'm not dissing car dealers, but I'm giving an example, and you could be trying to sell a car to that guy in a rush because you need money that particular day, and you offer them a, a very nice red Thunderbird which is worth maybe two thousand dollars, and the guy look, to, to you he, to him you look spaced out because things are happening on that day, and, and he decides in his mind that he could take advantage of you, and you, you read his thoughts, and you know he's about to lie to you, and then he lies to you, and says "this is worth two hundred dollars," you know, and "I'll give you two hundred dollars for it," and, and you can read those thoughts in his mind. You perceive the samsara in another person's mind directly. You can read his thoughts directly for the first time ever, you can, you can read another person's thoughts directly. Up until that point really you never know what someone else is thinking. For all you know the guy next to you is a Buddha, you know. You can't ever really tell. You can't ever really judge someone else. The Buddha said {unclear} "anyone who's not like me should not judge other people," meaning if you can't read other people's minds don't try.

You'll screw up {unclear} [laughter] You will, you will fail. You never know what anyone else is thinking. You never know that the person next to you is not enlightened, but on this day you can read other people's minds, and you, you're completely aware of the suffering that they're undergoing. You're completely aware of the jumble, and the, and the agony of another person's samsaric mind. You can read it. You can, you can see it, okay.

[break]

Going on to cause of the, of suffering. The main cause is ignorance, and on this day for the first time, coming out of that perception, you realize that was the first correct perception you ever had. Throughout your life, and we've talked about the finger snap, you know, you have, in a, in a minute you have hundreds of perceptions. You have hundreds of mini perceptions. During the length of this talk you're having tens of thousands of perceptions of the change in sound, the change in the heat of the room, the lighting, the colors, the shapes, your own thoughts. You're having tens of thousands of perceptions. Every single one of them for the entire length of your life has been incorrect, okay, mistaken.

[break]

Another part of the truth of the cause of suffering and something that you understand on that day is that you have never undertaken an action except out of selfishness. Ultimately, every action you've ever performed at its root was a concern for yourself, okay. You can be sitting in a puja to Tara and reciting, and ninety-nine percent of your mind is, is ultimately occupied with how do I look, how do I sound, are other people aware that I've memorized a little bit of this text, you know. Your whole day, your whole existence up until that moment is infected with thinking about yourself. That's not [dang dzin], okay. That is not grasping to self-existence. That's a cause of this second thing. Ego, the presence of ego, and cherishing your, yourself, and never, even as I stand here describing it to you, I'm doing it, okay, seriously, I'm not kidding. I, I am, my, everything I say, everything I do, how I move, what I write, the reason I came to Vajrapani, everything is infected with, with the concern for myself, and how I'll look to people, and, and will they like me, and, and thinking about myself. This is part of the disease that we all have, and, and you're never free of it. It's not grasping to self-existence. That's the cause of this. This is a necessary result of that grasping. You are only concerned about yourself. You cannot, a normal human being cannot do a truly charitable act. You're always, even as you do good deeds, they are, they're constantly infected by what is in it for me, how do I look

to people, are they aware of what a good deed I'm doing [laughs], you know, it's the human condition, and at that, on that day, in that moment, it's depressing, I'm sorry [laughs], you perceive the truth of that. You live for that. You live for yourself, and relationships are the same way, and that's a sub-category of this particular {denpa}, of this particular truth. You never engage in a relationship in samsara unless you are getting something out of it. We're not capable of being self-less or unselfish in relationships. A person in samsara will not engage in a relationship unless they are, unless they are profiting from it in some way, and that, and I'm describing our, our communal condition. We all have that. It's a depressing fact that you perceive directly as, on that day that you see emptiness directly, okay. Here's the good part, okay [laughs]. This is called the kleshic side of the world. This is called the pure side of the world, okay. They're actually divided that way.

[break]

I think this may be the most pleasant experience the whole day, okay. You see your own enlightenment, and you know exactly how many lives it's going to take. [student: unclear] I'm talking mahayana track. I'm assuming, this is a bodhissatva, okay. You, you perceive directly that you will become a Buddha, and you, you perceive exactly how many lives it could take, and seven is very typical, okay. Seven is very typical. [student: unclear] This is {jetop yeshe}, after the direct perception of emptiness, during the day. You saw it in the morning, and this is happening, this is all happening during the day. [student: unclear] Yeah, very typical, yeah, yeah, very typical that it would take seven more life times to reach full enlightenment after you've seen emptiness directly, very typical, classic, seven lives.

[break]

You and I in our current condition, if we haven't seen emptiness directly cannot, cannot prove even the existence of a Buddha. You know, we are Buddha-ists, you're sitting in a Buddha-ist temple, studying Buddha-ism, and you and I have no real proof of the existence of a Buddha, you know. We know there was some guy walking around India. We know he taught something. We have the books that he taught. We have tradition that came from him. We don't know that a Buddha even exists. We haven't had any direct confirmation of that. On that day you realize you have seen a Buddha. You have met a Buddha, specifically, the essence body of a Buddha, which is the essence of a Buddha. That's the real guts of a Buddha, the emptiness of the Buddha, the dharmakaya, okay. By seeing

emptiness you have seen the dharmakaya of the Buddha, and, and you know you've see, met a Buddha. It's this, and the, the conceptualization at that moment is something like what you always thought it would be whe, before you became a Buddhist, of meeting god, okay. It is that experience. It, it's almost as you would have imagined it, you know. It's some kind of huge, clear, powerful energy, and, and you came into contact, and you met it directly. You, you have now confirmed the existence of a Buddha. You met the Buddha, okay. You met the Buddha, and you know you met the Buddha, and at that moment, by the way, you, you understand what the physical bodies of the Buddha are, directly. I don't mean that you meet the physical bodies of a Buddha, but I mean that by meeting the dharmakaya, and knowing that you've met the dharmakaya of the Buddha, these things called tankas, you know, are, are something quite different to you now, you know. You realize that, that they represent what you saw, and they take on a totally different meaning, you know. Then you, you can follow all that Lam Rim stuff about not dropping them on the floor and not sneezing on them, and not, you know. You realize that this is a, a porthole to the dha, dharmakaya. This, this is representing, this is the physical evidence of the dharmakaya. Somebody, somewhere saw Tara, you know. Think about it. I mean, it doesn't occur to you really until that moment. Somebody, somewhere met Tara and they painted, and that's what she really looked like, and then somebody saw that tanka and copied it, and somebody saw that tanka and copied that tanka, and somebody saw that tanka and copied that tanka, but ultimately, if you go back someone saw Tara. Someone had an experience of the dharmakaya. So the pictures take on a totally different meaning for you, totally different meaning for you. They are representing the highest object in the universe, and, and you know that now. You can't really know that until that day. You can't appreciate a painting of the Buddha until that day, okay. You understand the meaning of prostration, okay. You understand that if you ever bumped into a dharmakaya the immediate and natural reaction is to get down flat on the floor, okay, and it's not any kind of oriental custom or Asian thing, or something like that. In the presence of the Buddha, especially the dharmakaya, knowing that you have just met the dharmakaya, you get flat down on the floor. It's a natural reaction to that experience, okay. You, you understand what it is to prostrate, and it's no longer some kind of a inconvenient knee-hurting thing, you know. It, it becomes, it becomes, you, you really understand why people get down flat down on their face in the presence of that being. You understand prostration for the first time, okay. Path...

[break]

If you're on a bodhissatva track when all this happens, with the direct perception of emptiness you achieve tong lam, path of seeing, you become an arya, {pakpa}, and thirdly you reach the first bodhissatva bhumi, okay. These are all simultaneous. At the first instant, the first micro-second of the direct perception of emptiness you are already three things have happened. You've entered the path of seeing, you've become an arya, and if you have bodhichitta, you've reached the first bodhissatva bhumi. During {jetop yeshe}, during the hours following that experience, you have a direct and powerful experience of bo, of real bodhichitta, and it's almost like a physical sensation of, of some kind of love and care for other beings coming out of your heart, like, like a river, or like a, like a clear light, and you know that you will spend the rest of your life serving sentient beings, you know, and you, you're sure about it, and you know what it will be like to serve them, and you know what you have to do to serve them, and, and you know that you always will, from then on, from that moment on. By the way, during those seven lives, and while you're in the service of those beings, you will never again have any major problem in your life. You will always be comfortable. You will always be among, among the people of the world who at, in that planet at that time, have the leisure to study Dharma, you know, have the teachers. You will always be surrounded by good teachers. You will always be surrounded by good parents. You will always go to a good school. You will always be ch, your life will seem like a charm. Everything will go basically right. You'll still have to die in those lives. You'll still have to get old in those lives, but the life that you live, you see directly will be on the whole quite cool, and you know that You perceive that directly.

[break]

It's not a joke. I mean, what could happen to you in the years following that experience if you could start to doubt the experience, you know, you could say maybe it happened, maybe it didn't, maybe I was just having a good day, you know, you know, maybe something happened, you know, you could start to doubt what happened. There's a certain {tsema. Tsema} means pramana. Pramana means indubitable perception, undeniable perception, absolutely, purely correct perception you have during {jetop yeshe} that what just happened to you was absolutely true. You, it's like a confirmation perc, realization about the even. What just happened to me is absolutely, purely true, okay. What happens then is kind of interesting. You understand that every Buddhist scripture that was ever written is absolutely correct, and every detail is absolutely correct, okay. I mean, I'm kicking the, the ones where people just lied and wrote something down, you know what I mean. Forget those, which happened, but



the ones, the basic, the cannon, especially the teachings of the Buddha, there's not a single syllable in them that's not absolutely true, and you cannot really confirm that until this moment. You, you have a direct, undeniable realization that every single page of the Buddhist scripture, of the Lam Rim, and of all the other books is totally, absolutely true, okay, and that this path is a, is the true path, and I'm not being sectarian, okay. I'm just talking about an actual experience which you can confirm yourself, and until that moment you can't really confirm it. That this path is absolutely accurate, true, you can follow it and you will absolutely get the same results, and all of these events will happen to you, you know. That's absolutely true. Then you get some kind of mania about protecting the books of Buddhism, you know. You must preserve and protect those books. They must not disappear in this world. They are the aids vaccine for the mental affliction. They are the missing secret vaccine. They must be preserved in the world. You must take, you must devote your life to making sure that those books, and the teachings that are connected to them are never lost in the world, and, and you get some kind of mania about it. You must try to protect them, okay. They are all absolutely true, and they are really the only path out of suffering. You have realizations about the diamond that we talked about, and if you had a car and no other money you might take it out and sell it to that guy and go buy a diamond and put it in the temple somewhere where maybe no one would ever find it, doesn't matter, cause it represents what you saw. So, so there becomes something important about diamonds, okay. What happens after that day? So what are you gonna do now? I'm trying to think, I think you, well there are other realizations but those are the main thing. What do you, what happens next, you know, what are you supposed to do during those seven lives? Do you see emptiness again? The next, the fourth path is called what? [student: Habituation] Habituation. Some people call it meditation. It's a mis-translation of the word {gom. Gom, gom}, without the head letter, and without the, with, with more aspiration means, means "to be accustomed to something, to get used to something." So it means "path of habituation." The fourth path is [student: sneezed.] God bless [laughter]. The fourth path is, is about seven and a half life times of using what you saw, and using these realizations to, to wipe, to clean out the rest of your mental afflictions, okay. It's the fourth path of habituation is that long, long process of using, getting used to what happened. It takes seven and a half life times to get used to what happened totally, okay, and to, and to utilize that knowledge in your day to day life to stop your mental afflictions, okay, and we talked about the boss. I mean that's the guts of it. That's the essence of it It's that process of what goes on as the boss screams at you and you use the emptiness perception [student: unclear]. We'll talk about it. So {gom lam} is that. You are, you are getting used to what happened in the sense that

you are applying it to your day to day life to wipe out your mental afflictions. They say you do see emptiness during {gom lam}, okay. You do have other experiences of emptiness during {gom lam}, direct experiences. [student: What is {gom lam}?] {gom lam} is path number four, path of habituation, okay. Do you remember what happened in the other life times? Not as a child, not as an infant, not as a child, okay. You don't remember what happened, as I understand it, as I've been taught about it. You, you reach, you're, you're constantly, you, you grow up like the Dalai Lama. You have the two greatest scholars of Tibet are your baby sitters, you know [laughs], and, Trijang Rinpoche and Ling Rinpoche, you know, and you grow up in these circumstances. You are constantly surrounded by the holiest teachers in the world at that time, and, and you are blessed by very, very moral fine parents, and everything is going, is perfect. The conditions for Dharma practice are absolutely perfect for the next seven lives, and at a very early age {bakjak sepa}, say {bakjak sepa} [repeat] {bakjak sepa} [repeat]. The realizations of your past life rea, reassert themselves. {bakjak} means "mental seed" or "mental propensity." {sepa} means it, what do you call it, "it becomes manifest, it flowers." At a very early age you start to have these realizations again. At a very early age you start to manifest a knowledge of all these things again. It, it doesn't take you long to get back on track. You go through the infancy and you go through the childhood, and by, at a very early age you're already understanding these things. It's like the life stories of Tsongkapa and things like that. [student: Like four years old?] I wouldn't say four years old, but I would say maybe ten, or ten to fifteen, like that, okay. If you keep that up af, I mean, th, if you get rid of your mental afflictions then you reach nirvana, of course, and then if you keep going you, you reach, you do reach enlightenment. You know that, and you, and you reach it, and that's the process of what, of what goes on after you perceive emptiness directly, but the date that you see it, the hour that you see it, your future becomes predictable. We call {lung tempa}, you know. We can then say, okay, you're, you're on your way out. You are definitely on your way out. Within a fixed amount of time you will become a Buddha. On your way out, on the way means {gyun shupa}. Say {gyun shupa} [repeat] {gyun shupa} [repeat], "stream enterer," okay. That's, that's another thing that happens when you see emptiness directly. You become what we call a stream enterer because you are on your way out. You are really on your way out in a definable amount of time, and, and that happens on the same moment. After you perceive emptiness directly and these experiences of {jetop yeshe} in the aftermath of that, a couple of other things happen. What about doubt? Suppose some dude comes up to you and says "hey, Buddhism is not the way, you know, there's no such thing as a Buddha, it's a little bit mistaken, you know, there's no such thing as nirvana, karma doesn't exists," and

you'll say, I mean [student: Get lost.] Get lost [laughs], I mean it's, what I'm saying is that you can never doubt Buddhism again. Impossible. Totally purely impossible that you could ever be shaken out of this realization by anybody, any time, any way. You met the Buddha. [student: unclear] Maybe as a tiny kid you might say something but, but, I mean once the {bakjak sepa} you would never have doubt. I, actually, I'd have to say you don't have doubt at any period after that. It's a {tong pang}. It's permanently eliminated by the path of seeing. Cannot doubt Buddhism ever again. Impossible. You can never again believe that what you see exists the way you thought it did, okay, and what I mean to say is you can never again entertain an intellectual belief in self-existence, ever again, okay. You can never again believe that things are not empty. You can never again believe that things are not your projection. Impossible. So we call {jikta}, say {jikta} [repeat] {kuntak} [repeat] {jikta} [repeat] {kuntak} [repeat]. {jikta} is "the tendency to see you and yours, me and mine, as self-existent." {jikta} is the tendency to see me and mine as self-existent. It has two flavors. First one is intellectual. Second one is inherent, okay. {kuntak} means "intellectual." It means, if I ask you "are things the way you think they are," until you reach the path of seeing, until you see emptiness directly you have to say "I guess so," okay, "I guess things are probably the way I see them," but once you've seen emptiness directly and you've come out and you've entered {jetop yeshe}, and someone comes up to you and says "are things the way you see them," you have to say, what? "absolutely not," okay. Do you still see them as self-existent? [student: Yes.] Absolutely. I always say it's like Jason tied to the mast. He, this is the story of the argonauts, and, and they're about to enter the land of the sirens. They're on a ship, and on the beach there's these ladies that sing this beautiful song, and the sailors all get excited and they, they row into the rocks and kill themselves, you know [laughs], or the, the sirens catch them. So, so Jason says "you guys put wax in your ears, tie me to the mast, and ignore whatever I say, like if I gesticulate to you and like, row this way, just ignore me, okay." So it's this, it's this schizophrenic state of mind. It's a schizophrenia like that. You know that what you are seeing, from the moment you come out of the direct perception of emptiness is wrong. You know that you are once again seeing everything in a mistaken manner, okay, but you don't believe it, okay. You know that you're doing it, but you don't believe yourself, okay. You no longer believe that what you're seeing is correct. You know that your perceptions are screwy, and you also know that you can't stop yourself right now, and in fact, the day that you do stop {jikta hlenye}, say {jikta} [repeat] {hlenke} [repeat], "the inherent tendency to grasp to things as self-existent," as not being just your projection. The day you overcome that you've reached nirvana. That is the last mental affliction that you have to finish. That is nirvana.

The day you overcome that, roughly at the eighth bodhissatva level, you reach nirvana. The day that you no longer think things are the way that, I'm sorry, the day that you no longer see them as self-existent, that you overcome the, the inherent tendency to see them as self-existent is the day that you reach nirvana. That's the end of {gom lam}, okay, mostly. Even bugs, even amebas, even grasshoppers, even Vajrapani bluejays have {jikta hlenke}. Even, even animals have the inherent tendency to see things as self-existent, okay. All beings, that, that haven't reached the end of that have that. One last thing, and this is very important. Let me make sure it's the last thing. I shouldn't stick you with no, with any homework answers that I didn't cover. Oh, I left out one thing. The fact that you're still seeing things as self-existent on {gom lam}, okay, on the fourth path, the fact that you're still seeing them as self-existent, but you know you're wrong, and you don't believe yourself any more, that's called {gyuma tabo}. Say {gyuma tabo} [repeat] {gyuma tabo} [repeat]. I hate, I wanna leave, don't erase that, okay. That would be nice. Really, okay, leave it for a day. {gyuma} means "illusion." {tabo} means "like an illusion" {gyuma tabo}. [student: unclear] In Tibetan?

[break] Say {gyuma} [repeat] {tabo} [repeat] {gyuma tabo} [repeat] That's what, that's illu, illusion, things are illusory. That's the meaning when Buddhist's say "things are an illusion," and, and you don't know what it means until you get there, and that's the only meaning of illusion. When we say illusion, {gyuma tabu}, this is what it means. It does not mean that nothing exists. I'm up here talking to you. If I didn't exist you couldn't hear me, okay. It does not mean that things don't exist. It especially doesn't mean that you can do whatever the hell you want, okay. It doesn't mean good and bad are an illusion, nirvana and samsara are illusion, you know, evil and good are illusion, suffering and, and paradise are an illusion, so I can do whatever I want. It's all the same anyway. It's all an illusion, you know. It absolutely doesn't mean that, absolutely {lokta}, wrong view, poison view, disservice to humanity to say things like that, okay, doesn't mean that at all. {gyuma tabu} means illusory in the sense that things still look self-existent to you but you know you're wrong, okay, that's {gyuma tabu}. Did I miss anything else? Ooh, there's one. Give you the Tibetan word for renunciation, okay. It's called {nyen jung}. I'll stick it here, okay. {nyen jung} means "renunciation," renunciation.

[break]

Say {nyen jung} [repeat]. This is short for lo, short for {nyepar jungwar. Nyepar jungwar} means "to definitely come out," definitely come out. That's the literal

meaning of it, definitely come out, and in one sense it refers to giving up the worldly like, okay, giving up the worldly life. That's one meaning of renuncia  
[end of tape]

960829-2.aaa

93a.txt

8/29/96

transcribed by: Winston McCullough

Diamond-Cutter Sutra, Vajrapani, tape 7

Oh yeah. When you perceive emptiness directly it's through a {dun chi}.

[student: unclear]

No.

[student: unclear]

Yeah, but you don't, you don't necessarily have that experience again very soon.

[student: But it's pretty close]

It's close, but most of your, most of your perceptions of emptiness, even on the path of habituation are intellectual again, okay. No, and that's very useful in the case of the screaming boss. You can't go into deep meditation while your boss is screaming. He won't sign the paycheck [laughter]. Michael Roach went cataleptic while I was screaming at him, you know.

[student: unclear]

Yeah. You're aware that he's not what he seems to be. You know that you're wrong. At least you know you're wrong. You're still wrong but at least you know it. That's {gyuma tabu}, that's [unclear], that's the illusion, okay. Let's meditate for like five minutes, okay. I think just meditate, have some {yi rang}. Have some, rejoice. You know, we are flirting with the destruction of your mental afflictions, you know. It's a very cool place to be flirting, you know. We are, we are dancing around the subject, the only subject that can remove your mental afflictions forever, and, and making truly contented forever, and that would be really nice. This whole thing of going through the day swinging between liking people and disliking people, and not in a major way, but just this continual struggle of going down the street with like and dislike grabbing at you and beating you up as you walk down the street, you know. It'll be over and your mind will be in a place where you're just happy all the time so, so be happy

right now. I mean, rejoice that we are flirting with the weapon for the destruction of the mental afflictions, you know, and it's very rare to have the opportunity, and it's rare that, that a group of people sit in one place and, and talk about these things, extremely rare, that, especially in an accurate way, so rejoice. Just be happy for a while. It enhances the merit immensely, okay.

[break]

... about things that don't really matter very much, okay. Going to places that you don't really need to go, seeing things that you don't really need to see. Cut it down. You won't be able to see emptiness if you don't cut it down. If you don't cut out those four or five hours of BS in your life per day, you'll never see emptiness. You don't have time. You won't have. You just won't have time. It takes a couple hours a day to work on it. Are, are magazines evil? You know, is TV bad? You know, are, are movies destroy your peace of mind? Well, they do, but that's another point. I'm going to one tomorrow, but anyway. It's not the point. You don't have time for both. I mean, you can't serve both masters. Make up your mind. I mean, you cannot live in both of those worlds. You can't have both. You can't, you can't have samsara and get rid of it too, you know. You gotta make a decision, and it's gonna take time. You're going to have to devote a lot of your time to it. You must find a good teacher, and you must serve that teacher. Those are, those are, you've gotta make up your mind in that sense about renunciation. Renunciation, cut down on your worldly activities. You don't need to read that stuff. You can't ever tell me what was in the paper that you read a week ago, you know, or yesterday, you know, what's, so what's the point, you know? Who cares what's on the news, you know? You know what it's going to be. Who's killing who? What's going on? Because it has to be like that, so just stop it. Cut down those other things, you know. People who say they don't have time to practice Dharma, it's not true. Something's going on. If your job requires you to over work to the point of being tired, that you can't meditate properly, and it requires you to work overtime, it does not allow you time to do, to do retreats, then find another job. Take a job that pays less, and don't wait, you know. You don't have time. You don't know when you're going to die, so, so act, do it now. Don't, don't have any doubt about it. Just make up your mind. Don't, don't doubt what we talk about tonight. Don't doubt that it's possible. You can do it. You will do it. Don't, don't kid yourself that anything else is worth anything. This is, this is the only thing that's worth anything. What we talked about tonight is the reason for having a human life, you know, this is the goal. You can do it, but you have to commit yourself something. You can't, you have to make up your mind. You can't sit on the fence. If you really want it

then cut down your worldly activities, and study this sutra deeply for a long time, serve a spiritual friend, and, and you'll do it, and there's nothing else to do. Last thing, last realization that you get that day, and then I'll stop, and then I'd like to meditate for a few minutes because this is the holiest subject we can talk about. What we just spoke about is the, is the holiest two hours you ever spent in your life probably for sure. You, you just collected that merit that doesn't have measure. We have just done some great deed. We are all chosen people tonight, you know. The day that you become enlightened they will not call you Mike any more. That's the last realization, okay. The day that you become Buddha, they will not call you Mike any more, okay, or Jay or Elizabeth or Tessie or Amy, or... They won't call you that any more. Okay, meditate for a while.

[break]

[prayer: {unkown to me}]

Tonight is just a chance to talk about what we talked about. I'd like first to just give a brief review of what we talked about, and then make some notes to yourself. You know, in the monastery we have this debating custom, and the way it goes is that in the early morning you memorize some text, and then in the mid-afternoon, I mean the mid morning, you might go to debate ground, but normally in the mid-morning you have a class, and the teacher explains what you've been memorizing. Then you have a big lunch, then you sneak a nap, and everybody pretends that nobody knows, and then in the afternoon you have another class, you eat dinner and take a rest, and then you hear what's called a {ka nga}. {ka} means "space, sky," and {nga} means "drum," and {ka nga} means "a gong." It's kept at the top of the main temple, and somebody goes up and bangs on the gong, and the minute you hear the gong your heart starts to beat, you know, and you start to get adrenaline because that means you have to start thinking about coming to debate ground, and, and you hear it gong, and you're kind of hoping that they'll cancel it tonight for some reason, you know, like, you see if there's any rain coming. Maybe the abbot's having a meeting or something, but when you hear the first bong you know that you have to go to debate ground so. Then you start cramming really fast, and then they hit it another time, and then they hit it another time, and it gets faster and faster. It's like dang-dang-dang-dang-dang-dang, and when it reaches its crescendo you gotta be on your way or else you get in trouble, and you have to enter the gate, you know, by the time they finish the last bong, and then you sit down and do prayers, and, and you feel real naked because all you can take is your rosary and your cushion, and you sit on stones. It's just flagstones and you just sit there,



and it's open air, and it's nice, and you start just before dark say, and then it starts to get dark and you do some prayers. Those prayers are praying that, for inspiration during the debate, and they're also praying that you don't have any new mental afflictions because of the debate, you know, like "I hope I beat him," or, you know, I get mad from being beat, or stuff like that. So actually twice a week they won't debate. They'll pray the whole time for two, two hours or three hours just that you don't have bad, bad thoughts during the debate. Then you break up into one-on-one, and that can be anybody, you know. You walk around the debate ground and it's like a high school dance, you know, and you're like [laughter], and if there's somebody you kind of want to connect with, you're like [laughter], like across the courtyard, and if there's somebody who's really good and you want to avoid the guy, you know, you, you keep your eyes down, and, and then you do one-on-one, and that can be with anybody in any class. It could be a junior debating a senior or an eighth grader debating a senior, you know, and that's really good because you get to hear, if it's somebody older than you, you get to hear what you haven't reached yet, and you get, start to get a taste for it, and if it's somebody much younger than you, you get to review the math that you did in the sixth grade, which you forgot already. So it's a really good process. You do one-on-one for a while, maybe an hour, an hour and a half, and then the {gi kyu} who's the debate master, he walks around with his sand, his shawl. He drops his shawl, he goes like this. You're supposed to run and get into your classes, and then all the seniors debate with all the seniors, and it's like thirty people, and you line up in two lines and you face each other like a gauntlet, and nobody wants to be the, the guy who's getting attacked, who sits in the front, so everybody's like trying to get back, you know, from the front, and then the class leader will come along and he'll collect everybody's rosary, and you all throw your rosary on him, and he's got this big pile of rosaries and he throws them up in the air and he closes his eye and he grabs one as it comes down, and then that's the guy who has to defend, and then he takes them all and he throws them up, and that's the assistant defender. So there's two guys at the head of the column. It looks like a gauntlet and there's two guys at the front, and he throws it up again and that guy has to start the debate, and the reason I brought it up is that after a certain point in, after a certain number of years in debating you find out that if you, if your rosary gets picked last and you're supposed to start the debate that the best thing to do is pick something that you're not sure about. You know, pick something that didn't quite seem right to you in the class that afternoon. You know, try to pick something, in other words, when you first start debating you want to avoid those things because you don't understand them and you're afraid that people will see that you don't understand them, but I think as you get more

mature in debating, and less defensive about it, you, you actually try to go after the points that weren't very clear to you, or seemed confusing or seemed contradictory, or, you know, you gravitate towards the difficult points, the ones that didn't quite seem right when the, when the lama presented it, and then, and then you have a real fruitful debate, and by the end of the debate you, instead of seeing other people as opponents, you see them as helpers in trying to work out this problem together, and by the end of the night it's really cool. You've really worked it out in a very cool, normally you've worked it out in a very cool way because everybody's putting their brains together, and then sometimes you go back and you read a commentary by {unclear} or something, and it turns out that he, he figured it out in exactly the same way that you and your debate buddies did that night and it's really cool. So I propose we do something like that, you know. Try to bring up all the points that didn't quite sound right, and the points that I was waffling on and stuff like that, and probably I wasn't too clear in my own mind about them, and then we'll, we'll work them out instead of trying to work on what we know. We'll try to work on what's not too clear and then maybe I'll be forced to clarify it in my own mind, and maybe we'll work it out. It's like a debate. I'll, I'll go over briefly what we talked about in the last two classes, and then just to, maybe you can keep a list of things that you didn't, weren't too satisfied with, okay, and then we should debate those. We should talk about those. Tuesday night's class was about the perfections, and we pointed out that the word perfection is admitted in the scriptures to be something, it's almost a misnomer. If you're practicing the perfections like you and me, trying to practice giving, the perfection of giving, it's anything but a perfection. We're not perfect at it at all. It's not perfect at all. So why do they call it perfection? And then we talked about the two meanings of perfection. One was {parol tu chin che} which means "makes you perfect," and then we talked about {parol tu chin sin} which means "already perfect." {parol tu chin sin}, already perfect, an already perfect perfection are the kind of perfections the Buddhas do. {parol tu chin che} are those six activities which get you to perfection, and then we, we looked into {parol tu chin che} to see if, to see if every kind of action that we ever do is that. So we took the perfection of giving and we talked about doing it, and, and it came out that {parol tu chin che} is getting you to perfection if you're doing it with an understanding of emptiness, and if you're not doing it that way, it's not {parol tu chin che}, okay, but can you still call it a {parol tu chinpa}, you know, {parol tu chinpa} meaning a plain old paramita. In other words, if you do one of those six activities without an understanding of emptiness is it still a perfection? Well, is it the perfection of somebody who's already perfect? No. Is it a perfection that's directly acting to get you to perfection? No. Is it still, can we still call it a perfection, and the Buddha says "okay, you can call it a perfection."

Why? It looks like a perfection. Why? Especially if you're doing it with the wish of, of reaching enlightenment for the sake of other beings. So if that's in the back of your mind as you do an act of giving, for example, we can call it perfection because then it resembles a real perfection which is a perfection done with an understanding of the emptiness of the situation, and those get you to {parol tu chin sin} which is the perfection in the mind of a perfect being, okay, and we talked about the three elements of a situation. You can say the giver, sometimes, some scriptures leave that one out. You can say the thing that you're giving. You can say the person receiving, and then most scriptures say the event of giving, the giving itself, the act of giving. So some scriptures leave out the act and add the actor and most, the scriptures we're using this, for this class, they leave out the actor and put in the act of giving, but it doesn't really matter. Those are obviously all elements in the act of giving, and each one of those is empty, and you have to perceive, be perceiving each one of those three spheres, it's called, as being empty as you perform an act of giving. So what does it mean to give, to perform an act of giving, while understanding the emptiness? It means to understand the emptiness of those three elements of the situation. The gift, the recipient, and the whole act of giving itself, and then some scriptures say, they, they replace the act of giving with the person giving it. Doesn't really matter. [student: unclear] I'd say some have three and some have four, in my mind. We'll talk about it, and I'll just go through the whole thing, 'cause some people weren't there and I just want to make sure they, they hear it once. Is there anything else in that class? I don't know. I don't remember. [student: unclear] I have a feeling, I can check it, okay, but I have a feeling in that case it would be the meditator, what you're meditating on, and the act of meditation. I have a feeling that it would be that, in the act of meditation. Perhaps you could add the person that you're meditating on behalf of, you know, which is all sentient beings, but, I don't know, that applies to almost all of them. Then you get five or four. I believe it would be those three in the act of meditating, but I'll check. I have this data base of like, these guys, the guys doing the translation work with me know we have like a hundred thousand pages of scriptures on computer and you can just ask what are the three spheres in the act of meditation, so maybe we'll keep a list of things. Can you do that, Clinton? Three spheres in the, in the perfection of meditation, for example, okay. We talked about [student: unclear] what's that, cosmology? Oh yeah, that, that their act of giv, oh, the act of giving with an understanding of emptiness was more virtue than filling up, and then we went through abhidharma where they say there's a thousand inhabited planets make one first level world system, and then a thousand of those, which means a million planets, makes the second order world system, and then a thousand of those, which

would be a billion planets makes a third world, a third level world system, and that if somebody, it says if some virtuous man or woman {rikki pu-am rikki pumo} was to, was to fill up those planets with precious gemstones, and offer that, later it says offer it to the Buddha, by the way. Later they get more extreme, remember Clinton, what we talked about today? There's a section later where he gets more extreme than that about the Ganges, okay. What's he say? [Bob Chilton: If there are as many Ganges rivers as there are particles of water in the Ganges river, and you took all of those particles of water in all of those Ganges rivers] And had that many planets, that many planets and filled them up with diamonds, basically, and offered it to the Buddhas, the virtue that you get from performing an act of giving with an understanding of emptiness is infinitely more than that, okay, okay. Is that all in that class, I don't know [student: unclear] Oh yeah, that was the tough part. We went over a concept that Choney Drakpa Shedrup covered which is if two things have a relationship they have to, there's two requirements: they have to be separate, and what was the other one, and they have to both exist. Do you have a relationship with, how could you have a relationship with something that doesn't exist? How could you relate to anything that doesn't exist? [student: unclear]. No, I mean like if you say this man and this, and his husband, this, this lady and her husband are having a relationship and then the husband dies, then the relationship, would the death of the husband, there's no more thing called the relationship. If one of them is gone there can't be a relationship. For them to be interacting there has to be existence on both half, on both sides. [student: But one of the qualities of karma is that the result is similar to the cause so that's a way of relationship. When you do something it has to create a result that's similar to the cause, and that's one way of using that.] Oh there's, so there was a big debate, you know, Choney Drakpa Shedrup said, I mean, you can debate it so I'll say, so you're saying that the result, we'll do a debate, okay. You're saying the result is related, it's easier for me 'cause I win [laughter]. The result is related to the cause, in one sense, and there's four different karmic results, but let's take that one. It's called {unclear}. So, the result is related to the cause because the, in the, in one sense, for example, when you kill people, that you get killed back. So you have a result of getting killed back many times for one act of killing. So therefore getting killed a lot of times later is related to the act of killing, so is that true? [student: Yes] So those, getting killed a lot of times later has a relationship with having killed somebody once. Right. So, in a, in a normal debate in a monastery you'd say "well, which one of those two classical relationships is it? Is it cause and effect, or is it a relationship of identity? Okay. A relationship of identity, an example is [student: car and chevrolet] Car and chevrolet, okay, and remember that what was, what was the check of the relationship? What was the test of the

relationship? If you remove one, the other one's always removed. So, for example, if you had never killed anybody, you would never have to be killed many times. If you removed all cars in the world, chevrolet would have to go. By the way that's only a one-way relationship, not a two, not a two-way relationship. Petra, and the oppos, Petra, and the reverse of all that Petra is not, which is important in Buddhist philosophy, are, mutually related, in a, in an identity, but anyway that's a big debate. [student: I guess in the translation when they were talking about the sense in which a relationship does exist, they say that you have to admit that it exists in a general way, and I don't understand the significance of using the word "general."] General is a great way to get out of problems in a debate [laughs]. Generally that's true, but anyway let's go back to that. We'll get there. So, so getting killed many times later is related to killing somebody now, right. So getting killed many times has already happened, or is happening now, I should say, right. [student: unclear] Well, they must never make it. Oh, oh, well when will it happen? [student: In the future which doesn't exist] Let's leave it at in the future. So, so then the killing once is in the future. They do this in the debate. They say "oh, so I guess killing once is in the future," and then they go like that, right. So let's say you just [unclear] it right now, okay. So killing once is in the future. [student: No] It's not? Then you have to feign like astonishment, like, it's not? [laughter]. So you're saying the, getting killed back many times exists in the future. [student: Right] But killing once doesn't exist in the future? Is that what you're trying to tell me? [laughter] This is called {teln gyur}, prasangika. This is prasangika. [student: It's like bluffing.] It is. A lot of it is bluffing. You're hoping the other guy will slip up sooner or later. Are you telling me that, that they don't exist, that, are you telling me that doing the one killing doesn't exist in the future? [student: Yes.] Yeah, you say "yeah, that's what I said." {du}, you say {du} [laughter]. {du} means "you got it right." So I say "oh, so, so they don't exist at the same time, so they don't have a relationship, so they don't have a cause and effect relationship." Tsah, tsah. {len je minu a mayinpa ta} So the, the laws of karma and effect, and effect are not infallable? The law of karma and its consequences is not infallible, I guess, and you say {chi chen} "why did you say that?" And then I say 'cause you can, cause, because karma is not related to its consequences. {chi chen} Why do you say that? Because they don't, they don't share a relationship, and then you say "why do you say that?" And I say because they don't share, because they don't share a relationship of identity and they don't share a relationship of cause and effect which is the only two relationships. [student: But they do have cause and effect. They do share a relationship of cause and effect.] Oh, they do have a cause and effect relationship. No, go ahead. [student: It's just that they don't exist at the same time.] No, all you say is "yes" and "no." Seriously, seriously, and when you

ride a truth, when you ride a truth as surely as a computer program does. So they, so they do have, they do have a cause and effect relationship. Oh so I guess they both exist. [student: unclear] So I guess they both exist. [student: Why do you say that?] Because they, because to have a relationship two things are required. They both exist and they are not the same thing. [student: Yes, they both exists, just not at the same time.] Good, so the future has come already. That didn't take long [laughter]. No, so the consequence and the deed occur at the same time? [student: No.] So they don't both exist. [student: unclear] Don't let her get out of it. Let's squeeze until the end here. No, in a general sense you have to admit, says Choney Drakpa Shedrup, they, they exist. If you examine it closely, they can't, one of them is yet to come, and therefore doesn't yet exist, and from the point of view of the future result, one of them has already happened. So they can't be existing at the same time, strictly speaking, but when you're talking about the law of karma and its consequences you are taking data, which means a future event and a present event, you are synthesizing it into a, you are focusing on both of them at the same time, and, and synthesizing that and calling it the laws of cause and effect, and in that sense they both exist at, they both exist in the present because they are the law of cause and effect, but if you take each one separately you're going to get in trouble, something like, and maybe that, that's what general means here, okay, and then I think, I mean personally I would show an example of Lincoln's assassination, you know, he does, and by the way there's a big debate in Buddhist philosophy about whether the future exists or not, and whether the past exists or not. Just, if the past didn't exist, you wouldn't be here 'cause your mom wouldn't ever have happened, but if the past does exist then the present is getting very crowded cause you got the past and the future now, you know, and, you know, you can go on like that all night, but I think the point is that if you really examine things you come to these conundrums, to these unsolvable problems. That's an indication of, of the {gakja}. The {gakja} is hanging around because the more you examine it the less you find. So there's something {gakja} about this whole question. You are thinking about things in a way that can never be resolved. You couldn't be seeing Petra's face cause you're, you have to see her eyes and her nose and her mouth to see her face, and when you've seen her eyes and her nose and her mouth, how could you be seeing her face? But how could you be seeing her face without seeing her eyes and her nose and her mouth, and, and it's an, it's a con, it's a paradox, and that's a sign that we're dealing with a self-existent object. It's an impossibility. In the sutra he says {machipa, machipa}. He keeps saying {machipa. Machipa} means "it could never happen." He said the marks of a Buddha are {machi}, they couldn't have happened. You see them there but they couldn't have happened according to

the way you think, they couldn't have happened. That's a clue, okay. That's called {ta-nye takpay takdun tsel-way tse-ne ma-nye} that we talked about the first night. When you look for the object that got the name without giving it a name, well, you're gonna look forever, because until it gets a name you can't find it. You can't think of it until you give it a name, like that, okay. Did you have a, and I don't know why I put that on the homework. I don't know I got into it [laughs]. I don't remember why. Maybe, I think he covered it in a sutra at that point or something. I don't remember exactly it was in that class. It doesn't seem to go with the rest of this stuff. [student: unclear] No, not at all. I was trying to, you know, they're using in the sutra all these words for self. They use {dak}. They use {gangsak}. They use {sok}, and there's one more, what's the other one? {semchen} yeah. {semchen} means "mind-haver" so you can say sentient being. {sok} means anything alive, so you can say living being, and then, what's the other one {gangsak, gangsak} is normally translated as "person," but {dak}, and then {dak} is normally translated as self, but I was trying to get, I was using person for self, and I ran out of words so I was using "persona." {gangsak} has more of the sense of persona in the sense of identity and I thought that persona was more [student: Is it in the Latin sense of "mask"?] No. We in fact, Dr. Cortzer [sp?], we spend like two hours on this, figuring out what the real meaning of {gangsak}. What was it? [student: unclear] {gangsak}, you know, was that, was that [student: unclear] ..you fill up, and then once you fill up then you start leaking away], okay literal meaning of {gangsak}, you know, person, what we're calling person. Full of, what was it, full of lower, full of inferior {bakjak's}, and therefore falling into samsara, and that's {gang-sak}, which is person in Tibetan and in Sanskrit. We figured that it wasn't, that it was really that way in Sanskrit also. I didn't want to bore you with that. [student: I have a question about when you talk about the act of giving, instead of like giver and gift. When you talk about an act, our minds think of actions like according to what kind, and yet they're all empty, and it's [unclear] because if it's an act of giving, what is the act part, what is the part that is, is empty, and when you're feeding a bird, and then you give them one piece of bread and then another piece of bread, and then another piece of bread, what part is, is the action, and what is action?] It's a good question, and the answer is it's the difference between the collection of the parts of a static object, and the collection of the parts of an event, a moving event. You know, it's easy to think of the collection of parts of a static object like a person. That's what we called {tsok chi} the oth, last night. A collection of parts, a collection of physical parts. It's easy, you know the example of the chariot or the car is easy because it's easy to imagine that the parts are the wheel and the whe, and the windshield, and the top and the bottom, and the, and the breaks, and the, everything together is "car." Not

exactly, but anyway, but what about moving events? You know, what about the, an event of giving when you reach your hand out, they take it, then they withdraw their hand, and there's, in other words, how do you impute time? how do you impute action? It's on, it's on the series of moments. They become the parts of the action, okay, so instead of taking Petra's eyebrows, eyes, nose, and mouth and calling it "Petra's face," you take the person reaching out with their hand, you take the person reaching out with their hands, you take the exchange of the object, and the withdrawing of hands, and on those three parts you say "act of giving." You synthesize it according to your past karmic seeds, you synthesize it in the manner that you are forced to by your own past karmic seeds, and then you call it "the act of giving." If your karmic seeds had been different, then that same data would be called "stealing" or "someone giving something to somebody out of hatred," you know, or, you know. In other words, two people could have the same data and perceive it as opposite things and one person would say "oh, that's cool, you know, Jim's giving dinner to somebody," or something, and then somebody else would say "oh, look, Jim's trying to poison that guy," you know, the same data, on the same data, according to your own karma, your own past karma. That's why sometimes you enjoy a dinner, and sometimes you don't. [student: I having a lot harder time wrapping my mind around the non-existence of myself than objects because it seems like the projection is projecting.] That's true, that's true, I mean. What might help is to realize that you're always one microsecond behind, you know. As soon as you're aware of yourself, the self that you're aware of is already gone. It's already in the past. We're like that star where the light of planet earth always reaches there twenty years after it left the pla, like we don't know that the stars we see at night now are still, are still there cause it took twenty million years for the light to, I don't know, twenty years, for the light to get here. You don't even know that the star that sent the light is still there, and, and technically you are the same. You might have died a microsecond ago but you still see yourself as moving. Let's check [laughter]. [student: unclear ... we refer to "I" this even when we're talking about the non-existence of self, we refer in our explanations of it we talk about "I" and "me" so...] The question in Buddhist philosophy is who's the driver? You know, who's the driver, and, and each school has a different answer. The abhidharma says it's, it's the movement of your five parts through time is you, and then by the time you get up to the lower madhyamika they say that ultimately you are your mental awareness. You are the person who hears the thoughts in your mind, and that's who you are, you know, and that's pretty close. I mean, you kind of wanna hang onto that one, you know. The person who's listening to the thoughts in my mind is, is who I am. You know, that's the driver, you know. In the end that's the real me,



and then the next school up, prasangika, says that's not the way it is. You are the synthesis of the parts of you and the naming of those parts, and that's who you are. [student: unclear] Abhidharma actually. The second one was suatantrika, and there's a lot between there that I don't quite remember, okay, but they're, you know, they're less subtle. [student: So if all your perceptions are actually of a past moment...] Well, let's say you're not, your, your perceptions are current, but let's say the thoughts that you hear, those are already past, you know. The thoughts that you're listening to are, are technically normally your mental awarenesses of the microsecond before, and then there's a big debate of whether there's a thing called apperception, meaning can the listener listen to itself at the moment that it's listening. Are, are you aware of listening at the moment that you're listening because if you are that means that mind has the power to know itself before it becomes an object. The subject is perceiving the subject before it becomes an object of the moment before, and then there's a huge debate about that. The highest schools say there isn't such a thing as apperception. [student: unclear] Say it again. [student: Can you repeat that]. Oh, I'm talking about, and we're going to talk more about it. There's a huge division in the Buddhist schools between those who, understand and, and can explain pretty much correctly the fact that we are naming, that a thing is the sum of its parts, which is dependent origination according to the lower madhyamika school, and then the next school up, which is prasangika, which is the highest and the correct school, says the thing is not the sum of its parts. This is very delicate. This is very subtle. Any object being the sum of its parts is not ultimately the meaning of dependent origination. Why? Without anyone around to synthesize that and then name it what it is, it couldn't be in and of itself anything. Therefore the ultimate meaning of dependent origination is not that things are the sum of their parts. It's that you take the sum of the parts, you synthesize them in the way that your past karma forces you to, which is different for each person, and then you name it something. When I say different for each person I mean in detail, but generally if we're all in the same realm, meaning if we're all humans, as opposed to bugs, as opposed to the animal realm of the five realms of existence, we will, I mean, we all see this {gompa} as a {gompa}, generally speaking. So in that way we're all synthesizing it in the same manner, but an insect would not at all synthesize this same data as a {gompa} because they're in a different realm, and then you get this beautiful thing in scripture about, you know, there's a bar called "the samsara bar," and there's a table there, and the bar tender, the waitress walks up and says "what will you have," you know, and they all say "something to drink," and around the table you've got three people sitting. One is a preata. One is a hungry ghost. One is a human being, and one is a dei, you know, a worldly deity, a pleasure being who's in one of the

temporary pleasure paradises, you know, not an enlightened being, and they all say "we'll have something to drink." So the waitress says "I'm sorry. We only have one glass," and she puts a glass on the table of some liquid, okay, and the, and it's a very, very delicate debate, but at that moment the preta says "oh my god! Gross! She put a glass of blood and puss on the table, you know, I was hoping something to drink, you know," and the human says, and the human says, you know, "great, water. She put a glass of water on the table," and the, the pleasure being looks at it and sees the nectar of the gods and says "cool, she brought nectar of the gods." Probably Arizona ice tea I would guess [laughter], and, and the question is are they all having pramanas or not? Pramana means a correct perception, an acc, a valid perception, okay. Are they all having a valid perception or not? And if they are there must be three different things there, but there's not, so, and then there, you get into this huge debate. The bottom line is there is something in the glass called liquid and if you live in a different realm you'll perceive it in a different way. Now is it water that a preta is perceiving as blood? Is that a correct way to state it? Not at all. It's liquid that a, that a [end of side one]

