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**ACI Course 11**

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

**presented by Geshe Michael Roach**

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**Course XI: Guide to the Bodhisattvas Way of Life**  
**Class One, Contemplations on the Perfection of Patience, Part One**  
**July 8, 1997**

I'd like to talk a little bit first about the purpose of this class, first of all, welcome back, and it's nice to see everybody again. And I thought, to just go over where this class is in your life, what its function should be in your life. Okay, I'd say personally there are four activities that are very important for your life, for your happiness, this is only one of them, this is what I would call study, you know in Tibetan it's called, {Teupa}. And it's formal study, it's where you go to a class, you actually sit and you go through a formal class of study. It's very important to go to a qualified teacher, and it's very important to do it seriously.

Okay, and so these classes are kind of serious. If you've never been to one before, it's a little bit demanding. It only goes for six or seven weeks and you have to put out a little bit. If it becomes too much for you can go to the Friday night class, which is what we call a "cookie" class. But this class is a little demanding and you have to make time. And you know I'm always in this thing, should I make it easier, and then I decide, no, I shouldn't. Okay, it should be hard, and you have to give it time, it's not like other things in New York, it's not like a movie. So, study, you have to do study seriously, and you have to do it the old way. The book we are using is thirteen centuries old and we are not going to change it, it's fine. Okay so.. [laughs]. If you miss two classes, you can't come back, you are allowed to miss two, okay.

And we are going to be quite strict about it, alright. Even missing two is very lousy, because you won't be able to pass this thing on to your students. Part of the function of learning this stuff is so that you can pass it onto other people. Every time you miss a class there is something about whatever we are covering and you won't be able to pass it on, and there will be one more hole in the teaching as it's passed down. And rather than having holes in the teaching we want to make it complete we want to have it even more complete than the way it was given to us. If you miss more than two, don't come and you can come back in the fall. Alright. Or you can come back on Friday.

But make it a little strict and be a little strict with yourself. Okay, it takes a lot of work to have a class like this and I will talk a little bit about the people who helped to pull it off. And you from your side have to work hard and pull it off, okay, so that's study. Second is daily practice, you must have a daily practice,

okay. Meaning some kind of meditation in the morning, some kind of prayers that you do. Some daily discipline in your own life or else this stuff doesn't work. You can go to a class, you can answer all the questions on the homework, but if you don't have a daily practice where you are practicing an hour an hour and a half a day, where you are specifically, meditating an hour a day, at least, two hours is better, it's almost meaning less. I encourage every person to do a daily practice. If you don't have any idea for a daily practice, we are going to have a Monday night review about how to do a daily practice. But you can check with John. Seven o'clock on Monday nights at the sixth street center.

But if you are not doing some daily practice, or, or some older students are normally, you go through these cycles where you are doing one nice and then, for a couple of months you don't do one. You need to have a daily practice, or this stuff does not work. It just doesn't work. You gotta have a daily practice. Third, you have to meditating, you must be able to meditate, you must be able to get into a deep state of meditation. You have to study how to do that and then if you have questions, you need to ask one of the older students, or make an appointment, we can go over stuff. But you must have a daily meditation. You must be in deep meditation about an hour a day, or this stuff does not work, you have to be, you have to figure out how you're going to do that, and you have to figure out how you have enough time to do that. You will find time to die, everything else doesn't mean anything. Your job is worthless. My job was sold last week, I read about it in the news paper. You know, [laughs] it happens, you know I don't know what's going to happen.

Trust me you have to have time to meditate, you have to make time to meditate, this stuff does not work unless you make some time to meditate, and that includes retreats. I think ideally, I like to think that two retreats a year, of a month each, okay, how can I do that with my job? You know, get another job. [laughs] okay. You have to do retreats. Those of you who have had four or five years now, you should be starting your retreats, and they will last until you die, okay? And, and you must find the time, you must find a way, there I always some clever way to trick your boss, I know, I did it for fifteen years. You can do it, you just have to decide that you can do it. And you need that time, your whole life will change if you take that time, Amazing things will happen if you take that time. But you must find a way to make that time. Without meditation, and without retreats, what we are going to do here doesn't work much, Okay? Laboratory studies, otherwise known as work.

People ask me, "Why did you work in an office for fifteen, sixteen years?" And I said, "There is no better place for a dharma person than a New York office." Because all the jealousy, all the desire all the anger, you get real life practice, and that's what you need, real life practice, and as a Dharma person, you need it. Maybe you get it at home, if you have a big family, it's better, maybe you get it with your cousins, I think almost certainly you get it with a boss, or with fellow workers. You know if you have a fairly large office it's better. But you must have some real life thing going on, it's no good to sit in a cave and read Shantideva's patience chapter, [laughs], because there's no one to piss you off except your self, which works, sometimes, [laughs].

But you, you gotta have that practice you gotta have some place where you can work on it and work is wonderful. You know, an office is wonderful. And even if you have allot of money, When I went to work I had a lot of money already, but Rinpoche said, "Go to work, it will be good for you." And it is, it is good for you, it's very beneficial and you can try it, you can give the money to a charity or something. But very important that you have a real live situation to practice. I think that every person in this room needs all four of those. You know, so I like to teach, I like to go through the texts, I like what we are going to do tonight. But by itself it won't do much. If you don't have a daily practice, it's not going to work much. If you are not meditating, if you are not learning to get into a deep state of meditation and if you are not starting to do retreats it, it won't work much and you will not reach your goals.

And then finally, you need other people, you need nice irritating fellow workers, bosses, spouses, kids, you know, people who can bring out the worst in you, so you can practice. You know, you must have it, okay. [laughs] You know if you can't find any place, come to the dharma center and there are always a few special students waiting for you, you know. So you must have those four, you must have those four, alright. We're gonna work on the study part today, so we're gonna, I'm gonna go over this book and this is the second series of a three course year, and we are studying the following book, it is by Master Shantideva. Which in Tibetan is... (Shiwa hla) Shiwa means peace and {hla} means Angel or God. And {Shiwa Hla} wrote this book and his dates are about seven hundred AD.

The book you are going to study is {chunjuk} the short form is {chunjuk} And it's very embarrassing if you meet a Tibetan and he asks you what you are studying and you don't know what you are studying. Is {chunjuk, the short form is {chunjuk}. In Sanskrit, by the way I'll put up the Tibetan, I like it if you

try to do the Tibetan. I've never met anyone who couldn't do Tibetan if they tried it. There is a beginners class, if you don't know the alphabet and you want to try. But, all of the people in this room who know Tibetan stared in this room, just like you, maybe four years ago five years ago, the person who teaches is started about four years ago. So I really encourage you to do the Tibetan if you can and it's a lot of extra work, but you get the rewards from it. About less than one hundredth of one percent of the holy scripture in Tibetan are Translated into English, and those are lousy translations, in my modest opinion. So, it's just never gonna open up to you in this life time unless you learn some Tibetan. I don't even mind if you do it in this, in the sound first. But if you have any aptitude for languages or if there is any chance that you could do it, try, don't be lazy. I think that last class there was a little dip in the number of people answering in Tibetan. So I want to give those people a hard time. So don't be lazy, just go for it. Say, {chunjuk}, you gotta make noise, okay? Say {chunjuk}, [repeat]. {chunjuk}, [repeat].

Okay, {chu} means activities, meaning {chaya} in Sanskrit and {b: Bodhisattvacharya} means what do bodhisattvas do? Meaning the kind of activities that Bodhisattvas engage in. How do they spend their lives? What kind of activities do they do? {juk} is the Tibetan for {avatar}, in Yiddish {juk} is Roach, but anyway, {avatara} means.... {avatara} means to get into something or to start doing something. And the book that you are studying, what it is literally called is, getting into the activities of Bodhisattvas. How to act like a Bodhisattva, and it's a whole book about how to act like a Bodhisattva. It's probably the most famous book about how to be like a Bodhisattva, and you'll see why, if you, if you survive the whole ten classes, it's an extraordinary book about how to live, for learning how to live in the world as a Bodhisattva.

How to be a, a good Buddhist in your office and in New York city, It's an extraordinary book for that and it's probably been reprinted and more commentaries on it than any other book in Buddhist History, I would say. It's very very, famous. We're going to study a commentary by [silence] .. Say Gyaltsab Je, [repeat], Gyaltsab Je, [repeat]. Gyaltsab Je is the main disciple, He is the right hand man of Je Tsongkhapa. Of the Dalai Lama's lineage, He was the teacher of the first Dalai Lama, and this is his main disciple. This was his first throne holder. And if you see a picture of Je Tsongkhapa he is always on his... he's his right hand man, Gyaltsab Je.

And His dates, which you should know, which I don't know. [silence] And he wrote a book called, by the way this is the boring part, but I think it's good

because I want you to be aware that I am not using anything from my own, I'm not making up any of this. We only use in this class the original texts, The original scriptures, so I want you to know where it is coming from. Say, {gyel se jok-ngok}, [repeat], {gyel se jok-ngok}. {Gyel} means Buddha. It's another word for Buddha. And {tse} means a son or a daughter. So {gyel se} means a son or a daughter of the Buddha, children of the Buddha.

And this is another word for Bodhisattva. What's a Bodhisattva? Long story. But basically a person who has decided to devote their life so they can become enlightened so that they can help other people. {Jok-ngok}, {jok-ngok} is a very unusual word in Tibetan that is the place... in Tibet there is no bridges, or there used to be no bridges. And Tibet was full of rivers. So every five miles, if you're taking a long trip, every five miles you are running into a river. And you have to walk up and down the river to see where the {jok-ngok} is. So what is the {jok-ngok}? The {jok-ngok} is like the most convenient place to enter the river to get to the other side.

If you are on foot, you know, you will spend half a day, if you want to keep your pack dry, and your yak can't swim, you know and you will walk up and down the river bank and you will try to find the most shallow place and the most convenient place to cross the river. And that was a great art in Tibet. It was trying to find the {jok-ngok} and you would walk up and down and try to test the water you know so Gyaltsab Je decided to name his book the {jok-ngok} for the children of the Buddhas, meaning, you know, the best entry point. you know, if you want to be a bodhisattva, this is the most convenient place to enter, this is, if you want to be a bodhisattva, this is the most convenient place to enter, okay, this is the best place to come to. Those are the books we will study. We will have the root text is in poetry, and it will be, actually, we're going to try something new. We have a very extinguished, distinguished poet, Hector is a very good poet and he's actually agreed to read the lines before each explanation.

The way we are going to do these three chapters, which we're going to do during this class, is that they are in the form of contemplations. Gyaltsab Je has divided them up in the form that lends itself to contemplations. The way we'll do it is that I will ask you to close your eyes and Hector will come out and take the money out of your purses and.... no, I mean, Hector will come up and read the verse and I want you to think about it when he reads it. You will think about the verse and then we'll just have a moment of silence and that's just like a contemplation. And then I'll explain the verse the way that Gyaltsab Je does, and

then I'll read the verse again and, and then you kind of lock it into your mind, and that's the way we are going to do it. We are not covering the whole [b: Bodhisattva charyavatara]. When I was taught it by Khen Rinpoche, it took ten years. We don't have that kind of time. So what we are doing is, taking the most, the major contemplations out and turning them into contemplations, so there will be six different subjects to contemplate on in the next few days or you. And they are very, very sweet and they're very profound and that's the way that the course will go. So your main homework is to go home, pick the contemplation that fits your own negativities and then work on that, that will be the main homework actually, will be to contemplate. In Tibetan and in Buddhism, you learn things through {Tu, Sam, Gom}. Say {tu}, [repeat], {sam}, [repeat], {gom}, [repeat]. {Tu} means that you hear it in class. And to really get a good Buddhist education requires thousands of hours in the classroom. {Sam} means that you think about it, and that will be the contemplation part. {Gom} means that you go into a deep state of meditation and you try to internalize what you decided during your contemplations, and that's a process that you have to go through. Okay, so that's the way we'll be doing it. So I think we'll just start like that, are you ready? I think some times we'll try to have another mic. over here, oh you have. [laughter] So Hector will read it, are you ready? Hector: I'm ready. Is this the, by the way I'm not going to go through the, the syllabus is self explanatory, We are going through the three most important chapters, these are probably the three sweetest chapters on Buddhism ever written, and it's an honor to teach it and it's an honor to hear it. It's very, very, very sweet and it has a profound effect on your life. We're gonna do patience, the perfection of patience, which is the art of not getting angry. And it's a very, very necessary art for a Buddhist and we're gonna cover that chapter. Then we'll cover the art of joy, how to find joy in being good. How to get yourself excited about being a good bodhisattva, and the third one will be meditation. How to meditate. It's one of the best presentations of meditation in all of Buddhism. So those are the subjects of this course. We do three classes on patience, three classes on joyful effort, and four classes on meditation. So we'll start out, this will be the first class about patience, the perfection of patience, which is the third, perfection of the six. Listen carefully, you're gonna get some kind of idea about it when he reads it. And then I'll explain it and then I want him to read it again. So close your eyes, be quiet and then we'll be quiet for a minute and then I'll start explaining it. Okay, so just the first frame, the first six lines in the English, okay. Hector: A single instance of anger destroys whatever good deeds you may have amassed in thousands of eons spent in practices like giving and making offerings to Those who have gone to bliss. There is no kind of deed as evil as the act of anger, there is no spiritual hardship like patience, practice then, concentrate on



patience in many different ways. You can open your eyes again, the first contemplation is called, "anger destroys good karma" And these are the opening lines of Shantideva's chapter. And he says something very radical. He says that a single occurrence of anger in a human being's mind destroys a thousand eons of good karma, okay, like all the good deeds that you have done over a kalpa, an eon. I think we calculated a kalpa in the Abhidharma class, do you remember? What was it? Huh? Say it again? student: [unclear]. He says ten to the sixtieth power. Ten with sixty zero's on it years, anyway, call it millions and millions of years, if you believe in past lives, all the good in this life anyway. According to Shantideva a single occurrence of sharp anger can destroy that much good karma. What's the use of good karma? Well, anything that you eat that you like, any friend you have that you like, anything about your face or your body that you like, any intelligence that you have any understanding that you have, it is all good karma. It is all produced by good karma. If you wipe out the thing that's producing that, you can be sure that you will be unhappy, ugly, have a lousy job, meet bad people on the subway and you know, all these things will happen to you really, it's good karma that is protecting all those things and it's a single instance of bad karma that destroys those, okay, it has the power, according to Shantideva. Now is Shantideva exaggerating or what? Okay, because it doesn't seem possible that you could wipe out that much good karma that fast. Or that we even have that much good karma to wipe out that fast. Okay, Chandrakirti, in his classic Madhyumika, [b: Madhyumika Avatara], he says the same thing, okay? He says exactly the same thing, and other sutras say the same thing, okay, he's not exaggerating, okay, it's not for effect, it's actually "real". He's actually describing what happens when you get angry. Now, what is anger, how often do you have anger? How often do you have that kind of anger? Okay, we have to discuss it, like I was in traffic recently, and I was really getting angry. I even threw something at somebody, I mean I was really getting angry, and then I was wondering when I was doing this chapter, how often do I get angry, cause I like to think that my problem is desire, not anger, okay. We all have one or the other or both, okay? And we all have ignorance, but how often do you get angry? Anger in this chapter, as you'll see refers also to that low level irritation that comes in your mind. Okay, that low level of irritation at people and at things, like at traffic jams or the heat, or something that you stub your toe on. But is this something that destroys all the good karma? No. Okay, this is a very special anger, the anger must be very powerful and it must be focused on a bodhisattva. The anger that destroys a thousands and millions of years of good karma has to be focused on a bodhisattva. Okay, so think of the last time you got angry at somebody and tell me, were they a bodhisattva? Rinpoche likes to go like that. [shrugs] that means I don't

know. Okay, that's the tricky part, you really don't know who is a bodhisattva. As you'll learn later in this chapter it's considered good etiquette for bodhisattvas to stay underground, you know, it's considered very good bodhisattva etiquette for bodhisattvas never to admit that they are bodhisattvas. Pabonka Rinpoche used to say that probably the person sitting next to you is a bodhisattva or a Buddha, so you don't know, so you have to be extremely careful because one moment of anger focused at a bodhisattva has the power to destroy thousands of years of good karma. How does it do it? I mean I studied that in the monastery, I mean it's a debate in the first chapter of the [b: Mahadyumika avatara]. And it has to do with the intensity of which your mind grasps to something as self-existent. Okay, there's a, there's as, something very powerful about the intensity with which your ignorance has to operate, in order to be that angry at somebody. To be really angry at somebody, ignorance must be at its peak. And that ignorance plants itself in your mind. You have to be perceiving the world in a very, very mistaken way, to get angry. And for the length of time that you are angry, you are bathing in a very sublime form of ignorance. Okay, because you cannot get angry if you are not ignorant, and conversely, when you are getting very angry, your ignorance is getting very much planning itself in your mind and ruining your mind, okay, so ignorance is just a barometer, I mean anger is a barometer for the intensity of your own ignorance. The more angry you get, the more tendency you have towards anger the more you are grasping to things as self-existent and we'll talk about that more, okay. So that's the very first line. Shantideva and Gyaltsab Je go into the destruction that anger does to you that you can see and the destruction that it does that you cannot see, the destruction that you are aware of and the destruction that you are not aware of. Okay, up till now, up until these few minutes you probably weren't aware that your destroying thousands and thousands of years of good karma just by getting angry once. Okay, that's something that you wouldn't guess and Shantideva and Gyaltsab Je call it {ma tongway nyimik} it's, it's a, something about anger that you and I, it's not obvious to us, but if you continue the habit of anger over a life time and you, it will start to affect... {tong gyer kyi le} means there is a karmic affect, which occurs even in this life. Before you die, your world will start to get even lousier. You know, people will seem worse, you know, food will seem less tasty. Dharma teachings won't affect you much, your own face will start to change. Your own physical body will start to change. Anger has all these affects on you. In the Secret Teachings, we could go into it, it has a very profound effect on your spiritual body, and it's ruining your spiritual body, it, it, it, those thoughts, have a certain physical effect on your, on your spiritual body and start ruining that, and start choking off certain channels that have to be moving, and so you just get less happy and your world starts to change and you don't know

why, okay, I mean you walk into a store with one of these people, and the guy yells at them and serves you nicely, and you walk outside and someone almost hits them with a car and someone else gives you some money. And their whole life is like that and they never figure it out, this is called {ma tongway nyi mik}. This is the karmic result that you are not aware of, if someone didn't explain it to you, you wouldn't guess. But it is slowly making your life deteriorate. everything in your life is starting to deteriorate. Everybody seems worse, every situation is worse. Everything seems less happy, and these are the affects of you destroying your good karma. Okay, it's the anger that is destroying your good karma and it's actually destroying your good karma. So if you don't like your reality, stop getting angry. Okay. that's a problem that you cannot see, it has to be explained to you and you have to explain it logically. Now we'll go onto, now he says, "There is no evil in the world like anger." Nothing, nothing has the power to destroy good karma like anger, and Shantideva says, "There is no act that a person can do that is a evil as anger, and there is also no spiritual practice that is as amazing as patience. You know when some one is giving you a hard time, trying to get you, trying to ruin your reputation, doing something to you, there is no austerity, there is no spiritual act as high as keeping your patience, and not getting angry. Shantideva, says "I don't care about those people meditating in caves for two years, who cares." You know, that doesn't make you a warrior, that doesn't make you a tough guy. That doesn't make you a spiritual superman, what makes you that is if you can sit in your office and your boss comes to you and screams at you and you can keep your joy, then you are a spiritual superman, I don't care about those guys that can go sit in a cave for ten years, that's not a spiritual austerity, that's not a spiritual achievement, he says that just to keep your patience in everyday life is much more a sign of high realizations than anything else. He's not impressed by people who can go sit in the snow for three hours, or something like that. That's not the thing, you want to show me a great Buddhist, show me someone who can keep their cool under fire and understand why they are doing it, that's a great Buddhist. Okay, that's a really great Buddhist practitioner, and you can do that everywhere, New York is very, is very, is very good for that, okay. [laughs] Okay, and now we go onto the problems that you can see and Shantideva and Gyaltsab Je, they take great pains to bring up other scriptures and other quotations from the scriptures, from the Buddha to say that they are not exaggerating, and that you really do destroy, massive amounts of good karma by being angry for a short period, okay, and, and it goes on to say that even if you were angry at an ordained person, so maybe nobody will be angry at us anymore, so that they say that if you prostrated on the ground and you covered all the atoms on the ground that you were covering, and then you went down on the disc of gold which is I think two

hundred and forty thousand miles or something like that, if you counted all the atoms, down to the bottom of the earth that you cover with your body when you prostrate, and if you, if each one of those atoms was enough good karma to make you king of the world, unanimous king of the world. everybody is begging you to become the king of the world, okay, multiply that times one thousand, that's the amount of good karma that you destroy if you speak badly at an ordained person or get angry at them once, he quotes that, ,yes, [laughs]. It doesn't even have to be a good ordained person, I mean [b: Madhyumika avatara] says, that your accusation can even be true, and you have to be very, very careful with that, and then he says that obviously anger at anyone has similar results. By the way, that's a hundred eons for every occurrence, okay. If you are a bodhisattva and you get angry at another bodhisattva, then it's a thousand eons. There's all these permutations. That's the effect of anger that you cannot see. And if you believe what I said, once you become aware that every detail of your life is being created by good karma you want to be very, very careful. You do not want to lose another thousand years of effort for getting angry at your boss. I mean, it should be coming into your mind now, how can I avoid that? You know are there some kind of super trick that you can teach us that I can avoid destroying my good karma? You know and if you overcome anger, the opposite happens, your good karma keeps, the store of good karma, keeps powerful, food starts tasting better, music starts tasting better, your body starts feeling better, your boss is yelling less, you keep getting raises and, and you start realizing things in your dharma class, okay. Now, what does anger do to us that you can see? Okay, what can you see in your life that anger does, okay, and Hector is going to read the... do the first one again though, do it, he's gonna read the first one again, then close your eyes and you'll think about it again, okay? Hector: A single instance of anger destroys whatever good deeds that you may have amassed in thousands of eons spending practicing like giving offerings to those who have gone to bliss. There is no kind of deed as evil as the act of anger. There is no spiritual hardship like patience, practice them, concentrate on patience in many different ways. So that's one way to teach it, it's called {tokpa}. You just got one tokpa. You just got one realization, from all that, the last fifteen minutes, it should have occurred to you I , I didn't realize that a few minutes of anger could destroy that much good karma. So it should be kind of scary, if you go the {tokpa} right now, a {tokpa} means a realization, you know, like it just occurred to you that I didn't ever really understand that anger was that... I knew that anger made me uncomfortable, and all that, but I didn't have any idea that it was so destructive of my good karma, so you have to, you have to think like that, That's a {tokpa}, that's one way of teaching a class, it's called a [nyam tri]. Okay, next one, close

your eyes. I think, just the first six lines, yeah. Hector: If you hold to the sharp pain of thoughts of anger, your mind can know no peace, you find no happiness, no pleasure. Sleep stays away and the mind remains unsettled. Okay, in this verse, he's, he's starting to introduce the problems that you can see, and you don't have to be an Einstein to figure this out. He gives five of them. He says, first of all, "Your mind will know no peace, your mind will not be in peace, at peace. Gyaltsab Je explains that as meaning that you will never get to the point, where you find peace beyond all suffering, which means Nirvana. Okay, so this is just not, not feeling good this is, "You will never figure out what it is to be in Nirvana. If you are constantly being angry you will never reach Nirvana. Second problem, you will find no happiness, and Gyaltsab Je, in the Indian commentary, say, here Shantideva speaks about how it will ruin your mental state. You know, mentally you won't be happy, you can't be happy. I mean the slightest bit of anger that you ever get, you know melts away our happiness. You can't goof around anymore. You know, like you've been angry at somebody and I don't know, it stays with me for like a couple of hours. It just ruins my life for a couple of hours. If I get fairly angry at someone, I, I just can't think a happy thought, for a couple of hours, I just can't do it, and it's probably similar with you. No pleasure means, third problem. physically. It starts to hurt your body, okay. Physically, you know, you start to shake a little bit, your heart starts pounding. Your stomach feels bad and as long as you keep up the anger, you will never find even a normal state of physical well being. Much less, {shinjang}, {shinjang} is somekind of very, very high feeling of your body that you get from meditation, but first of all anger stops you from feeling good, normally, and absolutely prevents you from {shinjang}. As long as you have any kind of anger which is one of the five obstacles to meditation, you know thinking angry thoughts about someone, ruins your meditation, you will never get to the point where you have this extraordinary, bliss, physical bliss that meditation can bring you. You'll never get there So anger is blocking you from feeling good, but is absolutely blocking you from deeper physical feeling of very, deep meditation, you'll never get there, and then he says that you can't sleep and you know that. You know there used to be a vice-president at work that really irritated me, and I, I would spend nights that I couldn't sleep, and I know what it feels like and it's bad, very bad. Then he says that the mind remains unsettled and Gyaltsab Je's commentary says that {nyel da papa}, very weird word, mean that you're off balance, you're always feeling a little off balance. You know, you're always feeling a little bit off. You know, your mind can't focus, you're mind can't stay steady on an object, you know you're mind can't center itself, 'cause anger's always throwing you off balance, anger's always pushing you around. Okay, and these are things that you can see in this life,

these are effects of anger that you can see, and they are very unpleasant. Okay, say it again, close your eyes. Hector: If you hold to the sharp thoughts of anger your mind can find no peace, you find no happiness, no pleasure, sleep stays away and the mind remains unsettled. Okay, next two verses, close your eyes, here's the next one. Hector: Suppose there were a master who bestowed upon all those with in his care what wealth and honor as they wished, they they'd rise to kill him if they lived in fury, it leaves your friends and family tired of being with you, they refuse to stay on even though you may entice them with gifts. So Shantideva and Gyaltsab Je, they divide this section into two parts, one is, anger ruins your own happiness, anger ruins your, your happiness and your physical well being, [A]. [B], it ruins your relationships, okay, it destroys relationships with friends and with family, whatever good relationships you have. You know and I know, I've had friends for ten years and I've blown it in a ten minute screaming session with them, you, know, I know, I mean ten minutes of true anger, between two people can ruin years of friendship. And you never forget what they said, because you think it's what they really thought for ten years and usually it's not, but you never forget what they said, cause it's so bad, you know, but this is the effects of anger, it ruins your relationships. Shantideva gives the example of a man whose running a big estate, or like a little lord of a little kingdom. And he's taking care of all his subjects very carefully, he's a good man. He's taken care of them, he's feeding them, he's bringing them up, And I think he's referring to family life also, you know. Like daddy is taking care of the kids, feeding them, taking good care of them, nice to them, but daddy has a problem, he gets angry. You know, he has these, he has these very intense periods of anger and, and what will happen? In the example of the Lord of the estate, if that person, even though he's kind and even though he's supporting everybody, there could come a point where all those people working there and living there would actually murder him. Okay, in a family situation, he says, next verse, he says, "they don't come and murder you, they murder you in a different way, they get sick and tired of you, they leave, they either get sick of you, They either get sick of you physically or they get sick of you mentally, they disassociate from you, and you find yourself isolated. You know, because you can't control your anger, even if you're bringing home the bread, even if you are trying to win them with, with , with, you kow every time your anger gets over you take them out for ice cream or something, "it doesn't work.", he says. They get tired, your friends get tired, you start to loose your friends, you start to lose your family. And eventually they just leave you, they either leave you mentally, or they leave you in reality. But sooner or later, they get tired and they go away, and that's an effect of anger that you can see in this life, okay. So we'll read the example one more time, and then the other verse on more time.

Okay, ready? Hector: Suppose there were a master who bestowed upon all those in his care both wealth and honor as they wished, still they'd rise to kill him if he lived in fury. It leaves your friends and family tired of being with you, they refuse to stay on even those you may entice them with gifts. Okay and then he has a summary which you can go ahead. Hector: To put it simply there is no one with anger who can be happy, anger, our enemy brings us these and other pains as well. So that's his, that's how he presents, so obviously, this chapter begins, he wants you to know what's wrong with anger, the problems of anger. And he says, first of all there are problems that you never guessed. And that's every moment that you are angry, you are destroying massive amounts of good karma in your mind stream. As a result, your mind will become more and more unhappy. And you won't even guess why. You know, things won't taste as good. Friends won't be as good, friends won't look as good, books won't seem as nice, music won't sound as sweet. It's very interesting, when you start to destroy your good karma, your whole experience of reality starts to deteriorate, and ultimately it's called death. Okay, and if you can do the opposite then the opposite happens, the world starts to transform, things taste sweeter, friends are closer, disciples are very obedient and friendly. Food tastes better. Music is like unbelievable and then ultimately your own body changes. {Tong gyer kyi ley}, within this life time, with the

proper practices, your own body would change into a body of light. And that's the opposite, but it will never happen if you keep going back twenty steps for every step you go forward. Every time you get angry, you destroy massive amounts of good karma, and those other things can't happen, because you're destroying karma so effectively, that it can't happen. Okay, and those are the benefits, those are the problems with anger that you can't see. The problems with anger that you can see, even if you don't believe in Buddha Paradise, you don't believe in karma, anger still sucks. [laughs] Anger still causes you to have a terrible life, it destroys your relationships, it destroys your own happiness and it destroys your physical health. So first he wants to lay out all the problems with anger, and he's finished with that, and we'll take a break and come back in like ten minutes okay, and then we'll see if there's anything to do about it, okay? [cut] Let's read it while they're writing, everybody should just say the Tibetan sounds. We used to have this class in a hotel room with one bed, and I always thought the guy next door were wondering what we were doing you know, anyway. Say, {jangchub}, [repeat], {sempa}, [repeat] {la} [repeat], {mikpay}, [repeat], {kong tro} [repeat], {chik ki}, [repeat], {getsa}, [repeat], {tsawa ne}, [repeat], {jon}, [repeat]. {Jangchub sempa}, means what? student: [unclear] Bodhisattva. {La mikpay}, means focused on a bodhisattva. {kong tro}, means "anger". I'll write, I'll write that, {jangchub sempa}, focused on a bodhisattva, and

this is direct quotation. [cut] {Getsa}, {getsa}, is usually translated as root of virtue, but it refers to the store of good karma that you have in your mind. And there are certain things that can destroy the entire storehouse, of good karma, anger at a Bodhisattva is one of them. {Getsa, tsawa ne jon}, {tsawa ne jon}, means, "destroys the entire store house of good karma that you have in your mind, from the root", okay, just destroys it. And that's the scriptural quotation, I'd like you to memorize it, those of you in the Tibetan class. You gotta work hard a little bit, I mean, in the real Geshe course, it's hundreds of thousands of pages to memorize, you can do a few lines, and it's good for you. Okay? It's one of those things that hurts at the beginning and feels good later, like exercise. Yeah? student: Can you say it again in English? "A single occurrence of anger focused at a bodhisattva, destroys the entire collection of good karma in your mind, from the root." That's a direct quotation, okay? And again, you think that angry people get unhappier as they get older, because they're angry, but actually it's because they are burning off good karma. And their world really is getting lousier, it's a true perception that they are having. Everyone really is out to get them, the kids really are getting worse. The wife really is getting uglier, the job really is getting more unpleasant, the food really is tasting worse, their body really is getting more of a heart attack. But it's not the anger, it's the destruction of their good karma. So all that's left is their lousy karma, and their reality starts to deteriorate, it really happens and you can be standing next to them and you are experiencing a different reality, because you're not having anger. And you can't understand why they're irritated all the time and everything to you really is fine, and everything to them is bad, and that's the reality of karma. That's how karma works. Okay, next we get into a verse, this is the third contemplation, we're gonna go through six, the next three will probably be faster. The third contemplation is, what causes anger? What triggers anger? And Master Shantideva gets into the question of what triggers anger in a person? If anger is so destructive in a person, we better know what triggers it then we can avoid that, okay, so Hector, the whole page, okay? Close your eyes. Hector: Anger feeds on the food of feeling upsets, then strengthened, turns to smash me. And so then, I will smash the sustenance that feeds this enemy of mine. My foe knows no other kind of work at all then to cause me pain. No matter what happens, I will never allow my joy to be disturbed. Feeling upset cannot accomplish my hopes and only makes me lose the goodness that I have. If there is something I can do about it, why should you feel upset? If there is nothing you can do about it, what use is being upset? There is nothing in the world which does not come easily if you don't make then a habit of bearing the small pains and thus endure the greater. [silence] So Master Shantideva is trying to identify, "What is it that triggers anger?" Because if you can avoid that then



you'll never get angry, and he identifies, getting upset. It's that bad feeling that starts when something you want to happen doesn't happen. Or when something you don't want to happen starts to happen. And it's that off balance state of mind, you're beginning to get upset. That something's not going your way. And that's what triggers anger, that's the prelude to anger, anger is always preceded by feeling off balance or upset, some kind of unhappiness about the way things are going, this is not actual anger yet, you could call it being off balance or being upset. You could call it being upset. You start to be upset at something and then that triggers anger. Okay, so he, he identifies it like that, he identifies getting upset as the food that anger feeds on. And he says, "Let's deny anger it's food, and it will die." If you feed anger, if you ever feel off balance or start to feel off balance or start to feel upset, it gives anger something to eat and it's like dog food, and anger comes and, "[rrrrrrrr], this is great", you know. And, and, and it feeds anger, and the more upset you get and the more off balance you get, the more anger gets strengthened. And the word in Tibetan is very rare you know, it's called {depa}, and it means to get big muscles, you know, like anger loves to feed off of you getting upset and as soon as you start to get upset, as soon as your mind to get off balance a little bit, anger is there feeding, you know, like some wild animal. It's like getting energy out of this. And then it gets stronger and stronger, and then you won't be able to beat it, so Shantideva, Master Shantideva says, "Let's starve it." You know, don't give him anything to eat and then he'll die. So what? So stop getting upset. Alright? And then you know, that's easy to say, like you don't want to be angry because of the traffic? "Like, just don't mind the traffic." You know, thanks you know, thanks allot, like I needed that you know. It doesn't work, you know it doesn't work. so then Master Shantideva, in the latter part of the verse, he starts to give reasons why getting upset is stupid. And getting upset is useless. First of all He says, "It can't get you anything, getting upset never accomplishes anything, getting upset at something never, never helps you get the spiritual goals and the other things that you want. It doesn't get you more money, it doesn't get you more health. It doesn't get you that girlfriend you wanted. Getting upset is useless as far as getting you what you want. Getting upset doesn't work, getting upset doesn't work. And he says that you have to think about that and you have to contemplate on it. Getting upset never works, it never helps anything, he says, just don't do it, just stop it, okay, and then anger won't have a place to start, anger won't have any food to get stronger from. And then he has what I think is one of the sweetest verses in all of Buddhism. His Holiness is always quoting it, and I'm going to ask you to memorize it, okay. It's very short. If you're doing English track, you have to memorize the English. Where are we? [cut] {Chu su}, [repeat], {yuna nyi}, [repeat], {de la}, [repeat], { migar}, [repeat], {chishik},

[repeat], {Yu},[repeat], okay. {Gelte} means, "if". {Gelte} means, "if". {Chu su yupa, chu su yupa} means, "if it's something you can do something about". {Chu} means to repair, or to do something about something. You know, if a problem comes up, if there if somebody at work that you don't like, if there's something in your life that you're not happy about, if something is upsetting you, {gelte chu su yu na ni}, if there's something you can do about it then {de la}, {de la}, means "about that thing". {Migar} mean, "to be unhappy, or upset." {Chi shi gyu} means, "what's the point?". What's the point? Which means that if you have a problem that you can do something about, then why get upset, just go fix it, okay just go and fix it, okay? If something is fixable... what is that this? "Lord, grant me the grace to..." What is it? To know the things I can do something about? Or to know the things I can't do nothing about and have the wisdom to tell the difference? Well, this is the same thing, okay. So Shantideva is saying, look, if you can do something about it, then just shut up and go do it and stop getting upset. Okay, don't get upset, why? Upset is the food for anger. Upset... Anger needs upset, being upset to feed on, if you never get upset, you'll never get angry. So he's identifying for you the cause of anger. It's feeling upset, feeling unhappy about something. So, on the one hand, if you can do something about it, stop being upset, just go do it, fix it, okay? You know what the next part is going to say? [cut] If you're doing Tibetan track you're going to have to write the verse Okay? And you might notice that most of it's the same on the second two lines as on the first two lines. Say, {gelte}, [repeat], {chu su}, [repeat], {me na nyi}, [repeat], {de la}, [repeat], {miga}, [repeat], {je chi pen}, [repeat]. Okay, {gelte}, means if again, if. {Chu sue me na nyi} means that if you can't do any thing about it, if there is nothing you can do to fix it, you know. If you've talked to the boss and he won't fire that other person. Okay, which I've tried on occasion, okay. {De la miga}, to be upset about it or to be unhappy, {je chipen}, what's the use? What's the use of being unhappy, what's the use of being upset? In Tibetan logic it's {kyabba} and there's only {mu nyi metong mepa}, means you can only go one way or another. Meaning that the thing is unfixable, or it's fixable. If the thing is fixable stop being upset and fix it. If the thing is not fixable and you can't do anything about it right now, then shut up and stop being upset, because if you allow yourself to be upset, anger finds food, and then anger does his thing and then you destroy good karma and then you got more things to be angry about because your reality changes. Because your good karma can't assert itself anymore because there ain't any. And then everything seems to be getting worse. I don't know what's happening to this city, more crime, more dirt, subway is worse, more crime. It's you, crime will drop if you're good. Okay, yeah. student: [unclear] Not really. Well, he said, "Does that mean, in actuality, is there nothing that you can't fix." No, I mean

there is occasions at work where the guy is the bosses pet and he hates your guts, and there ain't nothing you can do about it, you know, smile, grin and bear it, you know. Because what is the use on being upset? You can't fix it, he's the bosses pet what can you do? You could like, have a truck run him over or something, but your a Buddhist you know, so you can't do that. [laughter] This is very famous, and it's logical, it's very logical. Those two statements are logical. The first one was, "feeling upset doesn't help anything," you know feeling upset, getting mad, getting off balance. Getting unhappy about anything, traffic jam, your life, your body, anything. It doesn't help anything, just stop it, because if you stop it you won't get angry. And then on the other hand, if something is fixable, just shut up and go fix it. If something is not fixable, just shut up and stop whining about it because there is nothing you can do, stop kvetching, stop being unhappy. Stop being upset and then you won't get angry. So it's totally airtight, logically, just it's just up to us we don't want to do it. Next one, next contemplation. Do you want to read that? Read just that much one more time, okay? Sorry? student: [unclear] No, that's Shantideva, that's the most famous, one of the most famous verses on the [b.Bodhisattvacharyavatara] and His Holiness uses it constantly. student: [unclear] Back to... "anger feeds" and up to, "what use is being upset", okay? Close your eyes, by the way contemp... you're gonna have to do this at home. You're gonna pick one contemplation and just gonna have to go over it this way. Okay, ready? Hector: Anger feeds on the food of feeling upset, then strengthened, turns to smash me, and so then, I will smash the sustenance that feeds this enemy of mine. My foe knows no other kind of work at all except to cause me pain. No matter what happens, I will not allow my joy to be disturbed. Feeling upset cannot allow me to accomplish my hopes and only, only makes me loose the goodness that I have. If there is something that you can do about it, why should you feel upset? If there is nothing that you can do about it, what use is being upset? By the way, one thing here from my own practice, you know, there's times when I feel really good, you know, like my spiritual life is really rolling, you know, everything is fine, I'm feeling like really energized, and then a person who's close to me and is spending a couple of hours with me, gets a mental affliction, and it obvious. Like it's jealousy, and anger, or desire or something, but I can actually feel some kind of, it's actually like, [hhmm], you know? And I'm sure it happens with my friends when I get mental afflictions. But you actually feel this physical "wind" coming from them, of their mental affliction and they're sitting next to you and they're having a mental affliction. And they're having a great day, and then suddenly there's a person next to you that's having a mental affliction and I don't know about you, but I kinda resonate to other people, so if the person next to me is having a bad day, and is start to get irritated or upset, it starts to ruin my

happiness. The eighth verse says something like that. That's a reason not to have a mental affliction, is that it not only ruins your day, but it spreads to other people. Like I'm having a perfectly good spiritual day, and my friend is having a mental affliction, or vice-versa, I mean, it happens both ways. I was driving a car the other day, and I was getting angry, and the person in the car started to get upset, you know, because I was angry. What I'm saying is that it affects other people. It infects other people. And this practice means, keep your joy. The antidote... there's a homework question, the antidote for getting upset is joy, your own sense of joy. And it's difficult and it becomes very much of a kind of internal struggle. But, keep your own joy, even if everybody on the subway around you is getting mad. You know, even if everybody on the street is too hot. You know, even if everybody at work is stressed out because the company is merging or something. You must maintain your own joy. You have to shield your joy from the influence of other people's afflictions. And it's a whole practice, it's a whole spiritual skill that you have to learn, that you have to keep your joyfulness, and your happiness and you have to refuse to get sucked onto other people's mental afflictions. And that's very difficult, but it becomes a skill that you have to learn. You know, you must maintain your joy, because if you don't maintain your joy, you'll get upset about how stinky everything is. If you get upset then somebody has a chance to come and feed on you, which is anger. Okay, and if you develop a full anger then you start to destroy good karma and then the world really does start to change, in your eyes, and it gets lousy. So if you don't want that to happen, don't get angry, if you don't want that to happen don't give it any food, if you don't want that to happen, don't get upset. If you don't want that to happen, be unhappy. You know, keep your joy, keep your sense of joy within yourself and learn to do that despite what's going on around you. That's a trick, that's a spiritual skill that you have to learn. And even if everybody else is going crazy, you know, stupid, jealousy, angry, attacking you, you know, forget it. Maintain your joy, inside. Okay, you have to. Yeah? student: [unclear] I think you have to... he says that Shantideva gives you three choices, you know, first, "understand that getting upset is totally useless, it has no function in providing you with what you are seeking, [A]. [B], if you can fix it, then go out and fix it, if you can't fix it, then shut up, keep your joy. You know, and that's it, that's airtight, there's no other choice. Yeah student: [unclear] That's a whole, that's a whole different... we had a debate about that in the last class and he said what? He said, "Can you take joy in being angry at your mental afflictions?" And there was a debate, can you remember? Gyaltsab Je, what did he say? He said, "You must get angry at your mental afflictions and that's not anger. It's a righteous something. [laughter] No he said you should and you should have an enemy, and that's your mental afflictions. And then

there was this whole debate whether that is a real mental affliction or not and there is two commentaries, I mean there is Sanskrit commentaries that say, "you should maintain this mental affliction for a short time. And there's other commentaries that say, "That's wrong, and you are not maintaining a mental affliction, it's a kind of joy, it's a kind of understanding." And Gyaltsab Je sides with the second. Gyaltsab Je sides with the latter. Okay, we're actually gonna make it, maybe. Okay, Hector, page thirteen the page there, the whole verse there. Okay, close your eyes. Hector: Which line? Contemplation four, yeah. Hector: There is nothing in the world which does not come easily if you make a habit of it. Make then a habit of bearing the small pains, and thus endure the greater. [silence] Okay, this is going to be a theme throughout the three chapters that we're studying. And it always starts out with a question. You know, somebody comes up to Gyaltsab Je or Shantideva and says, you know, "Sounds great, I'm not capable of it, you don't know the kind of enemies that I have", you know, "You don't know the kind of situations that I have.", "You don't know the kind of boss that I have." "you know, you don't know the kind of situations that I have to put up with, like maybe normal people, okay, but you have no idea what I have to put up with. I don't have mentally, the strength, I have tried in my life, you know, I'm not stupid. I have tried for twenty years, thirty years to fight with my anger, but these things, these objects are so bad that they make me angry, and I can't stop it, I can't do it." Then Master Shantideva says, "Look, everything mental comes from habit. The way you look at things comes from habit and only from habit. Which conversely means that if you develop a habit of something, you can see it any way you want, and that's very powerful. That's really powerful. If you, if you make a habit of something, you can learn to see things anyway you want meaning, if you start small, and he's very big on that, Master Shantideva is very big on that. Start small, start with the small things that piss you off, you know. Start with small things, like the way people look in the subway, or something like that and start to work on your mind, start to get into the habit of working on it, he says, "Don't go for your worst enemy first. You know, start with the small things that irritate you and overcome it. Use logic on yourself, you know. And start small, you know start with the small things that irritate you and start to see how they could even be helpful or how they are not so bad, or how if you didn't get irritated, your life will be much more pleasant. You know how much time you save if you don't get pissed off? You know, people in New York are always like they want to save time, they are like "I only have three minutes, talk." You know. my boss does that, and then he gives me one minute, you know, and he doesn't listen anyway. But everybody wants to save time. You, you can save about twenty percent of your lifetime if you learn not to get irritated at people

and you just stop it, you know, you just stop it, and you stop it with small things and the way, Master Shantideva says, "The way you see anything, the way you think about anything, the way you think about anything is totally plastic, it's totally malleable, you can change it to anything you want. And later he's gonna say more radical things like "you could change your conception of what you are, to extend it to Helen McHail. You know, your habit of thinking as "you" as stopping at your skin, is only, it's a habit. It's not a reality, you can change it if you want, you can decide that she's as important as you. You can decide that she is you. You know, why do you stop at your arm? Why do you stop at your fingers? It's a habit, it's just a habit, and it can be changed by practice. Anything is possible with practice. There is nothing you can't do if you practice. And he's very big on that. All the way that you see the world, all the relationships that you have, all the way that you define yourself and other people, and your happiness and their happiness, they're all, those borders are not fixed, they're just a habit, it's just a way of thinking, and you can change it. So he says, "You can do it, you can perfect perfect patience." You could get to the point where you could stand and someone could put a blow torch on you and you would be patient. But you know, don't start there. You know, start with the small things that make you unhappy, and practice, just practice. And practice makes perfect and he's very adamant about it. Practice makes perfect and you can change. I'm gonna write, I'm gonna have somebody else write the Tibetan, because I don't have time. Can you write it on here? This one, here's the paper, this one right here, start here, okay? Got it? Big letters, okay, that will save some time. So that's number four, so he says get used to bearing with small irritations and build up to the big ones, and you can do it, because there is nothing about your life which is not a perception, and your perceptions are totally dependent on your own habits. You can change any of your perceptions. I was on a bus one time in India, and I was locked in between a bunch of pigs and chickens and farmers in the corner of this bus and there was a rain storm and a hole opened up above my head, [laughter]. And it was going, [shhpt, shhpt, shhpt] and I couldn't move an inch this way or an inch that way. And I was just sitting there, for like four hours, you know, and I decided you know, you get used to it. [laughter] And then after awhile, I thought, even David Rockefeller, if he was sitting here, and if he couldn't move he would get used to it and even David Rockefeller would be here sitting with the pigs and the chickens and getting wet. What I am saying, is that you could get used to anything if you try. You know, you can bear the greatest insults, you can bear the greatest injuries. People can do terrible things to you, you know, people can hurt you in anyway imaginable, but if you practice, you can get to a point where you are just unshakable. And there will be a point in your spiritual career where you will be able to withstand any kind

of attack, and maintain your joy. You know, and he says, it's just a matter of practice, okay. Read that one more time please. Hector: There is nothing in the world which does not come easily if you do not make a habit of it, make then a habit of bearing the small pains, and thus, endure the greater. [silence] When it says that there is nothing in the world which does not come easily if you do not make a habit of it, Gyaltsab Je says here that, "nothing in the world, refers to any kind of mental habit." "Nothing in the world" Means, any kind of mental habit, you can develop if you practice, you know, you can learn to see things anyway you want if you practice, okay. Those things are not set in stone, those things are a decision, those things are a mental state. And some people encounter the same problems that you do and come out unscathed, they are quite happy. And the same things that upset you wouldn't upset a stronger person. So change the way that you look at things, they don't have to be the way you see them okay? And he proves that with an example, are you ready? Hector: Some, when they catch sight of their own blood rise to a higher ferocity. Some, when they see another persons blood, faint and fall unconscious. All of this is derived from either steadfastness or cowardliness in the mind. Learn then to disregard arms, and never allow any pain to touch you, hurt may come, but the wise never let suffering cloud their clarity of mind. [silence] So in this verse, Shantideva, he likes warfare, he like to use the example of warfare, he says, "We are engaged in warfare." And he says, "You see some people in a battle, you know, I think of Braveheart, right? And somebody slashes their arm and they see blood pouring out and they get more fierce. You know, they say, "Blood, [rrrr]." And then, you know, you see football players like that, you know if they get a good cut on their face they get excited, you know, they get high in it. Or you know, a good boxer, if somebody gives him a good cut on the eye, he just gets pissed, you know. And it just gets him exited and more interested you know. And then, some people, you know, they go to the doctor, and they see someone getting an injection and they see a little bit of blood going out, and they are like, [gesture], and they fall unconscious, [laughter]. So he says two different, he's picking two different kinds of people, one kind of person when they see their own blood, they get excited, you know, and they get more inspired to slay the enemy, and other people, you know, the see someone's nose bleeding or something and they get [eeehhhh] you know, they get all freaked out. Then he asks a question, Shantideva says, "Is there any difference in the two peoples bodies?" You know, is the one guys body harder than the other guys body? You know is the other guys body softer than the other guys body" You know, is there a difference in the bodies? No. Okay? Well, is there a difference in the thing that hit them? You know, in the knife or the needle or what ever is that? You know, is the needle like softer to one guy and harder to the other guy? Or is the knife

sharper to one guy or duller to the other guy? And he says no, so where does the difference lie? So what's the distinction between the guy that get stronger, and the guy who falls unconscious? You know, where's the difference lie? It's where they see it, it's in their mind, you know. And he says, "That's the only difference. There's absolutely n difference in their body, and theirs no difference between the thing that hit them, it's all mental. And he says, so patience is a state of mind. You know, if you decide that you will put up with these things, you can do it. You know, you can get to a point where the more things hurt you, the more things go wrong, the more your life starts to get worse and worse, you get stronger and stronger. You know, you get more and more inspired. On the other hand you can be like the coward, you know, and the more things come, the more you start to whine, and the more you start to get upset, and he says, "We have to be like the warrior, we have to be like the other one, and he says that, "It's

all a matter of mind." That proves that it's a matter of mind and not something physical. There's no difference in the bodies of those two people, and there's no difference in what happened to them, it's just mental. It's mental strength, and he says, "Do it." Alright? You got that one ready Phuntsok, is it okay? That's nicer, maybe you should do all of them. [laughter] This is for the Tibetan track people, I'll give you a minute to write it alright? I'm gonna bust your chops a little bit , you've gotta learn Tibetan more, alright? In the mean time let's say it, okay? If you're writing it, keep writing. Say {sem}, [repeat], { kyi}, [repeat], {dzintang}, [repeat], {tamche}, [repeat], {gomba}, [repeat], {tsawa chen}, [repeat], {Yinbe}, [repeat], {gongna}, [repeat], {hlawar}, [repeat], {mikyurway}, [repeat], {semkyi}, [repeat], {chu}, [repeat], {kang yang}, [repeat], {me}, [repeat]. This should be {gyurpey}, okay Phuntsok? Maybe it's wrong. We get it anyway. {Sem} means "the mind". {Dzintang} is a very difficult word in Tibetan philosophy and it means "the way you see things", the way you see things. The {dzintang} of ignorance and the {dzintang} of wisdom are opposite and that's where the word comes in Tibetan philosophy. {Tamche} means, "All of them". {gomba} means "habit", okay? Habit. When you put a head etter on it and a prefix letter on it, it becomes the word for? {Gom}, meditation. So they are related. The word for making a habit of something and the word for meditation are related. {Tsawa chen means "the basis" or the root. {Yin}, "it is". What it means it all the different ways that you see things, all the different ways in which you perceive things, is all only a matter of your habits, of your mental habits and you can learn to change them. There is nothing about the way that you perceive the world. which is not changeable, if you decide to. Because its all a matter of habit. There is nothing fixed in the world you can see it in the world;. When you do the Yamantaka Tantric Dakye, there's a beautiful section in there,



and it says, look, everything is what you decide in a way so therefore, and then it gets really cool, which I can't go into, but anyway, everything about your life is a matter of how you decide to see it and what kind of mental habits you develop, so you can change and you can learn to put up with anything. But you have to decide and you have to start small, and then eventually, you could get to the point where people could cut our arm open and you wouldn't mind, okay? You have to start small though, and you can do it. It's a matter of habit. {Yinbe}. {Gongna} means, "if you do make a habit of something". {hlawa mingyurway}, "which is not easy". {Sem gyi chu}, "any quality of the mind". {Kang yang me}, "there is none at all". Translated, means, there is no quality of the mind that is difficult to attain if you make a habit of it, because habits are the very root of the way in which we perceive the entire world. It's a matter of habit, it's a matter of what you're used to, okay. Okay, we'll go straight to six, okay close your eyes, last one, we're gone leave sort of on time. I'm sure you'll be patient. [laughter] Hector: We are locked in combat with mental afflictions and in war, many wounds are sustained. Ignore then, any pain that might come, smash the foes of anger and such. Conquering this is the thing that makes the warrior, the rest are killing only corpses. [silence] I like this part. What he's say is, "Look we are declaring war on the big enemy, which is your own jealousy, your own desire, your own pride and your other mental afflictions". We have declared war on them, I think it happened last course right? Everybody signed a declaration of war. Everybody here decided that they were going to make war on the real enemy which is mental affliction. Shantideva says, look, frankly, you're gonna take some hits, okay? Don't think it's gonna be all a piece of cake, okay, they will cut you, they will fight back. You know, there is no war that ever existed, where somebody didn't get hurt, you know. There's a joke in Tibetan, "A big war broke out in Kham yesterday, and three people got injured, slightly." You know, that was a Tibetan joke, okay, anyway, somebody will get cut, and you will get cut. You know, if you fight with a worthy opponent, you're gonna take some shots. The end of Rob Roy, do you remember? They are having this sword fight for like twenty minutes and the good guy gets cut to pieces, you know and then finally he just, he does one of these on the guys body, you know;. But it looks like he's losing you know, he's got cuts all over him, his belly is coming out of him and then finally at the end he takes his great sword and goes, you know, and he splits the guy in half you know, but in the mean time he took allot of hits, and he got allot of cuts. Master Shantideva says, "Don't think this is not like a normal war." This is like any other war, you're gonna take some wounds, you re gonna get cut. You know, there's gonna be bad days, and mental afflictions do not go away that easy, okay, And he says but if you can fight with them, and if you beat them, you are better than those guys who go to

