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ACI Course 10

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

presented by Geshe Michael Roach

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

Class one : Author Structure and History of the Text

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

student: stress reduction.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

that Master Shantideva came into the assembly and if you've ever been in a huge assembly of monk it's very powerful and all this energy flowing through the temple and, and he walks down the main isle and he goes to the front and he does his prostrations to the, to the throne, which means I'm only the representative of the Buddha tonight. And then everybody is watching and starting to giggle, which often happens in monastic gatherings and [laughs], he goes up to the throne and then he puts his hand on it like that and then suddenly he's on it and suddenly he's up on top of it and every one's like "How did he do that?" SO suddenly with out any effort he's just sitting on top of the throne. And then he began to recite, Oh, I'm sorry, first he made an announcement he said, do you want me to do some Sutra that you heard before or could I recite something original? And they said, "Oh, make a fool out of your self, recite something that we haven't heard before". So he said, "Okay, I know this one thing called Guide to the Bodhisattvas Way of Life and maybe you'll like it . And he began to recite, the Guide is in poetry, it's very beautiful poetry in Sanskrit and it's pretty good in Tibetan and he began to recite, he started from, the book has nine or ten chapters, he recited through the nine or eighth chapter, he got to the ninth chapter and they were just, everyone was totally amazed, you know, it was like incredibly beautiful, the meaning and the poetry both were extraordinary and they were sitting there entranced, you know, they were

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

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

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

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

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

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

which is totally different than anything you've ever did before. It's a whole new skill and no one knows you're doing it it's all inside, but when you start and when you start to grow it, you have to take really good care of it, because it's very fragile at that point and {bagyeu}, means some kind of care that you take with your baby bodhisattva mind that you like being very careful to, to protect it, that's {bagyeu} that whole chapter is devoted to that. [silence] Those of you in the Tibetan track, this is misspelled in the reading, okay. It's missing the first syllable, so be careful, you might want to fill it in. We're using a text that's very old and has allot of corruptions in it and we're trying to fix it as we go but it's very corrupt, it's a very old manuscript and it has many mistakes in it. So we are trying to fix it as we go. So say, {she shin}, [repeat], {sungwa}, [repeat], {sheshin}, [repeat], {sungwa}, [repeat]. {Sheshin } is a state of mind especially useful in meditation, which I like to call it the alarm button or something like that. It's a state of a mind especially when you're meditating that turns on the alarm when your mind wanders, like you are supposed to be meditating on compassion or something and you start to think about what you'll have for breakfast and {sheshin} is the state of mind that says, "woah", you know, "wait a minute" you know, "You're supposed to be thinking about compassion and you're thinking about pancakes, which I do all the time, you know. But {sheshin} is the state of mind that catches yourself, but {sheshin} is some kind of awareness, it's some kind of, it's a little corner of your mind, especially during meditation that rings the alarm, when the mind is wandering, but it can also apply to the whole bodhisattva attitude. This rings the alarm when you're about to scream at somebody at work. "Hey, hey wait a minute, you're a bodhisattva." You know. You're starting to get jealous of somebody at work you know, and "Hey, wait a minute, didn't you just commit yourself last week to helping all sentient beings achieve their wishes and you're unhappy that somebody got something, you know, and {sheshin} just goes off. So that's awareness. And there's another state of mind called {drenba}, say {drenba}, [repeat], which is also the subject of this chapter, it's an equal subject of this chapter, but it's not in the name of the chapter, and that's why I put that little "and recollection. " {Drenba}, we call "recollection" and that's the state of mind that keeps you on your subject. Okay, it's two different states of mind in meditation. One of them says, "Hey, wait a minute, you're wandering." That's {sheshin}, that's awareness. There's another state of mind that says, "hey, let's stick on the subject, let's stay on the subject., that's {drenpa}, that's "recollection". So the fourth chapter is treating these two kinds of awareness and they not only apply to meditation, but they apply through out the day, to your bodhisattva behavior. This is the last thing that we have to do so I will try to get you out by nine thirty. [silence] This has been translated, it's a very hard word to translate.

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

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

student: [six]

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

students: [Wisdom?]

Wisdom is easy, he got wisdom. What chapter?

students: [unclear]

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

student: [Joyous effort]

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

student: [Seven]

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

student: [Five.]

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

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

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

Class Two: The Benefits of the Wish for Enlightenment

transcribed by: Katherine G. Williams

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

[silence]

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

[silence]

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

[Laughter]

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

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

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

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

[student: [unclear]]

[unclear]

[student: [unclear]]

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

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

[student: [unclear]]

What are you perceiving one by one?

[student: [unclear]]

Uh?

[student: [unclear]]

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

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

[student: [unclear]]

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

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

[student: [unclear]]

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

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

[student: [unclear]]

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

[student: Okay.]

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

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

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

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

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

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

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

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

Yeah.

[student: [unclear]]

Yeah.

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

That...yeah. Yeah.

[student: [unclear]]

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

[student: [unclear]]

Oh, great. Is that extra? [cut]

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

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

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

[student: [unclear]]

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

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

[student: Sixty-four.]

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

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

impermanent. Yeah? Hector?

[student: [unclear]]

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

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

[student: [unclear]]

Pardon me. [laughs]

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

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

[laughter]

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

[student: [unclear]]

Un huh.

[student: [unclear]]

Yeah.

[student: [unclear]]

Un huh.

[student: [unclear]]

Un huh.

[student: [unclear]]

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

[student: [unclear]]

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

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

[student: [unclear]]

Hm?

[student: [unclear]]

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

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

[student: [unclear]]

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

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

[laughter]

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

[student: [unclear]]

Excuse me.

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

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

[cut]

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

Class Three: How to Make Offerings

Geshe Michael Roach

March 6, 1997

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

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

[student: [unclear]]

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

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

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

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

[silence]

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

[silence]

[student: unclear][laughter]

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

[student: [unclear]]

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

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

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

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

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

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

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

[student: unclear]

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

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

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

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

With... by doing the four powers.

[student: So you have to have those?]

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

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

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

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

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

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

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

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

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

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

[student: unclear]

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

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

[student: unclear]

Yeh?

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

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

[silence]

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

Sorry.

[silence]

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

[silence]

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

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

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

[silence]

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

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

[student: [unclear].]

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

Two things, okay?

[silence]

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

[silence]

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

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

[silence]

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

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

[cut]

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

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

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

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

[student: unclear]

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

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

[student: Emptiness.]

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

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

[silence]

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

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

[student: [unclear]

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

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

[student: [unclear]]

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

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

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

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

[student: Giving it up.]

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

[silence]

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

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

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

[silence]

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

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

[silence]

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

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

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

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

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

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

By the door.

[prayer: short mandala and dedication]

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

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

khulwa
nasuway
zay
lhu
chulway
choepa

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

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

These are additional non-English words:

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

Geshe Michael Roach

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

Class Four: How to Purify Bad Deeds

March 11 1997

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

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

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

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

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

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

student: [unclear]

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

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

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

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

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

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

student: [unclear]

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

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

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

student; [unclear]

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

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

question: [unclear]

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

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

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

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

student: [unclear]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

student: [unclear]

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

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

student; [unclear]

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

student: [unclear]

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

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

student: Catharsis.

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

student: [unclear]

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

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

student: [unclear]

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

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

Prayers: [short mandala]

Prayers: [dedication]

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

3/13/97

transcribed by Myra Velasquez

Gyoken, What's {gyoken} mean?

[student: Obstacle..]

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

[students: [unclear]]

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

[Students : [unclear]] [laughter]

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

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

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

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

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

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

[Students: [unclear]]

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

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

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

[students:{ Du}]

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

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

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

[claps]

[student: {Du}]..

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

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

[Students: [unclear]]

If you want to understand--

[student: illness...]

[student: Afflictions.]

[Student: Illness.]]

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

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

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

[student: No.]

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

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

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

[student: Yeah...[laughs]]

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

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

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

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

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

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

[student; yeah.]

We'll talk about it. Ventano?

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

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

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

[student: [unclear]]

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

[student: [unclear]]

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

[Students: Wheel of life.]

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

[Students: [unclear]]

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

[student: I'll try.]

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

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

[student: [unclear]]

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

[students: pigeon]

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

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

[student:[unclear]]

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

[student: wow..]

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

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

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

[student:[unclear]]

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

[student: Sure]

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

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

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

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

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

[Student: karma?]

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

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

Well, we'll do it again...

[student: thought!]

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

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

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

[students: [unclear],[laughter]]

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

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

[students:[unclear]]

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

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

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

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

Uuh! I don't know!

[student: yeah..]

Yeah.? [student: [unclear]]

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

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

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

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

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

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

[student: huh!]

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

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

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

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

[cut]

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

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

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

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

[student: [unclear]]

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

[students: [unclear]]

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

[student: projecti--]

own projection forced on you by your

[students: karma]

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

[student: Yes!]

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

[students:[unclear] Desire...]

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

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

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

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

[student: uh huh]

Forced on you by your

[students: past karma]]

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

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

No..

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

[laughs] Yeah, yeah...

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

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

[student: Hm!]

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

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

[student: enlightenment--]

self-interested-- enlightened self-interest..

[student: wanting to be pure--]

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

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

[student: [unclear]]

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

[student; right]

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

[cut]

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

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

[student: They wouldn't...]

[student: unclear]

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

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

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

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

fear objections?]

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

[cut]

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

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

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

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

[students: Yell back.]

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

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

[student: thank you]

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

[student: unclear] [laughter]

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

that's not stupid desire. Yeah?

[student: unclear]

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

[student: No.]

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

[cut]

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

[student:[unclear]]

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

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

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

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

[student:unclear]

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

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

Okay.

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

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

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

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

[students: Restraining--]

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

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

Purification....

[student: oh! the purification!]

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

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

[student: the four --]

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

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

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

[cut]

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

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

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

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

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

[student: unclear]

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

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

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

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

[student: to get bodhicitta.]

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

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

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

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

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

[student: others..]

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

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

[student: what's the third one?]

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

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

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

[students: [unclear]]

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

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

Excuse me?

[student: what does koolwa mean?]

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

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

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

[laughter]

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

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

[student: huh!]

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

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

[cut]

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

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

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

[student: we don't go back?]

We pass on. [laughs]

[student: Okay]

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

[student: no...]

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

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

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

[student: karma..]

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

[student:[unclear]]

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

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

[student:[unclear]]

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

[student: Do what?]

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

[student: [unclear]]

For having what?

[student:unclear]

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

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

[student: fusion and fission?]

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

[student: [unclear]]

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

[student: [unclear]]

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

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

[student: [unclear]]

Supposedly there are already ten..

[student: karma?]

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

[student:[unclear]]

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

[students: oh! oh!]

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

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

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

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

[students: [unclear]]

[laughter] Grrr..

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

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

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

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

[students: planet...]

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

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

[student: [unclear]]

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

[cut]

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

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

Class 6: Taking Joy

transcribed by: Lauren Gohara

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

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

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

[student: [unclear]]

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

[Laughter]

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

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

[student: [unclear]]

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

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

[silence]

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

[silence]

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

[silence]

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

[silence]

Okay.

[silence]

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

[silence]

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

[student: no]

Okay. [laughs]

[laughter]

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

[silence]

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

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

[silence]

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

[student: [unclear]]

{Mi} means what?

[student: [unclear]]

Human? {Mi gi}?

[student: Other human.]

Other human. {Sipa}?

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

"I have".

[student: Achieved [unclear]]

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

[student: [unclear]]

You know, like...

[student: [unclear]]

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

[silence]

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

[student: [unclear]]

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

[student: [unclear]]

{Ruk}?

[student: [unclear]]

Yeah, {ruksu kye}?

[student: [unclear]]

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

[silence]

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

[student: [unclear]]

Buddha. {Se}?

[student: [unclear]]

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

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

[student: [unclear]]

"I". {Kyuktok}?

[student: [unclear]]

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

[student: [unclear]]

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

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

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

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

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

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

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

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

[pause]

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

[student: [unclear]]

Thirtieth of March, two...

[student: [unclear]]

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

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

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

[students: [unclear]]

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

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

[student: [unclear]]

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

[student: [unclear]]

Yeah.

[student: [unclear]]

Yeah.

[student: [unclear]]

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

[silence]

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

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

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

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

[silence]

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

[student: [unclear]]

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

portrait at Sixth Street? Huh?

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

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

[student: At the entranceway.]

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

[student: [unclear]] [laughter]

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

[student: [unclear]]

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

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

[student: [unclear]]

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

[student: [unclear]]

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

[silence]

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

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

They wouldn't die.

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

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

[student: What do they see?]

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

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

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

[silence]

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

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

[silence]

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

[silence]

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

[student: Hell realm.]

Hell realms.

[students: Hungry ghost realms.]

What they call hungry ghosts, okay? And?

[student: Animal.]

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

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

[silence]

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

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

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

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

[silence]

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

[student: [unclear]]

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

[student: [unclear]]

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

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

[student: [unclear]]

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

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

Say again?

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

where like...]

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

[prayer: short mandala]

[prayer: dedication]

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

ACI 10, Class 7

[prayer: refuge]

[prayer: refuge]

[prayer: refuge]

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

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

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

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

[student: unclear]

[laughs], okay

[student: unclear]

[laughs].

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

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

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

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

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

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

[students: unclear]

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

[students: unclear]

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

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

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

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

[students: unclear]

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

[student: giving [unclear]]

Giving.

[student: ethical way of life]

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

[student: patience]

Patience, which means not getting angry.

[student: joyful effort]

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

[student: concentration]

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

[student: wisdom]

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

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

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

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

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

[student: unclear].

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

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

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

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

[student: [unclear]].

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

[student: [unclear]]

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

[student: [unclear]]

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

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

[student: [unclear]]

Huh?

[student: [unclear]]

Say again?

[student: [unclear]]

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

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

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

[student: [unclear]]

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

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

[student: Realities.]

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

[student: [unclear]]

Say again?

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

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

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

[student: [unclear]]

I'm sorry, say again?

[student: [unclear]]

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

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

[student: [unclear]]

Yeah. Everything belongs to one or the other.

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

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

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

[student: [unclear]]

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

[student: [unclear]]

It's because you have what?

[student: [unclear]]

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

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

[student: doubt]

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

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

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

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

[student: [unclear]]

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

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

[prayer: mandala]

[prayer: dedication]

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ACI Course X

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

3/27/97

transcribed by: Juliette Pegrum

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

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

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

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

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

[student:what about work weekends?]

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

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

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

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

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

Really!

[student: yeh]

Okay

[student: [unclear]]

Okay, the work weekends are free [unclear]

[student: Are they limited to ten also?]

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

[student[unclear]]

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

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

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

[student[unclear]][laughter]

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

[silence]

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

[class:{nymen}]

{nymen}

[class{nymen}]

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

[silence]

say {trower}

[class:{trower}]

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

[student:disliking]

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

[silence]

Say {kunzing}

[class:{kunzing}]

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

[student:{Tutrun Tutren}]

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

[silence]

Say {sigpa}

[class:{sigpa}]

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

say {numsay}

[class {numsay}]

{numsay}

[class:{numsay}]

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

[class:{tugdoe}]

{tugdoe}

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

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

[Student:once more please].

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

Say {gyou}

[Students:{gyou}]

{Gyou}

[Students:{gyou}]

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

[Student:denial?]

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

Say: {yower}

[Students:{yower}]

{Yower}

[Students:{yower}]

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

[Student: hypocrite]

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

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

[Student:[question]

Say it again.

[Student:[question]

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

[Students:{morsar newar}]

{Morsar newar}

[Students:{morsar newar}]

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

[pause]

Say {toaw mepa}

[Students:{toaw mepa}]

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

[Student:[question]

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

[Student:[question]

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

[Students:{charpa}]

{Charpa}

[Students:{charpa}]

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

[Student: [question,unclear]

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

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

[Student:[unclear]

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

[Student:[unclear]

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

[Students:{sena}]

{Sena}

[Students:{sena}]

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

everything,tight fisted,parsomoniuous.

[Silence]

Say {giyapa}

[Students:{giyapa}]

{Giyapa}

[Students:{giyapa}]

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

[end of side one]

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

[Students:{madaypa}]

{Madaypa}

[Students:{madaypa}]

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

[Students:Eighty-four thousand].

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

eighty-four thousand variants. Say {laylo} .

[Students:{laylo}]

{Laylo}

[Students:{laylo}]

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

[Students:{barmaypa}]

{Barmaypa}

[Students:{barmaypa}]

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

[Student:[question]

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

[Students:{jengay}].