[second side of tape]

... at that one level, there's no right answer, okay. It's neither of the three and it's all three. What if you go down to the next level and check the liquidness of it? You know, is that a projection? Well, there are pretas who would sit in the room and wouldn't see anything in the glass, and it's a very famous example. They see from a distance Boulder Creek, Kings Creek, and they say "finally, something to drink," and they run, you know, and, and they get up to the edge and they look down, and the, the water's gone, you know. So what's happening there? Is the data self-existent? Is the data called "liquid" itself self-existent? If it were, it would always have to be in the glass to any being that looked at it, but when a preta, when certain pretas look at the glass they don't see anything in there. So that's a big, that's a big debate. I forget what you asked [laughs]. So, okay, something like that. [student: I have a question about {chi jedrak}.] Okay, now, bear with me for one second, cause there's some people who weren't here last night, and I'll, I'll go real fast over what happened last night. It's not much, just the ultimate event of, of a person's zillion life times [laughter]. We went through the five paths. We were shooting for the path of seeing. What happens on the path of seeing, and we covered, we talked about, I mean we were trying to talk, not from the point of view of Buddhist philosophy, but from the point of your actual experience what actually happens to a person, if you were in an American that this happened to, what would be a typical scenario, and, and first path would be

that, you know, maybe your parents died or something and you got renunciation and you went to live in a monastery or something, you know, like you had some very bad event happen, and you got, you got renunciation from that event, so you, you, if you're very fortunate, if you're some kind of really virtuous person already, or not really virtuous person, but if you're very {kyelwa nyampa, kyelwa kyelsung}, if you have good virtue already, if something clicks in you and you say "ah, life isn't the way I thought it was in high school" you know [laughter], you know. Something's wrong here. How can, actually say that half your family dies in one year or something. Something's wrong here. Something has to, there's a problem here, you know. Life ain't what I thought it was, and, and you go and stay with some Buddhist teacher, and that's renunciation. Supposedly this person has reached the first path, true renunciation. Truly bothered by and hoping to find some reasoning behind these three deaths or something, you know. So you go and you study with this person, and you serve that, that Lama. You collect {tsok lam}, path of accumulation, collecting virtue, serving the Lama, studying, going through the three stages of {tu jung kyi sherab, sam jung kyi sherab} and {gom jung kyi sherab}. Listening, which means study. It doesn't have to be book study. It could be verbal study, but anyway you are learning from a qualified Lama. Secondly, you're going, you're contemplating what you learned and you get a kind of wisdom from that, and then that turns into {gom jung kyi sherab} which is meditational wisdom. You start meditating more and more. You begin to have realizations about the, intellectually about the nature of emptiness, and simultaneously you are perfecting your ability to meditate, and you're, you are getting up to the point in your meditations where you're able to keep your mind on what's called the first "dhayl level." You're able to keep your mind on a certain level of meditation which is out of this world in the sense that it's beyond desire realm state of mind. Your bod, your body's still sitting in the desire realm. You are able to put your mind into a state of the first {samten}, and a, and a specific section of that {samten}. So two things are going on. You're learning to meditate deeply and you're starting to understand emptiness intellectually. That's the second path, {jor lam}, path of preparation. During the second path you go through four increasingly subtle intellectual understandings of emptiness. That takes you up to the day that you're going to, this is your big day, day of the path of seeing. That takes you up to, I don't know, like June fourteenth, 1974, or something, okay, and you're ready, and you're standing there making a cup of tea, '75, and you're making a cup of tea and, and you're looking at the cup of tea and you enter the {chu chok. Chu chok} means "ultimate phenomenon," and that is the final moments of the path of preparation, and you're looking at the pot and you suddenly realize that you're not looking at

a pot. You're looking at your mental idealization of a pot. You're looking at a mental thing. You're looking at a picture in your mind, because pot as you picture it could never exist, because all you can ever see at one time is a piece of the pot. You're only getting data. You're getting disparate pieces of data. White flash, silver corner, black rod sticking out the side. That's all you ever see. You never see for example the back of the pot, but in your mind's there's this perfect pot. That is a mental synthesis of all the parts into a nice mental thing that you then think of as pot. So there's really three steps. You're picking up data which is colors and shapes. It's not pot yet. You're picking up data. You're synthesizing it into a nice picture, and then you're thinking of it as pot. That's called "labeling" or "imputing" or whatever you want to call it, but you're thinking of it as pot, and you, you're mistaking the, the mental image for the, for something outside of yourself standing on the stove. You're mistaking that mental image for a thing called "pot," and you're assuming that pot exists out there on the stove independent of your projections. By the way that's {gakja}, a pot that could exist that way, which by the doesn't exist at all and never did is the {gakja}, and that's something you have to study. That's what we deny. It's the object we deny the existent of, a pot which could exist standing there on the stove, independent of you synthesizing it and thinking of it as pot. Why? Well you let a bug walk up there and see if he, he synthesizes pot, you know. He's synthesizing life threatening blob, you know, if I come closer I burn, better run under the stove. If the pot were self-existently externally, from its own side, independently, without your projections existing there, the, the roach on the stove could have a nice cup of tea, because for him it would also be a pleasant boiling pot which about, which you're about to make into tea, but it's not, so it's not, okay [laughter] so. So anyway, you realize, you catch yourself, for the first time ever you catch yourself. You have just understood what we call deceptive reality, what is normally translated as "relative truth." You have just understood for the first time the true meaning of dependent origination, okay. Is that perception of emptiness? No. Dependent origination is a positive object. It's the way things are. Emptiness is the way they ain't. It's always negative, and that's a big mistake made by many Buddhist schools around the world, okay. All emptiness is is the way things are not. Dependent origination is the way things are, okay. So, so you finally for the first time catch yourself doing it. You, you finish making the tea, you taking it up to your Lama, you go to the temple to do your meditation, you sit down in proper posture, you go into the first {samten level}. Your body is still in the desire realm. Your mind is in a higher state of concentration, totally withdrawn from the senses consciousnesses, and you go into the direct perception of emptiness, and then we talked about that particular moment being like {chula chu shakpa} meaning "wa,

[cut]

... samsaric little mind, less samsaric than it was a few seconds before, but still samsaric, okay. It's a mind, it's a relative truth object, it's a dependently orig, you know, it's a deceptive reality, {kuntzob denpa}. So you cannot be aware of yourself seeing emptiness while you're seeing emptiness because your self is not emptiness, because yourself is not negative for example. It's not an absence of something. Then you, maybe fifteen, twenty minutes you come down out of it. You have the, maybe your first perception is the sensation of coming down out of that concentration level, and you start the, all these realizations start to pop in your mind like popcorn, and those are called the four noble truths. That is the four noble truths, and we talked about how noble is mistranslation of the word {pakpa} which means "arya," and they're called "arya truths" because only people who have just seen emptiness see them, and, and you directly perceive the truth of, of four, four different groups of things, and that, that experience goes on for the whole day until the time you go to sleep, and, and we summarized them here under the various truths that they represent, okay. I suggest we take a break, and then after that you come back, and, and bring up any questions you have especially about that last part, okay, that last presentation, okay. One, one question first. [student: When exactly does the path of seeing end and the path habituation begin?] That's a good question [laughs]. I would b, I think, yeah, I think you could say that. {jetop yeshe} ends, I would say it ends that day. [student: So perceiving the four arya truths is part of the path of seeing?] Yeah. Now whether the night is in the {tong lam} or in the {gom lam}, I don't know, but the point is that the perception of the four noble truths is ended. {jetop yeshe} has ended, you know. The popcorn realizations in the aftermath of seeing emptiness directly, at the time when those end, you're out of the path of seeing and you're into the path of habituation. [student: unclear] Which one? [student: The habituation.] {gom lam}, okay, {gom lam} [student: When you are getting dependent origination for the first time, do you know then that you're going to see emptiness directly?] No. [student: You just sort of realize that..] That's all you understand at that moment and you have no, you don't know what's going to happen a half hour later [students: unless you went to this talk!] Well, hopefully, you might remember [laughs], but I mean if you haven't had it described directly to you, you wouldn't know that. I think in the aftermath you would, you would understand that had, you had just reached {chu chok}. [student: Are there physical sensations that go along with that?] {chu chok}, not, no, nothing like the physical, the two sensations that I mentioned which were, in the {jetop yeshe}, which were the physical sensation of descending from that

meditation and then the physical sensation of love going out from your heart as you have the experience of bodhichitta as a *arya*, okay, so like that. Take a break, and we'll start after that.

[break]

Okay, I, I promised, Clinton, you gotta remind me to call Sera Mey tonight, okay, he had one, he was half way through a question. [student: You said on the last two, the {dra chi} and the {dun chi} [unclear] the first one is the mental image based on hearing the name or label...] or, or having heard a description of a thing but never having experienced it directly, like someone's, well I mean maybe in a past life, or that you would, that you would be able to pull up. How's that? [student: Well, what if you had seen it?] Then you can't have a {dra chi} about it. [student: Then it's a {dun chi}?] Yeah. [student: So if you hear the sound of a bird you never heard before and you develop a picture of it, is that a...] {dun chi} [student: That's a {dun chi}?] You're trying to catch me. This is a very typical debate thing [laughs] {unclear} Not every {dra} is a {dra chi}, okay [laughs]. He's saying, in Tibetan you'd say {unclear}, "if something is a {dra}, is a sound and a {chi}, is it always a {dra chi}? No, okay. Nice try [laughter]. [student: But you're using visual perception.] No, I'm always using visual perception, but it doesn't have to be visual. [student: But what if you hear something, but you develop a visual image? Like you hear a bird sound?] And you, and you see a bird in your mind's eye? You hear the sound and you see a bird in your mind's eye. That is an object not, that's a {jepak tsema}, that's a, that's a logical perception, that's an assumption actually, and that's a different thing. That, that object is a, is imagination. That's an imagined bird. [student: The {dra chi} is only for...] You get a {dra chi} first even to recognize it as a sound, a {dun chi}, sorry, of a {dra}. You get a, you get a {dun chi} of a {dra}, and then, and then you go through a logical process where you say "well, what makes this sound is that kind of bird," and then your mind synthesizes on, on mental colors and shapes, on imagined colors and shapes, synthesizes a bird and names it "bird," and says "that bird must be over there." [student: unclear] No the, no, well it is. Is it? Yeah. It is different 'cause that's a {dun chi} [students: unclear] Oh, if you've never heard that sound before, I don't know how you'd know it was that particular bird. Oh, you mean that particular bird, no I'm talking about, that's a big debate in Dharmakirti. It's a huge debate in the Pramanavartika in the second chapter, and we, and we debate it in the winter debates for months. Generally, you are having a {dun chi} of that species of bird, okay. It's not that you, necessarily that you've seen that particular bird before, okay. If you said "Sam, the robin," you know [laughter] No, then it'd have to be a {dun chi} of Sam the robin that you

saw before, or a {dra chi} of Sam the robin that someone described to you that must be, that's living around Vajrapani but you haven't seen yet, okay. [student: And what about {tsok chi} and {rik chi}?] What's the difference, or, that's a, that's a easy question, okay. It's like when you're doing your geshe exams and you're praying for easy questions [laughter]. {tsok chi} is the collection of parts of a physical object, like the collection of parts, the car. {dun chi} is, is the mental idealization. I'm sorry, did you say {rik chi}?, yeah, {rik chi} is "car" for chevrolet {unclear}. The definition is something like "it's a general category which has many members." It's a set which has many subsets. Think of it as "set and subset." That's {rik chi. Rik chi} is set. If you get much more subtle into it, and if you go home and think about {rik chi} for like three days straight, and meditate on it, you will come up with the concept of quality and characteristic. Car is a quality. Chevrolet is characteristic of it, is not "a," but is characteristic of that quality. It's a really delicate distinction, and you have, you have to really meditate on {chi jedrak} to get to that distinction, and that's very close to perceiving deceptive reality. That's very close to perceiving dependent origination. [student: unclear] Yeah, yeah, I don't think I tied it up yesterday exactly. You are seeing, when you're looking at the pot, and you realize that you're not seeing a pot out on the stove, but you're seeing your mental idealization of a pot based on, an imputation based on a bunch of colors and shapes that suggest pot. That idealization is {dun chi}. I guess I never told you that last night [laughs], sorry. Yeah, I never did tie that up. That's a {dun chi}. [students: Yeah you did.] Oh, okay. You're actually only seeing the {dun chi}. All you ever see is the {dun chi} and you name that "pot." You identify it as pot, okay. You're living in a world of {dun chi's} that you're mistaking for external objects. That wouldn't be so bad if it wasn't the case that, if those things really did exist as external objects, they could never change, and that wouldn't be so bad except that they could never change to a non-samsaric object, and that wouldn't be so bad unless you wanted to get to paradise, okay, but if you did want to get to paradise, it'd be a disaster if things were self-existent, because then all these samsaric objects would always be samsaric because they exist external of your changes, and you couldn't change them, and you'd be stuck here forever [laughs]. Seriously. That's the whole idea. That's the whole point. That's why it would be such a disaster if everything were self-existent, and we're going to get into that. That's the whole point of the Diamond Cutter Sutra. What's the point of talking about emptiness if it doesn't relate to your getting to paradise, okay. Go ahead, sorry, I'm sorry, go ahead, she was, she's bigger than you. [student: I have two questions about the path of habituation, and the first one is, so you see emptiness directly for the first time...] That's {tong lam}, path of seeing. [student: Right, okay, so after that happens then you, you have approximately

seven life times left before you get full enlightenment, and then you said...] Typically. It could be, somebody asked me today "isn't it true that the Buddha it was like seventy-six countless eons?" I said "yeah," but typical is seven lifetimes. [student: So how, how frequently do you see emptiness during the path of habituation? Like you said that you could see it more. I mean, why can't you see it every time you sit down to meditate from that point on?] Yeah. I'll say two things. One is it doesn't happen very frequently or maybe never happens after that. I mean, in the scriptures it says it happens. It doesn't say how often. Okay, it describes a {nyamshak yeshe} and a {jetop yeshe} for {gom lam} which means there must be a dir, you know, it describes a, a direct perception of emptiness during the {gom lam}, and, and it describes a {jetop yeshe} during the {gom lam}, you know. Periods of aftermath realization. This is Abhidharma, but I have not personally seen a scripture that tells you how often it happens, and, and it doesn't happen, I don't... [student: unclear] I know what you, of course, I know what you mean. Can't answer that. [student: unclear] Well, well, it's a reasonable question. I can just tell you, it doesn't happen. Now why it doesn't happen [student: Is it like the Buddha coming in the world, the karma just runs out] Well I know that the big deal of the four noble truths, which is all these things, happens only at {jetop yeshe} of {tong lam}, you know, and that that happens at time, and perhaps the point is that, perhaps the point is that the wearing, the working out of your mental afflictions using your knowledge of emptiness, by the way, now, now I can tell you the real definition of nirvana, and I'm not getting off the subject, so if I do bring me back. This is one way to get out of a thing in a debate though [laughter]. Let me tell you about nirvana {ngun-drip malupar pangpay sosor tak gok, ngun-drup malupar pangpay sosor tak gok. Ngun-drup} means "obstacles which are caused by mental affliction." {malupar} means "in their entirety." {pangpay} means "eliminating," and then the punch line: {sosor tak gok, sosor tak gok}. The {gok} in {sosor tak gok} means "cessation of your mental affliction." The {sosor tak} means "realizing one by one, a one by one realization." So what that whole sentence means is "the definition of nirvana is ending your mental afflictions permanently because you have individually realized," and, and then they explain that "individually realized" means these dudes up here on the board, okay. Due to your underst, direct perception of these dudes up here, you are then able during the path of {gom}, during the path of habituation to end your mental afflictions. The day you do, you step off of path number four onto {milob lam}, path number five, which is nirvana. Now, so I'm, what I'm saying, what I'm suggesting is that during {gom lam} what's paramount is your intellectual application of what you saw {sosor tak gok}. It's just a, it's just because I haven't seen any other explanation than that, and, and, how to say, it's what happens.



[student: So during, because I've also heard that during the first seven bhumis until you get to the eighth one you can kind of slip back...] Slip back in this sense... [student: ... but you can't slip back beyond the first bhumi.] No, impossible. [student: So you just can, like what's that about?] Bhumi number eight, at bhumi number eight, mahayana track, okay, on the lower two tracks, the lower two hinayana tracks, the day you end your mental afflictions and the day you reach nirvana is the same thing. On bodhissatva track, when you reach bhumi number eight, bodhissatva level number eight, which happens during which path, of the five paths? [student: Number four] {gom lam}, happens during path of habituation. At that point you can't have certain kinds of grasping to self-existence any more. They just stop. They stop completely, and, and you can't go back from there, and that, that is nirvana in the mahayana, so. [student: But how can you even go back in the... ] from those other, I don't, I don't, there's a, there's a subject, there's a book, textbook called {genden nyishu} which is the twenty, what do you call it, there's a word and I always forget it, combinations, permutations, twenty permutations of the five paths, and, and it's a flow chart, you know, like you could go half way down the hinayana path, see emptiness, skip up to mahayana. Would you have to see emptiness again? You know, could you skip from nir arhat, could, could you go directly to {tong lam} in mahayana, or would you have to start over again at, at bodhichitta, and, you know, what are the, and could you drop, could you revert, and, and it's a long subject. It's a whole text book about that. We were looking at it today, but, you know, it's a long story, but basically I don't believe you slip back from those bhumis because, because they are to have achieved the extraordinary ability to perform that perfection, and I don't think you would slip back from that although I'm not, I'd have to check the book. Clinton, let's put that on the list, okay. All right. Did that, what was your other question. [student: That was it.] Yeah, eighth bhumi is a, is, is important because at that bhumi you overcome certain tendencies to see things as self-existent, and that is nirvana for a mahayana, for a bodhissatva track person, okay, yeah. [student: Can I clar, try to, have you clarify something you said about the very beginning of the path of seeing?] Okay. [student: Did you say that when you enter into the state of mental absorption and then meditate on emptiness?] Or does it happen simultaneous, you mean like that? Yeah, I would say that first you get into that meditation and you haven't yet got as your object emptiness, and then, you know, maybe in a minute or five minutes or three minutes you, you start to have this as your object of meditation, emptiness. [student: And then in that state of absorption, then did you say that deceptive truth cannot appear to your mind?] Once, once emptiness becomes the object. [student: Okay. Before that sensory objects are appearing to your mind?] No, it can't. [student: But, sensory

objects are not appearing, but deceptive appearances can still appear to the mental consciousness?] Yeah, yeah, for example different thoughts about, the meditation's going pretty well, I'm not hearing anything, I'm not seeing anything, you know, like that. Aware, self-awareness could still be happening at that point. [student: I see, 'cause I'm wondering is that the point where you would have to bring back to your mind the experience you just had with the pot?] Oh, no, you don't. You don't consciously bring it back. [student: Then how can you meditate on emptiness if you don't bring that back?] I think the karma ripens, you know. The, the sum, you know, it's not, it's not, it doesn't happen like that. It's not necessary to do that. The, I guess it's momentum of the events leading up to that, but you, you don't consciously, I mean it's not necessarily true that you would consciously at that point bring your mind on the, on the pot that you just saw, okay. [student: And yet, you can focus on emptiness?] Well, it comes to you, yeah. [student: It's almost sounding as if emptiness is suddenly becoming self-existent.] No. I, I was afraid somebody was going to ask [laughs] can, "is emptiness at that moment a projection?" [students: unclear] Well how could it exist, is, is emptiness itself dependently originating? If its, if it exists it has to be dependently originating. So therefore, according to all the theory that I've proposed, it has to be a, you have to be perceiving parts of emptiness, and then you have to be projecting onto those parts, and, and like that. You have to be doing that during that moment. Something to think about. What I mean is that [student: unclear] the perception of emptiness is a result of momentum. Emptiness is a result of nothing. It's not caused. [student: Well what could give momentum to that perception?] All, all those things I mentioned. The achievement, there's a big debate you know, there's a big distinction between emptiness and the achievement of the perception, direct perception of emptiness. The achievement of the direct perception of emptiness is caused by the momentum of, of what you've just been through, you know. Renunciation, studying hard, serving your Lama, and seeing the truth of dependent origination, and then going into that meditation, and the, what I'm calling, what I'm saying without necessarily bring to mind exactly the, the event of the pot that you just went through, the momentum of all those events and your virtue cause the achievement of the direct perception of emptiness. You can't say "causes emptiness," because emptiness doesn't have a cause. [student: So what about the likeness between the cause and the result?] In what sense? [student: In the sense that giving, there's not a likeness between giving and that perception of emptiness; there's not a likeness between serving your Lama and the perception of emptiness. So these causes are not like the result.] That's a good point. You have to distinguish between what we call {nyerlengyigyu} and {hlenjik che khen}, okay. {nyerlengyigyu} is the thing which turns into the thing.

It's the material which turns into the result. So like with a ceramic pot it's the clay. With a sprout of corn it's the corn seed. With the mind at eight forty, eight thirty seven, it's the mind, it's your mind at eight thirty six that actually flops over, we say, flops over into the new thing, which provides the main material for the new result, and that has to be similar stuff. The stuff has to be similar. There has to be a likeness between a corn seed and a corn sprout. There has to be likeness between clay and a ceramic pot. There has to be likeness between your mind at eight thirty six and your mind at eight thirty seven. {hlenjik che khen} means "contributing factors," and in the case of the sprout it's fertilizer, earth, water, and sunlight and air, and in the case of the ceramic pot it's the potter and the wheel and the availability of clay and stuff like that. In the case of the direct perception of emptiness, the {hlenjik che khen's} are all those virtues, serving your Lama, you know, doing good things, building him a house, you know, taking care of his teeth, taking care of his eyes, serving him when he's sick, cooking for him for years, something like that. Those are the {hlenjik che khen}. Those are the contributing factors. The thing that flops over into the direct perception of emptiness is the {tu jung kyi sherab, sam jung kyi sherab}, and {gom jung kyi sherab}, the study, the, the understanding of emptiness that was created by your study, the understanding of emptiness that was created by your contemplation, and the understanding of emptiness that was created by meditating on your contemplation in an intellectual way, and that all flops over into the direct perception of emptiness. That's the mind, mind states that became the wisdom which perceives emptiness directly. So you're talking about contributing factors, and, and main material that becomes that, you know, okay. Excuse me, one more thing, and without those {hlenjik che khen's} forget it. You know, you can have all the corn seeds in the world but if there's no water you can sit there and pray all day long, and that's what happens to people. That's what happens to American Buddhist practitioners, you know. I'll study emptiness for years from a book, but I don't have the contributing factors of guru yoga, and, and you know, normal old virtues, not lying, not stealing, taking care of other people's lives, you know, not committing sexual misconduct, and, and it's not enough just to study, you, you have to have, you could have real neat corn seeds, and if you don't have all the other stuff, forget it. It won't work, and, and people get frustrated. They say "I've been studying madhyamika. I've been meditating. I don't understand what's going on. I'm not sure if it's correct. Nothing's happening," and you gotta look at the contributing factors, and those are necessary contributing factors. They're like water and, and soil. [student: On the homework I was confused about number three, "The principle most important for reaching an intellectual understanding of emptiness at the path of preparation"] That's {chi jedrak}. It's the thing about the quality

and characteristic, quality and characteristic.

There's something about, listen, okay, there's something about thinking about that which is very important. Car and Chevrolet. Quality and characteristic. There's a big clue there. There's big ammunition there. There's something very important there. It is very, very {je tumba, cha tumba}. It's very, very good fertilizer for that moment of seeing what the pot really was. Somehow, the knowledge of, of car and Chevrolet, quality and characteristic, studied sincerely, becomes the {nyerlengyigyu}, the stuff that flops over into {chu chok}, the, the final moment when you understand dependent origination, that you understand that you're watching a mental image. Somehow all of that study of {chi jedrak} is extremely important for, for that to happen. They call {dura}, which is baby logic book, you know, {dura}, they call it the key to madhyamika. They call it the key to understanding emptiness. These are elementary topics, mostly concerning perception that come from Dharmakirti's logic books. So really, I mean, a lot of Tsongkapa's students used to say the kindest thing he ever did for me was to teach me Buddhist logic, and you wouldn't think that Buddhist logic would have much to do with seeing emptiness, but there, there's, Buddhist logic and perceptual theory are, are intimately related, and once you study how you see things, it gives you a lot of big push. That's why Dharmakirti spent his life on it. It gives you a big push into understanding {chi jedrak} and if you get that right you're going to see dependent origination quickly, immediately. [student: Could you give some more examples besides a car and a Chevy?] Any, any set and subset. I'll give you the classic one. It's called {she drup kyi nyamshak}. Say {she drup kyi} [repeat] {namshak} [repeat] {she drup kyi} [repeat] {namshak}. A two-page summary of all existing objects, okay [laughs]. You start with existence. It's up here, okay, and then two subsets coming off, and that's changing things and unchanging things, mistranslated as permanent and impermanent, okay. Changing things and unchanging things. Why do I say "mistranslated"? Is empty, which side is emptiness on? It's unchanging. Is it permanent? Not at all. The day I destroy this black board, white board, it's emptiness goes out of existence. Did it change? No. It's quality was always the same. It was never more or less pure emptiness, but there, but if I destroy the basis of it, it can't exist any more. There's no more emptiness of the white board, 'cause there ain't no more white board. So emptiness is not permanent, but it is unchanging, and that, I, it's a very bad translation. It screws up a lot of people, okay, so [laughs]. There's a word in Tibetan called {takpa} and {mitakpa} [unclear] I don't know what it is, anyway, and it's been translated throughout the history of Buddhism in, in the West, as permanent and impermanent, and in the case of this philosophy, not in the case of, for example, the impermanence of death in the Lam Rim, it cannot be translated as permanent or impermanent, because black boards, the emptiness

of black board is not permanent but it is {takpa} because it's unchanging. It's quality is unchanging. So anyway, changing and unchanging. You go over to the, so there you've got one {chi} and two {jedrak's}, two, two characteristics and one quality, okay. Being an existing thing is characteristic of all unchanging things. Being an existing thing is also characteristic of all changing things. You want some more. Go over to changing things. They split into three, okay. Say {suk} [repeat] {shepa} [repeat] {demin duchi} [repeat]. Physical changing things, mental changing things, and changing things which are neither mental nor physical [laughs], and an example of that is Jay Siller, Jay. Jay is not Jay's body. Jay is not Jay's mind, but Jay is changing. Jay is a concept. It's a changing thing which is neither mental nor physical, okay. There's an example, okay. Those are three. Want to go further? Nah. Mind, you could go into main mind and mental functions. Main, basic awareness, and then the particular mental functions, anger, jealousy, concentration, focus, feeling, sensation, and then you could keep going like, but every time you split it all of the subsets are {jedrak} of the {chi}. The minute you split it the {jedrak} becomes another, a {chi} for something below it, so {chi} and {jedrak} are not contradictory. You can be a {chi} and a {jedrak} at the same time. It depends on which way you're looking at it. As the, as the mother of a subset, or as the subset of another mother, okay. [student: About the physical and the mental and about perception, and you have like eye, ear, nose, you know, and then mind is a separate one, and it seems to me, the way I've understood you, you're saying that the eye ones aren't physical, but you just said it divided into physical and mental, and I thought you said if it's the eye consciousness, it's consciousness so therefore it's mental, but then sometimes I know they say that like eye, ear, the sense consciousnesses are physical, so...] You have to distinguish between the eye faculty, and the consciousness of your, and the visual consciousness, okay. The visual consciousness, awareness of red and square, awareness of red and square is something mental. Red and square is, is physical. The awareness of red and square depends on a small group of cells at the back of the eyeball called {mikke wangpo}, the, "the power of the eye, the faculty of the eye," and that is physical matter, okay, like that. This is first chapter of the Abhidharma, long story [laughs]. Eye faculty is physical. The eye consciousness is mental. [student: I understand that during the path of habituation, after the experience of emptiness that you're using], first direct experience of emptiness [student: I guess it's correct to saying you're using the merit of that direct experience of emptiness to remove the klesha during the path of habituation.] We're going to talk about that tomorrow. We're going to talk about, we've already touched on it briefly, but we're going to talk about what, what that {sosor tak gok} stuff, how does understanding these events help you to remove your mental afflictions permanently, and why is it true that if you

don't perceive these events {sosor tok}, you can never remove your mental afflictions permanently, okay. [student: So even...] No, it's not just the karma. Well, ultimately everything is [laughs], but I mean it's, it's understanding these and applying it to everyday situations in your life that is the bread and butter of the path of habituation. [student: I'm trying to get to another question though. If I remember correctly, the final klesha is the propensity of that tendency to project a self-existent nature] the inherent tendency [student: onto the event that we're perceiving] Yeah, the inherent tendency to think it comes from its own side. [student: So once that's removed then the individual enters nirvana.] Yeah, that is nirvana. The, the removing and the entering are the same thing. [student: So once an individual is in the state of nirvana, is dependent origination and emptiness simultaneously perceived?] Good question, okay, good question. By the way, they are still living in the world of de, of, of relative truth. They are still, you know, they can still see red and colors and, they just don't get mad any more, or they don't get jealous any more. They're incapable of it, but they're still perceiving those objects. They just don't think they're self-existent any more. Only a Buddha can simultaneously focus on, on emptiness and relative truth at the same time. Only a Buddha can simultaneously focus on, on emptiness, on, on ultimate reality and deceptive reality at the same time. [student: Is that, I wonder, the removal of that final klesha, is it sometimes compared in intensity and significance to that initial experience of emptiness.] I don't think there's anything like the initial thing [laughs], but, but of course it's a big threshold. It's like, I'd say, second most important threshold, maybe, I don't know, but it's definitely a big event, definitely a big event. What happens then is that you no longer believe in self-existence and things no longer seem to be self-existent, and from that point back to the point of seeing emptiness directly, things, you know they're not self-existent but they look self-existent, okay, and after the eighth bodhissatva bhumi, if you're on the bodhissatva track, and you get rid of the inherent tendency to see things that way that even bugs and amebas have, things no longer look self-existent. Is that Buddhahood? No. You still have some, there are, there are still some activities that you undertake in order to reach omniscience. [student: unclear] [laughs] If have to think they're pretty close. I, I can't say from experience, but, but I, but I, what I mean is ending, when you get to point where things stop looking self-existent, between that point, and the point where you can perceive every object in the universe, past, present, and future at the same moment, there's a little time between there [laughter]. No, really. That's what the other bhumis are for, you know, okay. Yes. [student: unclear ... to that one yet?] Sure, anything you want. [student: So I wasn't able to listen fast enough to what was going on yesterday about that direct sensation of bodhichitta if you're on the bodhissatva path. I just wanted to

catch that more specifically, and like what if you've just been giving bodhichitta kind of lip service, not that you think of yourself as a hinayanist...] Yeah, right. There's a thing called {semkye chuma, chuma. Chuma} means, the example my Lama always used to give, we used to travel a lot to Washington, D.C. We'd always stop in the same restaurant. The same waitresses would say "Hi, hayow are yew?" and he would joke about them, and they would bring out this fake [end of tape]

960831-1.aaa

94A.txt

transcribed by Fran Dayan

DIAMOND CUTTER SUTRA

August 31, 1996

That last verse is that {sangey chuden} and then it says {dakey chinsok}. If you're just reading it in general as a prayer you say {dakey chinsok} and if you are about to start a dharma class and you're and you're one of the people who's listening you say {dakey chinyen}. Okay {dakey chinyen}. Instead of {chinsok} you say {chinyen}, okay. You gotta to write it on your notebook maybe, okay. Instead of {dakey chinsok} you say {dakey chinyen}, okay. Which means by the virtue of my listening to this class, okay. And if you're teaching a class you say {dakey chisay} which means by the virtue of my teaching the class. All right. The next point in the [b: Diamond Cutter Sutra] the Buddha talks about {lung tenpa}, okay (writes on blackboard) Say {lung tenpa} [repeat] {lung tenpa} [repeat]. It's also called {lung du tenpa}. {Lung} means the word. We had it in {lung gyi chu}, right and {topi chu}, you had {lung gyi chu}. {tenpa} means to give the word. And this is ... I don't know what you want to call it in English ... but it's where the Buddha comes up to you you know, and he puts his hand on your head and he says , "Okay, six more lives. You're going to be a Buddha named Sakyamuni, you know, and and it's some special event in a person's spiritual life, you know. A Buddha comes to you and puts their hands on you and says, "I foresee "... {lung tenpa} means to predict or to give the prediction. "I foresee that in ... now ... because of the stage that you've reached at this point, you will become Buddha named such and such within so many lives", okay. It's a big threshold for a Buddha ... for a Buddhist, right? [laughs] [laughter] And in the sutra the Buddha is describing an event of {lung tenpa}. He starts talking about an event when a {lung tenpa} happens. The {lung ten ten be} the person [laughs] who got the {lung ten} was named (writes on blackboard) Say {chukyi chin} [repeat] {chukyi chin} [repeat] {Chu} means dharma. {kyi} means of and {chin} means cloud ... cloud of dharma, okay, {chukyi chin} And this was a young ... a youth ... it's called {chuynin chuky chin}. It was a young man at that time. The Buddha who was doing the prediction (writes on blackboard) Say {marmee zey} [repeat] {marmee zey} [repeat]. {Marmee} means like a butter lamp. {Mar} means butter. {Mee} means lamp and it's like one of those offering lamps. And {zee} means maker, the maker of a butter lamp. In Sanskrit it called {dipcan kara dipcan kara}. This is also a name of Atisha, Lord Atisha was called {dipan kara} also, but this is not referring to {dipcan kara}. This is referring to a Buddha who



came before our Buddha and his name was {dipcan kara}. So in the [b: Diamond Cutter Sutra] the Buddhas is describing to Subhuti an event where a Buddha named {Chiquichin} cloud of ... I'm sorry ... a young man named {Chiquichin} got that prediction from a Buddha named {marmee zey} and that's ... because he had reached a certain level called the eighth Bodhisattva bhumi, okay {sigh keppa}. Because he had reached the eighth level ... the eighth Bodhisattva level ... because of that ...{chuquichin} had reached that ... then {marmee zey} a {dipcan kara} that Buddha came and said, "Okay I'm going to tell you the future". You know, "after so many lives you will become a Buddha on a certain planet and your name will be ... Shakyamuni", okay [laughs] All right, your name ... you will become a Buddha ... you will on a planet called earth and your name will be Shakyamuni. So this is actually referring to the Buddha ... our Buddha. Okay, the Buddha in our world. And he got that prediction because he had reached level number eight and there's a particular state of mind at that level that I want to talk about today, okay. (writes on the blackboard) Say {mikelwa} [repeat] {chula} [repeat] {sopa} [repeat] {mikelwa} [repeat] {chula} [repeat] {sopa} [repeat] {Kelwa} means grow. {Mi} means what? ... won't grow. {Mikelwa} means won't grow. {Chu} means generally any kind of thing ... dharma for inst ... {chu} means dharma but it means any kind of existing thing. So {mikelwa chu} means something that's not going to grow in the future, okay. In the monastery people have all these philosophical terms and they use them as secret codes when they're in a restaurant or something, you know. Like if the waiter is slow in Mysore you say, "This dinner is really a {mikelwa chu}", you know. [laughs] This is a future dharma that won't occur, okay. [laughs] [laughter] That called a {mikelwa chu} {Chula sopa}. {Sopa} generally means patience in the sense of the ability to not get angry or to not get upset. That's {sopa}. And in when you're talking about what we've been talking about for the last three or four days ... when you talk about achieving all the high levels of realizations ... {sopa} takes on a completely different meaning and it means mastery, okay. Mastery, okay ... total mastery over something. So this this spiritual level called {mikelwa chula sopa} has two flavors to it ... two things are going on. Something's not going to grow anymore and you have a total mastery over something. There's two elements here {mikelwa chu} and {sopa}. And that happens at the eight bodhisattva's bhumi ... the eight bodhisattva level. How do you get to the first bodhisattva level? Na aay, that's the first path. Yeah, when you see emptiness directly with bodhichitta. You reached ... in other words you've reached the path of seeing ... path number three ... you become an Arya ... you see emptiness directly and if you have bodhichitta in your heart at that moment ... by the way is it directly present in your mind? Is it manifest in your mind at that moment? Can't be. Okay. It's in ... we say it in ... it imbues your mind but it cannot ... you cannot be

thinking I want to save all living beings because ... living beings are not ultimate reality. The only thing that can present itself to your mind at that moment is ultimate reality ... emptiness, okay. But you do have bodhichitta ... we call it {simba} imbued ... your mind is soaked in bodhichitta, okay. So if you see emptiness directly with bodhichitta in your mind ... soaked in your mind, not manifest in your mind ... you reach the first bodhisattva bhumi. At the same time that you reached the third path on the bodhisattva track okay ... the path of seeing okay ... that's all those things happen at the same time. So you can imagine that reaching level number eight is a long trip, okay [laughs] ... bodhisattva level number eight. Number ten is like enlightened, all right. But we're talking about number eight. Number eight is where you reach ... {mikelwa chula sopa}. So {mikelwa chu}... what do you think is the thing that won't grow anymore? Mental afflictions, okay. Reaching level eight on the bodhisattva track and getting to nirvana on the bodhisattva track are the same thing, okay. At level eight you reach nirvana, okay. You still have two levels more to go before you reach total enlightenment, Buddha paradise, okay. And all those bodies that we talked about, okay. So at this point you've only reach nirvana. Nirvana is defined as ... what? Permanent elimination of mental afflictions due to? ... naah ... uh ... yeah seeing the four truths one by one after seeing emptiness directly. Having that whole day's experience that we described after after seeing emptiness directly. {so sor torpay gopa so so tango} it's called. {so so tango} means you got rid of something because of something else. There are two kinds of cessations generally. You don't have to go into in much but {so so tango} means you got to a cessation because you saw emptiness directly and then saw those four truths, one by one. And all those things that were in those four truths. There are cessations that you reach that don't depend on seeing emptiness directly and they're called {so so tangmin gi gopa} which means they don't depend on that process of seeing those four. An example would be at a certain point in the path of preparation. due to the goodness of understanding emptiness intellectually you can no longer take birth in the lower realms. Impossible ... totally impossible ... it can't happen after that. The path of preparation. At a certain point, I think it's {jorlan sopa}, which mean mastery, and it's the name of your root lama ... probably mastery and patience, right ... you can you can no longer be born in the lower realms. Impossible. That's a {gop}. That's a {gopa}, a cessation. That's the end of something but it didn't come about through seeing emptiness directly and seeing the four noble truths one by one. So we call it {so so tangmin gi gopa} which means a cessation that doesn't depend on that. There are two kinds of cessations. So we're talking now about the eight bodhisattva level ... the person has ... for for this person mental afflictions are {mikel way chu} which means what? They're not going to happen

again, okay. The point is they can't happen again. You cannot have another case of a mental affliction and I thought it would be cool to go over the mental afflictions just so you can enjoy what you're not going to have. [laughs] [laughter] all right. So I'm going to go over the mental afflictions just very briefly. I mean, if

you're having a whole course about wiping these things out of your mind, out of your heart, it would be nice to know exactly what you're getting rid of. There are six major mental afflictions. We talked about it last Friday night. There are six major mental afflictions and there are twenty minor mental afflictions ... secondary ... and there's tens of thousands of variance. Ten of thousands of different flavors. It's worst than Baskins and Robbins, okay. Thousand and thousands of different flavors of mental afflictions but mainly six six principal ones , twenty secondary ones. What's the difference between a major mental affliction and a minor mental affliction? {random.....} is the definition of a root mental affliction. It's the kind of thought that once it occurs in the mind of the person that it's attacking , it disturbs their peace of mind in a major way. That's major mental affliction. It ruins your peace of mind in in many ways in a major way. So, for example, if you had a ...one of these six occur in your mind it would mess up your day. Your whole day all right and it and it would become obsess ... it would hurt you ... it would ruin your peace of mind substantially ... like maybe for an hour or two hours you would you would you would be ... your mind wouldn't be at peace. And that's the definition of a mental affliction. The definition of a mental afflictions is {random ...} it messes up the peace of mind of the person that has it, okay. So what would the opposite be? I mean if you didn't have them you would always have peace of mind. It's very interesting, okay. You'd always have peace of mind. Conversely, if you're not feeling very good at any particular time you know ... if you're feeling upset or stressed or irritated or ... what's happening? You must have a mental affliction, okay. It's a sign. If you don't feel whole , if you don't feel at peace, if you don't feel contented at any given moment there must be a mental affliction running in your mind, okay. Major or minor. Minor is ... the definition of a secondary mental affliction is that it ruins your peace of mind from a specific angle, okay. {chok chi ...}. For example, jealousy is a secondary. Jealousy make your heart feel bad from a very specific angle which is ... you find it distasteful that someone else should have something good happen to them, okay {laughs}. Definition of jealousy, you know. It bothers you that someone else could have something good happen to them. And bodhichitta is like praying that everyone could get everything they could ever wish for. So the minute you have jealousy then forget bodhichitta, you know. [laughs] It's impossible. Jealousy is like, "I wish this person wouldn't have gotten this nice thing happen to them" and bodhichitta

is, "I'm going to work my whole life so that everyone gets everything they ever wished for" and it's totally totally opposite. But anyway, minor mental afflictions, secondary ones, they ruin your contentment, or your peace of mind from a very specific angle. We don't have time to go over all twenty six. I'm going to go over the six main ones. Yeah

[student: [unclear]]

I'm going to do all six. And I'm doing them from the point of view of {mikey wa chu} okay ... from a rather optimistic point of view, okay. These are the guys that you are going to kick out of your mind permanently when you see emptiness directly because you had a good class about [b: Diamond Cutter Sutra] okay. So these are going to be the friends that move out of your house. [writes on blackboard] Say {duchak} [repeat] {duchak} [repeat] {duchak} means desire. They say desire. It's suppose to be like the worst mental affliction, you know. Anger you get once a week or once every ... it depends on what's your problems are. [laughs] By the way if you're in this realm ... if you're sitting at Vajrapani Institute ... and if you're not a ... if you're not disguised ... if you're not a Tantric deity in disguise, okay ... which I don't know. I'll tell you I'm not but I don't know about you guys. And if you haven't achieved ... well even if you have achieved nirvana in this life ... the reason you're here is because you had ... you've had this. The best person in the desire realm and the worst person in the desire realm are about an inch apart, okay. I mean, we all have these six. All over the world, no matter what language you speak, no matter what country you live in, what you eat for dinner, what your face looks like ... if you're in the desire realm, you got here because you had them. And that's another thing you understand at the path of seeing ... in the {jetob yeshey} in the aftermath you understand that there really are three realms and you understand that if you're here and if you're in a body like this, which is much worst than it looks, okay, ... if you're in a dead end body like this, which can only die and hurt you, it's because you have mental afflictions and that's what got you here, okay. If you're a human, you were very very virtuous but you still had mental afflictions. If you were pure on the inside the outside wouldn't look like this, okay. And if the outside looks like this, or anything close, you had mental afflictions and you're here because of that. The evidence is ... that you're here, [laughs] okay. You wouldn't be here if you didn't have them, okay. So the first one is {duchak}. I wanted to read you the technical definition of {duchak} okay. It says {sachey kyi lomba la yu owe min numbey} {sachey kyi lomba la} means it must be directed at a samsaric object and that's important. That's very important. Like is it is it a mental affliction to desire nirvana? ... or to desire to get out of this state? ... or to

desire to be like Lama Yeshe? ... or something like that, you know. Is that a mental affliction? No. {sachey kyi lomba la} which means it has to be focused on a samsaric object ... on a dirty object ... on a suffering object, okay. Like you know ... everyone saying how nice you are cause you're teaching this class, you know. And you get attached to that, that's {duchak}, okay. That's desire. That's a that's a ... that kind of desire is towards a dirty object ... samsaric object. Getting well known, okay. {yu owe min numbey} {yu owe min numbey} means that samsaric object must be appearing to you as if it were attractive, okay. As if it were something nice. They call it {sintay phuntsok}, Je Tsongkapa, it means ... it has to be something that seems good in samsara, and the word "seem" is obviously very important, okay. At some times your body seems pretty cool, you know. Some times your life seems pretty cool. Some times a promotion would seem nice. A raise or a bonus would seem very nice ... I haven't seen them for a long time. These are {yu owe min nawa} These are things that look as if they were nice, or like a good dinner. But we know that good dinner is the scripturally example of suffering number? ... two. [laughs] Okay, because you always get hungry after that and hungry is part of the good dinner. Getting hungry is part of the good dinner. If you could cut the good dinner off at dessert, right after the coffee, before the bill [laughs] [laughter] then it would be you know ... that would be ... that would be happiness but the tail of the dog ... there's always this tail attached to the dog ... and that's that you've got to pay the bill and you got to get hungry again. And that that is attached to every dinner that you can ever have. That makes the dinner suffering. Buddhists are very careful to ...they don't cut the dinner off at the coffee and the dessert. They say getting hungry is a necessary part of the dinner so therefore the dinner is lousy, okay. If you have to get hungry again then the dinner is lousy, okay. So so two parts of desire so far ... it has to be focussed on a on a samsaric object ... and that object has to appear nice to you. {ramto kin mi dowa duba sembay semchoy senbay demba} which means ... in and of it ... well by itself which is a long story ... I won't talk about that ... you get this desire not to lose the object. That's the third component. You start to have this feeling that you don't want to lose this thing. {min jowa dopa} means you don't want to be separated or to lose this object. So those are the three things you need for desire. The object has to be samsaric. Secondly, it has to look nice to you. Look is very important, right? And then thirdly you have to not want to lose it, okay. It's only this kind of emotion that would make you do something wrong not to lose it and that's the problem with desire, okay. The problem with desire is that the next step in the food chain in that it triggers some kind of activity or thoughts that are not wholesome. You undertake some activity of mind, speech or body to keep the thing ... to keep yourself from losing the thing and that's why desire gets you in

trouble, okay. And there's a whole chain there which we will ... could ... I'm not going to do it in this course but it's really really cool about how ignorance triggers all these steps ending in ... you say something back to the boss, you know, okay. Or you're chasing after something that you desire. Okay definition number two. Oh, so by the way, this ... these mental afflictions ... this mental affliction's supposed to be in your mind all the time. I don't like to call it desire very much. I mean, okay call it desire but when you think about this mental affliction it's what you call liking something, okay. It's more prevalent than desire. Desire to me means, you know, watching an X-rated movie at in a hotel room at three o'clock, you know, or something, you know. And then I get desire or something. But this is ... this is happening in your mind constantly. As you sit in this class for the length of this class this mental affliction will occur maybe two hundred times or something. I don't ... I want to get in the in the shade, you know. I want to ... I want the class to end a little sooner today. [laughs] I want to have a good lunch. [laughs] I mean you're going to have these ... all of those objects are ... they fit the bill, you know. They are samsaric objects. They seem like they would be nice and you don't want to lose them. Yeah?