Kuwait and shoot people with guns. Why? He says, "They are killing corpses." Then Gyaltsab Je Says, what does he mean when he says that they are killing corpses? Look, they are going to die anyway, you don't have to shoot them. You know, give em a year, give two years, give em five. You know, they're gonna, something's, gonna kill them. That's the nature of your body, you don't have to take credit for killing somebody, their body is going to kill itself. You know, they, we don't consider them a great warrior, [laughs] So you shoot somebody and he dies a few years earlier than he would have died any way. The body is mortal, the body is... This body will kill itself. You could put this body in some museum somewhere and feed it and take care of it and it would still kill itself, you know. This body will kill itself, so killing people is not a great achievement. They're like dead already, it's like killing corpses. But if you can kill mental afflictions then that's something, they last for millions of years. They fight back. They rise like zombies, Night of the Living Dead, you know. You think you finished off desire and then suddenly one day it just goes voom, you know. That's what takes a real hero, that's what takes a hero, if you can put them down permanently. And you will take some hits, then you have achieved something, that's a real achievement. We call you a GI Joe, you know, you are the real warrior. You managed to do that. Okay we'll read that, let me make sure I did all the homeworks for you. One more thing but read it once more please. Hector: We are locked in combat with mental afflictions, and in war, many wounds are sustained. Ignore then, any pains that may come. Smash the pains of anger and such. Conquering these is the thing that makes you the warrior. The rest are killing only corpses. Are you okay? We are gonna talk about the three kinds of patience. You couldn't have a Gelugpa class with out having the divisions of something, right? So, I threw that in at the end. There are three kinds of patience, okay. The first kind is called, say, {duk-ngel}, [repeat], {dang du}, [repeat], {lenpey}, [supa]. {duk-ngel}, [repeat], {dangdu}, [repeat], {lenbey}, [repeat], {supa}, [repeat]. {Duk-ngel}, means suffering, pain, okay. {Dangdu lenba}, means to accept in gladly to take it gladly, {supa}, means a kind of patience. So the first kind of patience, something bad happens and you say, "How can I change this into something positive?" Okay, "I'm glad this happened, I'm glad I'm fired, now I can go get a real job. You know, I mean, okay, [laughs], how can I change this thing around. Lama Sopa wrote a book called transforming problems into happiness. I mean that's {duk-ngel dangdu lenbey supa}. Means, I'm glad that my boss fired me. Wait till he sees the new job that I got, you know, more benefits, more pay, less hours, better people to work with and definitely a better boss, you know? And, and that's {dukngel dang du lenbey supa} That means, I'm glad I got sick, now I have a chance to show what a Bodhisattva I am. I am glad they got me to do all the dirty work at

the Dharma center, you know, I'll show them, You know, wait till they see what a real bodhisattva can do. You know instead of getting upset and looking negatively at things, you just suck up suffering. Say, "Come on, give me your best shot." And you just feed on it and you say, I'm glad all these stupid things are happening in my life you know, and now I got a chance to prove myself, and you turn them into the path. You know you just turn them into the path. So say {chula}, [repeat], {nye par}, [repeat], {semay}, [repeat], {supa}, [repeat]. This is a very specific and the wording is not easy. {Chu}, means, dharma. {nyepar}, in this case {nyepar means, "to concentrate". {Nyepar semay}, means in this case to hear, in this case means to concentrate on the dharma. It's the patience which concentrates on the Dharma, the patience which concentrates on the Dharma. What does this mean? This is a kind of patience where, you believe in the Dharma you have faith in the Dharma, you have devotion in the Dharma, you have some kind of dharma drive. Some kind of a Dharma power, energy, and you are going to focus it on Dharma, your studies, you're gonna, you don't care what happens, you know you go on a retreat, the bugs come, the snakes come, the sun comes out, you run out of water. This is all like last week right? [laughs] And you say, "I don't care, I'm a yogi, you know, I'm gonna meditate, you know. And you just get like that guy who is bleeding, you know, you say, you know, two more snakes can come in the room, you know, I don't care. I'm gonna meditate, you know. I don't care if there is a thousand flies on my face you know. And you just get stronger, you know, you say, and this is some kind of devotion, or love or belief for the dharma. Intense drive to do Dharma you know, and it puts up with anything you don't care. You know, my husband doesn't like that I go to class, I don't have time to do anything, the kids want dinner, homework is due in two hours, you know, I don't care, I'm gonna do it perfect, I'm gonna ace that quiz. It's having some kind of guts. It's having gut's about your Dharma study. Okay, last one. Say {nupa}, [repeat], {cheпа la}, [repeat], {ji}, [repeat], {mi nyampay}, [repeat], {supa} [repeat]. {Nupa}, [repeat], {cheпа la} [repeat], {ji} [repeat], {mi nyampay}, [repeat], {supa}, [repeat]. {Nupa} here means, {nupa cheпа la} means, when someone does something bad to you, when someone hurts you. They talk bad about you, they start rumors about you, they cheat you, they lie to you. {Gi mi nyampay}, means that I could care less, you know, {ji mi nyampay} is very cool. {ji minyampay} means, "I could, let them do what they want, {ji mi nyampay}, means, let them do what they want. Let them think anything. No matter what someone does to hurt you, or to block your happiness, you like cool, I'll just find a way to go around them. You know and you don't worry about it, you don't get upset, You just assist the situation, if you can do something about it you can do it. If you can't, you just go around. And you just go around. And I could care less what they do. And that's {ji mi

nyampay sopa}, and I'll spell this one for you, {chu la}, and again number two is the one that puts up with anything for the Dharma, because of your drive. You have this Dharma drive and you don't care what happens, you have faith in it, it turns you on and you are going for it and you don't care what happens, okay, you just go for it. And this first one, again, the first one was, okay, I'm having a bad time, things are happening to me, let's see how I can turn it into something positive, You know, it's great, I'm so lucky to have a bunch of lousy friends because they test me, they make me strong, I learn, I learn patience, you know, it's perfect. I have the perfect situation. You know, those other people living out in the forest, nice clean air, no traffic, they have no opportunity for Dharma, I have everything here. I have obnoxious people on the street, muggers, dangerous, subway, pollution, traffic jams, lousy office to work in and this is perfect, and you just get excited about using it, and sucking it, you know. And it's like yeah, I can use this, yeah I can use this for my practice. This guy is great, let me invite him out to dinner, you know, and you just turn the whole world into a bunch of opportunities, you know, like that. Okay, we'll stop there, we covered everything. Okay. [prayers: short mandala] [prayers: dedication]

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**Geshe Michael Roach**

**Course XI: Guide to the Bodhisattvas Way of Life; Part Two**

**Class Two: Contemplations on the perfection of patience, Part two**

**July 10, 1997**

**transcribed by: Amber Moore**

... and the problems that you cannot see, when you get angry and that you wouldn't be aware of unless you went to a Buddhism class is that it destroys tremendous amounts of good karma, whatever amount of good karma that you have in your mind, in your mindstream, anger is very effective at destroying it and it gave a ratio of about one to a zillion. Meaning that one instance of anger at a Bodhisattva for example, destroys something like millions of years of good karma and we don't know who the bodhisattva is around us it could be anybody. Bodhisattvas don't necessarily look like bodhisattvas and as we are going to learn later it is considered bodhisattva etiquette not to look like a bodhisattva. So you never know, so you have to be careful and then we got into the benefits of it which are that if you don't get angry, all the good karma you have you save and then that good karma, since it actually creates your world and creates your reality, your reality starts to change, in a, in a very minor level, food starts to taste better, the city starts to look cleaner and stuff like that, the subway comes on time, your friends are good to you, you have good classes and when you meditate, everything seems to go well and these are all results of good karma and so that is the opposite. And then he got into the causes of anger and it was being upset. And he said that being upset was like the food that anger lived on and that if anger gets its food, it'll survive and get stronger and stronger and it will turn around and smash you in this life and in future lives. And then he says that if anger doesn't get its food to eat, anger just withers away and dies and the food is getting upset about things happening that you don't like and about the things not happening that you do want. And then can be stopped by either circumstances or other people, it doesn't matter, but you

just have to not get upset at the moment and then he went into how to not get upset and it was very simple. And he had very short verse a very famous verse, which was that, "The way to not getting upset, " which means anger will never come, "is to reflect on the fact that if you can do something you don't like," like if there is someone at work that you don't like and if you can get them fired, do it. And if there is nothing that you can do then just shut up and grin, grin and bear it. You know, don't get upset because there is no point to it. And he also made the point that getting upset doesn't achieve anything. Getting upset by itself, you know, never gets you what you want. It's natural to get upset when you're not getting what you want but if you think about it, getting upset doesn't have any function in getting you what you want. Normally it throws you off balance and then you are left unable to function and then you actually don't get what you want as well as if you didn't get upset. It's better to calculate your life when you're not upset than when you are upset. Like when I'm mad at somebody, I made a rule to myself that I don't talk to them until two days later, and then usually, I forgot about it by then. So, he says, "if you can do something about it, do it and if you can't do something about it, forget it." And then you won't get upset, anger won't have anything to eat, you won't collect bad karma, you won't destroy your good karma and your world will start to change and it will actually be more pleasant. There will actually be fewer things to get upset at, then you'll get upset less and it's an upward cycle, Bill Gates talks about it. And then there are downward cycles and we don't want to get into a downward cycle. Okay, at this point Master Shantideva goes into some very, very, sophisticated, I think tonight is the most important class on patience. He goes into some very sophisticated arguments about why you should not get angry and we're gonna start on those and Hector is going to read the first one which is rather short, and then we get to what we consider the heart of the whole chapter, you know when we were preparing the readings, I almost skipped this part, because it seemed very technical, but when I thought about it, this is the most important part for us. So you'll get it, but first there is one verse which is not too bad and Hector is going to read that one, so close your eyes, this is contemplation time.

Hector: "We should then be angry at unwitting physical objects."  
Contemplation Seven.

"You fail to feel anger for bile and such, these major sources of pain, why then are you angry at those with minds? They are all impelled by influences. Illness, for example is something that occurs despite the fact that we never wished it to. Just so, the arrival of a violent mental affliction is something we never wanted. Anger wells up in people despite themselves, no one says then, "I think I'll get

angry now." Anger comes, then all the same. And it starts with out anyone saying, "I think I'll start it now."

[silence]

Okay this is a little tricky, this one, for this you have to go to Tibitan medicine, Tibetan medicine says, I had a chance to translate for the Dalai Lamas Dr. about twenty years ago, I think at Nancy Carins house. And Tibetan medical theory, which is based in the tantras, the Tibetan medical tantras, says that there are three basic element in you body. They are called, {chi bub de ken} and {lung}, which means, "bile", phlem", and "wing". And when those three energies, they are like an energie of warmth and enery of liquid and an energy of, of movement and when those three energies are in your body and they are in balance, your body is healthy and when they are out of balance, your body gets sick, like if you have to much wind element you start to get nervous, like when you are in meditation and you get what they call lung and if you get too much of the phlegm element, you get like pnemonia. If you have too much of the bile element, you might have diseases of the liver or the kidney. But what happen is that there is some imbalance of the elements that occurs and then you get sick. And in fact the Dalai Lamas doctor was making a point that a balance of those three is a mistake and it's not normal, that the normal condition of the body is sickness, you know and to be healthy is an accident and that, and that it's not the natural condition of the human body. So Master Shantideve says, "I think that according to your thinking, the way you guys are thinking, you should get mad at your liver, or you should get mad at your lung, or you should get mad at your large intestine, the equivalent in our medicine. In their system it would be, get mad at your wind or get mad at your bile. And then this guy says, there's this fall guy who is always standing next to Master Shantideva and he says, "Why?" You know and Master Shantideva says, "They made you sick." You know and that 's something that;s going to make you suffer your who live if it hasn't started yet in a major way then just live a littlelonger, okay, [laughs]. It'll come. So he says, you know, you should be mad at your body, you know, you should get mad at your body. And the other guy says, "I don't know why because my body doesn't hurt me intentionally." Like the elements of my body may get messed up and my body may get sick, but it's not like the elements had a meeting and planned it and said, "Okay, you Mister Bile you get heacy anr you Mister Wind you, slow down, you know and you Mister Phlegm, you speed up and we'll make this guy sick." You know, he says, "It not like that, the body just automatically gets sick." It's not like the body is intentionally plotting to get you sick and people are not like that. People are acting intentionally. People are

hurting me intentionally, with premeditation, they are hurting me. And then Master Shantideva says, well then you are being illogical because nobody plans to get mad, you know, nobody says, "Oh, I'll go to work today and get mad." You know, anger itself doesn't think, "Oh, I'll have a good anger today, you know, it's not like that, people get angry out of control, their mental afflictions control them, they get out of control to a certain level and then they must get angry and it's not their fault, it's not premeditated, it's not planned, it just comes up in people's hearts. You know, usually anger is just like a big wave and it comes up and it hits you and, and when it comes you can't do anything about it and you know that. You try to feel okay and you try to feel not upset, and then you see that guy again at work and it comes again and it's not like you are planning it. You are out of control, somebody else is in control, your mental afflictions are in control. You're, you're being upset is out of control and you don't have a choice at that moment, it's too late. You couldn't do anything about it if you wanted, it's like a big wave on anger comes up in you. So Master Shantideva says, "If you're gonna get angry at another person for getting angry at you or for doing something bad to you, then you should get angry at your body." And then the other guy says, "Well they don't do it intentionally." And then he says, "Well, who do you think does do it intentionally? You know nobody goes to work and says, 'I'm gonna have a lot of nice mental afflictions today.' Because they hurt and they are unpleasant so Master Shantideva says, "Your argument is no good, you should just stop being angry." Because those people that you are angry at are out of control, because being angry is no fun, being angry makes you unhappy, being angry ruins your health, and so it's not logical that you should be angry at people, because they are not getting angry on purpose, it's not like they want to get angry. It's not like somebody wants to be miserable their whole day, you meet people who seem to work very hard at it, but basically, no one likes to be unhappy, they are under control of another thing which is their mental afflictions, they cannot control themselves. And then Master Shantideva gets into the point of, "Well, who is in control?", and "What is going on when something happens that you don't like." We are not going to read these verses, we are going to skip these verses. Because they are very, very technical, it's in your reading and you can read it. But it's very difficult, so we are going to just jump straight into it from the point of view of explanation, because the verses are very technical. Okay, Master Shantideva at this point and again, I repeat, if you don't listen to anything else in this course, I think this next twenty minutes or so is the most important thing in this course, in my idea, it's the most important thing in this course. Master Shantideva says, "the clue or the key to stopping your anger is to understand that where did the things that you are getting angry at come from? Where did your boss come from, you know



where did that guy at work that you don't like come from? where did that traffic jam come from? You know where did that humidity and the heat come from, you know, where did your credit card bills come from? You know, I mean, both animate and inanimate objects that piss you off, where did they come from, who made them? Why are they here? You know, what's the answer of where these things really came from and then you can understand anger and then you can decide what to do about anger. Okay, so he, he puts up this big banner, you know, he says, "Everybody who has an idea, you come and we'll decide where all these things came from that we don't like." You know in my life, mine, in my own thoughts other people who bother me, situations that bother me, things in the city that bother me, my parents that bother me, my relatives, friends, children, who made them? And then you get a clue into if we should be angry or not. You know, decide who made them. Where did they come from? You know and this is a question that's not asked in America much. Like I remember a kid, but there will be somebody driving, two people will be driving, it happened to a friend of mine recently, and they hit another car. One person dies, the other person, just gets up and walks off and then the kid hears about it and goes to mum and says, "Why did he die and why did he not get hurt at all?" and mum says, "Don't ask stupid questions, you know, he was sitting on the right side and he was sitting on the left side and the car hit on the right side and he went through the wind shield, he wasn't wearing a seatbelt, the other guy was wearing a seatbelt and that's why." And the kid says, "But no mum, I want to know why the one guy was wearing a seatbelt and the other guy wasn't wearing a seat belt?" And she says, "Well, it's alright, he put his on and the other guy didn't put his on. And he says, "Yeah, but I want to know why he didn't put his on, and he didn't put his on?" "Well, that guy didn't remember to put his on and that guy did remember to put his on." "Yeah, but why did he remember to put his on and the other guy didn't remember to put it on?" And then at some point, you got used to it and your parents said, "stop asking, there's no reason after that." But that's not scientific, you know according to every thing of logic, according to everything about reasoning and science and modern life, you know, there should be a reason for everything. There has to be a reason for everything. And there has to be a reason that that guy didn't do his seatbelt and the other guy did do his seatbelt. Where did it come from? You know, where does this world come from and where do the people in it come from? And you know at a certain point you stop asking and you know at a certain point maybe you thought it was the stork, you know and then later on you thought it was god and then later on you thought it was the big bang, because that's what the New York Times says, you know, and you are a reasonable person. And the New York Times is reasonable and everything that you read in the New York

Times is reasonable. You know and I'm a modern, reasonable person and everything came from this big bang because they got this telescope and they saw this dust out there you know, and of course, they change their opinion every couple of years, but that's okay, you know, that's the way it happens, and where did it all come from and where did you come from? And, and specifically, those things that make you angry, those things that irritate you, whether it's a traffic jam or somebody at work or your boss or whatever. Where did he come from? Who made him? This is crucial, because you can get rid of him if you can figure out where he came from. [laughter] Right? Of course, not in a violent way. So this is a very important question, where did they come from? Shantideva asks this question, he says, "Let's have a public discussion, you guys come and tell me." So two people come and one are called the Nyayakas and one are called the Samkhas, these are the two Hindu schools, they would be the Baptists and the Catholics nowadays, seriously, it would be whoever, it would be the two religions that are popular nowadays, whatever. Let's say the big bang theory and God theory. Okay, so let's go through the Samkhya system, let's see what they said caused the world. Say, {tsowo}, [repeat], {tsowo}, [repeat]. {Tsowo} means, you guys know it from {Lam tso nam sum}, it means "principal", "main. And in this religion in meant, I like to call it the Primal one. You know like the one, the source of all things. Okay, what is {tsowo} like? You know what is old Mister Tsowo like? Well, {Tsowo} made the world, according to this religion in Ancient India, {tsowo}, made the world, and {tsowo} does things, {tsowo} makes things called {namgyur}, say {namgyur}, {namgyur}, [repeat]. {Namgyur}, means "the expressions of {tsowo}" SO everything in the world is an expression of {tsowo}, like the Quaker church is {tsowo} expressing himself. You know, this is another expression of {tsowo}. {Tsowo} is this big, huge, invisible energy, called, we would call it "God" maybe, in our culture, but this is {tsowo}. And {tsowo}'s this big huge invisible energy, and everyone in awhile {tsowo} shows things, you know, like here's this church, here's New York City, here's America, here's Mars. and that's what they believe. So {tsowo} lasts, {tsowo} didn't have any beginning, nobody made {tsowo}, {tsowo} made everything. Sound familiar? [laughter] Okay, you gotta get used to it, {tsowo} has been here forever. {Tsowo} made everything, but nobody made {tsowo}, {Tsowo}'s just always been here and everything you see is, is an expression of {tsowo}, it's a Namgyur of {tsowo}, {tsowo} is expressing himself and that's what the Samkhas believe and Samkha means numerous and they divide the world into a specific number of expressions, like twenty expressions and {tsowo} is up there, hanging out and showing expression and this is where the world came from. So the guy that you don't like, your boss, the guy who comes in and screams at you in the morning, is an [expression of {tsowo}]. {Tsowo} was not

busy today, so he made your boss and he's expressing himself and you are seeing a little peice of {tsowo} in life called your boss and that's a {tsowo}, and behind him, is tsowo working, it's very close to the Western idea of God, okay, vey close to that idea. okay. Now what are the Nyayak schools saying? The logicalists, I call then the logicalists, because they are wrog so it souds really silly, right? So the logicalists, they say, {dak}. In Sanskrit the word is {attman}, it Tibetan it is{dak}. And {dak just means, "Self Existant being", with a capital [s] and a capital [e]. He's been here forever, no one made hima and he makes everthing, but in a different sense, in that he's this supreme thing that experiences all things, oaky, like he is an isness, he is a onesedd. Okay and then like he has these feelers out throught the whole universe an he just feeling these thing and experiencing these things and this is {dak}, this is "Self". This is "The Self". And he's like the wizard in the Wizard of Oz okay and he's just this big guy and he's experiencing all the objects of the world , but he's unchanging, nothing made him, he's been there forever and he is also resonsible for all the things that you don't like in your life, these are again creations of the {dak}, the {attman}, the "Self", okay, and these are the two ideas that the, that Master Shantideva want's to discuss, let's look at what these people think and let's decide what we are going to do about it. There is another word for this which you should know, especially Tibetan track people, [silence] Say {sherig}, [repeat], {gyi} [repeat], {kyebu}, [repeat], {sherig}, [repeat], {gyi}, [repeat], {kyebu}, [repeat]. If you ever study {drup ta}, which is, what do you call it? Comparitive Philosophy, the Buddhist way is which they present all the different Buddhist chools of philosopy, Buddhist and non Buddhist, there will be a big section on {sherig kyi kyebu}, so I think that it's important for Tibetan track people to learn that word. What does it mean? It's not very clear. {Sherig}, means "mental", it combined two words for knowledge, and {kyebu} means "being. And in like the descriptions of it it is like called the orginal mental being. I'd like to call it the original mental being, it's like the original thinking thing. Okay and, and this is a synonym for {dak}, okay this is another name for Mister Dak, okay Mr. Attman. By the way, I think that in the early days of Buddhism in the west, when the Buddhist said that there was no self and they used this worb, An {attman}, {dak}, the negative of it, I though western philosophers got confused and thought that the main pont of Buddhism was to refute this particular God and it's not. When we say that grasping to a self a dak or an {attman}, is causing all your trouble it doesn't only mean some non esistant guy, if refers more specifically to a non existant nature of any object to where it sould grow o it's own independant of your perceptions, okay, so that's the point and I think that if you read early books on Buddhim I think that they thought that this was the {dak}, the main {dak} that we are refuting when we are talking about emptiness and this is not.

This is just another non-existent dak. It's not that Buddhism spent all its time attacking these poor Nyayakas. Okay so these are the two big daddys that supposedly created the world. So Master Shantideva says, let's look at these guys and let's see if they created the people that you are angry at. You know and he didn't know anything, I mean Christianity was still fifteen hundred years, I mean five hundred years away, I mean, when the Buddha taught this it was still five hundred years away, so he wasn't attacking any of our beliefs, so it wasn't any of our beliefs. I would say that you are either one of three people in this room, you are either subconsciously believe that the world was created by a god or you've rejected that and you kind of believe that it came from a big bang, but you are not sure. Or you could care less and you don't think about it much. I mean I would say one of three possibilities. Master Shantideva says, that if you are going to get rid of your anger you have to resolve this question, you have to decide where these people came from. Who created the things that make you angry, because this is a key to overcoming, you will never overcome anger, unless you understand who made the things that make you angry. So he goes through each one of these possibilities one by one, and we will too. So the first question he asks, and you'll see it in the reading he says, who made these two guys? I mean, that's question number one and by the way this is so simple and so obvious that it goes over your head, you know, you didn't even ask this question when you were in church. You know, "Mom, if God made the world and God made everything, and God always been here, then who made God?" You know, and you say, "Don't worry about it, it's okay," It's impolite to ask that question, it's disrespectful to ask that question. It's combative to ask that question. You know, Grandma would be very upset if she heard you ask that question, you know, don't ask that question, don't say things like that, just buy it, just do it, and I'm not being disrespectful to Christianity or to Judaism, I'm not, okay, it's not the point, the point is, can you reach liberation, can you free yourself if you have those superstitions still in your mind, you have to talk about it you have to decide where these things come from? And I'm not being disrespectful and Christianity and Judaism, incredible benefit for millions and millions of people over thousands of years and you have to be very, very stupid to say that that's not true or to focus on the little problems that they've had like the Inquisition or something, , [laughter], No, I'm serious, you know, I'm very serious, the benefits of those systems is almost infinite in comparison to small problems that they've had. But the real question for us is that "if you really want to reach Nirvana and Buddhahood, can you accept these two things?" You know, can you accept these two beings and Master Shantideva says, "No." And you better know why, you know, you have to use your mind, and it's not being disrespectful, it's not being heretical, it's not attacking anybody, it's just that if you have a wrong idea that is

so serious that you might not be able to achieve your goal. So what is wrong with this? That's the first objection that Master Shantideva had. And in fact when I have tried to explain God to Tibetans, this is almost always the first reaction I get from Tibetans. They say, "What's God like?" And I say, by the way it's on your homework, and I say, "{Tsowo}, made everything but he never began, iencing being, who never changes, who has existed forever and no one created him and he is also creating the things in the world, and these is what is coming to you. So Master Shantideva in his first opening salvo, you know, it's like, "but who made them, I've got to have a cause things got to have a cause and it's like, who made them? And the they say, "I don't know." They couldn't make them selves, because if you are not there to say, "I'd like to make myself today, you can't make yourself." And it's just so obvious that it goes over your head, and you thought of it probably in third grade or something and then by fourth grade your parents had talked you out of it or something, you were right, it doesn't make sense, it doesn't make sense that there was this big guy who makes everything up, but no, one made him, it just doesn't make sense, because somebody had to make him, Somebody had to make him or else he's been there forever with out a cause, there's two choices. Either somebody made him or he's been there forever without a cause, okay, so let's say, somebody made him, it would have had to be who? {Tsowo}, but he isn't, he ain't there yet, okay, {tsowo} makes everything, that's part of this religion, {tsowo} makes everything, is god a thing? Is {tsowo} a thing, yes, so who made {tsowo}? {Tsowo}, made {tsowo}. So {tsowo}, before he existed, thought to himself, I think that I'll make {tsowo} today, it's just crazy. It just doesn't make sense at all. That Master Shantidevas first example, okay, "It's imposible for {tsowo} to have thought to make himself today before {tsowo} existed. And according to you, {tsowo} made everything." Yeah?

student: [unclear]

We're gonna get into it. She asked me, "Yeah, but even in Buddhism, we say that we are beginningless, so what's the difference?" And we are going to get into that. Maybe right now. No on one hand, we got that, right? Everyone's like, okay, maybe it's the old God thing from church. If {tsowo} didn't have, if {tsowo} had a cause if something had to have made {tsowo}, bu, but {tsowo} is the only thing that makes anything, so {tsowo} would have had to have made {tsowo} before anything existed. And {tsowo} would have had to think to himself, "I think I'll make myself today, before he existed today, so it's crazy, it doesn't make sense. the guy who pisses you off at work did not come from {tsowo}. [laughter], cause {tsowo} never started, okay. What are the other possibilities? [silence] I'd

like to get, I'd like to clarify the meaning of these three words before we can talk more about {tsowo}. Eternal, Sykes, what does it mean to you? Roughly, what does it mean to you? Dr. Chilton, What does it mean to you? Yeah, like this is an eternal problem, springs eternal. Love springs eternal.

student: [unclear]

I think that's what it means to me, okay, eternal to me means no beginning and no end, everlasting, eternal god, like that. I'm not making fun, I don't want to make fun, but that is what they say, those are the words, that is the wording of the prayer. Okay, eternal

student: [unclear]

Yeah, there is a little flavour of that, but there could be a beginning and no end. But I think that the primary meaning of eternal, like, "This is an eternal question of life." Means that this always has been a question and is always gonna be a question. So I think we have to, I want to clarify terms, you know, like this is what we do before a debate. Are we talking the same language? Eternal means, no beginning and no end, okay. What about permanent and impermanent. Permanent Resident Status, greencard, what does it mean?

student: [unclear]

Yeah, it will always be. It won't end or break, this is a, you know, permanent plastic holding this thing and we guarantee that it will never break. You know, that's usually a bad sign. You know, but the claim permanent means it will never break or that it will never stop, or something like that. I think things can have a beginning and be permanent, like you can say that this is a permanent fixture, but it doesn't mean it's eternal, it doesn't mean that this fixture has been here forever. It just means that we are going to put this fixture here and we intend that it will last a long time. Yeah, sort of concrete, should be concrete, so permanent means, like lasts forever, doesn't break, okay. And then changing, you know, changing means, sometimes it's obvious, sometimes it's big, sometimes it's small, sometimes hot, sometimes cold, fluctuating, like that, sometimes I like to say, like that. Fluctuating, always changing, we have to understand these three words first. Yeah?

student: [unclear]

Right, I think that it could come back to similar, two days later or something, like the weather changes, but two days later or something. It could be pretty similar, like that, but almost never the same. So on your homework I've asked you to do a little bit of thinking, like I call, {mu shi, mu sum}. {Mu shi mu sum} is an exercise in Buddhist logic where you say, "Does any object include these two qualities or not? So I'll ask you, okay. "Is there anything that is changing, yet eternal?" Something which has always been and always will be, but goes through constant fluctuations? The mind, the human mind. According to Buddhism, you don't have to buy it now, but you can go to Bodhi this weekend and you will believe it by the end of the weekend. But, but the mind, according to Buddhism the mind has no beginning and had no end even after you become a Buddha you still have a mind and even a Buddha mind is constantly fluctuating. Why? What's one reason why?

student: [unclear]

Yeah, because it's perceiving things. Like when you see an apple, according to Buddhism, your mind gets this, it gets a little apple focus to it a little apple aspect to the mind. There's this image being imprinted on the mind of this roundish red thing and when you feel good, the mind changes a little bit and when you feel bad the mind changes a little bit, and like that, the mind is like a moving mirror and each object that it encounters, it's changing. And you cannot perceive something without changing. If you have a good friend, you change good, if you have a bad friend, you change bad. But every single object that you focus on. Every single object that you see that changes your mind and changes your life, forever and the mind is in constant flux, as the mind focuses on different objects it is changing and that's the nature of the mind, according to Buddhism, didn't have any beginning and didn't have any end, but while it's being eternal it's in a constant state of flux, okay, got it? By the way, I believe that these words have been mistranslated in Buddhism for a long time. And, and so I'm asking you to question how you think about them. How about eternal, but not changing? About the only example is empty space, okay, what does empty space mean? There's a place, watch this. There's a place where I put that file, there's a place there. There's empty space there, okay, right now the file is filling it up it is occupying the space. Now, watch this, you know, is the space still there? Yeah, I mean it did not change, I mean its nature did not change. Space is defined in Buddhism as the absence of any concrete object, if it wasn't there, I couldn't have gotten the file into it, there is empty space there and it's being occupied right now. And then I take it out and it's still there, If this world were destroyed, when the sun supernovas as Buddhism says it will and this world melts, which

Buddhism says it will and if it, it'll evaporate, what do you call it, it will vapourize. This planet will vaporize. A certain supernova of the sun will occur in so mally million years according to the [b Abbhidharma] third chapter and then this worl will not exit any more. Will that emty space still be there? Yeah, it's not affected by the world, it always has been there and it always will be there. Whether or not it's occupied, whetheror not we're around it will be there. That's an example of what? Something which is eternal but not? Not changing, okay. Permanent but changing? Permanent, but changing? What?

student:[unclear]

She said mind again and that's the perfect answer. Okay, it is permanent, it is going to be around, it's not going to like break or disapear or something like that. Impermanent and changing? Just about everything, okay. I put in the answer key, jobs and worldly relationhsips. Impermanent and chanaging, constant flux. Never the same. You go to work one day you know, they sold the company and they said, please don't come tomorrow. "After fifteen years? "Yes, please don't come tomorrow." And, and relationships, you know you though that you met the perfect person and within a week they are the perfect enemy. And three weeks later you could care less, you know. I mean this is this constant flux. Impermanent and changing, okay and then there's a trick question which maybe I won't give you because then it won't be a trick anymore. Nah, let's do that one. {Dak} means like, today, {dak} means like some big guy who's made the world and who's always been here, okay. Say that again? Very similiar, yeah, almost the same, yeah. Say, {takpey}. [cut]

student: [unclear]

The loss of hair has a cause, but the absense of the hair does not have a cause, that's differrent, yeah.

student: [unclear]

Right, so it's just a simple absence of something.

student:[unclear]

Oh, it's an instance here, it wasn't created, let's put it that way. It wasn't created, iit didn't go through a process of growing of starting small of getting bigger and



bigger and bigger. Absences are absolute, that's the point. Like the absence of an elephant in this room is an absolute. It doesn't get more or less absent. It's just either totally absent or totally present, that's the point, okay. There's not a condition of an elephant of being half absent here or half present here or something like that. Either it's here or it's not here. If an elephant is absent from this room it's total absence and it doesn't change. It doesn't waiver, it's always just simple, total absence and it doesn't get more absentee or less absentee, it's just absent and that's just, that's the point, that's the point. And it's not created. It doesn't go through a process of growing it from a seed and getting bigger and bigger and bigger, fluctuating like that, going through a death process, going through an aging process. It doesn't happen, it's either a completely absent or present and that's true of emptiness also. Can I destroy, does this paper have an emptiness?

student: [unclear]

Yeah, does this paper have an emptiness? Does this paper have its own emptiness? Does this paper have its lack of self existence? Absolutely every object in the universe has its own self... lack of self existence. Okay, is that eternal? No? That's a very important point, when I destroy this paper, you know or I burn this paper, its emptiness goes out of existence, was it destroyed? No. Did it go through a process of getting less empty, less empty, and then suddenly one? No. And that's a very subtle thing and you have to learn it. And it's not the subject of this class, but it's important, it's very important. It does have its emptiness and its emptiness is {takpa}, meaning, "unchanging", does it mean that it is permanent? Not at all. When I destroy this paper the emptiness goes out of existence, is the emptiness destroyed? No. Did the emptiness start? No. Was the emptiness there the moment that the paper existed? Yes. Was it there the moment before the paper existed? No. Did it grow? No. Did it start small and get bigger and bigger and more empty? No. It's purely empty in the first moment of existence, it's purely empty in the final moment of existence, and on both sides, if you go an inch more, it just wasn't there, but you don't say that it went through a process of change and that's difficult and you have to study that and many people misunderstand it and that's why that word is translated wrong since forever. Okay, eternally. Alright, so I'm gonna go on, but I have a feeling, I just want to make sure that you get the profoundness of what just happened here. I was not just knocking Judeo Christian belief, you have them deep in your guts, they come from your childhood, those things are difficult to remove. But there is no such thing. When you go to find out who to blame for your problem, you know, when you go to find out who to blame for that guy at your

work or the girl that dumped you or all that stuff, it ain't God, okay, because that cannot exist, for those three reasons, that cannot exist. By the way, we didn't cover one other possibility. Could God have been created from nothing? Maybe did he just come from nothing. That just doesn't make sense. I mean, no serious scientist, and no serious Buddhist would even entertain it. It's on your homework, You know, it says, could he come from nothing and you just say, "No." [laughter] It just doesn't make, it's just not a possibility. Maybe a serious religious person would think that? Could entertain it. We would say, "Then is the God which you say exists changing or unchanging?" If that God is changing then it must have had a cause, because there is something which is causing the fluctuation, in that God. If that God is a knowing being, if that God is aware of you and watching you, if that God is doing anything, like working six whole days to create the world, he must have been changing and moving and in that case he must have had a cause. And in that case it's illogical. There is no such thing as anything which can effect anything which was not effected itself and you can study the reading on that point. I'll say it again. There's no such thing as a thing which effects anything which is not affected by any other thing. Impossible, impossible, because by effecting he is affected. And it's, it's so simple it just goes over your head, those three arguments are airtight. The only thing that rebels in your heart is your illogical upbringing. And you have to, it's time to stop that and you have to find the real cause of where those things came from. And your whole culture is fighting you. You know, it's like this kid with his finger in the dam and there's this whole dam and you like all you have is this little tiny understanding of things and it doesn't make sense. Yeah?

student: [unclear]

Yeah, to me, big bang is the same as {Dak}, I'm sorry I mean "soul". I mean, came from nothing? How could anything come from nothing? It's just illogical, it's just perfectly illogical. You know, you base your whole wetters rational life on the belief that things have causes, since the middle ages, man has been proud to say, we've figured out that things have causes, "Oh, but there's only one thing, everything." [laughs] You know, it's crazy, it's really crazy and the only reason that your heart is objecting right now is brainwashing, it's just illogical, crazy brainwashing that you've had. You know and you will still get it, you have to go for the real reason, you know, yeah?

student: [unclear]

Not if you posit that that being created everything. I'm sorry, It's just so obvious

that you miss it, [laughter], okay, because he wasn't here yet. Yeah.

student: [unclear]

Yeah, well somebody asked me that, what if do you do if somebody comes up to you and says, "Well then my God is illogical?" "My god doesn't make sense, my god is beyond all understanding." You know, "My God is uncaused and causes everything, My God doesn't ever move and makes everything move." In debate, it a Buddhist monastery, when someone reaches that point in the debate, you say, {Nyun dingwa dang dzupa me.} "I can't debate with a crazy man!" [laughter] You know and you just, you just go. [laughter] No, you just go, you just go, you say, "If you chose to suspend the laws which you base your whole world on, to prove something that you feel like proving today, Well God bless, you could do that with anything." No, and actually in a Buddhist Monastery at that point, you just walk off, and say, you know, you want to be illogical for the next hour? I'll be back later. You know. Yeah.

studnet:[unclear]

I'm sorry, can you say that again?

student: [unclear]

Well, yeah, we draw a ver important distinction between omniscience and omnipotent. Okay, the Buddha is omniscient, in fact that's what the word Buddha means, but in no way omnipotent. What is the proof of that? We are sufferring. We are sufferring, either he is sadistic, or he is not omnipotent, because if we are sufferring, he should have fixed it by now, or else he is some kind of sadist, you know. I mean, which we reject. Yeah.

student: [unclear]

You know, to me that'a the {nyun dingwa dang...}. You're, basically, you are choosing to suspend your own beleifs at the most crucial momenat of your beleif. One more and then we gotta get going. I could stay all night but I don't think you want to, we got these buses.

student: [unclear]

[silence]

The {tsowo} and the {dak}, you don't have to personalize them, they could be impersonal also. She said that why couldn't the big bang happen if it was just happen if it was just cause by a previous universe that was expanding more and shrinking less. No problem with that in Buddhism. No problem at all. You are just saying that things are caused by other causes, that's just exactly what we are trying to say, what we are trying to say. When I say that big bang doesn't mean anything or that big bang is false is when big bang says, "There's not cause, that before that there was nothing and then suddenly, there was something," It's crazy. I mean if the New York Times got to Tibet and it was translated, people would be like, "ah, ha, ha, big, bang." You know, something came from nothing you know it doesn't make sense. And the only reason that you entertain it is that all these eminent scientists say it. You know, there is no logic for it, it's silly, it's as silly as the {tsowo} and the {dak}.

student: [unclear]

No, we don't fight with those scientists, we're not fighting with those scientists, at all, if they said that the big bang had causes, then God bless the big bang, yeah.

student: [unclear]

yeah, yeah, it should, it will, yeah, we gotta go on, come afterwards, we'll talk. alright, next reading Mr. Hector. So basically we finished off God, okay, sorry. You cannot blame the unpleasant things in your life on this thing, because this thing cannot exist, period. It's not that we don't like Christianity, or we don't like Judaism, we don't like this, we don't like that. This is a description of a {ribong gyi ra}, what's a {ribong gyi ra}?

student: [unclear]

The horn on the head of the rabbit and my question to you is, "Is it twelve inches or is it sixteen inches?" It doesn't exist and you can talk about it all day what it is like, it doesn't matter, that thing that they describe, the Samkyas and the Nayakas and our western culture is just flatly impossible, it's just flatly impossible, get used to the idea, it's very important to clean that and to purge that from your heart. Again, does that mean that there is not compassionate, omniscient, holy beings all around us all the time? Not at all. They are around us all the time. They are constantly watching after us, they have every intention of looking after us, they help us in extraordinary, unexpected, secret ways, all

day long, so don't feel you know, that part of the guy exists, so don't worry. Alright. Number... what are we? Number nine. Close your eyes.

Hector: "People do so much harm to themselves that it is no surprise that they hurt us" Contemplation number nine.

"There are those who, having lost their senses, hurt themselves, bind themselves with thorns and such. To get a woman or the like they get upset and then do things like refusing to eat food. Some go and hang themselves, leap from cliffs, and swallow poison or other harmful things, others go and hurt themselves by living in a way against the virtuous life. If people driven to it, because of their mental afflictions, even killed their own dear selves, then what surprise could it also be to see that they harm the bodies of other people? Thus, do people live, committing acts like suicide, driven by their own bad thoughts. If by some chance, you cannot feel some pity for them, at least withhold their anger.

Okay, here Shantideva is giving you some arguments, by the way he is a great logician, a great debater, he just doesn't sound like it, because it's so sweet. Here he says, "It just doesn't make any sense to get mad." Why? It doesn't make sense, Why? You know somebody comes up and says, "I should get mad, I can get mad cause you cannot deny that this person has hurt me, Joe, blow, has hurt me. I can prove it, you know, there's this guy at work he went to the boss, he made up a lie you know, he set me up, I didn't get my bonus, you know, he hurt me. You can't say, Master Shantideva, that he didn't hurt me, I know, he hurt me." And then master Shantideva says look, go out in the world and first you can see people who hurt themselves in the name of religion and this was in places like India where it was considered a way to get to Nirvana if you walked on hot coals or if you cut yourself a certain way or if you jumped off a cliff a certain way. And there were schools that said you could get to Nirvana that way. And then he says, people also around, people everywhere, that to get things they want, and he mentions money and women, okay. They do all sorts of harm to themselves, you know, they refuse to eat, they spend all their money, they waste their money they worry about it they get all sorts of treatments on themselves. You know, they are constantly torturing themselves for things that they can never get and and this is the nature of people, they are hurting themselves all day long. And then he just mentions people who are just depressed and go out and hang themselves or shoot themselves, or jump off cliffs and he says, just the normal human being in New York City is, is doing so much harm to themselves, what do you expect them to do to you? Why are you surprised? What are you so surprised about? Human beings in our world don't know how to take care of

themselves, they don't even know how to stop hurting themselves. And then he mentions doing non virtue, which is the ultimate hurt. People all over the world are stealing, lying, doing adultery, killing people, hurting people to get what they want, and it is exactly having the opposite effect but because of their own stupidity, and their own ignorance, they are like wild animals, you know doing this crazy thing and cutting themselves by accident. So what do you expect from these people? So we have to introduce the idea {chiba}. Say, {chiba}, [repeat], {chiba}, [repeat]. And this is a word, you can find it in the third chapter [b:Abhidharma] where they discuss the stages of man, you know, first you are, there is, I think nine stages in the womb, {nu nu por, me me por, le le por}. You know, these are like "jelly, blob, sticky cylinder, bumpy..." You know and these are all the stages of the fetus in the womb and then they go through all the stages of a childhood. They go through three to six, six to nine and you know, each one has a different name. And, and this all the development of a person through all the stages of their life and it has different names in Tibetan. Chiba refers to like three to six. Chiba refers to an infant of a kid or a child. Okay, {chiba} means "child" and Shantideva says, Master Shantideva says, "Look, frankly, the world is filled with a bunch of violent children. Violent, {chibas}." Okay they are acting crazy, they don't even know how to take care of themselves, the mass of humanity is murdering each other, stealing from each other and most of all, the mass of humanity is hurting themselves. You know, the mass of humanity doesn't even know how to take care of themselves. They are killing themselves they are hurting themselves they are doing crazy things to get the things they want and the whole thing is deluded, all of mankind is like a big gang of, of violent kinds who, who just don't know what to do and they don't have any clue. And they are, they are doing everything possible, everything that man kind is engaged in, has one result to cause themselves suffering. All these efforts to get money and to get women and to get cars and to get famous and all of these things, all of the actions that they do, Ninety percent of the action that they do are actually bad karma. And they are actually destroying their own happiness, crazily, like little children. So Master Shantideva, through out this chapter is going to be referring to {chibas}. But in Buddhist Philosophy it has another name it means to opposite of a {pakpa}. What is a {pakpa}? Someone who has seen emptiness directly. And anyone who has not, qualifies as a violent kid. alright. Very interesting. The world is full of two kinds of people, if you have seen emptiness directly, you are a {pakpa}, if you have not seen emptiness directly, you are a, you are an infant, you are a kid, you are a crazy kid and you are hurting yourself and you are hurting other people. You are constantly collecting bad karma, tremendous bad karma and you are constantly destroying thousands and thousands of years of good karma. It's just

the nature of anyone who has not seen emptiness directly. Why did we get into that? He's talking about that this is the way that people live who are, who are {chiba}. The mass of humanity is living the kind of life that is destroying their own happiness. So why are you so surprised that they go after you? You know, these are people who don't even know how to take care of themselves, these are people who are very effectively slaughtering their own happiness. So what's the big deal when they come after you, you know, why are you so surprised? That's depressing, okay. And then at the end of the verse he says look, if you saw a bunch of kids playing with razor blades and cutting themselves up and then they might try to cut you. Why do you get angry at them from you know, you should feel sorry, you be crying. You know, when you look and you think of the mass of humanity engaged in feudal activity, dying hopelessly and alone, then doing the same to others, you should be sad, you should have pity for them you should have compassion for them. What are you doing getting angry? What kind of Bodhisattva are you? You know, he says, you should, thinking about the way that the mankind is hurting itself and then hurting others should make you sad and then sweet in your heart, you should feel this sweet compassion for people and instead you are getting angry at people, you know, that's his argument. Okay, next one.

Hector: "If people are harmful by nature it is no surprise that they hurt us, if they are only harmful at moments, we should bear with them." Contemplation ten.

"If it is the very nature of those who are children to do harm to others, then being angry with them is wrong. As wrong as hating fire for the fact that it burns. And if the nature of living beings is to be thoughtful, then all their thoughts are occasional and being angry with them is wrong too. Wrong as hating a puff of smoke in the sky."