{Jengay}

[Students:{jengay}].

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

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

[Students:{sashin myimba}]

{Sashin myimba}

[[Stuents:{sashin myimba}]

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

[Students:{Moogpa}].

{Moogpa}

[Students:{moogpa}].

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

[Students:{numyang}]

{Numyang}

[Students:{numyang}]

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

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

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

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

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

[Student:what about misplacing?]

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

[Student:[question]].

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

[Student:The difference between sixteen and seventeen].

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

[Students:{gerpa}].

{Gerpa}

[Students:{gerpa}].

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

[Student:[unclear]

For punching out the mental afflictions. Hatred for wat?

[Student: [unclear]

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

[Break]

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

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

[Student's: self-existent]

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

[Student: [question, unclear]]

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

[Student:{suksob yulah minay}]

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

[Student:[unclear]]

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

[Student:[question]][unclear]

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

[Students:{mixo}]

{Bongolah}

[Students:{bongolah}]

{Mineh}

[Students:{mineh}].

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

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

[Students:{parla minay}]

{Parla minay}

[Students:{parla minay}]

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

[Student:yeh [unclear]

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

[Student:[unclear]

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

Student: [unclear]

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

[Students:{paratu chinba}]

{Paratu chinba}

[Students:{Paratu chinba}]

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

[Student:reply [unclear]

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

Student:[unclear]

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

[Students:{paratu}]

{chin}

[Students:{chni}]

{che}

[Students:{che}]

{Paratu}

[Students:{paratu}]

{Chin che}

[Students:{chin che}]

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

[Students:{chinba}]

{Chinba}

[Students:{chinba}]

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

[Students:{sultrim}]

{Sultrim}

[Students:{sultrim}]

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

[Students:Is ethics okay?]

Ethics is probably okay. Say [serpa]

[Students:{serpa}]

{Serpa}

[Students:{serpa}]

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

[Silence].

Say {Sundru}

[Students:{Sunru}]

{Sundru}

[Students:{Sundru}]

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

[Students: {Sumden}]

{Sumden}

[Students:{Sumden}]

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

[Students:{Sherab}]

{Sherab}

[Students:{Sherab}]

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

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

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

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

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

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

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

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

[student: what about work weekends?]

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

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

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

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

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

Really!

[student:yeh]

Okay

[student:[unclear]

Okay, the work weekends are free [unclear]

[student:Are they limited to ten also?]

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

[student[unclear]

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

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

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

[student[unclear]][laughter]

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

[silence]

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

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

[class:{nymen}]

{nymen}

[class{nymen}]

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

[silence]

say {trower}

[class:{trower}]

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

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

[student:disliking]

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

[silence]

Say {kunzing}

[class:{kunzing}]

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

[student:{Tutrun Tutren}]

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

[silence]

Say {sigpa}

[class:{sigpa}]

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

say {numsay}

[class {numsay}]

{numsay}

[class:{numsay}]

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

[class:{tugdoe}]

{tugdoe}

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

[Student:once more please].

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

Say {gyou}

[Students:{gyou}]

{Gyou}

[Students:{gyou}]

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

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

[Student:denial?]

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

Say: {yower}

[Students:{yower}]

{Yower}

[Students:{yower}]

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

[Student: hypocrite]

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

[Student:[question]

Say it again.

[Student:[question]

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

[Students:{morsar newar}]

{Morsar newar}

[Students:{morsar newar}]

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

[pause]

Say {toaw mepa}

[Students:{toaw mepa}]

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

[Student:[question]

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

[Student:[question]

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

[Students:{charpa}]

{Charpa}

[Students:{charpa}]

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

[Student: [question,unclear]

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

[Student:[unclear]

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

[Student:[unclear]

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

[Students:{sena}]

{Sena}

[Students:{sena}]

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

[Silence]

Say {giyapa}

[Students:{giyapa}]

{Giyapa}

[Students:{giyapa}]

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

[end of side one]

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

[Students:{madaypa}]

{Madaypa}

[Students:{madaypa}]

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

[Students:Eighty-four thousand].

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

[Students:{laylo}]

{Laylo}

[Students:{laylo}]

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

[Students:{barmaypa}]

{Barmaypa}

[Students:{barmaypa}]

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

[Student:[question]

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

[Students:{jengay}].

{Jengay}

[Students:{jengay}].

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

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

[Students:{sashin myimba}]

{Sashin myimba}

[{Stuents:{sashin myimba}]

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

[Students:{Moogpa}].

{Moogpa}

[Students:{moogpa}].

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

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

[Students:{numyang}]

{Numyang}

[Students:{numyang}]

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

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

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

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

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

[Student:what about misplacing?]

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

[Student:[question]].

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

[Student:The difference between sixteen and seventeen].

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

[Students:{gerpa}].

{Gerpa}

[Students:{gerpa}].

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

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

[Student:[unclear]]

For punching out the mental afflictions. Hatred for what?

[Student: [unclear]]

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

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

[Break]

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

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

[Student's: self-existent]

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

[Student: [question, unclear]]

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

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

[Student:{suksoy yuloh minay}]

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

[Student:[unclear]]

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

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

[Student:[question]][unclear]

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

[Students:{mixo}]

{Bongolah}

[Students:{bongolah}]

{Mineh}

[Students:{mineh}].

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

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

[Students:{parla minay}]

{Parla minay}

[Students:{parla minay}]

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

[Student:yeh [unclear]

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

[Student:[unclear]

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

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

Student: [unclear]

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

[Students:{paratu chinba}]

{Paratu chinba}

[Students:{Paratu chinba}]

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

[Student:reply [unclear]

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

Student:[unclear]

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

[Students:{paratu}]

{chin}

[Students:{chni}]

{che}

[Students:{che}]

{Paratu}

[Students:{paratu}]

{Chin che}

[Students:{chin che}]

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

[Students:{chinba}]

{Chinba}

[Students:{chinba}]

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

[Students:{sultrim}]

{Sultrim}

[Students:{sultrim}]

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

[Students:Is ethics okay?]

Ethics is probably okay. Say {serpa}

[Students:{serpa}]

{Serpa}

[Students:{serpa}]

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

[Silence].

Say {Sundru}

[Students:{Sunru}]

{Sundru}

[Students:{Sundru}]

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

[Students: {Sumden}]

{Sumden}

[Students:{Sumden}]

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

[Students:{Sherab}]

{Sherab}

[Students:{Sherab}]

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

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

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

Class Nine: Awareness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[cut]

Side B

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

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

[cut]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ceremony.

[cut]

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ACI 10, Class Ten

The Perfections of Giving and Ethical Living

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transcribed by: Al Alotta

So it's considered auspicious that as you go off to sleep and you visualize your Lama physically, I mean if you're visualizing Ken Rinpoche, we have a photo of him when he was like thirty and very handsome and very, you know, much of a, very powerful and very, very a, he was a very, how do you say... powerful debater, very cocky, looks like a gunslinger sort of, and a, he was very powerful and very, very, you know like that. And think of him like that, you know? Good health, perfect health, perfect body, they say sixteen years old, or eighteen years old, something. And, and very, very beautiful. I, I like to dress him up in like jewels and silk clothing and you know, like that. A perfect Kintz Reese with all these jewels and, you know, long hair and, and all this fine, he's a if, as a Buddha. Imagine him as a Buddha in, in the Buddha's paradise. And don't be shy. You know people think a, people think, people think it's dumb. Or, immature. Or, was this like, I don't know... people hesitate to do that. I mean people think it's somehow, you see somebody bow down and hands me a flower and you think oh, this person is like, what do you call that? Frivolous or, huh? No... Naive. They think it's naive. They think this person is naive, you know? If you really know what you're doing you should be throwing flowers on the floor. And, when Rinpoche walks in the room, And you should be bowing down to him and, and you should be making sure he gets the kind of cookies he

likes. And, and you should be visualizing him as this perfect deity. And, cause he is. And it's not naive and it's not stupid. The other thing is stupid. You know to be reasonable. And practicable. And not to look funny to other people. Not to look stupid to other people or not to look too devotional to other people cause you wanna look reasonable, you know. You could die like that, you know. You will die like that, you know. (laughs) (laughter) No you will die like that. I mean forget it. You don't need it. That's how, that's samsara. You wanna die like that, die like that. You know? That's not the point. It, it is Jesus Christ walking into the room. And throw yourself on the ground and throw flowers on them. And, and give them everything, you know? And this is a, that's the reality. And if you hold back, or you think it's naive, or you think it's silly, you'll get some reasonable result, you know? (laughs) And it's not. It's not. They really are, you know Rinpoche really is the, the representative of the assembled Buddhas of the corners of the universe. And appearing in the form of a, of a man, you know? And, and a, if you don't relate to that being that way you won't get the full benefit of that. You, you won't ever get the full benefit of it. If you hesitate because it looks stupid or something like that. It's stupid to hesitate. That's all I'm trying to say. Okay? Um, okay, we'll stop there. We'll do just one or two moments of meditation like that. And then, then we'll do mandala. I know some of you might not show up for the review because some people always skip out. So, take a minute or two, especially if you're planning on it... Yeah?

(Student: (unclear))

Something like that. Yeah. Then he says two more things. He says As you go off to sleep think of some very virtuous object. If you have studied the {Dakkye} with Rinpoche, if you've had teachings on {Neljorma}, you have every specific visualization that you are supposed to be doing as you go off to sleep. Very, very

important.

If you haven't studied that it's very typical in all of the scriptures, open and secret teach, teachings, that you would, for example put your head on your Lama's lap. And imagine that your Lama is sitting there and go off to sleep with some kind

of devotion for your Lama. And that's very typical. But any kind of very sweet, virtuous thought, just before you fall off to sleep, is ideal. And, and Master Shantideva says Outwardly lay down like that. Inwardly go to sleep with some virtuous

intentions. And as you go to sleep think I'm gonna rest this body. I'm gonna make

sure this body gets enough sleep tonight and then I'm gonna get up and bust a--, do

ing virtue. You know? I mean as you go to sleep you're supposed to think and then

when I'm fresh, you know, you won't believe what I'm going to do tomorrow.

You know? And that's the, that's the attitude with which you're supposed to fall off

to

sleep. So imagine you're putting your head on your, your Lama's lap. It's, it's a very auspicious. And it has some, and then think of the qualities of your Lama.

Lama, you know you might, you see all kinds of things in your Lama. And, and you

s

ee things that you think are not pure, you see things which are, are pure. As you go

off to sleep, or as you visualize your Lama, think of them as pure. Physically and spiritually. Okay? If you're not seeing them as pure they really are not for you. That's {mahjumeeka}. That's their emptiness. If you have a Lama who's defective there's only one cause of that. Is it just your perception at this moment?

Not necessarily. Is it your perception forced on you by your past deeds? Exactly. A

nd, and for you they might truly be defective in some way. But they're not. And if

you were more pure your Lama would be pure.

(Student:) (unclear))

They want to know if it's possible to have the review downstairs. Is that, how

many
 people want it downstairs? How many people would rather have it here? I don't
 know. It looks about fifty-fifty. You decide. (laughs) He'll call. Okay. But a,
 take a few moments now, appreciate what we've done. You know we started
 on
 bodhisattva {sharvetar}, I think you've tasted the sweetness of it. It's a very
 sweet
 book. I mean I've been doing with you a lot of heavy duty philosophy for three-
 four
 ye
 ars and you taste the sweetness of it and, think about it, you know? Think
 about, I, I
 think it's nice to think about not being shy or not being inhibited to, to be a
 bodhisattva. You know? Don't be shy. You see some old, I saw an old woman
 in th
 e street today trying to, his car wouldn't go in reverse. So we pushed his car all
 the
 way down the street and, okay so stop and do something unusual. That's what
 you
 re supposed to be doing. And a, and, and have devotion. And do see your
 Lamas,
 Ken Rinpoche as a fully enlightened Buddha. And that, and that you're not a
 normal
 person anymore. Despite how much more you would like to be. You're very
 unusual now. You're very special. You have that belief that it's possible to
 overcome deat
 h and to teach other people how to do that. And a, and appreciate it. Okay?
 And
 be happy. Okay. Alright. A couple of minutes.

Guide to Bodhisattva's Way of Life, Part One (4.3.97)
 Class Ten: The Perfection of Giving and Ethical Living

Guide to Bodhisattva's Way of Life, Part One (4.3.97)
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[unclear] to undertake once you've decided to become a Buddha for the sake of all living beings. And since you've decided on Tuesday night you can jump into the six perfections. Okay? So we're gonna cover, we're gonna talk about two of them tonight. We'll continue in the next course which will begin in July after I, - I'm on retreat during June - and I encourage anyone who can take a retreat to take one in May or June. Ah, sort of trying to get as many people in retreat at the same time as possible so, June is a good month. May is good also. During that time we'll cover some more chapters. We'll continue with The Perfections, and then we'll have another course in... do you know, October? It starts in about the tenth of October or something like that. So there'll be two more courses like this on the Bodhisattva {Sharvatura}. If, if we're all still alive, okay? [laughs] What's that?

[student: When in July?]

I think the second week. It's like the eight of July or something like that. Okay? I can give you the exact dates actually. We'll do it after the break. Okay, so we're gonna discuss two perfections briefly tonight and then we'll get into it in the next course, okay? Say {Jimbay. Parchen.} [Repeat]. {Jimbay. Parchen.} [Repeat]. Okay. {Jimba} is over there. No. [laughs] {Jimba} means giving, okay, and this is the perfection of giving. There are three very broad categories in The Perfection of Giving. [cut] {Jimba} [Repeat]. {Sansingee} [Repeat]. {Jimba} [Repeat]. Ah, {sangsing} means stuff, things, material giving. Okay? Giving material things. Ah, housing, clothing, food, things like that. Okay? [cut] [unclear] I had, my first Lama in India was Geshe Doding Aun Dogay. And he gave a long talk about it one day and he started to debate one of the students. And he was trying

to
find out if, what you're going to give, you know what kind of thing you should
give,
and

one student I remember said, I don't have to give people material things because
they're no use. You know it's just samsaric things. You know whatever it is that
you can give them, like money or food or, or a place to stay... It doesn't last. It's
, it's all gonna go away anyway. It's all suffering. It is the truth of suffering. It is
the Arya truth of suffering. So what's the use of giving them material things?
And

Geshe Dogay got angry you know and he said re a Bodhisattva. You have
to give them anything they want. You know? He, he didn't understand the
question very well and, and he said Of course it's samsaric thing and of course
you

have to give it to them. And he was very adamant about it, you know? He
said,

Anything

they want, you know, You have to give them anything they want. And they
don't

know enough to want spiritual things yet so in order to make them happy in a
short

term sense you take care of people physically. He said, Have to do it. And then
he

got into this long argument about a, it was very interesting, he said Can you
give

somebody your shirt? You know? And the guy said Of course, you know, if I
want to give somebody my shirt I can give them my shirt. And, and, Cause I
own

it. A

nd then he said What-a you mean I own it?, you know? And the guy says I own
it,

and s my shirt. And if I want to give it... I guess what means by owning is if I
want to give it away this evening to somebody, I own it, so I can give it away.

Nobody else can give it away. It's mine. And, and it's mine to give away. So if I
want to give away my shirt I can give away my shirt. And Geshe Dogay was
like

laughing, you know, and he said I, I still don't get what you mean owning, you
know?

This was all going in by translation, right? And the translator was getting
frustrated, you know? (laughs) And, and Geshe Dogay is saying I don't know

what

you mean by owning? What-a you mean you own your shirt? The guy says I own

it cause it s

mine, you know? If I want to give it away I can give it away. And you can t give

away my shirt. I can give away my shirt. And the he like laughed and he laughed

and he said You think you own that shirt? You know? And he said Yeah. And he

said So, so nobody else can give it away but you? And he said Yeah. That s right.

And he said So you can tell me that you re gonna have this shirt tomorrow? And

the guy said... then the guy was like quiet. I mean I think he got it, you know?