[student: Do they have to ruin your whole day?]

They do have to ruin your whole day. Let's say all together they ruin your whole day. [laughs]

[student: Is the class a samsaric object?]

I'm talking about the desire to get out of the class. [laughs] Generally if you're having the right ... is is the class samsara? ... is a Buddhist book samsara? There's a big debate about it. {sanchey lang gyi sangey mi lamba .....} ... all changing things are samsaric except for the path, okay. All changing things ... that's the opening lines of the [b: Abhidharmakosha]. All changing things are samsaric except for the path. Are the books the path? By the way path means {topa} ... path means realization in the minds of a person ... in the mind of a person. That's the definition of path. And then they discuss the books and they decide that well we call them {langey cheda} which means ancillary paths, okay [laughs] ... Auxillary path. We'll count them in the path. Technically speaking they're almost samsara, okay. Oh boy lots of questions. We'll do like two because we've got a long class. Yeah?

[student: I would have thought the books were empty and it would depend on

our projections whether they were samsara or not]

That's that's true too ... that's true, too. I mean, when the Dalai Lama has lunch I don't think it's the suffering of change for him. That's absolutely true, yeah.

[student: The things themselves aren't really samsara [unclear]]

No. Well it's hard to say, but in general any object in the desire realm is samsara. There's a big debate about whether the ... the appearance of an Arhat is samsaric. You know, when you look at Lama Sopa, is that something ... is his ... is the shape and color of his body samsara?

[student: It has the potential to be]

Yeah. Yeah, for us it's samsaric because you can have mental afflictions toward it. If it can generate a mental affliction in you, it's samsaric. That's the definition of {sackchey} in the [b: Abhidharma] . {sanga cuy me drepa gyur} which means ... okay

[student: [unclear] Buddha]

No, well that's the people who hate the Dalai Lama, you know ... you know ... so. Yeah.

[student: If you have a desire for knowledge for knowledge and run to the bookstore or the bookstore inside there go for the book. The book itself physically samsara but not the knowledge within, so it's okay to desire a book of knowledge?]

Yeah if you're desiring it in order to get knowledge ... spiritual knowledge ... and especially in order to help others, it's not samsara ... but it's very close. It's really close. I mean technically speaking the shape and color of the book are samasara.

[student: So if you recognize the book but the knowledge [unclear]]

Then it would be less samsaric, [laughs] okay. It's a big debate. The [b: Abhidharma] calls it {jaydang} {lang mi jaydang} which means not quite path which is mental but conducive to the path. So let's throw it in with pure things, non samsaric things. But it's very subtle. And ninety nine percent of all that you experience, even in a dharma center is samsara ... is samsaric and is promoting

samsara, okay. That's a long story, okay. Second one is ... but what I wanted to say was that this is more prevalent than you think. It's not desire in the sense of having a big desire ... mac attack, you know. [laughs]. It's it's going on in your mind constantly and it's making you unhappy from moment to moment, hour to hour, month to month. It's what makes you feel ... restless or that you can't quite be fulfilled or you can't be contented. This is {dorchak}, okay. (writes on blackboard) And by the way the point of the class is that you can not remove that by any other means than by seeing emptiness directly, okay. (writes on blackboard) Say {konchon} [repeat] {konchon} [repeat] People translate it as anger but listen to the definition ... {Tibetan} which means {shi simbo} I haven't been able to find in the scriptures. I take it to mean the three the three components that we talked about of an action. Like the doer, the object and the action itself. But it has a lot of different meanings in scripture and I haven't been able to satisfy myself. I believe it means the elements of any situation. Let's call it any situation, okay. {kia yuwhoh lah} means towards any of those. {rang tokyi} of its own power. {mi supay semchen} cannot can no longer stand it, okay. [laughs] A state of mind where you can no longer stand any particular part of a situation, okay. Sometimes they say {gawang dupa} which means the desire to get ... to get separated [laughs] from that object, okay. The desire the desire to get away from that object ... samsaric object, okay. I shouldn't say that. That's a little tricky. Let's say the desire to get away from any particular object or part of a situation because you can't stand it anymore. You don't like it, okay. That's {konchon} So so it's a lot more subtle than anger, I think. I think it's like disliking things. This is something that's running in your mind all day long ... very, I don't like this bug, it's buzzing in my ear [laughs] you know. I just had a {konchon} , okay and like that, okay. I'm going to get more into this later but what's wrong with that. I mean when I get when I get mad at the bug and I go like that, you know, .... what's the problem? It's ignorant action. That mental affliction is triggering an ignorant action. How do I get rid of that ... if I don't like bugs how should I get rid of bugs. Take care of them. [laughs] Yeah, take care of them. I mean, when my lama ... we had roaches in our house ... and when he wanted to get rid of them ... you know you have a choice ... you can squash them or ... he he would put out food for them ... let them have a nice dinner and then catch them in glasses and take them outside. And if you've ever lived in New York or New Jersey, I mean ... this can be a long process. [laughs] [laughter] And he did it for like three or four years and he just carefully put them one by one outside for three or four years and then they've have just totally disappeared. They have not come back, they have not appeared. They're gone. That's that's the difference between doing it with a mental affliction, which would be crushing them ... because that's stupid! According to the laws of



karma, which are which are allowed to work because of emptiness, the others come back worse. He would go a long way and put them ... we have like a ... he would do it in the winter the day it would be cold so he had ... we have a compost heap and he would put it way away from the house and put them in the compost heap so they wouldn't freeze in the cold weather. They don't do too well in the snow, so

[student: Does it mean that they affect the practicing bodhichitta so that everybody would leave you alone?]

[laughs] No like that. We'll talk about it. [laughs] If that would be pleasure I guess so. (write on blackboard) Yeah

[student: Does that have to do with non sentient [unclear]]

I was going to bring it up later today, in fact maybe in this class but just to anticipate the act of patience ... the act of not getting ... excuse my language ... pissed off is ... can be practiced toward animate or inanimate objects , okay. In other words, if you get angry waiting for a bus because it doesn't show up ... which happens a lot in ... where I live [laughs] ... you have created a bad karma and you have broken the perfection of patience, okay. Or if you ... the example in scriptures is stubbing your toe on a rock and cursing the rock, okay. It doesn't hurt the rock but you've broken the perfection of patience ... which means not getting angry. {nah} means me {gel} means king. What's {nah gel}? Pride [laughs] okay. {nah gel} is pride. There are nine flavors of it. i won't go into it. But you should study it some day. Number three is {nah gel} Pride okay. I'll read you the definition. It's very interesting. A state of mind in which you take on the aspect of haughtiness or arrogance due to the power of grasping to self existence ... of something about you, okay. Like your looks or your strength or your intelligence or something like that. But I ... what's interesting is that the definition has to include this deludedness about your self existence. And we are going to talk more about in the second half of the class after the break. But start to get in your mind this this very very very important key, you know. This very trick about emptiness. You could not have pride if you did not have the tendency to grasp to things as self existent. If you weren't believing in a thing that doesn't exist anyway, {gotja} you couldn't have pride in your mind. What's that?

{student: [unclear]}

That's the whole point. You're included because ... to show that

[student: [unclear]]

This is to teach students with ... who didn't figure that out yet, okay. In other words if you weren't grasping to to something about yourself as self existent you could not entertain the mental affliction called pride. It would be impossible. There ain't room in this ... town for both of us, you know [laughs]. And we've talked about it before. You cannot be understanding the emptiness of something clearly and also entertain a mental affliction at the same time. It's impossible. What's the converse of that? If you're having a mental affliction you must be grasping to something as self existent. It's very interesting, okay. If your mind is not ... and by the way having a mental affliction means not having any mind at peace. If your mind is not at peace ... if you're not contented ... if you don't feel fulfilled ... if you're nervous, irritated stressed out slightly longing for things ... restless ... channel surfing in life [laughs] [laughter] you must be having a mental affliction. And if you're having a mental affliction you must be holding something as self existent. So how to cut it all off is getting obvious, you know. Where to shut off the pipe is is obvious. It's it's at dependent link ... dependent origination link number one. So those Boston people know that one. [laughs] {marigpa} the blind guy, okay. Ignorance, okay. That's why it's link number one on that wheel of life which surrounds the suffering, okay. That's link number one, okay. Number four. (writes on blackboard) Which by the way means if you want to see how your emptiness understanding is going, go to the person who pushes your buttons and see if it still works, you know. If they push your button successfully your emptiness understanding is not too strong yet, okay. Yeah

[student: If your buttons are pushed and then right away you recognize that for what it is, where are you then if you actually [unclear] perceive what's going on?]

You've collected a small bad deed and then next time it will be smaller and next time it will be smaller and sooner or later the reaction time lowers to zero ... and that's nirvana, okay. Say {marikpa} [repeat] {marikpa} [repeat] {Marikpa} means ignorance ... ignorance. And very importantly is to understand what the [b: Abhidharma] says ... if you could ... if you using an example as a metaphor ... knowledge is a friend. Knowledge is a friend. Then {marikpa} says the [b: Abhidharma] is not simply the absence of the friend it's ... the enemy. What's that mean? What it means is ignorance doesn't mean that you just don't know about it. It means that you are actively mis-knowing it, okay. So ignorance is a

little tricky, you know. When they say ignorance is bliss or ignorance is no excuse in the law, they mean you just didn't know about it. That ain't what it means in Buddhism. In Buddhism it means you are actually actively strongly holding the thing the opposite way. It's not just that you don't know about self existence you are strongly grasping to the opposite. I sorry that things are self existent. Yeah?

[student: You're ignoring it]

Yah ... not ... kinda like that. But what it means is ... maybe it should be called misunderstanding.

[student: Can you debate about this?]

In what way?

[student: knowing you're actually mis.... [unclear]]

Yeah. They have to go through talking about that because somebody though it wasn't, yeah yeah. In the [b: Abhidharma] yeah. Okay. But there's no arguing about ... I mean the bottom line is that it's an active mis-knowing of things, okay. (writes on blackboard) [laughs] Yes, it's five. Tibetan five looks like four. It messed me up for years. [laughs] Say {tetsom} [repeat] {tetsom} [repeat] {tetsom} means doubt, okay. And in the same breath you have to say the Buddha warns his students ... meaning us too ... that you must doubt Buddhism. You must be critical. You must doubt every single aspect. Don't believe what anybody says. It doesn't matter who it is when they get up and talk about Buddhism. You must examine it yourself. It must check out with your own mind. You have to be able to confirm it or you shouldn't accept it. He was very adamant about it. If you accept even the smallest detail just because you like the teacher or you or you don't have time to think much about it [laughs] or for any other reason, especially because you're attracted to the physical appearance of the teacher or to the personality of the teacher or something like that. Big booboo, you know. You must independent of the teacher's ugly, handsome, smart, stupid, expresses themselves well, doesn't expressed themselves well, famous not famous, you know, has a long biography, doesn't have a long biography, had this person as their teacher, didn't have that person as their teacher, forget it. You have to be able to confirm everything they say by your own understanding. It has to check out with what you know and it has to make sense to you. Otherwise, don't accept it. So that's not what {tetsom} means.

Doubt doesn't mean that. That kind of doubt, that kind of critical mind, that kind of analytical mind is a great virtue. This is not, okay [laughs] Because it says {nomo chen}. Say {nomo} [repeat] {chen} [repeat] {nomo chen} [repeat] {nomo} means that word for mental affliction. It has to be a mental affliction doubt which means something like continuing to doubt what has been proved to you. Continuing to doubt what makes sense in every sense.

## SIDE TWO

and and for no better reason than that Mommy and Daddy said it to you when you were a kid, you doubt the opposite. For example, there's absolutely no logical proof that the mind stops when the body dies. There is none. There is no convincing evidence at all ... period ... that the mind stops when the body dies. There's not. The body due to its own causes, due to its own nature, broke down. The mind can't express itself with that body any more because it's broken. It's like a guy sitting in a car. I'm gonna say the driver died because the tire went flat. The car's not moving anymore, the driver must have died, you know. It just doesn't make any sense. Just because the machine died doesn't mean that the driver is dead. Maybe the driver can't get the machine to work anymore so the driver went somewhere else. Or something like that. In other words, there ain't no convincing evidence at all that the mind stops when the body dies. There just ain't. But because we grew up with that, you doubt it, you know. You tend to doubt it. Yeah.

[student: the brain is a man [unclear] therefore the man has dies]

I know yeah. So all the mental functions are contained in the brain. Including sensation which is a mental function. Including sensation which is a mental function. The ability to feel things. So I can cut your fingers off ... no problem. [laughs]

[student: no, no that's a no no]

Any way. But that's ... just because the electricity stops, okay ... Buddhism would say that that's a function of the machine and not a function of the mind which is resting on the machine, okay. The mind obviously has a deep relationship with the machine, obviously. No one can deny that. And obviously when the machine is badly damaged it hurts the mind. When you drink alcohol the mind gets stupid. There must be a connection between the body and the mind but but there's no convincing evidence that just because the electricity flow of the mind

stops, that that invisible untouchable, uncutable, unmeasurable, unrestricted ... my mind could go to the refrigerator in the Geshe house right now. [laughter] It's not restricted to my skin, forget it. It can go beyond my skin. But that ineffable thing disappears when the the physical stuff stops. There's no proof for that. That's just an example. So {tetsom} is is continually to cling to doubts which you should have figured out a long time ago. But just and just because you're too lazy, basically, all right. Number six. (writes on blackboard) Say {tawa} [repeat] {tawa} [repeat] They translate it as wrong view. Wrong views, there's five. Wrong views. I I sweated a lot over that translation. Wrong to me means ... don't do that! ... you know [laughs] ... you know, that's wrong. It seems like a judgmental thing and so that in that sense I'm a little nervous about the translation wrong. Maybe say incorrect or inaccurate or something. I'm don't even not too sure of the translation view. It's is the Tibetan word to look at something. But I would say more like world view, okay. A mistaken world view. There are five flavors of it, okay. I would almost prefer to call it a mistaken world view. Which is not judgmental like wrong and I don't know ... it's more broad than saying view. Because it is a world view. It's how you view your world, okay. And there there are five flavors. I just go over them quickly and then we'll take a break.. Number one is called {jicta} which is the big trouble maker. It's grasping to "you" or "yours", "me" or "mine" as being self existent. It's believing that "me" or "mine" is self existent, okay. That's {jicta}. That's number one. It's called perishable view because it's focussed on something which will perish... which is you ... and also because if you apply the right antidotes you can kill it and it's perishable, okay. But that's a ... I'm not going to get into all that. Number two is called {takta}. Say {takta} [repeat] Extreme views. Extreme views. Extreme views is a little tricky. It is a necessary consequence of thinking number one, okay. If you if you believe in number one you'll have number two. To put it very briefly, and we're going to cover this in another class, is to think like this. If ... somebody comes up to you in a Buddhism class and says, "You have never had a correct perception in your whole existence!" okay. "Things aren't the way you thought they were",okay. And then as a reaction to that you say, "Well then, nothing exists at all" ... and that's an extreme view. That ... this view is called extreme view. What are the two extremes? By the way in the middle is what we call ... what? ... Madyamika, okay. Professor Thurman's daughter.[laughs] Uma, okay. The middle way, the middle way. That's the middle. What are the two extremes? Let's say it in plain English. Extreme number one is everything just the way I always thought it was. Everything is just the way I always thought it was. Everything is just the way it seems to me. That's extreme Number one. That's called the extreme of existence ... {yehta} Everything is just the way I thought it was. And then some lama comes to your

class and says, "Every perception you've ever had is wrong" So you think to yourself, "If it ain't the way I thought it was it must not matter at all" It must not exist at all. That's extreme number two, okay. If it ain't the way I thought it was it doesn't exist at all. And oftentimes attached to wrong view number two there is "And I can do whatever the hell I want to do", you know. The world is an illusion. Samsara and nirvana are the same. Doesn't matter if whether I'm ethical or not ... it's all empty anyway, okay. [laughs] Okay, crazy wrong views. Total absolute ultimate wrong views, okay. So those are two flavors. Either everything is the way I thought it was, which is called {yehta} or if it's not that then nothing matters or nothing exists at all. And a and a Madyhamika, a Buddhist has to stay in the middle between those two. You have to thread the line between those two. That's Madhyamika. That's the meaning of Madhyamika, okay. Number three. Say {lokta} [repeat] {lokta} means wrong view, okay. This one is just called view, right. This is the flavor called wrong view. Wrong view meaning opposite view, okay. Opposite view. What it means is you think that things that don't exist do exist and you think that things that don't ... that do exist don't exist. And the examples are two. Future lives, past and future lives, okay. If without any evidence you don't accept them, it's {lokta}, okay. If you can't accept them yet because you don't have enough good evidence, that's not {lokta}. That's that's good critical Buddhist mind. That's fine. That's great. If you can't accept it yet because you haven't gotten enough proof for it, that's not {lokta}. If you don't accept it after getting enough proof for it, [laughs] or if you don't accept it and you're sur ... and you really truly believe it can not exist, only because your mommy and daddy said that or something like that, that's {lokta}. {Lokta} is a stupid belief in something or a stupid belief that something is impossible for no good reason at all, okay. That's {lokta}. For example, not believing in past and future lives ... assuming there's no past or future lives without thinking about it, okay. That's {lotka}. Second example would be to believe that enlightenment itself is not possible, okay. Or that seeing emptiness directly is not possible ... something like that. That's a pretty classic {lokta}. It doesn't mean you shouldn't doubt or be critical, okay. We talked about that. And Maitreya has a beautiful line in a scripture where he says, "If it don't sound right yet, just shelve it", okay. "But don't reject it". If you reject it you collect very very bad karma. Because it does exist.[laughs] So just shelve it for now. Put in a category of things that "I'll check on those later. I can't accept those things yet." And I think every American Buddhist has a certain number of those. There are a certain of things that they say in the teachings that, "I just can't buy that yet." The important thing is don't reject it. Don't say it's stupid or something like that. Say, "I can't buy that yet. Maitreya said just put in on the shelf. I'll keep it over here until some guy shows up and explains it to me in a

way that I can accept." {lokta}? or

{student: what you just said]

Shelving it. He says {tonye gu sha} {tonye gu sha} means to leave it in equanimity, okay but don't reject it. {tonya ma shea} means but don't reject it, okay. Number four is {tawa chunzin} Say {tawa} [repeat] {chunzin} [repeat] It is thinking that your other wrong views are perfect [laughs] ,okay. Holding on to your other wrong views and saying, "My views are correct. All my world views are just right", okay. {tawa chunzin} holding your own views to be perfectly correct. Number five is {tunchin da tunchin son goowey tawa} that's a long one. What it means is to believe in certain kinds of ... in certain spiritual practices which are harmful and particularly harmful to you. For example, any kind of spiritual practice that would hurt your body, okay. Like whipping yourself or not eating for six days and hurting yourself or ... I've even seen Buddhists who insisted on doing certain prostrations for ... until their legs were hurt and until they're actually handicapped. That's that's not Buddhism, okay. That's not ... we that's not a good practice. That's wasting a precious opportunity. Don't don't do spiritual practices which hurt you, okay. This also includes like very wrong views about what is the right thing to do. For example, in India at a certain point, there was a teacher who said, "Free sex" you know. "Sex is like a flower by the roadside and [laughter] everyone should just go and pick it" you know and he said that and that would be {tsultrim ... soowee taba} that would be a wrong view. To say that, "ah, you know, don't be hung up. Everything's all right you know. Just love each other and physically too and other people's wives and other people's husbands and it's just a joy", you know. That would be a classical wrong view. Let your anger out. Express your anger [laughter] Don't bottle it up, you know. Yell at your boss back, you know. There is a virtue to resolving something by bringing it out in the open. That's not what I'm talking about but to say that it's a virtue or that it's beneficial to harm somebody back because they hurt you ... an eye for an eye ... is is total wrong view ... classical wrong view number five, okay. Last thing to say before the break ... I keep saying that, right? What are the three spheres that are active to that prediction? We're getting back to the prediction. Because the Buddha ... because that young man reached a point where he stopped these six, totally, permanently, forever ... then the Buddha came up to him and said, "Hey, cool. You are going to be Shayamuni Buddha on such and such planet, in such and such year. Now I can tell you that. I can I can predict it. There's a predictor who's {dipan kara} Buddha, okay, the {manee zey}. There's a Buddha who's predicting that this guy is going to become Shayamuni. There's the Buddhahood which he is predicting.

There's a boy who is being predicted to, okay. And there's an emptiness of each one of those three. And the Buddha would never do such a prediction without seeing that emptiness at that moment, okay. And that's why it comes up in the [b: Diamond Cutter Sutra] here. The Buddha says to Subhuti, "When that Buddha came up to me and put his hand on my head and said, "Hey great job. You've removed your mentally afflictions permanently. Now you're going to be called Shayamuni Buddha after so and so many years you'll reach enlightenment."" But at that moment that Buddha wasn't thinking of me as self existent. And that Buddha wasn't thinking of himself as self existent. And that Buddha didn't see the whole prediction as being self existent, okay. If he had, he wouldn't have been a Buddha and there wouldn't have been any prediction. A prediction which is self existent can not exist. It's a {gokja}. There was something going on. There was some emptiness going on at that moment or there could not have been a prediction. There were three emptinesses going on at that moment or there could not have been a prediction, okay. We're going to talk about those three emptinesses after the break so have a nice break, come back in ten fifteen minutes, okay.

[student: question]

Number six is view ... of the main mental afflictions?

[student: Wouldn't it be six of the six]

No, no it's only five. So how ... if you count the five views how many major mental afflictions? Ten. Sometimes they say ten. Because it is five that are view and five that aren't view, okay. View is number six and has five ....(pause)

What's going on. Now we're go into the higher schools, Prasangnika school. They say that this person at that point has overcome any manifest kind of of grasping to self existence. So what it means is (thank you) once you've reached this level things are not even appearing to you as self existent anymore, okay. Remember remember that thing, that after you see emptiness directly you don't believe it anymore but things still look like that. Eighth eighth Bodhisattva bhumi, they're not looking like that anymore, okay. That's the difference. Somebody asked me that question. I'll say it again. Until the time you reach the ... until the time you see emptiness directly everything looks self existent and you believe everything is self existent. After seeing emptiness directly everything still looks self existent. But you don't believe yourself anymore. You know you're crazy, okay. At the eight Bodhisattva bhumi you don't think



they're self extent anymore and they don't look self existent anymore. You still have extremely subtle seeds of of that kind of perception. You still have extremely subtle seeds in your mind for seeing things as self existent but they'll never act again, okay. And of course according to the higher schools the tendency to see things as self existent is itself a mental affliction, okay. The tendency to see things as self existent is itself a mental affliction. So when you reach nirvana it has to ... go away because nirvana is the permanent stopping of all your mental afflictions, okay. That's the higher school's thought. Not all the schools accept that but that is the way it is. Yeah

[student: Is that the root of all the others?]

Absolutely! That's why on a good painting of The Wheel of Life, and in a painting of the Wheel of Life which follows the original Vinaya lines, from the Vinaya sutra that tells you how to paint that picture ... the pigeon, which it's suppose to be, and the snake are coming out of the mouth of the pig, okay. The pig represents ignorance and the first two major mental afflictions we spoke about ... liking things and disliking things ignorantly in such a way that it would cause you to do bad karma, is coming out of his mouth. You know, desire and anger, okay. So it is the root of all evil. Yeah. Someone else had yeah

[student: [unclear]]

They don't look self existent any more.

[student: But they're not perceiving emptiness directly?]

No. They are focussing on on relative objects and that's [unclear] [laughs] Things don't suggest self existence to them anymore. They don't look self existent anymore. As they look at it they are totally aware of its dependent origination, how's that? Visually, I believe it would be the same. A Buddha sees things, you know. A Buddha's mind is deceptive reality. It is not ultimate reality. A Buddha a Buddha's body ... the colors and shapes of a Buddha's body are deceptive reality. Deceptive? Why do we call it deceptive? To the mind of a normal person the way they look and the way they are is different, okay. Anything that's like that would be deceptive reality. So Buddhas can see deceptive reality but they don't get fooled by it. And neither do eighth level Bodhisattvas, okay. Okay, we'll go ... yeah, one more

[student: Is one Buddhist's deceptive reality the same experience then as another

Buddhist's. Where I got to that is ]

I'm sorry, say it again

[student: Your direct experience of emptiness would be the same as my direct experience of emptiness.]

Yeah

[student: Then after that ... at the eighth level then one Buddhist's exper ...deceptive reality, but they're not fooled by it ... would that be same as the other Buddhas?]

No. Well let me put it this way. When you perceive emptiness directly at the path of seeing as a Bodhisattva, that direct experience of emptiness and the direct experience of emptiness by a Buddha ... in terms of their content ... is totally, perfectly, absolutely the same. You can't see emptiness any better than you do at the path of seeing. It's not like your ability to see emptiness changes. It's not like the emptiness changes. You're either seeing ultimate reality or you're not. Once you see it once it's as ultimate as it will ever get. That's why it's ultimate [laughs], okay. That's what ultimate means. Now she's asking, suppose a ... given that fact ... let's say does a does a Bodhisattva at the eighth bhumi ... does his perception of normal stuff and the perception of a Buddha ... are they different? Completely different, okay. A Buddha is perceiving everything that was, everything that is, and everything that shall be simultaneously in every corner of the of the universe. At the same moment. And also all ultimate realities in the universe at the same moment that they're looking at Lama Yeshe's stupa, okay. Does one Buddha's experience of ultimate reality differs from another Buddha's experience of ultimate reality ... I mean does one Buddha's experience differ from another Buddha's experience even in terms of regular stuff, obviously not. They're both seeing every existing object that ever was, is or will be simultaneously. So, I mean, that content is totally is totally the same. Do they merge into one being or something like that ... no never, okay. Never. Each individual consciousness is is always and forever separate. That's why I can not collect karma for you and that's why I can not share my karma with you. You know, I could be perceiving this week of classes as me standing in a bunch of ... among a bunch of tantric deities who are just trying to ... humor me [laughter] into teaching a class that will help me be a better person. I could be perceiving it truly that way. And you could be perceiving it as a regular old Vajrapani thing and they're trying to get me to go to this dinner and everything

and [laughs], you know ... and and you could be have a totally different experience of it. I can not share my experience with you. Impossible. I can't take out twenty percent of it and stick it in your mind stream. Your ... karma is restricted to your the particular mind stream of the person who's collecting it. All a Buddha can do for you is come into the world and teach so that you can change yourself. But they can't they can't change it for yourself. If they could they woulda ... and we wouldn't be here [laughs] alright. But they didn't, right? Okay, yeah

[student: But in this text it said that the Buddha took a piece of food out of his mouth and gave it Subhuti, I think it was, and Subhuti tastes what the Buddha tasted]

Not exactly. [laughs]

[student: [unclear]]

[laughter] Subhuti tasted some food , didn't have the experience of ... otherwise he would have had the experience of the emptiness of the food and the food at the same moment or something like that ... directly. One more question. Then we gotta to go on. I don't mind to stay but I assume some people would like to have lunch and stuff. Do you have a question? Nope, okay. Okay. Alright.

[student: If Buddhas are not seeing every single object in their own way [unclear] but they still have their own set of karma that's making them [unclear] How does that happen?]

Each Buddha has collected exactly the same kind and amount of karma which is allowing them to see every single object in the universe at once. So the karma that they collected was ultimately the same ... kind of karma but it is individual. They are they are not merging into one universal Buddha or something like that. Each of them is in a Buddha paradise which happens to be exactly like the other Buddha paradises [laughs] but it's individual, okay. Because they've they've collected every possible ... what's that word in English? ... I always... permutation of karma ... of good karma, okay. Each one has collected every possible permutation of good karma and is perceiving every kind of pleasant thing that exists, okay, ... ultimately. Okay. What's all this stuff got to do with your day to day life? Okay. I mean, what's this all ... and this was where I personally always had problems with these teachings, you know. Every time I went to a teaching on emptiness ... it was ... I mean everytime I went to a Buddhist teaching it was

either [b: Lam Rim] or mental training {b: Lojong] and they're telling you how to cope with life. How to cope with this lousy life. You know, they're not talking about changing it necessarily. They're just telling you here's how you can kinda transform it into something more palatable, which wasn't my interest, you know. I mean a more palatable lousy life wasn't really what I was after. I mean it's nice. I mean, it's nice not to get as angry as you use to get but but to make samsara more palatable didn't seem like a big deal. Okay, so I'm a little bit happier as I get old and die. But I'm interested in the old and die part. I mean, Buddha said you can get over {kega na shey}. He said, you can overcome the four sufferings. You don't have to die anymore. You don't have to get old anymore. You don't have to get sick. He didn't say, you don't have to have blowups like you use to, you can just have minor irritations [laughs] I mean. He didn't say that. He promised something much more extreme ... much more extreme. He said you don't have to get old like you use to. You don't have to die like you use to. You don't have to get sick like you use to. That's that's what I was interested in. So it seem to me that you were either getting two extremes. Some people get up and talk about how not to get mad at the boss by ... by thinking of him in certain ways. Or or else they were talking about this very very technical emptiness thing that I couldn't see any logical application to my life, you know. From what they ... it seemed that from what they were saying I'd have to go into meditation all the time and somehow think ... see some kind of blankness or voidness and then I wouldn't get mad at anybody because they wouldn't be there anymore or something like that, you know. They seemed to me very opposite or they seem to be very disconnected and at this point in the [b: Diamond Cutter Sutra] the Buddha addresses that question. Don't forget Buddhas are omniscient. They're very sneaky. They can speak a sutra two and one half thousand years ago knowing that we will be sitting here wondering, "What the hell has this got to do with my life?", [laughter] you know. It's not at all difficult for them to plan this sort of thing. For them planning two and one half thousand years from now in Vajrapani is no more difficult than planning what they're going to do when they get up out of their meditation. For them, it's exactly the same distance. Because they're omniscient. So they plan for us and they said, " These guys are going to wonder what's the heck this has got to do with ... with their life." And the next part of the sutra is talking about a great Buddhist saint who lived in the land of the King of {Kalinka}, okay. Sounds like calling card I guess. {Kalinka} and the story goes like this. This this Buddhist saint, who had perceived emptiness directly, is sitting in the forest meditating and the King's wife happens along with her ladies in waiting and she sees the saint. She has a lot of faith and a lot of devotion. So she approaches the the saint ... I believe his name was {Supernawa}. I'm not sure, I was trying to confirm

it but ... that means patient one, okay. [laughs] And she says, "I have some questions to ask you about about Buddhism. And she starts to ask him questions. And the ladies in waiting are kinda wandering around and she's sitting next to this saint talking about Buddhism, asking him questions and the King happens to go out for a ride. He's riding along. He's on a hunt or something and he's riding along and he comes into this clearing ... there's his wife with this Buddhist yogi, you know. And he gets angry. He assumes there's been some fooling around going on. So he has all his other body guard with him and he says, "Okay, you guys get down off your horses and tie this guy down to the ground." So they spread eagled him on the ground ... this Buddhist saint. And then he gets a knife. And then he says ... and he starts to slowly cut off the saint's fingers and then his hands and his toes and his feet and his leg ... and then he slowly amputate each part of his body ... very slowly, okay. I believe this might have been a former life of the Buddha ... check the sutra, okay. He's probably speaking from personal experience. In fact he is as I remember. He was that saint. So he's speaking from what really happened to him. And then the Buddha says to Subuti "By the way, I didn't get angry at all". You know, "I didn't get upset at all", okay ... "While they were cutting off my fingers and hands I did not get upset" Did he feel pain? He did feel pain. It did hurt and he says that. He says, "It hurt", he says, "but I did not get upset and I did not hate the King. I did not feel like {nusem} {nusem} We talked about before. I did not feel any kind of hatred towards the King. It didn't occur in my mind in the least that I should try to hurt this King back or I should try to get back at this King or I should try to do anything to the King. He says, "It did not even occur to me." And in the next line he says, "Because I didn't see anything about that situation that was self existent." And then in the next line he says, "If I had seen anything as self existent while he was cutting off my fingers and my toes, I would have gotten angry." So there's whole spiel right there. It's very cool. All the clues are there, you know. What's this got to do with your life, you know? How is it going to help you with the boss is in your face? The guy ... main ... the guy boss is in my face. The woman boss, is his wife, is pushing my buttons. I call them button pusher and face ... in my face, you know. [laughs] And she doesn't get in my face but she does other things

she ... somehow ...sometimes I think they're {Chakrasambhava} and his wife or something. [laughter] But they know exactly what to do to get me upset. Especially after I ... I'll go back after teaching this class and by ten o'clock they'll do it to me, you know. [laughs] And what is what is it to perceive the emptiness of that situation, you know. And it goes back to what we said before. If you're having a mental affliction, what's the litmus test of having a mental affliction? How do you know you're in the midst of a mental affliction? Your peace of

mind is upset ... somehow ... irritated, nervous, stressed, angry. Any kind of lack of contentment or peace of mind, a mental affliction is operating, okay. It can not be operating if? ... if you're perceiving the emptiness of the situation clearly, it says. Does it have to be direct? It couldn't ... almost couldn't be direct, okay or else you wouldn't get paid for that hour [laughs] I guess. Because you can't think of a diamond during that hour. You can't have any ... any normal perception during that time. So it doesn't mean that. It means while the saint was having his fingers cut off by the King, he looked at the situation and it's the same as the screaming boss, it's just a little more painful, okay. What was going on? Why didn't he react? Why didn't he respond to violence with violence? He would just be perpetuating it, okay. If you want to meet another King, who comes and cut your fingers off, then then do violence back to him and you'll guarantee that you'll meet another King who will come and cut your fingers off. So that's where he came from in the first place, okay. You're getting your fingers cut off, not because you were sitting next ... close to his wife. You're getting your fingers cut off because you cut off somebody else's fingers before that. You see. If you want to have this thing happen again ... if you want to perpetuate it ... what is the word for samsara in Tibetan? {korwa} {korwa} means circle. It means that ... what do they call it? ... there's a word in English ... a vicious circle a vicious circle. That's samsara. The word samsara means vicious circle. Vicious circle in English means what? The Israelis do violence to the Arabs. The Arabs, because their son was killed, has to kill one of the Israelis. So [unclear] I have to kill two Arabs. And then they say well they have to swear that I have to kill his father, you know. And then this vicious circle never ends. Because each event is is perpetuating the next event and here's the trick, here's the rub, here's the point of the class ... the natural reaction to someone hurting you is to hurt them back. That is also the precise karmic cause to make them come back and hurt you again. And that's why samsara's a vicious circle. So break it! How do you break it? Just don't react. Okay. Now somebody comes up and says, "Hey, just don't react when someone punches you in the head. Turn the other cheek. Let them punch you on the other side of your face." I mean, I grew up ... it wasn't until I was twenty five that I understood what turn the other cheek means. It means that if they punch you on this side of your head, go up to them and say, "Would you like to punch me on the other side of my head?" you know [laughs] Okay. What it means is don't react but don't react because you understand what's going on. If you just ... if someone comes up and teaches you don't react you'll never be able to implement it. You know that. You know it's wrong to yell back at somebody. You know it's wrong to do violence to someone. But because you don't have an understanding of emptiness you can't do it. If you do have an understanding of emptiness you will be able to do it. And it's the only thing

that'll allow you not to do it. That's the perfection of wisdom. And that's how the perfection of wisdom helps you, okay. You know ... you just know that because a thing is empty, it's happening to you because you did it to someone before and the last thing in the world you want to do is to make it go on in a vicious circle. So with knowledge you ... because of your knowledge you don't respond with violence. Now in the same breath, and then I'll take some questions ... I have to say, "I'm talking about violence with anger" okay. I'm talking about violence motivated by a mental affliction. I'm not talking about forceful action by ... on the part of Buddhist, okay. I didn't say, "A Buddhist can't take forceful action". If that boss or anyone else is harming another person and you have the capacity to stop it, you must act. Your Bodhisattva vows require it. Even forceful action. Your Bodhisattva vows require it, okay. You are required to take even very forceful actions to help another person and in a very limited way you are even required to do violence to a person if the situation calls for it. You are allowed to break six of the first seven bad deeds. What are they? If you're a monk, okay. If you're a layman you can break all seven. Killing, stealing, sexual misconduct, lying, slander, harsh words, idle gossip. You're allowed to do all seven if it would be of extraordinary benefit to another person and by the way, if you've been a Bodhisattva for millions of years. Really. So we don't have to really have to worry about that. But in theory [laughs], okay. In theory, I repeat, you could be required to undertake a very violent action against someone if it was the only way to prevent them from hurting others and themselves, okay. What about the last three non virtues? Never! Ever! As my Lama would say [laughs]. His English is very idiomatic. He learns most of his English from TV commercials. So he says "Never, ever!", you know. You can't break the last three. The mental non virtues never can be of any use to anybody. They can never be applied in a situation ... in an extraordinary situation to aid somebody. Forget it! So what it means is ... although you may be required to fight back to the boss, if he's hurting someone, you can never hate him. You can never do it with the slightest bit of anger. I always tell people, "If your heart getting faster, forget it. Just shut up!" [laughs] You ain't ready yet, you know. The best thing to do is get a ... is to just shut up ... don't respond, okay. If your heart starts going bing bing bing bing and your hands are getting sweating and it's very common for certain people at that point to say. "Oh yeah, in that Buddhism class they said, You've got to respond fiercely if someone's in danger. So it's okay if I yell right now." Because you want to yell [laughs] Not because you have any kind of compassion going on. You just feel like it. So you twist Buddhism to fit your own desires, which is very common. So what I mean to say is ... the reason I got into that was Buddhism doesn't say you have to be ... sit there and be wimpy ... never said that. Don't respond with

a mental affliction. If you're responding with a mental affliction you're perpetuating your own vicious cycle. And if you want it to go on ... if you want to meet that unpleasant object again ... then let your natural reaction come out. Because that's exactly the one that got him there in the first place, okay. There was one more point on the homework and then I'll take a few questions. So by the way if on the homework it said [laughs], "Why didn't why didn't that saint respond to the King? Why didn't why didn't he try to get the King back?" He did not want to perpetuate the vicious cycle, okay. Yeah.

[student: You tried to tell him that nothing would happen?]

There is a famous incident in scripture ... that scripture doesn't mention what he did. But there is a famous scripture called {Uddyama Abhidamma} which my lama is very ... he made us study it in great detail and at a point in that scripture a person who is who is a Arhat and an Arya. He's already seen emptiness directly. He doesn't have any more mental afflictions. He's about to be murdered by an assassin sent by his own son. King {Uddyama} is about to be murdered and he he can see enough of the ... he has enough wisdom ... and he knows who these people are. They're like saying, "We have to talk to you, King", you know. And he knows he knows that they have knives under their under their sleeves. And he knows they're about to murder him. And they say ... in the scripture it says, "Out of compassion, he tried to get away." Out of compassion for them and for his son, he tried to escape but his karma his karma kept him there. He could not escape. He had the power to fly, for example. But at that moment the power failed him. So even for an Arhat you're still caught up in your old bad karma. Yeah

[student: Would you say that the saint [unclear] shouldn't become angry because he didn't want to perpetuate the karma and [unclear]. Doesn't that imply that he was grasping at his own self existence having protected his teacher in that way]

You can protect your teacher and not grasp to your self existence. And in fact, you know the three elements in that situation, he the cuttee, right? [laughs] So he's one of the three spheres and he's not perceiving himself. He does have some. He does have some. If he's if he's not an Arhat, well yeah ... if he's not an Arhat yet he is perceiving himself somewhat as being self existent. And he probably is ... not intellectually ... but he's inherently ... he's by nature ... by the nature of any living being who is not an Arhat ... he is grasping on to some self existence of the situation. But apparently not enough to be angry. Which implies that he was either an Arhat or very close, okay.



[student: [unclear]]

It's fine, no problem. Don't forget that. She said that, "If the only person you were helping, when you were responding with strength" ... let's say strength and not violence, okay ... "if the only person you're helping when you respond with strength is your self" ... is that allowable?" Oh yeah, taking care of your yourself is the foundation of taking care of all sentient beings, okay. When you talk about taking care of everybody you is one of those sentient beings, okay. [laughs] Really, you you are one of those sentient beings and you you have as much responsibility to care for your self as you do for them. Caring for your self means getting to Buddhahood as fast as you can. Which happens to be the best thing you can do for everyone else, also, so no problem. It's kinda cool. The best thing you can do for yourself is to get to enlightenment. The best thing you can do for others is to get yourself to enlightenment. So no problem. Yes.