So it's another argument by Master Shantideva. He says, "Look, there is only two choices. Either people, their nature the basic human nature is bad or the basic human nature is noble. There's only two choices. Either people are by very nature, nasty, harmful, hurting or, they are good people, you know the basic human nature is good." So in the first case, let's suppose that the first case is true, let's say that it's human nature to be brutal and to be harmful and to harm other people. Then what are you surprised about? You know, I think that you should get mad at fire. Why? Because it burns, it has a nasty nature, ooohh. You know, and you should go up and every time a person lights a cigarette, you should go punch them in the face or something, you know, because they have fire, and fire is bad and fire always burns you. You know, you should be mad at

fire. And then somebody says, he says, Shantideva says, "Go out and grab some fire and then when you get burned, you should be yelling at fire, "Oh, you burned me, you burned me, you know." But people don't do it, because why? Because when people burn themselves for the first time when you are a kid, you know, that's the nature of fire. And you don't expect anything else. You know you don't go up every fire you ever see and say, "I remember that you burned me when I was three years old, you're really bad." So if it is true that the nature of the human being is to be brutal, then what are you surprised about and what are you getting mad at them for? This is their nature, if they burn you, they are going to burn you and this is human nature. So don't be surprised and don't be upset, that's the way people are, that's their very nature. Okay, he's not saying that it is, but if it were true. It isn't, okay. It is not the nature. And then on the other hand he says, "But if not suppose that the inner nature of human beings is to be kind and to be compassionate and they just slip up from time to time. So why are you getting pissed off at people who just slip up from time to time? Okay, look at their real nature. Okay I mean the real nature of the human being is to have compassion, to have love for other creatures. Human beings do very noble things. Okay and from time to time they screw up. Are you going to get mad at them because from time to time they screw up? Their real nature is kindness. Do you get mad at the sky, because a little cloud comes across the sky" he says. You don't get mad at the sky and say, "Oh, stinky sky, you always have clouds." You know, when it's just one small cloud that came across the sky. So from time to time, human nature, a human being who's nature is noble, comes and does something bad to you, well, just excuse it, because that's not their real nature." And that's what mothers do, if you watch TV, Rinpoche is always joking about it. This guy killed five people yesterday in this drug thing and they interviewed his mother today, and she said, "Yeah, maybe he did it, but he's a great boy and he's a good boy, you know, he was always a nice boy, he's my boy, he's a nice boy, he's a good boy." And they said, "Yeah, but he killed five people." And she said, "Yeah, well he just slipped up okay?" No and that's what it really is, it's the attitude of the mother. The mother is aware that the true nature of the boy is noble and, okay he messed up from time to time. "SO if the true nature of people is to be noble, then bear with them. If their nature is to be totally evil and brutal then why get upset what did you expect? Why get upset when they hurt you they are just expressing their true nature." Okay, [laughs]. So Shantideva says, "you can't get angry either way, sorry". You know, "If their nature is noble you can't get angry, if their nature is brutal, you can't get angry, stop getting angry!" Okay, alright, next one.

Hector: "Should we be angry at sticks?" Contemplation Eleven.



"It's the stick or the like that acts directly. If you are angry at what impells it then get mad then at anger itself since it's the force that drives the other one."

Okay, now Master Shantideva is giving you another logic for not getting angry, he's giving you another proof for not getting angry. He says, suppose somebody comes up to you on the street and this happened to a friend of mine, Dan Carleigh, and he was just walking down the street and some guy punched him. And that guy, it wasn't here, what was it. Up at thirty ninth street? He was just walking down the street and some guy took a two by four and hit him on the side of the head. He was just walking down the street. This really happened to our friend. So who are you gonna get mad at. Shantideva says, "Let's decide who you are going to get mad at." "I think that you should get mad at the two by four. You know, you should take that two by four and bang it and step on it and you know, say, "Stupid two by four." You know and then everybody says, "Well that would be silly to get mad at the two by four and Master Shantideva says, "Why?" And they say, "Well it wasn't the two by four that hit me, I mean, the two by four did the direct damage, but if it, if the guy hadn't picked it up and swung it the two by four would have been sitting on the ground and I would have walked by and I would have never got hit by the two by four. It's what impells the two by four, it's what sets the two by four in motion is what I should get mad at and that's that guy, you know, I should get mad at him. It's true that the stick did the damage, but it couldn't have done anything, it's powerless without this guy's motivation and the guy's desire to hit me. It's the guy I should get mad at, it's silly to get mad at the stick. You don't see people in the street jumping on sticks that hit them, they, they are punching the guy who hit them with the stick. Why? Because they impelled the stick, they made the stick move. So Master Shantideva says, "{tsa!}", you know "{tsa!}", "I got you now!". You know, so the guy is the same. And the guy says, what do you mean the guy is the same? And Master Shantideva says, "The guy is not under control of himself, he's being moved by anger, he is being driven by his anger, he is being moved by his mental afflictions, you can't blame him. You have to blame the guy who is moving the stick and you have to blame the guy that's moving the stick and that's anger. So if you want to get pissed off, get pissed off at anger and you've got enough in your own mind that you can concentrate on, by the way." [laughs] It's very cool, and it's true. It's perfectly logical. "Don't get mad at the stick, you should get mad at the stick, why?" It's the thing that hit you. "Yeah, but I shouldn't get mad at the stick, there's lots of two by fours in New York that didn't hit me, you know, it's because this guy has swung it. The two by four itself is hopeless, helpless, it can't do anything by itself, it takes a guy to pick it

up." Well then you should stop getting mad at the guy. "Why?" Because he is being totally controlled by his anger, as much as the stick is being controlled by the guy. You can't blame the guy anymore, you have to fight what? The anger. And you can't even fight his anger, because you've got plenty in your own mind. So you should go on a campaign against anger and you should start with your own anger. Next time somebody hits you with a stick. You should go on a big campaign against anger and you should start at home." You know, that's his argument. Okay I think we have one more, let's see. Yeah.

Hector: Who is it that actually created the object that brings us anger"  
Contemplation Number Twelve

" I myself in days gone by perpetuated this very harm on other living being and so it is right that living beings should act in a way that does harm to me now. Their weapons and this body of mine, both of them provide the causes for this pain to come. They produce the weapon and I produce the body. At which should I be angry? This blister in the shape of a man, unbearable if someone touches it, filled with suffering, it's me who, driven by blind desire, grasps to it. So who deserves my anger when someone harms it. Children want no suffering, but at the same time, they thirst for the things that bring them pain. If suffering comes to you because of some fault of your own, why feel hate for others? Take for example, the guards of hell and forests filled with trees with leaves made of the blades of swords. Every one of them was created by the deeds that you did yourself. Who then deserves your anger?"

Okay, last argument and then we'll go home. Where did the world come from if it wasn't made by this big dude with a beard. We used to have Rick Feilds, he looked just like God, that guy. If it didn't come from nowhere and it didn't come from some guy, then where did it come from? You know, it's very, very important to identify, where did the things that make you angry come from? Okay, who made your boss, you know, who made your boss? And we've talked about it many times. If you haven't been in this class before I will go over it one more time. We say that the boss is empty. We say that by himself, if you just very objectively look at it, the boss is just a bunch of colours and shapes, okay, today he is red, yesterday he was white. Yesterday his mouth was aligned and now his mouth is a circle. [laughter] Yesterday there was no noise, no decibels coming out, now there are decibels coming out. Okay, but in and of itself, it's just decibels and it's just shapes and it's just colours, until you interpret it a certain way. Like when that boss comes in and starts making noise, if he was talking Alainian and screaming at you in Albainian, you know, you'd be like, is

he mad or not. If you have ever heard someone speak Vietnamese, if you heard someone speak Vietnamese in an excited way, you can't tell if they are mad or if they are happy. You know, it's like "raa raa raa ra". You know, I mean, and so if he were speaking some language you didn't know, if it were just noises and if it were just colours and just different shapes, you know, it would be just like watching colors on a paint... you know just slopping paint on something. You know you are not sure how to take it yet. And in fact that is just what the world is, it's just that. It's just a bunch of shapes and colors. And high sounds and low sounds and loud sounds and soft sounds, okay. Until something else happens that's all there is. What is the something else that happens? Your mind interprets it a certain way. Your mind organizes in a certain way. Your mind says, "Boss, loud, angry, yelling at me." You know, your mind chooses to interpret it a certain way. In and of himself he is only colours and shapes. In and of, you can imagine it, you know, turn off your mind and open your eyes. It's not Roy anymore, it's just a bunch of blue and some brown and you know. Okay, turn off your mind and look around again. It's just colors shapes, noises, it doesn't mean anything until something else happens. What? Your mind interprets, your mind starts to organize. How does it organize? I like him, I don't like him. You know, He's yelling, he's not yelling. You know, she's pretty, she's not pretty. You know, like that' your mind starts to make distinctions. They are not self existent, they do not exist in those objects by themselves. Some of the music that you like, other people hate. The music that you think is the best music in the world. You turn it on for your friends and they are like..... [laughter. Or you says, wait, I'm gonna cook you this really good dinner. You know, I learned this in Thailand, you know. And you make it and they say, "Interesting.", you know, [laughter]. It means that, that is not self existent. the music is not self existent, your favorite song is not self existent. Your favourite food is not self existent. It's just a bunch of colors, it's just a bunch of shapes, it's just a bunch of sounds it's just a bunch of tastes. Whether or not the mind chooses to call it delicious or not, is up to each person's mind. They are not self existent, okay. Does that mean that next time Dr. Sykes comes to my house I can give him a big plate of cow pie. [laughter] And tell him, listen Dr. Sykes, it's all in your mind. This is a circular brown thing and cheesecake is a circular brown thing, and all you have to do Dr. Sykes is to think of it as cheesecake and take a big bite, you know. And, you know, can you do that? Does it work? It doesn't work. I mean, what I'm trying to say is that, it's true that the world is a result of your mind organizing it a certain way, but it is not a matter of choice. It is not a matter of choice. Okay, things are empty, things don't have their own nature and it's true that you do give them their nature and that your mind imputes it in a unique way to you, but it's not a matter of choice. We wish that is was, we

would be in a Buddha field right now, okay. Something is being forced on you, you don't have a choice. You can even be aware that things are empty. You could even be aware that a cowpie could be a cheesecake, but you can't change it by decision, you can't change it by will power, what does it take? You have to change your karma. Can you do that in five minutes? Absolutely not. Okay. That perception of. That organization of those colors and shapes is being forced on you by your past karma. You ain't got no choice, you are gonna see it as a cow pie for now, [laughs]. And if a deity came in there, if a Tantric Deity came in the room, the ambrosia of immortality, cheesecake. Really, the same object, the same colors and shapes. Buddhas have this quality, called {ro chog nung}. No matter what they eat. They could eat pure poo. It tastes like ambrosia to them. Why? Because their mind is being forced by their past good deeds to organize it that way. What does this have to do with what we are talking about. Where did that guy come from that pissed you off? Was it made by God? No, it's a bunch of colors and shapes and noises that your mind is interpreting as an evil person that is attacking you. Why? Because of your own past karma. And if you want to see this guy again and if you want to see him yell at you again, what's the best thing to do? Get angry. And according to Buddhism, that's the only way to get him back in your room that way. You know, if you stop being angry, he might come in as a Tantric Deity next time. Okay. So the worst thing you can do is to get angry. Master Shantideva says, "Come on, wake up, the world wasn't created by God, and the world wasn't created by nothing. The world is created by your reactions to the world. Stop reacting negatively or else you are gonna have a, what did you say on that T-shirt? Nevermind. [laughs] The world is gonna suck, okay. The whole world is like that. Stop collecting bad karma, stop being angry. He says, that. Last argument, I always keep saying last, right? This is really the last argument. Shantideva says, "Look, who's fault is it? Who put your body here? Who brought your body here?" And this, you have to understand samsara, you know, suffering world of rebirth. It has three realms. Form realm, formless realm and desire realm. It says there are three realms. And, and you're in a place called the desire realm, and once you are in a place. Once you are here, you have to get attacked by other people and your body will get hurt and cut and sick, you don't have any choice. Once to park the body in the desire realm, you are stuck and you will suffer, by the nature of that body. This nature must suffer, this mind must suffer. Okay, and I tell you, up till the day that you see emptiness directly, you will see the three realms. You know, it's like up till now, you are taking my word for it. The day you see emptiness directly, you see directly, after you come out of the emptiness experience that you really are in the desire realm, and it really is true that everything here must suffer. And that it really is true that if you are in this realm with me and you are

who you seem to be, which I don't know. You came here because you had some mental afflictions. You were thrown here by your bad karma. If you are here it proves that you have bad karma. It's very interesting. You cannot be in this realm, with us here, unless you were really doing some bad karma and you will suffer. Once you are in this realm, which you were when your mom gave birth to you, you are gonna suffer. Period, you must suffer and this body must suffer. So why are you getting mad at other people for? You know, who parked you here? Who brought you here? You know, who set up all the nice causes for you to take birth here? You know, who gave you this body? This body must suffer, this mind must suffer, if it's in the desire realm. If you park your body, if you stop and get off in the desire realm you must suffer, so who are you gonna blame? Get honest, be honest with yourself. Who put you here? And not only that you like it here. Okay, like Shantideva gets very heavy. Like, not only that, you think it's nice here. There's this joke in Tibet, you know, there's these two flies that are sitting on a piece of shit, and one says to the other, "I don't think that I would like it in the Buddha field." And the other says, "Well, why?" You know and he says, "I don't think they have any shit there." You know, [laughter], you know, it's a Tibetan joke, okay. Master Shantideva says, "You park your body here, you, you invested in this body and you, you like it and you grab on to it and you say, this is me." You know, "this is Michael Roach, this is the best body, this is the best mind. I like samsara, I like the desire realm, you know I want to be the best in the desire realm, I want everything that the desire realm has to offer." Well it's you who are getting attached to something that has to suffer. You know, if you want to blame anybody, don't blame the guy who's hitting your body, blame the guy who made your body and blame the guy who is grasping on to your body going cool body, nice body, I really like this body. You know, blame that guy, because that is the guy who is really causing the trouble. Okay, once you have a body like this someone is going to hurt it. Once you have a mind like this, you're gonna suffer. And not only did you, not only were you so stupid to park it here, but you, you like it here. So what do you expect? Quit getting angry at people. You should get angry at who? At yourself. You brought yourself here and you keep yourself here. And it's bad, it's really, really bad, it's a serious situation, it's very, very, how do you say? It's a matter of life or death. It's a terrible realm to be in. Deadly, Deadly and very painful. Nothing can happen in their realm except pain. And you put yourself here and you keep yourself here and you're not doing anything to get out of it. And you're kind of like half heartedly meditating in the morning, fifteen, "oh do I have to do twenty minutes?" "He said I had to do twenty minutes." You know, it means that you like it here. It means that you really prefer it out in the world. You prefer the coffee shop to

enlightenment, you really do. Because you are always whining about the hour that you have to meditate. It's proof, it proves it, you like the desire realm and it's going to burn you. You know, the nature of this body and the nature of the mind is to suffer and if you don't get out of it while you have the strength and the chance, then stop getting angry. You chose that, that's your choice. That's the last argument. Yeah.

student: [unclear]

This realm is a good realm to be in if you want to be a Buddhist because you can think clearly, as opposed to a hell realm where they are in so much pain that can't have a clear thought in their whole life. And it's better than a higher realm because they have so much comfort that they don't want to get out. So we have this very nice situation, where life starts nice and then gets worse and worse. So somewhere in between, you should become a Buddhist and study and and get out. There is one more question on your homework that I forgot and then we'll quit. For those on the Tibetan track. There are four important words, in Tibetan for a changing thing and I want you to know them, okay. Sorry. Tibetan track people should know those four. Say, {ngupo}, [repeat], {ngupo}, [repeat]. {Ngupo}, if you are a translator and you are learning to be a translator, it can mean in general, anything. But it can mean more specifically, anything that does something, "A functional thing." Say, {mi takpa}, [repeat], very often translated as impermanent, but that is a mistake. The mind is {mitakpa}, but it's not impermanent, it's permanent. Okay, {mi takpa}, means, "a changing thing." Say, {du chepa}, [repeat], {du chepa}, [repeat]. This is a trick one, they say aggregated thing or composed thing, and they haven't understood the full meaning of the word. It's {gyu dang kyen duney, chu te chu}, which means, "A thing which is produced by causes, the thing which is produced by the convening of causes", okay. "Produced by causes." Composed thing or aggregated thing is a mistake because empty space, for example is a composed thing, it's composed of the four directions, and there is no way that it is changing. It's a mistranslation, a very serious mistranslation. Say {cheпа}, [repeat], {cheпа}, means "a produced thing". Okay, something that was made. What's the point of talking about these four? They are absolutely synonymous, every one is absolutely equivalent to the others. They all mean exactly the same thing. There is no one of them which is any one of them and is not the other three. If you are making anything, if you are doing anything if you are performing any function, you are changing, you were caused, you were made. And that's very profound. Okay, that in itself disproves the idea of an eternal god. These four are synonyms. There's no thing which is one of them which is not the other three. They are totally, {kyaba

nyamba}, which means "totally the same set of things", and you have to get used to that, you have to think about it. Anything which has a cause is changing, anything which does anything is changing, anything which does anything had a cause. Anything that doesn't do anything, doesn't have a cause. Anything which didn't have a cause can't do anything, God can't do anything. Can't think anything, can't do anything, if it's unchanging, if it's not caused or if no one made him, and no one did make him because he made everything and he didn't have time to make himself in the meantime, and you gotta get used to it. It's totally, it's tight. It's tight logic. You gotta overcome your childhood. You can put it in the category of Santa Clause and stuff, you know. It takes time. And I'm not trying to be disrespectful, but what I'm trying to say is that untill you realize that you are creating all of these objects that make you angry, you are in deep trouble. Okay, you must realize and you must admit that you are creating them. You must realize and recognize that you are creating them. And therefore, it's totally insane to be angry at them, because you are just creating more every time you are angry, you know. And this is the real path to freedom. This is the real way to get out of samsara. To get out of suffering you must admit and understand that the person who made it is you. And the last thing you want to do is create more. So you have to stop. That's cessation, alright. Okay, we'll do a short prayer. Sorry to keep you late, but I always do that.

prayer: [short mandala]

prayer: [dedication]

[cut]

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**Course XI: Guide to the Bodhisattvas Way of Life, Part II**

**Class Three: Contemplations on the Perfection of Patience, Part Three**

July 17, 97

**Geshe Michael Roach**

**transcribed by: Amber Moore**

There are certain things that are like necessities for human beings, I think, and one is like food, Arizona iced tea [laughter]. Things like that you know. I mean those are obvious necessities you know, after you go for about a day or two days without them, then you start to feel the need for them. And then think that the motivation behind bodhichitta, the motivation behind that kind of human compassion is sort of a human need, and you know, I've been recently in Russia and in China, and in Russia, they used to have religion and then it got stomped out, and then it got replaced by communist morality, which is pretty strict. And then recently, I was there, in ninety, and I've been going every year since then, or a couple times a year, and then we have monks working there, and it's very noticeable that people are starving for something. You know like they have enough to eat. Like in nineteen ninety, they didn't have enough to eat in St. Petersburg. Now you can get anything you need to eat, but now people, they, they have some kind of other hunger and you can really see it. You can really feel it. You walk around with robes on or something and at least twenty people stop you, and start asking you because they don't have anything. You know, like Communist morality is gone. Whatever they had before that is gone. And people are like starving, and it's very noticeable. In this country there is like people doing semi spiritual practices or something like that, I mean we have something. We have churches and temples and things like that. In St. Petersburg there is like nothing to go to, and when they see a monk they like mob me, and it's like really strange. And like in the subway, everyone is reading like every kind of imaginable new age spiritual book and people are starving, it's very interesting. And then you go to China and it's the same thing. There are all these underground presses that we are working with in China. In, in China, not in Tibet. And they are cranking out like truckloads of Buddhist texts everyday and like sneaking them around. I don't know, there is like six of them going. They produce, I don't know, like five hundred thousand books a month in China and they just go because people need something. And I think that the capacity to love people and the capacity to have compassion is a human need and I think you feel it when you come to this class I think you, you're expressing some kind of need, I mean it's like hunger, and you need, I mean people... when you hear about the idea of a bodhisattva and then you heard about it for awhile and then



you heard about bodhisattvas doing incredible things like giving people their bodies or giving people their lives or just living their whole lives for other people, there is something very attractive about it. And they say that if you have certain seeds in your mind, that you'll be very attracted by that idea and that you would even get goose bumps or chills up your spine when you hear that. [b: Madhyumika Avatara] says that in the opening chapter. And there is some kind of attraction to the idea that you could get compassion, you know like, you don't have it, like I'll get irritated on the way here. You know, like people on the street, like stupid people on the street. Like I was on the street, there's like stupid people on the bus and the last thing I was thinking about was to be good to them or to be nice to them. But there is some kind of human need that there is to do it. And you know it and you feel it and you sense it. That you would like to be like that and you are attracted to the idea, but you can't do it right now, but you're very, if your, in the back of your heart you would really like to be like that you know you would like to be so compassionate that if someone asked you for your eyeball you could just reach into the socket and without hesitating, I mean you could just take it out and hand it to them, or something. I mean you are very much attracted by if... you know, you saw Braveheart, you know, the guy at the end. You know he is, someone who is able to just overcome all the hesitations and just give their body or just give their life to somebody. I mean there's really something wonderful about it. And you sense it and you would like to have that kind of compassion. I mean, you hear about there's this bodhisattva in the eight thousand verses called Takte Muland, he's crying all the time. Why he is crying we will talk about tonight. It's not what you think, but anyway you hear the name, just the name, the bodhisattva who couldn't stop crying and it's just attractive. It's just something like you're kinda like, gee, I'd like to learn to be that. It's like seeing some great dancer or seeing some great singer and thinking, wow, I'd like to learn to be able to do that, you know. And I think everybody in this room, you get the smell of it, you get the sense of it and it's attractive, there's something very attractive about it. But there's no, like school for compassion. There's no like, you can sign up at NYU or FIT and you can, "Compassion 101", you know and you can go and you know they will start you off and then you get a Masters in it and then you get a Ph.D. in it. [laughter] There's no school like that. There's nobody teaching it like that. And, and you're kind of wondering, I would like to learn to be like that, I would like to learn to, to love another person as much as I love myself. And that's like some kind of holy grail, that's like some kind of goal that would be really nice, if you could care about other people as much as you care about yourself. I mean, theoretically, there is no reason why you shouldn't. They just have.... they just have a different body that you have. I mean theoretically,

there is no logic to taking care of yourself any more than you take care of others, but we all do it. But is there any way to stop that, I mean is there any way where you could reach the opposite where you could just care about other people as much as you care about yourself? I mean it would be some kind of liberation, I think. It would be some kind of moksha you know. It would be some kind of great release, or somehow, some kind of great liberation to, to escape the desire to take care of yourself than to take care of other people, I mean it's some kind of illness. And I think we all sense that. And then I think we are all wondering how, how you could do it. You know, how could you pull that off? And that is the subject that we are starting tonight. So that the benefit of the idea is that by the end of this process, you could care about other people as much as you care about yourself and that that would be some kind of great incredible, liberating experience. And, and something very beautiful, And I think you know it, I think you have some hunger for, for being like that. And it is very frustrating not to be able to do it. You know, it's very frustrating to encounter your own selfishness, from time to time, or just your lack of compassion for people, you know. I think it is, I don't know about you, but I think, for me it is very depressing, you know,. So I'll, Shantideva, Master Shantideva, he has a plan, and he has a suggestion about how to get this compassion. And, and we're gonna start this process tonight, so that's the goal, that's the idea. And maybe two or three people in this room if you haven't got it already, will get it. Maybe a couple people will get it. But the bottom line is that you have to follow the plan, you know, you have to study it you know, then you have to put it into practice. You know, you have to bring it about. And, and that part I can't do, you know, I can repeat what Shantideva says is the method. And then I have met people who seem to have accomplished this goal and then I have met other people who seem that they haven't accomplished it. And maybe they have been studying or doing dharma for the same amount of time and you just wonder, what happened to the one person and what didn't happen to the other person. And it seems, I think it is just doing it, it's just trying it. It's just trying to do it, something like that. And the second person is just not really serious. They don't really want to do it, you know. So, so we're gonna start that strategy and there are certain steps and you have to do them. And so you can do the Tibetan and do the outline and get one hundred on your homework and ace the quiz, but that is not the point. The point is that you have to try it and you probably won't get another chance. I mean these classes will go on or maybe they won't and things will happen. But it is safe to say that most likely you won't hear this whole outline again, very soon. And you really have to do it now. You really have to start tonight and you have to start doing it, okay. [unclear] If it's hard to see or you can't hear just make noise okay? And if anybody can find us a nice

beautiful, big free place to have class we are open to suggestions. [laughter]  
Say,

{gyelken}, [repeat], {gyelken}, [repeat]. It's good, or maybe it's the room, I don't know, [laughter]. Say, {tunkyen}, [repeat], {tunkyen}, [repeat]. Okay, we have to get rid of the {gyelkens}, and we have to collect all the {tunkyens}. {Gyel}, {gyel}, means something that works against something. And {ken}, means a condition. So, {gyelken}, means something, I don't know what you want to translate that as. I mean it's like you want to make enchiladas but you don't have any cheese. That's a {gyelken}, it's something that works against what you want to pull off. It's a factor or a condition which is against what you want. I don't know, it's not really an obstacle, there is another word for them. {Gyel}, means works against. Contradictory, I don't know. Anyway, you know. You can just put the Tibetan, okay Sykes? {Tunkyen}, means the opposite, {tunkyen} means "a conducive condition", like, you want to cook a nice meal and they stick you in the cafeteria of the Quaker Church. Is there and any [unclear]? [laughter] Anyway, and that's a {tunkyen}, so those are two things. We are going to study, we re studying the second chapter of the [b: Bodhisattvacharavata], the first chapter was the sales pitch you know, "This is what compassion is like, you can get it if you want." And this is how it would feel, I mean you have some kind of hunger. I mean, you maybe you recognize it, or you didn't recognize it yet, but you will not be happy until you get bodhichitta. You will not be contented or full until you get bodhichitta, you need it. You want it. And that's the whole, the first chapter was describing what it feels like when you get it. To love other people as much as you love yourself. That is a totally liberating experience, that's a totally different way to walk through Manhattan, if you have that. So first you have to study {gyelkens}, what it is that prevents us from reaching that stage where we care about other people as much as we care about ourselves. What is it that blocks us? You know, there are certain things that block you, and there are certain conducive conditions that you've to get together. But first you have to study the things that block you. We have what we call spiritual obstacles. You have inner obstacles that you are not even aware of. I mean it's not like a tumor or the inability to digest or something. I mean it is inside you and you have it and it's holding you back and you don't even know about it and no one has even talked to you about it. And even if you believed it you wouldn't have and clue about how to get rid of it. And that is a {gyelken}, those are inner obstacles that prevent you from reaching your inner goals and you must study them and learn how to remove them. You must figure out what they are and then you must remove them and then like half the battle is over, you know if you learn how to identify, the internal obstacles, or blinders that we have and then if you learn how to eliminate them, then without any trouble at all you

would be half way to the goal of reaching bodhichitta, or being able to have bodhichitta. So Master Shantideva describes how, in the opening part of your reading tonight, first you have to get that intention. I mean I think you all realize how sexy it would be to have compassion. You know, how nice it would be and how different you would feel if you really cared about other people as much as you care about yourself. I mean, you understand that. So, I mean, in a way you've got [munsem], you've got the wish. You feel the wish, within you. And then you have {juksem}. {Juksem}, means you have the intention to do something about it, you are coming to class. You, you do have those two intentions. They are not real bodhichitta yet, but they are kinds of a form of, of bodhichitta. You have those, next you have to study the {gyelkens}. You have to study what it is that's inside you that holds you back, that you don't even know about yet, you know, it's inside you, it has been inside you your whole life and you have to identify it and learn how to get rid of it and that's the whole thing we have to talk about tonight. The second chapter is the area of {dikpa shakpa}. Say, {dikpa}, [repeat], {shakpa}, [repeat]. {Dikpa}, [repeat], {shakpa}, [repeat]. {Dikpa}, means bad deeds and it comes from a Tibetan word when you {dik}, somebody. Hey you, it means, wise people would say you, bad. {Dikpa}, means "bad deeds". {Shakpa}, means, Tibetan word means to split your self open. Meaning, "just admit it". Just open up your heart and say, "I did it". And this is a purification process. We're gonna get to that next class, because even {dikpa shakpa}, you have to do three other things first, okay. We are not even good enough to start the purification process. There has to be some mini purification to start the major purification. Okay? Or some mini good karma collection, okay. And there are certain actions that are very good for collecting the necessary good karma to get to the point where you can do the purification. So this is like the bridge to purification. The subject of the second chapter, the name of the second chapter is how to unify your heart, but there are certain preliminaries that you have to do even before that. You can't do a proper purification without these preliminaries. You must do a proper purification of the {gyelkens} if you want to get bodhichitta. you will never be able to love other people as much as you love yourself if you can't do the purification. You will never be able to do the purification if you don't do three other things first. So we are going to study those three tonight. Yeah. student: In the homework it said that the wish for enlightenment, bodhichitta destroys your old bad deeds and the reading wasn't clear to me. Are you saying that just getting bodhichitta destroys negative karma or do you have to do purification in conjunction with that or what is that? There were a lot of questions about that question on the homework and it wasn't very fair and I'm sorry and we won't be too tough on you, Basically, if you ever got to the point where you had real bodhichitta, it

would be extremely difficult to collect any bad deeds and whatever bad deeds you had already done would be short circuited or their energy would be lowered. There's a point that you reach before you see emptiness directly called {jorlam supa}. The third stage of the lower path, once you get there you cannot take birth in a lower realm. Period, impossible. And certain bad deeds, in fact, that's the first kind of cessation. If you ever get a cessation, you get a cessation for ever having to take a birth in a lower realm. You cannot, after that point. Bodhichitta is so powerful, true bodhichitta. Not, thinking about it and not the intention, like some kind of intention. The real emotion, reaching real bodhichitta, which is what we are studying now. We are studying how to get to the real thing, it is so powerful that it would destroy your bad deeds. Would it... Yeah? student: [unclear] Yeah, yeah, there's a technical term called ultimate bodhichitta which is seeing emptiness directly, it doesn't really have anything to do with bodhichitta. It is the direct perception of emptiness and that is the real antidote to bad deeds, and that's another story. yeah? student: Michael, does bodhichitta not prevent the negative karma from flowering or does it destroy them? They say both. Prevents the old one from... they say burns it up. student: So without the four opponent powers? By doing the four powers. student: So you have to have those? Yeah. Okay, first one, we are going to go through three activities which are for what? We have to get you to the point where you can do purification. student: So the three activities to destroy {gyelkens}? Purification is the real expelling of the {gyelkens}, these are just to get that far. These are preliminaries to getting rid of your {gyelkens}, it's like creating some positive energy so that you can get rid of your, your, {gyelkens}. [laughter] We are gonna have a patience meditation, we are gonna have to shrink this room smaller and smaller and make it more and more lousy and we're gone reach the forth chapter? Which chapter is that? I don't know. [laughter]. Say {chaksel wa}, [repeat]. {Chaksel wa}, [repeat]. {Chaksel wa} mean to prostrate or to bow down, prostration. {Chak}, mean "head", it's the honorific word for "head". I mean, you talk about the Dalai Lama's {chak}, and you call your own head a {lakpa}. So it's the honorific word for head. {Selwa} means, "to look for something". Those of you who were in Philadelphia this weekend, we said, {tong nyi dakpay.... selway tse na ma nyi}. {Selwa}, means to look for something. So what does it mean to look for the head? It means that the Lama has something in His or Her head and when you do a prostration you are asking then to grant you that. And that is the etymology of it. Of the Tibetan translation for {chaksel}, {chaksel wa}. I, it's not my intention, and the main thrust of the reading is not to go into {chaksel wa}. You know, but I'll just say a few words about it. You have to do it. I'll, I'll tell you my experience with {chaksel wa}. I, I went to India to study Buddhism. I looked all over for a

Buddhist. They told me, "You're  
s, every one is gonna know what is going on except me, and I'm gonna feel  
really stupid, you know. I don't know what I'm doing, you know. And I, and I  
remember, the bus got into Dharamsala and I got up, I got into Dharamsala, you  
know, I tried to find a place to sleep and then next day, I go to Buddhism class,  
and you know there is a class like this, and there is a really great Lama there.  
And some great translators, Tibetan monks. And then every body get up and  
starts doing this thing, and I said, "Yeah, see, they all know what they are doing  
and I don't know what I am doing." [laughs] You know, and they are all  
prostrating, you know. And I grew up a Christian, and I was a good Christian,  
and I did all that stuff and it was very good and I had a very fine time and there  
was this commitment about not bowing down to graven images and I was like, I  
had waited my whole life to see, [laughter] To get a chance not to do it you  
know. [laughter] And you know I'm waiting for the [unclear], to show some  
image and say et down, you know. I mean, these guys have red robes and the  
whole thing seemed like , yeah, here it is you know. They are asking me to get  
down of the ground, and I refused. I refused for weeks, you know. And, just, I  
couldn't get into it, it seemed to be wrong to bet bowing down, especially to a  
person, I just couldn't get into it. It didn't seem right to me, you know, to get  
down on the ground. And I wasn't just gonna go along with what everybody  
else was doing if I didn't think it was right. If I didn't understand it, I wasn't  
gonna do it. Cause I went through that. So I didn't do it and then I think, I think  
you have to talk about prostration. Some people think it's some Asian custom,  
you know, I've heard this story too. You know, people say, "Oh, you know,  
that's just an Asian thing, we don't have to do that. That's just something we do  
in you know East of the [unclear], somewhere. You know, whatever, you know,  
that's just something people do there. You now, you don't have thatkind of  
eyes, you don't have to do that, You know, you don't have to get down and do  
that, that's just an Asian thing you know. And you can think that, I mean I  
thought that for a long time and I mean, I'll tell you the whole story of  
prostration in one sentence, you know. In a few sentences. And that's all I have  
to say about prostration, really. Is that on the day that you see emptiness  
directly, on the day that that happens to you, you meet the Dharma kaya, I  
mean that is the body of the Buddha. You , you perceive directly, the body of  
the Buddha and the immediate, as you come down out of it, your immediate  
reaction is to get down on the floor with your face down on the floor. And that's  
the real prostration, I mean that's the source of all prostration. The real thing  
that's happening in prostration is that a presence is before you with which you  
must get down with your face in the dirt, period, and it's the natural, it's the most  
natural thing in the world, you, you couldn't imagine., there's no thought like

"how do I look?", you know. There's no thought about anything, the most natural reaction and it will happen is that you get down and you get your face in the in the ground and you do not look up. I'm not saying that you see the Dharmakaya, the Dharmakaya you saw two minutes before, when you are in the direct perception of emptiness. But when you come out and you realize what happened you just get down with your face down in the floor and, you know, I can't say more about it. You know, if a Buddha or some similar being really walked into this room and you really realized who they were, which you would probably wouldn't which you are probably not capable of you would get down in the dirt, you would get your face down in the dirt. And you would wait until they said "get up", or something, you know. And that's a real prostration. You know if you ever met one of those beings, which you know, we don't have the {kelwa}, we don't have the goodness to meet a being like that, that we are aware of. Bt if that ever happens to you if you ever meet one of these beings, there is no other reaction possible, you just get down and you put your face in the floor. And you wait. And that's a real prostration, now what are we doing, you know what are we doing when we do prostration. What I'm saying, is try to get that frame of mind in your mind. In, in the monastery if you sneak out and you see a movie, the {giku}, the debate master, he'd be also the disciplinarian, he'd get up in front of a thousand people and say, "Jampa, so and so has been identified, he snuck out to a movie in Balakuppe, and Jampa come up here." And they have to come up and they have to hold a movie poster up like that. [laughter] For like an hour you know, and they have to do like a hundred thousand prostrations or something. And I remember the Gikus always screaming at them and saying, you know, don't waste you time. Meaning, you know, prostration is a wonderful opportunity to waste your time, I'm just normally thinking, almost always thinking about something else. You know, I'm not thinking, "I'm in the presence of the Dharmakaya and I must get my face on the floor". I, I never think like that. I'm just thinking like, "Oh yeah we're gonna start class and I wonder what page he is on. You know I mean it rarely comes into my thoughts that I am bowing down to the Dharmakaya or something, I mean it just doesn't come into my mind. And then when you do that you've wasted a good opportunity and it will not act like it is supposed to act. And then you know ten years later you will be one of these pitiful middle aged dharma students who didn't get it. And they are like . "Gee, I do all these things every morning and you know, I'm not very happy, I'm sort of you know tired of getting older, and you know, nothing is happening n my life. I don't feel much happier then I did ten years ago, you know I know some more Tibetan words or something. You know, or something like that you know, it's a failure and it comes from failing to use th time when you are doing things like

prostration. It comes from wasting the time. Prostration is a sacred, it's a it's a chance to do something totally different than going to work. It's a chance to do something totally sacred. You know it's a chance to assert your spiritual life right there. You know you get one minute to do something that every one thinks is crazy. You know you get to do one thing that you are not getting paid for and you're not getting you know, any social pressure to do it. Especially for Buddhists in America. And it's one, it's one opportunity in your life to say I'm, I'm following a spiritual path, you know. And I, I want to reach those goals, you know, it's like some opportunity to do something which is not commercial and does not have any connection to your worldly life. "It's crazy to prostrate, it doesn't produce any wealth." You know, it doesn't pay you and nobody will admire you, much. [laughter] You know there's no, especially if you are doing this alone there is just no possible non-spiritual motivation. It's just, it's a chance to state, I'm on a spiritual path and it's a chance to, to make a gesture in which you are saying that "I believe that the Dharmakaya exists and I believe that the Dharmakaya is in this room", you know. And you are stating that when you do a prostration. So I believe the Buddha is here, and I believe that the Buddha exists and I want to reach that thing, and that's a statement. And, and prostration is that. And the day that you see that you will be down in the floor, you'll be down on the floor. Charleston Heston in the "Ten Commandments", when he meets the burning bush, If you ever get a chance, check it out. He's like down on his knees. You know it's really like that, it really is like that. They did it pretty good. He's doesn't get all the way down. He should get all the way down. He's like a foot off the ground or something. But, but like it really is like that. So it's a chance. I'll go through the mechanics, but that's not the point if you do waste the time you will never get to Bodhicitta. You know and you will be one of those very sad people who tried and never did it. I mean so the Buddhist is supposed to not... these are all supposed to, alright? When you do your {Tumo Jawa}, when you bring your hand to your chest you are supposed to put the fingers, the thumbs inside, okay?. This [thumbs out], is said to be not a Buddhist gesture, although you see it in some countries. So we're talking Tibetan custom, Indian custom, Buddhist custom. You put your thumbs up here [touches crown], this is supposed to be a cause for the special parts of a Buddha later. In the eighth chapter of the [b: Abhisamayalankara], the whole chapter, the Buddha has a special way that he or she looks in what we call the classic Nirmanakaya. In the classic Buddha form. Why, why do I say classic? I mean don't, don't discount, we say, "[kurndepa]", you know, don't put down the Buddhas you know. I

he hermitage, [unclear] in Russia, to see the wall painting from Kopan. And this is before Buddhism entered Tibet and all the Buddhas, Vajrapani, he looks like



[unclear], [laughs], they look western they all look like Americans actually. Seriously. this is before Buddhism went to China or Tibet and they all look like nice normal Greek guys. And what I'm trying to say is that there is no, the Nirmanakaya can show any way it want's no, no problem. But anyway, if you want to get the {chukyi trulku}, the classic Nirmanakaya, the first one is up here at the top of your head, there's also some significance in the secret teachings which are secret, okay. Then you, you put it here. This one here is called {minsam}. This right here is called your {minsam}, that's your {minsam}. And then later it acts as a cause for the {sulku} of the Buddha which is a special mark of the Buddha. And then once at the throat, which means once at the mouth here. Which means that one day you will be able to speak like a Buddha and say the things that a Buddha says. And then once at your heart which means that you will learn to think like a Buddha you will gain the mind of a Buddha. And those are the, it's four, it's four points like that. Then the, the custom is that you get down slowly. Okay, and that has a symbolic meaning, you're like saying that, "I do not want to go to the lower realms. If you're in Philadelphia this weekend, we discussed the possibility of going to lower realms. Which, since it's only a shift in your mind is much easier than getting on a bus and going to a lower realm. You know, in other words, you could be in a lower realm thirty seconds from now. If lower realms were self existent, if they didn't have emptiness, it would be kinda hard to get there. Since they are empty and they are projections, basically, you can get there in about thirty seconds. There is no guarantee that anyone of us wouldn't be in a lower realm in thirty seconds, Okay, and so you get down slow,, It's a statement, I don't want to get there. [laughter], okay, and you get down slow. When you reach the ground your palms should be flat and you should not have the thumbs inside. Then the custom is that you touch your two knees, you touch your two hands and then you touch your forehead on the floor. That's a symbol, that's a short, {chak}. A short prostration. {Gyang chak}, is your whole body out, okay. And on the day that you see the Dharmakaya, it will be whole body out face down flat and you will be rubbing your face in the floor. Really, natural reaction to meeting one of those beings, Really, natural reaction. And then you will understand prostration. But in the meantime, try to visualize certain objects in front of you. What are the objects? I'm gonna go over that quickly and then we'll take a break. Yeah? student: When you do prostration, I think I've seen some people put their hands together again. Yeah, I think I've seen that. It seems to be a good custom. I don't know. [unclear], I believe that's a custom. student: Could you pull that down a little? Yeah, sorry. Say, {konchok}, [repeat], {sum}. For those of you who know Tibetan, it's not {kun}, it looks like {kun}, and it's just one of those words that has a different pronunciation. Okay, {konchok}, [repeat], {sum}, [repeat]. {konchok}, repeat],

{sum}, [repeat]. {Kon, kon}, means very rare, very hard to find. {Chok}, means, "highest", or "supreme", highest one. {Sum}, means the "Three jewels". In Sanskrit, Three {Ratnas}. {Konchok}, supreme, hard to find was the only translation, the only Tibetan translation for the Three Jewels. So you could say, "the Three Jewels" And this is the most important object of the prostration, okay. And this is gonna be true of offering which we are going to cover and also it's going to be true of refuge. We are covering the object, the preliminary object, the ultimate object of all three preliminary activities. Before you get to purification, you have to do all three preliminary activities. All of them are aimed at {konchok sum}. And that's Buddha, Dharma, Sangha, okay? {Konchok}, means "jewel" and there's a difference between Buddha and Buddha Jewel. They are not exactly the same thing. We're gonna talk about Buddha Jewel. Like when you do prostration, who are you doing the prostration to? Like when you make offerings, who are you making the offerings to? When you go for refuge, who are you going to refuge to? There are two kinds of {sangye konchok}, one is called, "The one that's not real", and the other one is called "the one that is real". Okay, so {kuntak}, and {dundam}, You know, so called "Buddha Jewel" and the real Buddha Jewel. The so called Buddha Jewel is those pictures and statues, that are, that are sitting on those altars. That is the so called Buddha Jewel, that is not the real Buddha Jewel, okay? I mean, we don't prostrate this way, we prostrate that way. Why? Because there is more Buddha over here than over there? You know. No. There is a picture of a Buddha here. There is just a representation of a Buddha over here. Another thing that happens to you on the day that you see emptiness directly, when you come down and when you are looking around the temple and you see a picture of a Buddha, you see someone that you saw. You see what I mean? It's not a picture anymore, it's a photograph. I mean you didn't see that particular Nirmanakaya, okay, that's not the point, but you met the Dharmakaya, you saw the Dharmakaya directly. You met the essence of the Buddha, and oh, here's a picture of what I saw. Here's the outer expression of what I saw. And so your relationship towards those pictures takes on a totally different face. Absolutely, completely different. They are not pictures anymore. They, they... I mean you look at it and you say, "Somebody saw what I saw." And they taught somebody to paint it. And they taught it to somebody else and they taught it to somebody else and then suddenly there's this painting here. And it's some kind of, your relationship with these pictures change, alright, you're looking at a picture of someone you know. And, and it's totally different and your relationship to the pictures changes. So we prostrate to these pictures but they are not the main Buddha Jewel. The main Buddha Jewel is the Dharmakaya. The main thing in which you are taking refuge, the main thing to which you are prostrating, the main thing to which you make

offerings is the Buddha Jewel, is the Dharmakaya. The Dharmakaya, roughly, is the emptiness of the other three bodies of the Buddha. And we'll talk about it sometime. But the Dharmakaya is basically the emptiness of the Buddha. The main point here, the main refuge, the main object which is worthy of getting your offerings, the main thing which is worthy of being prostrated to and the thing to which you will get your face down in the ground when you see it, is Dharmakaya. Is the Dharma body of the Buddha, is the emptiness of the Buddha, that's the real Buddha. That's the real Buddha Jewel. And then about one second after you achieve the real Buddha Jewel, the Dharmabody, you are able to send out all these pictures of yourself. You know, "hey, I'd like to look like Helen McHail tonight". You know, "sent out Helen McHail in Manhattan", you know. Something like that. you know, after that you have a choice to like anything, But at the first instant of Enlightenment you become the Dharmakaya and you've achieved also the, the ultimate, the Sambogakaya. We won't get into that, basically, you're physical form could be anything, the main essence of you is your emptiness. And that's what you're prostrating to that's what you're making offerings to and we'll talk about that. I mean what's that point of doing that? Should I open up my closet and prostrate to that emptiness in there? Or my wallet? Or something like that. [laughter] You know what I mean. Does it have to be that to see emptiness or you know, what's the point? What's the point to prostrate to something if it seems like it doesn't even actually exist, you know? Alright, we have to study that, but that's the essence of the first jewel. Say, {chu}, [repeat], {Konchok}, [repeat]. {Chu}, [repeat], {konchok}, [repeat]. {Chu}, is Dharma. And {konchok} means? students: Jewel. Jewel. And this is the Dharma Jewel. Not the same as the Dharma. The Dharma basically you could, it has many different meanings, one meaning basically is the teachings. One meaning is any existing thing and as, the Jewel of the Dharma is something different. The Jewel of the Dharma is the one that you are prostrating to. The Jewel of the Dharma is the one that you are making offerings to. The Jewel of the Dharma is the thing that you are taking refuge in. If you do it well you will be ready to purify

yourself. If you don't do it well, you won't. If you do it well, you'll get the kind of love which is as great as the kind of love that you have for yourself. If you don't do it well, you'll end up just the same as you are now. Probably worse. People seem to degenerate as they go through life, spiritually. Or you can do it half assed and you'll get a half assed spiritual result and you will die. And, and you'll go to some half assed place. [laughter]. I'm serious, dead serious. We will die and we will be a bunch of corpses. A few people will go to some sweet place and the rest of us will say, "Wow, what did I do wrong?". You know, [laughter], And this is what you did wrong and you have to know what you are bowing

down to. This is {kunchok}, the Dharma Jewel. What is the Dharma Jewel? The, the Dharma Jewel which is not really the Dharma Jewel, okay? The {kuntak}, is the books, all those nice books, and the teachings themselves. When His Holiness gives a lecture. That's not the real Dharma Jewel. Okay, it's Buddhist Dharma, not the Jewel. What is the Dharma Jewel? student: Realizations. Two things, okay? Realizations, the five paths that we talked about are all real Dharma. The real Dharma Jewel. And seeing emptiness directly is the ultimate Dharma Jewel, the real Dharma Jewel. When you bow down and get your face in the floor, you are bowing down to the perception emptiness. The direct perception of emptiness. When you make offerings, you are making offerings to the direct perception of emptiness. When you make offerings, you are making offerings to the direct perception of emptiness. We'll talk about it. Cessations, I'll give you two examples, which is at the third level, {sopa}, which is at the second path, {jorlam}. You can never take birth in the lower realms again. Impossible. That's called a cessation. Which means that you just can't do it anymore, never, ever. when you see emptiness directly and when you come out of it. Two things won't happen ever again. You will never doubt Buddhism again. Totally perfectly, purely impossible to doubt Buddhism again, it won't happen. Somebody could shoot you, burn you, threaten you try to talk you out of it. It doesn't matter, You saw emptiness directly, you know the Buddha exists, you saw your future lives directly, tell me anything. Tell that person anything. You saw their future lives. They saw the day that you're gonna become a Buddha, so what are you gonna tell them? It's like somebody who knows all the lottery numbers like three days in advance, seriously. So what are you gonna tell them? Are you gonna give them a moneymaking scheme? Who wants to hear it? You can't talk them out of it, you get a cessation for the emotion of doubt That's an example of cessation, those two things, for example, seeing the direct perception of emptiness, and for example, never doubting again, cause you saw it directly, yourself. Those are the Dharma Jewel. When you bow down, when you put the bowls out in the morning. These are the things that you're presenting them. Can the absence of doubt in your mind drink water. It's like putting out cookies for Santa Claus. Who is not even a person. You know, I mean, can they drink the water? It's not even them, I mean can the absence of doubt in your mind drink water? [laughter] I mean, can the direct perception of emptiness drink water? Eat cookies on tsok. You know. Lose Schoolboys, eat the cake? You know. And can the Dharmakaya, which is the sheer emptiness of the Buddhas other three bodies drink water? It can't it's a changing thing. It can't change from not drinking to drinking, it's unchanging. It cannot drink water it cannot be aware of the offering either. I mean can the lack of doubt in your mind be aware that you've offered water today? No.