Some very crazy English guy in the class. And, in the Hippy days, right? So, so he

just shut up for a minute and then he says Well no I, I can t say that I ll have it tomorrow. And he said Why not? And he said Anything can happen. You know,

I

mean, people lose shirts all the time. People, they, somebody steals the shirt or you

rip the shirt on something. Or you spill something on it or, or, or you die. And then there s this joke in Tibetan and, and, and Geshe Rinpoche says it all the

time, he says Shirts go looking for new owners. You know? Like the owners die

and then the shirts go looking for new owners. And, and so you don t really own

the shirt. I mean you can t say that tomorrow you will own this shirt or your house

or

anything else you think it that you own. You can t say that. You can t really say that for sure. You, you, so what s ownership mean if you can t say you re gonna

have it tomorrow? You know? So what does ownership mean exactly? And, and

Geshe

Dogay was like giggling, you know? And he s like, I don t know what you mean you say you own your shirt? You know, you, you can t say you ll have this

shirt

tomorrow. You can't say that anything you own, you can't say you'll have the same

face to

tomorrow. Or the same name. You can't say any of those things. And, then he, he

was very powerful and he said So you have to give them away now. You know, he

says You have, anything you have have you should give it away now and don't wait

till tom

orrow, you know? If you have something, if you have the ability to give anything to

someone then do it now because you can't say tomorrow you're gonna have it. And

he was very adamant about it. Master Shantideva sets forth the ground rules, okay?

And there are ground rules about giving away everything you have, okay? But basically, from a negative point of view, you don't own anything anyway. You have

very temporary power over objects and during that brief period you should use them

and g

ive them to somebody and do something meaningful with them and serve somebody

with them. And that's, that's the only thing you can do with them. You don't, you

re gonna lose them anyway. You might as well get some mileage out of them.

Okay? And

that's the, that's the idea. You don't own anything. For a brief period you have power over certain objects in your life and you should use them. And give them away as soon as you can. You know? Somebody was telling me a story about

Geshe, I mean

or... Lama Supa. That somebody from Australia brought him a very valuable crystal

rosary. You know, rock crystal rosary. Like it's three o'clock in the afternoon, you

know. And he's meeting people all day, all night. And, and the student was feeling, you know he came all the way from Australia, offered this precious crystal rosary, you know, felt really good about it. And then, I don't know, then there's

this

stream, of students going upstairs to meet Lama Stupa, four o'clock there's students running down the stairs, Look what Lama Stupa gave me, you know?

[laughter]

[laughs] This really precious crystal rosary [laughs] and a, and a... I mean great Lama, you know, that's about how long you should keep things, I guess. You know?

I

remember that His Holiness, when he came to our temple, they presented him with,

somebody gave him a certain interesting gift and by the time he had left he had given it away. And I think that's the way, I mean if you're really interested in a positive

way in collecting good karma, this is probably what we should do, you know?

I

was with my boss today, he's, he said, this is our last meeting I guess, and he says I

heard you got millions of dollars worth of properties and stuff, and like that, and how, how do you do that? You know, he's like, you know What kind of business

thing you got going on? And, and I said We just give everything away and...

[laughter] And he was like Yeah I know, yeah right, but... [laughter] You know?

[laughs]

] [laughter] He's like Yeah, but what, what's the business, you know, and Tell me

what you're selling? You know? And then, and he couldn't, he, he just thought I

was joking and then he's like Yeah, yeah, yeah, but what are you really doing? You

know? And, and, that's, that's, you just give. You have to give away. And, and

on a negative way you don't own anything anyway you might as well give it away.

In

a positive way you'll get everything you dream of. Just give it away. You know?

Just give things away. You really will get everything you dream of. It's the first Bodhisattva activity because you need to get a Buddha paradise. You want it to be

cool and full of nice things so you have to give away anything. Just give everyth

ing away. You won't miss anything. And your life will start to change and, and everything you dreamed of will start to come to you. And from a positive that's the way it is. It really is the way it is. The more you hold back the, the less you'll enjoy things. It just won't happen. By the way I anticipate a question. Tell me if I'm right. He's gonna get into some ground rules like should I walk out of here and give every last penny to somebody? And then what-a the, what are the ramifications of that? What are consequences of that? And we're gonna talk about that. Is that good Hector? No? Different question? Go-head.

[student: Just the ... [unclear]]

The what by what you give?

[student: [unclear]]

Oh, we're gonna talk about it. We'll talk about it. Let me do a little bit and then if I don't get to it let me know. I, I believe I'll get to it. Okay. Ah, so {sangsinba} means Giving away material things. Of course they are temporary. Of course they're not going to solve anybody's problems. But sentient beings want them and you're a Bodhisattva. Enough said alright. [cut] {Chimba} [repeat], {mangeeckpa} [repeat], {chimba} [repeat]. Ah, {Geeckpa} means what? ... Fear. Yeah, for those of you studying Tibetan, with a saw, secondary suffix it fear. Like {jicksuruma}. And without the [unclear] of every suffix it means destroy. So this is the fear, okay? {Mingecpa} means not fearing. {Mingecpagimba} means protecting people. Saving them from things that they're afraid of. Okay? And very typically in scripture it's helping people who are getting mugged. You know, helping people like the Tibetan people who are being beaten-up by Chinese troops. Things like that. Helping even the bugs on the road who are getting squashed. You know, like on a rainy day. I was out in New Jersey the other day and, and it was raining and

there
were worms coming up on the sidewalk and then you try to help them and...
That's
{m
ingicpagimba} and that's how the Lamrim presents it. Anything from, any,
anything
that someone is having, they're afraid, okay? I think it also extends to stress,
anxiety,
low self-esteem. You know if you know somebody's having mental fears. Or mental
anxieties or problems, then you, you, you protect them. You try to help
them.
And that's the second kind of giving. It's the second form of giving. People say
is it
okay for a, for a bodhisattva to use extreme means if someone is, is, is committing
violence, for example? You know, if you see someone with a gun and they
re killing people what are you supposed to do? And we're gonna get into it later
on
tonight. (Master) Shantideva talks about it. But to, to anticipate, you have to do
whatever you have to do to protect life. To protect other people. And, even if
it
requires some kind of force, you should do it. It's part of a bodhisattva's code
that,
you know, if you have to restrain a mugger, or if you have to punch him in the
head or something, you have to do it. Now that has a lot of implications and
we
have to be careful about it. And we'll talk about that, we'll talk about that later.
The, the most important part of that is that your motivation must be totally pure.
You know, you have to be thinking, I'm really concerned that this person is
gonna
collect a lot of bad karma. I should stop them. You know, and, and you have to
have that kind of motivation. If you don't then it's a problem. Second thing to
say about it is in the Lamrim they always say If a guy broke down your door and
ran
into your house and came at you with a knife and you had a gun, what would
you
do? You know? First question. And then you're supposed to think about that
for
awhile
. And then it says What would you do if you're standing next to your mother,

you

know making a pie, and suddenly she goes crazy and come at you with a knife and

you had a gun, what would you do? You know? And people say in the second case Well, I

would find a way to trip her. Or knock her down. Or, or restrain her. You know?

Grab her. Try to stop her. If I had to take a few cuts on my arms it would be okay

because it's my mother. So then they say Well you should do that with everybody. I mean when you're thinking about restraining someone who's doing violence,

which is your duty as a bodhisattva, you have to try to help people who are, who are

victims of violence. You must. That's part of your, right here, it's part of your first perfection. But do it in a way, with the same kind of love, that you would with

your own mother. And if it was your own mother you would find a way to stop her

without hurting her. And, and that's the point. There's many ways to stop evil people without hurting them. And we have to try to think of those ways with the

same kind of concern that we would with our own mother. Okay? [cut] {Jimba} [repeat], {cherkey} [repeat], (Jimba) [repeat]. Highest form of giving which is Dharma. T

he giving of the Dharma. Okay? Highest perfection of giving. Highest form of the

perfection of giving. And you have to think of it not in terms of, maybe not in terms

of classes like this. This is the giving of the Dharma. You know? I'm doing {Chewkeyjimba}, right now. But I think it's, it, for me it's more useful to think of it

in terms of... this is just a vehicle by which I'm trying to give someone a realization.

You know like I understand death. Or I understand giving. Or I understand emptiness. Or, you know if you've perceived emptiness or something like that

and you're, you're actually trying to give the realization to somebody. It's not just

the words or, or the texts, or the talking, or books, or things like that. I me

an that s the vehicle. That s the way in which it s done. But the real goal is that you re trying to transfer some kinds of things into people s hearts. And that s {Chickeyjimba}. And that will be the greatest gift you can give them. You know, then they can produce there own {sansing} and there own {mingic}. You know they can produce there own protection and there own material things. You re teaching them the ultimate method for producing wealth. You know Marx was wrong. Wealth doesn t come from the earth. Wealth comes from good deeds. You know, and that s, you know, it was very revolutionary. I don t know was it Engels or Marx? I don t know? Anyway... both, okay. Engels and Marx, you know, came up with this idea that ultimat ely every, all kinds of money come from the dirt because the dirt grows things, or the dirt has gold in it, or dirt has coal in it, or the dirt makes trees. And so the dirt is the ultimate source of all wealth. And, and that s not true. It s givin g which is the ultimate source of all wealth. All money in the world comes from giving. It s not that there s a shortage of wealth in the world and that s why some people are poor and some people are rich. There s no problem with everyone in the w orld being rich. And there s no problem with everybody in the world being poor. It s not like there s a, there s a finite number of resources and, and it has to be divided among this certain number of people and there s too many people, and there s too few resources, so some are poor and some are rich. There s nothing to do with it. Absolutely nothing to do with it. It s that some people didn t give and some people did. And the people who did give will have money and the people who didn t give won t have money. And it, that s where wealth comes from. And that s the

solution to the problem of the distribution of wealth, you know? It's a, it's a false problem. There's no such problem. There is no problem with the distribution of wealth. There's no problem with everybody on the earth owning zillions of dollars if they just knew the right way to do it. And, and then there would be enough money on the earth. And somebody would discover fusion, or something like that. You know?

? Somebody would discover a way to make all the electrical needs of the world from a cup-full of water. Which is possible. Theoretically possible. I mean and if all the beings on the earth collect enough good karma then the scientists will discover it the next day. And all the lights in the world will be running off of one cup of water. In theory, in theory it's possible, physically. Karmically it's definitely possible.

It's not that there's a limited amount of money in the world and there's too many people who want it. It has nothing to do with that. It's our own karma. So if you could teach people that, how to get rich quick, that would be the best kind of giving. And that's the ultimate kind of giving. Okay? Now what makes one kind of giving more powerful than another?

[student: unclear]

It was more like just {kridia} connection. Yeah. I mean...

[student: unclear]

Yeah. I would say though that Master Shantideva would say that you're giving them an opportunity to meet you in the future. You, they're giving you an opportunity to give up your body. So in a way they're doing you a kindness. By eating your body they're doing you a kindness. And that's one way you can look at it. But technically speaking that wasn't why they saw emptiness. But it was why they

had a connection. What, why they had a connection was the Buddha s {munlam}, his prayer. And that s a very famous example of a, of a {munlam}, okay? So fierce feelings. Like you may not have much to offer your Lama, or you may not have much to offer to a temple, or something like that. But, but you give it with deep, deep feelings and it s much better. Okay? Much more powerful. [cut]

[silence]

[cut] Say {gindo} [repeat], {chauwa} [repeat] {Gindo} [repeat], {chauwa} [repeat] . What s {gin} mean? Guys, anybody? {Gu, gin}, same thing. {Gu}, stream. {Gune} means stream. {Gunedu} means in a stream. {Chawa} means to do it in a stream.

Okay? And it means to do it over and over again. Continually. To do do some kind of giving continually. For example if you have a Lama. If you have a Root Lama. Then it doesn t have to be like a major gift. It doesn t have to be a, you know,

like a million dollars once a week, or something like that. But even a small gift, like

if you offer a flower every time you meet them, or something. If you do it on a continual basis it has a special karma. It become much more powerful. Okay? So that s a way to get more bang for you buck, as they say in my business. You know it, you can give what you can but give it over and over again. Keep it, make it

a habit to give. And that s, that s a powerful karma. That makes it more powerful

. [cut] {Chopel} [repeat], {Dunba} [repeat], {Chopel} [repeat]. {Dunba} here means like

motivation. Intentions. Okay? It can also mean faith, here. {Chopo} means fierce.

Very, very fierce. And what this means is that if at, at the moment that you present the offering you feel some very, very deep feelings of devotions for that

person, for example. Or you feel deep, deep compassion for a poor person and you

give them money. You know, I mean, there s difference between throwing

money in

someone's cup or, or offering it to them with, with great sincerity. And, and really

wanting, you know, and it's very typical for a bodhisattva to, as you give it to them,

you pray that they will become your disciple. You know, you say I'm gonna throw a quarter in this guy's cup. He thinks he's getting another quarter towards a bottle of wine or something. I'm hooking him into being my disciple three thousand

years from now. You know? He has no idea what's going on. I'm about to throw a

qu

arter into his cup, you know? And you think about it, and you get the motivation

up, and you, and you do it. You know? There were, the first disciples of the Buddha, the ones that he taught the Four Arya Truths to, at the first turning of the

wheel

l, in the {Suvanaprabha} sutra it states that they were, I don't know if you know the

story of the tigress? But to make it short, we read it once in these classes about fifteen years ago, okay? (laughs) Those of you who were there. I don't know if anybody was there. Maybe Brentano was there. [laughs] Well, we survived, didn't

we? (laughs) Okay? But a, it's a story where the Buddha is a prince. He goes out for a walk. He finds a tigress with her cubs. They are starving. And, and he decides he's gonna sacrifice his own body. He's gonna give his meat to this dying tigress. And he lays down next to her and waits, you know, and she's so weak that

she can't break through his skin, you know? And he, she can't get her head up to,

to do

it. So then he's worried, we know, how's he gonna do it? So he breaks a stick, a

branch off a tree, and he rips his flesh open. And he, then he lays down next to her,

puts her muzzle into the blood so she can get enough strength to eat him, you know? And then slowly she eats him and then the cubs eat also. And then he's praying, all that time he's praying that they should become his disciples. And those

are the first disciples at the first turning of the wheel. And because of that virtue, and their virtue previously, as he turns the wheel of the Dharma three times they each of them sees emptiness at a different level. Some of them achieve Path of Seeing at that moment. But the connection was made there. So as you give, I mean, {dinbadarpa}, make it with some kind of strong feelings, you know? Yeah?

[silence]

Say {mitunchow} [Repeat], {mitunchow} [Repeat]. {Mitun} means, {mitunchok} is,

means the other side. the opposite side. And it means the antidote. It means an antidote in this case. And what it means is, if you perform an act of giving with the antidote of the mental afflictions in your mind the giving is much more powerful.

Now what's an example of an antidote in your mind? Master Shantideva gives the

example of, of not being attached to the things you own. So, I mean, you got some

thing nice that you own like your IBM lap-top. That you're very attached to, you know? [laughs] And you're getting very attached to it, you know? I was in an earthquake in Japan. It was on the table in the middle of the room. I was like five feet

away and, and I caught myself worrying about that it might get hurt, you know?

[laughs] And, you know, an antidote to that would be to think about the, the bad,

the down-side of being attached to it. If, as a teaching thing, you know, the fact that

it has a lot of scriptures in it, that's a great thing. It's wonderful from that point of

view. But if I'm attached to it for some other reason, you know, if it's like I'm attached to it because it's, it looks nicer than other people's computers, or it's faster than other people's computers. Or, or something like that. If I have some kind of attachment for that, then if I could recognize that attachment, and in a

{sit} of non-attachment, offer it to somebody - nah, not now - [laughs] [laughter] ah, then that would be {Mitinchow}. So {mitinchow} means you overcome

some

mental, like you, say you don't like somebody - okay Sheldon, you can have it, okay? (laughs) (laughter) I'll take the other one, Okay? Alright. He won't have been holding back...

[laughs] Ah, but, but if you, if you, like if you're jealous of someone

and, and you're trying to overcome the jealousy so in, in order to not be jealous you

praise them. You offer them praise. That would be an example of, of doing it with the antidote. And that makes the karma much more powerful. Okay?

[silence]

[cut] Say {Yinden} [repeat], {Key} [repeat], {Shing} [repeat]. {Yingdangy shing} [repeat]. {Yingdan} means good quality. Like a good spiritual quality, usually. It's

a common Tibetan name, {Yindin}. {Yingdengashing}, {Shing} means

The Asian Classics Institute

Course X: Guide to the Bodhisattva Way of Life, Part 1

Class ten: The perfections of Giving and Ethical Living

Geshe Michael Roach

Transcribed by Angie Overy

[cut] trying to take, once you've decided to become a Buddha for the sake of all living beings. And, since you decided on Tuesday night you can jump into the six perfections, okay. So we're going to cover, we're going to talk about two of them tonight. We'll continue in the next course, which will begin in July after I'm on retreat during June. And I encourage anyone who can take a retreat to take one in May or June, sort of trying to get as many people in retreat at the same time as possible, so June is a good month. May is good also. During that time we'll cover some more chapters. We'll continue with the perfections and then we'll have another course in, do you know? October? It starts about the tenth of October or something like that. So, there'll be two more courses like this on the Bodhisattvacharyavatara if we're all still alive, okay.