[student: Does that apply to animals also if someone is hurting an animal?]

Absolutely. We don't distinguish between ... you know those four words you learned for being, person, living being, sentient being, self ... they don't ... they apply to all five realms. Hells beings, animals, pretas, humans, everybody.

[student: [unclear]]

I'd say proceed with force with caution, you know. [laughs] Yeah. Yeah. Yeah. It's a good question. You know. Are you suppose to sit there like a vegetable until the day you become an Arhat? No. But but the human capacity to fool yourself is infinite. And especially with regard to spiritual things and ethical things. So ... that's all I can say. The nature of fooling yourself if you can't stop yourself ... but try to stop yourself [laughs]

[student: [unclear]]

That's why I'm talking about responding with strength if it's necessary. If you see that it would be harmful to them ... for them to continue to act badly ... you have to ... you're required by your Bodhisattvas vows to respond with force, you know. Yeah.

[student: [unclear] on how you respond]

[laughs] It happens to me. It happens to me at work. For example, there's a bodhisattva vow that you must respond to a person's question, especially if it's sincerely asked, you know. If a person asks you a question, you are required to respond ... sincerely ... thoughtfully. And then the text says {mixsa naymay} Do you remember {naymay}? {Naymayba} are wonderful things [laughs] {Naymay} are exceptions, okay.[laughs] {Naymay} listed in the text. One of them is, if by dising the other person, you know. In the office dising, right? If by disrespecting the other person they would learn a valuable lesson you are required not to answer. Or you are required to make a flippant answer ... that would upset them, if you know it would help them. It's very interesting. That that's part of that bodhisattva vow but it requires great wisdom in its application, you know. Obviously, you know. If you truly care about the other person and truly concerned about their welfare, and you know that by not answering them or by giving them a flippant answer they would be ... their spiritual progress would be advanced, you're required not to answer sincerely, okay. Very touchy. Very very touchy. And again you can fool yourself very easily. In other words, you have to do at any given time what's best for the other person ... and for yourself, okay. Yeah

[student: [unclear]]

It comes in the bodhisattva vows again. There's a bodhisattva vow that you cannot teach emptiness to a person, if according to your best judgement, it would harm them. And specifically if they would lose their faith in Buddhism and specifically if they would lose their faith in Mahayana Buddhism. If by teaching someone emptiness they would gain the wrong view that the bodhisattva way of life is crazy or irrelevant or something like that, then the moment that they get that idea in their mind and they reject the bodhisattva way of life, you have broken your bodhisattva vow, okay. That's the definition of teaching someone emptiness when they're not ready. After ... right after that in the scripture it says ... Je Tsongkapa examines your question ... He says, "Now what if you, to the best of your knowledge, thought that it would be alright to teach them. You thought that they would not [end of tape]

960831-2.aaa

Diamond-Cutter Sutra, tape 9

Vajrapani, CA

8/31/96

of your honest judgment is enough. Okay, so if, if according to all you know and all you feel and you give it a really honest appraisal and then your appraisal turns out to be wrong you don't break your vow. Okay, he says. One more, one more point, um, and then I'll take a few questions if you want, but I know you are hungry and it's gonna, tomorrow's gonna be a long day so get ready. So what's happening to this a....arhat, this guy, who because of his understanding of emptiness and because he saw all those things the moment after he came out of the direct perception of emptiness he has finally been able, through the process we just described, I mean if you just sit there and let people cut your fingers off and don't get mad, then probably your not going to get very mad again and sooner or later you'll be able, able to overcome anger itself and you will never get mad again. So here you have this guy called an arhat, he has reached a state called nirvana which is a permanent destruction of his own mental afflictions because of his understanding of emptiness, 'cause, because if you keep acting up like this over a period of time you're not gonna have these mental afflictions any more those six are gonna have to move out of your house. Um, what the emptiness of that arhat experiencing his own mind empty of mental afflictions you tell me, anybody, what's the dependent origination of an arhat's mind? It's also a projection, it's also a projection, okay, he is being forced by his karmic seeds to see what, his own mind as being totally pure of mental afflictions, it's cool, it's very interesting. Of course his mind is dependently originating. Of course it's another projection, it's just one more projection, it's one more object, he is being forced by his past deeds to perceive his own mind as never again having a mental affliction. And that's the only way you can get your mind to be like that, okay, what did you think someone was going to operate, you know, I mean they were going to identify the synapses that w link to anger and and cut them out of your mind, or you know what did you think was going to happen, how did you think you were gonna get to be an arhat, it's just another shifting of

your own projections nothing external is happening. It's not like someone's coming and extracting mental afflictions from your head, it's not like that, you are being for it's like everything else in the world, it's like every other change that can occur in the world, it is dependently originating. You are being forced by your own karma to see an otherwise blank mind, as not having any more mental afflictions, it's one more projection that's being forced on you by your past deeds. The mind of an arya like every other mind and like every other object in the universe is blank, it's the glass of liquid on the table between the three beings and and he in particular is being forced to see his mind as totally clean, and permanently clean, why? His own past deeds, his own past thoughts and and and words and deeds so it's cool, even the, even the mind of an arya, a mind which is totally free of all bad thoughts again, ever again {ne geway chu} something in the future that'll never happen is a projection it's a result of the same processes, okay, and by the way it could never have been any other way, there aint no other way, if it were any other way it would be {gakja}. Any other kind of arya's mind don't exist anyway and could never exist, okay. We'll do a few questions and then have a well deserved lunch, yea.[laughs]

[student: How do you know that they're all gone just because you haven't experienced a mental affliction for a year doesn't mean that it's not going to come up next year or something like that, couldn't you still have the karma to have one come up?]

It's a good, it's a good point, and that's why in the definition of the eighth level, they say: "{nyomo dang nyomo ge bakchak sepa}". Say {nyomo dang}, repeat, {nyomo ge bakchak}, [repeat], {sepa}. {Nyomo} means "the mental afflictions". {Nyomo ge bakchak} means "all seeds for those mental afflictions", have also been wiped out of your mind. So that's, that's the, that's where his question, the answer comes from. I didn't give you the whole definition, I mean the eighth level is not only removing all your mental afflictions it is to remove permanently all the propensities for those mental afflictions, every kind of energy in your mind that could ever trigger a mental affliction is also gone.

[student: How do we know that?]

I guess they know it, [laughs], by the way , it is simultaneous to, the permanent ending of the habit of seeing things as self existent. So maybe that's a clue, maybe it hap..., maybe that's a clue, the last affliction you have to get rid of, the, the very last mental affliction you have to finish off, {sepa} is the one that thinks, that sees things as self existent. Okay? That's the, that's the final, and I guess when that happens you know. I mean that's, that's what I'd say they know. It's called {sepa shepa} the na, {yongtzen shepa} in the Abhidharma. It's the knowledge that you finished it all. Okay? And...

[student:...unclear you what?]

That you finished off the mental afflictions and their, and any kind of energy that could trigger them in your own mind. Okay?

[student: the example this thing has had direct perception of emptiness, would it be possible to act this way on the basis of an intellectual percep...]

That's, that's the whole point. You know, that's the whole point. He's saying, you're assuming this guy has seen emptiness directly and probably he's close to arhat or an arhat. He's saying ,what about just plan old us, you know, if we, if all we have is an intellectual understanding from a couple a days of teaching, should we try it , or is it useless? No, that is the path, that is the path. As with bodhichitta you have to fake it until you get the real thing. Okay? {laughs} That's a practice. Even in tantra. The, many of the levels are called, are called {chumay}, the first, the first half of tantra is called {chuma}, you're "faking it". You, you try to imagine that something's happening when it's not happening yet, and, and imagining it with the right devotion makes it happen, but that's another subject, yea.

[student: Would it help to think of it, would it help in not getting angry to think of, just not take it personal, not think of it someone doing something to you but think of it as purely your karma, and that person not really, necessarily as a person connected to you but ...unclear]

Yea, that's {jek tembay lam}, we talked about it the other night, that's, that is a path, but it's a worldly path. You know, just to use other methods to not get angry, they are a Buddhist path and they are an important Buddhist path but they are still in the world, we call them, the Abhidharma says they are still in the world. Until you use the understanding of emptiness to stop your anger, then all those other methods are called {jik tembay lam}. They are worldly methods of stopping, of, of, of, temporarily preventing anger. I call them band-aids, okay. band-aids are important, and, and they're useful and you have to learn all the band-aids, those are very important and they're extremely useful and they help you to get to the real one. They're the virtue that allows you to reach the real one. But, but in the end it's only understanding the emptiness of the situation of the guy who's getting angry, the guy who's getting angered at, and the anger itself that's gonna let you stop it.

Yea?

[student: I get the karma doing the violent action to protect somebody else?]

She said do you get bad karma from doing a violent action to protect someone else? Again I refer to the bodhisattva vows, in the bodhisattva vows when they cover the vow about doing something forceful to help someone else then somebody asked the question, in the scripture, like based on Asanga's root scripture somebody comes up and says; "Do I collect a bad deed if with the right motivation and with the right training, and with the right understanding I do violence to person to stop them from hurting someone else?" and Je Tsongkhapa says: "Not only do you not collect the bad deed you collect an infinitely good deed." Okay? So you can't measure the goodness of, of the karma that's gonna come back to you. It's, it's a very cool answer and he says it a couple of times. Okay.

Yea?

[student: Can you talk about how projection about the ordinary .....to the... to the [unclear]]

[laughs] Stop.

{student continues [unclear]}.....all the ,the projection of change, to think about it I'm not sure exactly.....path of seeing, post path of seeing.....what part of the perfection's of the projections of them.....]

He says: "How does the process of projection change between a person who hasn't seen emptiness yet, a person who has seen emptiness directly and then a person who has been an Arhat already?" For example Are they projecting, is the process of projection any different? No, the process is the same. It's exactly the same {dokpa} tiny {dokpa}. What is the process? Your mind is collecting data, your mind forms that data into a nice unreal mental image whole, and then your mind calls it glass of water as opposed to glass of blood or glass of nectar. Your mind because you've been forced by your own past karmas imputes it in a certain way. So from that point of view the, the process is totally the same. Even for a Buddha, when a Buddha looks down and sees those marks on his own body it's exactly the same process going on. What's different is the understanding of each person, and the belief in the self existence of the thing. Okay? The person who hasn't seen emptiness directly has a certain belief in a self existence of what appears to him as self existent. He sees it as self existent and he believes it's self existent. After you've seen emptiness directly you do still see it as self existent but you don't believe your self, so there's a big difference. After you've reached the eighth bodhisattva level you don't see it as self existent and you don't believe it's self existent. Okay? And once you've gotten through the other two bodhisattva levels you don't have any kind of propensity for seeing it as self existent or believing it as self existent. And that's the four distinctions.

{student: [unclear]....what exactly is the projection?}

Lama Yeshe's stupa for example, I mean an eighth level bodhisattva could, could sit and enjoy this stupa, but he understands, he doesn't believe in it's self existence and it doesn't look self existent to him any more either.

[student: So that is a little different.]

Absolutely. A, the projection's the same

[student: unclear]

Oh no you're right. By that time the projection is, there's probably some difference in the quality of the projection. Yea.

Yea?

[student: Is this kind-of like what Nyingmapa's calls pristine awareness?

Eh, I don't know. I really don't know. I haven't studied those schools. I haven't studied that concept. In, in, in traditional Buddhism, it's called {du min lay dakpa}, {du min lay} means from the,"prime-evil, prime-evil purity..."



[student: unclear]

Primeval purity, in other words this stupa has been totally devoid of self existence since forever, you know, things never were self existent and in that since primevaly they have been pure. Does That help you any? No. [laughs]. Okay. Until you interact with it with knowledge the fact that this object has had, has been totally pure of self existence since forever doesn't matter. I mean, for example your own mind has been nons, it's been totally pure in the sense of not being self existent since forever. But it don't do you any good until you start to understand it. A, you know, okay. Maybe two more questions and then we'll.....

[student: In the story of the saint being amputated and his understanding of emptiness in terms of understanding the karma of it, can you, how do, within the concept of emptiness how do the laws of karma relate?]

We're gonna, she says how do, in the context of emptiness how do the laws of karma relate? And we are gonna talk about it in the final class, that's class number ten. And the point there is Nargajuna and Tsonkhapa spending their whole career trying to convince people that not only do emptiness and functionality get along, you know. Not only is it true that karma and emptiness can coexist, they need each other. If things weren't empty karma couldn't work, if karma weren't around emptiness wouldn't mean anything. Okay. And, and that's, we have to talk about that. I call it the marriage of emptiness and ethics. Okay, I mean they are not only not contradictory, they are intimately, they embrace each other, and they can't live without each other and that you have to study. We'll get to that in class ten. Okay?

John

[John: I had a quick one about the homework]

Go

[John: Towards the end one of the questions concerned the function of a,. on the path of meditation, on the path of habituation, of your first understanding of emptiness. The way I read it, we're talking about the first understanding of emptiness on the path of habituation. Did you mean...?

Ah no, I didn't mean that. yea ....

[John: You didn't mean that?]

No

{John: You meant the path of seeing understanding.....}

Yea

[John: the way it functions]

Yea, yea and I meant specifically the second half. The {je cub yeshe}, the wisdom, because that's the one that really helps alot and that's the one mentioned in the definition of nirvana. {So sor tok}, 'seeing the Four Noble Truths and their sixteen aspects one by one.'

Yea?

[student: The questions is; I have a problem with before everything. the infinite,]

Yea, yea. Yea.,yea, yea.

[student: mind is beginningless, is karma infinite, do you have, you know and then also if that's the case then we all have the same mouth and we all have

[laughs]

[student; and all beginningless, and, and I'm not sure if karma has a finite. Is karma final?]

We'll talk about it. [unclear] [laughs] It was empty. [laughs] I think you have to say this it's important to say one thing. Abhidharma fourth chapter, ultimate presentation of karma; karma ripens in three stages, okay? Karma can ripen in three different periods. The first one is called Karma that you see, and that means karma that ripens before you die, karma that ripens before you die. Karma whose result's you see in this life. Okay? And the great masters of tantra say in their beautiful books, that's how tantra works. That's the whole idea of tantra. Okay. That's a key to tantra. So that's, it's it's definitely possible that, for example if you have been generous in the first part of your life, that people will be rushing to give you money and property and all that other stuff, in the, as you get to your middle age, okay. And if you practice certain secret practices extremely well that before you die you could actually see yourself become a, a tantric deity, and you would be a tantric deity. Okay, and that's, that's the first ripening. Second kind is called karma that ripens in the very next life. And I can think of the example of the big five bad deeds. They're called the five immediate

deeds and, and in your next life you always go to the lowest hell, if you kill your father, if you kill your mother, if you kill an arhat, if you try to hurt a Buddha, or if you are Devadatta in five hundred BC. and split up the sangha. Which fortunately we can't do anymore ,okay. [laughs] We can do a close one, but we can't do that one. If you do any one of those five, then in the very next life, you must, in the next re birth by the way you must go to the lowest hell. Why did I say next re birth and not next life?

[students: [unclear]]

Yea. Technically the next life is your bardo. No technically you got one little rebirth to live before you go to your main rebirth, and you do go through that, even if you commit one of those five. You still have to go

through a bardo. Why?

[students: [unclear]]

That's how you get there. That's a function of a bardo.

[student: So even with tantra, you would still go to the lower hells?]

No, and we're gonna talk about that. She asked if you commit one of those five and then got into the secret teachings could you purify them and not go to lowest hells? Absolutely, yes. You could purify it, and that's one of the great things about that path, okay. Whu[laughs] [laughter] But the, but the function of a bardo if you get into it, which is also fourth chapter, no third chapter Abhidharma is that you need to get to the hell. And if that spirit body with which you traveled to the hell, okay, you need that to get there. That's why

people born in the formless realm, don't have [pause]...

[students: [unclear] a body,]

a bardo. Cause you enter the formless realm wherever you die. Cause there's no place, there's no form. okay? But that's a long story. One more question and then we'll stop

Yea?

[student: [all talking at once]]

Sorry, sorry. [laughs], [laughter] Karma which ripens in the next birth after that and beyond. Okay, karmas which ripens in the next birth after that and beyond. How big is your karmic pocket? How long can karma stay in there? What kind of karma's have you got in your karmic pocket that you, you long since forgot doing? You know, How many karmas are you gonna be stuck with that that guy three thousand years lives ago did, that was you okay but I don't remember it at all and it doesn't seem fair that I should get stuck with all that, you know. Like I'll take the good ones like being in a Dharma class that he set up, but I don't want the bad ones [laughs]. Yea, the karmic pocket is quite deep, it can be millions of years long. And you must study the teachings for , for cutting a hole in the bottom of that pocket. And that's called the four powers. And we'll cover that. We have to cover that. You gotta find a way to short circuit those old bad karmas. Cause just not collecting new bad karmas, by not responding with knowledge aint enough because that karmic pocket is real deep, you know. Does that necessarily mean that we all have the same karmic pockets? No. We've, we've worn out bad, we've all done the same bad deeds infinitely many times, and so has the Buddha. But, but some of us have been able to wear out certain ones by experiencing them or by purifying them and we don't have as big as pockets as other people or like that. It is in the scripture

very defiantly stated that the Buddha was sitting with us in a class like this at some point many times. Shakyamuni Buddha, good old {Chukyi Ten}, was ah, sitting with us in our classes many, many, many, times. He was our classmate many, many, many times, but he just worked harder. Ya know there was a day when he was exactly like you and me and we were sitting side by side in classes and he just worked harder. And, and he got out. One more question and we'll stop.

{student: I'm curious about      married or living with somebody.[unclear, plane flying overhead]}

There is a kind of karma called {dakpu debu}. Say {dakpa} [repeat] {debu} [repeat], {dakpu} [repeat] {debu}[repeat]. It's hard to translate because {dakpu} means "owner" and {debu} means "karmic consequence." But what it means is an, is like an environmental result. And what that means is two or more people can collect karma together which causes them to experience an object in common. Okay. Like all of us here in this, on this platform today have been together in the past, certainly and we have all collected a great virtue together. You know we served some lama, we did some great deeds together and, and the karmic result of that was that we are all here together today. Absolutely true, must be true because we are experiencing the same teaching today. That's a common karma. Why? Why when you go from south San Diego to Tiajuana and you cross this totally imaginary line ah, people are poor on one side and overly wealthy on the other side, you know. The line is totally imaginary. Everybody to the north of that imaginary line has collected the same kind of karma to experience a relative state of comfort. And many people on the southern side of that line have, have collected together a karma to live is some kind of poverty together. And that, that's just a, and that also in the King Wodiana story. In the King Wodiana story people in that land have a very bad, they suffer together because as a people they allowed some um, terrible things to go on before. For example if, if everyone in the United States supports the idea of abortion, you know, if we as a people support the concept of that kind of killing which according to Buddhism is murder, and is, is considered a, co, a particularly, the scripture says a particularly repugnant kind of murder because the victim can't defend them selves ,they have no means with which to fight back, they're too small. You know it's like a big bully picking on a little guy. If,

if as a culture or as a people we support that kind of activity then as, then as a people we will live together in a place that will have a lot of murder or a lot of violence in that country, now what, like we'll be born in a place like Bosnia at its worst time, or Chetchnya at its worst time and as a people we will suffer, together, if, if we, if you actively support that, that kind of thing. Okay. That's, so husbands and wives are experiencing a shared karmic maturation and it is often the case that one will, if one dies then the other will die with in a fairly, I don't know the statistic but I think if you checked it out even the karma for life seems to be intimately connected and they, often when one dies the other will die within some close amount of time. Like that. And, and I've heard Lamas describe that. Okay we'll do a prayer.

[prayer: short mandala]

[prayer: dedication, Tibetan, then English]

Class @

Um, kind of hot [laughs]. The Sutra says if you have enough virtue the shadows will turn from their natural positions and cover you.[laughter] Could wait a long time I guess [laughs], [laughter]. The next part of the Diamond Cutter Sutra is, is very cool. The Buddha says to Subudhi, "Subudhi if, if any bodhisattva came up to you and said, and you asked the bodhisattva what are you up to? And the bodhisattva says 'I'm working to achieve my Buddha paradise, I'm trying to prepare my Buddha paradise so I'll have some place to go when I get there.'" He says "If somebody said that to you he would be a liar." Okay. He says that {demba ma la} it says, "he wouldn't be speaking the truth." What he means is, of course what?

[students: [many voices, unclear]]

Yea. Any bodhisattva came up and said to you I'm gonna, I'm making, I'm working on my paradise. And if, and if that paradise in that bodhisattva's mind

was a self-existent paradise he'd be a lair because you can't [pause]

[students: unclear]

you can't get to a self-existent paradise because it's a [pause]

[students: unclear]

{Gakja}. It's a {gakja}, it's a {gakja}, right? [laughs] they don't exist. No such thing exists. If they say I'm working for a self-existent par, Buddha paradise they'd be a lair because there's no such thing that. A self-existent thing is non-existent, that's the irony of what causes our suffering. The irony of ignorance is that you are attached to something that don't even exist. It'd be okay if it was something that existed. It'd be a little bit easier to live with, you know. But we are responding to things that don't exist. A self-existent boss who screams at me externally to my own projections, doesn't exist. And so my screaming back is predicated on, on believing in something that doesn't even exist. That's the hard part, I mean, that's the part that hurts the most you know, [laughs]. I'm reacting to something that doesn't even exist. Then the Buddha says, he says "Buddha paradises don't exist." He says "that person would be a lair because Buddha paradises don't exist, the paradise of a Buddha does not exist. What's the punch line? [pause] Self-existent, right? But he doesn't say that. So of course the Sutra has been interpreted all kinds of wild ways throughout history, and you can read many books and even books about this Sutra that interpret it, in, in a quite unusual way. [laughs] okay. Because that's a hard thing to understand. And then he says because they don't exist we can call them Buddha paradise.

[students: unclear]



Which fits in perfect with this thing about imputations, you know. Because they don't exist independently of our imputations, our projections, therefore we can call them Buddha paradises, if they, if they existed any other way we couldn't call them Buddha paradises. And what he's trying to say is that okay they do exist, of course they exist but they exist in name only, they exist by imputation, they exist by your mind projecting on to certain parts, certain data, a thing called Buddha paradise, and then calling it Buddha paradise. Is that something that you can do right now voluntarily, at will? No it's forced on you by your past karma, by your past deeds. I thought you might be interested in a scenario. We got up to where? Where did we last leave our bodhisattva? Eighth level, okay? Eighth level, got rid of your mental afflictions, got rid of their seeds, only extremely subtle kinds of energy left for ignorance, still have to reach the point where you can see all existing objects, something has to go between level eight and level ten. Something has to go on between level eight and reaching full enlightenment. And at this point the scriptures stumble, okay? And, and all these Buddhist scholars in Tibet are trying to figure out exactly what happens during the last few moments, you know. And, and pretty much they're in agreement that this is like so far beyond us that it's very hard for a human being who, whose not close to that to, to figure out exactly what's going on. So I'm gonna give you a presentation from one of the Prajnaparamita scriptures. This is as, as, as detailed as it gets, and it's a little like reading a science fiction story, okay, and, and maybe it won't click or anything, and I'm just gonna put it up here and you do the best you can with it, okay? This is from the scriptures. The process seems a little like science fiction, but, it's, it's almost impossible for us to imagine what it is like, so. Eight steps mentioned in that sutra, okay. Eight steps mentioned in this Prajnaparamita text. [pause: writing on the board]. Apparently you are in some pre-paradise called Okmin, okay, like you're very, very close to a total Buddha paradise, but you are in a paradise called Okmin. This is the result of incredible amounts of virtue. You have been practicing the Six Perfections and the result of that is called {Shing Dak Dro} which means "the purification of your own Buddha field", your own Buddha paradise, so you are very close and you are in a place called Okmin, and it's the same for every body, you'll be a place called your own Okmin, I'll be in my Okmin. Okay?, like that. [pause: writing]. By the way this is emptiness, okay? [continues writing].

[student: you see emptiness [unclear]]

Yea, you are in the direct perception of emptiness, it's called {par che me lam}. And it is called, say {gyun te} [repeat], what's it calling here yea. {gyun te par che me lam}, {gyun te} [repeat] {par che me lam} [repeat]. {Par che me lam}, means the direct perception of emptiness. {Gyun ta} means, {gyun} means the stream of your samsaric existence, and {ta} means the final moment. Okay? So you are what we call a bodhisattva in the final moment of samsaric existence, okay? That triggers six events, the next six events all happen at the same time, okay?

[student: unclear]

Can I [laughs]

[student: This is the seventh level? The final one is the seventh]

No tenth, tenth. We're talking just before you enter enlightenment.

[student: I thought the eighth level bodhisattva was no longer in[unclear]]

That's a good point. Let's say [pause], well he's not in Buddhahood yet so I don't know where he is. We'll call it samsaric existence, I mean technically he's, there's a big debate about it, is he out of suffering yet? Hard to say, but they do say {sitay parma}, let's say samsara, okay. The next six things all happen at once.

In general you can divide all existing objects into the sum total of all existing objects and the real nature of all existing objects, this refers to number one. So this being, in the first, this is the first moment of enlightenment, this being is, is now perceiving directly every object that exists in the universe either past, present or future, okay. He reached the final end. "Final end" here is called {Yang Dak Ta}. It's a big subject in Prajnaparamita and it's a code name for the

end of aging and death, okay. This is the end of aging and death.

[student: Let me see if I get my numbers straight, so are we talking about six things now, that are, these two things are all the same thing?]

Yea, these two are happening before enlightenment, okay. And the next six are during the first moment of enlightenment, okay.

[student: Are they all related to the bhumis? ]

There's a big debate about it, but you can call it going from nine to ten or something like that. Some times ten to enlightenment but

[student: This is all after the eighth level?]

Ah, well there are ten bhumis total, and, and, we're describing how you enter the tenth bhumi, which is, which is enlightenment, roughly, there's a big debate about it, but some people say ten and then after that there's something else but, and that's enlightenment, some people say ten's enlightenment. I think it gets fuzzy, because you have to be there to know, I guess.

They can't say grow or generate or develop the Dharmakaya, 'cause the Dharmakaya is, is, is, is, unchanging and, and can't go through a process of being smaller and getting bigger and then being complete like an adult or something, it's just there. It's either there or not there. It passes from not being into being, but it doesn't go through a growth process or something like that. So it just comes into existence, okay. It comes into existence at that moment, you have the Dharmakaya, okay. Now how does this differ from number three, I'm not completely sure but it would now include the true nature of all objects as

opposed to just the total quantity of all objects. And what this refers to is the ability of a Buddha which is unique to a Buddha to see normal objects and see emptiness directly at the same time, only a Buddha can do it. How they do it, I mean when you get in the debate ground, we were talking about it the other day and you start to discuss perception of something the first thing you always say is {Sangye miemba shay shat}, which means let's not talk about Buddhas okay? [laughs, laughter]. I mean, like how do they do what they do? Very difficult, very difficult to explain.

[student: [unclear] Does Okmin have a foundation?]

Ah, the, the literal, literal meaning of the words is below none, below none. {Ok} means "below" and {min} means "none", so it means highest. There's two Okmins, one is a level of, in samsara, there's, there's a samsaric level of existence called Okmin, and then there's a paradise called Okmin. So you might see them used in different ways and you have to be careful. This is talking about the Buddha paradise called Okmin. The point here is that that, the body of that bodhsattva at the last moment of samsaric existence provides the raw material. It's that {Nir leng gye gui} that we talked about last night, it's the stuff which turns into the enjoyment body, it flops over into the enjoyment body, okay. Yea?

[student Elly: So you're saying there's no [unclear] for the Dharmakaya, how do we see emptiness as [unclear]

It is, you can't say {gyuto} please.

[student Elly: [unclear] you don't have to let]

Well you can't say cause, it doesn't have a cause, okay

[student Elly: I thought it was...[unclear, question continues while Geshela answering]]

A little tricky, {two questions at once} the basis changes and the, and that emptiness, it's still the emptiness of your mind, that's true. But now your mind if you want to get technical has two extraordinary qualities, one is the emptiness that it always had. But now it is empty in another way as well, and that, that is that it is totally devoid of all obscurations, all obstacles, so in that case the emptiness in the Buddha's mind is slightly different from the emptiness of your mind although, the thing which becomes the emptiness of the Buddha's mind you have now. And that is your, your [sugate gaba]. Okay.

[ from here on taken from the video sound track]

Number eight is that your, the causes which will allow you to send out infinite number of emanation bodies are complete. What that means is that it implies that it takes another micro second to send them out, okay, they have to be sent out from a, from an enlightened being. So there's a gap, there's a time gap, ya know it takes a micro second to get them moving cause there's no enlightened being to send them out yet, okay. Glass of liquid, okay, there's a glass of liquid on the table, there's a preta, a human and a worldly pleasure being sitting around it, and they all see a different thing. One of them sees water, one of them sees a glass of blood and puss, and one of them sees a glass of nectar of the gods, okay. And ah, and, and every object in the world is the same and at this point in the sutra the Buddha says, "Ya know, I'm not just talking about Buddha paradises, I'm talking about every object in the world". It's true of every object in the world that they don't exist and because it's, and because they don't exist we can call them what they are. So really if you, now let's posit a fourth person sitting around the table, and that's a Buddha, okay, and you've reached level number ten, you made it, you're sitting around the table, you're looking at the water, uh, liquid [laughs, laughter] real human bias, ah [laughs, laughter]. And,

and what do you see?

[student: unclear]

[laughs] Well you're aware how other beings see them, you know, do you experience samsara as a Buddha? I mean, this was, I had the honor of being the first debater on the day that Pabonka Rimpoche, the new one, took his geshe exam. Cause I'm the, at the time I was the oldest non geshe in our college, and he's in our college, so I had the honor of making the first debate. And I said "Do Buddhas go through, do Buddhas experience samsara?" And then he said "What do you mean?" and I said "Well, is he aware of what the other two people are seeing. Because what they are seeing is samsara. That's suffering so if, if the Buddhas see what the other beings see which he has to see if he's gonna see every thing, then isn't he experiencing samsara? You know, and ah, and that is he aware of their pain, and doesn't that make him sad and isn't that a kind of suffering?" So it was like a two hour [laughs] back and forth and I, you have to think about it. But basically you can say, I believe they say it in this way. Samsaric objects can present themselves, they can be aware that you are perceiving these objects as samsara, but they don't experience them as samsara. They, they are aware that that's how you see them, but they can't see them that way, okay, themselves. So that you're sitting around and, and you're a Buddha and you're sitting at this table in this special bar and ah, you're seeing a glass full of totally, total bliss, it's, it's total bliss, the experience in, for a Buddha is that every, every part of every object that they perceive is creating total bliss in them. So it would be as if, I mean like to say think of the most pleasant experience you've ever had in you're life, I mean everyone has two of three that they cherish ya know, but I don't care if it is physical or mental or what ever, but imagine the moment of your life that you had the most extreme and intense pleasure, you know maybe it lasted for five minutes or something. And then imagine that every single object in your life could, could, could, could, could trigger the same emotion in you all the time. I mean that's, that's how you have to think of a Buddha field, so like the flowers there and the leaves on the trees are, are provoking this intense bliss in them all the time and, and every single existing object that, that, the squareness of the paper, the whiteness, the thinness, the sharpness, the, the smoothness, every detail of every object is producing total bliss in that being, okay. How, how could that happen? Okay we have to

talk about how could that happen, very dear to our heart's subject ya know. It would be nice [laughs] . The first question and the obv, now it becomes very simple to answer these deep questions. Is there two glasses of liquid on the table or, I mean are there four glasses or just one? It's just one, okay. [laughter]. If you don't go deeper is there [laughs, laughter] that's the right one if I don't say go deeper. There's only one glass of water there , so now I ask you, liquid, sorry [laughs, laughter]. Yeah, [laughs, laughter]. Where is this paradise? And I mean specifically do you have to go somewhere else. I mean now the answer becomes obvious. It's not like you have to ask the waitress to bring another glass of liquid. Okay. [laughs, laughter] Okay. You're dealing with the data which is already present. That's, that's one interesting point, okay, in other words Buddha paradise is not like three miles up there or four miles that way or, or something like that. The data for your paradise is around you now. It is your world. You don't need to go somewhere else to find the raw material. You just can't synthesize it in the right way right now 'cause you're not being forced to by any ultimate karma. Ya know, by all these collected karma. The data is there. You could be experiencing this world in a completely different way. It's just that your mind is not cooking up the right interpretation of that data, okay, it's not synthesizing it in an ultimate way 'cause it can't if you don't have the karmato do it, the karmic seeds are not there to force you to see it that way, and by the way it sounds very artificial and it is, but that's what makes it real and we'll talk about that tomorrow. One more point about that, what, and that, and that pretty much wraps up Buddha paradise. Okay, what is the difference between samsara and a Buddha paradise? Why, why, why is samsara like this and why is a Buddha paradise so much different? What's the basic difference between the two, what makes them different?

[student: wouldn't it be [unclear]]

Yeah

[student: [unclear]]

Yeah, yeah , yeah, we call {le nyomo gui wang gyi} okay, {le nyomo gui}, the two big trouble makers.

There's an idea in Christianity, what's it called, original sin, or something like that, ya know like the world is defective from the start. We have a very similar idea. Samsara, your body, your mind, my body, my mind, everything about me and the world I live in is defective from the word go. There's a basic defect, there's a certain energy in our bodies, in our minds, in our world, which, which screws-up everything and has to and always will, I mean until you get out. By the way getting out of samsara now becomes a little tricky, right. Ya always thought it was like leaving L.A. [laughter] What's it called, what movie we going to see tonight, where's that guy? [laughter] Where's Ragdna? [laughter] What'd you pick for tonight?[laughs] Anyway it's not like doing a, you know, it's not like ya go anywhere, it's not like running away from anywhere. We, the world we live in and every experience that we are allowed to have now, that we are capable of is defective because it's running from the engine of these two things, these two things are, are, are running it, they're, they're calling the shots they are producing your world right now. {Le} means "dirty kar, karma", okay, "impure karma", {sak chay kyi le}, and {nyomo} means "mental afflictions" and you had a nice introduction to them this morning. And they've been close friends for a long time, okay. So these two are calling the shots. In any world where these two are calling the shots, if they are infecting your world nothing's gonna go right, ultimately you'll always have, you'll always have frictions with other people, your body will be uncooperative, it will keep getting older and uglier. [student chuckles]. You'll loose your sight, you'll loose your hearing, you'll loose your ability to taste things, you've got to have triple strong coffee before you can face anything [laughter]. You can't do the things you used to do, you don't have the energy you used to have, eventually one of those organs miss-fires and, and they take you to the hospital. And, and it has to go like that, with, unless you do something now there will be no other course of action it must end up like that because it's being generated by karma and klashas. By karma and bad deeds. It, it was created, this body was created, this kind of body was created by karma and bad deeds. By dirty karma, okay. It can only be that, it can have no other end, and you can't be happy until you get rid of {nyomo}, impossible, never will be no matter how you adjust your life, and we spend our lives adjusting our lives, maybe if I did a little more yoga, ya know, maybe if I ate those other vitamins, ya know, maybe if this guy would leave my office [laughs], ya know, maybe if I just had a little more free time to myself things would be all right, it's not gonna be all right, didn't you figure that out yet? [laughs, laughter]. I mean did'n, didn't it click yet, ya gotta be forty-three and



you still didn't figure that out [laughing through this explanation] try a different partner ya know [laughs].

[student: unclear . good deeds without....]

Right, exactly, exactly. She said "what's dirty karma?" I said " Good deeds without the knowledge of emptiness."

[student: unclear]

Basically. It's, what is it create, it creates good dinners, which has as the tail of the dog getting hungry again, okay. Always have.

So now on this basis the answer that the two people gave was, yeah this is the big difference between a Buddha paradise and samsara. Buddha paradise ain't got these tow things running it. These two things are not generating a Buddha paradise. A Buddha paradise being maintained, that, that projection is being maintained and, and perpetuated like fission, ya know less energy going in more paradise coming out by, by something which is total free of mental affliction and karma, dirty karma, okay. It's being generated by different causes, there's no taste of either one of these in, in what's keeping a Buddha field going, ya know, in what's keeping a Buddha paradise up. Ya know what's keeping it running, it, it doesn't have any one of these two, therefore there's no? Suffering, yeah. Impossible and, and there's a, there's a thing in the scripture that says there's a word missing in the vocabulary of those beings. They don't even have it in their dictionaries, and that's suffering. The word for that thing doesn't exist there, 'cause there's no such thing. Some people say that would be boring, it's not boring, you got all these emanation bodies now to send out to trillions of worlds, quite, quite happily busy, okay. [laughs] It's not like static or nothing going on there, it's alot of fun, okay and all those bodies going out and taking care of zillions of people at the moment when they are ready to have it, okay. We'll probably take a break, any questions? And, and this, this is exactly what you asked, okay, um which is this; well basically how you're gonna get it to happen,

and it's this; if you are that guy and you're having your fingers and arms cut off, or in the modern world if your boss is screaming at you for losing out on a big deal for the company, same thing [laughs, laughter], and, and you just totally understand the emptiness and you know that you don't want to perpetuate this thing so you do not respond with violence, you know, you respond at best with neutral, I'm sorry, at least with neutral, at best with some kind of compassion. Suppose you start acting like that today. Suppose you could do it perfectly from today. Do you collect any new dirty karma?

[Student: yea]

Hum?

[Students: yea, sure]

No, I'm talking total arhat.

[Student: no]

Never again a bad thought, never again the slightest trace of a bad thought. Are you, are you creating any more dirty karma?

[Students: no.(lots of answers all at once)]

Do you have any karmic pockets?

[Students: yea, sure]

Yea, now there's, there's a defect in the presentation, okay? Okay, from the time point of view that you're an arhat on you're not collecting any new bad karma. But you sure have alot of old bad karma. How old is it?

[Students: unclear]

And I'll ask you this way, is bad karma you created in this life, or is it bad karma you've created in the life just before that, or is it bad karma that you created in every life before that?

[Student: all three]

All three, okay. Abhidharma says of course all three, you have all three in your karmic pocket. So now we have a problem, how long's it gonna take to reach this Buddha paradise? No problem if you have a, no problem if you could shut it all off now, in other words what I am saying is we have to deal with new dirty bad karma and we have to deal with pockets of old dirty karma. To get to Buddha paradise it is not enough to see emptiness now and start acting right now. It's not enough, that only deals with the new bad karma, we have to talk about how to get rid of old bad karma. According to the Hinayana, according to the lower school you can not wear off that old bad karma, you can't accelerate it, you must experience it, there's no getting out of old bad karma, you must go through all the bad experiences from the karma you have stored up. You have to wait until it wears off. Could take many, many millions of years, okay. You have to wait until it all wears off. That's the Hinayana position. Mahayana says something totally different. Mahayana says there is a method by which you can accelerate that karma or even short circuit it. It's like, I always tell people it's like

this movie I saw with John Travolta, it's about an atom bomb, what was that, um, Broken Arrow, yea. And the whole movie is about atomic bombs about to go off and smart people turning them off at the last minute, you know, like here's this huge potential called an atomic bomb and all these guys, good guys and bad guys are all, you know as the counter goes down on the read out and you're sitting at the edge of your seat, you know, they always, Christian Slater, is that the guy?

[Student: I didn't see that one]]

you have to see movies [laughter] . He's always able to, to tinker with it at the last minute, he's got guts, he doesn't run, no place to run anyway and he's [continuous laughter] and he's tinkering with it and he's always, at the last three seconds, ya know he's always pulling out the right wire and, and it stops and the thing doesn't go off, that's exactly what we're talking about. We're talking about how do you manipulate, how do you short circuit your old, your old karma, you know it's of great interest to people who have already learned how not to create new bad karma, which is where your at now. You already know the trick to not creating new dirty karma. Now you just have to figure out how to short circuit the old bad karma and you could reach paradise in this very life. In this existence. The glass of liquid [laughs], could turn into a total bliss without going anywhere and we just have to learn how to do that. Yea? Nope. So we're gonna take a break and when you get back we're gonna talk about , yea?

[Student: unclear]

Okay

[Student: unclear]

Yea

[Student: unclear]

Right. She said 'suppose you're emanating as the Dalai Lama, suppose the Dalai Lama's one of your emanation bodies that you are sending out, then are you aware of the pain of getting old, getting bald, getting wrinkly, getting stooped over, losing your energy, are you aware of that? The answer is, do you think he's experiencing his life that way? No? You don't know for sure. If you're an honest Buddhist, logical Buddhist you have to say look I don't know for sure. I don't know who he really is, I can not vouch for who he is really, but based upon the evidence that I have that I can vouch for, and based on my knowledge of what enlightenment is like, and based on my knowledge of, of the glass of liquid in the bar, the Dalai Lama, it's, it's totally plausible and, and could very well be happening that he ain't experiencing his body at all the way you and me are experiencing it. Okay And that makes sense, you know, if my mind is not pure, purified yet I could be seeing, I could have the incredible good karma to have a Dalai Lama in the world by the way everyone who ever meets him, everyone who ever hears about him, and you could throw in Lama Zopa, Lama Osel, Lama Yeshe before, if you have the experience to even hear about them or see them, or hear something they said and if they are walking on this planet you already have an, an extraordinary amount of virtue, you know, like everybody on the planet, we talked about communal karma this morning, everybody on this planet in 1996 has the communal karma to see the Dalai Lama walking around on the planet and that's an incredibly powerful virtue, that virtue's wearing out. Okay, that virtue is wearing out, and, and as it's wearing out you will see him getting older and older, okay and when it reaches a certain point of, of weakness that karma, you will see the Dalai Lama pass in this life, okay, and what he sees, he's up in dharmakaya, no problem for him if he is a Buddha. You have to say if, you know. And he probably is from all I can see, but if you see this person getting old and passing from this planet, that's, that's your good karma wearing out, in other words you can't ride on good karma for ever, you, you must take advantage of it while it's, while, you got it, that's what they talk about a precious human rebirth. You know your good karma, every moment that you're in this body and every moment you're in a class and every moment you're reading a scripture or being a Buddhist you're wearing out good karma, and it will

end. And, and if you don't do it you have to do it before it wears out your out of luck, ya know to get this kind of good karma back again is, is, almost impossible, I mean the scriptures say never again and then they say okay one in a trillion, you know, but ah {len che gyepa droway dencho de} you know {len che gyepa} means "only one time" that you get this kind of circumstances, and it's wearing out, your Dalai Lama karma's wearing out, your body karma's wearing out, your Buddhism class karma's wearing out. And, and you will loose these beings and you'll be back to zero. You literally go back to zero, okay. Two question and then we'll

[Student: unclear]

By the way you don't have to wait to the end, it could be next year, okay

[ student: continues, unclear]

Oh no it does carry over , absolutely it carries over, I mean in any moment that you can pick up a Dharma book and instead of picking up a newspaper it's no waste of time, it's, it's all, it's an ecology, nothing is lost. I had a great Lama, a Mongolian Lama and ah hum, and he just [starts to cry] as he was passing away he was reading elementary logic, ya know, and I said 'Geshela you know you're dying why are you reading the kindergarten book for the monastery?' He said " Gotta get ready." [laughs, laughter]. So ah [still laughing], so nothing is lost, nothing is wasted, the slightest Dharma thing you can do is, is saved and stored and worth it, you know. One more question.

[Student: unclear]

Oh, absolutely, but when you teach Dharma your supposed to be very

patronistic, so, so, so people will get off their rear ends and, and [laughs, laughter] do something you know, but by being, yea absolutely, but the collective amount that got you here is almost impossible, the odds are, they describe in the scripture something like a nine hundred and ninety nine to one that you won't be able to pull it off. That you won't be able to pull off collecting as much good karma which created your present circumstances for the future so you must do it now. You have to do it now. Hunh?

[Student: unclear]

You say? Oh yea [laughs], Yea, yea. Okay take a break [laughs].

[prayer: short mandala]

[silence]

[prayer: refuge]

There's this idea of a stupa, okay, stupa, {chorten}, like this stupa and a, the idea is that the place is holy ground, if, if you go around this stupa in a certain way or if you make prostrations to this stupa in a certain way, when you make offerings at this stupa in a certain way then you collect some very good karma. It's very, very holy ground. And then the Diamond Sutra says that, the next thing it says

that, any place where this sutra is taught carefully and people are listening to it seriously then that place becomes holy ground, that, that physical location becomes holy ground, so that's the good news [laughs], it is holy ground here now, okay, where you have sat will always be holy ground now. So that's very cool I think. Now for the bad news [laughs], the Buddha says that, right after that he says, "by the way all the people who were in that place when that sutra was taught because of the teaching of that sutra will now experience extreme suffering" [laughs], okay, he says 'anyone who was in that class, anyone who understood what was going on they can expect some disasters in their life, okay, like real suffering [laughs].