[cut] ...making offerings. [silence] Say {gendun}, [repeat], {gendun}, [repeat]. {Gendun}, means "{sangha}", in Sanskrit {sangha}, jewel. The {Sangha}, Jewel which is not the {Sangha}, jewel, {kuntaks}, is all those dudes and dudesses are all those people running around in red robes, or you know, people who have taken one of the five higher pratimoksha vows. And then they are called, nominal Sangha Jewel. The so called Sangha Jewel. The real Sangha Jewel to which you prostrate, to which you make offerings and to which you take refuge is anyone who has seen emptiness directly, that's a {pakpa}, that's an Arya, that's a {pakpa}, that's {gendun konchok}. On the day that you see emptiness directly, you become one of the Three Jewels, you could open a stare called, "The Three Jewels", and you could sit there, because you are now worth of the prostrations, and offerings and refuge, of the entire world, okay. [laughter] You could sit there in a chair. Because when people make offerings when people take refuge, when people prostrate, they are prostrating to you. You are the Three Jewels. You are what people are seeking refuge in, you are two of the Three Jewels. It's very interesting, at that moment you become two of them. You have the Dharma Jewel in your mind, you have the Dharma Jewel in your mind, and you are the Sangha Jewel at that moment. Try to come back in about ten minutes and we'll try to finish remotely in time. I think we will finish on time, probably. [cut], [unclear] for those of you who care is done in a prenasal, and a {nga}, which is a {ngo}, which is established as {kyamdro}. student: Oh, okay. No Tibetan says, "{kyabdro}". Okay, it's {kyamdro}, and not {kyabdro}, okay? This is taking refuge, going for refuge okay? And you take refuge in the three Jewels. And speaking of the Three Jewels... [laughter] student: That's smooth man. Ani Pelma: I am none of the Three Jewels. That is what we are learning today, but anyway, I'm here to make a short announcement, okay. I'm here to make a short announcement...[cut] ...taking refuge. I mean everybody talks about... everybody talks about Buddhist refuge, you know. And this was one of another things I was told in Dharamsala, you know, you got to take refuge, you know. And you'll get a name. You know, and that's about it. I have to take refuge and I'll get a name. How do I take refuge? In the Buddha the Dharma and the Sangha, {Namo Buddhaya, Namo Dharmaya Namo Sanghaya}. And you learn this little thing and you get a name. But what does it mean? And I think, I think, I think it's very possible that we never learn what refuge means. You know, it's supposed to be the thing that differentiates a person who is a Buddhist from the person that is not a Buddhist. You take refuge, you know, you're a Buddhist. You take refuge, you know, you're not a Buddhist. There's a joke in the monastery that there was an abbot of a major monastery that was up on a throne, you know, teaching thousands of monks and he was not a Buddhist and he was not a Buddhist because he was not a Buddhist. So you have to take

refuge, you have to know what refuge is, okay? And it's one of the three preliminaries before you can do purification. If you don't take refuge correctly, if you don't know what refuge is, the worst thing is that you won't get it. And refuge is protection. So you won't get any protection. So what do you take refuge in? Why do you take refuge in the Three Jewels and the question is, "How can they protect you?". You know, and we talked about it in Philadelphia the other night. And his other name is Shakyamuni, right? Lord of the Shakyas, not to be confused with Sakyas. Sakyas are Tibetan Buddhists, Shakyas were the tribe of which the Buddha was the head. He was the head of the whole Shakya tribe. And there was a point where his village was attacked and all the Shakyas were attacked by these people. And people ran into the Buddha, and ran into the Buddha's house and actually physically hid behind him and touched him and grabbed him and said, "Protect me." You know and soldiers came in and chopped them down with swords. Standing next to a fully enlightened being, holding on to a fully enlightened being's robes, in his house they were cut down and murdered. Right next to him. And, and, so what's protection? So I mean, you have to get that in mind. If you came from the same background that I came from. It's kind of a Judeo Christian thing, there's a thing called God, he likes you, he'll take care of you. [laughter], You know, seriously, I'm not making fun of it or I'm not putting it down, you come from that background and you believe, subconsciously, in the gut that there's this thing and if you want it bad enough, they'll take care of you. So what's the sense of having somebody to take care of you when you could stand next to him and get murdered? You know and he can't help you, you know, what's the point? What does refuge mean? And, and that's, that's the whole point, we're on to the second... we finished prostration, right? But basically it's all to the same beings, or the same one, I don't know. I mean The Dharmakaya as not a being. The Dharmakaya is the absence of a self-existent thing that never existed in the first place. Okay, and the Dharma Jewel is some thought in some guy's mind and the Sangha Jewel is some guy who's seeing something that we maybe, haven't. So how are they gonna help you, I mean what's the point? What's refuge mean? It's supposed to be the most basic central Buddhist refuge. What's it mean? How can they protect you? And you have to stud

y that. It takes a long time. In the monastery it's like we do a twelve year course in [b: Abhisamayalankara]. It's like one of the first subjects. The basic thing is this. You can't really get protection until you understand emptiness, period. Okay. Buddhism will not help you much, I mean you will not have any assured protection until you can understand emptiness pretty well. Yeah? student: [unclear] If you see it directly, you are cool. Absolutely cool, I mean on your way out, in you know how many lifetimes. You've seen your future lifetimes

you've seen your own Enlightenment, you've seen all of these things directly and you will never have a bad time in any life, major, again. So what does that feel like? What does that feel like to know that your rent is always going to be paid? You know, what's that feel like? That's protection. You know what's that feel like to know that you will never die and go somewhere strange, never, ever. It just won't happen. And you see it. And to know that you will be this eternally compassionate, perfect being in this certain amount of time, and you know it. That's protection, that's real protection, and you have to get that. And that's why all these three jewel are linked up with what? There's this one word that keeps happening in all the three Jewels? student: Emptiness. Emptiness. The Dharmakaya of the Buddha, emptiness. The Dharma Jewel, seeing emptiness directly. And what happens to you after it. And then Sangha Jewel, becoming a person who has seen emptiness directly, this is the real protection. Okay, that picture cannot help you, okay? Trust me, come up here, let me drill your teeth, we'll ask him, you know. [laughs] An image of the Buddha some statue, you know, cannot protect you, it can't. The Buddha himself cannot protect you. It's the understanding Dharma that can protect you. That's the refuge. That is the refuge, that is taking refuge. you know. You have to have that or else these pictures won't help you, you know, people have been slaughtered next to the pictures. You know, people have died on altars, you know. It's not protection, you have to understand Dharma. You have to understand karma, for example, and that's great protection. Understanding karma is great protection. Understanding karma is great protection. Okay, and those are all kinds of taking refuge, so you have to study refuge, you have to learn about refuge. Mainly, when you bow down in the future, you have to be thinking about emptiness, and you have to be thinking about people who have seen it directly. Like if there is one person isn't this world who has seen emptiness directly, I am bowing down to that person right now. And if you're not thinking that you are not doing prostration, you are not doing it, you are just not doing it. It's not some picture on the table. It's a being who has seen emptiness directly or a being who has reached enlightenment, those two things, and Master Shantideva has thrown in Bodhisattvas. Okay? That's okay, we'll throw in Bodhisattvas too. So those are the objects of, of your, when you bow down, when you bow down you must think of those Three Jewels. The real meaning of the Three Jewels. And then you have to take refuge in the sense of respect the pictures bow down to all the pictures. Bow down to them because they represent all those things. Respect Sangha, you know. Sangha, we are, you know, plain old people, but you just need to respect the robes. It doesn't matter who the robes are on, it really doesn't matter all it. You must respect the robe. Buddha said, "This is my representative in the world, people who have those vows, who wear those

robes", And you have to remember that they are representing the Buddha. And it's not at all the point to think of their personal failings or, or what's wrong with them personally, and no respect the robes, you must respect the robes, at all costs, you must. And that's taking refuge in the nominal Sangha. And you must respect the books and care for the books, take care of them. And that's, that's a reflection that you are really going for refuge in the understanding of emptiness and in compassion. Those are all symbolic actions that you are doing to show that you know what's, what's going on. We are representing people who have seen emptiness directly. And that's taking refuge. Okay, fourth thing, we have four minutes to cover the entire homework. [laughter] [silence] Say, {chupa}, [repeat], {chupa}, [repeat]. Chupa means making offerings, making offerings. Again it's a statement. Allot of American Buddhists, me included, I mean, like the philosophy, I like the meditation, I like thinking. I'm not particularly into going out , buying a cake, taking it and putting it on some table in front of a picture. And I mean, it just doesn't, I don't get that urge. It's just not something that I'm driven to do. Like I'm driven to study or meditate or something like that. Like I'm not... it just doesn't do it in the way that the other things do it. But, but you have... You have to understand offerings, You will not reach the state we are talking about, you will not see emptiness directly, you won't develop that love for others that is greater than or equal to the love for yourself. You will never do it if you don't make offerings, you must make offerings. You have to learn the art of makin offerings and you have to make offerings. And if it's some kind of obligation, like prostrating is an obligation, or meditating in the morning is an obligation, then {tre mare}, they say in Tibetan. They say, you know the {giku}, says, "Stupid head, prostrating is not an obligation, it's an honor". It's some kind of thing that geniuses do. And you have to understand what's going on when you make an offering. So we're gonna talk about offering for the next three minutes. It's, first of all it's an action that's totally useless. Who cares if you make offerings? I mean we don't live in a Buddhas Paradise because people are not gonna say, "Oh, Tasha, you should see what Tasha put out yesterday. Man, she's got moola." [laughter] You know, she's a real, she's pretty impressive, that she would spend all that money, you know. I mean, if you go to Thailand you know people are competing to see who can make the biggest offering, or something like that, okay. But nobody would do it in this country. Nobody cares. Okay, [unclear], it's a selfless act, it should be purely, totally uninterested. I mean, do not buy the kind of rolls that you like to eat, two days later, after you take them off the altar. Seriously. If you want to destroy the power of the offering, make sure the offering is totally wasted, turn it into something horrible, buy something that you like to eat, or think about how its gonna look to other people, and you'll just destroy it. It won't be an act of offering, it will be some



worldly thing. A pure act of offering should be unknown, I mean ideally, people wouldn't even know about it. You know, I mean, go sell your car, buy a diamond and go put it in some corner of the altar where no one will ever find it, or throw it in the ocean, or something like that, and that's an offering, that's a real offering. And it should be something meaningful. I mean, it should be something, give it your best, you know. Because what you're doing when you are making an offering is that you are stating that these beings exist. You know you are making a statement, that I believe that there is something beyond this world. Everything else you do is worldly. When you get up, brush your teeth, brush your hair, go to work, walk home, watch TV read the newspapers, do the magazines, you know, eat, sleep, the whole day is spent wasted, I mean, the whole day is something wasted and it will only cause one thing and it's called death. You know, I mean, it's only an activity that will lead to one thing, and that's death, you know, there's no other result of that activity, it's just wasted time. You know you want to make it something... offering should be something that's not like that, you know, no ones gonna eat it, no ones gonna see it. The lack of self existence, in the Buddhas three bodies does not need your cake. The direct perception of emptiness cannot eat your cake and the beings who are perceiving emptiness directly are not in the room and they can't eat it either. Okay. like when you are offering. Like you tend to offer things as worldly objects but you have to imagine how that being is taking that think. They do get something, they suck something out of it. Something happens. It does make contact with those beings, they see it, they experience it. Now, what happens to them?" Yeah. How do they experience it? They experience it exactly the same as they experience their thumbnails, as they experience the tip of their shoes, as they experience, you know, Pluto. For them it's all the same. For them it's total bliss. And you can't offer them anything that they don't experience as total bliss. And if you didn't offer anything they will still experience it as total bliss. [laughter] That's the way they are, that's all they know. That's all they are capable of experiencing. So what's the point of offering something to someone who's not even a person and who wouldn't experience it any differently then if you didn't offer it. They don't need your cake. You are working up to purification. Y

u are trying to set up the purification. You're trying to, you're trying to make yourself ready to try to get compassion. So if you don't do it you won't. So it's all just for you, really. And when you read Shantidevas verses you will see, he's begging the Three Jewels to accept his offering for Him. "Please help me out, please, would you take my cake, please, " And you know, he's begging the three jewels to take his cake. You know and they will and they can. But the main part is that something changes inside of you, something changes inside of you. If

you want to be a Dharma idiot, you know, if you want to be Dharmically retarded, then don't make offerings, you know, just put it in the category of devotional, peripheral stuff that Tibetans do because their mother and father did it. You know, if you want to stay where you are, then don't make offerings. You know, because making an offering requires spiritual genius. You have a high spiritual IQ, to make an offering, to want to make an offering. And to understand why you should make an offering. To spend good money in something that is going to rot on a table inside of your room is an act of genius. And as you get better at it and you will go out and you will spend everything that you have. If it feels like an obligation, and prostrating feels like a pain in the butt, you know, just some stupid custom that Buddhists do before they do a teaching or something, then you did not get it at all, and you will not purify. And you will never find those things and you will never quit, or you will be one of those boring and bored Dharma students, ten years later, who didn't get it, you know. And you have to make offerings and you have to study it and make nice sweet offerings. And you'll start to get the results, something will change in you, so do it. Once you do offer, very briefly, Yeah? student: Just a quick question, if everything is a blissful experience and your understanding of what you're offering is empty, why does it matter if you offer more and more expensive offerings? It's just an act of giving everything you have. It's like saying, "I will not choose to be in this mortal world, I will not just go quietly to that, [laughs], black space, or whatever that is. No I'm not going to do that. I'm gonna be different, you know, I'm not just going to die like a sheep." I'm going to use the resources that I have in something that has real meaning, not just on a car or a wife or a family or something that has real meaning. You know, "I'm gonna use it for offering, it's gonna sit there on the altar and rot, or I'm gonna throw it in the ocean. And then you've really used your money meaningfully. Okay, because you've stated, I believe in the three jewels. And I want to get that. And that's statement of that, and that's powerful, that's very powerful and you have to do it. Okay, three kinds of offerings. Really quick. The first one we call, the offering of the things that nobody owns, okay. The offering of things that nobody owns. By the way, I don't mean to put down family life and things like that, that's not the point. What I am trying to say is that, offer your family something meaningful. You know, if you love your family and your wife and your kids and your husband and whatever, offer them Enlightenment. Because to offer them food or a car or a new place to stay, I mean, those will all die. They will all go away, then the effort is wasted. And then the energy of that money is wasted. Try to do something that will get them out of dying. You know, try to give them a real gift. It doesn't mean that you don't have to offer them a smaller gift, you have to. What I'm saying is that if you really care for someone, give

them something that is more lasting than a car or a house or clothes. You know, give them something that will keep them like for a zillion years or so. And you can, and you have the capacity to learn to do that. And I'm just saying, use your energy for that and use your resources for that. Say, {dakpu}, [repeat], {ma sungway}, [repeat], {dze}. {Dakpu}, [repeat]. {ma sungway}, [repeat], {dze}, [repeat]. What's the kind of offering you do when you imagine the things that have no owners? Mountains, oceans, flowers, the sky, just anything that you can imagine. There's a list in Shantidevas, you're gonna get it. In Master Shantidevas reading, you're gonna get a whole list. But basically all the things in the world that nobody claims, and you can offer them. Walk through Manhattan and offer them the sunset. You know, offer the sunset to your Lamas, offer the stars to the Three Jewels. You know, very inexpensive. Master Shantideva gets into why would anyone want to make this offering? And he says, "Well, I didn't have much virtue in my past life and now I don't have much money. I really don't have that much available cash". I like, Just offer you the stars and the moon and you know. And they say, "Fine." They would love to have that. I used to go out surfing and sit on the surfboard and offer Geshe Dhargye the ocean, the sunset and all that. And that's fine. No problem. You know, offer all those beautiful things. You know, think of beautiful things and when you see a beautiful thing, offer it. And once you get into it, it's very, very cool. It's very easy, your walking down the street in Manhattan, you see a particularly beautiful cloud with a red hue on it and you just offer it, to your Lama. You know, like just for a second, close your eyes and think that they can see what you just saw and offer it to them and it will change your inner being and certain things will start to change and you will start to get ready for Bodhichitta. And if you don't do it, it won't happen. It's fun, and it's extremely important to do. So just do it. And then Shantideva says, "Hey, wait, there is something I own." Even us credit card bankrupted people. [laughter] Say, {ranggi}, [repeat], {lu}, [repeat], {bulwar}, [repeat]. {Ranggi}, [repeat], {lu}, [repeat], {bulwar}, [repeat]. {Ranggi lu}, means "your own body". Nobody in here doesn't own their own body. Unless slavery has been reintroduced, I don't know. Okay, {ranggi lu}, means, "your own body", {bulwar}, means, "you offer it". Offer your own body. There is a story of the bodhisattva who is called Crying All the Time, {unclear}. He heard this voice in his head and it said, "Go east young man". "Don't go west don't go south, don't go north." I think it was east. And don't do anything else, just go. And he just dropped everything and went. And he just started walking to the east, you know. And he keeps hearing this voice, "Go, go, go, go, go." And he's walking, he's walking, he's walking. Then he starts to hear, he starts to see this Lama. This is in ancient India, alright? And he starts to see this Lama teaching. And he's walking and walking, and he starts to hear the Lama, he's teaching

emptiness. This is the [b: Eight Thousand Verses, Prajna Paramita], very famous scripture. And he's hear it, he's hearing this Lama and he's getting closer and closer and he starts to see all the Lama and all these students sitting in his room, teaching. And he's like entranced you know, he can't believe it. He's walking, walking, walking. Finally, he gets to this town, and he say's I'm gonna have to buy some offerings for my Lama. He figured out that he's in such and such a house and so he stops in the Market place to pick up some offerings, and he realizes that he's totally broke, he has no money at all. So he's looking around for something that he can sell. So he decides to sell his arms and his legs, as meat. Like he just decided to, you know if anyone wants a hamburger, you know, he will offer some fat part of his arm or some fat part of his leg, or something like that. And so he actually sits down in the market and he actually starts to scream out, "Meat for sale!", you know, human haburgers, "Anybody want meat for sale?". And they say that there's these demons that block the sound. He's screaming at the top of his voice and these demons are blocking the sound, no one can hear it. There's a crazy guy sitting there with his mouth, you know, and no one can hear him. So out of frustration, he starts to cry. You know, he starts to weep. Out of pure frustration. And that's how he got his name, He's called "Ever Weeping". A very nice example of a Bodhisattva. And it has a nice ending, but I won't go into it. This is not, okay, okay. This fair damsel, the daughter of a rich merchant, sees him from the rooftop, you know, she's like out on this parapet. And she sees this, guy, you know, [moves mouth silently], and he's crying you know, and she feels sorry for him and she goes down, you know, and finds out what, that he needs money for offerings so she goes and talks Dad into [laughter] paying for offerings, and he get s the offerings, sees emptiness, meets the Lama, sees emptiness, nice story. This is not that kind of offering, This just means that, I give up myself to the service of the Three Jewels. I give up my life to the service of the Three Jewels. And that is the offering of your self, of your body. I will be a, I put myself at your service, just use me. It's like that. Last offering, then we'll stop. Say, {lu}, [repeat], {trulway}, [repeat], {choepa}, [repeat]. {Lu}, [repeat], {trulway}, [repeat], {choepa}, [repeat]. {lu}, means, "by your mind", or "with your mind".

You are bathing them. You are offering them a bath. And there's a whole process, you know, you have to dry them the right way and you have to bathe them the right way and then you have to prostrate. And it's very sweet, and you do it all in your mind. There's one where you offer them a beautiful palace to live in. Or you cover their body in beautiful silk. You know, you could do that, you could sit there and change it you know, make it one way. Dress them one way and then just dissolve it, dress them in another way, and you could keep offering all sorts of flowers. Every type of flower that you could imagine.

The point is just that it's this huge fantasized offering, and it has profound effects on your mental continuum. It has profound effect on your being. It sets you for purification. It sounds like something worth less, but you know how powerful fantasies can be. You know how powerful dreams can be. There's something powerful about visualizing something, and really getting into the fantasy. You know, don't just do it as an obligation. You know, get onto it. Take a bodhisattva that you really think is cool, and just go through the whole thing and go through everything. Go through all twelve offerings, It's your meditation for this week, just go through all twelve offerings. And have a good time, I mean that's {trowa}, that's perfection number four, having a good time doing a good thing is one of the Six Perfections and just enjoy it, you know. Get off on it. And what will happen it that it will act itself out, eventually. You'll be able to make real offerings to these bodhisattvas. And you will find that it starts to effect your behavior. Just like all the bad offerings that we have about saying something to someone at work and stuff like that. How you're gonna say it, and how his face is gonna go like that, [laughter], you know. And what a joy it would be, you know. And these are like real fantasies that you can, that you can carry out in your mind. Last note. You will see name of Bodhisattvas in the reading. Some of them are Manjushri, Avaloketeshvara, Vajrapani is in there, Samantabhadra, stuff like that. These are beings that you normally think of as Tantric deities of Angels or something like that. Fully Enlightened beings. In the Sutra teachings, In the teachings which are not secret, they are Bodhisattvas. Okay, they were Boddhisattvas at the time of the Buddha or later and they were specialized. They specialized in these offerings. They were like known for their ability to do these offerings, especially the last one. And you'll find that there's a form of the last offering which is called the Unsurpassed offering. And you have to learn to do that. Okay, so don't get confused. In the, in the open teachings they are bodhisattvas, in the secret teachings, I can't tell you anything. It's kind of late so I think we'll just go straight to mandala offering, but, but do the fantasizing at home, you know, twelve offerings, they are, they are listed in there and what we're talking about is actions that prepare you mind to get compassion, if you do them, you can learn compassion, if you don't you never will, and you will be one of those very sad, frustrated, Dharma students who didn't do it and really didn't change much. And you don't have to be like that, you know, you have the inclination. And just do it, okay? And this one you can't say that I didn't have time, you could do it on the way to work, you could do it in the subway, you could do it while your on the phone at work with your friends. [laughter] You could do it all the time, right? No problem. Any thing else? student: Could you tell them to pick up the readings and the homework's at the door. Please pick up the readings and the homework's on the... well, by

the way, the people doing that, they did two all nighters last week, one all nighter this week. It's Ora, Elizabeth, and a couple of other people, so you should thank them if you have the chance. By the door. [prayer: short mandala] [prayer: dedication] How many people did not get.....  
[cut]

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Geshe Michael Roach

ACI Course XI: Guide to the Bodhisattvas Way Of Life, Part Two

Class Four: Contemplations of the Perfection of Effort, Part One

July 22, 1997

transcribed by: Amber Moore

... which is the fourth perfection. Patience was number three and you had a quick review of patience. It normally takes about a year and a half straight to teach the patience chapter, but you did it in three nights and now it's time for you to move on to effort and I'll spell for you that. ....{parchin}, {tsundru kyi}, [repeat], {{parchin}, [repeat]. {Tsundru}, means, "effort", {kyi}, means, "of". And {par chin}, means, "{parol tu chinpa}", which means, "the paramita or the perfection.". This is the perfection of effort and it's the fourth perfection. The opening lines of this chapter say, say, {lungmay}, [repeat], {yewa}, [repeat], {me}, [repeat]. Okay, {lungmey}, [repeat], {yewa}, [repeat], {me}, [repeat]. {Lung}, in the high tone with the head letter means "wind " and it can mean physical wind like the wind coming from a fan or it can mean inner wind, like the psychic or the spiritual energies moving through the body. Through the spiritual body, and that's called "{lung}". For example, when you meditate the wrong way or or meditate too hard, you don't go into it the right way, you get {lung}, , a {lung}, condition is called {lung } for short and you start feeling nervous and you can't sleep, your body starts to shake, and this is the function that {lung}, it's {chi}, in Chinese, and that's the function that lung had in you body. It's the energy flowing through your fundamental spiritual body, inside. {Lung me}, means, "without {lung}". Okay, {lung me} means, "without, without wind". {Yewa}, {yewa}, means, "for something to flicker", or for something to move like that. Like the, the word for earthquake is {sai yom}. You know, which means, The earth goes like this [shakes]", So {yewa}, means like if you blow on a candle flame and it goes like that, that's called {yewa}, okay. {Yewa me}, means, "It doesn't flicker". And this is in the opening lines on effort. It says, "Without wind nothing flickers, without wind nothing flickers." And Gyaltsab Je and Master Shantideva himself explain it as meaning, "without effort, without the perfection of effort, you can't do merit." Okay, without effort you can't, you'll never do merit. You can't... and then Gyaltsab Je goes into a bit of explanation of that and I thought it would be nice to go into that. I think this is very charged. I think this line is very, very profound. In the highest teachings of Buddhism, in the Secret teachings, it's very significant that without wind there would be no fire, there you know, there would be no movement of the fire without wind and, and I can't go into it because it's secret, but it's very, very profound. He's talking

about the creation of your enlightenment. He's talking about the creation of a Buddha's body and a Buddha's mind in this little line here. He says, "without wind, the candle won't flicker, the flame won't flicker", and he, ultimately, even according to Gyaltsab Je, he's talking about the creation of you now, your Angels body, you know like this pure body of light, and the and the omniscience of a Buddha. The mind state of a Buddha, the enlightened mind state of a Buddha, and all of that is hidden in this one little line. Without the air, the fire won't flicker, okay. How does effort have this kind of effect on you, your body turning into light and your mind turning into omniscience. you know, how does effort play a role. Okay, and for that you need to have a little bit of an outline of the six perfections, okay. What's the first perfection?

student: Giving.

Giving. People say, "generosity", but I don't like the translation because there are three kinds of giving, right? Which are? Material giving, you know, like giving somebody some food or a place to stay. Then there's protection from fear and I wouldn't call that generosity, you know what I mean? Like saving someone from a mugger is giving them help, but it's not like generosity and the third one is giving Dharma. Okay. Second one, it's called morality sometimes. I think the word is too "Billy Ghramish", and I like to call it an ethical way of life. Like I have a friend who asked me to sell him a big diamond tomorrow and I know he's gonna ask me if he can just skip the tax to New York City, you know, and I'm like thinking, you know, what am I gonna do? I start to think, what am I gonna do when he asked me. And I just decide, he's gonna have to pay the tax. [laughs] You know there's all these ways you can get out of it and they are not honest, they're not moral, they're not ethical. And an ethical way of life is that. You have to give up those temptations to do those things cause it's not, it's not good karma and if you get out of the tax, it's not because you lied to the government, it's because you did something generous before and long story, you know all that, okay. Patience, "the art of not getting angry". I, I told some body in the car on the way over here I was Happy that we are finished the patience chapter because I got so angry today at my boss, but I felt like we're already today onto effort so it's not like I couldn't, it's not like I couldn't teach it honestly tonight, you know. Number five, you could say, "meditation of concentration". And number six, "wisdom". What does it mean when Master Shantideva says, {lung me yewa mepa shin}, {lung me yewa mepa}, "without the wind the fire never flickers". He's talking about the central position of effort in the six perfections. Okay, effort goes both ways. Effort applies to the first three and effort applies to the last two. Effort is considered the key in the six perfections. The first three



perfections produce something and the last two perfections produce something. And effort is located between them because it's needed for both, okay. And for that you have to know an idea called... Say {sonam}, [repeat], {kyi}, [repeat], {tsok}, [repeat]. {Sonam}, [repeat], {kyi}, [repeat], {tsok}, [repeat]. And then {yeshe }, [repeat], {kyi}, [repeat], {tsok}, [repeat]. {Yeshe kyi tsok}, [repeat]. Okay, {sonam} means, "good deeds", goodness. It's translated as "merit" sometimes. It just means goodness, good deeds, good deeds. {Sonam kyi tsok} means, "a whole collection of good deeds", a whole pile of good deeds. Okay, a whole collection of good deeds. {Yeshe kyi tsok}, {yeshe} means "wisdom", knowledge, okay, it's a common Tibetan name. {Yeshe kyi}, {tsok}, means , "The accumulation of that knowledge", the collection of that knowledge. If you were able to collect a great deal of great deeds, in this arrangement here, it creates, your body, a body of light, a Buddha's body, okay. So number one here creates the body of a Buddha. Okay, eventually , everybody in this room, if you haven't already, will enter a body made of pure light and you won't have a Body like this anymore and you won't suffer in a body like this. This body as we pointed out, I think last time, is innately defective. Once you have a body like this it must suffer. There's no way that you can have a body like this and not suffer. Once you have a body like this it must suffer. It must go wrong it must break down and it will break down. If it didn't break down yet, just wait awhile and it has to break down and it will break down and it will get older and older. Day by day it will get weaker and weaker and then finally it will just die, it must go like that it always goes like that. If you collect enough goodness, good deeds, called {sonam kyi tsok}, then that whole energy, that whole collective energy of all the good deeds you've done, they produce an Angels body, they produce a body of light. And, and then that body doesn't suffer, that body doesn't have organs, it's just pure light, and it's, it's the kind of body you see in all those Buddhist paintings, and I think those paintings are a little bit dull to me, they, they should have light bulbs behind them or something, because they're really shining, they're really just made of light. You know, it's not like they're just sort of dull white or you know off white or whatever Tara looks like sometimes. She's actually just pure light, and shining in pure light like that. {Yeshe kyi tsok}, is the combined knowledge, the whole big ball of knowledge that if you are able to reach it, it produces a Buddha's state of mind. It produces omniscience, it produces the ability to see all things in all times and all places at one moment, and the emptiness of those things at the same moment. Ad, and that's the mind of a Buddha. So the first, the collection of merit, number one here, produces you Buddha body. Number two produces your Buddha mind, what's that got to do with the six perfections. The number one from the other sheet, the collection of good deeds, or goodness is primarily related to the first three perfections, if you

perform the first three Bodhisattva activities well, which is giving, keeping up an ethical way of life and patience, it produces what? The physical body of a Buddha, pure light. By the way, that, there's another body of a Buddha, right? I mean there's a body of pure light that exists in a Buddha Paradise, simultaneously, actually one millisecond later, after enlightenment, you are able to send out bodies in any form to help people on any planet, in any galaxy of the universe, so that's called the sending body, or the nirmanakaya, the body that you send out. And that is called {deme hlundrup}, which means, "It's spontaneous", the Buddha doesn't have any premeditation, the Buddha doesn't think, "I have to send a body to Saturn today, I need one to go to earth, I need one on New York, I need twenty five out in Kansas. It's just, he just spontaneously appears in those places immediately, one millisecond after enlightenment if it helps somebody. And it can even appear as a dog as a tree, as a bus, it doesn't matter, the Buddha can appear like that and they do. So that's the physical body, it's created by the first three perfections, those two physical bodies. The mind of a Buddha is created by the last two perfections, meditation and wisdom. Yeah?

student: [unclear]

They count it as physical body, motivated by the mind of the Buddha, motivated by the Dharmakaya, the Janadharmakaya, which is the mind of a Buddha. So it's that's by the way the reason why the fourth body doesn't kick in until one millisecond after enlightenment, because first you have to achieve omniscience and then omniscience send out the body, so there's a time lag of a whole millisecond. You know, and {tsundru}, number four, the perfection of effort, feeds both, it feeds collecting the merit that you need to reach a Buddha's body and it feeds the meditation and wisdom you need to reach a Buddha's mind and that's why Master Shantideva said "{Lung yewa mepa shin}", okay {lung yewa mepa}, means, "Without the wind the flame doesn't move", meaning, if you don't have effort, you won't get the other five perfections, you won't have anything to motivate the other five perfections and you won't have anything to create your enlightened body and your enlightened mind. If you get into the secret teachings of Buddhism, which you must try before you die, if you're serious about all this stuff, this has very profound implications. The statement that the inner wind moves the fire is very important for achieving, within this life, a Buddha's body and a Buddha's mind, before you die. If you go into the secret teachings, you can save about a zillion years and you can achieve your goal within this life, but you need the six perfections. And so I think that Master Shantideva is punning us, you know, because it seems otherwise wise sort of a

weak metaphor to say, "Oh, candle lights don't flicker unless there is a little puff of wind, "you know. What's the point, you know. And then Gyaltsab Je says, "what he means is; without the fourth perfection, you don't get any progress in the other five perfections in producing the two collections which produce your body of a Buddha and the mind of a Buddha, which incidentally, are produced in the secret teachings through processes that are well described in the words, "The fire never comes without the wind". So I think it's kind of beautiful, I think he's, I think he's kind of setting us up for something, okay. I'd like Hector to read the verse, okay, now you can hear the verse again. So close your eyes.

Hector: Contemplation one, "What moves the Flame".

Once you have practiced patience, begin your practice of effort, for enlightenment lies in making this kind of efforts, without a breeze they never flicker, and just so in the absence of effort, merit can never occur."

So he's saying, the text says, the verse says, "In the absence of merit.... what cannot occur?"

Hector: In the absence of effort.

Oh , "In the absence of effort merit cannot occur." And then Gyaltsab Je says here, that "merit here refers to merit and wisdom, referring to the collections of merit and wisdom", referring to the things that create your Buddha body and your Buddha mind. Okay, that's he's explaining the central position of effort in the six perfections. Okay, we'll go on to number two, so close your eyes. This one's short, you've got to listen carefully.

Hector: Contemplation two, "Effort is Joy".

"What is effort? It is joy in doing good."

[silence]

Say, {tsun kang}, [repeat], {gela}, [repeat], [trowa o], [repeat]. {tsun kang}, [repeat], {gela}, [repeat], {trowa o}, [repeat]. Okay. very, very famous I think it's the most famous word from this verse. And one of the most famous lines from the whole [b: bodhisattvacharyavata], and I'll spell it for you. {Tsun}, {tsun}, here stands for {tsundru}, which is what? [laughs], Effort okay? It's funny, like in Central Tibet all the words have become slurred, like in New York City. And

then in the outlying areas, like Ladakh, or even Mongolia they pronounce all the letters purely. So in Mongolia they'd say, {rtsungrus}. And we had a monk, when I first came to the Rashi Gempil Ling in New Jersey, this old hermit who lived there for many years, never came out much. And his name was {zungru} so that's easy to learn the spelling if your learning Tibetan, {dzungru}. Which in modern Tibetan, modern Central Tibetan is pronounced tsundru, okay, {tsundru}. {Tsun}, means, is short for [tsundru], meaning "effort". {Tsun kang}, means, "what is effort?"

What is effort? What is effort" It's a rhetorical question. What is effort? And, and think about it in your own mind before I give you the answer okay? Just if I say effort, sounds like something undesirable, right Sykes? I mean, just kidding. [laughs] It sounds like somebody making you wash the dishes or something like that, to me, I mean the word effort. You know, so what is effort? Is it just trying hard? Is it just try hard? Does effort in Buddhism mean to try as hard as you can? Because that's to me and I think the general meaning in English okay. {Tsun}, {tsun}, in Tibetan or effort in, in English means to work hard or to try hard, to put forth great efforts. okay, but that's not the meaning of effort as a perfection, that's not the meaning of effort as a perfection. And Shantideva gives the true meaning of effort in the next part of this line. I'll give you. I'll give you Shantidevas, Master Shantidevas description, {ge}, means "good deeds", doing good deeds, doing nice things. {Ge la}, means, "about doing nice things", or good things. {Trowa}, {trowa} means taking joy, so this is interesting, very, very, famous line. Lamas are quoting it all the time in the monastery. {Sung kang gela trowa o}, means, "What is the perfection of effort? It's to get off on doing good things, it's to enjoy doing good things.", Okay, and that's very different from the feeling of "effort", is to feel some kind of real delight, and some kind of real enjoyment and pleasure in doing good things. And, and that's different from the idea of effort. It's just some automatic, spontaneous, happy, joyful, I like to call it getting off on good things, you know, you're just very much attracted to doing beautiful deeds, you know you're attracted and you're very, very excited about the idea of thinking good thoughts, you get excited about the idea of doing some Dharma activity. You get very turned on about the idea of going to meditate, or do a retreat or something. And this is {sung kang gela trowa-o}. It doesn't just mean to work hard. You can work hard your whole life and never get the perfection of effort. The perfection of effort like all the other perfections is an attitude, it's an attitude it's not how much you work, it's how much you enjoy it. And that's very interesting to me. I like that. And it's just to be excited and turned on by good things, you know, to really enjoy. You know somebody says, you want to go meditate for an hour?", and you say, "Yeah, I'd really like to do that." you know. Or, or they say, you want to go on retreat? And the say,

'yeah", and you get very excited and you say, "yeah, yeah, yeah, I want to do that". So you want to write in your book and write all your bad deeds and track your thought today?" You know, and you say, "Yeah, that sounds great you know I think that's a great idea." You know and they all sound great to you. You want to go to class? In the, Chandrakirti says, "You get the hair, you get some kind of rush up the back of your spine." You want to go to Dharma class?" and you're like, "Ohhh." You know, [laughter]. That's {tsun}, that's effort and that 's the meaning of effort as a perfection and this is a classic, this is the most famous reference to that in, in Buddhism. I think "joyful effort", might be a good translation." You know, joyful effort, happy effort, you know, happy, virtuous, good deed effort or something like that. You know, just enjoying it. And I think that you really have to try to get there, you really have to try to do that. You know , in the monastery, if you're a bad, if they catch you going to a movie in town, there's a couple of punishments. One is that you might have to stand there with this movie poster in the, in the middle of the assembly, during the middle of the morning prayers, like for an hour you have to stand there and hold up this stupid movie, Indian movie poster you know. And another punishment is, is to do like a hundred prostrations to all the assembled monks as an atonement you know. And then I remember the {giku}, which is the disciplinarian, the, the, you , know the person who keeps the discipline in the monastery. He, he gave this stirring lecture one day about, this is not really a punishment, you know, if you had {tsundru}, you know, if you had {tsundru}, you'd be turned on by the idea of having to do a hundred prostrations in front of the whole assembly of all these holy monks, you know. And he wasn't even sure it was a very good punishment you know, because if you were really a bodhisattva, there wouldn't be anything that you enjoy more than, than prostrating a hundred times in front of the assembly, you know. And I remember he gave this big lecture one time. But I think you really have to examine yourself and there's this thing where, where, in Tibetan it's called, it's called what's it called? {Tre mare}, {tre, tre mare}, means, "look, doing good deeds is no, like some kind of obligation, {tre} means, like a customs duty or an excise tax or something like that. {Tre yon mare}, means like "don't, look upon your meditation and your practices and keeping your book, keeping your book of your good deeds and your bad deeds. Don't look upon it as some kind of obligation, you should get turned on about it , you should have some joy about it, and if you don't have that then you are not perfecting this perfection. You know , if the idea of going to class, or the idea of meditating or the idea of going on retreat, or the idea of going to work today and try to practice patience with this boss who was screaming at you. I had two bosses screaming at me today. If it doesn't turn you on, you don't have this perfection and you have to think

about it you know. You have to think about why is it that you have to drag yourself to your meditation seat, you know. I've had people tell me, "Do we have to meditate now?" and I'm like, "Yeah, you have the great honor and joy of meditating now, you know." And, it's very bad to think of it as a {tre}, as an obligation, you know, it's an honor, it's a joy, it's a fantastic opportunity, to do your meditation in the morning you know. And if you have any other attitude you have a serious problem, you have a really bad problem. And you have to work on this, you have to study this chapter. So I'm setting you up for this chapter. I mean, if you have any hesitation about doing your morning prayers, or you have some kind of you know, you make a face when it's time to meditate or you keep putting off your tantric retreats that you have, that Rinpoche told you had to do for next year or next month, or you keep doing that because really, you don't take any joy in it or you're kind of making up excuse of how to cut our meditation session short you know, like not fifteen minutes but thirteen minutes you know. You don't have joy and there is a serious problem and you have to, you will fail. You won't collect those two collections, so you have to look into why, why you think like that and this is the subject of this chapter. This chapter is supposed to inspire you to get some kind of joy or happiness or pleasure or get turned on by doing Buddhist practice, you know, your meditations, your prayers, helping other people, staying up late to do some virtuous thing. It's supposed to turn you on about doing all these things. You know serving the monastery, serving Godstow or what ever you know. Just it's supposed to get you inspired about doing these things rather than liking on them as an obligation. Master Shantideva and the debate Master at Sera May, they don't like the word obligation, that's very bad. It should be joy, you know, you should be sneaking into your room to meditate extra. you know, you should be breaking into peoples homes and putting money in their wallets, you know, you get turned on by doing good deeds and you get excited about it and be, be unstoppable, you should just be like addicted, like a virtue a holic or something. You know and all you want to do all you can think about is doing your next virtue or doing your next practice, it should be like that. And I think that allot of Americans start to look upon their prayers and their meditations as some kind of obligation, or something they're supposed to do, or the {dakye} is something you're "supposed" to do, or something you're supposed to memorize. And I have to, I'm supposed to do so many mantras, that's really bad. That word is rally bad. "Supposed to do", is really bad. You know, it's like your honor and your joy and your privilege and your fantastic opportunity to do those things and if you don't think like that, you have a problem and you have to study this chapter, you have to think about this chapter, okay. Next verse.

Hector: Contemplation three; "What Stops Effort?":

"Here I will explain the things that work against it these are laziness and attraction to what is bad and the feeling of being discouraged, belittling yourself."

Okay. The next, in the next section, Master Shantideva, after identifying what effort is which now you know, it's now just working hard about the Dharma, it's getting turned on by the Dharma okay. Getting turned on by the Dharma. And he says, "What could stop you from getting turned on by the Dharma?" He says, "Let's make a list...", he says, "I'm gonna make a list for you of all the enemies you have to watch out for that will destroy your effort." The thing which will destroy your getting turned on by the Dharma, so he makes a list, okay. And I'll give it to you in Tibetan. {Lelo} is one of the first words that all Americans learn who try to study Tibetan, it's very interesting and I think it's subconscious. I think because it's very similar to "laying low". And {lelo}, means "laziness" in Tibetan. Yeah, it's the Tibetan word for "laziness" and it's a kind of neat, sounds like , lay, lay , "I'm gonna lay low for awhile." It almost seems like connected to the word for laziness. Master Shantideva will get into, in the next verse of the definition of laziness and what is laziness, but basic laziness, in this verse he describes it as pretty much, being attracted to some kind of inactive, unjoyful, laying around or lazing around. You know, just enjoying the pleasant feeling, of, of lazing around, not engaging in virtue. Okay, just lazing around you know to get into the feeling, you know wasting time. Wasting hours of your day, sitting around doing nothing, okay. Basic description of laziness, to be attracted to that and you know, you get some kind of feeling it some kind of, it's like eating too much chocolate or something and you get some kind of stuffed feeling. Stuffed, stupid, overdosed, feeling, I don't know what it is, but that's {lelo}. {Lelo}, is to be attracted to that feeling when you sleep in too late and you slept too much and you feel like a pig. You get this inner feeling you feel stuffed or bloated or something, or somehow lazy, sleeping you know, just some kind of eating too much or sleeping too much. And that's and that's, and then not doing your meditations, not doing your practices, not feeling like studying Tibetan, you know, just this kind of sloth, he calls it sloth. That's his description of {lelo}, a basic description of {lelo}. By the way that is not the same as, and Master Shantideva and all the Masters of the {Lam rim}, are very clear, it is not the same as doing virtue very well, and happily and then taking a good rest. That's a different thing you know, that's a whole different thing. Like if you stayed up all night doing the reading or something and only got one hour of sleep, to go and lay down for a couple of hours is fine, is wonderful. And it is a bodhisattva

activity to take care of our body and to sleep well, you know, to sleep enough, to take care of yourself is a bodhisattva activity, no problem, he's not talking about that. They're very careful to say that. This is talking about excessive, lazy sloth, lazing around, reading the New York Times for three hours on Sunday, you know, that's sloth. It's a waste of time and there is no great benefit. There is practically no benefit to it. But if you're overworked with your Dharma work and you're stressed out and you're tired, it might be very appropriate to sit down and read a novel or something. It might be very virtuous to do that if you need it to keep your balance. To keep your spiritual balance there are times when recreation or entertainment is, is very, very spiritually desirable and healthy and virtuous. And they are all clear to say that. You know, it's not that it's bad persay, it's that it's bad in excess. It's bad when it's all you do. It's bad more than you need to get on with your virtue, okay. But there is a time when you have to do it and in the monastery we have a, we have for example, {Gaye}, {gaye}, is, and I think every great religion has the equivalent of {gaye}. {Gaye } is after the strict summer debating and meditation season that we have then there's like this two, three week {gaye}, {gaye }, means "let it all out", and you're allowed to play radios and you're allowed to play games and you're allowed to play soccer and you take your shirt off and you run around and that's called {gaye}. And suddenly all over the monastery, these tape recorders appear, you know, and radios and checker games and... what do they call those things? What's it called? There's this thing that they play, what's it?

student: [unclear]

{Karim}, {karim}, they call it {karim}, You know suddenly the abbot is playing {karim}. You know, suddenly this {karim} board has appeared, you know and even the abbot is playing. And there's a time for that. There's a time for resting and there's a time for entertainment and there's a time for relaxing and then you get back to your virtuous activities and that becomes a virtue. We're talking about just continually doing it when you don't need to do it, when there's no great function to it. Just being lazy, okay. Number two, [cut]. ...{la}, [repeat], {shenba}, [repeat]. {Changen}, [repeat], {la}, [repeat], {shenba}, [repeat]. {Changen}, is short for {chawa ngenba}, means, "bad deeds. Okay, doing bad things, doing wrong things, killing, stealing sexual misconduct, lying slander, harsh words, idle gossip, craving, ill will, wrong view, excetera, okay? Being attracted to those things. I don't think any one in this room is particularly attracted to murdering people, or embezzling large amounts of money from work or committing adultery with every lady you meet. But we do have this attraction for things that are not wholesome. Things that are not beneficial,



things that don't help anybody in particular. I can think of the New York Times and stuff like that. I mean, just television is {changen la shenba}, it's being attracted to something which is actually pretty negative. And, and if you're a Buddhist, there's I think that it's very American or Protestant or something or, or judeao Christian or something about feeling guilty. The word guilty doesn't exist in Tibetan. I don't know any word for guilty. There's no word for feeling guilt. They don't have the idea of feeling guilty. It's not like that, it's not like you have to feel guilty about watching TV or guilty about sneaking our to an R rated movie or guilty about reading the New York times or something like that. It is just simply, a very dangerous thing to do, it's a dangerous thing to do. You don't have much time in your life, you could die at any moment, it's easy to get hit by a car in New York City. You know, it's very easy to die on the streets of New York very suddenly. And it's just dangerous to do those things. It's not like you have to feel guilty about it, it's just stupid. It's you don't have that much time, it's a race against death whether you will reach that body of a, of light before you die or not. It's a very deadly, very serious game that we're in, life. And you must, if you do not reach it before you die, you're mind does not stop, you do not stop. You go somewhere else and there are many terrible places you can go. So it's a very deadly, serious, race against time and you need every moment that you have. So it's not like you should feel bad or you should feel guilty about wasting your time, it's dangerous to waste your time, it's very dangerous to do that. And that's all he's sayings, {shenba}, means, "to be attracted". {la}, means "to", {changen}, means like, "negative" or "useless activities, okay very... that just another thing that destroys your sense of joy in the Dharma. That's another thing that destroys your sense of joy in the Dharma. You know, to be, to be and I say again not on a, not on level of killing people, but on that like we used to do this thing, like we used to do this thing like in the Diamond business, there's this thing called white topaz and it comes from Sri Lanka and it comes from Brazil and the stuff from Brazil, well all topaz if you radiate it, it turns blue. So all the blue topaz that you see in the store is white topaz which somebody has radiated, you known, in an atomic reactor. And so we called up the federal... the Atomic Energy Commission, and we said, "Is this dangerous?". And they said, "You know, we don't know, you know everybody's doing it, they're selling it in the stores in the United States, but we really don't know if it's dangerous or not because we don't know the effects of low level radiation over a long period of time. You know, we know that if you stand in front of an atom bomb and get your skin peeled off, that's bad for you. But this thing about wearing something that has a little bit of extra radiation for a year or two years, or five years, or ten years we can't really... we don't know, we think it really hurts you but we can't prove it because you're radiated by so many other things that it's hard to test it"

you know. And I think of {chengen}, like reading the New York Times on Sunday is like the low level radiation, you know, it's not gonna kill you, it's not like one exposure is gonna kill you, but the habit of wasting three precious hours of your life once a week over the period of a decade, I don't think you can measure the damage, it's damaging, it's very seriously damaging you know wasting an hour of a day watching TV or something is like low level radiation. It's not gonna kill you but I think the habit of doing it over along period of time creates cancer you know it has its effect on you it has this negative effect on you. That's what Master Shantideva is saying, "It's this attraction to low level negative things over the length of a lifetime it destroys your effort. It destroys your joy in the Dharma. And if you expose yourself to that low level radiation over a long period of time it kills your joy in the Dharma and then your feeling about the Dharma is like , "yeah, do I have to meditate for a half an hour, couldn't you make it like twenty eight minutes" You know I get people asking me that, you know, "When you say I have to meditate for one hour a day, can I count the preliminaries or I can't count the preliminaries?" And it's like, what are you talking about you know, it's like your honor, you should be asking me, you know, "Is it okay if I don't go to the bathroom until three in the afternoon because I want to meditate all day, you know." And that would be joy, that would be spiritual joy and those other things would be like low level radiation, okay blue topaz okay, reading New York Times, watching TV, reading magazines, you know not one of them is going to kill you. Except articles about us in the New York Times, okay. Number three, {giluk}, {giluk}, [repeat]. {Giluk} is a very rare word and it's a very specific word and the place where it comes most is in Master Shantideva's patience, chapter on effort okay. And {giluk} is a very special feeling. It's like, "I don't think I could ever do that." It's like, like you know, "I've seen how the Dalai Lama acts, I've seen how Khen Rinpoche acts, and I don't think I could ever do that, you know, how could I ever be like them? How could I ever get so patient, or how could I ever learn all those things? You know, it's impossible. And how could I ever get to the point where I could meditate for two three hours straight with out any kind of distraction? I can't do that, that's for those big Lamas, you know, I'm not like them." And, and that's just not true and Master Shantideva, throughout this chapter, through out the last chapter, throughout the whole book he says, you know, "just start." "Start in your own puny, wimpy, little way and start to make it a habit and the human mind is extremely powerful and if you start at a low level you know at a tiny level to do something small, like when he's on the chapter in giving he says, somebody says, how could I ever be like a bodhisattva, bodhisattvas can take a knife and cut their hand off and hand it to somebody who needs something to eat for example, if they are not vegetarian. [laughter] There's this thing where

they have the ability to reach into their eye socket with this finger, I mean theoretically you could do it right? Like I could do it right now if I really wanted to, if I had the strength you know. And reach in and pull out your eyeball and hand it to someone who doesn't have an eye. I mean bodhisattvas have this ability to do that, because they care so much about other people. So Master Shantideva says, "Don't do it. It's a big mistake." Like someone like you and me, if they tried to do that, after a couple of minutes, we'll regret it, we'll say, "Oh my god, what did I do?". He says, "Start with carrots and potatoes." Give away a carrot, give away a potato." You know get in the habit and make it habitual. That he said in the last chapter. Everything depends on your own mind. Everything depends on getting used to it. You can do anything, anyone in this room can do anything. The human mind is very, very trainable, you just have to start small and build up steadily and you can, anyone in this room could get to the point where you could cut your arm off and you could get to the point where you could reach in and take your eye out and hand it to someone. Don't think you can't do it. You know there's a very famous verse where the Buddha says, "Bugs can do it, flies can do it, roaches can do it, if you try if you train, if you build up steadily you could do anything." You know the human mind is extremely powerful and you can do it, you just have to start, and try. So {giluk} is, {giluk} is the opposite emotion. {Giluk} is like saying, I could never do that, it's a big enemy of the fourth perfection and you have to forget it, you know there'll be bad days

when you feel depressed, like you taught the patience chapter at the Quaker house for two or three weeks and then your boss screamed at you a little bit and you got pissed off and said something, like I did today. And then you start feeling {giluk}, you know. Like here I am, I'm standing up here talking about it and I'm getting furious at my boss, right away. I mean within about two minutes after he screamed at me. But you, you can't be {giluk}, you know you have to think, "I failed this one time, but I'll come back, you know, tomorrow, Thursday, when I have that meeting with him, I'll just keep my cool, you know I won't get angry and I'll think about..." What am I supposed to think about? You tell me? And I'm gonna keep bringing it up. Very, very, very important, don't forget it, most important think of this class, most important thing of this course. Where did he come from? You know no Buddhist who ever encounters something negative should ever fail to say, "Where did this come from? Why did I ever meet this stupid boss? Why did I ever walk into this company? Why did he ever interview me here? Why did he see the add in the paper and come to interview here? Was it just a mistake?