What's that?

[student:]

I think the second week. It's like the eighth of July or something like that, okay. I can give you the exact dates actually. We'll do it after the break. Okay. So, we're going to discuss two perfections briefly tonight and then we'll get into it in the next course, okay.

Say, {jinpay}[repeat] {parchin}[repeat], {jinpay}[repeat] {parchin}[repeat], okay. {jinpa} is over there, no, {jinpa} means giving, okay, and this is the perfection of giving.

There are three very broad categories of giving in the perfection of giving. {jinpa}[repeat] {sangsing gi}[repeat] {jinpa}[repeat]. {sangsing} means 'stuff', things, material giving, okay, giving material things: housing, clothing, food, things like that, okay.

[cut] I had, my first lama in India was Geshe Dhargye, Ngawang Dhargye, and he gave a long talk about it one day. And he started to debate one of the students and he was trying to find out if what you're going to give, you know, what kind of things you should give. And one student, I remember, said I don't have to give people material things because they're no use, you know. It's just samsaric things, you know. Whatever it is that you can give them like money or food or a place to stay it doesn't last. It's all going to go away anyway. It's all suffering. It is the truth of suffering. It is the arya truth of suffering. So, what's the use of giving them material things? And Geshe Dhargye got angry, you know, and he said you're a bodhisattva. You have to give them anything they want, you know. He didn't understand the question very well and he said, of course, it's samsaric thing and of course you have to give it to them. And he was very adamant about it, you know, he said, anything they want, you know. You have to give them anything they want. And they don't know enough to want spiritual things yet so in order to make them happy in a short-term sense you take care of people physically. He said you have to do it. And then he got into this long argument about, it was very interesting, he said can you give somebody your shirt, you know? And the guy said of course, you know, if I want to give somebody my shirt I can give them my shirt and, and 'cos I own it. And then he said, what do you mean you own it, you know? And the guy says I own it and it's my shirt and if I want to give it, I guess what it means by owing is, if I want to give it away this evening to somebody, I own it so I can give it away. Nobody else can give it away. It's mine. And it's mine to give away. So, if I want to give away my shirt I can give away my shirt. And Geshe Dhargye was, like, laughing you know, and he said I still don't get what you mean 'owning', you know. This is all going on by translation, right? And the translator was getting frustrated, [laughs], you know, and, and Geshe Dhargye's saying I don't know what you mean by owning. What do you mean you own your shirt? The guy says I own it because it's mine, you know. If I want to give it away I can give it away and you can't give away my shirt. I can give away my shirt. And then he, like, laughed and he laughed and he said you think you own that shirt, you know? And he said yeah. And he said so, so nobody else can give it away but you? And he said yeah, that's right. And he said so you can tell me that you're going to have this shirt tomorrow? And the guy said, then the guy was, like, quiet, I mean, I think he got it, you know, some very crazy English guy in the class, and, in the hippy days right. So he just shut up for a minute and then he says well, no, I can't say that I'll have it tomorrow. And he said why not? And he said anything can happen, you know what I mean? People lose shirts all the time. People they, somebody steals the shirt or you rip the shirt on something or you spill something on it or, or you die. And there's this joke in Tibetan and,

and, Geshe, Rinpoche says it all the time. He says shirts go looking for new owners, you know. Like, the owners die and then the shirts go looking for new owners. And, and so you don't really own this shirt. I mean, you can't say that tomorrow you will own this shirt or your house or anything else that you think you own. You can't say that. You can't really say that for sure. So, what's ownership mean if you can't say you're going to have it tomorrow, you know? So what does ownership mean exactly? And Geshe Dhaygye was, like, giggling you know and he was like, I don't know what you mean when you say you own your shirt, you know. You can't say you'll have this shirt tomorrow. You can't say that anything you own, you can't say you'll have the same face tomorrow or the same name. You can't say any of those things. And then he, he was very powerful and he said, so you have to give them away now, you know. He says you have, anything you have you should give it away now and don't wait til tomorrow, you know. If you have something, if you have the ability to give anything to someone then do it now because you can't say tomorrow you're going to have it. He was very adamant about it. Master Shantideva sets forth the ground rules, okay, and there are ground-rules about giving away everything you have, okay. But, basically, from a negative point of view, you don't own anything anyway. You have very temporary power over objects and during that brief period you should use them and give them to somebody and do something meaningful with them and serve somebody with them. And, and that's, that's the only thing you can do with them. You're going to lose them anyway you might as well get some mileage out of them, okay. And that's the idea. You don't own anything. For a brief period you have power over certain objects in your life and you should use them and give them away as soon as you can, you know. Somebody was telling me a story about Geshe, I'm sorry, Lama Zopa, that somebody from Australia brought him a very valuable crystal rosary, you know, rock crystal rosary, like, at three o'clock in the afternoon you know. And he's meeting people all day, all night. And, and the student was feeling, you know, he came all the way from Australia, offered this precious crystal rosary, you know, felt really good about it. And then, I don't know, then there's a stream of students going upstairs to meet Lama Zopa. Four o'clock this student's running down the stairs - look what Lama Zopa gave me. [laughs] [laughter] It's this really precious crystal rosary [laughs] and, I mean, great Lama, you know. That's about how long you should keep things I guess, you know. I remember that His Holiness when He came to our temple they presented Him with the, somebody gave Him a certain interesting gift and by the time he had left he had given it away. And I think that's the way. I mean, if you're really interested, in a positive way, in collecting good karma this is probably what we should do you know. I was with my boss today. He said, this is our last meeting I guess, and

he says, I heard you got millions of dollars worth of properties and stuff and like that and how do you do that, you know? And he's, like, you know, what kind of business thing you got going on? And I said we just give everything away. [laughter] And he was, like, yeah, I know, yeah, right, but [laughter] you know. [laughs] He's, like, yeah but what's the business you know? Tell me what you're selling, you know. And he couldn't, he just thought I was joking and he's like, yeah, yeah, but what are you really doing, you know? And that's, that's you just give. You have to give away. And in a negative way you don't own anything anyway. You might as well give it away. And in a positive way you'll get everything you dream of. Just give it away, you know. Just give things away. You really will get everything you dream of. It's the first bodhisattva activity because you need to get a Buddha paradise. You want it to be cool and full of nice things so you have to give away everything. Just give everything away. You won't miss anything. And your life will start to change and everything you dreamed of will start to come to you. And from a positive aspect that's the way it is. It really is the way it is. The more you hold back the less you will enjoy things. It just won't happen. By the way, I anticipate a question. Tell me if I'm right. He's going to get into some ground-rules. Like, should I walk out of here and give every last penny to somebody? And then what are the ramifications of that? What are the consequences of that? And we're going to talk about that. Is that good Hector? No? Different Question? Go ahead.

[student]

The what by which you give?

[student]

Oh, we're going to talk about it. We'll talk about it. Let me do a little bit and then if I don't get to it let me know. I believe I'll get to it. Okay.

So, {sangsing gi jinpa} means, giving away material things. Of course, they are temporary. Of course, they're not going to solve anybody's problems. But sentient beings want them and you're a bodhisattva. Enough said. Right?

[cut] {jinpa}[repeat] {min jikpa}[repeat] {jinpa}[repeat]. Ah, {jikpa} means what?

[student] Fear. Yeah. For those of you studying Tibetan, the 'sa' secondary suffix it's 'fear', like {jiksi rungwa}. And without the 'sa' secondary suffix it means, 'destroy'. So this is the fear, okay. {min jikpa} means, not fearing; {min jikpa jinpa} means, protecting people, saving them from things they're afraid of, okay. And, very typically, in Scripture it's helping people who are getting mugged, you know. Helping people like the Tibetan people who are being beaten up by Chinese troops, things like that. Helping even bugs on the road who are getting squashed, you know, like on a rainy day. I was out in New Jersey the other day and it was raining and there were worms coming up in the sidewalk and then you try and help them and that's {min jikpa jinpa}. And that's how the {Lam

Rim} presents it.

Anything from, anything that someone is having that they're afraid, okay. I think it also extends to stress, anxiety, low self-esteem, you know. If you know somebody's having mental fears or mental anxieties or problems then you, you, you protect them. You try to help them. And that's the second kind of giving. It's the second form of giving.

People say is it okay for a bodhisattva to use extreme means if someone is, is committing violence for example. You know, if you see someone with a gun and they're killing people, what are you supposed to do? And we're going to get into it later on tonight. Shantideva talks about it. But, to anticipate, you have to do whatever you have to do to protect life or protect other people. And, even if it requires some kind of force, you should do it. It's part of a bodhisattva's code that, you know, if you have to restrain a mugger or if you have to punch him in the head or something, you have to do it. Now, that has a lot of implications and we have to be careful about it. And we'll talk about that. We'll talk about that later. The most important part of that is that your motivation must be totally pure. You know, you have to be thinking, I'm really concerned that this person is going to collect a lot of bad karma. I should stop them, you know. And, and you have to have that kind of motivation. If you don't, then, it's a problem.

Second thing to say about it is in the {Lam Rim} they always say, if a guy broke down your door and ran into your house and came at you with a knife, and you had a gun, what would you do, you know? First question. And then you're supposed to think about that for a while. And then it says what would you do if you're standing next to your mother, you know, making a pie, and suddenly, she goes crazy and comes at you with a knife, and you had a gun, what would you do, you know?

And people say, in the second case, well I would find a way to trip her or knock her down or restrain her, you know, grab her. Try to stop her. If I had to take a few cuts on my arms it would be okay because it's my mother. So, then they say, well you should do that with everybody. I mean, when you were thinking about restraining someone who's doing violence, which is your duty as a bodhisattva, you have to try to help people who are, who are victims of violence. You must. It's part of your- right here- part of your first perfection. But do it in a way, with the same kind of love, that you would with your own mother. And if it was your own mother you would find a way to stop her without hurting her and, and that's the point. There's many ways to stop evil people without hurting them and we have to try to think of those ways with the same kind of concern that we would with our own mother, okay.

[cut] {jinpa}[repeat] {chi kyī}[repeat] {jinpa}[repeat]: highest form of giving,

which is, Dharma, the giving of the Dharma, okay, highest perfection of giving; highest form of the perfection of giving. And you have to think of it not in terms of, maybe not in terms of, classes like this. This is the giving of the Dharma, you know. I'm doing {chu kyi jinpa} right now but I think, for me, it's more useful to think of it in terms of this is just a vehicle by which I'm trying to give someone a realisation, you know. Like, I understand death or I understand giving or I understand emptiness or, you know. If you've perceived emptiness or something like that and you're actually trying to give the realisation to somebody. It's not just the words or, or the texts, or the talking, or books, or things like that. I mean, that's the vehicle. That's the way in which it's done but the real goal is that you're trying to transfer some kinds of things into people's hearts. And that's {chu kyi jinpa}. And that will be the greatest gift that you can give them, you know. Then they can produce their own {sangsing} and their own {min jik}, you know. They can produce their own protection and their own material things. You're teaching them the ultimate method for producing wealth. You know, Marx was wrong. Wealth doesn't come from the earth. Wealth comes from good deeds, you know. And that's you know, it was very revolutionary. I don't know if it was Engels or Marx. I don't know. Anyway. Both. Okay. Engels and Marx came up with this idea that, ultimately, every, all kinds of money come from the dirt because the dirt grows things, or the dirt has gold in it, or the dirt has coal in it, or the dirt makes trees. And so, the dirt is the ultimate source of all wealth. And, and that's not true. It's giving which is the ultimate source of all wealth. All money in the world comes from giving. It's not that there's a shortage of wealth in the world and that's why some people are poor and some people are rich. There's no problem with everybody in the world being rich and there's no problem with everybody in the world being poor. It's not like, there's a finite number of resources and it has to be divided among a certain amount of people, and there's too many people and there's too few resources, so some are poor and some are rich. It has nothing to do with it, absolutely nothing to do with it. It's that some people didn't give and some people did. And the people who did give will have money and the people who didn't give won't have money. And that's where wealth comes from. And that's the solution to the problem of the distribution of wealth, you know. It's a false problem. There's no such problem. There is no problem with the distribution of wealth. There's no problem with everybody on the earth owning zillions of dollars if they just knew the right way to do it and, and then there would be enough money on the earth. And somebody would discover fusion or something like that. You know, somebody would discover a way to make all the electrical needs of the earth from a cupful of water, which is possible, theoretically possible. I mean, if all the beings on the earth collect enough good

karma then the scientists will discover it the next day and all the lights in the world would be running off of one cup of water. In theory it's possible, physically. Karmically, it's definitely possible. It's not that there's a limited amount of money in the world and there's too many people who want it. It has nothing to do with that. It's our own karma. So, if you could teach people that, how to get rich quick, that would be the best kind of giving. And that's the ultimate kind of giving, okay. Now, what makes one kind of giving more powerful than another?

Say {gyun du}[repeat]{jawa}[repeat], {gyun du}[repeat] {jawa}[repeat].

What's {gyun} mean? Guy? Anybody? {gyu, gyun} same thing. {gyun}, stream, {gyun} means stream, {gyun du} means in a stream, {jawa} means to do it in a stream, okay. And it means to do it over and over again, continually, to do some kind of giving, continually. For example, if you have a Lama, if you have a root Lama, then it doesn't have to be like a major gift, it doesn't have to be, you know, like a million dollars once a week or something like that, but even a small gift like, if you offer a flower every time you meet them or something. If you do it on a continual basis it has a special karma. It becomes much more powerful, okay. So that's a way to get more 'bank for your buck' as they say in my business, you know, you can give what you can, but give it over and over again. Make it a habit to give and that's a powerful karma. That makes it more powerful.

[cut]

{drakpo}[repeat] {dunpa}[repeat] {drakpo}[repeat]; {dunpa} here means like, motivation, intentions, okay. It can also mean faith here. {drakpo} means fierce, very, very fierce. And what this means is that if at, at the moment that you present the offering, you feel some very, very deep feelings of devotion for that person for example, or you feel deep, deep compassion for a poor person and you give them money. You know, I mean, it's a difference between throwing money in someone's cup or offering it to them with great sincerity and really wanting, you know. And it's very typical for a bodhisattva to, as you give it to them, you pray that they will become your disciple, you know. You say I'm going to throw a quarter in this guy's cup. He thinks he's getting another quarter towards a bottle of wine or something. I'm hooking him into being my disciple three thousand years from now, you know. He has no idea what's going on. I'm about to throw a quarter into his cup, you know, and you think about it and you get the motivation up and you, and you do it, you know. The first disciples of the Buddha, the ones that he taught the Four Arya Truths to at the first Turning of the Wheel, in the Suvanaprabha Sutra it states that they were, I don't know if you know the story of the tigress. But to make it short, and we read it once in these classes about fifteen years ago [laughs] okay, those of you

who were there. I don't know if anybody was there. Maybe [unclear] [laughs] was there. Well, we survived didn't we? [laughs] Okay. But, it's a story where the Buddha is a prince. He goes out for a walk. He finds a tigress with her cubs. They're starving. And he decides he's going to sacrifice his own body. He's going to give his meat to this tigress. And he lays down next to her and waits, you know. And she's so weak that she can't break through his skin you know and she can't get her head up to do it. So then he's worried, you know, how's he going to do this? So he breaks a stick, a branch off a tree, and he rips his flesh open. Then he lays down next to her and puts her muzzle into the blood so she can get enough strength to eat him, you know. And then slowly she eats him and the cubs eat also. And then he's praying, all that time he's praying that they should become his disciples. And those are the first disciples at the first Turning of the Wheel and because of that virtue, and their virtue previously, as he turns the Wheel of Dharma three times, they each of them sees emptiness at a different level, so they achieved Path of Seeing at that moment. But the connection was made there. So, as you give, I mean, {dunpa drakpa}, make it with some kind of strong feelings, you know. Yeah?

[student]

It was more like just creating a connection, yeah. I mean, [student]. Yeah. I would say though, Master Shantideva would say that you're giving them an opportunity to meet you in the future. They're giving you an opportunity to give up your body so, in a way, they're doing you a kindness. By eating your body they're doing you a kindness and that's one way you can look at it. But, technically speaking, that wasn't why they saw emptiness but it was why they had a connection. Why they had a connection was the Buddha's {monlam}, his prayer. And that's a very famous example of a {monlam}, okay. So, fierce feelings; you may not have much to offer your Lama or you may not have much to offer to a temple or something like that, but you give it with deep, deep feelings and it's much better, okay, much more powerful.