[Student: unclear]

And that's because the em, the study of emptiness accelerates your bad karma. We're talking about your old pockets of bad karma, your pockets of old bad karma. Now what are you gonna do with these old karmas? Is there any way you can diffuse them, or get them to go off sooner in a lesser way or something like that? And the Mahayana says absolutely yes, okay, and it's intimately connected with the study of emptiness. And when I heard it was a Hinayana, Mahayana thing I thought, "oh this is probably something that the, that the Tibetan Lamas made up or something like that, you know this thing about short circuiting karma or wearing out karma it's probably some later edition to the scriptures by somebody who was trying to be optimistic or something," I mean, Tibetan Buddh, Buddhism is, is often, people say "oh that's just those Lamas made that up", you know, or "that's just those Lamas trying, trying to be a little more optimistic", you know. The process of short circuiting your karma, the process of purifying your old bad karma, first of all it's obviously taught in the Diamond Cutter Sutra and you can read it, and it's there, and you don't have to take my word for it, you have it in your reading today okay. The Buddha directly says "anyone who studies this subject deeply will suffer because their old bad karma will accelerate and it will ripen faster." So what's the use, I mean maybe it'd be better to stretch it out a little [laughs], so you can, it's like would you rather have one big root canal or four cavities, you know, I mean [laughs], it'd be better to stretch it out a little bit. Then the sutra says well but the second point is that it comes back in an infinitely lesser form, okay, that when you accelerate it by the study of emptiness and the karma comes back to you, it



ripens upon you quickly, it's infinitely less than it would have been if you hadn't studied the Diamond Cutter Sutra and the example in the Diamond Cutter, sorry Choney Lama quotes another sutra is that if you were, so if you had a karma in your karmic pocket that was supposed to lead you to a rebirth in the hells and if you studied this subject carefully and do the proper purification which has four steps and we'll talk about it, that karma which was going to lead you to hell will ripen as a headache in this life, you see. You're accelerating karma and the karma is coming back much, much less intense. So to learn that trick would be very important [laughs], we better get to it fast in case somebody dies. Say {tob she} [repeat], {tob she} [repeat], learn it well, okay, learn it now and learn it well, and then use it, I mean there's two steps here, you have to learn it and then you have to use it. Not many people ever learn it, almost nobody uses it [laughs], okay {tob she}. {Tob} means "force or power, force, {tob, tob} means force, like energy, strong energy, force," {she} means "four," so there're four steps to this process, four steps to getting a hell birth to turn into a headache, all right, of great interest to us, all right, not only from day to day, I mean they would make you much happier immediately, but also in the process of getting to your Buddha paradise, you know, you use your knowledge of emptiness to prevent any new dirty karma and then you wipe out your old dirty karma with these four powers, then you ain't got no dirty karma left and you don't see a glass of?, water any more you see a glass of? Bliss, okay, all right. Number one: say {ten gyi tob} [repeat], {ten gyi tob} [repeat], this is called the "basis force," okay "the force of the basis, basis force." By the way the, the answer key here is, is messed up, it says basis force for all four, okay, okay? [laughs], just so you know if your grading papers, okay. This is the basis force and the, the idea is this, when you fall down you have to have some solid ground below you to get back up. When you, you fall down you have to have, if the ground was like jello you couldn't get back up, ground has to be, there has to be firm foundation to get back up. The idea here is that you go back to the basics of Buddhism, and there's two parts here, one is you go back to taking refuge, you review what it means to take refuge, we had a taste of it the other day, you take refuge in, what are two of the refuges, two of the refuge objects are what?

[Students: [unclear]

Yea, dharma, it's Buddha, Dharma, Sangha right, Dharma and Sangha are covered

once you see emptiness directly you've become the objects of refuge, you are two of the Three Jewels the day that you see emptiness directly, when Buddhists all over the world take refuge in, in the Three Jewels, hey you're two of them. They're taking refuge in you, okay, because Sangha Jewel, not sangha but Sangha Jewel is any one whose seen emptiness directly. Their state of mind is the Dharma Jewel, is, is Jewel number two, so you got it cov, two and three are covered already. The Buddha Jewel you don't have yet because you didn't go through all those other levels. But the main Buddha Jewel is the Dharmakaya and you saw the Dharmakaya, you were in the presence of the Dharmakaya because you saw emptiness, okay, so you pretty much got two and a half Jewels covered just by being your self at that point, okay. So you're taking refuge in those three objects, okay, go back to taking refuge, you are not taking refuge in some statue. You are not taking refuge in some book, okay, maybe in the contents of the book, but I mean don't think of Dharma as, as a book, don't think of the Buddha as some painting or some statue of a guy with a funny head or something like that, it's not the point, the main refuge is the knowledge of emptiness, okay. So you go back to taking refuge, you go back to taking refuge. Why does it protect, protect you? Why does that refuge protect you? If you understand emptiness you are not going to retaliate, if you don't retaliate you don't collect new bad karma, that's protection, that's refuge, that's the only refuge, that's the main refuge, okay. That's the first half of the {ten gyi tob}. Second half of {ten gyi tob} is go back to bodhichitta, you know, go back and review what it is to have a deep compassion or a deep concern for other people's problems, okay. Go back to that, go back to those two basics, which is, which is what {Sangye chudang tsokyi choknam la} is all a, that is the practice, that is it. Go back to those two, review those two. That's {ten gyi tob}, you get back up from that. Did you have question? No, okay. What is the second {tob}? Say {nam par} [repeat], {sun jinpa} [repeat], {tob} [repeat], {Nam par} [repeat], {sun jinpa} [repeat], {tob} [repeat]. {Nam par sun jinpa} means "to rip something out," this is the force of destruction, the force of des, destruction, okay. {Nam par sun jinpa me du}, to "tear something out from the root," okay. We translate it as the destruction force.

And at this point most of the Lamas give this, this cool explanation. They say "three guys are sitting at a bar," [laughs], this keeps coming up right [laughs] [laughter]. Haven't really been to one lately, but. Three guys are sitting at a bar [cut] pours out the three shot glasses from the same bottle, these guys are joking around and they all sitting there and they all grab the shot glasses and they click glasses they all, they all down it in one gulp, you know, in tibetan they call it {hoop chick hoop} [all laugh] and then after that, it's really seconds, but the guy

on the first stool starts to go into convulsions [laughs] and, and he falls over dead and the bar tender is like "oh my God I gave you that, that nitric acid I had on the shelf," you know, and he, and the second guy is like [choking sounds] and he falls over dead, you know, and the third guy's watching the first two guys, [laughter] you know, [laughter] and, and that emotion right after the second guy falls off the bar stool is, is {sun jinpai tob}. {Sun jinpai tob} [laughter] means, [continuous laughter] it's called "intelligent regret," it means [laughter] okay, [laughter] it means that I shouldn't've drunk that you know, it's, it's the regret of an educated Buddhist, okay, it's the regret of an educated Buddhist. If we have time someday you shou, you have to study Abhidharma fourth chapter which is how, how is karma planted in your mind, when you commit a karma how is the seed planted in your mind. Unfortunately the main requirement is that you be present [laughs and laughter], when the karma is [laughter] is committed the perception of your self during it plants it and unfortunately you're always present, so [laughs] so it's, it's primarily the perception of your self doing it which plants it, what it means is karma is absolutely unforgiving, okay, if you do a bad deed and you're there when it's done it's planted, that means it's no good you locking the door of your room and doing it in the privacy of your own room, you know, 'cause smeone's still there, that's you, so as far as, as non-virtues or bad karma it doesn't matter who knows or who doesn't know, it doesn't matter where it's done, it doesn't matter how sneaky you do it, that's still recorded, it's unforgiving, yeah?

[student: unclear]

Yeah, Yeah

[student: unclear]

Like in the Vinaya they discuss the, the idea of, of temporary insanity, okay, like if a monk actually goes crazy for some reason of another, usually it's grief, okay, someone, someone close to him die and if under those conditions he, he does something you know while he's crazy and he's not even aware of exactly what

he's doing of something like that, it's almost, but he does not break his vow, okay if he does something that he's not supposed to do, but he's under temporary insanity you don't break your vow, it's not breaking a vow, okay. So that's very similar yeah

[student: unclear]

Yeah as, as much [goes to tape ten]

960831-3.aaa

96a.txt Geshe Michael Roach

Diamond Cutter Sutra

Vajrapani Institute, tape 10

Aug. 31, 1996

transcribed by: Amber Moore

I'm chained to samsara. [laughs] [laughter] It's okay. Okay, next thing in the [b: Diamond Cutter Sutra], very cool. The... Subhuti comes up to the Buddha and says, "Oh Lord Buddha, you've been giving this teaching, what should we call it?" You know, "What name should we give the teaching you've been giving?" And if you're reading this sutra for the first time you think he's gonna say, "Diamond Cutter" you know, [laughs] and he doesn't say that, he says...

[silence]

He says, "Let's call it the {Sherab Kyi Paroltu Chinpa}". Say, {Sherab Kyi} [repeat], {Paroltu} [repeat], {Chinpa} [repeat]. {Sherab Kyi} [repeat], {Paroltu} [repeat], {Chinpa} [repeat]. Okay, uh oh [laughs], okay. In Sanskrit...

[silence]

{Prajnya} [repeat], {Parameter} [repeat]. The [b:Perfection of Wisdom]. He says, "Let's call this book the [b: Perfection of Wisdom]." And as you know, the other name of this book is the [b: Perfection of Wisdom in Three Hundred Lines], or something like that. Even though it's not cut up the way that... it's not cut up into verses but they call it the [b: Perfection of Wisdom], I think, I believe, you would say verses, although it's not verses, it's the equivalent of the three hundred verses of text. So they call it, "[b: The Three Hundred]". So sometimes it's called, [b: The Perfection of Wisdom in Three Hundred]. The Buddha says, "Let's call it the [b: Perfection of Wisdom]", then he goes on to say some other strange things, he says, "And by the way, there is no perfection of wisdom." [laughs] And then he says, "And that's why we can call it the [b: Perfection of Wisdom]." Okay, let's call it the [b: Perfection of Wisdom], there ain't no perfection of wisdom, and that's why we can call it the [b: Perfection of Wisdom], that's the next thing in the sutra, okay. At this point the, the Tibetan commentator, Chonyi Lama Drakpa Shedrup, he, he goes through the different kinds of, perfection of wisdom, and I think it's really important to know. So we're gonna go through the, "what does perfection of wisdom mean?". I, I used to wonder

for a long time. I never really saw a good explanation of, "What is the perfection of wisdom". You always hear Prajnya Paramita sutras, Prajnya Paramita literature, blah, blah, blah, and you don't know what is Prajnya Paramita. So we're gonna go through the four kinds of Prajnya Paramita.@@@ The first thing to know is that it has a nick name, two nicknames. [silence]

They took the [she] out of {sherab}, out of {she} and they took the [er] out of {rab}, and they say {shechin}. Say {shechin} [repeat], {shechin} [repeat]. So, I mean nobody in the monastery goes around saying {Sherab Kyi Paroltu Chinpa}, they just say, "How's your {shechin} going?". You know, "How's your study of {shechin}?" In the monastery, well, I'm not gonna go into it... {shechin}. Another name for it is, [laughter]... that is a (u), [laughs]. It sounds like "yummy" but... Say {yum} [repeat], {yum} [repeat]. {Yum} means "mother", it's the honorific word for mother. When you're talking about the Dalai Lama's mother, you don't say {ama}. You say, "How's your {yum} doing?" [laughs] {Yum} means the "great mother", okay. This is referring to the [b: Perfection of Wisdom]. So the [b: Perfection of Wisdom] is also called, "mother". And the sutras on the Perfection of Wisdom are often called, "the mothers", "the mother sutras". Why called mother? Because these are what give birth to Buddhas. The Perfection of Wisdom is what gives birth to Buddhas. The Buddhas are the direct offspring of the Perfection of Wisdom. So the Perfection of Wisdom itself is often called, "{Yum}". The Mother. Yeah. [student: [unclear]] Yeah, he asked about all the different, there's a three hundred Prajnya Paramita, there's an eight thousand, there's a two thousand, which is maybe really two thousand five hundred, then there's a {bhum} which is a hundred thousand. They say there's even longer ones that are missing nowadays. If you read them they appear to be discreet teachings. They're not like they were distilled from each other. Like if you read the eight thousand, it's really like a long science fiction story [student: [unclear]] Yeah, yeah, many different beings in them, so. It's not like they took the hundred thousand and abbreviated it into twenty. They seem to be different teaching on the Perfection of Wisdom. So why is the Perfection of Wisdom... and for example, in the Heart Sutra it's the feminine ending, on the, on the, end of the {Bhagavati}, it's, it's the {Chomden... denma}. They, they call it the "Mother", it's feminine because it's producing Buddhas, it's childbearing Buddhas, bearing Buddha children, and that's why it's called the mother. And that refers to the Perfection of Wisdom as the {Paroltu chin...}

[student: {che}]

We talked about it, perfection as, something that gets you to perfection.

Perfection as something that creates perfection. The real meaning of perfection, like the perfection of giving, is the thing that gets you to the perfection of giving. And obviously that like generating Buddhahood, generating perfection, so the idea is that this is the real 'mommy' of all enlightened states is Prajnya Paramita. What are the four kinds?

[silence]

Say, {rangchin} [repeat], {shechin} [repeat], {rangchen} [repeat], {shechin} [repeat]. {Rangchen} means, "natural", natural. {Shechin} means, "perfection of wisdom". The natural perfection of wisdom. This is the same thing as what they call, "natural nirvana", {rangchen nyangden}, and it refers to emptiness itself, okay. Emptiness itself, emptiness itself is given the nickname natural perfection of wisdom, natural nirvana, same thing. Does it mean somehow that you've already reached nirvana or something like that? No, not at all, we wish, it would be allot easier. It just means that this is the object which the perfection of wisdom focuses on, emptiness. So it's called the natural perfection of wisdom, {rangchen shechin}.

[silence]

Say, {shum} [repeat], {shechin} [repeat], {shum shechin} [repeat]. {Shing} means scriptural, scriptural, perfection of wisdom as a book or as a teaching, as a verbal teaching or as a book is called {shum shechin}. And for example the Prajnyamita, the Prajnya Paramita sutras are that, alright. The sutras which mainly treat the perfection of wisdom. The sutras which mainly talk about the perfection of wisdom are themselves called the [b: Perfection of Wisdom]. So when somebody says, "the [b: Prajnya Paramita sutras]", you gotta be thinking {shing shechin}, the books, or the oral teachings about the perfection of wisdom, the second kind of, the perfection of wisdom. See if I can...

[silence]

Say, {lam} [repeat], {shechin} [repeat], {lam} [repeat], {shechin} [repeat]. {Lam} means, you know?

[students: Path.]

Path. This is the perfection of wisdom which is the path, okay. The perfection of wisdom which is the path. This is the real one, okay. If you wanna say, "Which

is the real one?", this is the real one, alright. This is the real {paroltu chin che}. This is the thing that gets you to that paradise that we talked about. This is the thing that makes that glass of liquid or water turn into a glass of bliss. This is the, that's the path, prajnya paramita, and it's definition is very cool, so you should learn it. {Thekchen} [repeat], say {thekchen} [repeat], {sem kye kyi} [repeat] {sembey} [repeat], {tongnyi} [repeat], {topay} [repeat], {yeshe} [repeat]. One more time, just cause it's a blessing, and all those people who say they'll never learn Tibetan always end up being the teachers, actually. {Tekchen} [repeat], {sem kye kyi} [repeat], {simbey} [repeat], {tongnyi} [repeat], {topay} [repeat], {yeshe} [repeat]. Definition of the perfection of wisdom. This is the path, perfection of wisdom. {Tekchen semkye} means, "bodhichitta". {Tekchen semkye} means the wish to become enlightened so that you can help other beings, so that you can take them after you. Okay, {teckchen semkye}. {Tekchen semkye kyi simba}, the {simba} means, "soaked in" alright? Soaked in. Imbued, imbued with, alright? {Tongnyi} means what? {Shunyata}, {shunyata}, emptiness, {tongnyi} means "emptiness". {Tongnyi topay yeshe} means that state of knowledge where you perceive emptiness, okay? Where you perceive emptiness, where you realize emptiness. So the definition of the perfection of wisdom is, "The wisdom which understands emptiness, or which perceives emptiness and which is also totally soaked in the wish to achieve enlightenment for other sentient beings.", [laughs], for yourself too by the way. So basically two parts, you have to have ultimate compassion, you have to have bodhichitta, and you have to have the perception of emptiness. Did it say {tongnyi nu sumbay topay yeshe}? Did it say, "direct perception of emptiness". No, okay? So it doesn't say direct, so it doesn't, it means you don't have to achieve the path of seeing, the third path, to have the perfection of wisdom. It does not say the direct perception, okay. It could be the direct perception, but it doesn't say only direct perception, so it could be all those other perceptions. You are, right now, having a {tojyun kyi sherab} about emptiness. During this week, unless you've been asleep totally, which is always possible, you've been having an intellectual understanding of emptiness, that is [Tongnyi topay yeshe]. You are understanding, you are perceiving emptiness at a certain level. As long as you're thinking about it in a roughly correct way, intellectually even, even before you reach the first path, you are perceiving emptiness in a way, okay? You are understanding it in a very rough, intellectual way. That is {tongnyi topay sherab}. If it's {sem kye kyi simba}, if you also have some kind of compassion or, or wish to help other people, then you have the perfection of wisdom, you are practicing the perfection of wisdom. And that's the real one, that's the one that's really getting you there. The home work key is goofy, okay, it say's it's number four [laughs]. Probably some text says that, so, I don't know.



[silence]

Say {drebu} [repeat], {shechin} [repeat], {drebu} [shechin]. {Drebu} means the, in this case it means the final goal. Normally it means result, okay, but here it means the final goal. The perfection of wisdom of the final goal. What is the highest form of wisdom?

[students: Buddhahood.]

Not Buddhahood. Not emptiness. We're talking wisdom, which is, which is mental.

[student: The Dharmakaya.]

Half of the Dharmakaya, which is?

[student: The omniscience.]

The omniscience of the Buddha. Yeah, it's {Yana Dharmakaya}, the omniscience of the Buddha. The Buddhas ability to know all things, the Buddhas knowing all things. The wisdom of the Buddha which perceives all objects in the universe at once is the perfection of wisdom of the final goal. That's the fourth kind of the perfection of wisdom. So know you're experts about the perfection of wisdom, okay? If anyone says, "What's the perfection of wisdom?", you can say, "Well, which way are you talking about?". You know, "Are you talking about the natural one?", that's emptiness. "Are you talking about the books?", that's {shum} scriptural [b: Perfection of Wisdom]. "Are you talking about perfection of wisdom on the path?", that's the perception of wisdom imbued with bodhichitta. Or, "Are you talking about the final perfection of wisdom?", which is the one in the mind of the Buddha. Which one is this book? I mean, this is a...you do this in the monastery and you'd have a four hour debate on your hands. [laughter] Is the [b: Diamond Cutter sutra] the natural perfection of wisdom? I mean, the Buddha says, "You can call this book the [b: perfection of wisdom]." Is he referring to the natural perfection of wisdom?

[student: When you say the Diamond Cutter, do you mean the book?]

Good question. [laughs] I mean the sutra. Well let's go through all four, let's go through all four. Is it emptiness?

[students: No.]

Emptiness is a negative thing. It's an absence of something, okay. It's the lack of elephants on this platform. [laughter] It's, it's just an absence of something.

[student: Are you sure?]

[Laughs] Well, normal science, unless they're hiding behind the stupa. [laughter] So this is not like the lack of something, like the lack of money in our pockets, that's a negative, unchanging [laughs], meaning its quality doesn't change, if you get money it goes out of existence, but while it's with you, which it often is, it doesn't change. And that's, that's a total lack of something. It's either there or it's not. If it's not there, that's its emptiness, and so the book is not, is not a , it's not, it can't be the first perfection of wisdom. So the Buddha, I guess he didn't mean that, how about number two?

[student: [unclear]] Okay sure, it is the expression of that subject matter, it does talk about the perfection of wisdom. Is it number three? Is the book... which if you want to say in the [b: Abhidharma], they ask that question and they say, "{sugten da}" you know, "what are words?". And at the lowest level they are sounds and shapes. At a little bit higher level they are conceptualizations. But is this sutra the third perfection of wisdom?

[student: The meaning of the sutra?]

I just said, the sutra. No, you have to say no, it's the, it's either sounds or shapes of letters or some kind of conceptualization as you hear the words, but it's not the meaning of the sutra or the point of the sutra, or what the sutra's teaching. And that's something else. So, the [b: Diamond Cutter Sutra] is not the path itself, the path itself is the, is that perception of emptiness under the influence of bodhichitta, okay. So the book is not perfection number three. The subject matter of the book is number three and maybe the other ones also, but mainly number three. And, is this number four? No, it's not the mind of a Buddha, minds are invisible, to normal people, minds don't have color, minds don't have shapes, okay. You can think of colors and shapes in your mind, but that's a different thing. So that's what the Buddha... the Buddha is talking about, this is the perfection of wisdom, meaning this is {shin shechin}, this is the expression of the expression of wisdom, of the perfection of wisdom and its subject matter is primarily the third, the path. The perfection of wisdom as a path, primarily.

Primarily is a wonderful word in debating that gets you out of all kinds of problems. If somebody comes up and says, "Well it does really teach the Buddhas omniscience also.", you can say, "Oh, I said primarily." [Laughs] Alright?

[student: I need to clear up something about number four.]

Okay, okay.

[student: The [unclear] Dharmakaya, can you say it's the mind of the Buddha? I'm hearing two things, the omniscience of the Buddha and the mind of the Buddha.]

Yeah, they are {nying kyab nam}, they are totally the same thing. The mind of the Buddha and the omniscience of the Buddha are totally equal. Same thing, there is no mind of the Buddha which is not omniscient, and there is no omniscience of the Buddha which is not mind, okay. Then the Buddha says... what does he say next about the perfection of wisdom? [students: [unclear]]

Now, what did I say he said after that? So Buddha says, what do I call this book? What do we call this teaching? He says, "[b: Perfection of Wisdom].", and he says, "By the way, there ain't no perfection of wisdom, and that's why we can call it the [b: Perfection of Wisdom]." Chonyi Drakpa Shedrup jumps on this, he loves it. He says, "Oh finally he got to one of the most important points", and that's {Uma}, not the movie star, okay. [laughs].

[silence]

Say, {Uma} [repeat], {Uma} [repeat]. In Sanskrit, what's it called? Madhyamika, okay, Madhyamika.

[silence]

In English?

[students: The Middle Way.]

The Middle Way. And infact, the word...the [mid] in middle and the [med] in medium all come from the Sanskrit {madh}, {madh}, same root actually. The {madh} in Madhyamika and the [mid] in middle, ultimately they all come from the same thing, okay. You've been studying Madhyamika, we've been studying

Madhyamika. As a school in ancient India, which is not the way I'm talking about it today. But just so you know, it had two parts, lower Madhyamika, higher Madhyamika, we'll talk about it later. Everything we've been talking about is higher Madhyamika. Higher Madhyamika school is the school of Nagarjuna, is the school of Tsongkhapa, is the school of His Holiness the Dalai Lama, Lama Sopa, Lama Yeshe, is the school of Shakyamuni Buddha, alright? [laughs] It's the highest school. Well, didn't the Buddha teach the other schools? Yes. Are they strictly speaking accurate? No, in some cases. Are they therefore useless and we should forget them? No. They fit different students of different capacities. If they're not ready to hear the highest interpretation, give them something lower. If you ever try to teach Buddhism to your kids, you'll understand why the Buddha taught the other three schools, [laughs]. You can't go into Madhyamika Prasangika philosophy with your kids. You have to say, "Don't kill a bird because it's not nice.", you know. That's not the ultimate reason why not to kill a bird, but that's where you have to start. And that's how the four schools started. They are very wonderful, they are very necessary, they are brilliant, they are taught by an omniscient being, they are designed to fit the minds of every possible disciple that might come along. And you must learn them all, because they address the doubts that come up in, in any students minds, okay. What's that?

[student: unclear]]

Yeah, you can call them consequence. Prasangika means like, "consequence".

[student: [unclear]]

Huh? Excuse me.

[student: [unclear]]

Say it again.

[student: [unclear] {Shunyata}?]

Maybe, I haven't heard of them spoken of that way, but it makes sense. People who talk about emptiness, but I haven't heard it called that. So that's not the {Uma} I'm talking about, I'm not gonna talk about the school called Madhyamika, I'm talking about the state of mind called Madhyamika. What is Madhyamika? What is {Uma}? What is the Middle Way? What does the word

middle suggest to you?

[students: Going between two extremes.]

Yeah, going between two extremes, okay. And those extremes are not extreme in a sense of a political party or something like that. They are, in the word in Tibetan and in the word in Sanskrit it refers to extreme in the sense of walking off this platform, okay? The edge, the edge of a cliff, you have to think that way. {Ta} or extreme in this case means the edge of a cliff, alright, and you can think of a, of a pathway, I'm not a good artist, and people in New York know that, [laughs]. This is the path to the city of enlightenment okay. And on each side there are these horrible chasms, these horrible, deep, yawning, chasms, you know and you can either fall off this way, or you can fall off the other side. Okay, and that's what {Uma} means, {Uma} means you have to thread a very fine line between two cliffs, {ta} means cliff, and, and if you, if you're not careful, like I've been trying to be very mindful of when, especially over there, not to fall off the back off the thing, you know. You have to keep your wits about you, or you will fall off of one of these cliffs. Either case is disaster. Either case is a fatal error. You will waste your life, you will never get what you need, you will never understand anything, and you will continue to suffer. You will die, and you will continue to suffer after that. So, so this is a very important subject. These are the two cliffs, and if you, if spiritually, you've fallen off of either cliff, it's over with. Unless you can climb back up, unless you grab onto some little branch on the way down, you know and get back up, which is hard, you're spiritual body will die. So you, you, I mean, extremely bad consequences, I mean, spiritual death, essentially. So you, you have to know these two extremes, you have to know what the two cliffs are, and to, to thread your way between them is what?

[students: Madhyamika.]

Madhyamika, that's the meaning of {Uma}. But it's not just like, a centrist position between communism and fascism or something like that, you know, it's not like that. These are deadly, fatal errors, if you fall into either one, spiritually, your life is over, okay. It doesn't mean you can't recover if you get some good teachings, but if, if your state of mind falls into either extreme, you're in big trouble, extremely big trouble, fatal error, okay. So {Uma} becomes important, {Uma} becomes a very essential, lifesaving thing. And think of it as lifesaving, to lose your life is not so bad, to go off the edge of, of a Buddhist extreme is ten times worse, is much worse, it's a much worse death after that, okay. What are the two extremes?

[student: [unclear]]

[Laughs] [silence]

Say, {yeta} [repeat], {yeta} [repeat]. {Ta} means "edge", okay. {Ta} means that edge of the cliff, {ta}, {ta} means the edge of the cliff, okay. {Ye} means existence, things exist, okay. And I'll say it in plain English the fact that things exist the way I always thought they did, the fact that things exist the way I always thought they did. And now I have a tricky question for you. Does that exist? Does the fact that things exist the way you thought they did... or I'll say it a different way, does the existence of all these things the way you used to think it existed even exist?

[student: On the conventional.]

No, it's another {gak ja}. If I say, "Is it true that things exist the way you thought they did?", and you say, "No", that means they don't exist. Things which could exist the way you always thought they existed, is something which could never exist.

[student: So {yeta} doesn't exist.]

So {yeta} does not exist, this is very interesting, {yeta} does not exist, so how could you fall off {yeta}? How can you fall into {yeta}? Say, {tondzin} [repeat], I better put it up here.

[silence]

{Tondzin} is grasping onto the {yeta}, believing in it. Believing everything existed the way you always thought it did. Does that exist? Oh yeah, that's the source of all problems, it's not money, it's {tondzin}, okay, [laughs]. Probably they're related somewhere I would guess. That's {tondzin}, so thinking that it's true, that everything was the way you thought it was, is the problem, okay. And this {ta}, this {ta} is the one that's most dangerous, okay. This is the {ta} that infects ninety-nine point nine, nine, nine percent of all humanity. If you go up to somebody at Boulder Creek, you know, at Joe's bar or where ever that was, and you say, "Does this beer exist the way you thought it did or is this a projection of yours generated by your past karmic seeds upon an empty screen?", and they'll look at you like, [laughs] "Are you crazy or what? Maybe you should have a

beer.", you know. The mass of humanity streams like lemmings off the cliff, you know. They are like sheep in a huge flock walking off this cliff, they don't see that anything is in any way different from the way that they, they think it is or from the way they always thought it was. What does that mean in, in real life? How could you do a reality check and see, "Do I have {yeta} and {dzinba} in my mind at any given moment?", okay. How, how, how are you gonna do a check on yourself to see, "Do I have {yeta} today?", "Am I grasping on to {yeta} today or not?".

[student: If you're upset.]

Great! He said if you're upset. John said if you're upset, okay. And, and, and the point is, use the moment when you are most angry, you know. In Tibet, they'd say, "Use the moment when you are most afraid". You know, go sit up on a sky scraper and dangle your legs off the side and watch your feeling about yourself. Pabonka Rinpoche says, "Wait till somebody accuses you of doing something that you never even thought of doing.", you know, and you get in big trouble from this person, accusing you of something that you have no intention of doing and no, even dream of doing, but they are accusing you of it, other people are believing in it, and suddenly you've got this thing in your heart like, "How can they be saying that about me?" You know, me. And in that me, when you're under the influence of a strong mental affliction, is definitely {yeta}. Because if I came up to you and said, "Is this happening external to you, without your projection?" Is this you, or this guy whose attacking you, I find it easier with the guy whose attacking me. Is this guy whose attacking you, and, and this is very difficult to do because at that moment it's the last thing you want to think about. You truly, really think that this guy is evil from his own side. You really truly think that this person is, is bad inherently, from their side, you just can't believe that there could be any other possibility. They're attacking you, they're attacking something very dear to you, and, and hatred comes up. At, at that moment it's almost absolutely impossible to think that what I'm seeing is not coming from him. What I'm going through right now is in no way coming from him or her. It's just not, this is me. That, do I mean it in the sense of psychological projection, no. You know, shoe salesmen get on a bus, all they see is shoes, you know [laughs]. Diamond buyers get on a bus, all they're doing is looking at women's fingers. I don't mean like that your mind is sort of into that and you're noticing that more or less. I don't mean that. So I don't mean to say that because you had a bad breakfast, this guy looks evil to you, I don't mean that. He really is evil, and we're gonna get into that, he really is evil at that moment, but not from his side, it's not coming from him. If you had not collected the karma to meet

this evil person, who really is evil, you wouldn't be meeting an evil person now, there wouldn't be an evil person there accusing you of this thing if you had not collected bad karma yourself. How does the bad karma make him evil? It causes you to glue together the sense data in a certain way called, "evil guy" and call it evil. You give it the name evil, you think of it as evil, it doesn't have to be thought of as evil. Nothing in the world has any inherent quality of its own, period. Nothing in the world has any inherent quality of its own, period. I always talk about the dentist, like the feel of a dentist's drill on your tooth must be evil, when they hit the nerve. I mean the whole thing in going to the dentist, the whole thing in having to sit there, and paying to have somebody torment you. You know, I mean, that must be something inherently distasteful. That must, that pain of the drill hitting the nerve, must be something inherently unpleasant. But if you've ever been to India, [laughter], and you, and you a westerner, and you've gone to Connaught circle, which I've done, and you go to the dentist cause your tooth is hurting like crazy, and he sees a westerner walk in, and he has the opportunity to drill up a westerner's tooth, and he sees rupee, rupee, rupee, you know, that same event is a pleasant event. [Laughter] It's a pleasant event. Some one is sitting around a glass of liquid, and seeing it as nectar, you know. He sees your cavity as big bucks. [Laughter] And for him, the same sense data is, when you jump, he's thinking, "Great, maybe he needs a root canal.", you know. [Laughter] And, when it's the same data, he is synthesizing it, because of his past karma, as, as a pleasant event, and it is a result of good karma for him. If a guy, if a westerner walks in with those big money belts they wear and he needs a root canal, it is a result of his good karma. Now, is it a good karma that he's thinking to cheat you or something? Obviously not, but the fact that you showed up in his office is good karma. What I'm trying to say is that there is nothing you can point to in the world which is inherently one way or the other, and that's its emptiness, okay. {Yeta} is to be blissfully ignorant of that thing, and to... why does it cause you trouble? Why does it kill your spiritual life, if you hold to that? Well if you really believe that the people in your life who attack you are inherently evil, and that it's not coming from your side, and that it's not coming from your karma that you collected and that you're responsible for it then you will retaliate. The moment you retaliate, you are assuring that you will meet him again, and someone will attack you again. Last thing to say about that, does that mean that you have to sit and be wimpy when someone accuses you of something you haven't done? No, bodhisattva vow; you have to defend yourself. Especially if they're saying something dirty about you, you have to try to explain yourself. You must. But you cannot see the event as self-existent. As you explain yourself and as you defend yourself you have to see the whole situation as being empty of self-existence, which means



you will never get mad at the guy. You will never hate the person because that's only gonna bring them back. You say, "I can't hate this person, I've have defend myself." Does the defending always work? No, and you better be ready for that too, because what happens after you defend yourself is also up to your own projections, and what kind of karma you collected in the past. What kind of behavior does this lead to? And then I'll answer some questions, okay? What kind of behavior will this lead to? Your life will continue to be a screen as it was before, okay? Don't expect anything different, in the immediate. Eventually it'll change, but not until you do those four forces and clean out your karmic pocket. But what's the effect on your mind? Totally, totally, without any kind of bad feelings, ever, and that's nirvana, and you can do it. Don't wait for the world around you to straighten out, it ain't going to, [laughs]. You, know, it just won't happen. In the chaos of life, as your karmic, crazy random karmic, bad things express themselves in your life, you have to straighten out your own mental afflictions, by not reacting with hatred or desire, and that's nirvana. And if you keep that up, if you keep up not reacting for awhile, you can reach nirvana. If you keep that up that over a long period of time and you do your purifications, then you reach, paradise, a Buddha paradise. That's the difference between level eight and level ten, cool. How do you get to level eight? Level one. Understand the emptiness of the guy whose accusing you. It's very cool, this is the path to Nirvana, this is the path to Buddhahood, there ain't no more to say, really. I mean we'll have another class okay, [laughs]. But, you got all the data now, you have all the information, now you have to implement it, and it ain't so easy, okay, yeah.

[student: I know feeling isn't inherently evil, but are there any acts that are inherently evil? Like the act of stealing?]

No. Is an act of stealing inherently evil? We talked about it yesterday. At a certain level after millions of years of practice as a bodhisattva, you are required by your bodhisattva vows to steal, if it would be of great benefit to another being. Monks are required by their bodhisattva vows to work, if it would be of benefit to other beings, so stealing too. Now what about wrong view? What about {tongdzin}? Could that ever be a good thing? That isn't what I meant to say, I didn't mean to say it could have been good, it could have been bad, in the case of [tongdzin] is that it could have been wisdom if you had have collected different karmic seeds. The same mental event could have been interpreted by you mind, and could have been... [cut]

Yeah, as much as you are unaware, it's less karma, but it doesn't mean no karma

at all, because there are other conditions for planting the karma, but mainly to be there, to be conscious and especially to be aware that it's not right is... Those are very bad conditions under which to do... if you're gonna do a bad deed, then it's better if you don't know about it and you don't know what it means. I'm talking about the regret of a Buddhist who knows how that karma is planted, knows exactly why this thing is wrong, knows what, what the result will be for him or her, clearly, and then because of a klesha attack, because of an attack of one of the bad thoughts, just can't stop themselves. And then the moment after you do it you feel {nampar sengye metop} get this intelligent regret, so there's no place in Buddhism for guilt complexes or low self esteem, or all that stuff, it's just this cold, calculated understanding that this is going to give me suffering in the future. And it will, I understand how it will, and I understand how I did it. I understand how the karma was planted. I understand how the karma will ripen on a blank screen and I understand that it must come to me. And that kind of regret, you know, understanding regret, saying, "I screwed up, this is really bad, I shouldn't have done this." Just that very clear understanding of what you've just set into motion. You've just thrown a cosmic boomerang, that way. And to know that it must hit this side of your head at some point in the future, that's intelligent regret. It doesn't mean guilt, it doesn't mean you know, anything like that. It just means, clearly understanding that this thing is going to come back to haunt you, okay. That's intelligent regret. That, that destroys the power of the bad deed, okay? Just to feel sorry, you know, that destroys the energy of the bad deed, that's a very big blow to the energy of that karma. To understand and feel bad about what you did.

[student: [unclear]]

It does, yeah. The opposite of that, you know, which is some kind of arrogance, you know, "That's not bad", you know, "that's okay, I don't feel sorry.", especially with the bodhisattva vows, makes it extremely bad karma.

[silence]

Say, {ngepa lay} [repeat], {larn dopay} [repeat], {top} [repeat]. {Ngepa lay} [repeat], {larn dopay} [repeat], {top} [repeat]. {Ngepa} means "bad deed". {Lay larn dopay} means to restrain yourself in the future. Okay, to restrain yourself. When, when, when non Buddhists hear about the four opponent powers they often come up to me and say, "You guys have really got it easy, it's like a morning after pill." you know, "You can do whatever bad deed you want and then you just do the four forces after that." And ah, "No problem, most of the

karma is taken away. You can do whatever you want, you can do a karma that will take you to hell, knowingly and then ten minutes later you can do the four forces, it's a real nice life you guys got." Not true because of number three. Number three means, part of the purification is to keep yourself from doing it again. This is the nuts and bolts of purification. This is the guts of purification. This is the main energy behind purification, is the intention not to do it again. The decision, or the resolution, not to do it again, okay. If you don't have that, and if you treat the four forces like a morning after pill, they never will work, okay. Because number three says, you have to truly intend not to do it again. Now if it's something like getting mad at your boss, and you sit down at your meditation cushion at eight thirty and you have to go to work at nine, right, and you say, "I resolve never to get mad at my boss again.", now, what bad deed, what new bad deed will you then collect?

[student: Breaking a vow.]

Lying. [laughs] If you say, "I'm never gonna get mad at my boss again." and you know, by nine thirty something's gonna happen and you get mad at him, then on top of the bad deed, you collect the bad deed of lying. So the oral instruction of the great Lamas, of the Lam Rim tradition is, "Set a time limit." Set a time limit, set a realistic time limit during which you will not do this thing again, okay. If you cannot give it up completely, which is unlikely, then set a reasonable time limit. And I always tell people, and it's not a joke, that I have broken a vow, broken the decision again, before I have finished the four forces. Sitting in meditation, figuring out that I'm not gonna have a bad thought about my boss again, or my fellow dharma student again, I have broken this one before I have got up from the meditation pillow. So make it realistic, you know, if it's a thought which is bothering you allot, you might want to say five minutes, you know. But normally twenty four hours or something like that you know, like, I won't get mad for the next twenty four hours at my boss, I will... And, and the point is that the decision not to do it for that time period makes it very easy to keep your awareness at a high level. You know, you can stand concentrating on not getting mad at a certain person for twenty four hours. We can do that. That's the point, by the way of a one day vow, that's the point of a one day vow. Okay, I can't keep these things my whole life, but if I really concentrate for twenty four hours I could probably do it, as long as I could break it the second day, [laughs] the next day. I can resist for twenty four hours, you know, if I really work on it, and if I don't think about anything else particularly. So choose a realistic time limit, you know, it's up to you, it's very dependent on your own... you know, how strong is it for you, how bad it is for you. I could imagine being

involved in an abortion for instance. In that kind of thing, you could say, "I won't do it again in my life, I set a time limit of, of the rest of my life." You know, I mean, those big ones that take allot of work, and, and, you... and they're very clear, or very easy to define. You could say, "The rest of my life I won't do it." I know, I know about those things. So, but on other ones, like mental ones you better keep it short you better make it short, it's more realistic, alright. But I repeat, this is the essence of purification. If this part goes well, the purification works. If this part is not strong, and you really don't intend to stop, if it's really not your wish to stop, the purification will not work. And I'm also talking about Vajrasattva, high tantric, you know all this stuff. The guts of Vajrasattva meditation, purification is exactly the same thing. The four forces are the essence of Vajrasattva meditation, practice. So, if you don't have the four... if you think that visualizing some white guy in your head is, is gonna be more powerful than these or, or that you don't need these if you have that picture of a person on your head, it's not that way. These, these must be the essence of that practice as you do it. It's obviously very, very powerful if on top of that, if you add that. But, but the whole point of that practice is this, okay. Okay, what's number four?

[silence]

And this is the last thing for this class. Say, {nyenpo} [repeat], {kuntu} [repeat], {chupay} [repeat], {top} [repeat]. {Nyenpo} [repeat], {kuntu} [repeat], {chupay} [repeat], {top} [repeat]. {Nyenpo} means "antidote", counter agent, okay. Antidote or counter agent, okay, {nyenpo}. {Kuntu chupay} means "to apply". Some kind of activity that you do to make up for what you did. Okay, you can think of it as a make up activity okay, a makeup activity. Some kind of activity to makeup for what you did. I'll give you an example of a, of one, then I'll give you an example of the one, okay. I have a fellow student, in New Jersey, who is Mongolian, when he came to this country in the sixties he was immediately grabbed by... they gave him a green card then they drafted him like a week later, "thanks allot". And, and he went to Vietnam. And they gave him a machine gun. First they pulled out all his teeth and they said, "you don't want to get a toothache in the jungle so we'll pull out your teeth for you." So they pulled out his teeth and they didn't give him dentures cause they said, "you'll choke on them if you get shot". So they took him out to the jungle, gave him a machine gun and said, "Here you go." After a couple weeks they're in a, they're in a convoy, the convoy gets attacked by Viet Kong. And, and he's standing on this truck, shooting this machine gun into the bushes. He doesn't know if he hit anybody. So he comes to my Lama, who is his Root Lama, and says, "What should I do?", you know. "What should I do to make up for it?". So he teaches

him the four powers and says, "Okay, the make up activity for you..", Mongolians love to eat sheep, okay, sheep are like chocolate for Mongolians, [laughs], and, and, and in my neighborhood they would even keep them in their backyards to cut the grass, and then they'll kill them and eat them. And, and so my Lama says, "I know that your father is keeping two sheep for that purpose, in his back yard", so he says, "I want you to buy them from your father, and I want you to take care of them until they die." You know, "Feed them and care for them until they die, move them over to your backyard." So he does, and you know how long sheep live? [laughs] Like he thought a couple of years, right? Sixteen, seventeen years he took care of these two sheep, you know, and that was his makeup activity. So it's often useful to, to pick an activity which somehow relates to what you did. If you're a... if you're engaged in some kind of killing, you can say abortion or something like that, or some kind of killing in a war or something, then a very good makeup activity would involve some kind of protection of other beings lives, okay. And like that, you can imagine the rest. The ultimate... and that's the last point today, the ultimate... and by the way it's very good to read scriptures, to circumambulate a stupa, to say one round of mantras, particular mantras or something like that, those are all very useful, those all qualify. But the ultimate one, by far, is the study of emptiness. The ultimate makeup activity for everything is the study of emptiness. So I'd say, you have this notebook, you got this notebook through the kindness of, actually do you mind if I say that? Where is she? Where's Kendall's mommy? Anyway, mommy Kendall has gratefully, graciously, offered all the cost of the notebooks. I agreed to pay for it then I was like, gee I wonder how I'm gonna do that? [laughs] And she offered all the cost of the notebook, and anytime you, you commit a bad deed, as part of your purification, I really encourage you to just pick one page and read it. Doesn't even really matter, open it up at one page in the Diamond Cutter Sutra and read it and try to digest it, okay. That is the ultimate makeup force, okay, that is the ultimate one. Now you tell me why. Why would understanding emptiness have such relevance to being able to stop your bad deeds?

[student: [unclear]]

It's about, yeah... yeah, you won't react, okay. That's the punchline. If you understand the emptiness of that irritating object, whether it's between cutting your fingers off or your boss blaming you for his last faux pas, or maybe you even did something, but that doesn't happen very often. [Laughter] That's the ultimate refuge, that's the ultimate protection, that is the ultimate way to purify bad deeds, you won't want to do it anymore if you understand his emptiness,

okay. As emptiness, as your understanding of emptiness gets more and more correct and stable. And by the way at the beginning, it's like forget it, it doesn't do much. You know, at the beginning of this process of studying about emptiness it's not much use, frankly, it doesn't really help that much. You have to keep working at it, you have to keep reviewing it, you have to keep studying it, and then at some point it becomes a, an atom bomb that stops all the mental afflictions. It's the only thing that can stop the mental afflictions. And all bad activities are caused by mental afflictions. So, so naturally it's the most effective way. It's the most effective make up you can do. And that's why the [b: Diamond Sutra]'s talking about it here. That's why the [b: Diamond sutra] is saying, "If you study this sutra..." What? Expect some...?