{cut} ...enjoy their practice and like that. It's not like that, it's like just, just practice a little bit, you know, get used to it, start small, start small. You know, get off,

you know, start with a ten minute meditation, go up to fifteen minutes and go up to twenty minutes. You know, don't feel guilty if you can't sit down and enjoy a whole hours meditation, cause it hurts. At first it's not comfortable, so start small. Get used to doing ten minutes then do fifteen minutes and you know, if you do something like exercise, right, if you go and try to bench press two hundred pounds the first day, you hurt yourself. If you start with a little bit of exercise and then build up slowly, it becomes quite enjoyable. Once you get good at it, it becomes very enjoyable. But if you ran five miles on the day that you tried to run, it, it would feel bad and you wouldn't want to do it again. And it's the same with your meditation and the same with your virtues, it's the same with generosity, it's the same with generosity, it's the same with keeping morality, you have to start on some level that you can handle. And, and start modestly, start wisely and then build up slowly, so he's saying like that. {Nyomley} is some kind of feeling of pleasure about wasting your time. Say, {nyila} [repeat] , {denpay} [repeat], {sepa} [repeat]. {Nyila}, [repeat] {denpay}, [repeat] {sepa}, [repeat]. {Nyi}, means "sleeping", lazing around. {Nyila Denpa}, means to sleep for a period of time, to spend a, to spend time sleeping. {Sepa}, means to have a craving for that. So {nyila tenpay sepay}, means, you just get sort of an addiction to lazing around. You know either in the form of sleeping or laying half way down, and, and like that. It's one of the enemies... it's one of the things that promotes laziness. It's one of the things that will destroy your joy in virtue. Incidentally, eating too much is related to that. You know, incidentally, eating too much or eating the wrong things very much promotes this. Being in the habit of eating too much, which is very typical for Americans, you know, eating more than you need, eating more than you're hungry for promotes this also. It gets you into the frame of mind... like if you try to meditate after eating two pizzas or something, it's impossible. Or if you have too much sugar it's impossible to meditate right after that. So you have to, part of, part of that is to, is to watch your eating. And you know, it's not emphasized allot in Buddhism except when you do retreats, but in general, if you don't eat, if you don't eat wisely then you won't be able to meditate well. And you will get sleepy when you're trying to meditate and that. And I think it's important for Americans to watch that also, you know. And if you go to a corner store or a convenience store here, it's almost impossible to find something that doesn't do that to you. You know, I mean, I think three quarters or eighty percent of American foods are, they make you sort of lazy, they make you sort of low level, low energy. And it's different for each person, it depends on your own body. You know, what's healthy for one person, you know is not healthy for another person, you know, and you have to get to know your own body, especially in retreat or meditation. A food that might be harmful for one person might be very helpful

for another person, so you have to be very careful. You have to be careful. I, I believe that we eat too much, we eat too much of the wrong things. And then, they, they generally drag down your energy and your ability to meditate. I think, I think, if you didn't do that you could do allot more, you could stay up more, you could have allot more energy. Did you have a question?

student: [unclear]

He asked the difference between {nyomley}, and {leylo}. The words are linguistically related, obviously. {Nyomley}, is one of the causes of {leylo}. Okay, {nyomley} is like taking an excessive pleasure in doing what I call low level radiation. And {leylo} technically speaking, is not to feel joy in your practice. Okay, so technically speaking, you know if you want to get technical, you know {nyomley}, attraction to wasting your time for example is a cause of not being happy to meditate and not being happy to do your practice, okay? That's, that's the difference. In Master Shantideva's presentation that's the difference. In general, in Tibetan language, {nyomley} means someone that lazes around and {lelo} means laziness. So, but Master Shantideva is trying to present it as cause and effect and Gyaltsab Je is doing that, okay. Say {korway}, [repeat], {duknel}, [repeat], {la}, [repeat], {mikyewa}, [repeat], {korway}, [repeat], {duknel}, [repeat], {la}, [repeat], {mikyewa}, [repeat]. Ahh, this is a third condition that promotes laziness that Master Shantideva mentions but he almost mentions it as a cause of the first two, I mean as a result of the first two. So it's, number three is a result of the first two, but it also promotes laziness, laziness, being a lack of joy in goodness, a lack of joy. {Korwa}, means samsara, or cyclic existence. How is it defined? I mean how is {korwa}, defined? Basically, the death and aging of this body and this life, basically. You know, you hear cyclic existence and you're thinking rebirth after rebirth after rebirth. You don't have to think of it that way. The definition of samsara is, technically, is the, the aging and death of you, as caused by your past deeds and mental afflictions, that's samsara. Samsara is not outside of you, you are samsara, you are cyclic existence, you are suffering, you are the condition of suffering, is you. And that's {korwa}. {Korway duknel} means suffering. Okay, the suffering of this life, the suffering of normal life, non-enlightened life, non-paradise life. If you were n Friday nights class, non-going to heaven life. Okay, {korway duknel la}, {mikyewa}, means to fail. To fail, to get fed up with it. {Mi}, means, "not", {kyewa}, means, "I'm fed up with this stuff". "I'm tired of this stuff I don't want anymore of this stuff", okay. And what he means is if you get into the New York Times and television and stuff like that, [A], [B], if you get into lazing around, going out to movies, you know, just enjoying yourself basically and wasting your time, something much worse

will happen to you then just getting old and dying, you will fail to recognize this life for what it is. You will fail to recognize this life for what it is, it is pure suffering. There is nothing about this life which is not suffering. And if you get trapped in those first two causes for laziness you'll never recognize that fact. Who recognizes it? Who comes to church? Who comes to temple? Go, go to a Christian church service, the seven o'clock service, not the nine o'clock, okay, go to a Christian Church at seven o'clock for the early service, you know, go to Rashi Gempil Ling Buddhist Temple, Howell New Jersey, not at the Christmas, I mean, not at the Je Tsongkapa day. Go on during the eighth or the thirtieth of the month when it's the standard daily service, the only people there are over seventy. The only people who come are over seventy years old. Why? They woke up to this fact. Are we in the same condition that they are? Yes. Are we just as mortal and likely to die tomorrow as they are? Absolutely. But when you get seventy you can't ignore it anymore because all your friends are dead, you know. All the people you know, all your brothers your sisters your mother, your father, all your old friends from the old days. You're like the one in twenty that didn't die yet, or the one in fifty that didn't die yet. And then you go to church, you go to temple. Your {korwey duknel, kyewa}, you know, you are really fed up with this life and you finally see it for what it is. So don't wait till you get that old, you know. You have to use logic, you know, you have to say friend number one died, brother number two died, my father died, my mother died, my grandmother died, you know, people around me dying all the time, duh... I might die too. You know, you know, maybe I should do something now, while I'm still alive. I mean it doesn't take a genius to figure it out but we have this kind of blinders, you know, we refuse to admit it. That that's the way life is, And that's the third cause for laziness, okay, We gotta move a little bit. Okay.

Hector: Contemplation number five, "Lambs to the Slaughter".

"Haven't you even got the eyes to see how those in the world with you have gone steadily to the slaughter? To sit here still and enjoy your sleep, it's just the same as the oxen waiting for the butcher.

Okay, okay, I was in Arizona on retreat, like last month and when I got out I was driving to the airport and there was, I passed a, a slaughter house and there was this long, like, I don't know, half a mile of fencing and then there were all these cows you know, hundreds and hundreds of cows and they are sitting around and they're chewing, their chewing hay and they're drinking water and they're all like very relaxed you know. And then you get to the other end and there's

this big building and they're leading them in there you know, and you know you don't come out, they, they, they catch a hook on their behind on this tendon here and they pull them upside down and they slit the throats. Alive, alive, when they're alive they pull this hook on them, and then they slit their throats and then they bleed them a special way and stuff like that. And so the ones outside are just sitting there, and you know, they're like, oh, you know, cow number one just went in that building, my other friend just went in that building and they are too stupid to figure out what is going on. They are too stupid to figure out that they are going to be led into this building next and that is the nature of a cow. I mean, a cow, according to Buddhism, the brain of a cow is too stupid, in most cases, except when they feel some kind of instinct about what is gonna happen and they start to cry or something, but in general they are just too stupid to logically deduce that nobody comes out of this building that all of these other cows are being led into and they just sit there and chew on the grass and watch you know. And they are just not aware, they are too stupid to figure out what is going on and, and Master Shantideva is comparing us to them, okay, [laughs]. Okay, he's saying, "{mahī donyi duba shen}" is the root text. Which means, most of us are just like that. You know, people all around you are getting led away day by day by Lord of death you know, and He's slaughtering them. You know people all around you, people at work, people you know, people in the New York Times, read the obituary, although you're not supposed to now, right? You know all the famous people around you, all these famous people, Versaci, or whatever his name is, getting killed, day by day, you know each day one more person dead one more person dead, one more person dead. They are your contemporaries, contemporary means you're in the same generation as them, what did you think, they're somehow a lot older than you? They're not older than you and a lot of them are younger. They're your contemporaries. That's what Master Shantideva is saying, look, look they are your contemporaries. People who are alive and in the world with you right now. And they are just dying, day by day, they are just being led to the slaughterhouse and dying, and you are like those stupid cows watching those other cows go into the slaughterhouse and you can't figure out what is going on, you know. He says, "Wake up". {Munsum du tong}, means open your eyes you know, you can see what is going on, you don't have to be an Einstein to figure it out. You, you, you, you like them, just don't sit there like a stupid cow and watch TV, and read the New York Times, and sit around. He says, don't do it. Don't be like a stupid cow. Okay, and that's, that's, it's the stupidity, it's happening right in front of you and you don't notice it. It's the steadiness of other people getting killed, you know I mean it's a very steady flow, it's not like in one day three hundred people get killed around you, it's just the very steady

you know every week, every month somebody gets killed, dies, and what are you? Stupid? You know, they are leading people in one by one they are leading the cows in one by one, don't sit there like a cow and think about your next TV show or your next movie, you know, do something you know, and this is what this verse is about. Okay, next verse.

Hector: Contemplation number six. "I still have time"

"Death is coming to take you, moving at incredible speed. In the time you have left try to amass good karma. When the moment arrives, it's true you may give up your laziness, but what good can it do at a time so wrong? You haven't go to this just yet the other's just started and yet another has still left to do, suddenly then does the Lord of Death make his arrival and in your mind you can only cry, "He kills me." "

Okay, you know we have this computer project and we are inputting all these important texts you know, in Tibetan, and it'll take maybe another fifty years or a hundred years, And in the Tengyur in the Canon in the the basic Buddhist books there are a couple of books that are unfinished, you know , they just go and they just stop in the middle of a line and the author died while he was writing it. {Dini ma che di che che lobar chitta ongwa nyi}, this is root text you know, you didn't quite get to do this yet, you know you have this plan to do this project and this other project is like half done and this other project, your thinking about doing it, and you know you have all these plans you know, you have all these projects, I have twenty one projects you know and some of them are half done you know, some of them are in the planning stage, some of them are pretty well along and in the back of your mind always there is this, "I'll be able to finish this, I'll be able to finish this." You know, "Give me another six months, this will be finished." When do you plan to do the next CD ROM?" "Oh, six months you know, it'll be out." you know, but you can't be in that mode you know, says Master Shantideva, you know it will come and you know, they'll say, "This is the book that Michael Roach started that he never finished, you know" "It stops in the middle of a sentence, you know, cause he got hit by a car that night or something like that, and he says, "Wake up." You know, there's gonna come a moment, everybody who ever died had all these plans and all these projects and all these things they were gonna do and then suddenly just boom, they die, you know, and he says, you gotta get into that mode and be ready for it to come and then he says something very beautiful and it's leading up to the next verse, He says, "What the hell did you think you were gonna do at the moment you died?" You know, are you gonna save.... are you gonna do all your



meditation for your life on your death bed, are you gonna wait till then? Are you gonna become a master meditator on the last few days? You know, when you get cancer and they put you in the hospital, is that when you're gonna start meditating? Is that when you're gonna start learning Tibetan? You know, is that when you're gonna start reading scriptures? You know or, is that when you're gonna start thinking about all this stuff? He says, "Forget it." You know, wrong time. You gotta do it now. He says if you wait too long you just won't be able to do it. And beyond that you know, we have a body problem, you know you get to a certain age, you will not be able to meditate properly, period, you know, people tell me, people over fifty, my student's over fifty, they, they start complaining, they come to me after class, they say, "that was kinda cool that you said that you know, it's a fact". You know you get to a certain age and you can't meditate properly, you can't do it. You know, you can't sit long enough, you never will and it's a fact of life, get used to it. Quit fooling yourself. And everybody says, "I'm gonna do my retreats next year." Or, "I'm gonna do my retreats when I get a good vacation from work." Forget it you know, quit the job, get a job that you can do nice retreats. You're not gonna have time later. There is no later, everybody thinks, later and then nobody does later. If you're not doing it now, you're not gonna do it. Period. forget later I mean so many people say later. Had so many students say, I'm gonna go to law school then I'll be back in class. yeah right, you know, I never see them again you know. And, and that's it. forget later If you're gonna do something start now. If you're not starting now, you're never gonna do it, face it, what's gonna be different a year from now that 'n not gonna be here now. You know you have to take steps now to take care of things. You will not be able in the final years of your life or in the Final hours of your life to make up for what you didn't do throughout your life, it's impossible, it's impossible, you can't do it. You can't wait and, and, and when the time comes that you're too old or, or not well, you won't be able to meditate. You won't be able to reach those levels that reach you when you die. By the time you get cancer or something, or whatever it's gonna be for you, it's too late, it's just too late to do anything. You can't be effective, your body doesn't move that well and your mind is already disturbed. There is a too late, I mean don't think that there is not a too late. There is a too late. And we are close and everybody here is too close. And don't think you're gonna do it next year, forget it. It doesn't work that way. If you're not planning it now and acting out the plan now to prepare for your death, and do your meditations and do your retreats and do your practices, do your meditations in the morning. You won't do it, you just won't do it. If you are not doing it tonight, if you don't start after class tonight, some kind of practice, forget it you know, you are kidding yourself, you really are kidding yourself. And, and that's the point of

that verse. Okay, next, next verse.

Hector: Contemplation number seven: "What it feels to die."

"What is it that you imagined you'd do at that moment? Tormented by the memories of the wrongs that you've done and with the roar of the hell realms in your ears, bringing such terror that you cover your body in shit and reach the depths of insanity."

I, I have a pet peeve. I have all these Dharma pet peeves. I hate Dharma rumors and I have all these Dharma pet peeves. One of my Dharma pet peeves is that I have some students who come to me and say, "I don't have to meditate that much and I don't have to meditate that much cause I went to this Lama you know, this Lama came into town, he dropped in on a Friday night, and he was gone on Sunday and he taught us all {powa}, you know, and no problem, you know, when I die I'm gonna do {powa}, you know. " And what's {powa}? It's like this thing where you project your consciousness to a higher realm. You know, as you die, you go into this deep meditative state you know and you project your mind to a higher realm. And, and this you learn on Friday night and the Lama's gone on Saturday morning and you've mastered it in twenty four hours you know. Master Shantideva says, in this verse, says, "forget it, you know, forget it". Go up on a high building in New York, have someone stand behind you, go stand at the edge. Let them go like that [shake you] and feel your reaction. [laughter] Seriously. Feel that, there's this human thing about, "I don't want to die." And there's this incredible fear of dying, everyone has it. I think it's subconscious because we've died so many times and gone to so many bad places. I think it's this subconscious memory of your past lives. But, go up and just let someone jerk you like that, and feel the feeling of it, you know, and you will just instinctively go like that, you'll fight them. You don't want to die you know. And they say that as you die, as you go through the process of dying, as you go through the last few hours, it's its total chaos, you know, the mind is collapsing, the physical basis that supports thought, what we call, "electricity", in the West, is collapsing, and you hallucinate, you start to go into incredible hallucinations, and you start to have this incredible terror comes up in your mind and He, Shantideva, says, "Look, when are you gonna do {powa}, you know, you're gonna be crapping in our own pants." He says, that you know, he says, 'You're gonna be scared to death and, and your gonna be totally in terror and your gonna be like a crazy person, you know and you'll be begging not to die. And what are you gonna do? Are you gonna go into a deep

state of meditation then? You know are you gonna do everything then? He says, 'Forget it.' He says, "Ridiculous." What do you think you now, what are you thinking about? It's the last, it's the most terrifying moment of your whole life, it's more terrifying than anything that ever happened to you. All at one moment. They say, {ne chu kyi dukngel}, {ne chu kyi dukngel} means that as you die there's a special kind of pain, a very sharp pain, of having, of like having your chest crushed, crushed by something. And, and it comes in your body as you die, there's this incredible pain that comes in your body as you die. And they say, "What do you think? You know, are you gonna go into some deep state of meditation at that moment?" That's the last possible moment, it's the least likely of every moment in your life that you can do anything then. It's impossible. So we're gonna, I'm gonna, this is on your homework, four things ...[silence] process of death, what it feels like to die. Say, {rangdik}, [repeat], {trenbey}, [repeat], {dungba}, [repeat]. {Rangdik}, [repeat], {trenbey}, [repeat], {dungba}, [repeat]. {Rangdik}, mean the bad deeds that you did during your life. Buddhism says that as you die, you start to see the events of your whole life go before you. You know they say, it plays... what do they call that? It plays your whole life before you. What do they call that?

students: [unclear]

Your whole life flashes, they say that's true. That, that you have this very clear memory of the major negative things in your life, that they start to play back. Okay, and that you're aware of them. {Trenbey} means that you remember them, okay. {Dungba} means, it torments you. You start to get into this tormented state. It's very torment, like very seriously painful to be aware that you have all this karma. Like you don't really think about it unless your life is in danger. You know, at the moment that your life is in danger, like if it's ever happened to you. Like if you've ever been in a near death thing, I was in a plane and the wheels didn't work and they told us that we might, that we might die. And, and you really do start to review all the things that you did in your life, it becomes very natural to review everything you do in your life. And you automatically start to see, you can't fool yourself anymore, you know, you know it was wrong. There is no reason to fool yourself. You know at that moment, you're very honest with yourself and you start to know that you did all these things wrong and you start to feel really bad because.... number two. Say {nyelway}, [repeat], {dra}, [repeat], {tupa}, [repeat]. Say it again, say, {nyelway}, [repeat], {dra}, [repeat], {tupa}, [repeat]. {Nyelwa}, means, "hell realms", hell. Long story, but Buddhism accepts the idea of hell, but it's either very hot or very cold and extremely bad suffering. That's {nyeway}, {Dra}, means, "the roar", or

the sound of the hells. The hells, you know, according to Buddhism, if you could hear a hell realm for like a minute, you would go crazy. You know, just beings in constant, constantly killing each other and slaughtering each other and cutting each other and burning each other and hitting each other. And like a wild frenzy. Every being there trying to rip each other to pieces, with their hands, you know and people, a whole world of people struggling like that and trying to rip each other apart, physically with their hands. And when you're born there you're just instantly conscious, like you don't go through a hell childhood. You are born there complete as a human and the minute you are aware, someone is trying to rip your eyes out or rip your face off. And you just spend your whole existence there furiously trying to rip their faces off before they rip yours off and, and there's this sound of millions of beings doing that together in this huge place. And, and as you die you get this premonition of it, you can hear it. You know, it comes into your ear and you know that you're going there and you feel this thing. What are the odds of going there, I mean frankly, I don't say this in public very often. I would not get up and, and say this in a public lecture. The Buddha put the odds at about a billion to one that you will go there, or something like that, or millions and millions to one, that any given person will go to a hell realm, the odds are something like a million to one or something. Out of one person who doesn't go there a million will go there. And that's the, that's the likelihood of it, I mean frankly. You know so when people get into euthanasia arguments I'm just like, you think you're helping them, you know you think, I mean the odds that after thirty seconds after you put them out of their "misery", they will be in a hell realm ripping someones face off, or being ripped, their face being ripped off, is, is about a million to one, so it's, it's very serious and as you die you get a premonition of it. You feel it, you sense it, And I think that's why subconsciously people don't want to die, I think that's why we deny it so strongly and that we fight it so strongly. I think, subconsciously, you are aware that you've been there many times and that it's very likely that you could go back and you just don't want to and you deny it, you know. Okay, number three. Oh, so {nyelwa}, means, "hell". {Dra}, means, "The roar" of the hells. {Tupa}, means, "to hear it". Yeah. It helps allot. The true attitude helps allot, the words don't do anything, okay. He said, "Does taking refuge help?" They say that taking refuge stops the doors to the hells. If you take it sincerely, it would stop the doors to the hells. If you see emptiness directly, no problem, never again. Totally, absolutely, guaranteed, higher realm, beautiful perfect lives, seven lives then enlightenment. You know, if you take these classes seriously, if you study especially emptiness, seriously, if you learn to meditate well, if you undertake either the open or the secret practiced for seeing emptiness directly you don't have to worry about that at all, never again. And

you perceive that directly, you see your future. Very cool, if you could get there. With the right training any one in this room could get to that, If you try, if you try hard, if you try seriously you can reach that. Say {drakpay}, [repeat, {mitsang}, [repeat], {lukeu}, [repeat], {drakpay}, [repeat], {mitsang}, {lukeu}, [repeat]. {Drakpay}, means, "out of terror", you know you hear this thing, you have a premonition of what's gonna happen, you actually get some kind of premonition of, of the sound of where you're going, {drakpay}. {Mitsang}, means, "poo, poo", shit, okay? {Mitsang}, means shit, and {lu}, means, "your body". {Geu} means that you smear it all over your body, meaning that you're so frightened that you just automatically defecate, okay, at that moment. It's so frightening to hear that, that you just uncontrollably defecate at that moment, okay. And then people tell me, you know, after a three hour lecture their gonna do {powa} at that moment, it's, it's not fair to those people to say that. It's, it's not fair to tell someone that. by the way, I don't mean to say that it's impossible, I mean {powa} is a practice, it's an important practice, you can do it, it takes years and years of training, it takes years and years of practice, and you should learn how to do it. And it is very important to do. But you now, it's an extremely difficult practice and it takes allot of training. But I don't mean to say it doesn't, it does work, there is such a thing. But it would take years of dedicated effort, like in retreat or something, to learn to do it. Okay, say {nyepar gyur}, [repeat]. Okay {nyepar gyur}, means you get totally insane. Okay, at the moment of death you lose your ability to think clearly. This is partly due to the destruction of what you would call brain cells. The physical support for the brain starts to breaks down. The synapses start to break down, which is not the mind, but it supports the mind, and as the synapses break down, there's allot of, I think you would call it in the West, explosions of electricity in the mind, and they cause allot of hallucinations. So as you start to die, especially after you look like you're dead but you're still alive in your own brain, you start to go into some heavy hallucinations, for all intents and purposes you are insane, you cannot think a straight thought, it's impossible. Because the physical basis for the mind has collapsed and, and is collapsing. So to think that you're gonna have a straight thought as you die or that you will be able to direct your thought without intense long term training is not, it's crazy. You will go, for all intents and purposes, at the moment of death, you become insane, you can't think straight, okay, and those are the four... Those are Master Shantidevas argument for, "Wake up! Don't kid yourself. If you're gonna do it, do it now." Okay, if you're gonna do something, do it now. You're got X number of hours, X number of months and years to get to your Buddha Paradise before the shit hits the fan, okay? So take care of things now. You know, don't wait for some last minute thing, you're not gonna be able to do it, it don't work that way. You won't be

able to do anything then. That's all I'm gonna say, That's the main point. Yeah, alright, next one, I'm sorry we're running a little late, okay. It was your quizzes, not me.

Hector: Contemplation, number eight, "Examine your expectations".

" You set your hopes on results, unwilling to make any effort, sufferings shower down on those least able to bear them. Already in the kiss of death, you imagine yourself an immortal and cry out when sufferings come to destroy you. You give up the highest kind of pleasure, the holy Dharma, infinite number of causes that bring you pleasure. Why is it you are attracted so much to causes for pain, to business and the like?"

Okay this is the last contemplations, that's the last part of the class. Master Shantideva mentions, I think you could call it the role of expectation as you die, okay, the role of expectations as you die. And he mentions three expectations that you live with you know. Three expectations that people always live with, presuppositions that people live with, presumptions. First one is this. {Drebu}, [repeat], {dewa}, [repeat], {topa}, [repeat]. There's just a few Tibetan here, {gela} means, "goods deeds", okay, about good deeds. {Tsunmin} means, "you don't make any effort". You're not trying to make any efforts, you're not spending your life working on your good deeds. {Drebu} means, "result". {Dewa} means, "happiness". {Topa} means, "You get it". What it means is; All human beings, according to Master Shantideva are living under the presupposition, or their expectation that something good is going to happen to them. Unreasonably so, because they haven't done anything to deserve it, like okay, [laughs], You know, like everybody in the world is thinking, "I hope I get money, I hope I get friends, I hope I have a good life, I hop I die nicely." But you didn't do anything to make it happen, so what do you expect? He's saying that you are crazy. You know, it's like you're expecting that something to happen without doing anything to make it happen. He says, "If you really examine your life, what are you doing that's so wonderful that you should expect those things to happens." He says, "You're crazy." You know, you haven't done anything of the things that are necessary to make yourself happy. You know, you're not doing the things that karmically make people happy. You are not caring about other people, you are not doing virtuous things, you're not meditating allot, you're not even going into retreats, you're not studying well, you're not thinking about Buddhism allot, you're not thinking about virtue and you still sitting there thinking that everything is going to be alright, and that everything is going to be fine. Everything s going to turn out fine, and that some how, out of all the people in

the world, you're gonna die okay, why? There's an unreasonable expectation. You have thins. In the back of, in the back of your mind you're thinking, "I'm not such a bad person, other people I don't know, but personally I haven't been so bad, and and those horrible things won't happen to me, they'll happen to other people." I mean in the back of your mind you have an expectation or a supposition that you make. And Master Shantideva says, "Based on what?" What did you do that was for cool? Could you write down for three days, the things that you're doing in your life, make a list of the things that you're doing in your life and show me what 's so virtuous about it?" And why are you different than the other oxen who go to the slaughterhouse. And what do you expect? You're not doing anything. You're not doing anything special. And where does the expectation come from that everything is gonna be okay in your life or that maybe you're gonna be happy, and that you're gonna die well. He says, it's just, "It's illogical." It doesn't make any sense to believe that cause you're not doing anything special. [cut]... sweetly, and you get into it, and you get turned on by it, you can expect those things and they do come and it is quite nice when they do come cause you're just like, "Oh yeah, I collected those causes, and it's coming, right on time." [laughter] You know, and you know, "I'm having all these extraordinary experiences just like they said." You know and you can actually do the opposite. You can plan it, you can plan your future paradise, okay? Two more. This is another expectation or presupposition that people have. Say it {hlanda}, [repeat], {yiring}, [repeat], {tsundu}, [repeat], {rewa}, [repeat]. Don't fall asleep yet okay? {Hlanda}, in this case {hla}, means, "an immortal", a god, an immortal god. {Hlanda}, means, "like an immortal." {Yiring} means, "long time", long long time. {Yiring} means, "A long, long time. {Tsundu} means that, "you're gonna live for a long, long time". {Tsundu} means, "live". {Rewa} means that you expect that. I mean everybody in this room, in the back of their mind is thinking, when I talked about people around you dying, you said, in the back, back, back of your mind, deep in your heart you're thinking, "Not me, maybe those other guys, not me." But if you think about it, there will be the first person in the room who dies. Some day, the day will come when you sit around and you say, "Remember that guy who was n class? He died yesterday, really bad, you know, it was terrible." Then there will be the second one and then there will be the third one and then there will be the last three people who are still alive and they will say, "God, you remember those classes back in ninety-seven? There were all those people there, there was like eighty-five people there and there are only three left of s." And there will come a time. And there will come a time where no one remembers a single class here, they will all be dead. Dead and gone and nobody will ever remember these classes were ever held. There will come a time and that's the way we are, so on what basis did you think you

are still gonna be around for awhile? Why in the back of your mind are you assuming that you are gonna live for awhile? It's unreasonable, okay, it's unreasonable expectation, and Master Shantideva is saying these three expectations, we got to number two, right? They're what make you suffer so greatly at death, cause then you see that it was all wrong, You know as you die you get this sudden knowledge that you had these three suppositions. That you were not so bad, and you were gonna live awhile longer, and then suddenly they are all exploded and suddenly it's obvious that you are gonna die right now. And that those expectations that you had, they cause you more suffering than before. If you didn't have those expectations, you wouldn't suffer so badly as you die. Okay, next one and then we're done. {Dunkngel}, [repeat], {mang}, [repeat]. {Senchung}, [repeat], {dukngel}, [repeat], {mang}, [repeat]. {Senchung}, is a difficult word in Tibetan, but it means little ability to withstand pain. I don't know what you would call that in English. {Sen} means, "the ability to withstand pain", you know, i don't know what you would call it. The ability to put up with suffering. The ability, specifically the ability to bear when you are hurting, you know, to endure pain. The ability to endure pain s called, {sen}. {Senchung}, means that ability as you get older starts to dissolve. You know, the older you get, the less able you are to put up with pain. Okay, the longer you live, normally, you get less and less able to withstand pain and to put up with problems in your life and to put up with unexpected problems like that. The older you get, the more your mind foss... sil... what's that called? Fossilizes? Something like that. [laughter] Ossifies. And you literally become less able to handle change, less able to handle ambiguity, less able to handle pain. And the longer you live, the worse it gets, until, when you get to be old, you can't stand anything, you can't go outside in a slight breeze cause you might catch cold. You can't stand it if it's a little too cold, you can't stand it if it's a little too hot. Somebody puts a little too much spice in the food, you get sick. You're whole body is {senchung}, {senchung} means, you're whole body and your whole minds starts to become less and less capable of withstanding pain, and don;t think that you're different, you know, everybody in the room is thinking, yeah, but I'm a little smarter than that, forget it, you know, Trijang Rinpoche, these Great Lamas, when they get older you start to get affected like that, you know you do, you do, you do get weaker and weaker, and smaller and smaller things start to hurt more and more. And even just to sit on a chair, I mean, I know older people who say just to sit on a chair is great suffering for them, but that is the best thing that they can do because everything else hurts worse, okay. {Dukngel} means, "sufferings". {Mang}, means "many". As you get older your ability to withstand sufferings is less and everything hurts more. And He says that that's a third condition that makes death worse and worse, so every year



that goes by you are more affected by death, okay, if you die young, apparently, it's a little less painful then if you die old, because you are much more sensitive to pain by the time that you are that age, okay? So three reasons why to die is so much suffering. One is; in the back of your mind, you thought that you weren't that bad, you thought you were pretty good. Number two; In the back of your mind you thought you were gonna live a little longer, a long time. Number three; Your natural ability to withstand pain gets less and less and the death gets more and more painful. Last question on your homework is, "How does Master Shantideva describe our priorities and our perception of what is happiness?" And in the root text, which you are not gonna get tonight because you know, we stayed up, we slept one hour last night and we couldn't finish it. He says, the Dharma is the Ultimate source of happiness. Just meditating, doing retreats, studying, controlling your own mind, keeping a watch of your vows. You know, carefully tracking them, "Am I keeping track of them, am I keeping my vows today? Am I doing my vows?" That is the source, the real source. And people push that away, the real thing that can bring them happiness, they push away and they go after all these other things, and he makes a list. He says, doing bad deeds to get what you want. Can I close this Diamond deal tomorrow if I charge the guy tax, or will he back out? Seriously, it came into my mind and I'm like what? What's wrong with you, you know, [laughs]. It's a bad deed. You think it's gonna make money or something, forget it it's a source of suffering. This is actually a source of suffering to, to lie, to cheat, to hurt someone is gonna actually cause you pain, it's not gonna make you any money, okay? Number two, called {dundzi}, {dundzi}, you have to study, {dundzi}, means New York city hustle and bustle. Hustle and bustle, like you are attracted to it. It's like sophisticated, it's like stimulating, okay and actually, it' gonna cause you suffering, it makes your mind busy. It, it doesn't allow you to meditate properly, being around too much stimulation is destructive to you practice, you go after it, you are attracted to it. The tendency of your mind to skip from object to object, like I like this, I want to do this, oh, now I want to do this, I want to do this now, oh I want to do that. You know, and , and then your mind keeps going like this, boom, boom, boom, like a fly and landing on different things, that's called {guppy}. He says, "Those three, those tendencies to think that those three things are happiness; business, to live in a, in a what you call, stimulating place. And then the third one of doing bad deeds because you think you're gonna get something good out of it are all lies". So the are the three lies of happiness, they look like happiness but they are lying to you, and instead of embracing what is really happiness, which is really happiness, you reject it and you go after those other things, and that was what that one was about. Okay, we'll do some prayers. [cut]

... so you will get the homework and you will get the reading on Thursday, unless I die tomorrow, or tonight. Okay.

prayers: [short mandala]

prayers: [dedication]

[cut]

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**Geshe Michael Roach**

**Course XI: Guide to the Bodhisattvas Way of Life: Part II**

**Class Five: Contemplations on the Perfection of Effort**

**July 24, 1997**

**transcribed by: Amber Moore**

... not getting discouraged, that's the kind of effort we're on to tonight, okay, and that was called, {giluk}, if you can remember. It's a kind of a rare word, and {giluk}, me and kind of thinking to yourself that all this bodhisattva stuff sounds very difficult and it just seems beyond me and you now, I don't think that I could do it. I don't think that I'm the kind of person who could do all that stuff. "I don't have the spiritual power that all those holy beings had in the past and I don't think that I could ever do all those great deeds that They describe the other people doing and so I, I think I'll just cruise for awhile." Okay and Master Shantideva in the, in the verses that we're gonna read tonight, he gives you tips about how to overcome that problem. And I think the most important thing we're gonna talk about tonight is called Buddha nature, and there are a lot of, I like to call them Dharma rumors about Buddha nature, like, "Every one has a Buddha nature and you just have to uncover it." You know it's like, it's like something hiding inside your intestines somewhere and if you could just uncover it. "Everybody is a Buddha and you just don't know it and if you uncovered it you would find a Buddha nature", and that's a Dharma rumor, it's not correct. And we're gonna talk about the real Buddha nature and how that Buddha nature helps you not to get discouraged in your practice, alright. But we'll start with an idea that Master Shantideva talks about, of comparing the bodhisattvas way of life to a king. Kings in ancient India were like presidents of the United States and they had their armed forces. Like in the United States Clinton has the navy, the army, the airforce and the marines. And these are the four great armed forces in modern times. Back in India, five hundred BC. it was, and we looked it up on the computer during lunch, me and Michael Scagnelli right? And it was elephanters, charioteers, what was the other one? Infantry and cavalry, horse riders, okay. These were the four great armed forces in the old days. And Master Shantideva says, just like that, bodhisattvas, as they prepare, you know as you start to get interested in living like a bodhisattva and acting like a bodhisattva, you have to have four armies at your disposal and I'll go through the four. Okay. And then after we cover that we'll go through Buddha nature. we're gonna have a digression on Buddha nature, okay. So we'll start at the top, say {giluk}, [repeat], {me}, [repeat]. {Giluk} means, that feeling of

being, what do you call it? Discouraged. Thinking, "I could never do it." Like low Dharma self esteem. Like thinking, "No I could never act like those great people acted in the past. You know, I could never do what they do, I could never do the great deeds that bodhisattvas do. {Me}, means that you have to overcome that. {Me} means, "not having that feeling". And approaching your Dharma practice like that , the activities of a bodhisattva like that is what it is called, {goche tsundru}, [repeat, {goche tsundru}, [repeat]. {Tsundru}, if it was in Mongolia or Ladakh, what? {Tsungrus}, Okay, what does it mean, {tsungrus}? Effort, we're on the effort chapter and that's the Tibetan for effort. {Gocha}, {gocha}, is a beautiful word. {Gocha} is armor. Like what do you call it? Plate, mail? Chain mail or armor plate. And {gocha} is very useful, it appears often in the scriptures with the idea that if you have certain attitudes, if you have certain ideas in your mind like compassion, then it protects you. It's as if you had on some kind of spiritual armor or some psychic armor that other things can't penetrate and it's very often for example if you're doing a long term retreat, that you would put on {gocha}, and {gocha}, in that case is like compassion. And so because in a long retreat you might get often special obstacles, very bad obstacles, you, you put in your {gocha}, in the morning, which means that you review your compassion and you think about compassion in the morning and that's called {gocha}, and there are even in the higher teachings, in the secret teachings, there are special practices for putting on {gocha}, {gocha}, presents the good thought that you have in yourself from leaking out and it also prevents outside influences like selfishness from coming from the outside, so that's the concept of {gocha}, {Gocha } and {tsundru}, in this chapter of the [b: Bodhisattvacharyavatara] means, not allowing yourself to get discouraged, now it's easy to say, and then we have to go over, how do you do it. Like if you've been teaching the patience chapter from the [b: Bodhisattvacharyavatara] for a couple of weeks, and you go to work for an hour and your boss screams at you and you immediately lose your temper, that, that, could lead to {giluk}, you could start saying, " You know I can't even put up with five minutes of my boss." Here I am teaching it and giving people all these ideas from Master Shantideva and then give me five minutes in the presence of you know, just a lousy boss, you know. And you know like an hour later you feel like, {giluk}, like, "I'm not making any progress", "I'm not capable of doing this". And we're gonna talk about that, so you have to put on armor. And armor has that dual effect. It prevents things from leaking out, whatever progress you've already made from leaking out and it prevents obstacles from coming in. And the main {gocha}, throughout Buddhist scripture is to have compassion for other people, okay. Say, {jorway}, [repeat], {tsundru}, [repeat]. {Jorway}, [repeat], {tsundru}, [repeat]. {Jorwa}, has a lot of meanings in Tibetan, in Sanskrit the root is like

{yoga}, {yog}, {yug}. "To joint things together" The word {yog} comes from {yoke}, like when you yoke two cows together or something like that on an ancient Indian cart or something. {Jartsi}, another spelling means glue, Elmers glue in Tibetan. So {jar} has all these meanings of gluing something or attaching something or applying something. Like {Nelnjor}, the Tibetan word for "yogi" has that in it. It sometimes means to be engaged in something or to be working hard at something. So this kind of effort, I like to call "engaged effort", okay. You know I have another translation, because there's another one where engaged... we'll call it working effort, alright. {Jorwa }, in this meaning, also when you divide in Tibetan between theory and practice, sometimes the practice is called {jorwa}, so we'll call it "working effort", alright? And we'll save engaged for another one. So working means, this is when you hear the word effort in English, what came into your mind before you heard the definition of effort, What' the definition of effort?

student: [unclear]

Yeah, {sung kang gela trowa o}, very famous. {Sung kang..}, say {sung kang}, [repeat], {gela}, [repeat], {trowa o}, [repeat]. {Sung kang}, [repeat], {gela}, [repeat], {trowa o}, [repeat]. In Buddhism, the word, effort, as a perfection of the Bodhisattva, means just, "to have a good time doing good things". You enjoy doing good things, you have a good time doing good things, when it comes time to meditate, or it comes time to do something for someone else, or it comes time to do a retreat, or it comes time to memorize your Tibetan, you just enjoy it, you just have a good time a bit. And that's the real meaning of the perfection of effort. This {jorway tsundru}, is more what you thought of in your mind when you thought of effort at first, which means, working hard. Okay, at what? At the two collections. Okay, we spoke about the two collections the last class. The first three collections relate to the collecting enough good karma that you create what? A Buddha's body, okay and then the last two perfection, meditation and wisdom, relate to collecting enough good karma to have a Buddha's mind, and then effort sits in the middle at number four and it applies to both. So the second kind of effort is to work hard at, at collecting those two collections, So that's really the kind of effort that you think of when you say effort. Like working hard at being a bodhisattva. Working hard at that six perfections is called {jorway tsundru}, it's armed force number two. He says that bodhisattvas have to get all the four armed forces together. Say, {hlur}, [repeat], {langwa}, [repeat], {hlur langwa}, [repeat]. Okay, {hlur langwa}, generally means, it's an unusually word and it means to jump into something like it's a word for putting something into practice, like jumping right into an activity, like throwing

yourself into something is what {hlur langwa} means, in this context in the [b: bodhisattvacharyavatara], it has a very specific meaning. Whereas effort number two is getting interested in the six perfections and actually working hard at them. {{Hlur langwa}, means what was your mental state as you do them, you know, what is you... there's this thing you know, "be here now", and you know it's like that. You know, how much are you present and how much are you aware as you are undertaking the perfection of patience for example. Like I had, had {jorway tsundru}, but I didn't have {hlur langwa} when my boss came in and screamed at me, which is why I went to work. You know, I, I was aware that I was trying to practice the perfections, I had my mind on practicing them and I was trying to practice then but I lost my {hlur langwa}. {Hlur langwa}, has two parts; say {trenba}, [repeat], {sheshin}, [repeat]. {Trenba}, [repeat], {sheshin}, [repeat]. Those of you who studied the course on meditation, who took the whole course on meditation, {trenba}, and {sheshin}, are very important. {Trenba} is like the ability to be present at any given moment, it's like remembering, or recollecting, it's called recollection. Recollecting who you are, who are you? "I'm a prospective bodhisattva, I'm an attempted bodhisattva." You know, what are you trying to do? I'm trying to practice the six perfections. Where? In my office. When? When my boss comes in and screams at me. And that's like {drenpa}, {drenpa}, is like all the time thinking, that's my career, that's what I'm here for. You know they're giving me money to do this, but the real reason why I'm here is to perfect the perfections, you know, I need other people like my sweet boss, to bring out, to test me, you know, I need to be in contact with these people and that's why I go to work, you know, and so I have to be there and I need them. And remember that thing about... what's it called? It was a strategic... what do they call that, there's a word in business, anyway. Remember that thing where you're supposed to go to your enemy and say, strategic alliance, and say, "look, you be the person to be patient about and I'll be the one practicing patience, and you try to get me irritated, okay?." And you propose a strategic alliance with your enemy, you know, with someone that you don't like and you go to them and say, "Let's make a deal, okay, we'll make this merger. My company is into mergers nowadays, We'll make a strategic alliance, you know, you provide the irritation and I'll provide the patience. And together we'll get to Buddha hood, you know, and from the very first moment, I agree that fifty percent of the credit should be given to you because you're making me patient, you're allowing me to be patient. So patience means that in the presence of these people, as you walk into your office and as you open the door and suddenly there's twenty people there, you're thinking, {drenpa, drenpa, drenpa, drenpa}, you know, I am practicing patience, I am practicing patience, I am practicing patience, that's why I am here. There's a very famous story in Tibet of

a guy that was meditating on the side of the road and somebody else was walking down the side of the road and they saw this guy in deep meditation and they went up to him and they tapped him on the shoulder and they said, "what are you doing?" And he says, "I'm meditating." You know, and he says, "What are you meditating about and he says, "Sopa gom". {Sopa gom}, means, "I'm meditating on patience." You know and so the guy says, "{Kyakpa so}". Which is a bad word okay, {kyakpa so} means, excuse me, okay, it means, "eat shit", you know, {laughs}. And so the guy jumps up and he goes, "You eat shit!", you know and then he says, [laughs]. And then he says, "Oh, practicing patience, right?" [laughter] It's a very famous Tibetan joke about the perfection of patience. {Trenba}, mean, that guy didn't have {trenba}, {trenba}, means you have to recollect what you are doing, you have to keep in mind what you are doing, alright. Your main reason to be at work, your main reason to be around other people is so that you can practice. And but you have to keep your recollection of who you are and what you are doing. What is {sheshin}? How does it differ from {drenba}? {Sheshin} is called "awareness". And {sheshin}, rings the bell when you start to lose it, okay. That's the function of {sheshin}. {Sheshin}, is like in Tibetan they call it {sopa}, {sopa} means like a watchman or like a front, what do you call it? Someone who stays on the very, very front lines and watches the enemy movements is like the , is like what?

student: The sentry.