Say, {mi tun chok}[repeat] {mi tun chok}[repeat]; {mi tun} means, {mi tun chok} is, means 'the other side' or 'the opposite side', and it means 'the antidote'. It means an antidote in this case. And what it means is if you perform an act of giving with the antidote of the mental afflictions in your mind the giving is much more powerful. Now, what's an example of an antidote in your mind? Master Shantideva gives the example of not being attached to the things you own. So, I mean, you've got something nice that you own like your IBM laptop, that you're very attached to, you know, and, and you're getting very attached to it, you know. I was in an earthquake in Japan. It was on the table in the middle of the room. I was, like, five feet away and, and I caught myself worrying about that it might get hurt, you know, and [laughs], you know.

An antidote to that would be to think about the bad, the downside of being attached to it. As a teaching thing, you know, the fact that it has a lot of Scriptures in it, that's a great thing. It's wonderful from that point of view but if I'm attached to it for some other reason, you know, if it's, like, I'm attached to it 'cos it looks nicer than other people's computers, or it's faster than other people's computers, or something like that, if I have some kind of attachment for that, then if I could recognise that attachment, and in a fit of non-attachment, offer it to somebody, nah not now [laughs] [laughter], then that would be {mi tun chok}. So, {mi tun chok} means you overcome some mental, like say you don't like somebody. Okay, Chiltern, you can have it, okay. I'll take the other one okay, alright. He will, I've been holding back. [laughter] But, but if you, like, if you're jealous of someone, and, and you're trying to overcome the jealousies, so in order to not be jealous you praise them, you offer them praise. That would be an example of doing it with the antidote and that makes the karma much more powerful, okay.

Say, {yunten}[repeat] {gyi}[repeat] {shing}[repeat], {yunten gyi}[repeat]{shing}[repeat]; {yunten} means good quality, like a good spiritual quality usually. It's a common Tibetan name, {yunten}. {yunten gyi shing, shing} means, a field, like a field of earth. But, in the science of karma, it means a powerful object towards which you do the deed, okay, a powerful object for the karma. And the idea is that if you do karma towards this particular person it's like planting crops in a very fertile field and that's why it's called field. The example here is of the Three Jewels, okay. Like, making an offering to the Three Jewels is karmically extremely powerful, or to your Lama, okay, because they are {yunten gyi shing}, okay. They are very special. I think here you have to get into, if you go to Sera, I, I was at Sera recently. They were discussing spending thirty thousand dollars to make some silver cups for the altar. This is three years of income for the monastery. And I'm like, I mean, my first reaction is an American reaction, which is this is disgusting, you know. The monks don't have food and they are seriously discussing giving up their food in order to make some silver cups for the altar, you know. And I'm, like, it really disturbed me and, and I was very disturbed in the meeting and I kind of went home disturbed. And then I thought about it. And, and if you, and I think that's a normal American reaction, you know, like, we go to a church, some kinds of churches, and they've spent hundreds of thousands or millions of dollars on some church and there are homeless people outside the church asking for a few dollars, you know. And you just feel, there's this thing that you feel disgusted in a way, or you're like repulsed by this thing that they are doing this. And you feel very bad and, and especially if you have some suspicion that the motivation might be competition

with the neighbouring church or, you know, who can make the biggest church, or who can have the highest steeple, or things like that. And we grew up with that, you know. We grew up with, with seeing that and we have doubts about it in America. You have, in your mind, you have serious doubts about it. And that's, that's all probably valid but, okay, if you ran into one of the Three Jewels, okay, if you met an Arya, if you met a person that you had a reasonable belief that was an Arya who had seen emptiness directly, if you had met the Dharmakaya, you know, if you had seen emptiness directly yourself and met the Dharmakaya, I, I say with certainty that at that moment you would think it quite reasonable to spend all your money on making an offering to the altar for that, for them, you know. And it would be the right thing to do. So I just ask you to think about it, okay. I don't mean, I don't want to say that, you know, the reaction we have when we see excess in religious spending, you know, is good I think and sentient beings are important, but the best way to serve sentient beings is to reach enlightenment. The best way to reach enlightenment is to see emptiness directly; to, to, to be around those who have seen emptiness directly; and, and to be aware of who Buddhas are and to see Buddhas directly. And, and one of the direct fallouts of that experience is that you would, you understand that it would be proper and appropriate to spend everything you had on a gift to those Three Jewels and, and no one would ever have to know. I mean, you could take the money and burn it in a fire offering to them and it would be the best thing you could do. And I just ask you to think about it, okay. I don't ask you to, I know that's hard to think about but it would be the, it would be the best way that you could serve other people. And you just have to think about it, okay. It would be the best, it would be the best way to get yourself enlightened quickly to make an offering to such a powerful object. And the effects would be immediate. You would start having karmic effects, getting closer to your own enlightenment, within your lifetime. You would start to experience those things. So, if it were done for that reason, I would say it's the highest offering you can make but you have to understand it before you do it. And I think I do agree and I do believe that there seem to be offerings, which are just plain excess, and just plain competitiveness, or something like that. Those are very dirty offerings. Those are very wrong offerings. I mean a true offering to an altar would be like going out and selling the last car you had, buying a diamond, and hiding it in the altar somewhere and just dedicating it to the Buddha or something like that. That's, that would be a pure offering, something like that, or throwing it in the ocean with a dedication or something, okay. And you have to think about it. Don't ask you to accept it now but, but if you met a Buddha it, especially the Dharmakaya, or if you saw emptiness directly or if you had a chance to make an offering to anything connected to that, it would not be excessive. It would be the

best way to spend your money, okay. You have to think about it, alright, 'cos that's the best way, fastest way to get yourself out of samsara and get other people out of samsara. That's just the way it is, okay.

[cut] {dokpay}[repeat]{shing}[repeat],{pen dokpay}[repeat] {shing}[repeat]; {pen dokpa} means someone who has helped you. {pen} means, {penpa} means to help; {dokpa} means to do help to somebody, somebody who has given help to somebody. {Shing} we just had. It means that field, meaning a very special object towards which to give some giving, some act of giving. The classic examples here is your parents; anyone else who has benefited you. Your Lama would be here; people who have given you special benefit. I'll give my parents spiel, okay. Some people haven't heard it. Most people probably have. In the, in the general confession it says {.....} your parents come before your Lama when you do the general confession. You know, they start with the five great deeds like trying to kill a Buddha and then, right after that, is trying to hurt your parents, you know, and then after that is your lama and, you know, it's kind of amazing. The point is, what's the big deal about your parents? The normal American reaction is, you know, my mother didn't like me and my father skipped out when I was twelve, you know, or something like that, you know. My parents weren't very good parents. And then if you say, well, they gave you this body, they say well that was like fifteen minutes of work or something, you know. [laughs] It's no big deal [laughs] you know what I mean. It doesn't seem like I should be indebted to them for the rest of my life for that, you know. And the point is this and it's very, very clear in Scripture. I mean, I didn't really accept this very well until I read this in Scripture. The Scripture says look, they gave you this body and this mind, you know. Karmically, you had the karma to be born from these two people. They gave you this body and they gave you this mind. With this body and mind you can reach ultimate paradise, you know. You can stop zillions and zillions of years of suffering with this particular body and mind. You have a human body, human mind, intelligent, well fed, you know, everything is there, educated. You have everything you need and you have it because of these two people. They have given you the vehicle through which to reach perfect enlightenment so, for that, you owe them anything. You owe them everything. So, to, to give them something is also extremely powerful. Even if you don't get along, you know, even if they were nasty to you, whatever, it's irrelevant. They gave you the greatest gift in this life that you can have for enlightenment. You owe them. And, when you do karma towards them, you get an incredible good benefit. It's incredible karma - much stronger, okay. It doesn't mean you have to stay at their house that long, you know. [laughs] [laughter] You know, go for the weekend. Give them a lot of gifts and get home, [laughs] okay. Personal experience. No, I have, I'm lucky, I have

perfect parents.

Say, {dukgnel}[repeat]{chen gyi}[repeat]{shing}[repeat], {dukgnel}[repeat]{shen gyi}[repeat]{shing}[repeat]; {dukgnel} means suffering, {dukgnel chen} means someone who's suffering, {shing} means a powerful karmic object, a powerful object for karma. And what this means is that if someone's really in, in tremendous need, you know, they're very poor, or they're very upset, or they're very depressed, or they're very nervous, or they're very hungry, or very tired, or something like that; anyone who is in trouble, they qualify as a very powerful karmic object.

We're going to take a break but I want to, I want to talk about one short thing before that. Master Shantideva, here, gets into a thing called [cut]

Say,{jawa}[repeat]{nyi}[repeat]{dom}[repeat],{jawa}[repeat]{nyi} [repeat]{dom} [repeat]. This is also a very important concept in Vinaya, which we are studying tomorrow at seven a.m., okay. Yes.

{Jawa} means activity, action; {nyi} means two; {dom} means it's, it's an unusual word in Tibetan, but it means when two things happen together, when two things come together. And, what it means in, in Buddhism is prioritisation. You know if you have a choice between two activities that conflict with each other – two virtuous activities, what should you do? You know, what should you do?

And, and prioritisation goes in, in two different types, okay. This is on your homework, okay. There are two kinds of prioritisation. One is within the particular perfection like within the perfection of giving. And the other is between different perfections, okay. I'll start with the one between different perfections and I don't, I don't think it's going to be any trouble for you because you studied it already. If you have, if you only have five minutes and you're faced with the choice between doing the perfection of giving or meditating seriously on emptiness for those five minutes what do you do? You meditate on emptiness because it's a higher perfection, okay. So, assuming that you can't do both, assuming that you have a very limited amount of time, and you can only do one of them, which one do you do? You go for the higher perfection, okay. Period. And, and sometimes it doesn't seem very, very compassionate, you know. Like, someone needs food and you're going to class and you have to study more and you have to understand more and you have to get to the point mentally where you understand that if I saw emptiness directly I could teach all these people that that they wouldn't have to need to eat anymore. You know, I could teach them a way to get beyond samsara. And I think though that you have to be careful and you have to honest with yourself that you don't go to the other extreme, you know, like I'm studying emptiness, I don't have to worry about anyone who's hungry. I don't have to clean Sixth Street, I'm studying emptiness, you know. I mean it's more important, you know, it's not like that,

you know. We're talking in a real {dom}; real {dom} means where you absolutely have to choose between one or the other. You should do all the perfections but if it comes down to a real conflict where you can only do one then you have to go for the higher one. And it's the same with your vows, okay. If there's a conflict between one of the three sets of vows and you cannot satisfy both, by the way, it's like when your mother comes at you with a knife, if you really want to satisfy both you usually can, you know. You can usually satisfy all of them quite nicely because they all support each other and they all basis for each other. But, if it comes down to a circumstance where you must choose between one of them, as a bodhisattva, you're required to study this subject and to know, automatically, I'm going for the top one, without hesitation.

And Je Tsongkhapa and Master Shantideva say quite clearly, Gyaltsab Je repeats it, you not only do not break the lower vow, you collect tremendous good virtue. So, in a case where there's a conflict and, and you have to choose between one activity or the other, as a bodhisattva, it's your responsibility not to be shy about it, you know. Don't hesitate. I mean, it's in Master Shantideva and it make sense, you know. Your highest vows, secret vows, are going to produce enlightenment in this life. Don't even hesitate. Just go for it, you know. I think sometimes people are just maybe don't really believe in the higher vow as much as the one that's more obvious and they go for the lower ones sometimes because it's, it's just more, it's more in front of your face. But, if you sit back and think carefully, the higher sets of vows are going to be of more service to other living beings. And, if there's a conflict, if there's a conflict, by the way, half the time you think there's a conflict, there's not and it's your mind that doesn't want to keep them [laughs] and don't kid yourself. It's very easy to kid yourself but in a true conflict of the three, Shantideva, Master Shantideva says be very clear about it. It's your responsibility to get to enlightenment as fast as you can. It's the higher sets of vows which gets you there more quickly. Go, and don't even hesitate, you know, especially with the third set of vows which, they're hard, they're difficult, they're difficult to practice, they're a little bit beyond us, and but you have to commit yourself to them and you have to go for it. And don't be, don't hesitate you know. Nike says what? Is it go for it or do it? Just do it. Seriously, just do it, you know.

Make up your mind, you know, study it, think about it. If you need to do an analytical meditation about it, do it, but don't leave it unresolved in your mind, you know. Study prioritisation and just do it. When the time comes and there's an obvious conflict between the three just go for it because it's your responsibility to get enlightened as fast as you can. And don't have {...}. If you have it, if you know what that means I'm talking to you, okay. If you don't know what it means don't worry about it. Okay, {jawa nyi dom}.

So, within one perfection, you have to pick the more important one, okay. Like, if you have a choice in the perfection of giving to give this object, you know, you have ten dollars. You can either give it to this or that. You have to think carefully. The ground rule is very simple. What will get you to enlightenment faster, you know? Which is the more powerful object towards whom to give this money? It doesn't mean that you can't reserve a certain amount of money for a lower object. And you should. It doesn't mean that you should ignore all the lower objects. You shouldn't. But, the main emphasis of your giving should be towards powerful objects like, identify powerful objects, study it, understand why they're more powerful and then dedicate your resources to those objects because those are the ones that will [cut] and this is an important subject. I think it's easy sometimes to, it's almost a kind of laziness to go for the one which is more obvious or more in front of you than to think carefully is this the most powerful thing that I can be doing for other living beings because sometimes the more powerful one is uncomfortable because it involves a lot of devotion and faith. And that's hard sometimes, you know. Sometimes the more powerful one is a little bit like jumping off a building, you know, [laughs] you feel like you're a little scared, you know, but just do it. Okay. It is the right thing to do. Don't be shy. You can decide intellectually before why it's correct and get used to the idea and then when the time comes, do the right thing, you know, do the necessary. Yeah?

[student: inaudible]

He says if you don't have a lot to give but if you're doing a lot of study and practice is this a good offering? You know sometimes I forget which city I'm in. We covered this in Indiana. Nobody was there 'cos it was too expensive. But, anyway [laughs] I mean, the flight okay, teachings were free. But, the highest form of offering is called {druppay chupa}. What's a {druppay chupa}? {Drupa}? Practice. It's your practice. I mean if you have to choose. I don't have time to go through the kinds of offerings you know. It probably goes like this: water, flowers, you know, arms, legs, eyes, and then all your money and your house and your wife and kids and then somewhere up there, above everything, is offering to holy beings, especially to your Lama, your own success in your own practice. Like, it would be very appropriate to go to an altar. I remember I met the Dalai Lama when He taught the Kalachakra and, and mentally, when I touched His hand, I offered Him the fact that I had kept certain monk's vows, you know, that were hard for me, but I just offered it to Him. And I had a feeling this was the nicest gift I could have given Him, you know, 'cos I didn't have money or anything like that. But, but, just the fact that you have even tried to follow the practices properly is a very appropriate gift to give to a Lama, very sweet gift. It's the gift they want the most. And you can do that anytime. You

don't have to have any money to do that. I mean, when you get up in the morning and do your water bowls, you can visualise your own practice. And it doesn't have to be perfect practice 'cos it's not perfect practice but you offer the best, you know. You say yesterday I screwed up most of the day. I was in a bad mood all day today, which is true, 'cos I didn't get enough sleep last night which is true, 'cos I was trying to finish the reading and I couldn't, which is true, and I got cranky at everybody, you know, that I met today, but I fought it. You know, the last half hour I fought it, you know. And you can offer that and that's a perfect offering. That's a great, that's the one they really want the most, okay.

We'll take a break. Come back in about ten minutes, okay.