[students: Disasters.]

Disasters, [laughs], okay. I mean, in Dharhamsala, when, when John and me and other people were first there, I dunno, you remember? I mean, so many disasters, people dying, people going up in flames, people falling off cliffs, people getting hepatitis for six months, you know. I mean, those were the good old days. [Laughs], I mean, people were really trying to practice, hard. And, and just major obstacles would come because their karma was ripening. The study of emptiness accelerates the ripening of karma. So I'm not saying, we prefer to think the headache thing would happen, right? And it will, I mean, don't get scared and don't get, you know, panicky, don't throw the book away, [laughs]. Do a nice gentle confession, purification ceremony with those four. And, and, as, as the obstacles come, which come with every human endeavor, rejoice! Okay, my back aches from this meditation, interpret it, and take it as, as a ripening of those karmas, and rejoice about it. Try to, try to not be thrown off balance by it, you now, accept it as part of the, of the practice and work your way through it. Will it hurt? Yes. Do you have to react to it? No. Okay, it's the whole thing of being spread eagled on the ground and having someone, you know... so don't, don't worry that you're gonna have major, it doesn't have to be major. The sutra says, and it's in your readings, it can ripen as a headache or a backache or, or something like that, poison oak. Where's Amy? [Laughs] Amy's been having a real good class, [laughs]. That's all I have. You have a few questions? I mean we'll take a... By the way, tomorrow is a hard day. You go a class, and then the second class starts early, right, two o'clock, after that we have an oral transmission, you know. My Lama, I, I misnamed the Lama that gave it to him, I said {Drukarma}, that wasn't it, it's {Kangtsar}. And, and we have the oral blessing of this scripture. From the time of the Buddha, Lamas have been reading it to their students and now it'll go to you. So now you've got the whole

thing, you've got the instruction, you've got the materials, you have these pesky homeworks and quizzes, which you can use for your own students and godbless, you know, if you, if you have any opportunity to teach even one or two people, do it. You can get the, you can get all the materials from, from the New York office, if you need more, just call. And we try to make them for free. So far, we've been able to do it pretty much for free. If you can give something, cool. If not, we'll send it to you, and if you collect together three or four students and you want to pass it on, do it. And if you, if you take the transmission, you actually have the oral blessing that's passed down from mental stream to mental stream, throughout the last two and a half thousand years. So, if you'll try to catch that. And then, if you want to perpetuate this kind of thing, go have dinner with us, [laughs]. Come and have dinner with us, it's really cool, it's a nice way to end the class and it's a really... it's just a very sweet way to end the class, is to have dinner with all of us together. So try to, try to sign up for that. The money goes to Vajrapani, they, they need it, this, this place is not self existent. If it was, it wouldn't need maintenance. Since it's not, it does need maintenance. And, and it's, really it's priceless. I mean, what you just got, what you're getting is priceless. So, so help them out, you know really, help them out. Okay, any questions? Yeah?

[student: [unclear]]

Right, right, yeah. By the way, I wanted to write the name of a, a scripture.

[silence]

This practice of the four forces as not something made up by Tibetan Lamas, okay. It's in the [b: Diamond Cutter Sutra] and it's in the {Cheu Shipay Do}. Say {Cheu} [repeat], {Shipay} [repeat], {Do} [repeat]. The [b: Sutra of the Four Practices], {Cheu Shipay Do} the [b: Sutra of the Four Dharmas] really. What are the four? Those are the four force. This is in the {Kangyur}, it's in the Buddhist canon. The Buddha himself taught it. So this is not just something that the Tibetans made up, or that the Lamas made up or somethin' like that. You can go back to that sutra, you can read it, it's in the {Kangyur}. Okay, so it's good to know that it's, it's spoken by the Buddha himself, okay. By the way, the home work says, "Describe how Maitreya reaches his enlightenment." That is what I went through at the first... you know, that's those eight steps, I didn't mention that it was Maitreya. But actually it's the same for everybody, but you might get confused from the homework, it says Maitreya. Okay, any more questions?

[student: Is that the [b: Sutra of the Three Heaps]?]

No, totally different. Yeah, yeah.

[student:[unclear]]

Next question. Any more questions?

[student: In reading seven they mentioned the eight bodhisattva bhumi experiences, and it says," All course objects appear to this person exclusively in the nature of an illusion as empty as any true existence, not only during periods of deep meditation. Does deep meditation mean direct meditation?]

I think it does.

[student: Then how are objects appearing as illusion here?]

I don't know, I don't know the answer to that you know. But I think the point is; from that point on they don't have illusion in the sense of things looking one way... things looking self existent and you don't beleive they're self existent. The real meaning of illusion, the main meaning of illusion is, is in the steps after the direct perception of emptiness when you still see things as self existent, but you don't beleive yourself. And that's you know they're false, you know it's an illusion in that sense.

[student: Sounds like it would have to be subsequent to the direct perception...]

Oh absolutely. I think they're talking {Gom Lam}, I think they're talking in the, in the, during the fourth, during the fourth one. But that's not the main meaning of illusion, that reference there. The main one is, is that after you've seen emptiness directly and after you come out of it you are intensely aware that what you're now seeing again, the same way you saw it before you went into that meditation, looks to be self existent. But there's a big difference, you don't believe yourself any more. And in that sense it's like an illusion, it's like,you know everything is false. You know in that sense you're crazy, but you can't stop it untill you reach the eighth level. You can't stop seeing it that way untill you reach the eighth level. Yeah?

[student: When you're having the direct perception of emptiness, can you recognize, can you call yourself I? And recognize that there really is no I except



for stuff...}

[Laughs] Well there's a whole collection of stuff, there's mental parts, physical stuff. [students: I mean, how do you relate to people in the world if you really feel, you don't, you're not an I anymore?]

Ah, yeah.

[student: [unclear]]

There's the...we talked about it. Say {yigyu dak} [repeat]. {Megyu dak} [repeat]. {Yigyu dak} [repeat]. {Megyu dak} [repeat]. There is a me standing up here teaching a class. There is a me which you take data and synthesize and call him, that guy up there. That me exists, and we'll talk about it more tomorrow. And then there's the {megyu dak}. You know, the me that you thought was here that was out there independent of your projections. That Michael Roach doesn't exist. So there's no problem of going around after you've seen emptiness directly, concentrating on the {yigyu dak}, the self which does exist. There's obviously a self that exists or I wouldn't be up here talking to you. And there's also a self that doesn't exist, because we have suffering. So, so no problem like that, no big problem like that. It's not like you lose the sense of yourself or something, or there's nobody there any more, or everything disappears, or, or, you're half there and half not there, or something. Not like that.

[student: [unclear] like I'm not here, because I'm always here.]

Yeah, yeah. Yeah, yeah, yeah, good. And and the perception... there's one very important distinction to make. Do the things around you exist? Are those perceptions wrong in that sense? You know, you are perceiving all the events on this platform this afternoon as existing events. Is that wrong? Is there anything wrong with that? No, there's nothing wrong with that, that's, that's a {tsema}, that's a {pramana}, that's a correct perception, valid perception. They are happening, they really are happening. There's one element of your perception, inherent in that perception where you interpret these events to be taking place independently of your projections, that's the problem. That's the problem, not the perception of these events. The perception of these events is a correct perception. These are happening. These are real, that's the big deal. You can get enlightened if you pay attention. They do exist. But there's an undercurrent, or there's a theme, or there's a thread, running throughout your perceptions that holds it to be self-existent. And that's the mistake. And you

have to eliminate that. As you eliminate it, it wouldn't be anything like disappearing or even anything less than you appear to your self now. The percept...the sense of an I is not mistaken. It's the pollution of the sense of an I, with the feeling that this is happening external of my projections. And you gotta get rid of the one without getting rid of the other, okay. So that really prevents the extreme of thinking that some how things are gonna have to disappear for me to be thinking straight. It's not like that. We're gonna talk more about that tomorrow also. Okay.

[student: If one has an intellectual understanding of emptiness, is it always best to try that when mental afflictions come up, or sometimes is it better to apply other antidotes like tonglen, compassion and the [unclear] of things [unclear].]

She said, you know, there's two kinds of antidotes, and two kinds of things to do when your getting a mental affliction. One is to think of emptiness. And then there are countless other antidotes. Like for anger, you could think that this person is really a bodhisattva who's trying to get you mad so you can work on it, and things like that, so. And she said, "Is there a time for each of those?". I think I'd have to say yes, you know. In general, there will be moments in your life when you're tired, you've had a bad day, you've had a bad week or a bad month. And, you know, emptiness is not gonna come in your mind at that moment, okay? Sometimes the best thing is just to get out of the room, go to the bathroom, okay. [Laughs] Tell the boss, "Look, I know you want to scream at me, but I have to go to the bathroom really bad. Can we do this when I come back?" You know, I've done that, [laughter]. And if you can't, you know there's a thing in the vinaya, "If you can't resist something, avoid it." So yeah, there's definitely a place for those other antidotes. They will not permanently remove your mental afflictions. Move on to the emptiness antidote as soon as you can. And, and if you have any strength at all, use that one. If your just really weakened by being sick or tired, or didn't get enough sleep or didn't eat right, or ate too much sugar or had too much coffee, or something. If you're, if you're weakened spiritually and you can't get to that antidote, then definitely use those other ones, there's a time and a place for all of them. Yeah.

[student: This may be an ignorant question but, three dimensionally taking place in my projections, if I died right now this event would still be taking place.]

But only in the minds of those people here.

[student: Right.]

And there's no existence of any object independent of those. There's no other existence going on.

[student: But the same event is taking place.]

Not exactly the same, [laughs], you're gone. Yeah, but it's all personal. It is all personal. It is all from your perceptions. There's seventy, eighty events going on. That's the way you have to think about it.

[student: But we're sharing a similar one.]

We are, because we're all in a human realm.

[student: Do hallucinogenics have a place [unclear]]

[laughs] You know.

[student: Seriously.]

Yeah, I know. I'll tell you a story, you know, my mother was dying, I got her to Dharhamsala, I was studying there. And I said, "At least she can meet the Dalai Lama before she dies.", and, and at that point she didn't have any thing to lose and she knew it. So she came, so she came to India and we dragged her up to, to see the the Dalai Lama. And a so we sit down, and he turns to me and says, "Did you ever take drugs?" [Laughter] And my mom's sitting right there and she never... you know. You have a chance of lying to the Dalai Lama or... [laughter] or upsetting your mother. And I said, "Yeah, I did." and she's like, you know. [laughter] And he said, "What was it like? And he was very interested, you know, I think in those days, many people were coming like that. Maybe he knew that was a good opener for a westerner. [laughter] But, he said, "What was it like?" And I said well, it was kind of like meditation or something like that. [laughter] And then in general, I think in some extraordinary cases they have some benefit in, in making you aware that there are other realities. More specifically, all of those states of mind under the influence of a drug, are, are not only wrong in the sense that we've been talking about, but on top of that they are mistaken in a relative sense, you know. In Buddhism they don't count for almost anything and they're not considered very useful at all, and it's just another example of a wrong perception. It's like getting drunk and seeing something or, or like that, or being very angry and seeing something which is

not true. Or being very jealous and thinking that people are out after you, you know. And it's just another perception. In, in, in classical Buddhist scripture, not considered a very useful thing, okay. I think in extraordinary cases, in a case where a person just could not accept that some other reality could exist, maybe some limited use, but, when you think about it, if there is some other mode of existence, or some kind of paradise, why don't you just cause it to happen, and get to it that way, and it will always be there, you can always sit there and enjoy it, you don't have to keep taking something. You know, so just generally preferable to cause it this way, through, through ethical way of life and through compassion. Better to cause it that way, it'll last longer, you know. One more question.

[student: [unclear]]

Oh boy, he says, " Well if I want to go back to my room right now, and do a meditation on emptiness, what do you suggest I do? What am I supposed to do?" What's an analytical meditation on emptiness? There's countless meditations on emptiness. And you, you know them from the scriptures, there's like seven different medit.. analysis's that you can do. Your ability to see the emptiness of an object decreases exponentially with the arising of a mental affliction, okay. Your ability to see the emptiness of an object decreases exponentially with the arising of a mental affliction. It means, the madder you get, the more you grasp to the self existence of the person who's making you mad, okay. That's just nature, that's why Lamas say, "Go to a graveyard and meditate on emptiness, go to a cliff and dangle your legs off the side and meditate on emptiness as you get scared out of your mind. Your perception of self will be most enhanced at, at the moment of greatest fear. And, and grave yards in Tibet, or India, ancient India, were not these well mowed, with these ... you know. They're actually kind of pleasant to stay in if you try it. We're talking about carrion grounds, we're talking about places where you throw a body off of here and, and by one hour after sunset there's all these dangerous carnivoric animals wandering around there slurping up somebody's arm, you know and, and like that's the point of grave... I mean, I guess it'd be really be more like; go to the zoo and go into a panthers' cage and sit next to him and meditate on, on how strong your sense of a self asserts itself. And that was the real point. [student [unclear]]

Yeah, yeah, in general, in general. But what I'm saying, well if it's a kind of dislike, okay? But what I'm saying is that in the greatest heat of anger is when the false idea of a self, the belief in a self existent self asserts itself more strongly.

The last, the hardest place to meditate on emptiness is when someone's in your face screaming at you for the order that didn't get shipped out, you know, I can tell you. So what I'm saying is that, what I suggest might be useful is, go to the moment of your day at which your mental afflictions were most powerful. You know, go back to the moment in the last week say when your mental afflictions were at their most extreme. I believe for most people it would be anger, for some people it might be desire. For me, my specialty happens to be jealousy. When I hear that some American whose doing really good at translating and teaching, and I hear somebody praising them, I'm like... hmm. [laughter] So pick your specialty. Go to your particular, the worst event of your week and I would say, start to analyze the self existence of that object. You know, what we said, and what we keep saying is that the perception of the emptiness of that event, of the three spheres and the anger cannot coexist at the same time. I would meditate on that, I, I would meditate on that, I would go back to the heaviest bad emotion that I had had that week and I would, in retrospect right, you're supposed to be doing it at the moment, okay, it don't usually work. Go back five days, bring up that event again in your mind and start to analyze the emptiness of the three spheres. Why is the boss empty? Why am I empty? Why is the event of him screaming at me empty, and what the hell use is all of that anyway? To think about the emptiness of it, what's that got to do with my life? I, I would say analyze the emptiness of the situation in that, in that way. I would say start with that. How is understanding that this is projection on to the parts of the yelling boss gonna help me at all not to get angry next time? Because that, that analysis has two useful parts; you start to understand why what you did was wrong, your probably taking a big shot at the bad karma you created. And then the next time it happens, I, I can tell you most likely, that when he yells at me on Thursday I'll probably remember this course, for the first few times, you know. And that's the whole point of the cause, you know. So I would say, meditate on that. It has those three benefits. You analyze why you blew it, that, that takes some energy out of the bad karma. And then next time you won't do it as quickly or as easily. So I would say that if your gonna do an emptiness meditation go to the event in which you had the strongest mental affliction, because that's the direct opposite of emptiness meditation, they cannot coexist okay? There must be... the understanding of emptiness and the heavy mental affliction are totally opposite states of mind that cannot exist in the same skull at the same time. I would say, meditate on that. Try to see why that's true. That has direct application to your life, it'll make you immediately start to be a happier person, immediately. And then it'll knock the power out of your own bad karma. Okay, okay we'll stop there and I'll see you at ten tomorrow, okay. [cut]

960901-1.aaa

97a.txt

Geshe Michael Roach

Diamond Cutter Sutra, tape 11

Vajrapani Institute

09/01/96

transcribed by: Amber Moore

You know, you will know... when you understand that things don't exist self existently, you will no longer make the mistake of thinking that nothing exists in any way at all. I just got it clear myself [laughs]. And you guys have to practice it okay? It's tricky. Okay, you guys, let's, let's do prayers then you're gonna have to eat kind of fast then relax and... like that okay? Relax with your homework, [laughs].

[student: Can we have time to ask you more questions?]

I don't mind, but, I'll, I'll try in the second class to leave some.. somebody yell at me at three thirty, during the second class, three fifteen. I'll try to get through the second class faster, okay. [cut]

[silence]

Okay, this gets us to... I don't think I mentioned, except very briefly the two realities, okay, true, two realities. They call it the two truths, okay, but it refers to the two realities. There are two kinds of reality. One is the reality we're living in now and it's all you've ever known if you haven't seen emptiness directly. And then the other one is ultimate reality, okay, which is what you're seeing when you perceive emptiness directly. I'm gonna give you just the names of those two.

[silence]

Say, {kuntsok denpa} [repeat], {kuntsok denpa} [repeat]. The second one is called... say {dundam denpa}[repeat], {dundam denpa}[repeat]. The things that are going around you, that are going on around you are called {kuntsok dempa}. {Kuntsok} means, "fake", deceptive, they are lying to you. {Kuntsok} means they are lying to you. {Denpa} means, "truth" and in this case it means reality. And there's a huge debate in the Madhyumika scriptures about, "How could there

ever be a thing called fake truth?". How could there ever be a thing like reality which is unreal? How could there be a artificial reality? How could that be? What does that mean? And, and, and the bottom line is this, and this is Nagarjunas mantra and this is.. Tsongkhapa spent his life trying to convince people of this. That even though things are your projections, even though they are they are a result of that process of picking up clues, pasting them together and calling them things, even though that's true, they still work. Okay, even though things are empty, they still work, they're still real, they still affect us. And in fact, it couldn't have been any other way. If they were not projections, if they were not a result of that process, if they were not coming from your karmic... the ripening of karma in your own mind, they couldn't be doing what they're doing. Okay, not only are emptiness and the way that things work, not only are they friends, they need each other. Okay, and this was a reaction Je Tsongkhapa had to people who said, "If things were empty, they couldn't work." Okay, "If things were empty, things couldn't cause other things." And he said, "Are you crazy? Because they're empty they cause other things". Okay, because they are empty, things cause other things. If they weren't that way they couldn't do anything. Okay, now we gotta, obviously, from all the... all of those things, we gotta talk about that, [laughs]. {Kuntsok denpa}, how is {kuntsok denpa} fake? How is it, how is it fake? The main point in {kuntsok} is that; to a normal state of mind, okay, to normal persons mind, the way things seem and the way things are, are not the same, they don't correspond. That's what it means to be fake. You know, the, the white liquid in the Howard Johnsons half way to Washington looks like cream, but, but it's not and that's what artificial means, that's what deceptive means. It looks like the real thing, but it's not. The way it is and the way it looks don't match. Okay, that's what deceptive reality means. For normal people, all of these objects that you are seeing are deceptive, okay, they look like they are not coming from your own minds projections which are being forced on you by your past karma. They look, they seem like that, but that ain't the way it is, therefore they are {kuntsok denpa}, deceptive reality. People mistranslate it as relative truth or something like that. Okay, that's not the point, the point is not that you couldn't tell long without short or relativity or anything like that, it's deceptive. Can a Buddha see deceptive reality?

[students: No. Yeah. Of course.]

[laughs] You guys debate, I'll come back later. [laughs]

[students: [talking to each other]]

No, don't forget my des... I'll give you my definition of {kuntsok denpa}, of deceptive reality, fake, fake truth again and then you'll catch it. To the minds of a normal person, its appearance and its reality don't match. So a Buddha can see it, he can see it, but to him, of course, it doesn't look that way. It doesn't look, the appearance and the way it is are not different for him, but my definition of deceptive reality was to a normal person. To a regular old person the appearance and the reality don't match, okay. {Dundab dempa}, they do match. The appearance and the reality do match, ultimate reality, emptiness itself, okay. The example, and the only example of {dundab dempa}, the only example of ultimate reality is that thing that you see while you're perceiving emptiness directly. I wanted to talk today a little bit about how the schools up to the Prasangika, up to the highest school, about some problems that come in their schools because they don't understand.. they don't accept the idea of projection. They don't accept that whole concept. They think that some things must still have some existence from their own side. Okay, they are still clinging to a few things that must be existing from their own side. There must be, okay not too many, maybe, but there must be some things that exist from their own side, independent of our projections. What about the data that you are collecting before you synthesize it? You know, what about the color of the pot? What about the shape of the pot? What about that black thing hanging out? Aren't those existing from their own side? You didn't have time to project onto them yet, okay. Aren't those existing from their own side? What about the object which triggers visual consciousness? That's before you even know you're seeing anything, there has to be something out there trigger that consciousness. Doesn't that exist from its own side? Can't, isn't that self-existent? In other words, they have, they don't have such a problem with saying, "Okay, I accept that something like a stupa or a car, I understand how that has... it's a collection of parts, I take some parts, I synthesize it, I make a nice mental image and I call that car. They say, "Okay, I can agree with that, I understand that, I accept that, but what about causation itself ? "What about even the karmic seed on your mind that makes you project ?" Doesn't that have a reality from its own side? You didn't have time to project onto that, that's causing the projection. Okay, so I understand that maybe at the end it's making a projection, but before it makes the projection, doesn't it exist from its own side? I haven't projected onto it yet, it hasn't even caused my projection yet, can't it have a reality from its own side?" And they, they struggle with that idea. And I'll give you some of the ideas they come up with because they don't understand emptiness perfectly, because they're still clinging to, something must exist from its own side. They come up with a few wrong ideas. And, and this is getting very subtle, but it's important to know. One example is...



[silence]

Say, {lopa} [repeat], {kuntsok} [repeat], {nyangdak} [repeat], {kunstok} [repeat]. {Lopa} [repeat], {kuntsok} [repeat], {nyandak} [repeat], {kuntsok} [repeat], okay. I'll give you an example of {lopa kuntsok}, and now, by the way we are in the lower Madhyumika school, okay, Svantantrika, if you care, okay. Anyway, it's not the highest school. They say, "If everything's a projection, okay, and if everything's a projection, and if even projected things are real, and affect us, and work, and cause things..." I mean, a projected car can hit you, break your bones, put you in the hospital. It's a projection, but it works, it hurt, okay. In other words, "just because something's a projection according to you, higher school, that doesn't mean that things aren't real. In fact, according to you, it makes them real". So they say, what about the example, it's a famous {taktra} example. Say {taktra} [repeat], {taktra} [repeat]. There's a coil of rope in the corner, okay, it has all these patterns on it, which is common in India, you know, if you've ever seen those multicolored ropes with patterns on it. And, and it's a little bit dark outside, and the dusk is covering the corner, and you know there's snakes in Dharhamsala, and, and you walk in your room and you see that coiled thing and you jump back. And you say, "Ahh, a snake.", you know. In other words, what about misperceptions, what about when you think something is something and then it's not. And then you look at it closer and you see it's a rope, okay. The first perception is called {lopa kuntsok} according to them, okay. It's a, it's a normal perception which is a boo boo, okay. In my, in my experience, I get it alot in where I live there's alot of oak trees, and in the Fall the leaves all come down. And there's also alot of squirrels where I live. So you'll be driving down the street, and it's in the fall, and it's dusk, and a leaf gets blown across the road and you slam on you brakes, okay. That perception just before slamming on the brakes is {lopa kuntsok}, according to this school. Mistaken deceptive reality, okay. And then they say, "What about when you get out of the car and you realize it was just a leaf?" That's {yangdak kuntsok}. {Yangdak kuntsok} means a correct deceptive perception, okay, a correct one. So they say to you Madhyumika Prasangika dudes, "If everthing's a projection, then isn't the first one just the same as the second one? Isn't the reality of something you imagine just the same as the reality of something that you don't imagine? Isn't the leaf a squirrel then? Isn't the rope a snake then? Because according to you, they're both just projections, and they're correct. You know, that's the way all things exist. So according to you, if everything's just my imagination, then if I get run over by a car in a dream, well, I'm dead. [laughs] And if you say there is a difference between them, you know, one is your imagination and one is not,

well then, your, your whole definition of, of reality collapses. Because according to you, your imagination, meaning your projection is the only thing that gave it reality anyway."

[student: Aren't projection and imagination different though?]

Well, it's a little tricky, okay. [laughs] The higher school says, "Look, everything's a projection. You cannot distinguish between something which is a wrong projection, and something which is a right projection. They're all projections. It's useless to distinguish between something that's a wrong projection and a right projection. A dream has its own reality, okay. When you go to sleep and you have a dream of a truck, the truck doesn't exist, okay, but what does exist? The dream of a truck. The truck in your dream exists. A truck in your dream, which ran you over and broke your legs doesn't exist, but they're both projected. In other words, even fantasies, even imaginations, even dreams, they do have a reality as a dream, as an imagination, as a fantasy, and they are projections. They are results of projections. Pransangika says, "No difference, you don't have to go in to this stuff. From the point of view of being deceptive, they are the same. A truck in a dream and a truck running you over in real life, are both projections, they are not what they seem to be. They are both deceptive. Why? Not because a dream, a truck in a dream runs you over, but because a dream truck seems to be a dream truck independent of your projections. And a truck in real life seems to be a truck in real life, independent of your projections. "So it's the same thing, you don't have to go into this distinction.", they say, okay. That went over our heads, okay, [laughs], anyway. Dreams are real dreams, they are not reality, but they are real dreams. You know, and when you imagine a deity in your meditation, and you try to visualize a deity, of course it's not the deity itself, but it is a visualization of a deity. And whether you saw that deity in real life or you were just visualizing that deity, both of those things come from projection.

[student: So if I dream that I had a direct experience of emptiness...]

[laughs] You would have had a real [laughter] dream of a correct... of a direct perception of it, [laughter]. You see, that's the point, it's true, you would have had a real dream of the direct perception of emptiness, [laughs]. And that's the point, and you would get up, you would wake up the next morning and when you thought about the dream you would think it was self-existent. You would say, "That dream had its own reality independent of my own projections, independent of my past karmas." And that would be {kuntsok}.

[student: What if you thought it was no big deal?]

[laughs] Same thing, probably, okay.

[student: [unclear] the meaning of non duality.]

Yeah, very close to that, okay? Alright? Okay, anyway let's skip that. [laughs]  
It'll become relevant shortly. [laughs]

[silence]

[student: [unclear]]

Okay, you can say, wrong deceptive perception and, right deceptive perception. [laughter] Okay, and Pransangika says, look, "they're both projections. And to a normal persons mind they're both wrong." Are they both real? Absolutely. Why do you call them deceptive? They don't look like what they really are. Do they both function? Yes. Can a truck in real life run you over? Yes. Does a truck in a dream run you over? No. Can you get nervous from a truck in a dream? Yes. Can a dream truck have an effect on you? Absolutely. If you've ever had a really fine dream and woke up, and then your whole morning went nice, well, then that dream truck or whatever it was, made you happy. [laughter] You know, okay, it can have an effect on you. But it's nothing more than a dream truck, or whatever, okay. Say, {kunshi} [repeat], {kunshi} [repeat]. There's a school called the Mind Only school. They kind of like this idea that reality is caused by karmic seeds. They kind of get along with the Prasangika on that, okay. But they say, those karmic seeds, what do you call them in Tibetan, do you remember?

[student: {Bak chak}]

{Bak chak}, people like that word I don't know why. [laughter] Say, {bak chak} [repeat], {bak chak}[repeat]. Okay, they say, "We like your idea of karmic seeds, in fact what they really like to say is that, "Michael Roach's eye consciousness that sees this stupa and the stupa which it sees, both the subject and the object have grown from the same karmic seed." That's their big deal. That's what they are all excited about. That's the real meaning of Mind Only. They don't think that the stupa is my mind, but they do think that my mind and that stupa have arisen from the same karmic seed. And that's why they're called Mind Only, okay. But

they hold those seeds to be self existent from their own side, they hold those karmic seeds to not be...?

[student: Your projections.]

... your own projections, okay. "I understand, perhaps", says the Mind Only, "that these karmic seeds make you see something and I understand that they might trigger a projection, but those seeds have their own real existence. They're not waiting for my projection, they came before my projection. So how can they be dependently originating according to your idea of dependent origination? In fact, in honour of the fact that karmic seeds don't come from our own projections, we'll put them in a separate part of the mind. Let's call it {kunshi}." [laughs], okay. {Kunshi} is another part of the mind, according to the Mind Only school, they say there has to be a place where we keep all those {bak chaks} which are not just your..?

[students: Projections.]

Projection, okay.

[student: Storehouse.]

And that's what people translate as storehouse consciousness, or basis consciousness. In Sanskrit, {Alaya Vijnana}, okay. This is the whole point of that. In other words, the Mind Only school could not be accepting the idea of another part of your mind called storehouse consciousness, which no other school accepts, if they didn't get it wrong about the nature of a {bak chak}, okay. Because they don't understand the nature of a karmic seed, they, they, that leaves them to the idea of another separate consciousness that's in one corner of your mind, and that's where all those karmic seeds have to stay. Those karmic seeds which are not projections and which do exist from their own side, and which do exist by definition, and which do exist independently, that those karmic seeds need a place to stay, and so we'll call it {kunshi}. What I'm trying to point out is that according to the highest school of Buddhism, most of the wierd ideas are caused by...?

[student: Projections.]

Misunderstanding the idea of projection. Your right, but.. [laughs]. Are caused by not fully understanding the nature of projection. They can't see, for example,

how the raw data, the colours and shapes that you project onto could have been a projection themselves. And that trips them up, that really bothers them, and so they come up with these ideas. The lower Madhyumika school says, say, repeat this, okay? And I'll skip over it fast. {Rangye chene kyi} [repeat], {drupe} [repeat], {gyiwa shenlay} [repeat]. {Rangye chene kyi} [repeat], {drupe} [repeat], {drebu shen} [repeat], {kyerpa} [repeat], okay. All Prasangika say that, Svatantrica, the lower Madhyumika school, "We understand how an object that stays still could be a projection, we understand, we understand that, okay you're collecting the parts together, and we understand how that doesn't exist from its own side. But what about cause and effect itself? Okay. What about cause and effect itself? That has to have some reality outside of your projections. The causes that create your reality, those {bak chaks} for example, must have some independent existence outside of your projection. For example, the object that appeared to your eyeball just before you were aware of seeing it could not have been projected, by you. It must have had some existence from its own side independent of your projections because the projection came after that, okay. And they, and they say, "Self.", they say, "Results exist naturally because they come from causes that exist naturally, meaning independent of your projections." "Things, things that exist from their own side come from causes that exist from their own side and are, and are independent of your projections." They accept that any particular object might be a projection. They can't see how that applies to the world itself, how things are caused, why things happen, okay. These, these, other schools are having big problems with explaining, "what's projection got to do with why things happen?". Why the sun comes up, why the clock moves, why sprouts turn into trees. They don't see how that could be a projection. They accept, okay, maybe the tree, or maybe the clock, but what about movement? What about time itself? What about the thing, the fact that things cause other things? Is that a projection? Okay, they have a problem with that. And, and very importantly, what about the fact that some things cause other things? How could that be a projection? Okay, the fact that certain things cause other things to happen. How could that be a projection? The fact that any action produces the result that you expect, how could that be a projection? Okay. Yeah.

[student: Is that including the laws of karma?]

Absolutely. Yeah.

[student: I got lost in this, in this idea.]

No, it's okay. [laughter] You know, and I'll, and I'll, up till now you can forget everything, don't worry about it. [laughter] But what I want to say is this, they say, "I understand how something might be a projection, but when you undertake a certain action to produce a certain effect, how could that be a projection? I don't see how that could be a projection." And we're gonna talk about it. Yeah.

[student: The thing I got stuck on was, the thing that comes through is; if the projection's a raw data, then we perceive is a projection, is a self projection anyway. So my thought is how do you ever get out? If the methodology of perceiving emptiness is cushion time, classroom time, and you're working with your own mind, I mean using your own mind that's deceptive as it is, it's a self perpetuating dead end.]

It's not, because a projected understanding of a projected emptiness until the point that you can see it directly, helps, it functions, it works, okay? The self, the emptiness which you are perceiving intellectually, you are perceiving it wrong. When you perceive emptiness intellectually, you are perceiving it wrong. The emptiness that appears to your mind, and the emptiness that you are looking at are not the same, okay. But it still works, okay. The Buddha says, "Use the boat to get to the other side." Then you can sink the boat and walk, you know, and he's referring to the Buddhas scriptures themselves, and the teachings themselves, okay.

[student: Can you fake it, until you can get there?]

In other words, as you are thinking about emptiness intellectually, every perception you're having about emptiness is wrong. [laughter] Because the way it looks and the way it is are still not matching, until the day you see it directly, but it works. And that's like... Nagarjuna's like insistent, he says, "Don't think that being empty and working are somehow contradictory, you gotta be empty to work, if it's, if it wasn't empty it could never work", okay. And I'll tell you the punchline about that. Do you think that things in your world outside of your projections are causing other things in your world? Absolutely. That's the big boo-boo, that's why this is the last class, okay. [laughs] That's the punchline.

[students: That things are working...]

But, and I'll say it again, [laughter]. The mind grasps on to certain events causing other events self existently. And I'll give an example, that might be easier. We're

finished with all this other school stuff now, thank god, okay, [laughter].

[student: Who establishes the hierarchy of [unclear]]

[student: You do.]

Their, their ability to remove your mental afflictions, their ability to remove your mental afflictions, okay.

[student: If another school could demonstrate that somehow..]

Not even demonstrate, if you try it and it gets rid of your anger, it's a higher school. Very cool, alright. [laughs] The proof is in the pudding, okay. [laughs] Alright. Let's see.

[silence]

So forget all the stuff I talked about, this is the bottom line, okay, as my boss would say, "Michael, don't write a report about it just go out and buy the diamonds, okay." [laughs] [laughter], okay. Let's say you want to get rich. And I'm going to give two choices about how to do it, you tell me which one is right.

[silence]

[student: [unclear]]

Yeah I will. I'm giving you two choices about how to get rich. Choice number one is risky investments. Choice number two is safe investments, blue chip stocks. Okay, now think about it carefully and when I say go, someone's gonna tell me which one will make you rich, okay. They're, they're opposite things, right? They're contradictory actions. So think about it carefully, it's a test, okay. It's on, it's the first question on your homework, honest. [laughter] If you wanna get rich should you do risky investments or should you do safe investments? Ding, ding, ding, ding, ding... [laughter], alright.

[student: Neither one, it's a trick question.]

I wouldn't say neither, because some people, like George Sorrows, who's dear to my heart, [laughter] has made risky investments. In one day he made a billion dollars in England, about three years ago, in one day. And we're asking him for

donations, [laughter], in one day. So I say risky investments make money, I'm, I'm, I'm staking my future dharma work on it, actually. [laughter]

[students: But not always. If your counting on your karma. But you'll never get rich from safe investments.]

[laughs]

[student: What did he say?]

He says, "You don't get rich from safe investments", that's not true. I mean, lots of mutual, you know, I mean, lot's of big corporations make safe investments, then suddenly they turn around and go wild and ,you know. If you made a safe investment in the internet or something two years ago, if there's such a thing, you know. But what's the answer?

[students: [unclear] [laughter]]

I mean, [laughter], these are, [laughs], these are apparent causes. They , they seem, they seem to cause, sometimes they do, sometimes they don't. That is absolute proof that they're not the cause, okay. Any time a particular action sometimes creates the effect, and sometimes don't create the desired effect, come on, wake up! It's not the cause, okay. That's not what caused it. How, how long you been around this planet? You know. It's, it's so obvious. I mean people, read the Wall Street Journal, I swear to god, on the first page there will be something like, "Risky investor makes zillions.", you know, and then down on the second page there will be this thing about the bankruptcy, of... what was that bank in Hong Kong?

[student: Berrings.]

Berrings Bank. Risky investor ruins his bank, you know. The guy on the second page is a stupid head, the guy on the first page is, is brilliant. They did the same thing, [laughs], okay. Really, really. So what I propose is, it's not the cause at all. Wake up, you know. Come on. And this is the whole point of the self-existent... these two are self-existent causes, okay. These two are self-existent causes, they are, they are {gakja} causes for rich, for getting rich. What's that mean?

[student: [unclear]]



They don't even exist as causes of getting rich, forget it, okay. They are not causes for getting rich. They are {gakja}. Self-existent, risky investment and self-existent safe investment are both, they don't even exist, and they couldn't make you rich, so... anyway. How could they make you rich if they don't exist? They can't. What really makes you rich?

[silence]

[laughs]

[students: I have one question. You can't see your past lives, you can't actually see the workings of karma. You have no way to actually prove that that's the cause of anything else [unclear]]

Right. Absolutely. You see, you see generous people who die poor, okay. You see risky investors who die rich and some who die poor. So it doesn't seem to be the cause, I have two answers to that, okay. The first one is; This relationship between certain ethical or non ethical actions, called good or bad karma and the results you get from them, the consequences you, you, you reap from them, those laws are directly visible only to an enlightened being. Only an enlightened being can tell you for example, if, if, you, if you yell at people allot you will live in a place that only has a very bumpy dirt road that leads to it. [laughter] Seriously, if you wanna know where that road came from, [laughs]. I'm absolutely serious. Each person who crosses over that road is projecting onto it, bumpy. And they are forced to do so by having spoken harsh words to people in the past, honest. That's the real reason of a bumpy road. If that road ever gets paved, then all the people who pass over it will have what? They'll have worn out the karma they collected when they yelled at people. And that's, that's the truth, okay, alright, very interesting. If you want the road paved at Vajrapani, I'll give you, no I'll give you three choices and I'm dead serious. This is the, this is the road to happiness. I'm not kidding, I'm really not kidding. I'll give you three choices. You talk the county into paving it, okay? You suddenly get a big grant to pave it, from some generous person. You do the four powers and you wear off the karma of harsh speech. Which of the above will get the road at Vajrapani paved?

[student: The third. In this lifetime?]

[laughs] In this lifetime, if done with the right motivation.

[student: [unclear]]

It's the third, and that's very hard to live by. That's extremely hard to live by. It's wearing off the karma for harsh speech that will pave this road at Vajrapani. That's very hard to live by, it's extremely difficult to accept, okay. But I'm telling you, anything that goes right in your life is caused by good karma. And anything that goes wrong in your life, is caused by bad karma. The connections between harsh speech and rocky roads is something only a Buddha can see directly. So why should you buy it? If I get up here and say, "The cause of a rocky road is speaking nicely to people." and, "If you want a smooth road you should yell at people". You know, if I get up and say the opposite, "If you want, to, to have, if you don't want to be depressed anymore, engage in sexual misconduct." Which is the opposite of the truth, okay. Then what's the difference between that and me getting up and saying, "If you don't wanna be depressed anymore, keep your morality very pure."? So who's to say who's right if only a Buddha can tell? How are we supposed to believe what these dudes say? How are we supposed to act on something that's so far out of our experience, who could ever confirm it, either way? And I have two answers for that. Okay one is, what we call a {yiche jyepak}. Say {yiche} [repeat], {jyepak} [repeat]. {Yiche} [repeat], {jyepak} [repeat]. Logical reasoning has two flavors in the Buddhist logic tradition, okay. Check this out. Okay, everybody see it? Everybody see it?

[student: Yes.]

Everybody see it? Okay, close your eyes. [We hear a soft thud.] What happened?

[students: You dropped the pen.]

Did you see me drop the pen?

[students: No.]

That's a deductive perception. Is it correct? I mean relatively speaking?

[students: Yeah.]

Yeah, where is that pen? [laughs] According to Buddhism, you saw that pen drop as, as, truly as if you had stared at it and seen it drop. No difference in the

validity of those two perceptions, okay? You saw it drop as surely as if you had been staring at it. Okay, so logic, in the Tib... in the Buddhist tradition plays as great a role as your eyeballs, and your ears and your nose and your tongue. You can see things, just as good as your logic mind just as good as you can with your eyeballs and your ears and your tongue. There's two kinds of logic. That was the first kind, okay. Based on logic, I mean you saw me holding it out, you closed your eyes, you heard a bang, you knew I was gonna do somethin weird, and you said, "He must have dropped the pen". What about things like, if a Buddha comes along and says, {tringyi longche...} I'm sorry {Jinbe longche tringyi de}. Say {jinbe} [repeat], {longche} [repeat], {tringyi} [repeat], {de} [repeat]. {Jinbe} [repeat], {longche} [repeat], {tringyi} [repeat], {de} [repeat]. Very, very famous statement in Buddhism. {Jinbe longche} means if you wanna get rich, give away things. {Tringyi de}, if you don't wanna be depressed, if you want to have joy in your life, keep your morality, okay. So, so who's gonna confirm it? How can you prove it? Maybe the opposite is true. How do we know? The first answer is called {yigche jyepak}. {Yigche jyepak} means "a kind of logic based on understanding the person who said it." A kind of logic based on, a kind of logic based on your understanding of the truthfulness of the pers, person who said it, okay. A kind of logical perception based on your understanding of how that person normally tells the truth about things which I can confirm, okay. The Dalai Lama, in my experience, has never lied to me about anything that I could confirm. Now he's talking about something that I cannot confirm by myself. Do I believe him or not?

[students: [unclear]]

Normally, you'd say yes, okay. And that's, that's the first answer to the question. The Buddha is called a {Tsema Kyebu}. Say {Tsema} [repeat], {Kyebu} [repeat], a being of pramana, he cannot lie. If he wanted to lie, he couldn't lie, because he has absolutely no need to lie. He doesn't need anything from lying, okay. You'd have to study enough of Buddhism that everything that the Buddha said which you can confirm, you have, you have figured out as true. Now the Buddha comes along and says, "If you yell at people, this road's never gonna get fixed." And then, so what are you gonna do? I mean, most likely, you'll believe the person, most likely. And, and very importantly, the Buddha has described one true thing that nobody else describes very well. And I would say, I propose, and this is scripture, that on the basis of that one true thing that he said, you can buy the rest of what he says. What is it?

[student: The truth of suffering.]

The truth of suffering, the truth of suffering. Nobody else got up in front of you and said, "this body's a dead end, there's no future to it. For, for... take care of it, in a, in a, in a, what do you call it? In a sort of disassociated way. You know, feed it well, give it good vitamins and use it to get to where you're going. But it's going to kill you, sooner or later. Don't get attached to it, don't worry about making it pretty. You know, don't worry about how much muscle it has, or not, okay? Don't worry about those things, it's a dead end, it's going to kill you. Your relationships cannot go right at this point. Your job cannot go smoothly at this point. Your mind cannot be happy at this point, you are not capable of contentment. The human mind, as soon as it gets what it's looking for, which doesn't often happen, is unhappy within twenty-four hours, and wants something else. A little bit different flavor please, I got the one I wanted, okay. You can confirm the truth I just said. You don't hear it from anyone else but the Buddha. So if the Buddha says something else that you can't confirm directly, think about buying it, okay? That's the first answer to the question, the second answer is, if you study scripture a lot, and you study the rules of karma a lot and you study psychology a lot, Buddhist psychology, you could pretty much come up with those things yourself. You could, you could, confirm them with normal logic. Can you ever see... [cut].

[student: [unclear] .. but he was feeling the pain.]

Yeah.

[student: But there's sort of this famous Vajrapani story about taking Tsong Rinpoche to the dentist for a root canal and he refused any kind of Novacaine and showed the aspect of like fall asleep and appearing not to feel any pain at all. So I'm just wondering,]

Yeah.

[student: how can a being like that feel pain the same as a projection caused by their negative karma and mental afflictions. It's like you, did he really feel pain? And if so, why?]

Right, once you reach Buddhahood you don't. Remember the definition of having a bad day? [laughs] Karma and kleshas, karma and mental afflictions. Once you reach Buddhahood and in that place where you are, if you're Tsong Rinpoche and if you're an enlightened being, you, you, you could not feel the

pain of the dental drill even if you wanted to . You could, could beg the guy, please keep it in there and see if you hit something, you know, [laughter] and he could all day go like that and he wouldn't feel any thing except bliss. At an enlightened beings stage, I was talking more Arhat and below, okay. Meaning, especially at the state of Arhat or nirvana, you, you can never again be upset, or have any bad emotion towards the, the drill, which is breaking your perfection of patience, or have any being upset or hatred towards the dentist, or even towards your own habit of eating candy. You know, you, you just don't have that anymore, you're incapable of it. And that's, that's the point. You'll still feel the pain. It's called the difference between {hlagmey}, say {hlagmey} [repeat], {nyandey} [repeat], {hlagche} [repeat], {nyandey} [repeat]. At {hlagche nyandey} it's called, you still have something left over. You still have these dirty body and world which was created by dirty things called karma and, and mental afflictions. When those wear out, either because you sit and wait for it to wear out, which takes a long time or because you do your four powers very effectively, you reach {hlagme nyandey}, which means "nirvana with nothing left over" and there ain't no more suffering samsaric parts of you anymore to make you suffer. To, to, and to get to {hlagche nyandey} to {hlagmey nyandey} is, is a long trip. It's a, it's a ... so if he was at {hlagche nyandey} he could have either felt the pain of not felt the pain according to his past karma. If he was at {hlagmey nyandey} he couldn't have ever felt the pain if he wanted to , you know, so like that, okay. Yeah.