Yeah, is like the sentry, he's like the alarm ringer. He's, he's not supposed to fight, he's just supposed to set the bell off, you know. So {sheshin} should be, these two have to be in your mind simultaneously. {Sheshin} has to be in the back of your mind. {Drenpa} is supposed to be remembering who you are and why you're there at work. And then {sheshin}, is like ringing the bell if you start to lose it. And it says, "Wait, wait, wait, wait, wait, you said you were gonna be practicing patience and here you are getting mad at your boss. Do you, do you know what you are doing at this moment and sheshin goes off. And you have to develop these things, {sheshin}, and {drenpa} are two mental functions that with practice you can reach a very high level. And in a high Bodhisattvas, they are reacting within milliseconds. You know, as the anger, even as the anger starts to rise then {sheshin} is ringing the alarm, and {drenpa} is bringing you back to where you were. And that's the function of those two states of mind. It's like the third armed force, I guess it's like the marines or something or shock troops, or whatever you call it. What do you call it? SWAT team or something, they've got to move in first and they have to be ready to do their thing on a moments notice, what do the call that? There's a special group that goes in first,

Like within twenty minutes they can be in the air and fighting, you know. And that's {sheshin }, and {drenpa}, that's {hlur lang}. {Hlur lang}, means to throw yourself into it. But that's the real meaning of number three. Say, {daknyi}, [repeat], {wangja}, [repeat], [daknyi], [repeat], {wangja}, [repeat]. Okay, Notice the {ba} changes to {wa} after {da}, pronunciation wise. {Dak nyi}, means, "me", myself. We had another "dak" before this, what was it? {Dak sherigyi kyi kyebu}, he was {tsowo}'s brother and they lived in the realm of non existence. {Dak}, yeah, like, "self existent being", who created the world and had time to create himself before that and stuff like that. And who knows all things, but who's mind never changes, even as he knows different things, okay. {Dak nyi wangja}, {Daknyi} means, in this case, {Daknyi} means "this self", "yourself", "myself". {Wang ja} mean, is short for {wang tu jawa}, it's a difficult word, I had a good translation, what was that, self command, command of yourself, and I'll explain it, okay, "command of yourself". Say {ley su},[repeat], {rungwa}, [repeat]. {Ley su}, {rungwa}. {Ley}, in this case means "work". It's also the Tibetan word for karma and still in Hindi or Gujarati, they say,"{kamkaro}, you know, what are you up to, what are you doing? Okay, {ley su runwa}, means, "fit for work". "Fit for work", able to do work, ready to do work, and this refers to a special condition of body and mind, okay where for example, for the body, if you practice meditation enough, and long enough, you can make your body sit still for two three four hours, that's called {ley su rungwa}. It means you're fit to do the action of meditation and it means that you have self command over your body, your body doesn't push you around, you, you tell your body what to do, it's really telling your body what to do. Anf your body has to obey, and .. because {ley su rungwa} comes from practice. Constant practice, but there comes a point where you can sit down on your meditation pillow and you tell your body, okay, you're gonna sit there still, you're not gonna blink and eye for the next hour or two hours. It's called, {ley su rungwa}, of body. So it means where you have command over your body, you control your body, you tell your body, "We're gonna sit still for the nest two hours, and I don't want to see you move, okay?" And when you get to that point it's called, {ley su rungwa}. That's half of number four. The mental half, {ley su rungwa}, means, you tell your mind, "And you're not gonna think about your boss for the whole hour that we sit here" You know, "you're not gonna go to work once. You know, you're gonna concentrate on, on what we're meditating on." "We're meditating about such and such a thing, my breath, right now, okay and you're not gonna think about our, your boss. " Okay, and, and that's where you have self command over your mind. That's called mental {ley su rungwa}, and you can tell your mind, "I'm, I'm going to be in meditation for the next hour, you are not going to think about another thing and then you have a lot of control over your



mind and that takes a lot of practice. {Ley su rungwa} takes practice. In the secret teachings, {Ley su rungwa} refers to a special kind of retreat, is called a {leyrung}, is where that word comes from. So that's {ley su rungwa}. That's the forth armed force of a bodhisattva. Bodhisattvas have to have all four armies to work with. What to fight? To fight who? The mental afflictions mainly. To fight themselves really, [laughs]. Alright. So {ley su rungwa} takes practice mostly just takes practice and you can get there and you reach that point before you can see emptiness directly you have to reach this point, where you have {ley su rungwa}. And I'll read you the root text and I'll just translate it on the fly okay? {Gilug mey dang phuntsok dang hlu lar daknyi wang ja jang, dak dang shendun nyampa dang, dak dang shendu jewar gym}. {Giluk me dang puntsok dang} means use the first two powers, okay, which we already had, the first two armed forces. {Hlur lang dang daknyi wangja dand}, use the second two powers, {dak dang shen du nyampa dang}, in order to reach a point where you can treat other people as you treat yourself. Where you can actually treat them as, equally to yourself. Where your concern about them equals your concern about yourself, {dak dang shen du jewar gyi}, and where you are actually able to put others interests before your own, where you exchange your self interest with other interest, where you can actually turn the tables, and what they want becomes more important than what you want, and you are actually able to turn those two tables around. Is Master Shantideva gonna talk about that? Yes. In this chapter? No. It comes later. Very interestingly, it comes on the chapter in meditation. Okay, why does he devote most of the chapter on meditation? To the art of reversing your own interest in other people's interest is something we'll get to in this course, but frankly, interestingly, he doesn't mention anything specific about general meditation techniques in the chapter on meditation. It's mostly devoted to these two subjects; How do you learn to think of others as much as you think of yourself? How do you learn to put others interest above your own interest? And what's that got to do with meditation? But we'll do that later. And when he, when Gyaltsab Je gets to this verse he says, "We'll get to that later." And I'm saying the same thing. Okay, next verse. I just love this verse. We had to memorize it a long time ago and I'll read it to you. {Dakki jangchub kala she, giluk pani micha te, ditar deshin shekpa nyi, denpa sumpa den di sung, trangbu sharam bhung wa dang, deshin simpur kangyur pa, te kyang sumbey top khyen na, jangchub top ka lamme top, dakta rik kyi mir kye la, pen dang nubey ngo she pey, jangchup chupa ma tang na, dak kyi jangchub jyi mi top}. {Dakki jangchub kala she}, how could anybody like me ever reach Buddhahood? {Giluk pani mecha te}, Master Shantideva says, "Don't think like that." Don't have {giluk} like that, don't be discouraged like that. don't ever allow yourself that kind of thought. {Ditar deshin shepa nyi}, "the Buddha's,

those who have gone to thus, or something like that. Tatagatas. {Denpa sumpa den di sung}, they cannot lie and so they spoke the following truth, okay. Now he's gonna quote a sutra called {laksang shipay do}. {Laksang}, is the name of a person and often times the lectures of the Buddha were named after the person who asked the first question, you know, somebody will come up and start the whole exchange by asking a question. Often times they're a tantric deity, often times they are puppets under the mental control of the Buddha. Okay, as in the Heart Sutra okay. But this, in Sanskrit, just if you want to know, is {Subahu}, and so it's the Sutra requested by the person named Subahu, {kyi shupa} means, "requested by" and {do} means, "sutra", okay? And so the lines that Master Shantideva is about to say, and I'll translate them to you, they're not, what he wants to say is that, I'm not making this up, this is from the Buddha", okay and I like it. {Drengbu sharam buam dang}. {Drengbu} means "flies", {sharam}, means, "gnats", flies and gnats, okay. {Bhung wa}, means, {bees}. {Deshin simpur kangyur pa}, {simpur} means, "worms", okay. {De kyang tsunpay top kye na}, "if they put forward the thing called effort, even they, {Jangchub top ka lamme top}, "they can achieve Buddhahood which is so difficult to achieve,". Okay, so he's claiming that bugs and worms can achieve Buddhahood if they try, and he's quoting the Buddha to prove it. So he says, what are you, here are you... {Dakta rikkyi mirkye na},

"Here you are, you've been born as a human being, so what are you doing getting discouraged? It's not right. If flies, fleas, gnats, bugs, worm, roaches can get enlightened if they put forth a little bit of effort, then who are you to get discouraged, you know you're human, you can hear, you can feel, you can read things, you can go to Dharma class, you shouldn't get discouraged, you're much better off than them and the Buddha, {denpa sumpay den day sung}, "who cannot lie", cannot tell a lie. Like one of the things about a Buddha is that they cannot tell a lie. If they wanted to tell a lie they could not tell a lie. And because they said that, you have to believe it. {Pen dang nubey nochey}, "A human being can distinguish right from wrong", unlike a bug. So you got a much better chance than them and the Buddha said, "They have a good chance". He said they can definitely achieve it. {Jangchub chupa matang na}, "if I don't give up acting like a Bodhisattva," {dakyi jangchub kyi mitop}, "how on earth could I fail to reach enlightenment?". So he says, "Don't get discouraged." To really appreciate this verse I think you really have to go into the idea of Buddha nature and I think that's why I want to throw it in here. This is a subject in the perfection of wisdom. It's a very, very sweet subject. It comes from the first chapter of Maitreyas [b: Abhisamayalankara]. We spend twelve years on that book in the monastery and it's a great subject, it's a really beautiful subject. But it's what is Buddha nature? Okay, so I'm gonna go on a little digression to

the Prajnya Paramita literature and talk about Buddha Nature. You hear people, I've heard very responsible people say, Buddha nature means, "There's this shining crystal thing inside of you, there's this thing inside of you already and the only reason you can't be a Buddha is that you didn't uncover this Buddha yet." And it sounds kind of sexy, you know, it sounds nice, it would be nice if that were the case, you know, otherwise it takes millions and millions of years to become a Buddha, but according to that theory, you could just kind of take a good bath or something, you know and reveal this Buddha who is sitting there inside you know and it sounds like that. And it's not the, it's not what Buddha nature means and I think it's cool and it proves the truth of what those who cannot lie have said about becoming a Buddha, that you should not be discouraged. And by the time I finish this little digression on Buddha nature, every time you feel discouraged, you can think about your Buddha nature, you can think about what your Buddha nature really is, which is actually more exciting and more believable than that little guy sitting inside of you. You really do have a Buddha nature and the existence of that Buddha nature makes it absolutely indubitable, indubitable, it's for sure, guaranteed that you will become a Buddha, you do have a Buddha nature and I can demonstrate it to you tonight. Then whenever you get depressed about your Dharma practice and you think, I'm too stupid to learn all this stuff, or I can't even sit for ten minutes after twenty years of trying. Or you get discouraged, "I get angry", or "I get desire right away when the object comes to me", "I don't seem to be making any progress", you can think about your Buddha nature. And I can prove that you have a Buddha nature tonight and then you can pull out your Buddha nature and say, "Well, maybe things aren't so bad, I do have a Buddha nature, and that proves that I have a guaranteed Buddhahood. There's a part about you, there's something about you that guarantees that you must become enlightened. So that's kind of nice and when you are felling down, Dharma down, you can pull it out and you can look at it, okay? Say, {Sangye}, [repeat], {kyi}, [repeat], {rik}, [repeat]. In Sanskrit it's commonly called {sugatagarba}. {Sangye} means Buddhahood, total enlightenment. When I say {Sangye} or Buddha I want you to stop thinking about some guy sitting under a tree in the Little Buddha Movie, you know. Stop, don't think like that you know, don't think like that. I mean, when I say Buddha, you should think of two things, one is a mind that can see all things in the universe at once. I mean that's to me, the exciting part, and is filled with infinite love, infinite compassion, so think of a mind like that. You know, could your mind become like that? Could your mind in its current condition, such as it is, [laughs], could it actually become omniscient, know all things in the universe at once and then have this infinite compassion for all those things. You know, total, pure love, filled with pure love and then physically able to appear in

whatever form is helpful to someone. forget this guy sitting under a tree, forget this guy with a big bump on his head. It's not very interesting for me, personally. But the idea that your mind could evolve into an all knowing thing and an all loving thing and then simultaneously, you can emanate as whatever people want. And it could be, you know a sponsor for some Dharma activity, it could be the Dalai Lama, it could be your own Lama, it could be one of your Dharma friends who helps you, supports you, it could be your dog that gives you companionship, the scriptures even say that it could be an inanimate object like a bridge. It could be the sound of the waves at the ocean side that comfort you when you're feeling depressed. It could be the sound of the wind going through the trees and then you get inspired to think of some Dharma thing. And all of these are very common ways that a Buddha could emanate his or her body. And when you think of Buddha, when you hear Buddha, think about being able to do that spontaneously, they don't have any premeditation, that called, what's it called? Like {ten gye} it's just totally spontaneous, they don't have the capacity of premeditation, a Buddha does not think, I have to get down to the planet earth and pretend to be the Atlantic ocean, so that Michael Roach can be inspired by the sound of the waves, you know, it just comes automatically, they just appear. And that's the quality of a Buddha, okay. {Sangye kyi rig}, {rig}, means seed in this meaning, or the nature. {Rig}, normally means "family" or type, {garba} but in this case, it means seed or Buddha seed, and that's what you call Buddha nature, okay, that's, that's Buddha nature. That's the word that they translate as Buddha nature, okay you do have something inside of you, which is {Sangye kyi rig}. What's the definition of Buddha nature as it appears on your homework? Okay [laughs], and somebody should translate this, this is one of your projects, you know, one of the translators here, maybe Andy, he wants to do something like this right? But his whole section on what Buddha nature really is, which is pretty rare to find, it's hard to find a little, bit, a clear presentation, it would be really nice. It's about ten pages twenty pages or something, maybe a little longer. {Sangye su gyurung}. {Sangye}, [repeat], {su}, [repeat], {gyurung}, [repeat]. Definition of Buddha nature. The classical, scriptural definition of Buddha Nature. {Sangye}, means what? That omniscient mind connected to that incredible body, alright? {Su}, means "into". {Su} means, "into". {Gyurung}, means, "anything that could turn", into a Buddha. ""Anything which could turn into a Buddha", is the definition of Buddha nature. Now how many things are there around this room that are {sangye su gyurung}, how may things in this room could turn into a Buddha? But I'm talking about things which are not Buddhas now which could turn into a Buddha. Like a certain number of people in this room and I don't know how many could be Buddhas already, very likely, that there's a certain number in this

room. I'm not talking about them, they already became Buddha's, they're not {gyurung}, they're {kirtsar}, which means, they already became, but {gyurung} if certain things happened, this object could turn into a Buddha. Like is the chair {sangye su gyurung}. Is this machine {sangye su gyurung}? We have to find how many things in this room are {sangye su gyurung}, okay, those are Buddha natures. And the most important one, there's three classical Buddha natures, the third one is rather obscure so I'm not going to go into it. So I'm going to talk about the two main ones, these are the two main Buddha natures, okay. Say, {rangshin}, [repeat], {nehrig}, [repeat]. {Rangshin}, [repeat], {nehrig}, [repeat]. When you're debating it's like, {rangshin nehrig}, [clap]. Say {Rangshin nehrig}, [repeat], {rangshin nehrig}, [repeat]. Okay, this is to me, the most important one, this is the ultimate one, this is the really important one. {Rangshin, here means, "innate". "inborn", a part of you already. This is probably the one that they were talking about before the Dharma rumor started, okay. {Rangshin}, means "exists in you by nature", {rangshin ne}, means, "it exists in you by nature", it's innate, it's part of you already. {Rik}, means "garba", the Buddha nature. It's the Buddha nature that's in you already, okay, it's the Buddha nature that is already in you or inborn, or innate within you, okay. As soon as you exist as a person, or a bug, or an amoebae, or anything with a mind, anything which is sentient, you already have {rangshin nehrig}. And that's probably, I guess the one where the Dharma rumor started, okay, but it's not exactly what you would guess. And I'm going to give the classical, {tsenshi}, {tsenshi}, means, {locus clasicus}, you know, what's the ultimate example of {rangshin nehrig}, you know what is the best example that you could ever give in the universe for {rangshin nehrig}, and I like it I think it's really cool. So this is the ultimate example, this is so important, I'll start a new... . Say, {kyi gan}, [repeat], {gyawoy}, [repeat], {gyukyi}, [repeat], {sems}, [repeat], {dentong}, [repeat]. The ultimate example for the innate Buddha nature, okay. {Kyi}, means "dog". Okay, {kyi} means "dog", okay, D, O, G, dog, okay? {Kyi gan}, means an "old dog", a mutt, alright, {kyi gan}. {Gyawoy}, means, it Tibetan it means a beard, but this means like "an old scroungy mutt". {Kyi gan gyowa} in Buddhist philosophy is a very common example, when you want to shock somebody. You say {kyi gan gyowa}. Very common is philosophy, very common is the debate ground because we like that kind of stuff. {Kyi gan gyowa}, {gyu}, means, "mental continuum". The stream of their mind over their lifetime, {kyi gan gyowa} their persona, okay, their being in their being. What? {Gyi kyi sem}, {sem} means what? "Mind", okay, the mind in their being, meaning their mind, okay? The mind of an old scroungy mutt, okay, the mind of an old scroungy mutt. {Den tong}, {den} means, "true existence", which means self existence. And tong pa means what? {Shunya}? Okay, the "emptiness". So to translate that whole

phrase; "The emptiness, or the lack of self existence of the mind which exists in the person, or in the being of an old scroungy mutt. To put it simply, the emptiness of an old scroungy mutts mind. Is, is, the {tsenshi}, in scripture for the innate Buddha nature, the Buddha nature. Now what's that mean? And what's that got to do with us? It means, even an old scroungy mutt has Buddhanature. What does that do for then and what does that mean? And, and I'm gonna go into this a bit. I'm gonna go into a bit of detail. And you will within five minutes, understand what the real Buddha nature is of an old mutt. An we assume that if an old mutt can have one, we can have one, right? And bugs and worms. And then we're gonna prove master Shantidevas statement and the Buddhas statement. And it's very important, and it's very important. What stops you right now, from seeing your body as like an Angel's body, you know, right now, if you are like me and I don't know, I don't know who you are, I know who I am, and I'm not an Angel, okay. [laughter] But what stops me from seeing my body as a being of light, right now. You know, why do I have a body of flesh and bone and blood and cancer cells cooking up in there excetera, you know? Why, why am I forced to see my arm as freckles and hair and you know dandruff and you know moles, and blood veins and to know, wrinkled hand, and to know it will die, you know. Why am I forced to see that? Why am I seeing that instead of a Buddhas body, you know like pure light and shining beautiful perfect light, with no bones or blood or guts or anything, just pure, a pure body of light. What, what's stopping me from that? And to understand that, you have to understand that this arm is not "self existent". What does self existent mean? "Self existent" in this case would mean that this arm exists out there away from me, you know, away from my mind. You know, if I didn't think of it, that and would still be there the way it looks. And the way that his arm looks does not depend on my mind, okay. The way that this mind works does not depend on the way that I think of it. Or how I perceive it. That's a "self existent" arm and that doesn't exist and it never did exist and it never will exist, okay. What does a "self existent" arm look like? If you were in central park it was a self existent dollar right? It, it exists out there, independent of how I think of it. No matter what kind of mood I was in that arm would always look the same. But if you think about it, there's no arm there. If you think carefully about it, all I really see with my eyes is some flesh color and some black color where the hairs are, some cylinder shape and some curly shapes. So really, and you can believe it and it's logical, all that the eye can detect, I've got this bump here, is some cylinder shape and certain colors, but the eye cannot see an arm, okay, the eye can detect colors and the eye can detect shapes, but it cannot decide that this is an arm, that's something that the mind must be doing. Okay, I mean the eye is just recording color and shapes, it doesn't make decisions about

what this object is. The mind has to do that. It's that's the mind's job. The eye is just sending some information to the mind. "I see some flesh colored cylinder with a bunch of curly black things and these red things over there, these little red circles and these lines across the back of the flat flesh colored thing. And that's all it can say to the mind and then the mind takes over, and the mind starts to organize that stuff and say, this is an arm, you know. And so it happens so fast, and so naturally and so smoothly, that you think your eye is seeing an arm. If you think about it your eye cannot see an arm, your eye does not have a mind. Your eye is recording color and shapes. It's sending information to the brain to the mind and your mind is interpreting it and saying, "Okay, based on the data you've given me, this must be an arm, I decide it's an arm." And really, this is the trick, when you look at your arm you are really looking at a mental picture that you have made. Because there is no arm out there, there's just colors and shapes. There's just the orangish colors and the cylindrical shapes. And so if you're seeing an arm it must be a mind organizing that data into a thing called arm, arm, a thing called arm. The next question is, is that self-existent? Could the mind have made a different conclusion? Could the mind have seen something else? Could the mind have organized it in a different way? Of course, okay. If I took an animal birth, If I took a, real roaches birth then, then my mind literally would organize the same data into a, the, the leg of a roach. I would be looking down at the leg of a roach. That's what an animal rebirth is. It's not moving to a different location. It's not moving to a different birth. It's a mental shift. It's just a shift in how the mind organizes the same colors and shapes, it's very interesting, it's really interesting. It doesn't take more than a shift in the mind to go to an animal realm, that's scary and that's possible. And that's plausible, that the mind could shift in a way that suddenly, these colors and shapes are being organized into a bug's arm, an insect's leg. And, and I truly see it that way and I believe it to be that way, and that's what it is to take an animal rebirth. You don't go somewhere, it's just a shift of your mind. It's a shift in the way that your mind organizes data. You can call it a rebirth if you want but that's not what it is. It's a shift in the way that the mind is organizing the same colors and shapes. That gets scary because that sounds possible that your mind could do that. How long would it take? Sixty-five mental operations per finger snap. It could take place in any one of sixty-five milliseconds. Every second that passes on the clock, your mind could have shifted. There were sixty-five opportunities for your mind to say, "dead, reborn.". To see the arm as dead and then to see the arm as something else. Then theta's called dying and taking a rebirth, okay. But it's not that, it's a shift in your perceptions, okay. Next question that comes up is people's mind is that, if that shift, if that's all that I'm doing, if my life consists of my mind organizing certain colors and shapes into certain mental images and

me mistaking these mental images for objects that exist in the world, then could I voluntarily and purposely and willingly decide to have rather better mental images than I'm having now. Like could I remove this mole here, by not wishing to see it. Like could I decide that since it's all my own mind's organization of data, I will choose to organize it differently, and could I remove that mole just by deciding it. The answer is no, try it. By the way this is what you try all the time at work when you try to get out of some situation that you don't like, you are doing it on a grander scale. You know, you are trying to decide that this thing should change and it doesn't change because you decide that it should change, because you decide that it should happen. Okay, what makes things change, really? It's karma. Is it like some cosmic energy? No. It's mental impressions, it's mental impressions that are created by the moral content of what you do. If you serve others, these impressions are very sweet and powerful, if you hurt others these impressions are very ugly and dangerous. So if you, if I wanted this arm to change into a body of light, I would have to first, I would have to step back a few years, or days and months and put in some sweet impressions in my mind. And they take time to grow, they take time to flourish and then they take over. And then whether you want to or not, you will be forced to see that arm as a deity's arm, as an angel's arm. And that's how you get to Heaven, it's very interesting, you really can do it. What I'm saying is that the potential is there

because of the real nature of things. You know, because my arm is empty of any way of existing on its own, independent of my mind, or to put the other way, because how my arm looks, depends on how my mind organizes it under the influence of my past goodness or badness, okay, because of that fact, I can become a Buddha, because of that fact. That makes it cool. Because of that fact, one day, if I do the right things, if I help people, if I'm compassionate to other people, I will actually be forced to see this arm as an Angel's arm as a Deity's arm. And when I look down, you know, the rest will be that way too. The fact that my arm is empty of being an arm from its side and the fact that it's coming from me makes it possible for me to become a Buddha, and that's Buddha nature and that's cool and everybody has that. So don't be discouraged, you know, that's Master Shantideva saying, "you have that nature". You now, that's the ultimate reality of your body and your mind, is to be very fluid and plastic, it depends on your perceptions. That, the emptiness of you is your Buddha nature. So {rangshin nerig}, is the emptiness of an old dog's mind, okay? It's the fact that the mind could be seeing anything, depending on the moral content of your past, you know, have you been good to other people? Then despite yourself, you'll be forced to see these, these things as an Angel and that's how you get to Heaven and that's how you reach a Buddha Paradise, if you want to call it that.



Doesn't matter really, what you call it, but you will be forced to go there, and it will be a shift in your mind. Because your mind is empty, you have a Buddha nature. That, that is the potential for you to become a Buddha, your mind and your body will and can and must become a Buddha, because it's empty, because it doesn't have any nature of its own and it wasn't a freckly wrinkly hairy thing from its side, it's coming from my side. So the emptiness of my arm, physically, is my Buddha nature. And that's cool and that's logical and you can think about it. Master Shantideva is saying, "Train yourself in what Buddha nature is and every time you think, "Oh gee, I couldn't do it, I could never do it, I could never couldn't do all those things that those great bodhisattvas do. Just focus on your Buddha nature, you have it and so do flies, gnats, bees and worms, to quote that Sutra. And you have it. And just take comfort.....

[cut] ... of that Sutra, okay, and you have it and just take comfort in it and take refuge in it. There's two kinds of refuge by the way, one is where you take refuge, refuge is what makes a Buddhist, right? It's what makes you a Buddhist. There's what's called causal refuge and result refuge. One is taking refuge going for protection in all the Buddhas who already exist, but the other one is very interesting, it's taking refuge in you as a future Buddha, you know you can take refuge in your own future Buddhahood, and if you understand Buddhanature then it becomes plausible, I don't think you have to buy it one hundred percent, But I'll give you the logical progression, this is very much what we do in the debate ground in the monastery and you stop me if I say anything wrong. And then if nobody stops me you have to buy the conclusion. You have to buy the conclusion, okay? Can the eye, the eyeball, see an arm?

student: No.

No, it can only detect colors and shapes. So what must be creating the "armness"? My mind, my mind is organizing those data into a thing called "arm". Quiet. Okay, [laughs], okay, sorry, you're such a philosopher. [laughter] What?

student: [unclear]

Very, very profound question, he said, "Where does the data itself come from?" And I'll answer it very briefly and then we gotta prove the rest, okay. When you shift your level, this is Michael Scagnelli's favorite question, okay. When you shift your level of focus and you stop focusing on "Where did the arm come from?", and now you're focusing on "Where did the colors and shapes come from?", that organization, of the thing into a patch of color is based on perceiving

the left side of the color and the right side of the color and organizing that into a patch of color. And the mind is doing that, because the eye cannot see a "patch of color", if you think about it. The mind can either see the left side of the color or the right side of the color, And I mean, be the time your mind has gone to the right side you've lost the left side and by the time you're mind has mind has gone to the left side, you're mind has lost the right side. You cannot be seeing a patch of color, it's impossible, again, your mind synthesizing. And you can go infinitely down, and that's one of the ways to establish emptiness, okay? Anyway, So I'm, looking at the are, it's a mental thing. Is it a matter of choice? You know, could I have organized it differently, by choice? By will? You know, can you sit in the dentists chair and decide to organize the pain differently? Try it, you know I always say, find me this Buddhist, know and I'll put him out infant of one of those crazy Pakistani taxi drivers, you know, and break his legs and his arms and come back to report to me if you could organize the pain differently by will power. And it's not true, you cannot, you cannot. It's not by will power, something else is driving it, okay. Something is forcing your mind to organize the arm in a certain way. Okay, and it doesn't have to be that way because your arm can change, when you move your arm it's changing, something's changing, the arm's not changing, the perception is changing. What drives the changing perception? You past deed. That's the theory, okay? That's the proof of your Buddha nature and you have to think about it. If that's true, if what I said was true and there are no major objections, I mean, your mind might slow down or say, I'm a little tired tonight, could you slow that down or something but, in theory, at least, nothing I said was very objectionable and, and in fact it proves your Buddha nature. The capacity or the potential for Enlightenment exists in each persons mind. It is the emptiness of your mind. And interestingly, {rangshin nerig}, which is only one of the two kinds of Buddha nature, it does not change, you take that all the way to Buddhahood, in fact it's the only part of you that remains exactly the same when you become a Buddha. The emptiness of Brookes mind at this moment is exactly the same content as the emptiness of Brooke the Buddhas mind, later. It doesn't change and that's why it's called, innate, inborn, unchanging, natural Buddha nature. It's the one Buddha nature, it's the one thing about you, and it's the only thing about you that will still be the same when you become a Buddha. Okay, it's the fact that your mind could've been anything, really, depending on your perceptions and that's the emptiness of our mind. And that's why an old mutt can become a Buddha, and so can you. Because his mind is empty, his mind is emptiness, oh boy. We'll take a few short questions and then I wanna have break, okay. Make sure it's relevant and make sure it's clear. You know, she said, "I can see why flesh colour, cylindar might change to something else, similar, but how does flesh color change to black

color? And how does nice cylindrical change to bony, but more bony roaches arm?" The sense of itself changes. You stop seeing the left side as flesh color, you stop seeing the right side as flesh color. You go down one more level, I admit that you have to shift levels to catch that. Yeah, okay, make sure it's clear and loud. Bodhichitta is defined as {Sembkye pani shendun chir yang dak dzogpay jangchub de}, okay, Maitreya said. bodhichitta is the desire to become enlightened so you can help other people, this is a totally different thing. Okay, this is Buddha nature. Unfortunately, this is translated as Buddha mind sometimes, and it sounds like Buddha mind, bodhichitta. But really, mind in this case means a desire and bodhi, the bodhi in bodhichitta means, "your own future Buddhahood", and chitta in this case means the desire to reach that Buddhahood to help other people. So people were translating it as Bodhimind and it's a little dangerous. {Sembkye pani shendun chir yangdak dzogpay jangchub de}. The definition of bodhichitta is the desire to reach enlightenment so that you can be of service to all sentient beings. And that's, "desire" is "{chitta}" and "enlightenment" is "{bodhi}". And that Maitreya said, [claps]. Okay, [laughter].

student: [unclear]

Yeah, he said, "Does the emptiness of your mind depend on somebody else's perception? No. No. Is existence, in Buddhism, the proof for a things existence is to perceive it with a perception that's not faulty. So you could say that your own awareness of your mind confirms the existence of our mind, or something like that. But it doesn't necessarily depend on another persons perception of your mind, yeah. One more question and then we'll stop for a break, yeah.

student: [unclear]

He said, "Certain theories of perception in the West say that a mind can only perceive an object in a certain fixed number of ways and how do you prove that the mind can see objects in an infinite number of ways?" In, in Buddhism, you can establish the truth of a thing by logic or by scriptural reference. You know, you can either quote an enlightened being, or you can do it by logic. Difficult things, you know, easy things you can say, "Just look." you know, that's called {munsum tsema}. But you can establish the truth of a deep thing, of a profound thing either by using reasoning or using the words of a reputable being, an, an authority. And then you have to establish whether this being is an authority or not and there's a whole process for that. You know, "Can the Buddha lie?", if not then you can believe what he says. So in Buddhism, we would establish it both ways. I think we wouldn't be satisfied to depend on one or the other. If you are

speaking to a Western audience, and you pull our Buddhist scripture and you say, "Because the Buddha said so.", it seems, sort of like sophistry, you know. Like proving what you're gonna prove by using the gut that our gonna prove, you know. So I'm not gonna go that way. But there is a way, logically, to prove that the Buddha cannot lie. There is a logical way to establish the, the believability of a, of an enlightened being, and it's cool. And you can accept it and I don't have time to do it tonight. But the logical way, I think, and, and when you speak about logic you can just refer to your personal experience, I mean you're aware especially in your medical practice, of how many ways a single audience can perceive the same object. In an almost infinite number of ways. If you take a, fifty, sixty people or whatever and you ask them, "How did you a certain talk or a certain sentence or a certain event. Like I was in Thailand when Tiannaman square happened, and I was traveling in a five, six country tour in Asia. And I read the newspapers in six different countries and it was amazing to see the six versions of what happened there. And they ranged from, "Nothing happened", to "Hundreds of thousands of people got killed." you know. And I didn't know what the truth was, but it was very interesting. But what I mean to say is that even in your won experience you know that there is no objective reality to a thing if you restrict yourself to the ways in which the people in this room have perceived it. It's, they can be totally different, it's , the base reality is the same, they all agree that they saw a pen, but how did they see the pen? As being useful, not useful, beneficial, non beneficial, nice, ugly, better than the blue pen, not better than the blue pen, you know, wish he would shut up and put it down so I could go get some cookies, you know, [laughter], something like that. I mean every one is perceiving the pen in a much different way. That's just a short logical one and then there is many different ones. So we'll take a break okay. Come back in ten minutes or so. [cut] The first one was the innate or material Buddha nature and again there are three and I'm not going to go through number three. Say, {gyengur kirig}, [repeat]. {Gyengyur kirig}, [repeat]. Those of you who care, the {n}, is coming from what? The prenasal on the third column letter, which follows the sound. And then you can pronounce it correctly, okay, {gyengyur kirig}. {Gyepa} means, how did I translate it? The Buddha nature which requires development. The Buddhanature which requires development. Scagnelli made that up at lunch too, okay. {Gye}, means, "development". {Gyengyur}, means, "It is going to". {Rik} means, "Buddha nature". So, as opposed to the {rangshin neyrik}, as opposed to the innate Buddha nature which didn't need any development because it was what?

student: [unclear]

Emptiness itself. Emptiness can't get bigger, smaller, older, wider, deeper, shallower. Its content never changes, it is unchanging. It is the general lack of self existence about the object that you are talking about, and it never get more or less non self existent. I'll give an example; there is no two headed purple elephant in this room. The, the lack of a two headed purple elephant in this room never gets more or less of a lack. I mean, you either have a two headed purple elephant in this room or you don't have a two headed purple elephant in this room and the lack, or the absence of a two headed purple elephant in this room is never more or less of that. It either is or it is not. You either bring one in here or there ain't one in here. I use an elephant because it's big enough to confirm, easily, you don't have to look under the pews to check. Why do I use a two headed purple elephant? Because it is a perfect example in this case because a self existent thing could never exist, never did exist, never will exist, it not even close to existing and you are constantly grasping to it, you know, You have never, since the day that you were born, perceived an object without being influenced by believing that it is self existent. You have never had a correct perception in your whole life, okay? Your mind is constantly grasping to a mode of things that is as silly and as crazy, but much more harmful than believing that this room is full of two headed purple elephants, okay. And you gotta think about that. Okay, the thing that Madhyamika is denying, the object that we are saying does not exist is crazy, and never could have existed anyway. It's as silly as a two headed purple elephant. The fact that your mind doesn't have that kind of two headed purple elephant is it's Buddha nature. It's general, the general absence of a self existent thing about your mind, that never could have been there anyway, is it's emptiness. And that you can take to the bank, meaning, that will not change. the day that you become a Buddha, it will still be just as empty, just as absent, just as non existent as it is today and that's why that nature doesn't change. That Buddha nature doesn't change, it doesn't get more or less empty or anything like that. This Buddha nature does change. And this refers to the Buddha nature within you that will create the parts of your enlightened being which are changeable, which are changing, okay. Meaning, your mind and your physical body, okay. Because how much of a Buddha did we take care of already? The ultimate development of the {rangshin nerig}, the innate Buddha nature the innate Buddha nature, only accounts for one piece of a finished Buddha. And what is that? The emptiness of his mind, or her mind, okay. That ain't much, I mean we still gotta have a mind and a body, I mean something's gotta be responsible for that. What is the Buddha nature within you that will create your Buddha body and your Buddha mind? Because all we took care of so far was the emptiness that your mind is gonna have the day that you become a Buddha, okay, and this is certain mental elements and other elements within you

now that will become a Buddha. Do you have them now? Maybe you do, maybe you don't, I'll give you some examples from scripture. {Gyengyur kerig}, okay, Buddha nature that have yet to be developed or which must be developed as opposed to emptiness which don't need no developing because it's always gonna be that way and always was that way. The scripture gives examples of persons and minds, personas and mind and I'll give an example. okay. Minds, a bodhisattvas perception of emptiness is {gyengur kerig}, is part of his Buddha nature. Okay, a bodhisattvas perception of emptiness is Buddha nature. It is the emptiness of his mind? No. Is it his mind? Yes. It's part of his mind. And that mind as it evolves is part of a Buddha's mind. It's enlightened enough to call it Buddha nature, okay, that's the first example in scripture, okay. Another example of {gyengyur kirig} is the compassion in the heart of a bodhisattva, already pretty advanced state of mind. It's advanced enough to say that this is going to turn into a Buddhas mind, okay, this is something that is going to turn into a

Buddhas mind, considered advanced enough. Scripture gives two examples of people. Personas that could be considered Buddha nature, {gyengyur kirig}, which is to be developed. The first one is baby bodhisattvas, baby bodhisattvas. I mean people, who have just reached bodhisattvas hood, which is very, very, advanced, okay. But baby bodhisattvas, that person, is a Buddha nature. It's a kind of Buddha nature because that person will transform into a Buddha nature. Then he gives one more example, which is a person who has just taken bodhisattva vows. Okay, that's cool, so lot's of people in this room, it was one of the coolest things we ever did here I think. If you're that, then you have that, you are that Buddha nature also. Which is going to create the parts of a Buddha which is physical or mental or changing, I'd say. Okay, let me see if I've covered everything in the homework. I covered the emptiness of the mutts mind. He gives one more example, which is the seed, the very subtle seed within a mutts mind that could turn into a Buddhas mind or help it become a Buddhas mind. So I'm gonna put that because it's in the Tibetan, I mean, it's on your Tibetan homework, okay. Say, {kyi gan}, [repeat], {gyowa}, [repeat], {gyukyi}, [repeat], {sakme}, [repeat], {semkyi}, [repeat], {sabon}, [repeat]. {Kyi gan}, [repeat], {gyowa}, [repeat], {gyukyi}, [repeat], {sakme}, [repeat], {semkyi}, [repeat], {sabon}, [repeat]. {Kyi gan gyowa} means what? Old scroungy dog. [laughs] Sorry all you old scroungy dogs. {Gyu}, means, "In their being". {Sakme} means, {sakme} means, immaculate, immaculate. Totally pure is {sakme}. {Sem} is, "state of mind", and {sabon} means, "seed". So an example of {gyen gyur kerig}, the classical example in scripture for {gyen gyur kirig}, is the seed in an old scroungy mutts mind for reaching the totally pure state of mind of a Buddha, okay. Can you guys... [cut] I'll just read it for you in Tibetan and then I'll

translate it for you. {on de gang la la sopa, dang geu dakki jig she na, chi dang yangwa ma che bar, mong pe daknyi jigpar tse, kalpa chewa trangme du, nandam dumar chepey dang, u dang tse dang shen gyur kyi, jangchub toppar mingyur ro.} {On de gang la la sopa dang gue dakki jig she na} means, suppose you come up to me, meaning Master Shantideva and you say, okay, I get all this stuff that you're talking about, about Buddha nature and I understand that the next time I get depressed about my practice, which will probably be tonight, okay, [laughs]. I have a new claim to make, okay, spiritual claim, [laughs]. For the first time in my life I actually fell so asleep in meditation that I fell over and hit my head on the ground, you know, [laughter], and I achieved it this week okay. [laughs] [laughter] Honestly. He says, okay I understand that when that happens, cause I made a big noise and I was afraid all the other monks heard it, I don't know if they did. But you know, when you finally, you can sit there and say okay, I sit my head on the ground meditating, but I do have Buddha nature, [laughter]. I, I know that my mind, you know, I can look at the bump on my head, right and understand that it's a perception, you know, [laughs], you know, and I do have Buddha nature so I can feel better. And so somebody, there's almost like a scene in the [b: Bodhisattvacharyavavata], there's almost like a debate, people keep coming back to Master Shantideva and he says, "Yeah, but..." {Gang la la sopa} means, "I supposedly, if I'm gonna be a real heavy duty bodhisattva, I'm supposedly gonna have to stand there with a knife and cut it off and respectfully hand it to someone who's hungry for meat or something. I'm supposed to reach this level where I could reach into my eye socket and rip out my own eyeball, and with great respect and, and love and honor, respectfully had it to someone who needs an eyeball or feels like having an eyeball, I mean supposedly I'm supposed to reach that point. {Dangeu daknyi jig}, "That scares me", [laughs], that makes me nervous. You know, like I don't think I could do that, I'd be scared of thinking I could do those things, you know, I, I, I, would get nervous of thinking to do those things. {Chi dang yangwa ma che bar} , Master Shantideva says, " You have not, you have failed to analyze this question very clearly, you're not thinking about what's very serious and what not very serious, you are losing your priorities, okay." When you say that you'd be afraid to do something like that, "You can't imagine the day when you could do that", then you have a prioritization problem. {Mong pey daknyi jigpar tse}, "You are the Mahatma, of ignorance." Okay, [laughter], [laughs], something like that, I shouldn't say that, it's more like, " You are afraid out of ignorance and nothing more." {Jigpar tse}, {Kalpa chewa trangme du}, {Kalpa chewa}, means, "for tens of millions of kalpas", and a kalpa is, you know, zillions of years. So for millions of years, {Trangme du}, you have been born, you know, if this theory of the mind, I'll say it once and I don't expect you to believe it right away, but, if rebirth

is nothing more than a shift in the mind and if the mind itself is a substance which is completely different than the physical body and can never be destroyed, which is plausible, and I don't say that you have to buy it right now, then you have been all things to all people infinite number of times already. You know, I've been Miss America, you know countless times, [laughter]. Countless times you now, not just once, Red head blonde brunette, I've been everything, countless times, countless times, you know, over and over and over again, because time is infinite and my mind is indestructible. So every variation is possible. So given infinite time, every variation is possible, I've been everything countless times. And so actually, I've had my arms ripped off, from you know, I've had my body sliced open, I've had my head smashed to pieces, countless times, in other realms, in other worlds which we cannot see, you know, I have been there countless times. I have endured every kind of suffering, you know, people have smashed me, people have ripped my face off, people have torn my arms off, I have gone through this, if you accept what I said earlier today, tonight, it becomes very plausible that you have gone through that. I don't say that you have to buy it now, but if you keep following that line of reasoning and if you can't find any flaw with it, any serious flaw with it, then you have gone through this countless times, for what? You know Master Shantideva says, "For what?". "You wasted all those lives and even in this life you gonna have yourself cut open by this high paid surgeon, or you're gonna get in a car accident or you're gonna get some terrible sicknesses you're gonna have horrible things happen in your life, for what? You know, you wasted your life, all you're doing is grubbing around for money to feed this body that's gonna die anyway. So what have you done in, say what have you done with our life? What have you achieved with your life? And not only this life, but if you believe in past lives, you just basically wasted all those lives. In other words, you're gonna go through all that same suffering pointlessly, so why not go through it with a point, if somebody wants your arm, give it to them, cause you're gonna go through this anyway. You're doomed anyway to go through this, you might as well if you get the opportunity to make something meaningful out of it, go for it. You know, he says, " You don't have to be afraid." If you have the chance to give away your job, give away all our money, give away what ever makes you happiest, what ever possession you feel most attached to, the person that you love the most, you're gonna lose all this stuff anyway so he says, "Go for it. You give it away." You know, so then at least you did something meaningful because the day that it's taken away from you by events it's not your choice anymore and you don't get any good karma out of that. To have lots of money and then have events rip it away from you, which they will. Much better to do something meaningful with it while you can, even down to your body, you know, even



down to the meat on your body. You know life is going to steal it from you anyway, The, the people in the hospital are gonna rip it up and cut it up and sew it back up and fail and you're gonna die anyway, you might as well do something meaningful with it now, even if it means something painful, small pain, go for it. It's gonna get hurt anyway. That's his argument. Next one, {Dakki jangchub druppa yi, dukngel dinyi tsuya de, tsugno kona ngusel chir, lu ma toppay shin, mem pa kunkyang su che kyi, mi dewa yinne mache, dewey dukngel ma potak, shom chir midey chung so ja}. {Dakki jangchub druppa yi} means, he's on the same subject although, "In order to achieve Buddhahood,". {Dukngel dinyi tsuya de}, "the suffering that you have to undertake," If you get to be a heavy duty bodhisattva is {tsuya}, {tsuya} means "finite", I mean there's a certain point where you can say, "That's enough

h good karma, now you can see yourself as a Buddha, You know, I mean, there's a certain point, there's a certain number, that you can say, " If you reach that many good deeds that many good thoughts, that much compassion, you will, your body will start to transform and the people around you will start to transform. You know there's a certain number that you can put on it, {tsuya}, means, "There' s a limit." You know, there's a limit, he says, "That's cool." [laughter], compared to all the infinite suffering you've been up to, up to now. Those sufferings were limitless. Those sufferings don't have a number. You know there's a, I don't like to be at work, I had to be at work the past two weeks, tomorrow's gonna be a since, why? I know, at five o'clock I don't have to go back for a month. You know, so {tsuyu}, you know the knowledge that there's a limit, the knowledge that there's an end, can, can, do allot for you effort. He says, "Don't worry about doing hard things, case there's a point that you'll get to where it will start to change." Then he says, that you can take for example in the common everyday world, if you haven't... I met people, I know people who swore they would never have an operation. You know, they said, "I will never let my body be cut open." You know, "I will never let myself be.." You know what do they call it? Like insulted by these nurses and doctors, I forget what you call it but, ... what?

student: [unclear]

"My dignity will never be so besmushed to let then you know, do their shtick on me, " You know, "I refuse, when the day comes I refuse." You know and then almost always they are the one that you hear about that's in the hospital and they got twenty four tubes up them and the doctors have done all these weird treatments to them. And you go in and you say, "Weren't you the person who said you'd never do that you know?" And they say, "Yeah, but I was really

hurting bad, you know and I was dying you know, and I had to do it." And you go, "Yeah, yeah." And he's saying that, he's saying that there's a point in everyones body where you get some kind of pain or trouble, so, so seriously that you submit yourself to the indignity and the sufferings caused by a doctor. You know, there comes a point in every persons body, if you live long enough, that's you'll happily say cut me open, you know, and you'll happily undergo that pain, because you know the option. You know that the only other choice is to die or something like that, so He uses that example, Master Shantideva says, "You do put up with a physician cutting you open, creating, purposely, suffering for you because you know that it will cure a much larger suffering." So what's the point, you know, don't be so wimpy, you know, if you have to undergo certain sufferings to get to Buddhahood, which is the big cure, you know, enlightenment is the ultimate cure. Then what are you whining about? You know, just do it. Okay, if it takes like staying up late at night, you're not getting enough sleep, you know, things are not going the way that you want, you have to not have as much career as other people have, you don't have the possessions that other people have because your spending time, wasting time meditating, right. He says, put up with it you know, bear a little pain for the big result. The Shakyapandita, in his lekshe he says, this is the first thing that Rinpoche made me memorize, {kepa lopey duna dup dewa duna kye mey si, dela chunla chapa yi, dewa chepo top miong}. {Kepa lopey duna dup}, "If you want to be a good Buddhist scholar, you have to suffer," {Kepa lopey duna dup} {Dewa duna kye misi} "If you want to feel good, you'll never be a great master." {Dewa duna kye misi} {Dela chunla chapa yi} "People who get attached to minor pleasures don't achieve great, infinite pleasures." You know, that's Sakya Pandita, same thing. Okay, and then he compares, he compares the bodhisattvas way of life to, to medical treatments that hurt at the beginning, and everybody in this room will, you know end up doing that if you live long enough, At least going to a dentist or something. I have friends who swore they'd never go to a dentist, right? Right. [laughter] Okay, {sul che pelba...} this is the next verse, okay. {sulche pelba dundawa, memba chokyi men dze te, choga shintu janpo yi, nechen padme solwan dze} This is very cool, I think at this point, wait I want to make sure that I'm covering the homework, let me see.. just so I don't get twenty -five phone calls at work. Okay, okay, the next verse, Master Shantideva, he doesn't want people to get scared and I think it's very cool how he shifts over tone now. He says, {sul che pelba dundawa} I've just been describing to you. What I've just been describing to you is the medical treatment in the everyday world. {Mendza chokyi mandze te} This is not how the ultimate physician works. The ultimate physician is the Buddha, right. {Choga shintu jamba yi}, he uses very very gentle means to cure your infinite terrible disease. Okay, in other words,

we were talking about it up here. People were coming up to me and saying, "It seems a little bit selfish that you keep talking about Paradise, you know you keep talking in terms of, "If you do this good deed, if you do this good deed, because things are empty, because New York City is empty, it could become a Paradise for you." " And it's the emptiness of New York City which allows the potential for a Buddha Paradise, it's the emptiness, and I keep talking about it in terms of your own Paradise and your own body and your own Angels body and where's the bodhichitta and where is the compassion here? And you gotta catch this, the best thing that you can do for other people is to achieve ultimate pleasure yourself and that's hard for Judeo-Christian guilt ridden minds, like the best thing that you can do for other people is to achieve ecstasy yourself. That is the best way to serve other people. You know, you can go and live in Calcutta and serve lepers and things like that, and that is important and it is noble, but according to Buddhism, the highest service that you can provide for others is to reach Ultimate Bliss yourself, because then your in a position to teach others and before that your not and there is an ultim... an infinite difference between someone teaching who has been there and someone teaching it who hasn't been there and everyone smells the difference, you know the difference, you sense the difference, okay. If Buddha came in here and Buddha described how he got to Ultimate Bliss, it would be allot more convincing, I mean you could smell that he's talking about something he really saw, and that is the ultimate way to serve others. So unfortunately, the kindness thing that you can do for other people is to arrange your own ultimate bliss, okay? And get used to the idea. And don't be embarrassed by it. Will there be many nasty, hard late nights, serving other people, yeah, sure, but the best thing that you can do for others is to reach a state of total enlightenment and bliss yourself, and there is no contradiction there and you don' t have to feel guilty about it. Okay, now the addendum to that is that the method itself, the path, the Buddhist path is itself the most pleasant way you can live. So unfortunately, the best thing that you can do for others is to live an ecstatic way of living and get to total ecstasy and that's your job and you don't have to feel guilty about it, or un... it's improper somehow. I mean the highest methods of Buddhist Practice happen to be the most pleasant things that you can do, physically and mentally, that's just the way it is. And, and what he's meaning when he says here, "the supreme physician acts in gentle ways." is that as you progress further and further along the Buddhist Path and as you practice becomes more and more sophisticated it actually becomes more an more pleasant also. So when you, what he's saying is, "When I'm describing bodhisattvas who reach into their eye socket and rip out their eyeballs you can bet that for them it's like an orgasm or something. You know, you can bet that for them it's like the most pleasant experience that they could ever have. So

don't, don't what he's trying to say, "Don't get into you mind this thing that it's gonna be some terrible horrible thing you know and you're gonna be grimacing and you know you're gonna be over... you know fight with yourself and you know reach in and do it, you know. It's gonna be like, "Oh man, take it." you know and it's gonna feel really blissful to do it and that's the nature of the Buddhist Path because you're collecting constantly more and more good karma. What does that do on a world which is empty? Does it transform in one day? No, Rome wasn't built in a day. Buddha Paradise takes time. But what happens is it gradually changes and you see the gradual changes and you are aware of the gradual changes, physically and mentally and environmentally. Your environment, your habitat starts to turn into a Buddha field your body starts to turn into an enlightened beings body and your mind is getting more and more bliss. So the way is blissful, the result is blissful and the best thing that you can do for other people is to go along this blissful way to ultimate bliss. You know, so he's saying, you know, don't think of it as some appendectomy, really you know, he's saying, "that's not the way that this doctor works." This doctors treatment happens to be bliss, the goal is bliss and it's the best thing that you can do for other people and there is no problem with that. And I think that's very uncomfortable for westerners. You know you think that you get to get nailed up to do anything meaningful, you know, it's not like that. [laughter] You know and by the way if you were at that point and they did nail you up it would just feel blissful, it would feel really good, you know, and that's important, it's important to understand that. I don't think that even according to Christian theory that Jesus at that moment was suffering as a human. I mean did he lose his divinity at that moment or something? I don't, I don't think you could argue that he wasn't a divine being at that moment, an a divine being shouldn't feel suffering. Okay, last point, and we're almost on time this time, which is sort of embarrassing. Let's

see, maybe we can find some Tibetan to put up here, [laughter]. Here we go, okay. {chuying}, [repeat], {kangshik}, [repeat], {ngowo}, [repeat], {nyikoor}, [repeat], {gyurung}, [repeat]. {Chuying}, [repeat], {kangshik}, [repeat], {ngowo}, [repeat], {nyikoor}, [repeat], {gyurung}, [repeat]. By the way the, again the {ba} after the {da}, with the {yatak}, changes to {wa} and then to {ya}. and it's a high tone, okay, {ying}, {ying} is a cool word in Tibetan, {ying}, means a whole bunch of things. Like ether or space or emptiness or realm, it means all those things like that. {Chuying}, "Dharma {ying}", is a synonym for {Ying}, [laughs] And it's an unusual synonym, you don't see it very often. But [ying], {ying}, is just like, "whoa". You know like {ying, ying chenpo yeu}, means I am very intrigued by this you know, it has all these meanings. {Chuying}, {ying}, means like, just Dharma "whst", [laughter], it's very hard to translate. It's the "whst" of the

Dharma, I don't know how to translate it, it's like 'isness', or something sexy like that, okay. {Kangshik}, {kangshik}, is used in a definition where you have two elements. If you are a good translator you will say, "The definition of natural Buddha nature or innate Buddha nature is [A], blah, blah blah blah blah..... and [B], blah, blah, blah, blah, blah..... . And it's that [A] in parentheses, and that [B] in parentheses, okay, in Tibetan you say {kangshik}, you put {kangshik}, between them, okay. So the first part of the definition of the Buddha nature which is innate. That's the important one that's the one that gives you the potential for enlightenment. That's the one that you're supposed to think about when you get? Discouraged, and thinking, "Poor little old me, you know I'm never gonna get to enlightenment, cause I fell down and bumped my head trying to meditate after twenty five years, you know. {Ngowo nyikoor}, {ngowo nyi}, means, "{swabhavakaya}", it's the "essence body", of the Buddha, okay. It's that part of the Buddha which is his or her emptiness. It's the emptiness of the other three bodies of the Buddha. It's body number four. "Body", is a little bit deceptive, you know you kind if think about a Buddha walking around with his four bodies, I mean what's his pant's like? I don't know. [laughter]. It's a it's a misnomer. it means the " for parts of a Buddha". he Buddha has the physical part which they emanate in planets, like the sound of a wave in California. And then the physical body that they have in their Buddha Paradise, which is these beautiful bodies that you see in tankas. And then their omniscience. And then the emptiness of the other three bodies, which is what we call their essence nature, their essence body. So {ngowo nyiku} means "essence body". {Gyurung}, means, you had it in the definition already, of Buddha nature, "that which could become", that which could turn into the essence body of a Buddha. So the definition of the innate Buddha nature, it is [A], emptiness itself, {chuying}, okay, [A], it's emptiness, itself. [B], it's "something which is going to turn into the essence of a Buddha", meaning the emptiness of a Buddha, okay, That's the definition and everybody has that. And bugs have that. And that's why the Buddha wasn't lying when he said, "listen. don't get discouraged, bugs can get enlightened, just put forth a little effort, okay?". Last thing, what is it that allows a bug to get enlightened? {Rangshin nerig, chuying}, is the potential. Okay, but potential has to be actualized, right? I mean, it's no good to walk around with potential. We did that for zillions of years, supposedly and we're still here, right? It's no good to walk around with potential. There must be some doable program for turning that potential into an enlightened being. There must be some doable method, or else it's pointless. Who cares if my mind is empty, who cares if I could have seen my mind as omniscience but I didn't have enough good karma to do it if there's no doable way to get there. And that's what this verse is about, it's one of my favorite verses from Shantidevas works, so I'm gonna make you memorize it

even though I haven't. [laughs], okay. {Tsuma hlatso jinpa la ang drenbe tokmar jorwar ndze tela komne chine nyi rim kyi ranggi sharyang tong}, okay. {Tsuma}, means "vegetables", I like to call it carrots and potatoes, okay, {tsuma}, means, "vegetables", by the way this is revealed, the ultimate method for achieving all this stuff, this is the real way to do it, okay. This is what the Buddha... this is like the last part tonight, this is the most important, this is Buddha telling you how to actualize your Buddha nature, how to turn that potential into reality. You start with vegetables, I like to call it potatoes and carrots, okay vegetables. {Hlasto}, means, "excetera", stuff like that; pencils, okay I don't know. What else is easy to give away? Nickels. Okay, {hlatso}. {Jinpa}, means, "to give it away", to give it to someone else. {La ang}, means, "to that". Just that. Giving away stuff like a carrot, a potato, a pencil a nickel, okay. What? {Drepa}, {drenpa}, means, "The Guide", capital G, which means, Buddha., The Guide, the Supreme Guide. {Tokmar}, means, "at the beginning", when you're just starting out, okay. {Jor wan ndze} means, "He directed us to do that". Okay. This is very very important, okay? The point is this and Master Shantideva will repeat this over and over and over again. That the human mind is totally malleable, the human mind is totally plastic. The human mind can be formed into anything you want with practice, you know, with practice that's intelligent, meaning, start small and build up, you can get your mind into any state at all. It will be possible for you to give away your arm and your eyeball, but start with...?

students: [unclear]

Carrots and potatoes, [laughs], try to give away a carrot today, try to give away a potato today. And it's not a joke. It's really not a joke. Make it a practice everyday to give away something. Start with something insignificant, you know, don't be angry at a person who is only mildly, mildly, mildly irritating, you know start with the easiest object of patience that you can find and begin with something small. And it's like exercise if you've ever had one of those exercise binges, you know, where you decide that you're tired of being flabby, you know, and you go out and you see these guys, you know at six o'clock you know, running like three miles. And you say, "They can do three, I'll do one." you know, and you run for about, I've tried. it's about fifty yards, and you're just exhausted, you know. [laughter] And you're totally falling apart. I mean, even in exercise it's foolish to start too big. Or you're gonna do yoga and you try the most difficult thing and you slip your disc and then you can't do anything you know. [laughter] And it's very typical, you know, of a human to do that. So start small and be smart about it and build up. Okay, and in fact He clearly states

in this section, "Do not", and that the Buddha said, "I prohibit you to give something which you are not ready to give." Very important, the Buddha himself said, "I prohibit you from trying to give something that you are not capable of giving yet." You know, of trying to do some great bodhisattva deed that you're not ready to do yet. That's gonna hurt you, or gonna depress you, or stop you from practicing in the future. Trying to run a mile the first morning. You know, the Buddha said, "I prohibit you from that kind of behavior, you know I prohibit you from giving away something like that, until the day that you can do it with pleasure, and easily, don't try." Start with small things and build up because the human mind is totally capable of learning anything, if you do it right. There will come a day when each person in this room would be capable of giving up their life for the Dharma, but you have to start small and build up slowly. You know each person in this room will reach that point because you have Buddha nature, [laughs], you will reach that point, you will evolve into that being, you know, every being in this room will evolve into a higher being, but you have to start with potatoes, okay? {De la komne}, means, "once you get used to that, "okay, "once you get used to that, {dela komne}. {Chi ne ni}, means, "later on". {Chi ne ni} means, "later on". {Rim kyi} means, you know, "step by step, step by step, step by step." Like {lam rim}, means, "steps to Buddhahood". Step by step, your own, {sha}, what's {sha}? {Sha} means flesh, okay? Your flesh, {yang tong} means, "you'll even be able to give away your own body". There will come a day, when you will be able to sit at Cooper Square diner and with one of those dull steak knives, and strip off some skin and hand it to some one happily, gladly, you know, blissfully, you know and don't do it until you're ready, okay? [laughs] Okay, so we'll do some concluding prayers, okay yeah.