[cut] and the text gets into the second perfection. And you have twenty-one minutes for the whole second perfection. Say, {tsultrim gyi}[repeat]{parchin}[repeat], {tsultrim gyi}[repeat]{parchin}[repeat]: perfection of, they say, morality. I like to call it ethical way of life, okay. I think it strikes your brain the way it's supposed to, okay, living ethically. And Master Shantideva in this text that we're doing, in the section that we're doing, is most concerned with the third kind of {tsultrim}. Do you remember what the three kinds of {tsultrim are}? {... , ... , ... } mentioned in the {yonten shi gyurma} right? Right? [laughs] Okay. First, the first kind of ethical behaviour, is keeping away from bad deeds, not breaking your three sets of vows. The second kind of ethical behaviour is to undertake deeds which collect good energy. And then, the third kind of ethical behaviour is ethical behaviour which is aimed at liberating other sentient beings, okay. Liberating yourself so you can liberate other sentient beings. They are not mutually exclusive, okay. Anyway, which one do you imagine Master Shantideva is concentrating on? The third one, okay, so everything I'm going to present about the ethical way of life, the perfection of an ethical way of life, he relates to the third, which is, living ethically in order to become a Buddha and help all living beings, okay. And he does it in three categories. And the first one is called {shendun hlurlang}. [cut] [end side A]

[side B]

It means, as a bodhisattva, you should not prematurely and for a minor purpose, hurt yourself, okay. You have to take good care of your body. You shouldn't waste your body, and then the book says, on minor goals, okay. [laughs] Meaning, don't, don't just, I mean, what they're saying is that, and this is very important, your acts of giving should be responsible, you know. Like, I had someone come to me and say, you know, I'll give you all my money and I'll give up everything and I'll give up my house. And this is proper. This is good. But, it would be irresponsible. They have a child. They have a family. It would not be responsible. You have to, within a, you still have to be responsible. You should not harm yourself to, to, to do something like to buy a Rolls Royce for

somebody or something like that. I mean it should not be something that hurts you, especially physically, as a bodhisattva. Your body is a very holy automobile with which to reach enlightenment. And you should care for your body and you should have enough resources to take good care of yourself and the commitments you've made, you know. If someone's willing to give up the commitments they've already made to serve the Dharma then most often they give up their Dharma commitments shortly afterwards, [laughs] okay. You have commitments. You have to fulfil them. You need the resources to do that and, and that's a responsibility that you have. And it's a bad habit to be irresponsible. That was one of the first pieces of advice I got from the Dalai Lama, you know. I wanted to quit everything and stay in India. He said go back and finish school [laughs], you know. You know, I didn't want to hear it, but it was right. And you have to, it's, if you get in the habit of being irresponsible you'll be irresponsible with Dharma later on. You need, you have certain commitments, you have to honour them. And you shouldn't do things that are going to hurt your health or hurt the people around you for the sake of the Dharma. It's, it's contradictory. Okay. And that's, that's where Shantideva gets into that. Does it mean you shouldn't be wildly generous? I didn't say that. Okay. You should. I mean it's, but you shouldn't do at the expense of your health or your, or your comfort. I mean the comfort you need to practice nicely, okay. And it does take comfort to practice nicely, you know. You do need a decent place to stay. You do need decent food. And you have to take care of that first. As a bodhisattva it's your responsibility that you take care of your health and, and your livelihood first okay.

[cut] {jin}[repeat]{du}[repeat]{gu}[repeat], {lu}[repeat]{jin}[repeat]{du}[repeat]{gu}[repeat], okay. [laughs] {lu} means body, {jin} means giving, {du} means time, and {gu} means purpose. Okay. Body, giving, time and purpose, and, here, Master Shantideva wants to kind of counteract what he said before. And that's the whole theme here.

He says when the time comes and you're ready, and the time is right, and you have to give up your life, then do it, okay. [laughs] Okay, when you're ready, if the time comes, you know, if it's the right time and if there's a clear and pressing need, and if you are ready, which is a big deal, I mean you have to be totally ready in the way that you wouldn't regret it in the {bardo}, okay. [laughs] 'Cos then, when the time is, is right, do it, okay. If it's necessary then, then you'll know and then don't hesitate at that point either, okay. That's kind of hard. Okay.

Now we're going to cover three principles that describe how to attract students to the Dharma with the Dharma, okay, by teaching Dharma alright. We just finished how to attract them to the Dharma by giving away things, right? And

now we're going to get to how to attract them to the Dharma with the Dharma alright.

[cut] {kun chu}[repeat], {nyenpoy}[repeat]{kun chu}[repeat]. This refers to, {nyenpa, nyenpa} means a person who is learning the Dharma, the student, okay. {Kun chu} means the behaviour of the student; the student's behaviour. And, at this point, Master Shantideva gets into the proper way to listen to the Dharma and the behaviour of the student. And, what he's saying is that, if the student doesn't follow certain kinds of behaviour it would be improper to teach them, okay, that you should not teach a person who doesn't follow certain minimum codes of behaviour. Most important being respect for the teacher and, and the Dharma, okay. If the student, if you know that the student doesn't respect you as a teacher or they don't respect the Dharma that you're teaching it would be improper to teach that student. That's the most important one here. And he says you're not allowed to teach that student.

Secondly, the student should have, conform to certain kinds of behaviour in the class, okay. They should sit attentively, not do things which are considered impolite in that culture. In, in Asia if you have a hat on your head it would be considered very improper to teach that person. If the person were carrying a sword or something like that, you know, weapon of some kind, it's very, considered quite improper to teach a person like that. A person who has a scarf wrapped around their head or something like that it's considered very inappropriate unless they are sick says the text, okay. And those are the examples that, that he gives but I think you have to transfer it to your own culture. You know, in, in, in Tibetan culture you're not supposed to point your feet at a Dharma teacher and you're not supposed to laze around or not sit up. Everybody's going to sit up straight now. [laughs] You're supposed to sit just respectfully. And it's just a matter of, of respect for the Dharma. It's not that the teacher cares. I mean if the teacher's a good teacher or if the teacher has reached any kinds of attainments themselves you can't give them anything anyway. They don't need anything from you, you know. They've reached their own levels or their own goals and they don't really need anything. There's nothing you can really offer them. And, and the last thing they need is for you to call them 'sir' or something like that. They just don't need it. They, they are either on their way out of samsara or out of samsara and you can't hurt them anyway. So there's nothing, there's no concern for, for their part. They don't need anything from you. But, from your side, it's appropriate to, to sit properly, to listen properly, to study in the way that the teacher has asked you to study. And, Master Shantideva, in this verse says, it's inappropriate or it's improper for a teacher to teach a person who is not willing to, to follow that, that code. We're not actually supposed to teach a person who doesn't show a certain amount of

respect for the teaching and the person teaching it, okay.

Second one. Say, {nu kyi}[repeat]{sampa}[repeat], {nu kyi}[repeat]{sampa}[repeat]; {nu} means a pot, and here it refers to the student, the vessel into whom the Dharma is being poured, okay. That's what {nu} means. {nu kyi sampa} means the, the level that the student is on. Here it means their mind level, their intellectual level, okay. And it means your second responsibility, as a bodhisattva, when you are trying to attract a student with the Dharma, is to very carefully judge their level and speak to their level, okay. It would be inappropriate in a general class to bring up very technical points that, that the person couldn't appreciate or it might even turn them off so that they would leave and not come back to the Dharma. Then you would be, you would not be following this, this advice. You have to judge the level of the people that you're teaching to and you have to match the Dharma to those people and it's inappropriate not to do that. The opposite is also true. If you the know the student has a good mind and, and sort of needs a more broad intellectually challenging thing then it would be inappropriate to teach the student something so simple that it didn't challenge them. And you see it, for example, in Dharmabadrin's works. He'll come out flatly and say, now here's the explanation for my better students who have better intellects, I can get a little more complicated with you, you know [laughs] and he does. Even with visualisations he'll say, here's the normal visualisation and knowing that my sharper students would get bored by this here's a, here's a cool one for you guys and, and he, he, he judges the student's level and that's part of a bodhisattva's responsibility. When you give the Dharma, when you're attracting people, when you're trying to attract people to the Dharma you must speak on their level and you must make it appropriate for their level, okay.

[cut] seen a lot of westerners lose good teachings 'cos they didn't respect the Lama, you know. I've seen, I've seen Lamas say, oh I don't know anything about that. I've seen Khen Rinpoche do that. [laughs] Like, somebody will come to him and ask him about something but in a disrespectful way or, or not generally show respect and then he'll just say, well, you know, I don't really know much about that, you know, like something he's been doing for forty years or something. And I've seen a lot of westerners lose a lot of teachings that way so I think it's, you have to, we have to be careful for that, yeah.

Say, {gya chen}[repeat]{mala}[repeat]{men}[repeat]{mijar}[repeat], {gya chen}[repeat]{mala}[repeat]{men}[repeat]{mijar}[repeat]; {gya chen} means widespread. I don't know. There's a good word in English and I can't think of it but it's, it's like ...; {mu, mu} means people who have the capacity to think big, meaning Mahayana-type students. Like, they're not Mahayana yet but they have the capacity to think big, you know. {gya chen} means big, wide, big-wide

okay. Like, the {gyatso} is {gya}, you know, {tso} means lake and the ocean is a {gyatso}, you know. {gya chen} means, I don't know how to say it but like, expansive thinking people, meaning people who can think on a big level, who can think about all living beings, okay. {mula}, if they have any kind of aptitude for that, {men mijar} means don't hook them up with Hinayana. Don't hook them up with lower Dharmas, you know. If you find a student who's capable of bodhisattva teachings, or especially if you find a student who's capable of the secret teachings then, then don't waste their time. I mean don't, don't give them less than what they can digest. Give them what they can digest, you know. If you find a student who can digest bodhisattva or even higher teachings then feed it to them. Feed them up to where they can digest it and don't, don't leave them half full, okay. The opposite is obviously true also: don't overfeed a person with small scope, you know. Don't freak them out and make them crazy and make them give everything up, okay.

If it's very short and relevant. [student] Okay, that's short and relevant.

{gya chen}, I don't know, what do you want to call that? Vast. Okay. {Gya chen} is a code word for Mahayana. Vast. {Mu} means, {mu la} means they like it or they are attracted to it, {men} means lower teachings, {mijar} means, {mijar} means literally don't hook them up with those lower teachings, okay, don't, don't put them on that track, okay.

Okay, last thing and then we're done. I'm sorry we went over a little bit. Master Shantideva gets into three activities that would help other people keep their faith in Buddhism. In other words three kinds of behaviour that you, if you're trying to attract other people, should try to, try to emulate so that you can attract other people. And, the first one is this:

{ma depa}[repeat]{pang}[repeat], {ma depa}[repeat]{pang}[repeat]. Those of you who studied - what course was that? Bodhisattva vows. They talked about cases in which a bodhisattva could stretch their activities a little bit if it was important.

And then they divided activities into rules, like especially Pratimoksha rules, which are meant to limit your activity. Like, for example, rules that are meant to keep monks indoors during the rainy season, things like that. And then other kind of rules which were meant to keep other people from losing faith in the Dharma. And Je Tsongkhapa makes a very clear distinction between those two. An example of the first kind of rule would be where monks are not allowed to keep cloth over nine or ten days. Like, if we don't make it into a robe within I think it's {.. chu}, if we don't make it into a robe within ten days we're not allowed to keep it. I mean the whole monk's vows, one big theme in the monk's vows and nun's vows is you're just not supposed to own anything. You're just supposed to be free or liberated from the trouble of ownership and you're not allowed to keep cloth more than ten days. If you're a bodhisattva monk or nun,

if you're keeping bodhisattva vows, and someone offers you a warehouse of cloth on the condition that you keep it for a year before you can give it away, what do you do? You take it in a minute, okay, and, and that's the, that's a rule for bodhisattva monks and nuns. And that's, that's because keeping, not keeping cloth is, is something that's meant to keep your activities few and your worries few. Like, a, a pure Hinayana monk's life is very easy. I mean you just not supposed to own anything, not supposed to do much, just stay there and be quiet and do your thing. A bodhisattva monk has to own as many things as they can - legally, morally, purely - and use them for other people, you know, and this is the difference. But then, there's those other vows and there's other rules for lay people, which are meant to protect other people's hearts and their faith in the Dharma and, and those kinds of rules we have to keep very strictly. You know, anything that would cause another person to lose faith in Buddhism because of our behaviour we have to try to keep those very strictly, so Je Tsongkhapa's very careful about dividing between the two. And then he goes, Master Shantideva goes, into a lot of behavioural things that might turn people off to the Dharma. His are more basic, you know. He's talking, like, don't blow your nose on the street and don't spit on, in front of people and don't look sloppy in front of people and things that would make people say oh Buddhist monks, you know, they're so dirty and, and their behaviour is so gross that, that they get turned off to Dharma. Like that. So he's just talking about that, that as a Buddhist, especially if other, if you work at [unclear] International and everyone knows you're a Buddhist and they're judging Buddhism on your behaviour, then you're under some bodhisattva pressure to act a little bit more strictly than, than other people, because people are watching you and judging Buddhism by that, okay.

{Ma depa} means lack of faith or losing their faith and {pang} means, prevent it, okay.

In other words, your activities as a bodhisattva should not, should prevent other people from losing their faith in Buddhism because of the way you're acting, okay.

{lam tunpa}[repeat]. You tell me. {lam tunpa}? You guys? Anybody? Showing the path, right? It sounds very, you know, mystical and I don't know, Buddhistic. What it really means is, when somebody asks you how to get to Sixth Street [laughter] don't, don't do it grossly. This is a matter of etiquette and what he's saying is he starts getting into good manners, just having good manners. {lam tunpa}, in this case, means in Asia you can't point to things like that. If I say Jay Siller, you know, that's considered very insulting in Asia. To point your foot at somebody is considered a gross insult. It's like flipping a [unclear] at somebody, okay, and, and it's like that. What Shantideva is saying is that you, a

bodhisattva should have a pleasing manner, should have good manners for their culture okay. I don't think it means that you have to put the salad fork on the inside and the other [laughs] fork on the outside but what it means is that a bodhisattva, a person who is trying to practice the bodhisattva path should have a generally pleasing manner. You know, when you get on a bus you let other people come by you nicely. You are sensitive to other people's impressions and their needs and you're just polite, you know. You just act in a way which is polite and which is pleasing to other people and, and that's important he says for a bodhisattva. I think, you know, you might think it's not very important or it doesn't matter much. Master Shantideva says no, it's a reflection of your whole commitment to serve other people that you are pleasing even in your mannerisms and even in the way you point to something. And he says don't wave your, you know, he's talking about how you just carry your body and carry yourself in a way which is pleasing and be thoughtful and considerate and, and polite to other people, okay. That's rather revolutionary in our city. Okay. Say, {nyelway}[repeat]{kun chu}[repeat], {nyelway}[repeat]{kun chu}[repeat]; {nyelwa} means to sleep, sleeping, {kun chu} means, how did I translate it – proper method of sleeping, okay. I'm an expert okay. It's very interesting. Master Shantideva here gets into a good way to go to sleep, you know, nice way to go to sleep. And he says, if you can emulate the Buddha, as the Buddha laid down the final time on this planet, when he went into his parinirvana. He lay down on his right side and he put his right hand under his head and he put his right foot under his left foot. So his left foot was resting on his, his right leg was resting on, his left leg was resting on his right leg; just lying down on your right side, okay, and sitting like that. And he says if you can emulate that as you go off to sleep it's very good. I tried that for years and it was very difficult. [laughs] [laughter]

And I couldn't get to sleep or else I would flop over one way or the other and, and then I can say honestly that it does have some good effect on you. If you can do it, it has a good effect on you. And you're not going to be able to do it all night. You will end up flopping over or something and that's okay. If you have trouble sleeping because you're trying to do this then do it for a while and then lay down or something, you know, but get used to it and, and try to do it. I, I still can't do it very well and I still, I don't try very hard but we should. I'll try, okay. [cut]

It's sometimes Gyaltsab Je's outline is a little, I don't want to break my bodhisattva vows okay, but sometimes it's a little, this is, this is considered what you would call pleasing mannerism in Asia. If you came in and saw the guy asleep in the exact position that the Buddha himself went into his final sleep it would be very pleasing to other, they would get more faith. They would say, oh

this person even in their sleep this person is trying to emulate the Buddha, you know, so [student] something like that, yeah. Then he says two more things. He says as you go off to sleep think of some very virtuous object. If you have studied the {dakkye} with Rinpoche, if you've had teachings on {neljorma}, you have very specific visualisations that you're supposed to be doing as you go off to sleep, very important. If you haven't studied that it's very typical in all of the Scriptures, open and secret teachings, that you would, for example, put your head on your Lama's lap and imagine that your Lama is sitting there and, and go off to sleep with some kind of devotion for your Lama. And that's very typical. But any kind of very sweet virtuous thought just before you fall off to sleep is ideal and, and Master Shantideva says, outwardly lay down like that, inwardly go to sleep with some very virtuous intentions and as you go to sleep think, I'm going to rest this body, I'm going to make sure this body gets enough sleep tonight and then I'm going to get up and bust ass doing virtue, you know. I mean, as you go to sleep you're supposed to think and then when I'm fresh, you know, you won't believe what I'm going to do tomorrow, and that's the, that's the attitude with which you're supposed to fall off to sleep. So, imagine you're putting your head on your Lama's lap. It's very auspicious and it has and then think of the qualities of your Lama. Lama, you know, you might, you see all kinds of things in your Lama and, and you see things that you think are not pure, you see things which are pure. As you go off to sleep, or as you visualise your Lama, think of them as pure – physically and spiritually. Okay. If you're not seeing them as pure they really are not, for you. That's madhyamika. That's their emptiness. If you have a Lama who's defective there's only one cause of that. Is it just your perception at this moment? Not necessarily. Is it your perception forced on you by your past deeds? Exactly. And, and for you they may truly be defective in some way but they're not.