[student: [unclear] remorse as opposed to intelligent regret.]

Yeah good. Or I like to say guilt. I yeah, I like to ... Yeah, okay, yeah.

[student: That's what I'm asking about actually. I think I hear you, I think putting together what you say, what I understand is that the negative karmic results that happen even for me hurting someone else are happening from that beings side, not from my side. So that even if I kill someone, in a sense there's no reason for guilt because that karmic result is coming to them from by their own negative actions, and that karma is a very selfish thing, that I, really the way that I can make karma work is to be utterly selfish, it's gonna hurt me, so I shouldn't do it, not that it's gonna hurt them, so I shouldn't do it. Because their negative results are gonna come to them whatever I do, but that seems like such an opposition to the bodhisattva motivation and I've also heard Lama Sopa talk about regretting the action because it gave the being an opportunity to create negativity.]

Right.

[student: So I wanted to ask you about that.]

Okay, and Shantideva says that too. Maybe your the same person, but anyway. [laughs] Definition of morality in the opening lines of Je Tsongkhapa's Essence, what is it called?

[student: Essence [unclear]]

What is it called?

[student: [unclear]]

Essence of the Ocean of, Essence of the Ocean of Vinaya, he says, "{Tibetan...}". He says, " The definition of Pratimoksha morality in particular, like monks or nuns morality, is that you stop hurting other people.", for the reason that you are tired of suffering in samsara, very interesting. You stop hurting other people for the reason that you are tired of living this kind of a life, okay. But I, I would just say this, and I don't want to go too long on about it, but you should get into a state of mind where you say, okay, if I hit somebody in the face, if they feel pain, that's their problem. You know, they collected bad karma, they are, they are experiencing their own suffering from it it's got nothing to do with me, I may be the instrument by which they receive their bad karma. But it's not me who's causing the pain. Ultimately it's always their own projection onto that smacking sound, which is forced on them by their past karma, and therefore it, it hurts them when I punch them. And you also know there exists people who enjoy it when you punch them. I mean there's some kind of weird sexual thing where people like it, you know. Like a masochist or something, so there, a punch is not inherently unpleasant. Some people find it pleasant, seriously. So does, does that mean that you can go around punching people?

[student: No.]

You know that's the first answer, I mean, obviously not. I mean, because punching, in the Vinaya you're not even allowed to pretend to hit somebody. You're not even allowed to pretend to hit somebody. Like you know, ha, ha, like that. [laughter] Because of the similarity to the real thing. Because it gets you in the habit of , of punching. Like you know, it's like eating vegetarian turkey cutlet, [laughs], [laughter], you know, it gets your mind in...or, or alcoholless

wine, you know. It gets your mind in the mode of eating meat, or drinking alcohol. And, and what I mean is that by, by punching the person there are so many implications about what happens to you. There are actually four discreet results coming to you by... you, you will go to a lower birth, you will get punched back in you next life, you will enjoy punching in the future and you will live in a world where people punch each other. Those are, those four things will happen when you punch somebody. It, so you shouldn't punch people. But it is true that if they feel any pain that's because of their own karmas. But it doesn't, it absolutely doesn't mean that you can go around punching people. Is it selfish to refrain from punching people only for the reason that it won't, that your watching out for your own rear end?

[student: No.]

You know, is it, is that a bad motivation, or is that an inferior motivation? It seems that way, it smells that way, it feels that way, but it doesn't preclude bodhichitta at all. I mean it is initial scope Lam Rim, okay, it is lesser cope Lam Rim. People who reach highest scope Lam Rim don't give up lesser scope Lam Rim, they build on it. Okay, so don't punch other people because it is gonna cause you problems. On top of that, don't punch them because it hurts them, okay. And on top of that, don't punch them because you will be opening an opportunity for them to get angry and collect more bad karma themselves. So all three are true, but build on each one, okay, not contradictory, that's a trick. That's a, that's a {kawe ne} which is a subtle trick in the scriptures or something like that. I'll, I'll answer one more question then I'd like to take a break, okay? Two more. [laughs]

[student: What about Hitler?]

It's very interesting, you know, I actually, when I taught karma in New York, we had allot of questions come up. And I actually took one of my students to Bombay with me, [laughs] and we went to the monastery. It was Tom Carleigh, and we went to the monastery, we asked my scripture teacher this very question, you know. What's going on with Hitler, because, technically speaking, technically speaking, and I hate to talk about this subject because very, it's emotional for allot of people. But, I'm speaking from purely a theoretical point of view. If Hitler truly believed that he was being of service to humanity, if he really had that motivation then, then, there was an element of good karma in what he did, and, and, and there is a, from the point of view of motivation, he did collect some good karma, if he truly believed he was helping humanity.

[student: Even if it was out of ignorance?]

Even if it was out of ignorance. And they give the example in the Abhidharma. I can quote a scriptural, you know, {shingi drupje}. In the, in the, there's a discussion of euthanasia in the forth chapter of the Abhidharma. Is it okay to kill, and the example is your parents, if they are suffering? You know, if you truly believe that it would be merciful to kill your parents, and out of an ignorant kind of mercy, you cause their death, do you collect one of the five great bad deeds? You know, the five are; killing you mother, killing your father, killing an arhat, trying to hurt a Buddha, and splitting up the sangha during the time of the Buddha. And the, and the scripture says, oh I shouldn't say that, it is a very bad deed, from the point of the action. But from the point of the motivation, a virtue, okay. The motivation is virtuous and does have it's own good results. There are four elements in any karmic act; {shi, sampa, jorwa, tartu,}, {shi, sampa, jorwa, tartu}. And {sampa} means "motivation". So one quarter of the deed was virtuous. And three quarters was horribly non virtuous and will lead to incredible suffering for that being. Hitler is definitely suffering in the lowest hell, and will continue to suffer there for millions of years along with Mao Tse Tung and other friends. Without question, they are suffering in, in the deepest hells. At some point he will have some minor pleasant experience caused by his deluded intention to try to help somebody. Okay, and it's the same with killing your mother or father because you think it might be putting them out of some suffering, or something like that, exactly the same thing, like that. Ninety-nine percent of the actions, of the act was horrible and he's definitely suffering in the lowest hell. And then, you know, if he ever gets back out, which he will eventually, he'll have some minor pleasant experience, and, and that's from the motivation. From the good part of the motivation. One more question, sorry, she, she's been very patient, [laughs].

[student: [unclear] how does that effect actors?]

Oh, yeah, [laughs]. I've often thought about Uma, you know, [laughs]. Because, she says, "What about people who act out evil roles in, in a movie or something? Or where you're supposed to act out that you have great desire. I think in general, it would be very dangerous, you know for, for a person to do that. You know, to act out a scene of sexual misconduct or something like that, I think it would be just dangerous for the person. I think it would be dangerous for the person. They don't have motivation. You know, they are not overcome by lust really. They're just supposed to act like that in the movie. But they, but they do



have, it does plant some kind of a subtle seed in your mind for that kind of behavior. That's why, I mean, a Buddhist would also say that most of the movies are, are not wholesome or not healthy for young people. For example, that okay, they don't really believe that thirty-six people are really getting blown away by Swartzenegger at that moment, but, but it does plant some kind of influence on the mind and, and it, as such it is still undesirable.

[student: [unclear]]

[laughs] I went to a real, that kid who, [unclear], where are you? [laughter] He got, he got me to go to some sensitive meaningful movie. [laughter], [laughs]. Okay, okay one more then we gotta take a break. Today's a long day, yeah.

[student: Can you purify with intense regret in the bardo?]

She said, "Can you purify your bad deeds while your in the bardo by having intense regret?" And the bottom line is very simple, and that's the question about Poa also, you know. Should you wait until the last minute to, to get to enlightenment? And the answer is this. And it's, it comes from my heart, I mean, the, the process of death, during the process of death the physical elements of the body are in total chaos. And although the brain is not the mind, the brain rests on the mind. I mean, I'm sorry, the mind rests on the brain. Okay, so although the brain is not the mind, the mind is closely connected with the brain and with the physical body, they share a deep relationship. So when the physical parts of the body are shutting down, you know, as the senses shut down during the process of death, it throws the components of the physical body into a, into a very serious chaos. And as a result of the chaos on, going on with the basis on which it's resting... We were talking last night, we went to Santa Cruz and we were talking about the land fill that the mall was resting on [laughs]. So if the land fill is not stable and if it's going like that, then the buildings have to fall down. And, and if the brain, if, if the physical components of the gray matter are like going out of whack, totally, chaos, it does affect the mind. Even though it's not the mind, it does sends the mind into total chaos and there's a domino series of hallucinations, and they're always the same. They're always very similar. You always go through a certain series of hallucinations. And then after that you're in the bardo and that has other problems in the bardo. So to think that, the belief that it's wise to wait to the last minute to get to enlightenment, or that somehow, you know, that it's preferable to wait till the end, is crazy. It's not likely to happen, it does happen, it's, it does happen, and a highly trained yogi can, you know, can, can pull it off. But the odds are way,

way, way, against you. Yeah.

[student: [unclear] I mean, if somebody did something and then they realized...]

Yeah.

[student: [unclear]]

There is. There is such a thing as a person who enters Arhatship in the bardo. Even in the Abhidharma, which is very conservative, you know. The most conservative. It, it does have a place for that, but very rare. Let's get it done now. You know, take care of it now. No reason to wait to do a Poa. You won't be able to pull it off. You won't be able to Poa it off. [laughs] [laughter] Get it done now, enter Paradise in the next year or two, okay. Alright, take a break alright. Yeah.

[student: Can I turn off your radial mic.?] [cut]

[silence]

No, that's it, how do you know that you're having extreme number one? How do you know that you're falling off the cliff number one? And as John said, "The indication is that you're having a mental affliction, and a strong one." That's an indication that you fell off the cliff. Is it the same thing as falling off the cliff? No. Falling off the cliff came just before that, and that was believing that this is really guy is evil from his own side. Believing that the screaming lady boss is unpleasant from her own side. And then you must have a mental affliction. Okay, you don't have any choice. Once you've misinterpreted her, once you've said that this lady is evil from her own side, then you can have a mental affliction. And that's what's so bad about... so it's really the {yeta} and {dzinba}, the grasping to the extreme, came the moment before you got angry. And it was the belief that she is not a ripening of your own karma on a blank screen, okay. And only then can you have a mental affliction. And only then can you do a bad karma. It's a chain reaction. You can't do a bad karma if you don't have a mental affliction coming right before it. If you don't have a mental... I'm sorry. If you have a mental, you can't have a mental affliction unless the moment before that you are grasping to that object as self-existent and you are falling off that cliff to the... let's call it the right. You've fallen off the right side of the cliff which is called {yeta}, okay. Yeah.

[student: Sometimes, undergoing the process of purification for example, you might get a very strong emotion coming up. That I've always thought, sometimes that action itself, that experience, is a ripening of karma.]

It is, all, all experiences are.

[student: So let's say that someone could actually see emptiness directly, they're in the process of purifying their negative karma. And they have a strong mental affliction rising as a result of this karma being purified. That experience itself isn't necessarily indicating that they are grasping at self existence.]

It is. They're not seeing the the three spheres of the act of purification. It's cool. Alright. Let's get on to {meta}. So now you know {yeta}. Do you have {yeta} allot?

[students: Yes.]

It comes a millisecond before anytime you are slightly like something or slightly dislike something in a samsaric way. Okay, it's always there, okay.

[student: [unclear]]

Excuse me?

[student: [unclear]]

Is it on? That better, check. Now let's go to {meta}.

[silence]

{Meta} is the other extreme. Ninety nine percent of all people fall off this side. One percent falls off the other side, and a few, you know, get to the City of Liberation, alright. What is it to fall off the other side, which is {meta}? {Meta} means, "the extreme of thinking that things don't exist". The extreme of thinking things don't exist, which is technically {meta} and {dzinba}. Okay, doctor of [unclear]? Alright, what is it to fall off that side? You know all the flavors of it; things are empty, nothing matters, it's all an illusion, therefore I can do what I want. It's okay steal the towels out of the hotel, they're just illusions anyway, okay. I'm a great tantric yogi, since everything is empty, I will impute onto this sexual misconduct, a holy activity. You know, this is all {meta}, this is all

dependent on the extreme of thinking that; if things weren't the way you thought they were, then they must not operate at all according to the normal rules. Or maybe not even exist at all. And the implication of that is, I can do whatever I want. Nagarjuna said, "Samsara and nirvana are the same thing." so I'll just stay right where I am. He didn't mean that, what he meant was that they are both empty. Samsara has its projective causes, nirvana has its projective causes. They're not anything else, from that point of view they are the same. He didn't mean it was the same thing to sit here and suffer and get old and ugly or to reach nirvana and paradise and not have to get old and ugly, okay, obviously. So, how many people fall into {meta}? It's very rare, you have to get some lousy Buddhist teachings, okay. You have to get some lousy new age books about, about what Nagarjuna meant when he said, "nothing exists", or "life doesn't matter", or "it's all an illusion", or something. To fall off that other extreme, especially where you discount the ethical way of living is, that's, that's the other extreme. It's rather rare, you, you have to be... it's a result of a crooked education in, in a spiritual path, okay. In a crooked spiritual path, or something like that. Meaning mistaken, it just has to, it's a result of, of a misunderstanding of what emptiness is, and then you can fall off the other side if you like. That one's obviously a much deeper hole than the other side. [laughs] It's one thing to be blissfully ignorant of what's going on and it's another thing to actively misbehave, because you don't understand emptiness, okay? That's a different thing.

[student: [unclear]]

Yeah, neither one exists in the sense that, the fact that everything is the way it looks doesn't exist. And the fact that nothing exists or nothing matters also doesn't exist. Holding onto those two does exist, and that causes all our trouble. That's the difference between {ta} and {tondzin}. {Meta}, {yeta} and {yepay tondzin} and {mepay tondzin}, okay. Doesn't really matter, anyway, to believe in either one is to all off the cliff. And, and has much more painful implications, than falling off a real cliff with, with a real body and and getting killed, okay. The implications are much more far reaching than having your physical body fall off a cliff, okay. Yeah

[student: Could you say a little bit about people like Marpa or Tilopa who did actions that weren't quote on quote, apparently ethical.]

Yeah.

[student: Because that were I think allot of confusion comes in about what 's okay, and not okay to do.]

Your allowed, she said, like "what about these teachers that show like crazy wisdom or stuff like that." In the bodhisattva vows, for example, you are allowed to use these extraordinary methods if you have been on the highest stages of the path for several million years, okay. And as my teacher always said, "That eliminates us, doesn't it?" [laughter] Okay, I mean don't kid yourself, alright? I mean think, I mean, I mean it's so rare to have someone in the world talking about ethical living, trying to practice ethical living. Being a normal Dalai Lama, you know just being a good, plain old good person and, teaching good clean holy things, sacred things, I mean, there's not enough of those around, okay. Let's be those. You know, then the crazy wisdom is good at a certain level, if you've been on the path for millions of years, and I, and it's true, it exists and it's real. And it's useful and it's important and it's enlightened, but, but you must learn all these things before you get there, for millions of years. So stick to this stuff, stick to this stuff, alright. I just want to make sure I cover all the homework.

[silence]

So if anybody asks you, "What does Madhyumika say?", you're gonna say, "It's not to fall off the two cliffs." It's not to fall off the two edges, the two extremes. What are the two extremes? [A] thinking every thing is the way that you thought it was and your boss is really bad from his side and it's not coming from you. Or two, thinking well, if it's not coming, if it is not what it seems, it either doesn't matter or it doesn't exist. Those are the two extremes, okay, those are the two extremes. We want to go between the two. How do you stop those two? How do you stop those two tendencies? Okay. And these are the two friends, they're called {nang tong}, say {nang} [repeat], {tong} [repeat], {nang tong} [repeat]. And that's the last thing. Next to last thing we're gonna talk about. At least I'm honest for once, right. {Nang tong}, {nang} means dependent origination, it's a code word for dependent origination, it means appearances, the way things appear, the appearance of things is called {nang}, dependent origination. What's the lowest interpretation of dependent origination?

[students: Everything depends on its parts.]

That, that if something comes from causes, it must be dependently originating, it must be dependent origination. If something has its own causes and conditions

it's a dependent origination. What do the medium schools say is the meaning of dependent origination?

[student: The whole depends on it's parts.]

The whole depends on it's parts. If something is depending on its parts, well then that's dependent origination. They say, our view is better because our view covers things that don't have causes like empty space, or emptiness itself. And then Madhyumika Prasangika, highest school comes along and says, "you guys are close, but no cigar". The ultimate meaning of dependent origination is..?

[students: [unclear]]

That things are the collection of their parts, and then you have to project onto that something, okay. And where does the projection come from? What's driving it?

[student: Past karma.]

Your past deeds, your own karmic, oh allot of correct view running around here, [laughs, okay. The fact that things exist that way, that everything around you at any given moment, is, is your own karmic seeds ripening, and causing you to interpret data in a certain way, is {nang}. That's {nang}. That's {nang}, which means "appearances". In other words you understand the appearance. It's the last moment of the last instant of the second path when your looking at the tea pot and saying, "This is a mental image. I'm not looking at a tea pot that exists from its side." Okay, that's {nang}. When you understand that, that's {nang}. Yeah? No que... okay. What's {tong}? {Tong} is that, a teapot which could exist out there, or a pot which could exist out there on he stove, and I'll give you all the synonyms, {rang shengyi drupe}, "naturally", {rangyi senegyi drupe}, "by definition", {dundampa drupa}, "ultimately", {Chenja miopa drupa}, "not dependently arising", {tanyenduma drupa}, "not a result of my projections", {ranguma drupa}, "existing from it's own side", these are all synonyms for self-existence, okay, they all mean the same thing. And when you realize that there's no such thing, that's {tong}. {Tong} is the fact that there was never anything else except your projections onto certain data, being called a pot, there ain't nothing else. That's {tong}. How does {nang} and {tong} relate to the two extremes? And then, and then we're done, because why did we get to this subject? We were talking about the Buddha, he's talking to Subhuti, Subhuti says to the Buddha, "What do we call this book?", he says..?

[student: Perfection of Wisdom.]

Perfection of Wisdom and then he says?

[student: There's no such thing.]

And then he says?

[students: That's why we can call it by that name.]

Okay, when he says, "There's no such thing.", he's trying to overcome {yeta}. He's trying to say, "Things don't exist the way you thought." Why does the Buddha say the Prajna Paramita doesn't even exist? He's trying to knock Subhuti out of his preassumptions about the way things are. It's like the first teaching you got when the teacher got up and said, "Things are not the way you think they are." Okay, things are not the way you think they are and thinking that they are the way they look to you is the, is the first extreme. The extreme of thinking that everything exists the way you thought it did. So the reason the Buddha says, "The Perfection of Wisdom doesn't even exist." is that he's trying to knock Subhuti out of that belief, that everything was the way he thought it was. He's trying to knock him out of that belief, okay. This perfection of wisdom doesn't even exist, then Subhuti is supposed to think, "Oh, he means, it doesn't exist the way I thought it did.", okay. But then the Buddha says, "Hey, and that's why we can call it the [b: Perfection of Wisdom]." What's he saying then?

[students: Conventionally.]

It does exist conventionally, and don't think, Subhuti, that nothing exists or that nothing matters, or that you can do whatever the heck you like. He's protecting Subhuti from what?

[student: [unclear]]

Extreme number two, thinking that nothing exists, or that nothing matters. If it's not the way that I thought it was, which is {yeta}, falling off this side, well then it doesn't matter, I can do whatever I want, it doesn't exist, which is falling off the other side. And by saying those two sentences he's trying to protect Subhuti from falling off both cliffs. Hey, Subuti, it ain't the way you thought it was, the Prajna Paramita doesn't even exist. Hey Subhuti, it's not that nothing exists,

because it does exist through your projections. And now I'll give you something that Pabonka, this is one of Pabonka's most, it's one of the teachings he cherished the most. He said, "If you gonna be a real Madhyumika Yogi, you have to make four distinctions, okay, you have to make a four fold distinction, you have to be able to tell the difference between four different things." And I'll, and I'll read it to you: "Nothing exists from its own side, but that doesn't mean that nothing exists at all, okay. Nothing exists from its own side, but that doesn't mean that nothing exists at all" or that nothing matters ethically, okay. How many distinctions have you got so far? It's really two. Nothing exists from its own side, but that don't mean that nothing exists at all. You got two distinctions so far. Okay, then he said, "everything does exist only through your projections, but that doesn't mean that they exist from their own side, without your projections", okay. Do Buddhas believe that things exist? By projection, yes. Do they believe nothing exists?

[students: No.]

No. Okay, [laughs] and they don't. Do they believe that nothing exists without your projections? Yes. What was the other one? [laughs] Do they believe that everything exists through your projections? Yes. Do they believe that everything exists from its own side?

[students: No.]

Okay, you gotta get... should be able to play with those four, you should be able to dance between those four. Then you're a real Madhyumika yogi, okay. Yeah.

[student: [unclear]]

It's a little tricky, it's... Yeah, okay. I'll say it this way, it is true that nothing exists from its own side, that's number one, it is true that nothing exists from its own side and you could have plugged in there, naturally or anything else that you want to say, but let's leave it like that. It is true that nothing exists from its own side, that's number one. Number two is; but it ain't true that nothing exists, okay, alright, or that nothing matters. I'll go through it again, number one; it is true that nothing exists from its own side. Number two; but it's not true that nothing exists or nothing matters. Number three; it is true that everything exists through your projections. Number three; it is true that everything exists through your projections. Number four; but it's not true that everything exists from its own side. And that's four different things. And if you want to be good



Madhyumika yogi and a good Diamond Cutter sutra person, you better be able to tell the difference between those four. You better be able, like a mantra. In, in, in, Pabonka would say it this way, two is's and two ain't's, okay. They say that, they say, "two is's and two ain't's". [laughter]

[student: [unclear]]

Yeah, Yeah, well it ultimately comes from Nagarjuna. But, yeah.

[student: It seems like one and four are the same.]

Absolutely, it does seem that, it really does seem that. It seems like one and four are the same thing. But if you think about it, they are, they are, one is positive and one is negative, is that true, can you say that?

[student: [unclear]]

[laughs] But it's not true that everything exists from its own side.

[student: Is that an [unclear]]

I believe that's an is, but you'll figure that out, [laughs].

[student: [unclear]]

Nothing exists from its own side, and it's not true that everything exists from its own side, they are very similar things, I mean, they add up to the same thing, but you have to make a distinction. Maybe the point is that contrasted to the one that comes before it in the case of four and the one that comes right after it in the case of one that they are different effects or different points, you know. I think that might be a clue for you. And it comes out a lot better in Tibetan to tell you the truth, okay? [laughs], okay. Last point, now really last point. If I tell you that one of these two prevents you from thinking that everything exists the way you thought it did. And if I tell you one of these two prevents you from thinking that nothing exists or nothing matters, which would you guess. If I tell you, for example, if I tell you, {nang} means...

[silence]

If I tell you everything exists through projection, is that gonna keep you from

falling off the cliff that says, "everything's the way I thought is was" or is that gonna keep you from falling off the cliff of, "nothing matter and nothing exists"? I gotta check what he said here, [laughs].

[students: [unclear]]

Which one?

[student: Prevents you from thinking everything exists the way you thought.]

Yeah, so she's saying, when I say that everything exists through projections, it, it stops you from thinking that everything existed the way you thought it was, okay. {Tibetan} and {tong}, if I come up to you and say, if I come up to you and say everything is empty of self existence. Everything is empty of self existence, what does that prevent? If I come up to you and say that nothing exists from its own side, what does that prevent? [laughs] Prevents the first one again? Okay now I'll tell you the punchline alright. Most Buddhist schools say, you know the lower schools say this first one prevents the second extreme, okay. Saying that everything exists by projection prevents you from thinking nothing exists. Saying that everything exists by projection, prevents you from falling into the mistake that nothing exists.

[student: [unclear]]

Everyone except the highest. [laughter] Three and a half schools say that.

[student: {Nang} prevents {meta}.]

Good. {Nang} prevents {meta}. When I say everything exists by projection, it prevents you from thinking that nothing exists or nothing matters. When I say everything is empty of self-existence, it prevents you from thinking that things exist the way you thought they were. It prevents the first extreme, okay. You gotta cook it okay? This is where my Lama would say, "Okay, you guys go home and think about it, don't wait for me to tell you the punch line, you go home and think about it." That's the position of three and a half schools. The higher half of the school reverses it, Prasangika says, and this is very, very, very famous quotation from Je Tsongkhapa; {sheyang nawang yeta sewa dang, tonpa metag sershin tonpanyi, kirin depar gurway sershin da [?]} When, when you figure out how saying that things are projections prevent you from thinking that things are the way you thought they were. And when you figure out how,

saying nothing exists self existently prevents you from thinking that nothing exists, well then you understand Madhyumika.

[students: [unclear]]

I'm afraid, because I'm not clear, clear, clear on it myself. [laughs] {Nyawang yeta sershin tonpanyi, sheyang ngawang yeta tsewa dang}. {Sheyang ngawang yeta tsewa dang} means "When you understand that everything is just a projection, it will stop you from thinking that everything exists the way you thought it did." {Tompay meta sershin tompanyi}, {Tompay meta ser} means, "when you understand that nothing exists independently or self existently, it'll save you from thinking that nothing exists at all." In other words, when I say nothing exists without you projection, and when I say nothing exists, that's a big difference. If someone comes up to you and accuses you, which I've been accused in, in a debate with a great scholar of another tradition, another religion. They say, they come up to you and say, "Nagarjuna said nothing exists." I said, "That's not what Nagarjuna said, Nagarjuna said, "nothing exists independent of your projections." And that's a big difference, so in that sense, understanding that nothing exists self-existently, prevents you from thinking that...?

[students: Nothing exists.]

That nothing exists, cool, alright? So Pabonka takes you through that whole trip. He says, "Here's what the lower three and a half schools think, and what I just said is what the higher half thinks. And then he screws up things again, and he says, "But my root Lama, Drupkangpa, this is, this is Pabonka's root Lama, used to say, privately to us, [laughter] that they work both ways, okay? [laughs] Okay. When you understand that everything is a projection, it keeps you from falling off both cliffs. When you understand that nothing exists self, self-existently, it keeps you from falling off both cliffs. He's very cool about it, Why do we go into all this jazz, is it just intellectual b. s.? No. By discussing the fine points you'll never forget the main point. And I'll just state it one more time and then I'll shut up. Realize that spiritually you can fall into two death traps, two quicksands which will suck you down and kill your spiritual being. And that's how dangerous they are. One is to think that the events which are happening around you are not your own karma ripening on an otherwise blank world, okay. Don't believe it. If you act on that, you will be able to remove your mental afflictions, you'll never again be angry, you'll never again be jealous, you'll never again hate. And then life is cool. You know, life without the mental afflictions, if you can even imagine it is very, very cool. Think of going through

the day without being the slightest bit irritated, or the slightest bit or the slightest kind of bad thought, or, anything. Going through the whole day with just... cool. [laughs] Just try to imagine it, I mean that's, that's, just to avoid that first one. What's the second extreme? Do not believe those bad teachings about emptiness. You know, junk them, spit on them, okay, I mean, they are poison. For some guy to get up and say, "Everything's empty, so you can do what you like. Everything's empty, so nothing matters. Everything's empty, so you can go into tantra and do whatever dirty thing you want to do. If you think about it, okay." You know, forget it, okay, it's not true. That's not what it means, that's not what these things mean. Avoid them like the plague. Because, because, cause falling off the top of this platform, you can break an arm, or break your back, or you can kill one life. You know, fall into one of those extremes, and you made a horrible mistake that can ruin your spiritual life for many, many lifetimes, okay. That's the point of the two extremes, okay? Okay, sorry, we got a short break now right, sorry. And we start again at?

[student: At two.]

Two o'clock. What time is it now?

[student: Fifteen after twelve.]

Okay.

[students: [unclear]]

That was it. {Sheyang ngawang yeta...} [cut]

960901-2.aaa

98a.txt Geshe Michael Roach  
Diamond Cutter Sutra, tape 12  
Vajrapani Institute  
09/01/96  
transcribed by: Amber Moore

[unclear] you won't pick the right causes for reaching happiness, okay. If you, if you don't understand their emptiness, you won't be able to select the right causes for reaching happiness. What's the best way to get a good understanding of scripture? What's the best way to sharpen your intelligence? [someone sneezes] Not sneezing. [laughter]

[students: [unclear]]

No, no. Well, Guru yoga's a pretty good shot.

[students: unclear]

[laughs] Most importantly, keep your morality. It's very interesting, Buddhist scripture says that, "that more you are immoral..", like Benjamin Franklin said... what was that? [laughter] Something like, I don't know, "virtuous people don't always end up pretty, but non virtuous people always end up ugly.", or something like that. [laughs] According to Buddhism, the more you break your morality, the, the more stupid your mind becomes, your IQ. can actually drop in this life, okay. The, the more you are immoral, the more, the less you'll be able to understand anything properly, okay. Especially the deep teachings, okay. If you really want to see them properly, keep up a good, ethical way of life. It doesn't, you, now what about, where are all these connections stated? Where am I gonna learn about these? That's the function of the Vinaya scriptures. This is the function of the Jataka tales. This is the function of the sixteen thousand pages of the scriptures, which talk about, if you do this, you'll get this result. If you do you do this you get this result. Why do you have to go to scripture for that?

[students: [unclear]]

You can't figure it out, you can't figure it out. Nagarjuna said it real bad luck, what? One thing, when you squish a bug, your own ribs don't start to break at

that moment. You know, it would be very convenient if as you squish a bug, your own, your own leg bone went 'thht'. You know, and just broke into two pieces. You know, and then nobody would squish bugs. These people in New York wouldn't always be coming to Michael Roach saying, "Is it okay if I kill the roaches in my house." You know, you know, they're really a problem. They wouldn't be asking the question. If every time you lied to somebody, your, your tongue felt like acid. If every time you took advantage of someone financially, your own bank account suddenly dropped. [laughs] I mean life would be easy. We would have all reached nirvana a long time ago. But Nagarjuna says, "It's too bad there's this time gap." Okay, there is this time gap, there's a time gap between the two. And they... the connection doesn't seem to be true. Let's get back to emptiness. If you want to, well I'm trying to say this; when the sun comes up in the morning, what's happening? Okay, we all have this experience of the sun, it's a communal karmic ripening, okay. We all have this experience of the sun coming up. Is the sun coming up? [laughter] Is the sun coming up? In the morning?

[student: The world is going around.]

Are we going around and the sun therefore coming up. No, no, is the sun coming up, bad answer, really bad answers. Come on.

[students: ..[unclear] an appearance.]

We are projecting the coming up of the sun, okay. I don't know how many billions of people on this planet, five billion, I don't know. Five billion people, at the same time, are projecting a sun coming up. And when the sun moves across the sky, what's really moving?

[students: Our projections.]

Your projections. [laughter] your projections, your projections, really, really. Stop thinking of events as happening outside of you, It's not true. A sun, which could come up in the east and move across the sky for the whole day, external of yourself is the {gakja}. It don't exist. There's no such sun, okay. Money that comes to you, without being generous, doesn't exist, okay. the question is not whether you make a risky investment or a safe investment, it's... are you generous or not? With, with understanding emptiness, are you performing the perfection of giving with an understanding of emptiness or not? It makes life pretty weird, if you live out your whole life this way. How are you gonna get

your car to run right? Help other peoples cars. [laughs] It sounds silly. People are giggling because it sounds weird, , it sounds weird. How are you gonna be healthy?

[students: Take care of other peoples lives]

Care for other peoples lives, okay.

[student: This rocky road didn't come from this life's harsh words, did it?]

Both probably, probably both, but that's a good point. I mean, I didn't say it would work in this lifetime unless you do it with extraordinary motivation, okay. Does that mean you shouldn't do it this way?

[students: [unclear]]

What's the choice? [laughs] What I'm saying is there's no choice. That, that the road doesn't get fixed by calling the county. If you do call the county, does it always fix the road?

[students: No.]

Therefore this is not the cause of the road getting fixed, please! Forget the thing between good investments or bad investments. Forget the thing about being persuasive to the county or not being persuasive to the county. If you're persuasive to the county and they fix the road, what happened? Your harsh speech karma wore out. If you're persuasive to the county and they don't fix the road? Your harsh speech karma didn't wear out. [laughter] Get used to it. Live by it. Live by it. Does that mean you shouldn't call the county?

[student: No.]

No. [laughter] Still, does it mean if you didn't call the county, someone would come and fix the road anyway, if the harsh speech karma had worn out?

[students: Yes.]

[student: Oh, really?]

Right, yeah, you don't have to call the county, right.

[student: That doesn't mean you don't have to get the water and...]

Where did they come from, please! [laughter] Here's a real Svantantrica, here's a real Svantantrica.

[student: Then why, then why don't you have to [unclear]]

You know, the causes are independent. The supporting causes are independent. The telephone call is independent. I understand... that's the whole Svantantrika raising their head again. Think about it. Why do I do fundraising? [laughs] It's probably an ignorant act, I guess. By the way, let's say I don't go out and raise funds, I guess, or I don't go out and try to raise money for property and a big, two big houses on that property. You know, ninety-six acres of prop... prime Connecticut real estate, and I don't go out and seek it, okay. I don't make any phone calls, could I ever get it? Would it be possible that one of my students would meet a girl in a bookstore and mention that Michael Roach is looking for monastery ground, and she says my aunt is looking to give away ninety-six acres, and, and it just pops in my lap. Is that possible or not?

[students: Oh, yeah, that's possible]

It happened, it happened, okay.

[student: But there must be some other cause and effect or you wouldn't even bother to find a place.]

[laughs] No, I know, I know, I know. But what I'm saying is that... I mean, observe the money that comes to you. I mean, lazy people get rich. [laughter] People that work hard, don't get rich. Some people that work hard, get rich and some people that work hard, don't get rich. And some people that don't work hard, get rich and some people that don't work hard, don't get rich. [laughter] It's the truth, it's the truth, this is not what's causing money. I mean, what's his name, Marx and Engles work, they said that, "The source of all money is the earth." All money comes from the dirt of the ground. People sell crops, they sell crops, people sell it for houses, they buy lumber, somebody makes iron from the earth. You know, they said, "the source of all wealth is the earth", it ain't that. The source of all wealth is generosity. That's the truth. The other things don't work all the time, so they're not the cause. Sometimes they work, sometimes they don't work. If you... I always talk about the famous diamond deal



example, where you lie to the guy and you make an extra fifty dollars, okay. Where did the fifty dollars come from? I was generous in the past. If I had not lied to the guy at the critical moment in the deal, would I still have gotten fifty dollars?

[students: Somewhere, somewhere.]

Would, would have come, would have come from somewhere. I would have found it on the street, somebody would have cut the tax rate, you know, there would have been a mistake in the bank account. It still would come, that's what I'm trying to say, okay? And, and you, under that, you can act on this if you understand the [b: Diamond Cutter Sutra]. If you understand how projections work, you will see, what even the lower schools of Buddhism couldn't see. Is that even the causes for things are not self-existent. Your, your resistance to my talking all that stuff, comes from believing that the causes for wealth are self-existent, okay. Think about it, okay? I mean, that's the last thing I have to say, that's the last class. That's the last thing on the last class. Think about it. I'm saying that ultimately, even if your understanding of emptiness gets real, real good. You get stuck like all those lower schools, three and a half schools of Buddhism over two and a half thousand years, you will get stuck on believing that the causes for what your trying to get in your life are self-existent. You are grasping to them as self-existent. They are not self-existent, they are also projections, okay.

[student: That real cause that you've listed, is that cause also, a projection?]

That's the whole point. [laughs]

[student: So the giving is also...]

The three spheres of giving are, are, are not self-existent. And you cannot perform a proper act of generosity unless you understand that also.

[student: But, you'd have to be a Buddha.]

No you don't have to be a Buddha. You just see the emptiness of the three spheres. You see the emptiness of your boss screaming. Okay, I'll answer your questions for awhile. Okay, bottom line, last thing you remember from that neat course that we had. That guy got up there and after saying allot of reasonable stuff for a whole week, [laughter], he proposed that the logical

outcome of that whole class, was to say that, if you want nice things to happen in your life, you must respect the laws of karma. And that was Nagarjunas mantra, okay. Last question, and then I'll take questions. If you want to go to a place where every single detail of that world causes absolute bliss to you, which is the definition, pretty much, of a Buddha Paradise, okay. According to this idea, what kind of non self-existent causes will you have to collect? What, what would cause... and I'm not, I'm talking... let's talk about the difference between two different paradises. In one paradise, only fifty percent of the objects give you bliss, okay. [laughter] It's like a half paradise, a half baked paradise, okay. Only fifty percent of the objects give you bliss. Like, the top of the poll gives you bliss, but when you look at the bottom of the poll, it doesn't give you bliss. Seriously, alright. The top of the stupa gives you bliss, but the bottom doesn't. The people on the left side of the audience look like tantric deities, but the people on the right side don't. [laughter] What's the cause of that? It means that your virtues have not been performed towards every living being, okay. They have not been performed for the benefit of every living being, you only performed them towards...?

[students: Half.]

Half. And now we get into compassion. I didn't talk about compassion, for, for five, six days, we didn't talk about compassion. We didn't talk about it. And this is where we get into the immeasurables. The four immeasurables. Okay, your deeds and your motivation, as you do your good deeds, now, if you don't want a half baked Buddha Paradise, they must be done with the intention of helping all living beings, okay? It's the only way to get a full baked paradise, okay? Your, your good deeds must be done with the intention of assisting every living creature. Those you can see around you, and those you can't. P.s. don't get into this trap of working for sentient beings, and ignoring the ones right around you. Okay? [laughs] You can't do your good deeds towards every sentient being, okay. You can't feed every single sentient being, you can't comfort every single sentient being. You have to work with the representatives of the every sentient beings, who are the hardest ones. [laughter] Your family, the other people at you Dharma center, [laughs]. The people at work. They, they is all sentient beings, okay? They is all sentient beings. That's as close as your gonna get. They are representing all sentient beings. Okay, so, so do your good deeds towards them, the people around you. And, and imagine, have in the back of your mind that I'm doing this for all living beings. Cause you, you... and don't be one of these idealistic people, you know, saying, "I'm doing this for all sentient beings, but I don't like this guy, at my office." And you know, it's, it's, it won't

work. If you keep that up, you have a paradise where you have bad breath, or something like that, you know. I mean, who wants that? You can't leave anybody out or your paradise will not be perfect, and it won't be paradise. Okay, questions.

[student: You said, yesterday, or the day before, that the very best thing that we can do for all sentient beings, is to move ourselves towards Buddhahood.]

Absolutely, yeah.

[student: And I, we also talked about Buddha being in his own paradise where every thing is wonderful, and like, could you elaborate on the way in which that Buddha is then in a position to help all sentient beings?]

Alright.

[student: Instead of being in a, kind of in an escaped place.]

I'll say it with reference to emptiness, okay. I'll say it with reference to the direct perception of emptiness, at the path of seeing. I'll speak from the point of view of the direct perception of emptiness at the path of seeing, okay? What's the difference between learning it from someone who's seen it, and learning it from somebody who hasn't seen it? Okay, what's the distinction, what's the difference? You can smell the difference, you can smell the difference. You know the difference. You, you, you intuitively know the difference, that's the difference, that's the difference. Next question. [laughter] Yeah.

[student: [unclear]]

Technically, out of seven steps to develop compassion, or ultimate compassion, equanimity is the kindergarten. It's K. It's K of one through seven. There's a, there's an instruction on how to develop Bodhichitta and, and, and the first step is called equanimity. And that's to... at least you don't hate anybody or, or dislike anybody. I mean, I often try it on the bus you know, I have a nice two hour bus trip home every night. So I'm thinking, it's human nature to like three people on the bus, to hate... to be attracted to three people on the bus, to be repulsed by three people on the bus and when you get home, you can't remember the three who were sitting behind you. You know what I mean? And, and a re, a prerequisite for getting bodhichitta is called, {tongnyom}. Say {tongnyom} [repeat], {tongnyom} [repeat]. And that's where at least you feel similarly

towards all nine people on the bus. You know, which is not human nature. Human nature is; if you move to a new Dharma center, where hopefully all the people are more reasonable. [laughter] Within one month, one third of them will be bad, one third of them will be nice, and one third of them, you won't care much about, either way. If a guy comes to teach Dharma at your center, [laughs], and he doesn't stay more than a week, [laughter], he's really good, you know, he's really nice, you know. [laughter] If he stayed more than a week, your own mind would start to say, "Yeah, but he does that thing." You know. [laughter] That's why I only stay a week, usually. [laughter] And I'm not kidding, and I'm really not kidding, if we were together all of the time, your mind and my mind would start to see faults. And, and that's not a function of the external thing, that's a function of us. And you can't help it.

[student: Will you label, will you label him an [unclear] and if you don't keep recreating the projection, you'll never get to show up.]

It's like that, it's like that. Yeah.

[student: If you want to get very practical about this road. His Holiness told us, and when he came here we asked him, "Do you have one piece of advice for us?" An he said, "Pave the road." [laughter] And I'm wondering, you know, really practical, would it be better to be doing, as a group, something to improve our, our speaking [unclear] or, or is it dependent also, on the people coming in?]

Both. But those who experience the road the most, will have the most purification to do. [laughter] Seriously, and it's start thinking that way about everything. It's true about anything you want in your life. Start thinking that way, she said, "When His Holiness came, and they asked Him if they had one piece of advice, he said, the, the best, the one piece of advice I have is, pave the road." [laughter] And then she said, "Well maybe the best way to get the road paved would be to go into the gompa, all the people, would it, would it be, who should we get to do the purification? Who's harsh speech created the rough road? And the answer is, anyone who rides on it, okay. If you ride on it allot, it was allot of harsh speech. If you ride on it once in awhile, it was a, it was a little harsh speech. But in either case, you have to purify it. If those who live here purified the deed of harsh speech by being very careful about speaking about each other badly, or to each other badly, would that be enough to fix the road? I think that was your point.

[student: [unclear] do it.]

Or would, or would those who visit occasionally also have to participate?  
[laughter] And, and would the road not get fixed until, until it was... would the road not get fixed until those stragglers came in and did their purification?  
[laughter] Seriously, seriously.

[student: [unclear]]

[laughter] Yeah, yeah, yeah, yeah.

[student: What if you don't, what if you don't mind it?]

The answer is this; once the road is fixed, by the purification of the people who use it most often... what you're, what you're asking me is; if we want the glass to be all water and no blood or pus, what do we have to do?

[student: Well, what I'm asking you is, this group... tell us exactly what to do because because we're going around [unclear] and Prajna Paramita, what are we supposed to do, like what will work?]

Study the Lam Rim Chenmo, seriously, very seriously. There's a section about... Je Tsongkhapa makes it very simple. You know, it's not more than four or five pages. And he gives a whole analysis of what causes each part of your environment. You know, why are, why do, why did I, on thirty-ninth street and ninth avenue, in New York, for three years, have to have this garbage container outside with rotten fruit in it? You know, no [laughter], seriously. Sexual misconduct, in my past life or even in this life, okay. That created that stink. Why did the guy come up and offer us a nice brownstone in the wonderful East Village? We wore out the karma, okay? We wore out the karma. That's the truth. Okay.

[student: [unclear] to escape the karma? Would, would, I'm just wondering.]

No, I know you're asking me, and I'll give you this answer: if you're having trouble at your office, and there's people at your office who, who are, who really push your buttons and finally it reaches this point where you say, or at your Dharma center, where you say, "I just can't stand it anymore." You know, "I gotta move on, I gotta leave, this, this, situation." And you move to a new situation, think carefully, don't jump to conclusions, okay? At the new Dharma center, say New York, [laughter], okay, because I, we get this come up. people

say, cause I'll come to New York and everything will be fine. And I say, "Don't count on it." You know, okay, there's two choices, will there be another irritating person there who pushes your buttons? Or will there not be another person there who pushes your buttons? You tell me?

[students: Not if your karma's worn out.]

Excellent answer, {lechtsok, lechtsok, rikyipur}, [laughs]. Excellent answer, okay. If your karma has pretty much worn out by that time, you will be happy at the new Dharma center. If it hasn't pretty much worn out by that time, which is normally the case, you will replace that person with another person almost immediately, and you know that, okay. What it means is, when you get fed up with it, one dharma, dharma center [a] and move to dharma center [b], to escape the person who pushed your buttons, you are grasping to the self-existence of the person who pushed your buttons. Okay, that action is being generated by ignorance. It's, it's the typical action of a person who doesn't understand the [b: Diamond Cutter Sutra], who never got a class on it, okay. Yeah.

[student: [unclear] ... does that mean your karma is running out?]

It's just the same answer, sometimes it's worn out, and sometimes it hasn't.

[student: [unclear] wouldn't go around doing things in the hopes it'll, that will..]