[cut]

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**Course XI: Guide to the Bodhisattvas Way of Life, Part Two**

**Class Six: Contemplations on the Perfection of Effort, Part Three**

**Geshe Michael Roach**

**July 31, 1997**

**transcribed by: Amber Moore**

prayers: [short madala]

prayers:[refuge]

Okay, so this is the third talk about the chapter in the [b:bodhisattvacharyavatara] by Master Shantideva on effort. And the definition of effort, {sungkang gela trowa o}. You know, what is effort? It's to have a good time doing good things. So in this, we've reached the point in the chapter where Master Shantideva has been discussing {cache}. {Cache} means like, "hardships", like hard things that you have to do for the Dharma. You know difficult things that you might be called on to do sooner or later, for the sake of the Dharma. and he goes to the point about you know, these Bodhisattvas like Nagarjuna himself. Acharya Nagarjuna, Arya Nagarjuna, himself, there's this story that the way he died was that there was this young prince who was influenced by his mother to ask Nagarjuna for his head and, and Nagarjuna, being a bodhisattva agreed and Nagarjuna, being a bodhisattva agreed, he gave his head to this boy who wanted it you know, and long story. But then Master Shantideva has reached a point in the text where he says "People might ask you, "If I have to do things like that I don't think I'll ever get to be a big time bodhisattva it seems too difficult. You know, I can imagine being patient with my boss or I can imagine making effort in my morning meditation and things like that, but the idea of cutting off

my head or there's this classic thing in the scriptures of reaching into your eye socket and ripping

out your eyeball and handing it to someone who needs an eye. Without anesthesia, okay. I mean just reaching in with your own finger and, and pulling out your own eyeball. Master Shantideva has reached a point in the text where he wants to talk about, you know "Is that even possible for people like us?" And should we be discouraged by imagining that kind of activity, because we know we can't do it, I mean we're pretty sure we can never do it and he's been talking about that subject so we're continuing with that subject. And I think the next verse, to me is one of the most important ones in the whole text, so I'm gonna read it in Tibetan. Hector is supposed to be reading these things, but we're finishing like a half hour before class so there's no time, so I'm gonna read it in



Tibetan then I'm gonna gloss it in Tibetan, okay. It says, "{dikpa pangchu dukngel me, kepey chung a miga me, detar lopa topa dang, dipe semdang nula nu.}" {Dikpa pangchu dukngel me}, the question is, where the text picks up today, is, "when a bodhisattva does something like that, does it hurt them?" I mean, how can they do that? Is it that they have some tremendous will power to overcome the pain or is it maybe the case that they don't even feel it anything. You know, that it doesn't hurt to do it, and the answer is very interesting, okay. I'll put it here on the ....I'll write it in a minute, but he says, {dikpa pangchu dukngel me} {Dikpa pangchu dukngel me} means, it's very interesting, "By the time that you get to the point in your bodhisattva career where you're called upon to do something like give up your arm or your eye or your kidneys or something like that, there's no pain, it doesn't hurt." {Dikpa pangchu dukngel me} means, I mean, assuming you're not a bodhisattva, a high bodhisattva, I don't know who you are. You know it's one thing that we learn in the monastery, the first class in logic, {yong nga dang nga drawa mayinbar shen gyi tsul sungwar mija de numbar gyu tare} which means, "who knows who's who in this room?", you know, I don't know who you are, I don't know what level you are. You know you could have achieved Buddhahood a million years ago and you would still look the same to me. So assuming there are no high bodhisattvas here, which we don't know, he says, {dikpa pangchu dukngel me}, which means, "By the time you reach that state of being a high bodhisattva, you are so clean, karmically, you know you are acting so well that it doesn't hurt anymore, it just it doesn't hurt. It feels like giving away what? {Sem a la tso} Carrots and potatoes. I mean the mode of content of reaching into your eye socket and pulling out your eyeball and handing it to someone respectfully, is the same as reaching into your refrigerator, picking up an old potato and handing it to someone, it doesn't hurt anymore. Why? You have to understand that you know, New York is empty and you are empty and your mind is empty and that's why we talked about Buddha nature, last time. New York is empty, your mind is empty and your body is empty. So New York city will eventually turn into a Paradise for you, it depends on you. New York city doesn't have to be good or bad, New York city is up to you. Whether you see New York city as a dirty, bustling dangerous city or whether you see it as the big apple, full of opportunity, or whether you see it as a Tantric Paradise, it's all up to you and we talked about it in, I think it was in the Friday night class, what keeps you from seeing New York as paradise and therefore, New York being paradise is mostly not your major bad deeds, it's not that anyone in this room, much has murdered anybody or embezzled all their company's money or you know, lied in a way that sold their country to another country to another country or something like that. I mean we do these low level constant puny, wimpy, bad karmas, like

being irritated at people as we walk down the street, and the collected energy of all those minor bad karmas keeps us from seeing New York City as, as a sacred place. And it's only that. So what do you imagine happens when you go to {Kechara} Paradise? You know, is it that you've been a normal person for twenty five, thirty five forty five years and you've just been acting like every one else has been acting and no different, low level bad deeds all day long you know small things and then is something going to change suddenly and then {Vadjrayogini} decides, "Oh you know, he's forty five now, you know, maybe time to take Him to Paradise." And, and flies down and grabs you and takes you to Paradise, you know. Is that the way it works? Is it that She makes some decision and She comes and out of all the people, David Sykes is the luck one, David Sykes wins the lottery you know, and let's take him today. You know Let's leave the rest of the people forever, "let them all die", you know, let them get cancer, let them get AIDS, this one can be in an car accident. And we'll take David Sykes today to .... It doesn't work like that, I mean it doesn't happen like that. It's a gradual change in your perceptions, which means a change in your reality, because you know and I know that reality consists of your perception of your reality. Reality is your perception of reality. When you get to Paradise, it'll just be "plain old New York City", perceived as Paradise, but that's the same thing as Paradise. And it doesn't happen in a day, Rome wasn't built in a day. It happens slowly, as your practice gets better, and your mental afflictions get less. As Master Shantideva pointed out, about irritating people, they will start to get less and less. As your practice improves you will meet fewer and fewer irritating people. That's why he says, "Try to cherish them, now, you know look around you at all the people who irritate you, and, and think fondly of them, because they ain't gonna be around too long, you know" Cherish them while you're still here, because a year from now or two years from now, they're all gonna be gone. The same people may still be in your life but they won't be irritating you because you won't be creating bad karma. So you won't be able to perceive them as irritating anymore. You will say, if you're into "self" existence, right, "They changed." But they didn't change, it was your karma, was improving. So actually, New York turning into a Buddha Paradise is a gradual change. And by the time that you've been a bodhisattva for awhile, and it's time to give away your eyeball, you do not have enough bad karma left to feel the pain, okay. And that's that's the way it works. And it feels fine, and it's no trouble at all. So what he's saying is, don't get {giluk}, right? What's {giluk}, not {gelug}, alright?

student: [unclear]

Yeah, don't get {giluk}, don't get discouraged you know, you can do it. Because

by the time you get to that it'll be no problem. You are not allowed the Buddha prohibited normal, beginning people from trying things like that. Don't do any act of charity which is beyond your capacity, you know start with potatoes, and start with vegetables and build up. If you build up slowly everyday, like exercising you'll be able to do anything. If you try to do, if you try to give away your house tomorrow, you'll regret it in a week and then you'll feel bad and you won't like the person you gave it to. Like Rinpoche was offered a house by some lady who had a burst of devotion you know, in Washington D.C. and said, "Rinpoche, I'll sign my house over to You." And He said, "It's okay, you keep it." [laughs] You know and then you know a month later she was actually gone and you now you shouldn't do things before you're ready. Start steady, slow and steady wins the race. Start giving away things and then when your capacity is more do more, it's like weightlifting or jogging or dancing, or anything else, but start with what you can handle. But by the time you, by the time you reach that stage when it's time to do the very heavy things, like throwing yourself in front of a car to protect someone, or jumping on a bomb or something, to protect the other people around you, you won't hesitate and it won't hurt. You know, it won't seem any trouble at all to you and He goes on to say that there are two sources. It goes on to say, {Ditar lopa topa dang, dikpey semdang lu la nu} means, "really there are two sources to all pain and if you understand those two sources you'll understand that why for a, for a high level bodhisattva these things just don't hurt anymore, okay. And I'm gonna write those down. I think it's on your question here. The first two lines of the root text said, "{dikpa pangchu dukngel me}, "because they have slowly given up all their bad karma, they don't feel any pain. {Kepey chuna miga me}, "And because they have become wise, they don't feel any mental suffering." You know it doesn't make them sad to give away their eyeball. They don't miss it, okay and then he goes on to describe the opposite. {Ditar lopar topa dang, dipe semdang lu la nu}, and he's describing the two things which cause all mental and physical suffering. He's talking about the converse. He's saying, "Because these two high bodhisattvas don't have these two problems, they don't have any problem with giving away their eyeballs and stuff. And if you do have these two problems, you're always gonna be in pain. No matter what. Whether you give away your eyeball or you give it away or what, the eyeball itself is going to cause you pain. Why? Two causes. {Kyi}, [repeat], {tak}, [repeat], {dang}, [repeat], {dakyir} [repeat], {shenba}, sorry, normally it's {sungba}, I mean normally it's {sungba} in philosophy. {Kangsak} means "person". "{dak}" means, "self existence", the 'self', existence of a person. {Dang}, means "and". {Dakyir} means, the thing that belongs to the "self existent person". Okay, the thing that belongs to, we can say it like this, "To believe in a "self existent" me or mine", okay, "To believe in a "self

existent", me or mine.", okay. To believe that anything about you or anything about our parts, meaning our mind, your mental functions, your physical body could be self existent, to believe that is one of the two sources of all pain, of all physical and mental pain. "This is a clue.", he says, why high bodhisattvas don't have a problem when it comes time to cut off their fingers and offer them to somebody who needs something to put in their soup tonight or something. Okay, then I have a problem with that. First of all because first thing they don't have this thing which causes all the mental and physical pain that people have. It's the tendency to believe that you exist self existently, and that everything about you is self existant. That causes all suffering. When you have the Wheel of Life and you have the blind man in the first of the twelve links, that represents very specifically that I myself, you know, I, Michael Roach or who ever you are, fill in your name, or my arms or my legs or my mind are self existent, that causes all suffering. And because bodhisattvas don't have that, they don't feel any problem. Like the longer you get , the higher you get in your bodhisattva career, as you go through the ten {bhumis}, the ten bodhisattva levels, your tendency to see things as self existent gets less and less. Your inborn tendency gets less and less. Up about the eighth level it starts to disappear completely. So as time goes on you get less and less, it becomes less and less of a problem for you. You are not committing bad deeds, you cannot commit a bad deed unless you have this. Okay, if you don't have ignorance you cannot commit a bad deed and you cannot have a mental affliction. It's very interesting. And if you don't have a mental affliction or a bad deed, you cannot have suffering, impossible. And he's talking about mental and physical, he's very strict about it. I'll talk about the other cause of bad deeds and the other cause of suffering and then we'll, we'll see how it relates. Number two, say {sok chu}, [repeat], {tsog}, [repeat], {kyi}, [repeat], {dikpa}, [repeat]. {Sok chu}, [repeat], {tsog kyi}, [repeat], {dikpa}, [repeat]. Okay, {sok chu}, means "cutting life", it means killing, killing any living thing. {Sok chu} means, "killing any living thing". {Tsog}, means, "excetera". {Dikpa}, means "bad deeds". Okay, bad deeds, hurting other people, hurting other things, hurting any living thing including yourself. And these are the two causes of all physical and mental suffering. All physical and mental pain. Because bodhisattvas don't have them, or they are on a track where they are getting less and less and less and less and less, they can't have pain, okay, even if they wanted to. I mean they could sit there and stick a knife in their arm and they wouldn't feel so bad and so Master Shantideva takes the opportunity to point out that this is what is causing all our mental and physical suffering. So he's on the subject of why bodhisattvas, why it doesn't bother them to do these extraordinary things and why you shouldn't feel discouraged that you can't do it right now, because if you just lower these two things, you'll be able to do it later.

And then he takes the opportunity, by the way, if you want to know what causes all of your mental and physical suffering, this is it and this gets me on one of my favorite subjects, okay. And this is it; What do you do if you have a mental or physical problem in this life?" You know, I would say, physical problem like some kind of illness, like you have a chronic disease, like you have chronic fatigue, you have chronic hip problem or bone problem, you don't digest food so well, you have problems digesting food. Or mentally, you're prone to depression, you have problems with low self esteem, you know, you get nervous easily, you can't concentrate on things. You got Lyme disease or something and your physical and your mental parts are affected. And then people come to me and say, "Should I take this medicine or that medicine?" You know, please choose the medicine for me." And you know, "Should I go to this psychiatrist or that psychiatrist? Or, "Should I not, what should I do?" You know basically, it's a dumb question, it's an irrelevant question. If you go to a Dr. A, and it works, it's not because of the doctor, it's because you stopped these two causes of suffering. You stopped seeing things as self-existent and you stopped hurting other people and if you go to Dr. B and it doesn't work. If his treatment doesn't work, it's because you didn't stop those two. So it's a mute point, you know. What he's saying, what he's saying is, not only does it work for bodhisattvas, you know gradually, eventually, you can do anything to your body and it won't hurt. You know eventually you can stay up for seven days or ten years, like Lama Sopa or something, and it doesn't hurt anymore, it doesn't, because you don't have anymore causes for suffering. It won't hurt anymore, it's not like he's a Superman, for him it doesn't hurt, but he has stopped the two causes of it. So people come to me and say, I think I should give up this food, or that food or I think I should eat this food or this food, it's irrelevant, you can eat what ever you want, it won't make you healthy or it will make you healthy depending on those two things and nothing else, you know. If you want to be healthy stop these two. If you want to be happy and not feel depressed or feel low self esteem or all the other problems which psychiatrists claim to cure, which they don't cure, which they don't cure, which your karma cures, stop these two. Learn how to stop them and as you work on them, your body will get healthier and healthier and healthier and your mind will get clearer and clearer and that's just the way it works, there's no other way. It doesn't work any other way. Yeah?

student: [unclear]

I'm sorry, I can't hear you.

student: [unclear]

Be careful., be careful, I'm not talking about self existent medication, okay, I'm talking about empty medication. In Buddhism all medication is empty, there is no self existent medication, you know and you can prove that. Give the same medication to one hundred people. Thirty percent will be cured, thirty percent will get worse and thirty percent won't happen anything, mostly. Most often, I mean, especially psychiatric cures, that's why there is three hundred schools of psychiatry that are practiced in New York City on any given day, [laughter]. No, seriously, and I'm not putting it down. What I'm saying is that if it works, it's because of your good projections caused by your good karma. If it doesn't work, it's caused by your projections, caused by your bad karma. If you want the medicine to work, which it will work it could work, you have to be good and you have to stop seeing things as self existent, and that is the bottom line on health mental or physical. And this is where, this is the root text, this is the scriptures, really. You know, that's medicine is not self existent, food is not self existent, if food was self existent then every one could eat vegetables and not get cancer or die. But there's lots of people who eat very well and get these horrible diseases and die. It's related to your virtues and it's related to your outlook.

student: [unclear]

Conventionally, if you have been a good person, that medicine will work and conventionally if you have been a bad person, that psychiatric treatment rather than curing you will make you crazier, you know and you've seen that. What I'm saying is that it's independent of that. That's not why it works, if that was why it worked then it would work for everybody equally and it doesn't, so it obviously doesn't work that way and you just didn't notice it, you know, and that's the truth, that's really the truth. You want to be healthy, be good to other people, you want to be happy? Same thing and start fighting your self existence, you know your vision of things as self existent. Learn what emptiness is, study emptiness carefully. Start to act on that study and meditate on it deeply. And, and you will be healthy and your mind will be clear and pure. And eventually, I mean, if you take it to an extreme, your body will transform and your mind will transform and that's Buddha nature, right? The emptiness of your mind and the emptiness of your body is what makes it possible for you to become a Buddha and you will. And, and then you won't have any health problems at all. Really, this is the source of all, you know, the whole vitamin thing is a scam. [laughs] [laughter]. Okay, and, and later on he says, "This always works, if it's a real

cause, it works all the time." Things that aren't real causes don't work all the time. And then people have to argue about it. "My psychiatric treatment works better than theirs", "No, mine is better." You know, but neither one cures everybody, so it's not the cause of the cure. Okay, the other way is experiential, try it, try it for six months and try it for a year. Stop hurting other people verbally or physically and then work on emptiness, work to understand emptiness and, and it will profoundly affect your mind and your body. Also in the higher teachings which are secret, there's a profound connection between your health and your view. Whether or not you understand emptiness, profound. You know and you can demonstrate it but we can't talk about that and when your read, you should do that. When the time comes, the time will come when it's time to do that and properly, okay. Next one, let me make sure I did the homework. I'm just gonna read you the, it's like a blessing, okay, {semchen dundru jachu pong, muten gatong towa yin, mupa dukngel jikpa dang, deyi penyun smbey kye, detar mitun chopang te. mu dang ngagyel ga dang tor, hlur len wangyur top gyi nyi, tsundru pelchir bebar ja}. Okay, he starts to talk again about four forces okay, we already had four forces, we had the four forces of the king, I don't know what they were. Elephanteers, charioteers, cavalry and infantry, okay and you've had four forces of purification in the past. This is a new four forces okay? It's still compared to the king's four forces, but it's a different four forces, but it's the kind of the same four forces but kinda different four forces and...anyway. You have to answer it on your homework. This is the four I'm talking about coming up now. Say, {Maputo top}, [repeat], {mupay top}, [repeat]. {Mupa}, means here, will power, will, "will power". {Top} means, "force". This is the force of will, or wanting something to happen. In Buddhism, does will power mean, if the dentist is drilling your teeth, you can will power the pain away? No. Why? Where does the pain come from? Those two sources, if you have those two sources, you're gonna feel pain no matter how good your will power is, if you avoid those two sources and then you have will power, you may be able to withstand the pain. But the will power is coming from your goodness and your understanding of emptiness. If it works, it's really that, if it doesn't work, it was really that, okay. {Mupay top}, means, not will power in the sense of that, but will power here means, you start to get an inkling of the tremendous energy behind karma and what it produces, you know, you start to get some kind of feeling behind what it is, because we're Americans, we just met Buddhism, we're fresh, you know, you can intellectually, develop this instinct of how powerful karma is. You know, you can start to understand that if you get angry for a moment, you can ruin years of effort, karmically, you can wipe it out, erase it, in a moment of anger. You know, you can start to appreciate that. And, and then what happens? You get {mupay top}. {Mupay

top}, is like will power. Like, "I want to know more and I want to learn to do what is right and what is wrong. I want to know what is right and what is wrong." Because if it's true that a moment of anger can wipe out my efforts for years, then I want to know what to do, so {mupay top}, means, "I want to, I want to learn what is the right thing to do. I want to learn more about karma." It's like some kind of drive, yeah, you can call it drive. Yeah.

student: [unclear]

There's a different word for aspiration, actually, {mupa}, is defined with the other word, {dunba}, which is aspiration, So, it's very close. But it means, like I want to know, and I want to find out. I'm gonna study, like that's one kind of effort, right? Like I'm gonna find out what this thing is and I'm gonna find out what is good and what is bad. The study of what is good and what is bad, ethics, consumes sixteen thousand pages of the Canon, You know the Buddha, it took him like fifty years to teach what's right and what's wrong. It takes a long time to learn. If you are not omniscient, you know studying it. What's the good thing to do? What's the right thing to do? What are the exception? It takes a long time, it takes a long time to study it. So this is like some kind of will or desision, I'm gonna do that. That's force number one, number two... Somebody later has to make a computer program with all the karmic, different ways that things can.... What do they call it?

student: Permutations.

Permutations. Some one has to make a computer program based on the vinaya, and the birth stories of the Buddha. The Jataka. You know, sixteen thousand pages worth. Then somebody has to do a thing about all the permutations, like if you get angry with this particular feeling, there is like thirty different permutations, you know and it'll be nice. We should do that. Say, {tenbay top}, [repeat], {tenbay top}, [repeat]. {Tenba} means, "steadfast", steadfast, you know, like, not moving, not shifting, no. {Tenba}, in colloquial, means you know, it doesn't rock, it's steady. Steady as a rock. {Tok} is, "force". Force of steadfastness, of being steadfast. And in the final pages of the, of this chapter, Master Shantideva goes off, several times on this subject, and it's the following; decide what you want to do with you life, think about what you want to do with your life. You have very, very limited hours in your life, you know. Especially in this insane American custom of working fifty our of fifty out of fifty two weeks, for food. You know, for food, you know and leaving two weeks for your life. You know that's like ninety-seven percent and three percent. It's crazy



that you gonna work ninety-seven percent of the time to do what you want three percent of the time, it's crazy, it's insane, you know, and given that system that we are in, you don't have any time, you know, you don't have any time, We're struggling for an hour in the morning and a half hour at night to do our practice, and that's it. You know and if you don't fall asleep and hit your head on the closet, like I did, like a couple weeks ago, trying to meditate at one a.m. it doesn't work. You have very, very few hours in your life, very very few, your energy is leaking away. You know, don't kid yourself, a year from now, you won't have nearly as much energy as you have now. Two years from now it will be worse. Five years from now, you won't be able to recognize yourself, you know. It's leaking away at a very steady rate. {Tenpay top} means, "investigate carefully what you want to do with your life." Think carefully what you want to do with your time and decide, before you start something new, even if it's virtuous, even if it's a good thing, study if you have the resources to, to finish it or not. Study whether or not you will be able follow through and complete this new spiritual program you have or this virtuos project you've decided to undertake, youknow. Study it carefully before you start. Master Shantideva is very adamant. {Matsam nani chokyin no} means, "not starting in the first place is great", he says. Compared to what? Compared to starting and then pooping out, It says in the root text, {chok}. {Chok} means what? {Mao cha naro cho ka chog} "Supreme", he doesn't just say, "better", he says, "supreme". He says, "not doing it is supreme", in the context of not starting all those virtuous things and then pooping out. Or not having time to finish them, and never investigating it before you started. So he says, "Take carefully, look at it and if it's not something that you can carry through to the end, don't start it. But once you start it, {Tenpay top}, "Once you start it, never stop." You know, what did he say? Like a mad dog, just clench on to it and stick with it, until the end, until you die or it's done. Two, only two choices, you die, or the thing gets done. And just clench on to it, or you finish it. And you have to have that will power, you have to have that steadfastness, that once you undertake a virtuous activity, decide that until you bring it to it's conclusion, you would die before you stop. Okay, and you have to have that resolution, alright, in you mind. Third one, [unclear] is check it out before you start and once you start, die before you stop, okay. Say, {kawey top}, [repeat], {kawey top}, [repeat]. {Kawa} means here, "joy". It also means, "happiness". It also means "bliss". Here it means, "joy". And Master Shantideva is very specific about it, he says that the third thing you have to undertake as a bodhisattva is to, by the way, to undertake deeds on the behalf of all living beings, you have to have {kawey top}. You have to have all four forces. Number three is, you have to enjoy it the way a child enjoys a very, very, good video game. He says, "{chi bo danisem oshin}", you know, means, "Like a child

who is totally engrossed in a game." You know like you've seen them with what do you call them, Gameboys in the subway, right? And {gawe top}, means that. Like your totally engrossed in good deeds, in your practice and you're just love it. And {gawa} means, "you just love it", and you're happy about it and it's like a kid in the candy store, okay, it's like... and he says it has two qualities. One is {michepa}, {michepa}, means, "you refuse to take a break". Like mom says, "time for dinner". You know and you say, "I'm not eating tonight, you know and I gotta get to the end of this game" And it's like, be, be, have such a good time about your practice that you don't want to stop. You know, like I'm sorry, if somebody says, "Let's go do something else." You say, "No, no, I can't stop for a minute you know, I've just gotta do this, this is very, very much pleasure for me." and then the second part is, {mingomba}, {mingomba} means, "insatiable", okay. "Insatiable", like you finish one game and you're ready to start another one, you know and you just can't you stay up all night, it's like the internet or something, you know or the web. Like you're just so into it that you'll stay up all night because you're so into it, like you finish one thing and then you want to do another thing and then you want to do another thing. It says, you're, bodhisattvas are supposed to be busy. There's this conflict between the Hinayana ideal and the Mahayana ideal. I mean, the Hinayana ideal is, "Go sit in a monastery ten miles from the nearest town, devote yourself to sitting quietly and then don't do too much. And then the Shantideva, the Mahayana is, "insatiable". {Mingomba}, you know, go for it and once you're into one virtuous thing assuming you can handle it go on to the other one, do another one, do another one, do another one and don't stop. You know, just do it all night long. If you can do it all night long, do it all night long. And help other people, go for it, help other people. Does that mean that you shouldn't go to a monastery and sit there and meditate? No. Because that's one of the things that you're supposed to be doing, that's one of the games that you can be insatiable about. So yeah, three year retreat is, is insatiable. I also want to do a three year reiterate on top of all that stuff I'm doing, I'm also gonna do a three year retreat, but you have to be like insatiable. You have to have a big appetite, a bodhisattva appetite, like you're virtue, your heart is bigger than your stomach? Or, I don't know, but you can't get enough and you keep making up new things that you can do for people assuming that you can handle it and if you can't handle it, you're supposed to slow down. That's the, the Buddha prohibited you from doing it and hurting yourself you know, but keep expanding at a rate that you can handle. And be {mingomba}, and have a good time about it and never, you know, don't stop, except when? Number four. Say, {dorway top}, [repeat], {dorway top}, [repeat]. {Dorwa} is a little bit of a bad word, like to throw away garbage is called {dorwa}. To , to give up your Buddhism is called, "{dorwa}".

But this {dorwa}, is a good {dorwa}, this {dorwa}, means, I call it the force of leaving off, leaving off. The force of leaving off. And what it mean is, as a bodhisattva, it's your responsibility, and your duty, to know when you're tired, when you've go to a point physically, or mentally, when you're not strong anymore you're physically tired out or you're mentally tired out and if you went further you would hurt yourself. You know and you see that, you see people who do one more sadhana at night and they fall asleep ant night or they get crazy or they do twenty bad deeds the next day because they're tired out. Part of the Bodhisattvas way of life is to know when you're tired and to rest. You know, to rest when the time comes to rest and to rest wisely, you know. But this is the fourth force, you know, to know what your limits are. Because you will often see that goo people, who push themselves too hard in the Dharma, they end up just quitting, you know, and I've seen it many times. Rinpoche is very strong about it you know, we have seen it many times over the last twenty, twenty-five years, you know somebody goes gung ho about Dharma and they tire themselves out and then they just quit, they quit everything and that's a big danger. So a bodhisattva has to know, okay, I'm getting tired. If I go another half hour, I'm gonna start to get cranky at one of the nuns, or something, and so maybe I better slow down, you know, maybe I better take a rest now, you know maybe I better go home early tonight and not stay up all night and maybe I better sleep tonight. It's wiser for me to sleep tonight, I'll be more use to people, I'll be more of a bodhisattva if I go home and get some rest tonight, you know or if I go out and have a nice meal somewhere. You know, there's a time for everything and there's a time to rest and refresh yourself. You can really call it the force of refreshing yourself, really. But it's, it's to know when to {dorwa}, you know when to give up, when to take your rest, okay. Master Shantideva says, he doesn't leave it there, and he says, "By the way, go home, get a rest and then you better get your ass of the bed and get back to work", [laughs]. He's, h{e's very... he doesn't leave it there, he says, "You also have to know when to get back up and start working again, you know, okay, And he says, "And you better jump up out of your bed and go back to your Dharma stuff." you know, he doesn't' leave it with relaxing. He says, "relax the right amount of time and then jump back up and do your bodhisattva stuff." Okay let's see if we ant to do one more. [silence] There's a, we'll go for about three more minutes and then take a break, there's a Sutra called, {Dorje Gyaltsen gyi Do}. {Dorje} means what? Diamonds, please. {Do}, means "stone", and {je}, means, the "Lord", or the king. King of stones is the diamond, of course. And {gyaltsen}, means, "victory banner". Victory banner means, like in the old days when the Nepalese attacked the Tibetans and captured Gyangtse, you know they would put up this big gold, silk, thing and march around the city and show off. You know, "We beat you."

And this one says diamond, diamond victory banner. There's a sutra called that, okay. And in that banner, in that sutra, Master Shantideva quotes the sutra, he says, "You should act like they say in this sutra." He says, "You should act, you should bring things to a conclusion in the way that they mention in that sutra, you should gain..." What is that? Get closure? "Get closure on your good activities the way they describe in that sutra and it's some kind of, it's called {ngagyel}. Say, {ngagyel}, [repeat], {ngagyel}, [repeat]. {Nga} means? "Me", "I". {Gya} means, {gyel}, which means, "king". {Ngagyel} means, "I'm the king". And it's the Tibetan word for pride. It also means confidence. And as in English it can go either way. Pride is a bad thing. Confidence is a good thing. Confidence allows you to bring your virtues to a successful closure, you know confidence is what you need to get over the obstacles that are going to come to you. Any time that you do a good deed and the bigger it is, the worse it is, you will get obstacles. It's the nature of those deeds. The more powerful those good deeds get you can bet, you can expect, you can wait, it will come, dangerous major obstacles, you know bad things will happen, physical problems, social problem, you know problems in your group. People will attack you. The more powerful the virtue you are doing, you can count on bad things happening and you have to be ready for them. {Ngagyel}, is that. {Ngagyel} is like, "I don't give a ...., you know, I'm gonna take it to the end. It's just some kind of tough guy, you know, Clint Eastwood thing. Alright, as Rinpoche would say. Dirty Harry is actually what he would say. And, and you have to have guts. You have to be like, "I'm gonna be a tough guy, and I'm gonna bring this to conclusion. What's that got to do with the sutra? In the sutra they say, "Picture the sun coming up." Okay, so picture the sun coming up. And now picture, you can picture Manhattan, okay. And imagine two, imagine three conditions in Manhattan, okay? One person is standing in a big open space in Central Park. Okay, one person is standing there. And then there is another person who is blind, the person is blind okay. And there is another person down where I used to work, on Sixth Avenue between forty-third and forty-fifth. There's all these like twenty story building, so imagine these three possibilities. That's what the sutra says. You know and it's talking in terms on mountains, but I think skyscrapers are okay. So there's a blind guy, there's somebody standing on Sixth Avenue between forty-third and forty-fifth. And then there's somebody standing out in a big field in Central Park. And the sun is coming up, the sun is coming up. And so the blind guy says what? I don't see anything, yeah, It's warm, but visually, he doesn't see any, he doesn't see any glorious shining rays, he doesn't see anything. And then there's this guy on forty-third street and sixth avenue and the buildings are blocking the sun. He wasn't smart enough to get down to Central Park. He has positioned himself in a place where the sun can reach him. So he can sit there and kavetch

about, or complain about not getting any tan, but it's his fault because he's standing in a bad place. Is it the sun's fault? I mean, the sun is very democratic, I mean, the sun is shining, the sun's nature is shining, the sun doesn't know about how to do anything else. The sun's nature and the sun's job is shining so maybe if you're stupid enough to stand under the skyscraper then you're not gonna get any sun. Or if you are blind then that's your problem. The sun is shining all the time and the guy who is standing in Central Park isn't going to get a big dose of sunshine. And that's what the sutra says. And then the sutra says, what's this got to do with the bodhisattvas finishing up things, it says, bodhisattvas shine their activity. Those six actions, you know giving etcetera. Morality, patience effort meditation, wisdom, etcetera. You know all these activities, bodhisattvas are always shining, they are always doing these things. There are certain people who won't get it. There is a certain percentage of people who just won't get it, you know, they'll say, "This guy is crazy, this guy looks stupid, this guy is naive, this guy is off his rocker, you know. A certain amount of people just won't get it and you, you'll meet them. And you can do your bodhisattva activity towards them and they'll either get angry, or turned off or confused and they'll say, I don't understand what you're doing, you know, I, I don't like what you're doing. They are like the blind man and the man standing, because of the problem with them, the sun won't hit them, the sunlight won't touch them. But the bodhisattvas are like, their nature is to shine. And maybe you're blind, and maybe you can't see what they're doing or maybe even scared by what they're doing or maybe you're turned off by what they're doing, but they are shining all the time and they don't start feeling bad, you know the sun doesn't go, "Oh, my gosh, you know, somebody down there can't see me or you know, that guy is hiding under that sky scraper, oh I feel so bad, maybe I should quit. I mean, bodhisattvas just shine and they recognize the fact that a certain percentage of the people won't get it, and they don't get discouraged and they go ahead to the end. The sun will go to the east to the western horizon, for twelve hours, shining, you know, he's like not going to stop because some guy, some stupid guy is standing under this big building and he's not gonna stop because some guy doesn't have eyes to see the sun. You know, he's unstoppable, you know he's gonna make his trip across the sky no matter either way. And whoever is {minba}, {minba} means who ever is ready, you know, any...[cut]

And whoever is {minba}, {minba}, means, "whoever is ready", you know any, any, disciple who is ready to receive those teachings, or ready to accept those things and ready to understand those things, they will get the sunlight. And so he doesn't get discouraged by ones who can't or even by ones who might negatively react to that. It's, it's okay, I'm shining, okay. Yeah, one quick

question because we got to take...

student: [unclear]

They don't... He said, "Why don't they emanate in a way that they would reach the person?" They are always emanating to peak performance level. Okay, a bodhisattva is always acting to peak performance level and a Buddha. In other words, they are acting in a way, which is as close to what the person can understand as, as is exists, but some people just don't have the karma to see it. You know, if you have lousy karma and the Dalai Lama walks in this room and gives an overwhelming lecture about compassion, you'll get bored. And you'll say, "Why is this guy you know, his English is pretty bad you know", and, and you'll focus on his English or something and you just won't get it, you know, that's bad karma. And he can't, there's only a point to which they can, they can reach you. And they will, by the way. If there is some crazy guy, whose handicapped and mentally retarded and everything else, a Buddha does go to them as a dog or as some friend, other alcoholic, you know, walking around the street and befriend them and say nice things to them, and they push them on a little bit further, but they are not fit to say anything else and that's their quality. It's actually not their choice, it's your karma. The restriction is created by your karma, not by them, okay. If you're blind or you are standing under the building that's not their fault. They do their best to shine and some people just won't get it. And don't be discouraged when they don't, Tasha? Okay, you were yawning, [laughs]. Okay take a break and come back in ten minutes, okay. I, I like, the next verse is one of my most favorite ones, I'll, I'll read it to you and then I'll gloss it quickly. {Daknyi chi bu chawa she, dine legye ngagyel nyi, nyomong wangme jikten di, rang dun drubar minyu te, droway daktu minya te, dewey dakki gyi ja-o} Which means, {daknyi chi bu chawa she, daknyi chibu chawa she} means, "If I have to, I'll do it myself." Okay, if I have to, I'll do it myself. {Dine lekye ngagyel ni}, this is confidence, this is confidence about Dharma activity, and the point is this. And the commentary is very short cause it doesn't need much commentary. The commentary says, "If you see something which is valuable, in a Dharma sense, then go for it, and if nobody helps you, that's fine. Okay, I mean you have to have some kind of confidence that, if no one else ever helps me at all, I don't care. I decided this is virtuous, I decided this is the most effective way of reaching enlightenment and if other people don't want to help me or even cause me trouble about it, it's okay. I, according to my study, according to all I know, according to all I've learned, this is the right thing to do and if the whole world arose, it's called, {hla dang mi lang nya lang}, even if the whole world with it's whole humans, gods and demigods rose against you

and said, "Not only will we not help you, but we think you're a fool." Or, "We think this is really bad and we are going to try to stop you". Just go ahead and do it. You know, if they stick you up on a cross and nail things in your hands, okay. You know but this is the right thing to do. I will do the right thing to do and I don't care if nobody in the world helps me or not. And your Dharma practice has to reach that point. There will come a time in your practice that you will have to make this decision. And I'm not saying that' it's just a possibility, I'm saying that there will come a time that there will be all on your own. I think ultimately, it's almost definite that there will come a day in your practice where you have to separate from the world and you say, "Look, I know you don't care about those things, or I know you're not interested in these things, but this is necessary to do for enlightenment and I don't, it's okay if no one else cares about it. And it's okay if no one else is interested. And it's okay if no one else can go with me it's okay, I'll do it. You know I've decided to do it. And just be {Ngagyel}, that's confidence, okay. And you have to reach that point, there will come a time in your own personal practice that you will have to go on your own and towards a virtuous object. I think, I used to run, long long ago, [laughs]. And it dawned on me one day, that if I kept waiting for my roommate to wake up, I would never be able to run well. I mean there comes a point in exercise or in learning a sport, or learning to dance or learning anything that takes allot of discipline. There comes a point where you realize you have to do it your self, you know you can't wait for other people to help you, you can't wait for the Teacher, you can't wait for your other students, you can't wait for a friend. If it's gonna be done, you're gonna do it on your own. And it gets a little lonely, but it's what, it's you know it's what you should do and you just have to have that confidence, okay? And, and I believe that in the path between now and your enlightenment it will certainly come a time when it dawn on you that maybe no one else in the world is even interested in these things, you know. It doesn't mean that you shouldn't do it. You must go on and do it. You must go ahead and do it. You have to be self motivating. And you have to have the confidence to stick it out, okay. Then Master Shantideva says, "{nyomong wangme jikten di.}". "The world, the whole world is at the mercy of their mental afflictions, the whole world is laboring under the merciless control of mental afflictions. {Rangdun drupar minye pe}. "People in the world are not even capable of doing the things that they need to do to take care of themselves, okay, much less other people. Like I mean a normal person in samsara, doesn't even know the right things to do to make themselves happy, muchless some one else. What? Are you going to stand around and wait for these people? You know, are you gonna wait for them? They can't even take care of themselves. They don't even know the right thing to do today or this morning, you know. And you're gonna wait

around, your bodhisattva work is going to wait around for these people? You know, get on it, get with it, get on with it. They're not gonna help you and probably they're gonna obstruct you. And probably they'll attack you at some point and you just have to be confident in what you are doing. You have to say, "What I am doing is valuable, if no one wants to support me, if no one wants to help me, I am helping sentient beings, I am doing what I have learned from scripture and from practice and from Lamas kindness is the best way to reach enlightenment and to help other people and if no one else thinks so, that's alright. I, I will go ahead by myself." And, and I think it will come to each person here at some point on the spiritual path, you will have to make that kind of decision and it's making that kind of decision that allows you to reach Buddhahood, I think. You know it's that resolution that gives you enough good karma to allow you to go over the top. You know, I think it's like that. {Drelway daktu minyu te, dewey dakki di ja-o}, "People don't know how to take care of themselves, so I have to do it, it's up to me, and I will do it." And, and you're gonna have to reach this point, no one in my whole life, you know, nobody, cares about the all things that I care about. They just don't care about it, they don't think it's important. No one in my family, no one at work, even the people that I know that are Dharma practitioners, they don't really care enough about this thing to devote themselves to it and to put all their effort into it. So, what am I going to do? Wait for them? And there comes a point where you don't wait for them and you don't wait, and you don't feel constrained by that. And particularly in your practice, there's a hierarchy of practices, there's {lam kyi rimba}, there's the {lam rim}, There's certain steps that you have to go through, you know there's so many steps that you have to go through. There's step number one, step number two and you go up the ladder. And if you're serious you have to get to the top, you have to go for it. And there's a whole bunch of people who never go past the first or second step and then there is people who try really hard and get close to the top and then for some reason there is some kind of mental block there. You know, there are described practices that you must do to reach enlightenment in this life, and you must devote your life to them and you must have the courage to go for it, but there's some kind of mental thing where they stop, you know and they, they want to spend the rest of their time doing something which is comfortable and not as virtuous. And, and it's definitely not going to take them to enlightenment, within this lifetime, within this month or within this year, or something, like that. And when that point comes, it takes an extra {ngagyel}, to go ahead. And that's {ngagyel}, in terms of the secret teachings. Okay and you have to learn that. There is a whole other {ngagyel}. And when you reach that point you have to go for that too. And if you hesitate, or if you doubt yourself or you're waiting for other people



to, to come with you, you might not do it, you might not make it. I think that there is even a

point in the highest teachings, there is a thing called, {ngagyel} and you, you have to reach that one too and you gotta not be shy about it, you've gotta have confidence and then you have to do it. And not to do it is to be, not to do it is a lack of compassion, you know, to stop close to the top and rest and wait for other people. And to get those teachings, and not do then is, it means that you really don't care about those people. You know, because you could reach enlightenment in this life. You know you could do it. And what it really boils down to is that you're not thinking of other people, you know, you're taking your time because you don't feel any, you're actually expressing a willingness to put up with the suffering of the world, You know, I don't I don't I don't need to act that fast, you know. But you're just letting other people suffer and in the mean time other people die. You know I had a good friend die yesterday, a good friend and he knew about the Dharma he talked about studying the Dharma, you know, we had plans, you know, we really had plans, we had big plans. And he had big plans, you know and he was gonna do it and he came and looked at all the course books and said, "I'm gonna do this, you know I am gonna do it." He died yesterday, it's finished they found his body somewhere. I still don't know what happened exactly. They're trying to find out where he was and why he was there and everything. And I remember all the plans we had and it's over with, you just can't do anything now. You know, okay. Okay, listen, okay, {siway drudang tre gyur na, kayang kading tabur chu, kelte daknyi namchung na, tun wa chung wang, ne bar che, shim je tsu wa torwa la, pognney tabur yudam chi}. I like this, this is a metaphor, you know he's giving a little story. {Siway dru}, means "A snake that died already", a dead snake. Okay, {siway dru}. There's this classic competition in scripture between snakes and gerudas, okay, snakes hate gerudas and gerudas hate snakes. What's a geruda? A geruda is like a phoenix bird you know, it's like this mythical bird, if you ever see Indonesian airlines, it's geruda is their thing and it's on the tail of their airplanes. Geruda is this huge, like this fantastically huge mythical bird, like a phoenix, I don't know, seventy, eighty foot wing span, and they hate snakes. And, and they are these powerful birds and whenever you see one in a tanka you see them with a snake hanging out of their mouth, you know, they like to attack snakes. And they swoop down, and they snap them like that and they kill them in the moment. So this is the image of Master Shantideva. He says, "You're on this road in India, this old dirt road, and there is a dead snake there, and then this crow shows up and sees the dead snake and says, "I'm gonna play geruda today", you know and he goes, "grrrr, rrr, ", and he attacks the snake and the snake is dead already so the snake can't put up much of a fight really. And

this crow is like garudaizing this snake you know, like , "I am a mighty geruda", you know and he's like playing with this snake and beating up this snake. And what is the image? The image is don't be wimpy he says, if your effort, if your guts, if your determination is like the snake then it wouldn't take a geruda to derail you, a crow could do it. Meaning, you just have some small problem in your life and your practice is all off track, it's all thrown off track. Like a small thing happens, you know somebody blows up at you at work and suddenly, all your practice evaporates. Like if you don't have effort, if you don't enjoy good deeds, then, then your practice will be like the dead snake and then even the stupid crow, can come and act like a geruda towards you. You know, beat you up. Your mental afflictions can beat you up because you're so wimpy, okay. So he says," You have to get confidence n your practice from the beginning and hard times will come, hard times will come". And there isn't anyone who got enlightened without some bad times and you have to get ready for it and you have to plan for it, you have to anticipate it. The better your practice is going probably the worse the fall is going to be. You know and it will come, there will come some very bad times and you have to get strong and get ready for it. And that's what he's saying, is to get ready. The next verse is, {Ngagyel chen dai wang min dro, dedak ngagyel dra wang gyur, nyomong ngagyel kir kyi nyi, nendro ngagyel kir tri ching, mi gadun chompa dang shen gyi say sai, tren dang nyi len ba, mi du nyam chang dang tamche duri neypar gyur.} This is an interesting verse. Now Master Shantideva shifts the focus, he says, "I want you to have confidence, but don't let confidence degenerate into pride." And then he starts talking about pride. And this is his excuse to talk about pride. So he's been talking about like having this supreme confidence in yourself and this willingness to undergo any kind of suffering and pain and to be a tough guy, and to overcome the tough times. But then he says, "Don't let it degenerate into pride." That's a much different thing. And then he starts to describe pride and he sort of describes it in ironic terms. I mean, the reason people feel pride and I can tell you because it's one of my specialties, is that you think people like you or you're good at what you do or you're very smart or you're very beautiful, or you're very strong, or you're very confident or, it doesn't matter, you have some quality that you believe, sets you apart from other people. The ironic thing is, says Master Shantideva, "is that if you continue that behavior, it will cause the opposite." Karmically, it's very ironic, you know, what do you call it? It's very nasty. It's very bad news that the more pride you get, the bigger the fall will be. You know, that karmically, if you have pride and if you feel pride it must force you down to lose all of the good qualities that you're proud about. It's very interesting. If you're proud about your physical appearance, long enough, it will destroy your physical appearance. If you are proud about your intellect, long

enough it will destroy your ability to think clearly, it's very interesting. And then you'll get Lyme's disease, you'll get something that will ruin your mind, you know. And you'll say, "Why did that happen?" You know, if you're proud about any quality that you have, the karma of being proud is that you lose it. It's very interesting, let's put it another way around, if you have a quality that you are proud of, like, maybe I'm not so handsome, but I have a good mind, you know, and if you're proud about that, if you would like to destroy your good mind, be proud. That's what the converse is, if you have some quality that you like about yourself and you want to start it, then start feeling pride about it. And you will definitely lose it, the karma of that will make you lose it. And then he gives a list of, things in your homework, okay, he gives along list of the results of pride karmically. What does pride do to you, karmically. You don't have to get all of them, but you should get most of them you... and I'll start doing them in Tibetan, cause you're gonna need it in Tibetan. {Nyendro} means, "the three lower realms", {nyendro} means, "the three lower realms". {Nyendrowa}, means, "To the three lower realms." {Tri} means, "it will drag you kicking", okay, to the three lower realms. And karmically, if you have enough pride in this life that you are very arrogant, after you die you will go to the three lower realms, it's a cause, okay, it's a cause for that. That's one result. They say that even if you don't go to a lower realm, if you are born a human, and also even in this life, {yide chom}, {yide chom}, means, {yide}, means, "happiness", you know mental happiness, happiness of your mind. {Chom}, means, "it will destroy it". You know, you cannot maintain a strong sense of pride over an extended period of time without becoming an unhappy person. Period, it ruins your happiness. You cannot maintain happiness over a long period of time, if you have pride. Pride will ruin it. Say, {longmu}, [repeat], {tsowa}, [repeat], {longmu}, [repeat], {tsowa}, [repeat]. {Longmu}, means, "begging", begging for money. {tsowa}, means, "that's how you make your money" It means that if you keep up pride long enough, it starts to affect your material happiness, but not just your mental happiness, but it starts to affect your material prosperity. Okay, the stronger your pride gets and the longer you allow it to go on, it starts to affect your finances. [laughter] Okay, alright. Very interesting. Especially in the next life but also in this life. Just generally, if you have pride for long enough it will start to effect your, your ability to make money, okay. Say, {shenwa}, [repeat], {kyurpa}, [repeat], {shenwa}, [repeat], {kyurpa}, [repeat]. {Shenwa}, means, the "authority of other", or the power of others. {Gyurpa}, means, that you will become, and what {shenwa gyurpa} means that you will always be in a position in life, your life will change. This is talking about how to create your own samsara. I mean, we're always talking about how to create your own Buddha Paradise, right? If you want to create your own