And, if you were more pure, your Lama would be pure. So, it's considered auspicious that as you go off to sleep and you visualise your lama, physically, I mean if you're visualising Khen Rinpoche, we have a photo of him when he was, like, thirty and very handsome and very, you know, much of a, very powerful, very, very, he was a very, how do you say? Powerful debater, very cocky; he looks like a gunslinger, sort of, and you know, he was very powerful and very, very, you know, like that. And think of him like that, you know, good health, perfect health, perfect body. They say sixteen years old or eighteen years old or something and very, very beautiful. I like to dress him up in, like, jewels and, and silk clothing and, you know, like that. Perfect Keanu Reeves with all these jewels and, you know, long hair and all is fine, as a Buddha. Imagine him as a Buddha in, in the Buddha's paradise. And don't be shy, you know. People think, people think it's dumb or immature or like, I don't know, people hesitate to do

that. I mean people think it's somehow, you see somebody bow down and hand somebody a flower and you think oh, this person is like, what do you call that? Frivolous or [student] huh? [student: inaudible]

No. Naïve, they think it's naïve. They think this person is naïve, you know. If you really know what you're doing, you should be throwing flowers on the floor and, when Rinpoche walks into the room, and you should be bowing down to him and you should be making sure he gets the kind of cookies he likes and you should be visualising him as this perfect deity, 'cos he is. And it's not naïve and it's not stupid. The other thing is stupid, you know, to be reasonable and practical and not to look funny to other people, not to look stupid to other people or not to look too devotional to other people 'cos you want to look reasonable, you know. You could die like that, you know. You will die [laughs], no you will die like that. I mean forget it. You don't need it. That's how, that's samsara. You want to die like that, die like that, you know. That's not the point. It is Jesus Christ walking into the room and throw yourself on the ground and throw flowers on them and give them everything you know. And this is, that's the reality. And if you hold back or if you think it's naïve or you think it's silly you'll get some reasonable result [laughs] you know. [laughs] And it's not. It's not. They really are, you know, Rinpoche really is the, the representative of the assembled Buddhas of the corners of the universe and appearing in the form of a man, you know. And, and if you don't relate to that being that way you won't get the full benefit of that. You, you won't ever get the full benefit of it if you hesitate because it looks stupid or something like that. It's stupid to hesitate that's what I'm trying to say.

Okay, we'll stop there. We'll do just one or two moments meditation like that and then we'll do mandala.

I know some of you might not show up for the review because some people always skip out, so take a minute or two, especially if you're planning on it. Yeah?

[student: inaudible]

They want to know if it's possible to have the review downstairs? Is that, how many people want it downstairs? How many people would rather have it here? I don't know. It looks about fifty-fifty. You decide. [laughs] he'll call. But take a few moments now, appreciate what we've done, you know. We started on Bodhisattvacharyavatara. I think you taste the sweetness of it. It's a very sweet book. I mean, I've been doing with you a lot of heavy-duty philosophy for three, four years and you taste the sweetness of it and think about it, you know. Think about, I, I think it's nice to think about not being shy or not being inhibited to, to be a bodhisattva, you know. Don't be shy. You see some, I saw an old man on the street today trying to, his car wouldn't go in reverse. So we pushed his car

all the way down the street. And, okay, so stop and do something unusual. That's what you're supposed to be doing. And, and have devotion and do see your Lama, Khen Rinpoche, as fully enlightened Buddha and that you're not a normal person anymore despite how much you would like to be. You're very unusual now. You're very special. You have that belief that it's possible to overcome death and teach other people how to do that and, and appreciate it, okay, and be happy. Alright.

Couple of minutes.

[prayer: mandala]

[prayer: dedication]

Goodnight.

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

Class Eleven: Review

April 8, 1997

Geshe Michael Roach

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[cut] when I made the final I didn't have some of the quizzes so [laughs] [laughter] but it does come from all the homeworks, okay. Huh? Did it work out that way by accident or anything?

[student:[unclear]] No, I didn't work of that, 'cos it didn't work. Okay, the file didn't work.

Okay, anyway there will be some excitement on the final. And the purpose of the final is not to trick you. I mean, the average grade on the final is something like 99.5 or something. So don't, don't worry and don't put it off, you'll get like a 98, okay, if you don't study. And just do it. I taught for ten years in New York, more than ten years and didn't do finals and no-one learned almost anything. And when I started to do finals people really learn things. And you only learn on the last day, I know that. [laughter][laughs] That's why I always come in late 'cos it doubles your learning time and it works. It really does work, I mean, people in these classes, you learn ... you really are learning the important elements. When I went to do my geshe examines, it was seven days of debating, fifteen people here came with me and it was just a good time. We just had a good time because everything in the examine was on the ... was in the courses. And they said how come you're so well prepared? I said, "I've just been teaching the courses. I didn't study." And so really you are learning the essence, of, of what they study in the monastery. And you're really learning the essence what a geshe studies. And it's not purpose to try to trick you or something like that. I just want you to know the important things and not forget them especially 'cos you have to pass it on to other people, okay. So we'll go through real quick. I used to call on people ... maybe I will. Okay, it's very embarrassing, okay, so have all your notes in front of you [laughs], okay. First question is what's the name of the book, okay, that you're studying and the only comment I have there is don't forget to say Master Shantideva. You know, I've caught myself a lot saying Tsongkapa, which is very improper and I was reminded by my eminent students that it's Je Tsongkapa and Master Shantideva, okay. And that's the only thing I think you should be careful not to, not to miss that. His dates are about 700 AD, we don't know for sure. You should know who wrote the commentary and what's the name of the commentary that we

studied. By the way, we, we really, really worked hard, I mean, I don't think the people working on the text didn't get more than a couple hours of sleep the last few days but we just could not finish so we're going to mail you the last three readings, okay. Anybody who, who came to first few classes and got on the list is gonna get mailed the readings. If you didn't have your name on that list you might want to tell John Stillwell. And while I'm thinking about it I want to thank everybody who, who worked on, on getting these things ready. I'll name few and I'll forget somebody and don't mind. I know John ran around last fall looking for places to have the class and worked really hard to prepare everything. And worked really hard to get us to be efficient which is very difficult. And like to thank him for that. Sometimes I think he's a emanation of a Drompten(?) Je, who was the, the facilitator when Atisha was trying to get into Tibet and Drompten(?) Je never took vows, never became a monk but ended up building [unclear] Monastery and stuff like that. Get it? Okay. [laughs] [laughter]

I know Mary [unclear] been doing all the correspondence courses and a lot of work. And that's been very nice. Judy Harmo(?) doing all the finances, to finance this thing and that's a lot of work. And it's a lot of work to, to keep all the ... to juggle all the finances, to keep the books going and things like that. And get the places painted. She's been doing that, very nice. Margie who has kindly been driving me back and forth to New Jersey so I can get here on time and get home on time. Kunsok has been grading almost all the papers with a little help from Jimpa. And really working hard on, on that. It's a lot; it takes a lot of time to do it nicely. Elizabeth and Ora spent hundreds of hours on the readings. I don't do the dirty work anymore of inserting the Tibetan and breaking it up and cleaning it up and everything, they do that. Tarsie has been a great help with the extension courses. Getting me in and out of obscure towns [laughs]; sometimes I feel like an old rock band or something. Anyway, okay, I think ... did I miss anybody? No, okay. Well, needless to say Winston who ran away to get an award tonight. And, and there've been a few ... are they anonymous, do they mind? John Brady has helped a lot financially. There's a lot of financial help coming in to pay for all the course materials. Okay, and that's why we can still do it for free. And I really would like to continue to do it for free. And so I want to thank Winston, Winston gave a nice donation and Brady and some other people. [student:[unclear]] Oh, I never see these guys 'cos I always come later but Hector's been working hard; Scott and Louise, right, to hand out the ... and? Yeah, so like that. Anyway thank you for that. Chilton has been helping too. I don't know, he's out packing, okay. You should know the structure of the Bodhicharyavatara, okay. The, the structure of the various chapters. What's the first chapter? Kunsok la? Okay, we'll skip that [laughs]

[laughter] Let's do it generally. What's the first chapter? Oh boy, huh? Benefits of bodhi... bodhicitta. Like, supposedly I think you've been following, you're following the book and at some point you actually take the vow, you know, you take the vow like you did. So first, the first thing Master Shantideva has to do is to sell you on the idea of taking the vow and he's trying to describe the great benefit of, of bodhicitta. So that was the first chapter. Second chapter? I have the answers. Purifying bad deeds which is half of the preparation for taking the vows. You have to clean up your mental continuum before the vows can fit in. And there were some little preliminaries before that. I think it was three. What were those? Before you actually do the purification you have to do three other things. Prostrate; make offering; what was the third one? Taking refuge. Okay, and those three things are counted in with purification. Okay, purifying yourself before you take the vow. Bowing down to holy beings which means they are there; taking refuge in them; and understanding why they can protect you, okay. It's just not pictures that you're bowing down to some picture. Picture can't help you. Even the thing which the picture represents can't help you in the normal way of thinking. You could be standing next to the Buddha and someone could be attacking you and you would probably still die. Okay. And that's not the way they can protect you, okay. And then offering. We went through the different kinds of offering before you do purification. Third chapter? Third chapter is called acquiring the wish and it referred to actually getting it in your heart and also taking the various vows, okay. There's two kinds of commitments, what? One is to the wish, one is a commitment to the wish and then the second one is a commitment to act like a bodhisattva. We went over the wish in detail. The commitment to act like a bodhisattva has like sixty-four vows and we didn't go into that much. We did a whole class on it, right? So you guys are expert about that. And inside of there was another subject, like you finish the purification but you still have to do what? You still have to collect some positive energy, right? And we went through the various steps for that. Like what are some? Rejoicing for example. Yeah [unclear] dedication; asking lamas to teach; asking them to stay, like that, okay. Positive energy, cause of positive energy. Fourth chapter was called what? Carefulness, okay. Like watching your mind; making sure that you're not breaking it during the day. Fifth chapter? {sheshin} which is awareness, okay. What's the difference between those two? {drenpa} and {sheshin}? What's the difference between recollection and awareness? [student: [unclear]] Uh, that's partly it. [student: [unclear]] That's recollection. [student: [unclear]] What's the difference between recollection and awareness. [student: [unclear]] Yeah, awareness is the alarm. Awareness is the alarm that goes off. So recollection is, is really just keeping in mind your goal, like I ... today I don't want to get ... in the back of

your mind you're thinking, "I have to remember that I made a promise this morning that I wasn't going to get angry in traffic," you know. I did it yesterday. I promised and then I broke it. You know, that I wasn't going to get angry while I was driving through New York traffic. And then, and recollection means every few minutes I remember, oh yeah, I'm not supposed to be getting angry; I'm not supposed to be getting angry. Then what does {sheshin} do? What does awareness do? When you start to get angry it goes, you know, "Hey, you said you weren't going to get angry, and now you got angry." So {sheshin} is ... awareness is the alarm. And recollection is just trying to remember what you were supposed to be thinking about. I don't know if recollection and awareness are the best words. Sometimes I think they should be reversed and sometimes I think we should use other words, I don't know. Recollection, what we're using for recollection is keeping your mind on a virtuous goal that you had. And then awareness means becoming aware when you start to slip. It's the ... it's the alarm that goes off when you start to slip, okay. And that's the difference between those two. Maybe we'll find a good translation some day. Sixth chapter? [student: [unclear]] Sixth chapter is the perfection of patience, okay. I prefer to call it what? [student: not getting angry] Not getting angry, okay. Patience for me ... by the way, it does also mean to be patient in a traffic jam or, or patient when you stub your toe or patient with your boss and it also means being patient in the sense of if you have to do something very difficult, to be a Buddhist, you know, like you have to spend hours memorizing or, or your knees have to hurt, it's like endurance also; it's like being able to put up with unpleasant circumstances in your spiritual path, you know, in your spiritual search that you're willing to put with all the inconvenient things that come to you, okay. That's another kind of fourth perfection. Okay, what happened to the first two perfections? Sorry, yeah ... I'm sorry, that was the third. Yeah, third was patience. What happened to giving and ethical way of life? [student: [unclear]] Huh? Say again. I don't remember myself, somebody better answer. Giving is in the last chapter, with dedication; and what about ethical way of life? [student: [unclear]] Yeah, I think it was in the chapter on carefulness, that was what we covered last time, okay. And that's how he covers the first two perfections. There're not, there are no separate chapters for that, okay.

Chapter seven? What they call, yeah, I prefer to call it joyous effort. Rinpoche again mentioned yes... Sunday if you were there, Master Shantideva's definition and he mentioned that it came in a form of a question and an answer in a single line. {sung kang gela trowa o}, you know, it was interesting the way he presented it 'cos he said, you know, if you think about it, it's a question and an answer in a single line. Master Shantideva in the ... the first line of that chapter

says, {sung kang gela trowa o} if somebody says, “What is joyful ... what is {sumpa}?” And then he says, {gela trowa o} it’s being happy about doing good things. It’s taking joy in being good. And he asks the question and he answers it in a single line. Next one? Chapter eight? {samten} Okay, concentration, you can call it meditation. Meditation is okay, {samten} and by the way, if you’re on Tibetan track these are in Tibetan, okay. Number nine, wisdom. Okay. Mainly understanding emptiness but also understanding the laws of karma; also understanding dependant origination, okay. Number ten? The chapter on dedication. That chapter is so famous that it’s often taken out and recited in monasteries as a separate, as a prayer. It’s so beautiful that it’s taken out and writ... and separately recited in the monasteries and memorized by people because it’s so lovely. And when you get to it you’ll be happy. It’s like basically just fantasizing on helping every sentient being in the universe with everything they need, you know. May, may no mother in child ... in labour today experience any pain at all, you know; may every, every being in the hells have a nice mist of cool rain dropping on them today and stuff like. It’s really beautiful; it’s really nice. So that’s the general structure and it’s still built around the six perfections with giving coming at the end and ethical way of life coming, hidden in mindfulness and recollection, awareness and recollection. And then with all of the things about attitude or getting or learning the attitude of bodhicitta coming at the very beginning. All the warm up to getting that attitude. So that’s the basic structure. How to warm up to get bodhicitta, in the sense of getting rid of your negativities and achieving all the positive things. And then next, how to take a commitment to bodhicitta. How to start thinking like a bodhisattva and then how to go through the six perfections. And that’s the structure of the Bodhisattvacharyavatara, okay. Did you have a question? [student:[unclear]] I think it’s ... I mean, I’m just saying what’s special about is as a work of beauty. I mean, it’s just ... sometimes like if you read Abdhidharmakosha, I mean, frankly there’s only beautiful line in the whole thing in, in terms of beauty, you know, what you call beauty. I mean, if you’re a philosopher the whole thing is extraordinarily beautiful but it’s very dry. As opposed to that which, by the way, I’m not putting down Abdhidharmakosha, I spent ten years on it and I memorized most of it and it’s fantastic and it’s incredible, okay, but, but the tenth chapter is something extraordinary, it’s just ... it’s I think a real expression of love in poem, in poetry and it’s just extraordinary to read something like that. We don’t have so often in our prayers anything that long and so beautiful describing all the different, you know, wonderful things that he’s praying could happen to different people. And just to me it’s very attractive. It’s very beautiful. Things you wouldn’t thing off. He’s like ... may anyone crying in their room alone tonight feel an arm around them, and stuff like that, you know,