I'll, you tell me. Have you ever had a bad back ache or a bad headache, and you are praying like anything that it would go away? I mean, there's no, in your mind, all you can think of is pray, pray, pray, pray, pray, I wish this thing would go away. I really, really pray that this headache, and I've had one, you know, recently, like that. Just torture, you know. I, I pray that, and I want this thing to go away, and does it go away? No, it just doesn't. Now, question, if you take a pill, and it goes away, did the pill take the headway, headache away?

[students: [unclear]]

No.

[student: But you can go into it.]

[laughs] Okay? No, it wasn't the pill, it wasn't the pill. Why not, what's the proof of it? Because sometimes you take allot of pills and nothing happens.

[laughter] You know? Okay, wake up! Wake up! I mean, it's obvious.

[student: What about the cooperative causes? Isn't that why you fund raise?]

Oh, no, I agree that there are things called cooperative causes, you know. Meaning normally if you want the car to go, you have gotta put gasoline in it, you know. Like, gasoline is a cooperative cause. And you could have some excellent car going karma, but if you ain't got gas, would the car still go? You know. The answer is, somebody would give you another car, or something like that, okay. But, no, you still have to respect... I, I can't even, I can't lie.

[student: Oh, good.]

You have to have the karmic causes. The gas is also a karmic cause, okay. And if you didn't have, if you had the karmic causes to project a moving vehicle, and you didn't have gas in it, it would still go, and this is why miracles happen. Seriously, this is why someone can walk on water, okay. It's totally possible, okay, it's completely possible, according to the laws of emptiness, okay. Forget those contributing causes, a guy can walk on water. It's totally possible. To see that happen, would require great goodness on your part. To see it happening to yourself, would, would, [laughter], even require, would even require more goodness, but ain't that the point? We want to reach that point, you will reach that point. One day, there is a thing in Zen, there is a samadhi in Buddhism where that water can be hard as earth, and you can walk across water. Okay, no problem.

[student: That woman in the back has been waiting.]

Okay,[laughs] your arm is tired? [laughs]

[student: [unclear]]

Here's my answer, listen. What sun? [laughter] Seriously, here's my answer, listen. What sun? She asked me, "If there was nobody on the earth, would the sun still come up in the morning?" And I said, "What sun?" [laughter] Seriously, this is a classic, perfect answer. What sun?

[student: [unclear]]

Then that's a collective perception of a bunch of animals, that's fine, no problem.

Oh, we're talking any living being. And I'd say, What sun?]

[student: [unclear] animal life, or sentient life... because animal life evolves first, but there was no sentient life to perceive it, the perception to perceive it.]

Yeah, no, we include them among sentient life. We don't draw distinctions between animal life and human life, okay, we don't draw that distinction. Yeah.

[student: I understand that I'm supposed to make, how to infuse emptiness into a situation of your boss yelling at you, but then you also said, how do you infuse emptiness into helping an old lady cross the street, when you do a good deed, how do you do that?]

She says, "what about, it's easy to talk about how perceiving the emptiness of the boss might help you". You do not want to perpetuate that event, so you do not respond with anger. But, but how about virtues? And she said, "How about helping an old lady across the street? You would definitely then, stop and help old ladies across the street, okay. First of all. Secondly, you wouldn't grasp to the self-existence of helping an old lady across the street. And, and the, and the implication is that, you would clearly understand that by helping this old lady across the street, in the future you would have a healthy and beautiful body, okay. As your doing it, you know it. How do the Buddhas keep Buddha Paradies running? [laughter] Remember we talked about using up karma for having a teacher for example, you know. How does a Buddha perpetuate a Buddha Paradise? Quite consciously, quite knowingly, they perpetuate them. I, I understand the emptiness of this paradise that I worked so hard to get to. I will continue to do an infinite number of good deeds with infinite numbers of emanation bodies, with the intention of helping infinite numbers of sentient beings, in order to perpetuate this paradise which is pretty cool, and I want to stay here, okay. [laughter] And they go through that, and they do it, no problem. Is it artificial? Yes. Is it real? Yes.

[student: I thought that when you attained Buddhahood that ... spontaneous effort.]

That, the thought is spontaneous. The, it's true that they, they're so trained in that, that they're no longer thinking of it consciously. Yeah, okay, yeah.

[student: When a person, since I'm in [unclear] and bugs and garbage...]



Yeah. [laughs]

[student: ..and killing and karma. When you have to take the trash out and your killing like half a colony of ants, and I'm wondering what you do about that.]

I asked my Lama the same question, because he used to send me out to mow the lawn, okay. She said, "What am I supposed to do if I have to clean up the, a trash can, and I know there's lot's of ants in there, and I know it's likely that I'm gonna hurt some?" Or, even when you get in a car, you know it's likely, the minute you turn on the ignition, you know it's likely that there's gonna be two rows of squished bugs all the way down the Vajrapani rocky road, okay. [laughter] What do you, what do you do? What can you do? It's, it's, it's not considered a bad deed, if, if for example, you have to go to the store for a certain reason, and you know, and you're aware that certain bugs might get killed as you go to the store. The power of that bad deed is very small. There is some bad deed, but you don't get in the car with the intention... you don't say, "I'm going to the store so I can kill some bugs on the way." You know what I mean? I mean, the intention is not to kill bugs. If you kill some life, incidental to another activity, it is bad karma. You have to try to minimize it as much as you can, that's why monks, traditionally, had to carry around a sieve. They were supposed to sieve the water before they drank it so they wouldn't kill any small beings in the water. And there's a Vinaya rule that before you take water out of a stream, you take the most compassionate monk in the room and you say, "You go watch the stream for half an hour, and see if there's any small creatures.", you know. So you can't be frozen, you know. It's not like you can't go anywhere, or you can't step, you can't walk to your house, to the bathroom or something or, it's not like that. But you have to minimize it as much as you can. There's a mantra that you can say. My Lama used to tell me, blow it on the blade of the gra.. lawn mower. And I'll just say it for you, {Om Kirtsa} [repeat], {Ragana} [repeat], {Hung Hri Soha} [repeat]. {Om Kirtsa Ragana...}

[student: Could you write it?]

I don't know if I can. I hate to write it. {Om Kirtsa...} I'll write it, but it's...

[student: [unclear]]

[laughs] It's actually at the end of some editions of the [b: Diamond Cutter].

[silence]

{Om Kirtsa Ragana Hung Hri Soha} Cool, who did that? Say it again. Angelica, say it again. Say it again. Say it again.

[student: I didn't say it, she said it.]

Let me hear, let me hear. [laughs] Say {Om} [repeat], {Kirtsa} [repeat], {Ragana} [repeat], {Hung Hri Soha} [repeat]. I don't know if it's completely, totally correct spelling. It's at some, it's at the end of some editions of the [b: Diamond Cutter Sutra], by the way, which is cool. Let me ask you another question, how does a mantra work, okay? And we were talking about it on the break with somebody, it's very interesting. The way a mantra works is covered in the second, is covered in the second chapter, [laughter], I'll give you a choice. Root, root tantric text, [B: Lam Rim], [b: Perfection of Wisdom], [b: Buddhist Logic book], Right, it's in the Buddhist Logic book, okay? [laughs] The last place you would expect it, Pramanavartika, second chapter, Dharmakirti, says, "Why do mantras work?" [laughter] And it's surprising, it's surprising, not what you would guess. Two conditions must be present, two conditions must be present for a mantra to work. Condition number one; the person who first spoke it must be a holy being, okay. The person who invented it must be a holy being. Condition number two; the person who is trying to use this mantra to gain some holy effect, like helping the bugs who get cut by the lawn mower, must be keeping an ethical way of life, must be following an ethical way of life, okay. That's really cool.

[student: You don't actually have believe in the mantra necessarily?]

It didn't say that, it didn't say that. It said only those two conditions. Obviously, I don't think you would go around saying it if you didn't believe in it. Maybe it's assumed, maybe it's assumed, okay. Two more questions, then I think we have to... you're not gonna get much of a break I think. Yes Anila.

[student: Often people write in for pujas to be done and what's going on there? When they ask for, hope that, you know, my grandmother is better, I hope that business goes well. You know, do this kind of puja, do that kind of puja what is, what is going on? What I mean is, if their karma isn't going to ripen for that thing to happen, then how can doing a puja effect that?]

Ani-la asked, "What's the use of sponsoring a puja?" You know, say somebody is hoping that their business will go better, or that somebody in their family will

feel better, what's the... how does that work? That when your doing some, you're doing some good religious deed, and you're dedicating it to something, to someother cause. Generally speaking, karma can only be collected by the people doing it. Generally speaking, it's against every law of karma, to say that I could give you one atom of my karmic result, you know. The proof of that is very simple, if it could have been done, the Buddha would have done it a long time ago, and you and me wouldn't be here, okay. If it's possible to transfer good karma from one person to another, even the slightest bit, then the compassionate, holy, enlightened beings who have existed for kalpas, eons and eons certainly would have loaned us a little bit. But it didn't happen. So in general you can only collect karma for yourself. Now, if you are in one family, the wealth of that family is considered to be communal. For example, a monk, if a monk steals a, a pot from the kitchen of his own college to use at the other side of the kitchen of that college, it's not considered breaking your vow of stealing. Because it's everybody's, it's, you can't steal what you already own. And in the case of a family's wealth, if, if, if with the agreement of everybody, you, you say we're gonna offer these prayers for the benefit of people in the family, since the wealth is shared, the karma is shared, okay. In so far as everyone has agreed that the wealth could be used for a puja, then the people in that family could benefit from it, karmicly, okay.

[student: So if you did it with out them knowing?]

It wouldn't be as powerful, but I believe it would still have some benefit.

[student: [unclear]]

Excuse me?

[student: [unclear]]

Family of what?

[student: Sangha.]

Oh, in what sense do you mean?

[student: From the prayer of [unclear]]

Oh yeah, yeah, they can and often times what's happening, it's very interesting,

the karma of the devotion is creating the result. Okay, the karma of the devotion, and the faith, is creating the result. The karma of the persons devotion as they make the offering is what's causing the, the effect to happen. It's very interesting. It's the karma of that persons faith which is really creating the result, not the, not the transfer of money, for example. Okay, and that's the principle of the secret teachings, that's the principle of the secret teachings. The very belief and devotion, in that object is what, karmicly, causes it to come about. The, the secret teachings are in full, are fully... I don't know how to say, they are also under the full power of these principles. There ain't nothing in the secret teachings that doesn't depend on the principles we've been talking about today. The secret teachings can only work, because of what we've talked about today. And because of what we've talked about today, they can work. If things weren't empty, and if objects in your life were not the result of a projection on a, on a, on a pile of parts, the secret teachings could never work.

[student: Is that like saying I project, therefore it is?]

Nope, [laughter] you could say that, you could say that. I want to project, therefore it is, no, okay. I'm being forced to have a projection and therefore is, yes, big difference. You can't say, I wish this was, a hamburger and bite into it, okay, no. Okay, okay, and then I'll answer that and then we better, okay.

[student: Suppose you want to give money to a dharma center, but in order to do that , you have to lie to the government, [laughter] which you don't agree with what they're doing with their money.]

Uh huh.

[student: Is that okay?]

No, okay, [laughter] it's a classic example of wrong livelihood, to do a bad deed in order to raise money for a good cause, can't do it, okay, that's called dirty money, okay. There can't be a good result. But she's talking about a {gakja} isn't she? Come on man, there ain't no such thing, as money which is a result of being clever about lying to the government. Is there? It's a {gakja}. Don't, forget, stop believing in those things, it's a fairy tale, it's Santa Clause, it don't exist. Getting money because you were clever, and you faked, tricked the government, don't exist. If the money came, shortly after lying to the government, that's coincidence. [laughter] Seriously, okay, because sometimes you lie, and they catch you [laughter]. It's not a cause. Wake up! Wake up, it's

not a cause, you know. Some guy told me, I lied about my immigrant visa, you know, and I got a greencard so what's that about? And I said, that's not why you got the greencard. Because you lied, you'll be refused about ten thousand greencards in the future. If you got one, it's because you were honest in the past. Stop thinking, stop thinking the way things seem to be. Start thinking, the way things really are. You didn't get enlightened the other way did ya? [laughter] Let's try this one for awhile. And, and I don't claim that the world is, is gonna change in, in three days, it won't happen. But I do say, [a] if you keep up this behavior over a certain period of time, if you stop reacting to what appears to be the case, you will reach nirvana rather quickly. If you keep that up, and do your four powers, sincerely, you will reach nirvana, and Buddhahood, Paradise. The other way of acting hasn't worked so far, try something else, what, what can you lose? The other way hasn't been bringing in anything anyway, okay. One last question, Jay.

[student: Let's go back to the cause and result with the road. In a different context. Like with His Holiness, why did he have to leave Tibet? Why wouldn't he have stayed there and tried to find antidotes?]

He said, "Why did His Holiness leave Tibet?" And if all this stuff is true, and obviously, if His Holiness is, is a tantric deity, He doesn't have any bad karma left. So what, why did He have to leave Tibet? A baby Buddhist answer is, okay, a baby Buddhist answer is, He left Tibet in order to, to teach us, okay. He had to leave Tibet in order to get to the west, so that we could learn from Him. Okay, and that's... He is Avaloketeshvara, nothing goes wrong in His world, but He left Tibet in order to teach us, okay, baby Buddhist answer. A more sophisticated Buddhist answer; if we had had, collectively, the proper good karma, He would have, we would have been born in his country and he would still be in that country, there would be five thousand monasteries there and we'd all be living this dharma existence there, okay. The Dalai Lama's having to run away from Tibet was created by...?

[students: Our karma.]

Your Projections. Okay, that's your projections, we didn't have the projections to be born in a country where the Dalai Lama was also president Clinton, [laughs], and, and he was running the country on these principles. We didn't have the good karma to pull that off. So, all we can do is have this Dalai Lama whose having to run away from his dear country, thousands of monks being killed, thousands of monasteries being destroyed because we didn't have the karma for

anything else to happen, okay. In other words, it's totally possible that everything could have had a happy ending if our karma had have been right. it's not true that wealth has to be distributed among the people of the planet. If everybody was generous, everybody would have more... [cut]

[cut] [student:... have, without it being the seeds ripening of something in the past for them?]

It is, it must be, okay, it has to be, okay. [laughter] Okay, one more.

[student: It's just an easy one.]

Alright. Buddhists like the hard ones. [laughter]

[student: How do you use the four powers to purify bad karmas of the past that you don't remember?]

Great question, very, very nice question, good question to end the class on, okay. How can you use the four powers to purify karma that you collected in the past that you have no idea what it was, it was maybe ten thousand years ago, how do you know what to purify? There's a thing called {Chi shag}, general confession. And that's where, the answer has two parts. You can do what's called a general confession, and you can say, it goes like that, {Uhula, Lama Dorje Sempa chumpa la, sopa cho... [unclear]] And then it goes like, I confess everything I ever did, you know, I confess everything I ever might have ever done. So then some guys in my class in New York said, "Gee, that's convenient." You know, one confession, one purification, you got rid of everything you ever did. And I said, gee, it sounds like that, let's ask somebody, and we went to this high Lama in Sera Mey, and he, and we said, you know, "Does a general confession clean up, out all your old bad deeds, even if you don't know what they were?" And he said, "well, it's sort of like chipping away at a big rock, youknow, and every time you do it, it chips away at it a bit more. But you must keep doing it." In other words, it wouldn't be bad on a daily basis, to do a general confession, and chip away at that big rock, okay. Second part of the answer; if you observe carefully, the sufferings in your life, you can guess, what kind of bad deeds you used to do allot, okay.

[student: Can you say that again?]

If you, if you examine your own life, and the suffering in your own life, your

particular sufferings and even your principal mental afflictions. Like I suffer more from jealousy and desire than I do from anger, that's my personal repertoire, okay. And each person has to examine, what is their own major mental affliction and what is the biggest suffering they have in their life? Is it some kind of life threatening thing? Well then you must have been killing people. Is it that people don't believe you anymore? It must have been that you lied. Is it that you can never get enough money? It was because you stole, you stole. Is it that your relationships always go sour? It was because you committed sexual misconduct. Ecetera, ecetera, okay. Examine the biggest problems in your own life and purify those, those propensities, those habits of acting that way. If you have a problem with something threatening your life, take special care to, to protect other people's lives. If you have a problem with lousy relationships, take special care to be faithful in your relationships, like that, okay. If you have a problem that even when you speak the truth people don't believe you, take great care not to lie, take special care not to lie and that'll purify it. And you, I, I promised you one, right.

[student: ...[unclear] something about rejoicing.]

And that really is the last question, and I'll even sit down, [laughs], and we can talk about rejoicing. [laughter] This is Subhuti. In this week, by talking about, and if this stuff is true and I always say that, If this stuff is true. If these things we've said this week are, true, then something has gone on this week that, that has not gone on in most of the rest of your life. You know, out of three hundred and sixty five, times forty three days, in my case, which is twelve, thirteen thousand days, or something, is it? Yeah, something like that. This is the first time I've ever had a discussion like this, this is the first time I've ever been through the [b: Diamond Cutter Sutra], okay. Out, out of twelve thousand days of my life, I just spent three or four talking about some kind of ideas that possibly could lead me to Paradise, and that's extraordinary. I mean, it doesn't happen, it really doesn't happen. So, so be happy about it, you know, you, it is the way to Nir... to Paradise, okay. It is the way to be happy, it's the only way, okay. You have to understand emptiness. It's the, it's the absolutely the only way to remove your bad thoughts is to understand emptiness. It's never happened before, it's a, it's a great thing, and it really is true and it can work, you can do it. So rejoice, when you rejoice all the power becomes much more strong. So just be happy. You know, the main thing now is, the main job now is to be happy. Be really happy about what happened. And the only reason we got to do it was because of our Lamas blessing, okay, so be happy about that, okay? Meditate for awhile about that, okay. [cut]

[different location?]

[cut] .. for the coffee, you know, for tea, for the Tibetans, tea is like lifeblood. [laughter] And, you know give a Tibetan Dairy Dream or something like that, and he'd say, "Uh, {chema}." And {chema} means "fake". {Chema} means artificial. And by the way, that's another example of why you should be around a Lama all the time, because you pick up these things, it like, you know, rubs off on you, you know, anyway. So, there is a point before you enter the {tsok lam}, the first path on the bodhisattva track where you get bodhichitta which is {chema}, you're faking it, you're forcing it. It is belabored, you know, you're trying to be a good person, it's not natural and it's necessary, you always have to go through that stage. Of, of trying to pretend, you know, trying to get the emotion or trying to get that feeling that you really do care about all sentient beings and you want them to get enlightened. That's a, sometimes it's called a {purangi shing tabu}, which means, "sugar cane like", sugar cane bodhichitta, meaning, there's no essence in it, it's just the skin. And, and it's not considered hypocritical, it's a necessary step. You know, you can't just pop from not caring about people, to caring about every body, you know. [laughs] There's gotta be some point in between there where you're, you're trying to do it and it's not natural for you, and that's called {sembkye chuma} But once, the {tse}, the measure of reaching {tsog lam}, on the first path, the path of accumulation on the bodhisattva path, is when you get true {sembkye} or true bodhichitta. Getting, the day you get true bodhichitta, and the day you walk on the path of accumulation it's the same thing, it's the same moment. So how does this differ, this is three paths down from there, I mean, two paths down. This is path number three, the second half of path number three. What's the difference between that and the true bodhichitta you got to get onto path number one? Okay, this is, this is the sensation of bodhichitta in the mind of a person who just became an Arya. And it's much sweeter and much different. This is the bodhichitta of a person who has just reached the first bodhisattva bhumi. And it's totally different, it's a totally different thing. And when I say sensation, what I mean is, that for a certain few minutes, you have a physical sensation of this emotion of some kind of clear liquid, nectar coming out of your chest area and, and feeding all living beings, and, and as that's happening, you have the realization that you will spend the rest of you life serving other beings, and the rest of your lives. You know, that, that from now on, most of your activity is going to be directed at helping other beings.

[student: What about [unclear]



Like a tulku you mean?

[student: Well no, the [unclear] release, can manifest someone in one body [unclear]]

Well it's in the Abhidharma, is that if you reach a certain level of concentration, you can manifest yourself as a bird or something like that. You know, you, can, you can, sent out movie pictures of yourself. And you don't even have to be a Buddhist to do that.

[student: [unclear] can manifest a hundred more bodies.]

I'm not aware of it, put it on the list, you know, not sure, haven't heard that, but I, I can't claim to be comprehensive. We'll go on for like another ten minutes, cause, cause I, I don't mind all night, but I, I know that at nine, like twenty percent of the people want to leave and at nine-fifteen like forty percent want to leave and.. [laughs] Okay, go ahead

[student: This experience of bodhichitta you mentioned at, also in meditation, well is it possible to get a glimpse of that?]

Of this particular one?

[student: Yeah, and also or something like that, and also, in meditation, in sort of normal meditation, for a normal person, can, can you, I mean, what is it when you have some sort of experience of, that you're not, you're not your self, I mean you're not, you're..]

Yeah, I mean, allot of people, I think, I think, almost every Buddhist, American Buddhist can, can, can, talk about certain experiences they've had in meditation, and they're always wondering, was that it or not? [laughter] Was that it or not? Because, until it happens, I think, by definition, you're wondering, did it happen or not? I mean these Lamas are always talking about it, and, I would really like to get it and maybe I got a little bit of it, or got a taste of it, or maybe I really did see it and I didn't notice it, or, or something of that nature, okay? What I want to say is, along with this last thought is the absolute {nyerpa} meaning absolute nailed down total certainty that this was it and, and there ain't nothin' like it, and when it happens, you'll know it. And there, and you'll never doubt it. If something happens and you're not sure, it wasn't it. Seriously. It's a totally

different experience, you're a totally different being after that, and there ain't no mistaking it. You go through these steps, and you don... you wouldn't have to ask anybody. No Arya would ever have to ask somebody, did I do it or not, you know. {Tong}, okay, {tong lam}. That's the nature of that. So what are the other things? They could be flashes of that or pre, pre, presentiments of it or something or, or you know, they could have relevance, but if they're not. But what I'm talking about is an event that that can be calculated, coldly calculatedly planned. You know, could say, I want that to happen I'm gonna study the scriptures, I'm gonna hear explanations from qualified people as much as I can, I'm gonna get the water and the fertilizer and the sunlight, which is Guru yoga. You know, I'm gonna be near my Lama and serve him, or her. And I'm gonna get all the causes and conditions ready, and you can just plan it out. I mean you can just, like a recipe for a cake. You know, you can say, "I'm gonna need Guru yoga, I gotta have a touch of, you know, study of {chi dedrak}, I'm gonna have to go to teachings, I'm gonna have to be trying do the six perfection, I'm gonna have to be working on my compassion and everything. You, get the ingredients ready very, very calculatingly, and then it will just happen, you know. And, and, and, and the point is that you can do it, you just need the right ingredients. They say in Buddhist philosophy that once you get the ingredients together, you couldn't prevent it, you know what i mean? You could stand there on the seat and say, "don't go", you know what I mean? And the thing would pop out, you know what I mean? Once those conditions are prepared if you wanted to stop it at that point, you couldn't, okay. Yeah.

[student: Is it just like any other of our projections, like they're just karma that is ripening and are forced on us? By...]

Yeah, yeah, and we're gonna talk with reference to nirvana in the next few classes but, yeah, you are forced, despite yourself, to see emptiness directly. It's what.. of course because it's dependently originating. Yeah

[student: I didn't hear very well, but what you said [unclear] as far as emptiness could be a projection?]

I was kind of avoiding that, [laughter].

[student: Maybe you could speak to that a little bit.]

I'll cop out, [laughter] I'll say, on the [jor lam] on the second path, are your perceptions... do you perceive emptiness on {jor lam}? Do you perceive

emptiness on {jor lam}?

[students: Yes. No. Yes, yes. No.]

Well, you guys decide and I'll come back later. That's what we do on the debate ground. We go have a Coke or something and we come back. Do you perceive emptiness on the path of preparation, before you reach the path of seeing?

[student: No, no.]

Not directly, but you do perceive it. You do perceive it intellectually, okay. And necessarily, that's through a process of projection, excetera. So emptiness also has it's own... [cut]

[cut] thing that you perceive through that process, in that case.

[student: [unclear] If he, if you're aware that you, you've met the Buddha, ]

Yeah.

[student: What does that mean?]

[laughter] What , what we said was, I forgot to say, that reminds me of something that I wanted to say. What, what it means when you met the... people ask me, "Do you, do you see a guy with a bump on his head, and ears?", and stuff like that, you know. Is that it means? Not primarily, that's not primarily what it means.

[student: It's the Dharmakaya.]

It's the Dharmakaya. You are aware of having been in the presence of the ultimate reality of the Buddha, which is part of the Buddha, which s his, which is his... ninety percent of the Buddha. [laughs] The rest is just...

[student: You're experiencing the Dharmakaya, the emptiness, is that intellectual?]

Not at this, not at this path.

[student: Right, okay.]

Yeah, oh, by the way it is intellectual during {jetop yeshe}, during the second half of the path of seeing, and you think back and say, "Hey, I met the Buddha.", at that, at that it's your projection again, yeah.

[student: But during the direct experience, it's not intellectual?]

Not at all. Cannot be.

[student: Not at all. Is it a projection?]

Is it a projection? Why? [laughs] Whoa, that's a tough question, that's a really, I was afraid you were going to get to that. I mean, the text books say it's not a projection at that point, okay, at that moment. But, I'm not sure that you could posit the existence of any object, without, that doesn't have dependent origination and so emptiness does have it's own dependent origination, which is the fact that you are projecting it. But at that moment, I don't know that you could say you were operating through a {dunshi}, okay, and that gets a little touchy. So let's leave it at emptiness as you think about emptiness, okay. Otherwise the emptiness perceived by the first half of the path would not have dependent origination, and it could not have an object. So, I'm not gonna get too deep into it. You do not perceive that emptiness through any kind of cursive thinking. You're not thinking to yourself, hey this is emptiness, or something like that.

[student: No that's not what I meant.]

I know, I wish I , it's, it's pure, it's pure, direct perception, water poured in water, okay. Oh, and I wanted to say one more thing. The moment you see emptiness directly, you become two of the three jewels, okay. You become, from that moment on, two of the objects, two of the three ratnas, you become the refuge of the entire universe. You become two of the three, not bad. [laughs] Alright, it's very interesting, you know, when people, when Buddhists all over the world are doing their {Sangye cho dang tsog chig chog nam la... } you're the one they're talking about, it's you that they are...

[student: What level do you realize that?]

Once you have realized emptiness directly and become an Arya, you are two of the, you, you are two of the objects of refuge. You are two of the three objects

of refuge. And by the way, object number three, which is the jewel of the?

[students: Sangha, no, the Buddha]

Buddha. [laughs] Oh by the way, why are you the refuge of Sangha? Why are you the jewel of Sangha, by the way, which is not the same as sangha, right, you know that. The refuge of the sangha and the Sangha are not the same thing. The refuge of sangha, the thing you take refuge in, Buddha, , Dharma, Sangha. The jewel, or the ratna of sangha is anyone who's seen emptiness directly. Definition. So your already in that group. You've already graduated into that group. The, the ratna of Dharma, the refuge of the Dharma consists primarily, and not exclusively of the direct perception of emptiness. So you've already reached number two, sorry, Dharma and Sangha. You've got Dharma and Sangha, you are, you are, what people are taking refuge in, from that moment on. Now, what about Buddha? The main Buddha refuge, primary Buddha refuge, is the Dharmakaya. So you ain't that yet, but you just met it. You're very close to it. So really, you become like two and a half objects of refuge. [laughter] From that moment on, it's pretty cool. You are what the world is taking refuge in. Why? You know, what's the.. how do you get protection from seeing emptiness directly?

[student: [unclear]]

Yeah, because now you got the main weapon to stop your mental afflictions. Okay, And in the case of the yelling boss, who I get to go back to, I'm already starting to get geared up. [laughter] Or should I say, wound up. I'm already thinking whether I should go in on Tuesday or not. I think I can say I was flying or something. [laughter] What, how does it protect you in the case of the yelling boss?

[student: [unclear]]

What?

[student: [unclear]]

So, big deal, how does that protect you? Empty or not, he's still the same screaming boss.

[student: You won't react.]

You won't react. What better protection. That is protection. That is taking refuge. You take, you don't take refuge in the morning in front of your altar, you take refuge when you don't respond to the screaming boss, because you understand his emptiness. That's refuge, how can that. What does that protect you? It protects you from something in the future. Screaming bosses. [laughs] And incidentally, helps you to knock out your mental afflictions, that's protection. That's the only protection. There ain't some dude who can reach down from the sky and say, "No more bad bosses in the future for Michael Roach.", you know, "He's had enough." [laughter] Fifteen years of bad bosses, [laughs] you know, it's not like that. The protection is your own knowledge, of the emptiness of the three spheres, of the boss yelling at you, you don't respond, and then you don't have to meet bad bosses in the future. And then incidentally, you'll start to remove your mental afflictions by, by that practice and then ultimately, as the bad karmas wear out you will be forced into Buddha paradise. Let's stop there I think. [laughs] [laughter] Really? Are you gonna break in at that point? [laughs] Okay, go ahead, better be good.

[Ani la Jigme Palmo: When you become a Buddha, what do they call you?]

[laughs] I, I honestly, it's important, I wasn't kidding last night. And that was an appropriate last thing to say, and I wasn't just joking around. There's a very important point, and it's one of the realizations, is that, when I become a Buddha, they won't call me Mike anymore. What's the point of that? Think about it. Think about it. It's a, it's an extremely important point and it is a discreet realization at that point, it's an important realization at that point. It has to do with projection, okay.

[Ani-la: Is it a negative or a positive? Do you know what they will call you or do you know what they won't call you?]

No, it's negative.

[Ani-la: Oh, okay.]

Okay, maybe it means that when they meet your Dharmakaya in the future, it won't be through a process of mistaking a {denchi} for the Dharmakaya. Because at that, that, and that answers your question about, you know, is there a {denchi} involved with, with emptiness, you know, is there projection involved with, with emptiness? Whether or not there is, at that moment you are no longer

mistaking the projection for the real thing, okay? Okay.

[student: So you have to distinguish?]

Oh yeah, when you perceive emptiness intellectually, it's through a [denchi].

[student: So you can access that place, kind of at will. From then on.]

No.

[student: No? I mean look at the path of habituation, you're still continuing your meditations and real life.]

But you don't necessarily have that experience again very soon.

[Student: But it's pretty close.]

It's close, but most of your perceptions of emptiness, even on the path of habituation, are intellectual again.

[student: [unclear]]

No, and that's very useful in the case of the screaming boss. You, you can't go into deep meditation while your boss is screaming, he won't sign the pay check next week. Michael Roach went catalactic, when I was screaming at him , you know. [laughter]

[student: [unclear] it's not the hook]

Yeah, yeah.

[student: He's just occurring, that not the hook, like that's a [unclear] that's occurring.]

Yeah, yeah.

[student: And you have that gap between the projection on to what's occurring that [unclear]]

Yeah, yeah. You're aware that he's not what he appears to you. At least you

know you're wrong, you're still wrong, but at least you know it, okay. That's {gyima tabu}. That's the what?

[student: The illusion.]

That's the illusion, okay. Let's meditate for like five minutes, okay. I think, just meditate, have some {yirang}. Have some... rejoice! We are flirting with the, the destruction of your mental afflictions, you know. It's a very cool place to be flirting, you know. We are, we are, we are, dancing around the subject, the only subject that can remove your mental afflictions forever, and, and, and make you truly contented forever and that would be really nice, you know. This whole thing about going through the day swinging between liking people and disliking people. And not in a major way, but just this continual struggle of going down the street, with like and dislike grabbing at you, and beating you up as you walk down the street, you know. It'll be over. And your mind will be in a place where you just... happy all the time. So, so be happy right now. I mean, rejoice that we are flirting with the weapon for the destruction of the mental afflictions, you know. And it's very rare to have the opportunity, and it rare that, that a group of people would sit in one place and talk about these things, extremely rare. That.. especially in a accurate way. So rejoice, just be happy for awhile. It enhances the merit immensely, okay. [cut]



99A.TXT

DIAMOND CUTTER SUTRA, tape 13, lung

SEPT. 1, 1996

transcribed by: Fran Dayan

Okay, so we'll start. {lung} is an oral blessing that comes down from the time of the Buddha. From teacher to student. And I think one of the main reasons I wanted to do a {lung} was that each one of you think of yourselves as a link in the transmission. So that each one of you think of yourself as someone who must pass these things down to the next generation. And I ... don't be shy about it, okay. Western people are well educated. We just didn't get the right subject. I mean, we can learn these things very well and we can actually actually experience all those things ourselves. So don't be shy about it. And don't think you can't do it. And don't think you're being presumptuous. You can do it. And and you must pass it on to other people. You must learn what's in there and pass it on to other people. So the purpose of the {lung} is to make you more aware of that. That you are ... you must practice it and you must pass it on to other people. It doesn't have to be a big course at Vajrapani. It's probably going to start out as two or three of your friends and it might not be explaining the Svatantrika view about emptiness. It might be just talking to them a little bit. But anyway you have to pass it on. And then eventually it will be ... each person here ... passing on the real perfection of wisdom to the people around them. And I really hope for that and that's the purpose of the {lung}. So you have the {lung}. That's my hope. We're going to do the [b: Heart Sutra] before the [b: Diamond Cutter]. It acts to remove obstacles. And you don't have to think of obstacles as these little guys with pitchforks in the air around us [laughs], okay. Obstacles during a {lung} means when your mind wanders. Obstacles during a {lung} means you're thinking about the person next to you and why they're not quite wearing the right shirt or something. These are obstacles to {lung}. Try to keep your mind on the words as well as you can. Try to focus your mind. It's a little bit long, okay. There're other {lung}s which are shorter. Your mind will wander. Bring it back, okay. Try to bring your mind back. But in ... as you hear the words of the sutra, truly imagine yourself giving this {lung} yourself to your own students, okay. Try to think of yourself that way. It will come. And don't be shy about it, you know. It's actually not ... it's your responsibility now that

you do that. So try to think in terms of receiving a {lung} and and being very sure in your heart that that you will be passing these things on to other people. If you need more notebooks, just call us. And, we give them away, okay. All those ... you can torture your own students with homeworks and quizzes, [laughs] [laughter] okay. And you should and it's a good way. It's the way we're use to. So think of it that way. One advertisement. We have eight other courses and you can get a list of it or you can talk to anyone who's been grading and you can get them, you can learn them, you can pass them on to other people. You can have them for free, you can use them for your own students and you should, okay. So just keep it in mind as you listen to the {lung} that you would like to get these things in your own heart, directly ... direct perception of emptiness ... concentrate on on the prayer that you receive the direct perception of emptiness and then think in terms of the many people that you can help that way. Other requests which is kinda of selfish. I ask you to pray for the health of my ... (very emotional) ... pray for the health and long life of my lamas, okay and your lamas too. And especially for Lama Sopa, Lama Osel and for the great lamas that you're best ... blessed with, okay. Think about that, okay. And first we'll do the [b: Heart Sutra]

{The Heart Sutra recited in Tibetan}... {lung in recited in Tibetan} ... How are we to live? ... {Jipa drupa ghee} How are we to practice? {Jipa ...} How are we to think? ... {recitation in Tibetan} ... You should give your perfection of giving without thinking of things as self existent. ... {recitation in Tibetan} ... Subhuti, is it the signs of a Buddha that makes a person a Buddha? ... {recitation in Tibetan} ... No, because there are no signs of a Buddha. ... {recitation in Tibetan} ... The signs of a Buddha don't even exist. ... [recitation in Tibetan] ... And that's why we can call them signs of a Buddha. ... {recitation in Tibetan} ... Subhuti asks the Buddha, "In the days of the last five hundred when the Dharma is being lost in the world, will there still be anyone left ... any great bodhisattva who can explain it?" ... {recitation in Tibetan} ... Subhuti, don't ask a stupid question. ... {recitation in Tibetan} ... Of course there will be. ... {recitation in Tibetan} ... Any being who in the future has the least amount of faith about this sutra will be cared for personally by the Buddha. ... {recitation in Tibetan} ... Subhuti, what do you think? "If some good Buddhist man or woman filled a billion worlds with diamonds and offer it to the Buddhas, would that be a lot of virtue?" ... {recitation in Tibetan} ... Yes, it would. ... {recitation in Tibetan} ... Yes it would. ... {recitation in Tibetan} ... Because there is no virtue that they would collect and that's why we can call it virtue. ... {recitation in Tibetan} ... Subhuti, anyone who learns this sutra or teaches this sutra with ... even one verse from this sutra ... has collected more merit than those other people who offered the planets full of

diamonds. ... {recitation in Tibetan} ... Because that's what produces Buddhas. ... {recitation in Tibetan} ... Subhuti, what do you think? If someone achieves the ... entering the stream ... if someone sees emptiness directly do they think to themselves, "I've seen emptiness directly?" ... {recitation in Tibetan} ... No. ... {recitation in Tibetan} ... Because there is no stream to enter and that's why we can call them stream enterers. ... {recitation in Tibetan} ... Subhuti, what do you think? Did the Buddha {dipan kara} in the ancient days ever predict that I would become a Buddha? ... {recitation in Tibetan} ... No, he didn't. ... {recitation in Tibetan} ... Subhuti, any bodhisattva who says he's preparing his Buddha paradise is a liar. ... {recitation in Tibetan} ... Because I say there is no such Buddha paradise ... {recitation in Tibetan} ... And that's why we can say there are such Buddha paradises ... {recitation in Tibetan} ... {Rajor} is the number of ... if you took the number of jobs in the oceans of the world and each one of those jobs became an ocean itself, would there be a lot of jobs in that ocean? ... {recitation in Tibetan} ... Of course it would ... {recitation in Tibetan} ... Subhuti, what do you think? If if a person took diamonds and covered enough planets to represent every drop of water in as many oceans as there are drops of water in the oceans that we know ... {recitation in Tibetan} ... Would they get a lot of good deeds? Of course. ... {recitation in Tibetan} ... Subhuti, the virtue of any person who studies or teaches so much as a single verse from the [b: Diamond Cutter Sutra] collects much ... infinitely more merit than those people do ... {recitation in Tibetan} ... Any place where the [b: Diamond Sutra] is taught or listened to becomes a place that is worthy of every living being in the world to treat as though it were a stupa and each being there becomes as if they were the teacher himself ... {recitation in Tibetan} ... Oh, Buddha, what should we call this teaching that you are giving us? ... {recitation in Tibetan} ... Subhuti, you should call this teaching the Perfection of Wisdom ... {recitation in Tibetan} ... Because there is no Perfection of Wisdom ... {recitation in Tibetan} ... And that's why we can call it the Perfection of Wisdom ... {recitation in Tibetan} ... {raja} if a person were able to give up as many lives as there are drops in the ocean that would be a lot of virtue. But if a person were to study or teach so much as four lines from this sutra, they would collect more virtue than that ... {recitation in Tibetan} ... And then, {Rajor} because of the power of the sutra ... (voice emotional) ... began to weep ... {recitation in Tibetan} ... {Rajor}, the perfection of patience doesn't exist ... {recitation in Tibetan} ... Because, {raja} when I was in the land of the King of Kalinka and he was cutting off my fingers and toes and legs, it never occurred to me to think of him as a self existent King ... {recitation in Tibetan} ... Because if I had thought of him as a self existent King I would have hated him ... {recitation in Tibetan} (voice emotional) ... If a person maintains this behavior ... behavior over a long period of time they would reach their own Buddha field ... {recitation

in Tibetan} ... So, Subhuti, do your perfection of giving. Give to other beings as you understand their emptiness ... {recitation in Tibetan} ... Subhuti, understand that any Bodhisattva who tries to perform the perfection of giving without seeing the emptiness of the gift and the recipient and the action is in the darkness as if they were a blind man ... {recitation in Tibetan} ... But Subhuti, suppose somebody performs the Perfection of Giving while understanding the emptiness of their whole situation ... {recitation in Tibetan} ... They would be like a man with eyes who sees the great variety of colors of the world as the sun comes up ... {recitation in Tibetan} ... Subhuti, if any man or woman was to give away their body in the morning and then give it away again at noon, and then give it away again in the evening, and if they did that for as many eons as there are drops in the ocean ... anyone who after having studied this sutra keeps it in their heart and cherishes it, collects more virtue than that (voice emotional) ... {recitation in Tibetan} ... Much less if they teach it to others ... {recitation in Tibetan} ... And the Buddhas will watch over those people ... {recitation in Tibetan} ... I will carry them in my own arms to Buddhahood ... (voice breaks with emotion) ... {recitation in Tibetan} ... Because people without enough virtue would never have reached this class ... {recitation in Tibetan} ... People like that would never reach this teaching and would never be able to keep it or cherish it or pass on to others ... {recitation in Tibetan} ... And the place where each of those people had heard that teaching, teach it themselves also become like a stupa ... {recitation in Tibetan} ... People can prostrate to that place ... {recitation in Tibetan} ... People can prostrate to that place ... {recitation in Tibetan} ... Subhuti, any person who touches this sutra or learns its words or memorizes its words or reads it to another person, or who grasps its meaning, those people will suffer ... {recitation in Tibetan} ... They will suffer a lot ... {recitation in Tibetan} ... Why, because the karma that they have collected in their past lives to take a birth in the hells, will ripen on them in this very life ... {recitation in Tibetan} ... and then that karma will be purified from them ... {recitation in Tibetan} ... And then they will achieve enlightenment ... {recitation in Tibetan} ... Subhuti, if I described in detail the virtue that you are now collecting, you would go crazy ... {recitation in Tibetan} ... And the karmic result of what you are doing I could never describe to you ... {recitation in Tibetan} ... Subhuti, any person who says that things do not have a self, then that person the Buddhas call a Bodhisattva ... {recitation in Tibetan} ...

## SIDE TWO

{recitation in Tibetan} ... [tape defective -- voice guttural] ... on as many planets

as there are drops of water in the ocean ... that many beings' minds do I perceive directly and that many beings' thoughts do I know right at this moment ... {recitation in Tibetan} ... but only because those minds of those people do not exist ... {recitation in Tibetan} ... and that's why we call them minds ... {recitation in Tibetan} ... Subhuti, what do you think? When the Buddha looks down at his body do you think he sees a body? ... {recitation in Tibetan} ... No, he doesn't ... {recitation in Tibetan} ... because you could never achieve a body like that ... {recitation in Tibetan} ... and that's why you can achieve a body like that ... {recitation in Tibetan} ... Subhuti, what do you think? When the Buddha teaches do the Buddha ... does the Buddha think he's teaching? ... {recitation in Tibetan} ... no, they don't ... {recitation in Tibetan} ... because there's no Dharma which they're teaching ... {recitation in Tibetan} ... Subhuti, anyone who says I'm teaching Dharma when I'm teaching Dharma is ... is putting me down ... {recitation in Tibetan} ... because there's no Dharma to teach ... {recitation in Tibetan} ... anyone, in the future, who listens to this sutra and believes its words is not a person ... {recitation in Tibetan} ... neither are they not a person ... {recitation in Tibetan} ... and that's why we can call them people ... {recitation in Tibetan} ... the Dharma itself is {dharmeba} doesn't have a self ... {semjay mepa} ... no people exist {tsog mepa} ... no body walks through life ... {consa mepa} ... nobody does anything ... {recitation in Tibetan} ... good deeds don't exist and that's why we can call them good deeds ... {recitation in Tibetan} ... Subhuti, what do you think? Do the Buddhas think to themselves, "I am liberating sentient beings?" ... {recitation in Tibetan} ... they don't ... {recitation in Tibetan} ... because there's no one to liberate ... {recitation in Tibetan} ... what do we call people who think things are self-existent? {so so kelwa} ... normal beings ... {recitation in Tibetan} ... and they are like children ... {recitation in Tibetan} ... the last verse of the sutra is very holy I would like you to repeat it after me, okay ... (voice a little hoarse) {karma} [repeat] {rabyub} [repeat] {maymadang} [repeat] {gimma} [repeat] {seta} [repeat] {chibudang} [repeat] {mila} [repeat] {loktan} [repeat] {timtabu} [repeat] {deychey chenana} [repeat] {deda ta} [repeat] Our lives are like a star that passes when the moon ... when the sun comes up. And they're like a kind of blindness ... they pass like a butter lamp burns down ... our life is like an illusion ... our life passes like the dew on the grass ... our life is like a bubble ... our life is like a dream ... our life passes as quickly as lightening ... our life is like a cloud that passes quickly through the sky ... understand that all things are empty ... {recitation in Tibetan} ... Thank you for asking me to come (breaking tearful voice) and thank you for asking me to teach this thing and I hope that you pray that I can understand it also. The best offering you can give a teacher is to practice what was taught and to learn to be happy. Umze-la

[prayer: long mandala]

**ACI 6, Vajrapni, Aug 1996**  
**RAW TRANSCRIPT**

PAGE

PAGE 34