I mean, it's just something special, you know, okay. You really should know the definition of bodhicitta from an authoritative source like Maitreya, okay. And you know, two elements mainly. And I think it's easy ... the first one everyone gets right, you know, for the sake of all living beings which for you practically means what? In practice it's all ...unfortunately all the people right around you, okay. All living beings is unfortunately your work mates, your family, your neighbor, the people on the street downstairs that you're not ... that you don't like too much. The roaches in your own apartment that you have to decide what to do about. You know, it'd be much easier if they were out on outer planets and galaxies like when you say, all sentient beings, it sounds like that but unfortunately they're the ones right around you. Those are sentient beings for you. That's the first thing, I think, to keep in mind. It's extremely hard to be a bodhisattva with the people right around you. It's much easier with all sentient beings, you know. [laughs] [laughter] And you will never be good at all sentient beings if, if you can't do it with the people right around you. And that's, that's all sentient beings for you. Second point, you know, I will achieve enlightenment for them. And I think if people really had bodhicitta then they would be working very hard to perfect themselves, you know, that has a whole lot of implications. For example, you wouldn't be watching other people's practice. You know, we start this thing like this and every time we have a bad thought there's this little gang of people in the class and were going around like ... start to have ... start to say something and go like that, you know, and it's become a custom. And then somebody offered to do it for another person the other day, [laughs] [laughter] and it seems so funny. It seems so silly, you know. It's like, you want me to hit your head for you, you sound like you're just about to say something wrong, you know, and, but that's what you do every time you judge somebody. You know, you're saying, I don't want to slap my own head, would you like me to slap your head for you, you know? And it sounds funny; you know, it sounds silly. I think that's the first thing, I mean, you're pledging to achieve enlightenment, I mean, you, you ... ninety-nine percent of your focus should be on your own life, your own thoughts, your own behavior, your own speech, to achieve enlightenment. Secondly you should be going after the heavy duty virtues, you know. I mean, there's like three categories, people who, who say they're going to have bodhicitta and don't do anything. People say they're going to have bodhicitta and do nice things; and then, and then I think you got to be in the category of people who say they're going to have bodhicitta and go for the heavy duty virtues. And you know what they are and you have to go after them. I think, especially if you have Bodhisattva vows, that's your big deal, you know, that's your big career now, is to keep your Bodhisattva vows. If you have secret practice, you have to be going aggressively after the goals of that

practice, you know. Not just doing it, reciting something for half hour in the morning or something like that. You're supposed to be doing it at least six times a day and you're supposed to be struggling to the highest of your ability to reach the two levels, the two stages. And you have to know them very, very thoroughly and then you have to devote your life to getting to them. And I think if you ask most people what are the two stages, they can't even give a good answer to that. I mean, it would take a lifetime to study the two of them if you are serious about bodhicitta, you know, if you know Maitreya's definition you got to be going after those things, aggressively, you know. Trying to reach those two stages. That's, that is the ball game for us if you want to do it before you die. What I'm trying to say is the fastest way if you're serious about this definition is to learn that path and to aggressively go after it and don't, don't be wishy-washy about it, you know, okay. Learn both stages, go after them. Okay. There's a question about why the karma of bodhicitta would lead to a Buddha paradise, and you have to think about that. There's certain details about bodhicitta that make it a very ... the most powerful way to get to a Buddha paradise. Rinpoche mentioned it on Sunday if you were there. It was like one second of true love or true loving kindness is worth thousands of years of certain kind of offerings, you know, and he talked about it. And it's not an exaggeration. But why? You know. And I think especially, you know, what's the difference between the bodhicitta and the kind of love which is described in the Abdhidharmakosha for example, which is a Hinayana text. You know. There are four kinds of love described in the Abdhidharmakosha and they do not as effectively and efficiently create a Buddha paradise, why? It's the ... what's that? [student: motivation [[unclear]] They said personal responsibility and motivation. But that's not all, something else. They are not {tsem me}. They're not even call {tsem me shi} they're not even called the four immeasurables. They're called {tsang be ne shi} you know, the four states of brahma. The four states of the pure one, why? It means, four same things but it's ... it doesn't get the name immeasurable. Because it's not for all living beings. It's not focused on all living beings, okay. There's a limit to the focus. If you want your Buddha paradise to be ten percent pure and ninety percent defective then just have bodhicitta for ten percent of the people and not ninety ... and not a hundred percent of living beings. And that's the difference, it's scope. In the back of your mind has to be ... yeah, for me all sentient beings is the people right around me but ultimately I'm working for all living beings. And in the back of your mind is all the people in Pluto and Neptune and Saturn and everything else, okay.

It talks about the highest objects of making the practice of offering, like what are the highest objects towards whom you can give offerings? It's the Three Jewels.

And later on in the final it says, "What's the big deal about the Three Jewels?" Why, why are those ... they so powerful? And how do you make an offering to the Three Jewels? How do you make an offering to the state of mind which sees emptiness directly? How do you offer a Lou's schoolboy's cookie to the state of mind that perceives emptiness directly, okay. You have to think about it. And what does it mean when you set out a cookie to the state of mind which realizes emptiness directly? That's what you're doing when you offer to the Three Jewels. They can't eat it anyway. I mean, I guess an arya could eat it. Okay. That's about it. Only one of the Three Jewels can eat anything. I guess they get everything, okay, [laughter] [laughs] all right? Okay, you have to think about that. You have to know what the Three Jewels are. It talks about the three general types of offering, okay. Anybody got any of them? Offering of things that nobody owns and then? [student:[unclear]] Offering your own body and then offering things that you imagine. I was wondering the other day of things that you imagine and things that aren't owned are exclusive or not? This is the kind of thing we debate in the monastery. Are they? Can ... when you offer things that aren't owned could they also be things that are emanated? I guess, yeah? [student: [unclear]] Yeah, you could emanate things that are not owned, yeah? Yeah, yeah, okay, he's got it. But not everything that's emanated is not owned, okay. [laughs] [student:[unclear]] I don't know, you can debate that. By the way, the thing about offering your body is oftentimes interpreted as, as your own practice, you know, offering your practice {dupe chupa} you know, offering the success of your own practice. It's called {tran du puwa} offering yourself as a slave of the dharma, as a slave of other people. You know, I will ... my whole day I will spend serving other people, you know. Whatever they want, you know, I, I'm at your service, you know, and I don't have any life of my own. I'm just doing what other people need, you know, something like that. Yeah? [student:[unclear]] I think it's that I'm running out of gas, okay, [laughs] better? Okay. [student:[unclear]] That's the ... that's the subject of prioritization which we talked about. You know, you don't waste your time. You figure out the most efficient use of your time and, and that's not just the New York thing, that's a Master Shantideva thing, you know. He says, don't, don't waste your time on small ... it says, one of the categories in the last class was, don't, don't harm your body for a purpose which is not major, you know, and like that. But you have to decide, you don't just give away all your resources to the first bum you meet, you know. You, you take those resources and you study them; you take what you need to live in an honest way and then the rest of those resources you figure out what's the most powerful thing you could put them toward. Like that. And you still keep some left over for the bums, okay. All right, seriously. Obviously you need to know the Four Forces. I always say there's only three

things that we got to be interested in. It's how to clean out your old bad deeds; how to keep from doing any new bad deeds; and then how to collect ultimate good karma. I mean, really our spiritual career boils down to those three things. Can you erase the energy of your past bad deeds? Can you stop yourself from collecting new bad deeds? And how ... what is the most powerful kind of good karma that you can do? You can erase your old bad deeds by using the Four Forces. You can prevent yourself from committing new bad deeds if you understand emptiness, okay. And you can collect ultimate good deeds if you do bodhisattva activities and if you study bodhicitta which Rinpoche went over on Sunday, very eloquently, okay. All right. Question, there's a question ... I'm going to tell you a question, okay, it says name six different kinds of practices that can be effective in the practice of the second of the forces. It should be the third, okay. It should say the third, I don't know. We'll fix it on the plane. All right. It means antidote. Name six good antidotes. And I'm ... you know, those and I'm not going to go over them. Obviously the most powerful antidote is studying emptiness or reading about emptiness, okay. Because if you know ... if you understand emptiness perfectly you will never again, what? [student: [unclear]] Collect bad karma. You'd be crazy to collect bad karma, okay. Which disproves the idea that if everything is empty you can do whatever you want, right? Okay. [laughs] What's that?

[student: [unclear]] Say again. [student: she says, Master Shantideva [unclear]] Oh yeah, yeah. I think we're using the commentary order technically, okay. I'll give you the order that I have on the answer key. [laughs] [laughter] Destruction. Foundation. Antidote and restraint, okay. Is that right? No. I have four minutes left is what she's trying to say, okay. We're only half way through. Why does he compare ... how many people saw 'English Patient', right? Guy cutting his ... getting his thumbs cut ... it was so well acted the way the guy pleaded and whined and ... it's really the most powerful moment of the movie. What has that have to do with death? Okay, why is, why does Master Shantideva talk about the punishment of having a small part of your body cut off with relation to death? And it's that whatever emotion William Defoe had about his two thumbs, multiply it times a thousand and that's how every person in this room will feel at the moment of death. And don't think differently. Don't kid yourself. Don't think that after forty, fifty years of wasting your life you're going to be able to pull off a powa at the last minute, okay. Impossible. Totally impossible. You'll be scared. Worst than when ... go see the movie again, it's a homework assignment, okay. [laughter] [laughs] And you'll be much more scared than that and you will not be able to think about, you know, anything else. You might as well get it done now. Okay. You have to know the chronic disease that we have; liking things in what way? [student: ignorantly]

Ignorantly, okay, and disliking things ignorantly. Is it wrong to like the path? No. Is it wrong to dislike your mental affliction? No. What, no. [laughs] All right. Five activities that help you collect positive energy. You know that. Four ways to be happy when you gain the two forms of the wish. And that comes from that verse ... if you're sure check your {trunduk} okay. {[unclear]} etc, okay. Name, oop ... how, how does bodhicitta really help remove suffering, okay, and in what ways does it remove suffering? I think it's important for all of us to know the definition of mental affliction. Because that's the enemy, you know, that's who you're supposed to be fighting. You're not suppose to be fighting with your friends or your boss, or anything else. I mean, the only thing you're supposed to be fighting with is your mental afflictions. And if you don't know what a mental affliction is then, then you have to find out. By the way if ... how do you do a reality check to see if you have any mental afflictions? See if your mind is peaceful or not, okay [laughs]. If it's not noticeably peaceful you have mental afflictions going on, okay, very interesting. You know, want to check if you're reached nirvana yet or not, see if you're happy. It's very simple. You know, if you're not feeling extraordinarily contented or peaceful or happy, you have a mental affliction going on and you probably don't even notice it, you know, and that's a test. That's a good test. If you're not feeling noticeably pretty mellow, happy, then you probably have mental afflictions going on and wake up and fight them, you know. They probably just getting ... they're just running around doing whatever they ... they're running the show in your mind and you're not even aware that they are there. But if you're not pretty contented in any given moment then, then they are running around in your mind and you just ... you didn't even identify it yet. You're not even aware of them yet. So you gotta to punch them out. Okay. I think this question is ... you have to know the six primary mental afflictions, okay. I'm not going to bother you about the twenty minor ones, okay. And you do not have to write the eighty-four thousand variations, okay. [laughter] [laughs] Okay. I think it's very important to be able to explain, especially if you're going to teach Buddhism to other people some day, why the continued existence of mental afflictions is only possible because of a misperception. See what I mean? In other words, if you didn't misunderstand reality you couldn't have mental afflictions. Okay. I think it's important to be able to explain clearly to someone why the connection between not understanding reality and having a mental affliction. Those of you who were in Massachusetts, we went through it from a text by Maitreya in detail. We went through it in Indiana too, but nobody was there, except me. And that's the ... you should be able to explain to somebody that. You know, it's really the connection between your suffering and your ignorance, okay. Be able to explain the six perfections and why each one leads into the next one.

People often ask what, why is that in that order? It doesn't seem to have any clear order. Maybe the last two. Those of you who were at the Friday night class, you know, Friday night if you weren't there, all we did was just, that we had open discussion and we said, "When can you say that you have perfected the act of giving?" you know. Like ... and specifically if I try to give something to somebody and I fail, you know, like I try to make someone happy and I try to give them a birthday gift that would make them really happy. Or I try to give them some gift that, that is something I have that could be helpful for them and I give them to them. And instead there're some terrible reaction, you know, they get angry at me or they, or they ignore me or they say, "I don't like that" or "I wanted something else" or something like that. Did I fail in the perfection of giving? And why not? Okay, you have to think clearly what the perfection of giving means. Does, does it mean you will never meet another angry person if you perfect patience? Does it mean that you'll never be in another traffic jam? Does it mean that you'll never get sick again and you have to be ... you have to practice the perfection of patience towards your own body, you know. And that's ... you know, Is there a distinction between external success of your practice and the internal success of your practice? And I think ... I know that I tend to feel that I've been a failure in my practice of giving if not everyone around me is happy, you know. If there's one student who is unhappy I tend to feel like, "Oh, you know, I haven't done a good job teaching, you know, there's one person who is really unhappy still. And who, who really is not responding nicely. They're not ... they don't seem to be getting happy about it, you know. They even dislike what I'm teaching" or something like that. And then I feel like I haven't perfected the act of giving dharma, you know; and is that true? Should I have that feeling, you know? Or even on the other hand if I, if I teach something with a bad motivation, like with pride and everyone likes it, is that the perfection of giving? You know, conversely, you know, so I think you have to look into that, you have to think about that, okay.

Last page. I have to run really fast after this, okay, so please excuse us. And by the way, we don't prostration at the end of the class 'cos it means we have unfinished business between us which is the rest of the Bodhicharyavatara, okay. I think you should know at least six of the many occasions on which Master Shantideva says, "freeze" okay, just freeze, just shut up, okay. I think it's important to know what makes an act of giving very powerful karmically. Six different things that make an act of giving very powerful karma. And then finally different ways of attracting people to the dharma through material giving. Okay, there were three parts of that outline. And that involved a lot and we talked about it Friday night, the idea of what you are capable of giving. I mean, you have to be able to judge your own capacity to give and you're not

allowed to go over that capacity, okay, until you're ready. You should never be satisfied but it's like weightlifting. If you ever did weightlifting or jogging or something like that or dancing, you know, if you try what Barishnakov did, you know, the first day, you'll break your legs. And it has to be your goal to do that but, but at the beginning you have to start with these little exercises and learn how to move one foot and then learn how to move two feet and, and then you build up to that. So it doesn't mean you don't go to ballet and say, "One day I'd like to do that" but it means you can't do it at the beginning 'cos what would happen is you'll break your leg and you'll quit and that's not the point. The point is to judge your ability very carefully but to keep challenging yourself every day to do a little bit better. To be a little bit stronger at it, okay. And very steadily to build that up, okay. That's about it I think. We'll take ... take a few minutes. I'm sorry to, to go that quickly. Let's meditate for just a few minutes. Try to dedicate what we did, okay. We did ten or eleven good classes, am I supposed to do a spiel? What spiel is that? Godstow spiel. It would be very convenient tonight if people are interested to again talk to Michael, we need to know while everyone's still in one place, how many people to plan for up at Godstow. We met with the sponsor there today. They're very happy; they're committed to another year helping with the maintenance. And we met with the town and it's like pulling teeth out of a crow [laughs] but sooner or later we'll get there. And, and so Michael needs to know if, if anyone ... he needs to know specifically two things; people who want to book in to a retreat that's already scheduled because couple of them have filled up. And so if you're interested you have to talk to him about that. And then secondly, if you're planning to organize your own retreat with some of your friends, he needs to know about those because we need the other dates for, for other activities. So we might book those dates for other activities, if, if they're free, okay. So he needs to know those two things. Even if you think you might want to do something let him know so we, we can reserve that, okay. All right. So take a few minutes and dedicate the virtue of the class, you know. I remember the night we took the vow and everything; think about it carefully. Dedicate the virtue, okay. Think, think that out of this class we'll try to produce a few bodhisattvas in this eon, okay, and just enjoy it. We did a really sweet thing. We did a very good thing. There's not ... there's not many people in New York sitting and deciding the best way they can serve every living being in New York, you know. There are many good people in New York doing many good things but to sit here and, and discuss, you know, the ultimate ways of saving people from death and old age and illness is very special. I think maybe you're the only people doing it at this moment in Manhattan perhaps. So enjoy it. Enjoy it, you know, enjoy ... the ultimate goal is that; protecting other people from death and suffering, this

kind of existence. And it's possible. We can, we can do it. We have the information to do it. It's just a matter of pulling it off. You, you know everything about how to do it. And now you have to try to, try to practice it, okay. So please don't move for a few minutes and enjoy. Yeah, I can't move anyway [laughs] and just dedicate it, okay. [silence] I'd like to congratulate you for coming and that you worked so hard. It's really good. It's really rare in the world. And it's good to have people like that. And I'm very proud and happy to be with people like that. Okay.

[cut]