Samsara, be proud, and let pride grow in you, and New York, which used to be kinda okay, it will get worse and worse. And it'll be a hell for you by the time that you die. {Shenwa gyurpa} means, "you will start to lose authority, you will always be number two at work, karmically, someone else will always be the supervisor, karmically, they will always pass you up for promotions, you know, karmically, you'll never be in control of your life. It will always be someone else bossing you around, telling you what to do, and if you want to know where that came from, it's from pride. It's very interesting, from the emotion of thinking how big you are and how great you are becomes a karmic backlash of, of you are always in a positions where other people are always calling the shots and you don't get to. Okay, you meet people who are very frustrated by that and that's where it comes from, okay, karmically. Say, {shepa}, [repeat], {lenba}, [repeat]. {Shepa lenba} means, just there is no better word in English then stupid, intellectually. Your intellectual powers will decrease. The longer that you allow pride to exist in your mind and it starts to destroy your IQ. Seriously, I mean it's not that it just makes you an arrogant and unpleasant person, it actually starts to destroy your ability to think and your intelligence. Okay and, and then especially in this life, but also in the next life and you met people like that. You know, just the, and ironically, they are often proud about their intellect. And, and then it's that pride that makes them more and more stupid as they get older, okay. Say, {suk}, [repeat], {midukpa}, [suk], [repeat], {midukpa}, [repeat]. {Suk}, in this case means your physical appearance, your physical appearance, {mi} means, "not". {Duk}, you have to be careful because, {duk} comes in the word {dukngel} which means, "suffering". But as the adjective {dupa}, it means to be careful, I warn you, okay, you will translate it completely backwards someday. {Dukpa} means "beautiful". {Midukpa} means, "ugly". If you maintain a sense of pride, long enough and if it gets obsessive enough, it actually makes your face uglier, it actually makes your appearance uglier to other people, you see. You could be foxy or something but other people start to see you as ugly, I mean, people see the weirdest things as beautiful. Andy Warhol art and stuff like that. And then people see, sometimes beautiful things just strike everybody as, as ugly and that's karma, that's other peoples karma, it's the karma about being proud about your appearance, is that you will lose that appearance, it's very interesting. I think Franklin said, "Virtue may not make you beautiful, but non virtue does make you ugly." You know, [laughs], in this life. And if you maintain a non virtuous state of mind for long enough, I think that your face starts to reflect it and people can smell it from your face and when they look at your face they can immediately detect it, you know and you start to actually look bad to people, if you keep it up over a long enough period of time, okay. Say, {nyam chungwa}, [repeat], {nyam chungwa}, [repeat]. Now say,

{nyam chung}, [repeat], {nyamchung}, [repeat]. {Nyam chung} is very colloquial you know if you want to learn spoken Tibetan, {nyam chung} is very common. {Nyam chung} is the Tibetan word for, "shy", or "bashful", you know, you come in a room and you say, "Oh, this guy is really {nyam chung}." Yeah, {nyamchung} also means "modest" in colloquial. In the literary language {nyam chung wa} means, "you have lost your self confidence", okay, you have low self esteem or something like that. It's a lack of confidence. You lose your confidence. And you see this, I think you see it in business. And if a man ever gets long enough in business, you see, you know, you see people, it's a very classic cycle in business. They start out with no money, you make more and more and more, their business takes off and they reach this thing where nothing they do can go wrong and everything they do hits the market and makes a huge success and inevitably, just about the time they get very proud, they have this incredible plummet, you know, I've seen it over and over and over again, and they come down and nothing they can do is right and every decision they make is wrong and then they get {namchung} means "you start to doubt yourself", you know you start to lose it, you start to lose your confidence and you become like, you can make decisions any more, you're afraid to take a step you're afraid to move and so they freeze and then the company goes down faster, you know, and I've seen it in business allot. It comes from arrogance, it's a direct result of, you get to a point of arrogance where you start abusing your employees, abusing other people, and then there's this big drop, you know. Last one, {nyepa}, [repeat], {shen kyi}, [repeat], {nyepa}, [repeat]. {Shen kyi nyepa} means, "other people will start to abuse you". Okay, people will start to talk bad about you, people will start to do things to you physically, verbally, attack you, like that, {shenkyi nyepa}. And that's a result of arrogance and you've seen it. If a person stays arrogant long enough. If they have pride long enough, you're never so intelligent or so beautiful or so muscular that, Bo Jackson, I remember watching him on TV with Rinpoche and he's this incredible baseball player, you know. Just bursting with muscles, you know, and then he was going to do football and baseball at the same time, like the first person to ever do it professionally, you know. And then he's on all the Nike commercials. You know, Bo can do everything, there's these jokes, "Bo Jackson can do everything", you know. And they have him all dressed up in soccer, and he plays soccer, and then he does base ball and then he does diving, and then he does track and he was getting really arrogant. Then he broke his hip, he couldn't walk for a long time and then it was over with. He just couldn't do anything. "Bo couldn't do anything," you know, [laughter]. And he couldn't walk, and it comes from that, you know, the arrogance reaches a certain point, pride and then it falls. And all of these things are karmically related, you can't escape them, if you want to have

pride, the get ready. You will have them, they will come. So he says, you must distinguish pride, from confidence, you know you must have confidence in your practice, which means determination and guts to get through the hard times but don't let it slide down into arrogance or pride or something like that. For those of you who are not writing the Tibetan, I mean somebody said, why do you spend so much time on two Hindu gods who don't exist anymore and nobody believes in them anymore, why do we have to meditate every week, that nobody even knows about anymore. Well, obviously, it was meant, partly to cover the big bang theory, and the creator theory. I mean, and then some body sad to me at lunch you know, "But Americans in New York especially, they don't go around blaming the big bang or the creator or the boss at work who makes them mad, so why spend so much time on it? I mean, really, when you're focusing on your boss who is screaming at you and you're trying to put up with this person, it's not like you're obsessed with the idea, oh, you know, "God damn that big bang you know, that created my boss. Or, or this, I'm really sick and tired of the creator, because I have to face this boss everyday, you know, people don't normally go to work and whine about the big bang or a creator, you know. So they said, "Why don't you emphasize, more is class that the normal American problem is dealing with the source, the true source of the things that irritate you, the true source of the things that make you angry, is that most people ever think about it. It's not that we believe, we're so strongly tied into the idea of a creator that we blame god every morning for our boss. Or that you blame the physicists and the big bang for, for your boss. Most people are standing there, with their boss screaming at them and it never occurs to them to say why am I here in the first place? You know, "Where did this guy ever come from?" Why did I ever meet this stupid Israeli guy? You know, I was just down in Howell, New Jersey minding my own business, you know, and then I met this guy. I mean it was very tenuous, I mean, I saw him for five minutes, we had a bit of a conversation and then it's sixteen years of suffering with this guy, so, you know, why? You know, why? Why did I bump into this and that's what Shantide... that's what you have to meditate on. It's the big question, you know, where did this guy come from? Why did I bump into this guy? Why five minutes of conversation causes me sixteen years of getting screamed at, you know? That's the question. Okay, say, {nyomong}, [repeat], {wangme}, [repeat], {jikten} [repeat], {di}, [repeat], {rangdun}, [repeat], {minyu}, [repeat], {pe}, [repeat], {drowa}, [repeat], {daktar}, [repeat], {minu}, [repeat], {te}, [repeat], {dewey, }, [repeat], {dakki}, [repeat], {di ja -o}, [repeat]. Okay, {nyong mong wang mo jikten}, {jikten}, means, the "the whole world." {Wang me} means, "they are hopeless, helpless", helpless, okay, why? {Nyomong}, "mental afflictions", pride, anger, desire , hatred, jealousy,

{nyomong}, okay? Those emotions are making every one in the world helpless, they don't have any choice, okay, they are totally helpless, okay, they are controlled by their anger jealousy desire, they are hope..... they can't do anything else. They are out of control, they can't help it, okay. {Rang dun druppa}, means, "to do what would be good for themselves, {mi nu}, they can't do it", they don't know, they're so out of control, they're so pushed around by their jealousy, their anger, desire, that, that they don't even, they're incapable of helping themselves, okay. {Drowa dak dang minu te}, means, "If I am able to learn how to reach enlightenment, okay, then they're not able to do what I'm able to do. You know, {droway}, means, to other people, {dak dang}, means, "like me". {Minyu te}, means, "they're not capable of doing what I can do." If you understand Dharma, if you study Dharma, if you master Dharma. If you start to create your own Paradise using the Dharma and bring other people there, then you can do something which other people can't so don't sit around and wait for them. If they want to come with you, bring them, you know. If they are not ready, then do it, you know, you can't wait for other people. {Dewey dakki di ja-o}. So, given that fact, {dewey}, {dakki di ja-o}, "I will do what is necessary", whatever is necessary, I will do. And don't expect help from other people, it may not ever come, you can't wait, if you understand Dharma, act on it, and don't wait for other people, do what you have to do, to create your own enlightenment and your own paradise and that, from that position, you can best help other people, but don't wait for other people, they don't even know how to make themselves happy. So how on the earth are they gonna support you, you know. Are they gonna go, you know, eighty thousand people go to see the Mets play on a good day, you know, [laughs], there's eithy people in here. So, you know, don't wait, you're gonna be waiting for a long time. If you, go ahead, if you know it's virtuous, if you know it helps other people, do it, do it yourself if you have to do it, okay. One last thing, [cut]... {drang tsi}, [repeat], {bu tri}, [repeat], {tsor}, [repeat], {chak pey}, [repeat], {drang tsi}, [repeat]. {Bu}, this is {bu}, I didn't have time to shave all day. {Bu}, means, "body hair". There's a different word in Tibetan for this hair, {dra}, this is {dra}, this is {bu}. This is {bu}, okay, this is {dra}, alright, such as it is. {Bu tri}, {tri}, means, "a knife", and {bu tri} means, "a razor blade", okay, {bu tri} means, "a razor blade". {Tso, tso} means, "tooth", but with reference to a razor blade it means "edge". What do you call it? The edge of a razor blade, the razors edge. Okay, {bu tri tsor}, means on the razors edge. {Chakpa} means, "a big glump of something", and {drang tsi} means, "honey", okay, "honey", and this is such a famous metaphor that I threw it in at the end of the reading cause it comes at the end of the chapter and you always hear about it, you always hear about this metaphor . It's the image of a straight razor and you cover it with honey and then you sit there and you go like this.... And, and

it's the image of a short term happiness, okay, [laughs]. Like for a few seconds all you taste is the Honey. It's like knowing that there is honey on the edge of the razor and because you can't control yourself you lick it, knowing that it's gonna cut you. I mean, knowing that your tongue will be sliced into ribbons. But because you can stop, you are so attracted to the honey that you're going like that... And so the whole experience of the honey lasts a few seconds and it's over with and they say, "{milam tar}". {Milam tar}, means a second later the experience means nothing. You know, ten seconds after experiencing some great happiness, it's like a dream. You know, I one time I was having this very extraordinary dream, I mean I don't think I can go into detail, no, it was really good, it was like an Angel came down and spread Her wings around me you know. And it was like, "Oh man." Then somebody made a noise, you know and I woke up. And I was going to go back in the dream you know, I really wanted to go back, I really, really wanted to go back. And I laid down very carefully and I didn't get up and I didn't roll over and I tried to get back in the same position, and you close your eyes, and as you can imagine, nothing happens at all. You're just sitting there, you know. And Master Shantideva is always talking about that, you know, once the dream is over, once you wake up, it's meaningless. You know, all the leisure you can ever get in this life, on the last day, it counts for nothing, it's worthless. Maybe there is some dim memory of it you know but then the blade comes, you know, then the razor comes. Like all the karma that you collected to get those things, comes to you, you know. So the image is, the honey is sense objects, things you can eat, things you can touch things you can hear, and then the razor blade is the actions that you do to get them. Chasing after... especially any negative action. And they say, I just didn't want you to study the [b: Bodhisattvacharyavatara], we're done with the effort chapter, Every one has effort okay? Joy. And you're done with it but you shouldn't leave it without knowing this image and that's, don't waste your time on sense objects. Don't waste your time on food, don't waste your time on music. Don't waste your time on clothing, you know, forget it, it doesn't mean anything. You know, ten minutes after you have that emotion or that feeling it's all over with. And if you ever did anything negative to get it, you have to live with that, that's the razor blade, the razor blade is under it. It just won't make you happy. The other image of the razor blade is that you can't fill up that desire for those things, you know. Once you have one good meal, you want another one. Once you have one pleasant sensory experience, you want another one, you can never get enough, that's the true razor blade. The true razor blade is even crueler than bad karma. It's this insatiable desire to keep having it and you can't fill it. You'll never be able to fill it up and it will just keep torturing you as you live. So forget sense objects, you know, so if you're in a laundromat and



Stevie Ray Vaughn comes on the radio, listen, it's fun, it's nice, but don't go out and hurt somebody to get it. You know, don't, don't over eat, to get these little pleasures and waste your money waste your time and waste your life. You know, don't forget it. Concentrate on the important things, which is not sense objects, you know, animals do that. That's okay, very last thing, [laughter], it always seems to be a little longer. Then Master Shantideva says, "look, don't lose your awareness." When you go into a restaurant and there's this credible Mexican food there and you know you have to meditate in half an hour, you know, control yourself, you know use your Dharma brains. And then somebody says, "But I can't, it's there, it's like my favorite food, you know, and I know I won't be able to think in half an hour. This happened to me last night, I'm describing a real thing. I even told my, people sitting next to me, I said, it was Ragna right. And I said, "Don't let me eat more then five of these chips, you know." And he's like, "Well you just had six, you know." [laughter] And I'm like, because I won't be able to, I ruined my meditation that night. Last night. And you're sitting there and Master Shantideva says, "You can control yourself." You just need to train yourself. And then other people say, "I can't do it, you know, it's too subtle." You know, "It only takes me about ten seconds to get angry at my boss, if you know someone like my lady boss, who can push your buttons, like expert, perfect, exactly goes for your jugular button, you know, that's the one button that really bothers you. It seems like some kind of what do you call it? It seems like some kind of ESP or something like they could read your mind and they know exactly the thing that would bother you the most and then they do it, day after day. Then people are saying to Master Shantideva, the gap between the time that they say it or they do it to me and the time that anger arises in me, it's too short of a time. You know, you can't expect me to respond that quickly. I can't turn on my patience that quickly. The lead time is too short, you know, I can't make the order. There's no way that I can't respond. And then Master Shantideva, the last thing in the chapter, he say, "Come on, you can do it." You know, "The human capacity for, for watchfulness or awareness is infinite, it's unbelievable, you know, you can stop yourself within ten seconds or five seconds, you can get it down to like, I can respond, my patience will come up within someone hitting me or something. You know, before I time to hit him back, my patience is already up and I'm already stopped. He says, he says, "You do have to capacity." And then he gives a beautiful image, it's very famous and that's really the last thing. He says, "If somebody puts a bowl in your hand and they fill it up with oil," like cooking oil, and they say, like, "Okay Tessie, here's a bowl of cooking oil," and they say, "start here and walk to the door and don't spill a drop." And they fill it up to the, you know how the tension, water tension, like it's up, it's up to the

edge and it's a little over the edge and you're like, "Impossible, I can't do it." you know. And they're like, "you gotta get to the door without spilling a drop." And you say, "I can't do it, there's no way I can do it." And then they pull a knife out, like a very, very sharp knife, you know like, what do you call it? One of these, slit, a switch blade. Switch blade, a very sharp switch blade and they say, "I'll walk behind you." [laughter] "And if one drop goes out, you're dead, I'll kill you, I'll kill you, I will really, kill you, I will cut your throat. You know, now see if you can do it. And it's the image. It's the image at the end of the chapter, he's saying is, "The human capacity to stay aware is endless, is endless is infinite." You know, if you really wanted to, if you had the right motivation, you know, you could watch yourself every second of the day, you would never slip. You know, a mental affliction would never express itself, you would never yell back at your boss, you have that capacity, you just don't want to admit it. You know, put a bowl of cooking oil in your hands and have the guy with the switch blade walk you to the door, you'll make it, you know, you won't spill a drop. You know, you won't spill a drop. The human capacity for concentration under the right incentive is unbelievable, you know, he says, "Check it out". He says, "You can do it". Or you just don't want to or you don't believe it, you know. You don't think the odds are that serious, but they are. You know, karmically, if karma is true then one moment of anger at your boss is worse than somebody slicing your face with a knife, much worse. The results will be much worse and you have to get to the point where you believe that, then your awareness will suddenly improve. You know, Nagarjuna, last thing, okay promise. Nagarjuna said, "that it is very bad luck, there is one very nasty thing about Samsara, is when you hurt somebody the karma doesn't come back immediately. People are always asking me, you know this is my favorite question. You know, can I kill roaches in my apartment? You know, it's very dear to my heart, [laughs]. And they say, "Is it okay to kill roaches in my apartment, they really bother me, they make the place dirty, it's dangerous. And I say, "look, imagine as you crush the roach, that your ribs start to break," and then you ask me this question, you know, forget philosophy, forget right and wrong, you know forget what you really want to do which is to get rid of all these stupid little things, because they are just inconvenient for you. If, if, as you stepped on them, your own ribs started to break, what would you do? You don't have to ask me. I can't give you any exception from the laws of karma. You know, I can't say, "The laws of karma don't apply to you, but they apply to everybody else. They apply to you and if you step on them, much worse things will happen. If you kill one roach, much worse things than having your ribs broken will happen. It's just the way it is. I can't give you an exception from gravity or something. Could you lease cancel gravity in my apartment next week, you know, it, it's a law of nature that,

what ever arm you do to someone will, will, come back much stronger. So don't ask me stupid questions like, "Is it okay if you kill roaches, you know." If the time gap was zero, you wouldn't ask. So it's as if the knife was up to your throat all the time. And, and you just don't admit it, you don't want to admit it. you want to do what you want to do. Be as aware in your religious life, in your spiritual life, you know, keep the amount of awareness that you would have as if somebody had a knife up to your face. Okay, that's all. Okay, we'll do some prayers, that's a pleasant... Wait, I'm sorry, one announcement. Yeah, a question, quick because it's late.

student: [unclear]

I was picking on the idea of a creator god, actually, Master Shantideva was. Why? is what context? Are we trying to beat the other guys, no. We are trying to figure out, where did all the things that cause you suffering come from. You know, who made the traffic jams? Who made your boss? Who made your wife that you can't stand anymore? Who made them? Where did they come from and we were analyzing if they could have been created by some guy. And then one of the arguments was, "If this guy could exist, if he made everything, then who made him?" It's very simple. And then another question is, if he's eternal or unchanging, I know what you're asking and I'm coming to it, cause somebody asked me, somebody told me you were gonna say this. [laughter]. If, if he's unchanging, then how could he do anything? You know, if you're unchanging then you can't work six days and take Sunday off, if you are unchanging. Because on Sunday you would change, okay, so it can't be that. Now what if they turn it around he's saying, "You Buddhists are always giving this argument of why the mind is beginningless and you say the mind lasted forever, because you cannot point to a moment of your consciousness which was not created by a moment of consciousness immediately preceding it. It takes consciousness, to make consciousness, therefore consciousness has no beginning. So you Buddhists, what if one of these creatorists comes up to you and say, "Our God is the same as your mind thing." Okay, he, he's eternal and he's changing from moment to moment, it takes god to make god and he always been there. And no problem with that okay, that was what the masters say, now what do you do if someone gives you that argument? [cut]

prayers: [dedication]

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Geshe Michael Roach

Course XI: Guide to the Bodhisattvas Way of Life, Part II

Class Seven: Contemplations on the Perfection of Meditation, Part One

August 5, 1997

transcribed by: Amber Moore

Prayers: [short mandala]

Prayers: [refuge]

Now in case you didn't notice, we finished the effort chapter, so since every one has effort, we'll go on to the next perfection, which is what? Meditation, okay. And I'll just write the name of it here. {Samten}, say, {samten}, [repeat], {samten}, [repeat. There are many words in Tibetan and in Sanskrit for meditation, this is the name that they give to the perfection of meditation. It's hard to translate them all differently and to get the different flavours of each one. I'm not going to get into that tonight, that would take like a half hour and it would take us off the subject. It's in the fifth course if you are interested, we went through all the words for meditation and.. {Samten in this case means, "the perfection of meditation" and I'm going to read you some verses in Tibetan and then I'll explain them roughly. We didn't have time to finish the translation. We've been working very hard and staying up late hours and we're caught up to the last class. So you'll get that after, after the class tonight, but it's just a lot to do and a lot of people are working very hard in it and, but we just couldn't catch up. So we're gonna, you don't get Hector, you get me, okay. {Detar tsundru kye ne nyi, yi ni ting nen dzin la shak, tsem nyi nambar yeng be mi, nyomong chewey tra na ne, lu dang semnyi emba yi, nambar yangwa min jung-ngo}. {Detar tsundru kye ne nyi} means, "now that you all have the perfection of effort", okay. {Yi ni ting ngen szin la shak}, "You should put your mind in to one pointed concentration, okay. I used to wonder what one pointed meant, you know. Like I was thinking about cone heads on Saturday Night Live. [laughter] Like one pointed must mean that your head is kind of pointy you know. And I finally saw in some scripture, it said, {Yul chik la}, {sem say chik}, means {yul chik la}. It means one pointed concentration means simply to be one minded, to have one mindedness. So, you know, like my boss has, has, {tig ngen dzin}. He's one mindedly focused towards money and that is {ting ngen dzin}, you don't have to be Buddhist to have {ting ngen dzin}, you know, baseball players have {ting ngen dzin. You know, if you watch a good baseball player, and they do the slow mo of the ball coming into the batter and the guy is standing there

and if you watch his eyes, sometimes they close, close up on his eyes, and it's and the eyeballs, you know the, the, everything opens up wider and like the, the concentration is very intense. And it has to be to get a Dwight Gooden ninety five mile an hour fast ball, your concentration has to be intense and that is intense and that is concentration, that's not Buddhist concentration, so we distinguish between Buddhist concentration and, and other concentration, They do have concentration, {Yini ting ngen dzin la shak}, so Master Shantideva says, "Get concentration." {Tsem nyi nambar yenbe mi, nyomong chewey tra na ney} He compares the mental afflictions to some kind of horrible monster. like a bear, like a grizzly bear, okay. And he says, "picture the mental afflictions as having their mouths open." And he says, "A person who is allowing their mind to wander, if a person doesn't have one pointedness, it's as if their head was in the, between the grizzly bears teeth. The word {chewa} means, "fangs", like that long. So he says, "A person who is allowing their mind to wander, has their head between this, inside the mouth of this creature. And, and the connotation is that the creature's about to close his mouth, like you know you're not dead yet, but he's, you've got your head nicely fit between his fangs, like that. And, and he's about to just crush you, and he is the mental afflictions. So he's talking in terms of mental afflictions. So his introduction, his first words about meditation are, "If you allow your mind to wander around, then your head is right there between the fangs of a monster like a grizzly bear, and he's about to kill you". What does that mean? And he goes into two, two different meanings of that. He talks about two functions of meditation and I think through the whole chapter, you'll see that really he's talking about two different kinds of meditation. And that ultimately they're connected together. One is, that if you don't keep your mind in a meditative state you will start to have mental afflictions. Mental afflictions will start to destroy you like a big animal. You know, as long as you don't have your mind in a meditative state then mental afflictions will crush you and they will kill you. And he's connecting that kind of mental state to mental affliction. And if you read through the whole chapter, it becomes obvious that he's talking about a state of mind that you have or have all day long and that's important. He's talking about meditation as a state of mind that you maintain from the time you wake up to the time you go to sleep and if you are practicing {nelnjorma}, then even in the sleeping hours, okay. So then he's saying that you have to, you have to look at meditation not as something that you do with your legs folded. In fact, I was looking through the whole chapter. He never talks about how to get down on your cushion and how to cross your legs, he never gets to that. He never mentions it at all. He goes through a whole chapter emphasising the meditative state of mind, okay, and we'll talk about that. Okay and so he's talking about the perfections of meditation more as a kind of meditative state of mind as you

walk through your whole day. I used to call it office meditation. And then he also gets into deep meditation. He starts to explain deep meditation. And he's distinguishing between the functions of the two and we'll get into that. If you think about general meditative state of mind that you have all day long that's very useful so that you don't get mental afflictions. You know, if your mind is in this very good place between the two extremes, what are the two extremes? Classic, you know, when they talk about the meditative equipoise, you know, {nyamshak}, {nyam} means, "In an even place between two extremes." Yeah, one is agitation. One extreme is agitation. What is agitation, it's very simple, it's not very complicated, what it, maybe it's a bad translation, it just means, "Thinking about a lot of stuff, that's all. So on one hand there's this extreme of your mind going from object to object, you know, flipping around. You know, you see something, you get something to eat. Food is very bad. You see something you like. New York is probably the hardest place in the world, or one of the hardest places in the world to avoid this. So on one hand you have your mind skipping around from object to object, desire objects, you know. Colours, smells sound touches, food and your mind is skipping between them and jumping between them. What projects you have to do. What work you have to do and in Tibetan that's called {gupa}, and in Tibetan, for example, the word for a chimpanzee is {mirgu}. You know, it's a human {gupa}. So {guupa} means that, you can remember that. {Gupa} means, "your mind jumping around to different objects. And on the other hand is {chingwa} and {chingwa} is "dullness", it's how you feel after a big meal. Try to meditate after a piece of two boots pizza. You know I did it today, it was really good. You know go out and have two pieces of really good pizza and then sit down right away and try to meditate, it's a joke. You know and you'll see what {chinwa} is, it's not just like sleepiness of dullness or you know some kind of very subtle meditative state. It's just plain old, stupid, lazy mind that comes from eating or being sleepy, by the way, try to meditate with no sleep, it's the same thing. If you want to achieve {chinwa}, if you want to know what {chinwa} looks like, you know don't get enough sleep and then try to meditate. Or eat something that's too much for one person and then try to meditate right after that and you'll see what {chingwa} is. So he's, he's saying, "The whole object throughout your life, throughout your day, is to keep your mind focused in between. I like to call it bright eyed and bushy tailed. It's a mind that is clear, focused, interested you know it's avoiding this extreme and it's avoiding this extreme and it's just like when you're really into something. I like to say it's like when you're watching a really good movie or reading a really good book. Or, Sal knows, if you're playing a good song, and if you're really into playing the music you just start to slobber or if you're into a good movie, you're on the edge of your seat. Or, I

went to see a flamenco thing with some of the students here and they're all like on the edge of their seat. You know. that's meditative concentration, it's between thinking about too many things and, and being stupid or lazy or dull on the other hand. Okay and it's just this kind of, and you have it when you're interested in something and that's the kind of state of mind that you want, and it's like, you know it's like that, it's bright happy focused and you can have it all day long? The trick is, how do you stay there all day long and then how do you get into d

deep meditation, so Master Shantideva is talking about both. That's gonna be the subject of this chapter. There's gonna be this one theme of how to stay in that state of mind from the time you wake up till the time that you go to bed. You know, how do you stay in this bright, happy, focused, intelligent state of mind. And then on the other hand, what are the conditions under which you should go into deep meditation, I mean, suppose you go into deep meditation. I mean suppose you want to go into really deep meditation. And if you think about it, the first kind of meditative state of mind, which is the one that you take around all day, keeps you out of the mental afflictions mouth, okay, it keeps you away from being angry, jealous. You know, if your mind is focused and happy, you won't tend to get angry or jealous. If you haven't had enough sleep, if you are overworking on your computer, if you just ate too much pizza and ice cream, then your mind is a very fertile field for meditation. It's like you're setting yourself up for a mental affliction. Like, it's not a mental affliction yet, but you're just like getting a nice chair ready for mental affliction, you know, like you're saying, you're gonna invite mental affliction into your mind because you're, you're already acting sloppy, your mind is already sloppy. You ate too much your mind is into some desire object too much. And you're just setting your mind up to have a mental affliction. So he's talking about avoiding that on the one hand, and that's the kind of mental state that you have to maintain all day. If you are on the other hand, working, you have too many projects going on, you're letting your eyes wander around the street, you're picking up magazines, you're surfing channels on the tv or on the internet, and and that's {gupa}, that's setting your mind up for mental affliction and if you keep doing that, then you're gonna have a mental affliction within ten or fifteen minutes, and you can't protect yourself because your mind is not clear, it's not focused, between. So he's talking about that as one big theme and then he gets into another theme of deep meditation you know, using deep states of meditation. That's what you classically think of when you think of deep states of meditation. How does that relate to mental affliction? We're gonna talk about that today, but the main thing is, you need to be able to get into a deep state of meditation to see emptiness directly. You must be able to get into a deep state of meditation to see emptiness directly,

and we're gonna describe that state of meditation and we're gonna start working on it. And then you can see emptiness, when you can see emptiness, you have destroyed the basis of the mental afflictions, you've destroyed the roots of the mental afflictions, okay. So there are two kinds of meditations and they are destroying mental afflictions in two different ways. The first kind of meditative state of mind that you have from morning until evening, and you have it mostly at work. It's profalactic. It's preventing mental afflictions from coming. It's like saying, I'm gonna put myself in a place where it's hard for me to get a mental affliction. But the other kind of meditation, deep states of meditation, focussed on profound objects like dependant origination or emptiness is going to rip the fery foundation of the mental afflictions out and then you'll destroy them completely. So you need both states of meditation, one to protect yourself from mental afflictions from moment to moment during your day. And you need the other one to eventually rip out the foundations of the mental afflictions, which is to see things as self existant. It's to misunderstand reality and you need both, you need meditation for both. And that's it. Those are the two themes that will be going on through out this chapter. We'll go onto the next verse. By the way, he says, {lu dang sem nyi wem ba yi, nambar yangwa min jun ngo}. If you can, {wemba}, {wemba} is, I'll write it for you. Sometimes in Tibetan it's pronounced {wemba}, say, {wemba}, [repeat]. Okay and sometimes it's pronounced {emba}, okay, it depends on what part of Tibet you're from. {Wemba} means, it's a difficult word, and it means "isolation", "isolation", and Master Shantideva says, in the opening verse, "In order to avoid distraction, you must acheive isolation." Okay, what does isolationa mean? He says, "physical and mental isolation", okay, physical and mental. Physical, as he is going to describe is isolating yourself from two things. I mean isolating yourself physically, from the world, kay, and that means going on retreat basically, or, or entering a monastery which is you know, the required ten miles from the nearest town. Physical isolation, you know, get out of the physical environment that, that contributes to your mental afflictions, isolate yourself, go to. Like go to a place that is isolated, like go out in the woods, go to Godstow for Nancy Kerins Lam Rim retreat, this weekend. I sit this weekend. Anyway, she knows, is it this weekend?

student: Yes.

Isolate yourself, talk to her. [laughter]. No, anyway, get yourself out of the city, physically, get yourself out of physical distraction. that's the first kind of isolation and that's more for the deep meditation type, because for the other one you need to be in an office. You need to be in a meditative state of mind all day long., a base state of meditation. It's acheived in a state of an office, or, or



everyday life. To achieve deep meditation, required to see emptiness, to achieve deep meditation, you should get out of the kind of place that's that's distracting, physically. It's very difficult to reach that state of meditation in New York city in a normal life. It's probably possible, but it's very difficult. Mental isolation is much more difficult and much more beneficial. And by the way, the other physical isolation which he'll talk about is isolating yourself from the social environment that ruins your meditation. And that means people around you who don't support meditation and that means people around you who don't support meditation. Meaning don't hang out with people who are going to ruin your meditative state of mind. And the real demons here as the Lam Rim points out are not going to come to you with horns and forked tails, you know, they're gonna be your friend who say, the real demons are the one who come over and talk uselessly for an hour or two or three. You know, this is social distraction. And social isolation just means, you just sort of excuse yourself, you know, there's all sorts of excuses you can make, you know, like "I have to go to the bathroom.. You know, like you know., "I have a TV show I want to watch". You know, [laughs], just excuse yourself, that's social isolation. Master Shatideva is going to talk a lot about not hanging out with people who are going to be distracting to you. That doesn't mean that you shouldn't be compassionate to them. It doesn't mean you shouldn't be friendly with people. It doesn't mean you shouldn't have social, go out socially with people and get to know them. Especially your fellow students and stuff. But what it means is, don't put yourself in a situation which is going to be so distracting that it will probably ruin your meditation. And I would say, one good long talk about gossiping, gossiping about even Dharma subjects, you know, "Did you hear about this monk?", "Did you hear about this thing?". And, and that's another kind of distraction. He's saying you must achieve social isolation. And then finally mental isolation, which is the most important one. You know, you have to gain the ability, mentally to withdraw from the things going on around you, and, and concentrate. You know, You have gained the ability mentally, to back off of all the distractions, within your own mind and they may still be going on around you. But you have to gain the ability to go back to the core of your mind and park there and not be distracted and just concentrate. And come within, and come within. Come inside, withdraw yourself from the sense objects, sit down and concentrate. And he's gonna talk about all those kinds of concentration. And all those kinds of {weba}, isolation. Okay, we'll go to the next one. He tries to lay out the causes of distraction. He tries to lay out the causes of, of, that ruin out ability to meditate and he divides them into inner and outer. Okay, inner and outer causes. Say, {Dak dang}, [repeat] {dakyir}, [repeat], {shenba la}, [repeat], {tenne}, [repeat], {nang}, [repeat], {semchen}, [repeat], {la}, [repeat],

{chakpa}, [repeat]. Okay, now he's giving the causes for the distraction that's inner, okay, inner distraction. And we'll talk about outer distractio later and the main cause is some kind of attachment, the whole hapter or much of this chapter, especially this half is going to focus on how much attatchment ruins your meditation. The emotion of attatchment,how much it ruins your meditation. Yu're attatched to sense objects, you're attached to friends and relatives, you're attached to yourself, okay, and here he talks about the causes of inner attachment, what causes attachment to yourself? Which is perhaps the worst distratcion for someone trying to meditate. You know, what is the attraction to myself orselfichness that so much harms my meditation. It creates so much attachment, attachment to the world. It's kind of an attachment to the world, attachement to me is a kind of atttachment to the world and it ruins yur meditation, it hurts your meditation. So first he's talking about the causes or the source of attachement t yourself, okay. And it's that attachment, you are the one part of the world to which you're attached. The more you're attached to the world the less you can meditate, you can't acheive isolation. Okay, you cannot focus your mind inward if it's glued to other objects. It will not release from the other objects, untill you can release it from the other objects, like food, sex, thoughts about, lots of thoughts about other projects you know, and even your concept of yourself, until you can withdraw from all those, you won't be able to meditate. SO what causes an attachment inward? What causes your inward attachment? He says, "{dak}". {Dak}, means, " the self nature of me". The "self", nature of Michael, the "self" anture of Tessie, the self nature of Micheal Wick, whatever. But that kind of attachment to that thing being self existant. A beleif that that thing is self existant. A beleif that that thing exists out htere on it's own independnt of my pprojections. That hing, by that way doesn't even exist. You know that thing never existed, never will exist, And as soon as you undertand that you wont have it any more because as soon as you understand that it doesn't exist, then you won't get attached to it. Do you exist? Does Marvin exist? Yes. Why? He works at a bank or whatever, he does things, he breathes, you know, he talks, he shaves himself in the mirror every morning, there's somebody there. He exists, he obviously exists, does the self nature of Marvin exist? Does a seld existant Marvin exist? Does a Marvin exist which does not depend on my own karma and my projections? No, that Matvin doesn't exist. But as soon as I think that it does, meaning for me, as long as I think that I am self existant, I cannot meditate, I will have desire and that desire will ruim my meditation. Okay, and that's {dak}. {Dakyir}, {dakyir} means that, it's "me and mine". {Dak dang dakyrir means, "me and mine". Mine means my hand, my arm, my head, my good looks, my strenght, my health, okay, these are all mine. So me and mine, me and mine's {shenba}. {Shenba} means, "to beleive in a

self existant me or mine". Okay, to beleive that there exists, a self existant me or mine. {De la tenne} and because of that, due to that, {dey la tenne}, means, "due to that." {Nang} means "inside you". {Semchen la}, means, "to the person, meaning you, {chakpa}, you get attachment. And it ruins your meditation, okay. So the first thing you have to avoid, if you want to meditate properly, is attachment to number one. And that's an inner focus, it's focusing on "me", and "my". My things, me. Okay, and that's actually, which meditation is going to help destroy that one? The daily, you know, what I call office meditation? Or is it what I should call, maybe, retreat meditation? It's the retret meditation, okay. It's the deep stte of meditation, where you really have to be out in Arizona or something, to really get into it for a month or you know, it really takes about two weeks, to, to get near to ththat state of meditation, if you never meditate more than two weeks straigh, you will never reach taht and you will never know what that was like. It takes like that long to start, to reach a point where you're close to it and this is more talking about that. Okay, you have to have that kind of meditation if you're going to hurt this kind of attachment, which means you have to start doing... it should be a goal of this organization that everyone here is regularly doing long retreats twice a year or something. I mean, I would put it up as a goal, asmuch as the classes or the correspondence courses or anything we do, serving Rinpoche, it should be a goal of this organization that each person sitting here, during the length of a year can do two, two meditation retreats af about a minth each and we're trying to build the cabins and there's a group of people working on that. And it should be like that, you should think of it as a part of your spiritual goals. That, that you have to be able to reach this point and he's gonna talk about it, okay, it should be part of your lifes goals that you do that. You're gonna have to adjust your other part of your life to that. and not vice versa, okay, alright. What caused the other kind of distraction, theother kind of attatchment that ruins your daily meditation, okay. Say, {chi nyepa dang}, [repeat], {sik su chep...}, I'm sorry, {koorti}, [repeat], {sik su}, [repea t], {chepa}, [repeat], {sog la}, [repeat], {sepa}, [repeat]. Okay, {chi}, means, "out", outon the outside. We just finished on the inside. On the inside what's destroying your meditation is a beleive that you are self existant. That's more seriousk, that's the root of all evil. And then on the outside, what ruins your meditation is an attraction to {nyepa}. {Nyepa}, means, "money, getting things, clothes food house car, career". By the way. it's not bad to have a house, car, career and clothes. You just have to, if you want to have them, you just have to use them wisely, you know, they can be very useful. You know, the Dalai Lama was the richest man in ibet and he used his money, well, very well. So it's not wrong or bad to have them, but it is wrong and bad to waste your life to get

them and be distracted and hurt yourself chasing after them. Okay, there's a difference. It's fine to have them and then you can use them for something wonderful, but to waste your life running after them, and thinking that they are self-existent and doing bad things to get them therefore is just insanity. So {chi}, means , "outward", {nyepa}, means "material wealth", {dang} means, "and", {koorti} means, "thi opinions of others, you know. Allot of what motivates, I was talking to a head hunter yesterday, or a career advisor guy or something like that and he was saying that in his experience after thirty years of helping middle age executives find jobs, he says that people are more out after the honour than the money. People, you know, if you give them a Vice Presidents title you can pay them like thirty percent less and they don't care. You know, people are out after the name or the respect that other people give them or the, what do you call it? Or the confirmation they get from the world that they are good people and important people, you know, that everybody thinks that they are somebody important. And alot of times, that's worth more than the money to people, is the approval of the world, and that's a, another distraction. Does it mean that you should ignore other peoples opinion? No. It just means that you shouldn't waste your life struggling after a title so that somebody will admire you, which you are going to lose anyway. {Sik su chepa}, means, again, "fame", the praise of others. {Sik su chepa} means, literally, "verses of praise", odes of praise. And that's another way to ruin your meditation is to be overly concerned with getting famous or having other people praise you. We're gonna read a verse later, we'll remember, when we get to it it's kind of cool, so won't tell you yet. And then {sok} means "etcetera". {La sepa} means, "to be attached to those things. {Sepa} means, "to be attached to those things. If you want to ruin your meditation, get distracted by the pursuit of money, fame or other peoples approval. Okay, and that will ruin your life, that will ruin your meditation, okay. Next, Shantideva says, {shine rabtu denpay hlatong kyi, nyomong nambar jombar she che ne, topmar shine shelcha teyang nyi, jigten chadang mela ngun ge drup.} {Shine rabtu denpay hlatong kyi} means, you must reach a point where you combine the highest form of meditation and the highest form of wisdom. Okay, in Tibetan, they're called {shine} and {hlaktong}, I'll spell it. In Sanskrit, the {shine}, is called {shamata}. {Shamata}, Sanskrit has an aspirated dental and an unaspirated dental. So in transcription, you have to write, {t}, or {th}. But when you write the sound it's not a [t], [h], because in English that's [tha] and it's not [tha]. So, {shamata}, [repeat], {shamata}, and I've seen it {shamanta}, or something, anyway. {Hlaktong} is {vipashana}. In Pali is corrupted to {Vipassana}, or {Vipasana}, the Pali scholars would say that' it's corrupted into Sanskrit. It probably doesn't matter. Anyway, the highest form or state of meditation, the deepest state of meditation you can reach, is called

{shamata}. {Shi} means, "peace", and {ne} means, "to stay". It's been translated as calm abiding, I hate that translation, it has nothing to do with being calm. It's a state of peace between those two extremes of being too, too, you know, jumping around too much or being too dull. And it just means that your mind is in a very deep state of peace. In fact, I feel so strongly about all the weird words that are going around that I'm going to give you a definition from scripture and you can make up your own word. And then you will know what it really is, because there's a lot of misinformation about these two ideas, I call them Dharma rumours. Okay, so I like to call {shamata}, "quietude", or "meditative quietude", meaning a state of quiet between, between being dumbed out, dulled out, and being, what do you call, hyper. Between hyper and dumb, between hyper and dull. Alright, and {hlaktong}, {hlaktong}, {hlak} means, "special". {Tong} means, "to see". I translate it as special vision, I'm not trying to sell those translations. I think there's probably about ten good translations, there's obviously no English word to cover them because we don't know them, we don't know what they are. Anyway, just so you know what we're talking about, when I say meditative quietude, I'm talking about {shamata} which is the highest state of meditation. And when I say special vision or something like that, I'm talking about {vipashyana} which is the highest form of wisdom. Okay, it's a very high form of wisdom. The last subject we'll cover this year will be the chapter on wisdom, which is very profound and very difficult. That will be the chapter on {vipashyana}, we'll be talking about {vipashyana}. This chapter that we're on now, we're talking partly about shamata. remember we're talking partly about office meditation, which is not shamata, but we're also talking about that deep level of meditation, which you must be able to reach in order to what? In order to see emptiness directly. You must be on that platform in order to see emptiness directly. That is the primary and perhaps the only important use of meditation, of deep meditation. You want to reach a point, where you can see emptiness directly and then your suffering, all samsara begins to end for you at that point, when you reach the point of seeing, the path of seeing, if you can reach this state of meditation and see emptiness directly, then you can say, your suffering is going to end, you're called a stream enterer. You're on a track which has an end. You know, within seven lifetimes, typically, or within that lifetime, you will finish all your suffering and that's the purpose to study meditation. I mean, that's the primary purpose, it's not to be calm in this life, what are you going to be? Calm until they take you to the nursing home and calm until they cut your guts out when you get cancer? You know, what's the use of being calm? If you think about it calmness is inappropriate. You know, life is very violent and very bad and calmness is, is, it's weird to be calm when you're in the middle of that kind of terrible suffering, and when you have nothing to

look forward to but death and disease and old age, what are you going to be, calm about it? [laughter] That's not the point of meditation. The, the main point of meditation is to see emptiness directly. On the day you see emptiness directly, your suffering begins to stop, clearly, purposely, and you don't have any major problems after that. And you will become enlightened and you will reach a Buddha Paradise and none of this will be, will mean anything to you anymore. And that's the point of meditation. It's not to get calm, or, what's to be calm about? Watch your breath, watch your breath, watch it while it stops? It's crazy, that's crazy. [laughter]. That's as bad as going to work and trying to make a thousands of dollars, that's the same thing, you're just counting time until you die. That's not the goal, the goal is to reach a deep state of meditation, see emptiness directly, that stops your suffering. Your body will change, your mind will change, your world will change, and you don't have to be like this anymore, and that's the point, of meditation. I'm gonna define for you, {shamata}, and {vipashana}, there's so much misinformation about it, that we're gonna take this straight out of a scripture and you have to memorize it, okay. And I'm not, I would be breaking a vow if I criticized the groups that call {vipashyana} wisdom, or knowledge, or something like that. I'm not, I mean, the groups that call {vipashyana} meditation. That's not why I'm doing this, that's not the point, those groups are fantastic, they have excellent programs, they turn out excellent people, they do excellent compassion meditation, so those groups are fantastic. So I'm not, I'm just saying that you should know the real, the classical meaning of the thing, so that you can achieve your own goals. And here they are. First, the definition of {shamata}. Anybody puts [t], [h], on their homework gets ten points off. {Shamatha}, [laughter], okay. {Ranggi}, wake up, {ranggi}, [repeat], {mik pa la}, [repeat], {tse chig tu}, [repeat], {nyambar shakpay}, [repeat], sorry, {nyambar sha}, [repeat], {top kyi}, [repeat], {shinjang}, [repeat], {kyi}, [repeat], {dewa}, [repeat], {kepar chen}, [repeat]. {simbay}, [repeat], {ting ngen dzin}. {Ranggi mik pa la}, means, "towards its object". Like you know, if you are visualizing a Buddha image or a Je Tsongkhapa image, that would be {ranggi mik pa la}. And in the Buddhist ... you know, in Buddhism, that's an internal object, it has to be an object of the consciousness of the mind and not of the sense object.

Okay, Je Tsongkhapa goes into a very long speech about that in his [b: Lam Rim Chenmo], he says, that there are countries, like, I don't know, in China, where they would practice staring at something to develop meditation. And he says, he goes into a long description of why that's not correct. He says, it means, {ranggi mik pa la}, means it has to be a mental image. You know, like you can go look at an image of Shakyamuni Buddha and get everything straight, and then you go, close the door and go into your meditation and sit down, but when

you visualize, it's a visual, it's a mental consciousness, he's very adamant about it. You don't sit there and stare at a picture on Shakyamuni or something, he goes into a long thing about it. {Ranggi mik pa la}, towards the particular object of focus, {tse chig tu}, is what? Means what? One pointed, which means what? One object, okay, if it's money, stick to money, don't do girls, cars or food. You know, [laughs], {tse chig}, {ting ngen dzin} is defined as {tse chig pey sem} , one pointed concentration. By the power of that thing, through the force of that, {shinjang}, {shinjang}, is a very difficult word to translate, {shin} means, "very much". {Jang} means, "agile" or, it's the agility which results from practicing something over and over again, like if you are a dancer and you practice the same steps over and over again, you get {jang} about it, {shin jang}. If you're in a circus and doing tight rope, you get {shinjang} about it if you do it over and over again. If you're a meditator, and you keep focusing on the same object well, you get jang about it, {jang} means, you get very, very good at it. It becomes second nature, okay, {shinjang}. When Rinpoche talks about {shinjang}, he always talks about gymnasts. You know, olympic gymnasts, who are just, you know, they can do anything. And, and {shinjang} also implies a kind of control over your body and mind. {Shinjang} means that you can sit down on your meditation cushion and talk to your mind and say, "I want you to stay on this object for two hours, I'll see you later, you know, and you leave. The mind is there and the mind, you have complete self command it's called, self control. You can tell your mind, we're gonna meditate about a Buddha image today, get it straight, got it and stay there for two hours and I'll check in with you later, and the mind just stays there. And the same about your body, {shinjang} about your body means, you can sit down your body in meditation, you can go into a very good, proper posture and you can say, don't move I'll be back in two hours later, you know. It's where your body obeys you, it's where your body and your mind obey you, it's called {shinjang}. {Shinjang} has a certain effect on you and it's called {dewa kepar chen}, dewa kepar chen, means, so by the way, shinjang can be mental or physical, okay. Mental {shinjang}, is you can command your mind to stay on that object for two hours and it will obey, because it's done that so many times before. You know, it's just done it. So jang means, "it's just done it so many times that I can do it." Physical {shinjang}, "you can command your body to stay still for two hours and it will stay still and it will obey you. And from {shinjang}, you get {dewa kepar chen}. {Dewa kepar chen} means, {kepar chen} means, "extraordinary". {Dewa} means, "good feeling". You get a rush. When you get good at meditating, you will feel some kind of physical well being and some kind of physical happiness, I don't know how to say and then mentally, you'll feel great. And that's {shinjang kyi dewa kepar chen}. {Dewa kepar chen} means, once you reach that point in your meditation, you get a very

pleasant feeling of body and mind and that's why they had to make a bodhisattva vow about what?

student: [unclear]

Do not consider that an important spiritual achievement. That's what the wording is in the vow. Don't get distracted by that, that's not the goal, okay? It doesn't matter if you feel good and your mind feels good if you're gonna end up with cancer, in a nursing home somewhere. Okay, it's not the goal and a lot of Buddhist schools, it seems to be that they get distracted by that and that becomes the goal, you know, that's not a goal. If your body is still getting old and you are still eligible for death, then that doesn't count for anything. You've got to use it for something, that's not the goal, it's a means to reach the goal. And as you get better at meditating your mind will feel great and your body will feel great, and say, that's nice, I'm going on to see emptiness. That's the real golden fleece, whatever

student: The golden light in the dark tunnel?

No, I mean, the real, prize, you know, anyway. {Kyepar chen gyi somba}, {simba} means, "you're full of that, simba means, it just imbues you, okay. {Simba} means, it's like an aroma that permeates you all the time. Okay, {simba} is a very difficult word to translate, imbued with, filled by. And by the way I've tried to translate this into English. It's not in your reading, even if you had gotten your reading, so, I'm gonna have somebody write it out during the break and I'll put it up in English, because you have to memorize the definition. {Simabay}, {ting ngen dzin} means, defined as "the ability to focus on, one pointedly, one pointed concentration, meaning one object. If it's gonna be food, concentrate on food, don't get distracted by music or TV or anything else, you know, that's one pointedness, alright? Okay. You guys want vipashyana? Or you guys want food? [laughter] Let's take a break, let's take a break, try to come back in ten minutes, we've got a lot to do so, in ten minutes okay? [cut] Here's the definition of {vipashyana} and then I'll give you the English translation of the other one. Okay, this is the definition of {vipashyana}, which I think has come to be connected in the West with different types of meditation and it's actually something quite different, it's as, well, you'll see the definition. {Ranggi ten} means, "it must have its foundation. Okay, it rests upon, {ranggi ten} means "it rests upon", {shine}, what's {shine}? {Shamata}, okay. It rests upon {shamata}, you must get {shamata} first, there's a big debate in the Lam Rim, in the Gom Rim and other texts about; "which one do you get first? You know, do you get



{shamata} first or do you get {vipashyana}? You have to go after {shamata} first. First you develop the ability to meditate very, very deeply, and only later, based on that you get a wisdom which can perceive emptiness, okay, you have to have the platform first, to stand on, the foundation. So {ranggi ten} means, "it's basis", {shine}, {shamata}, "quietude". {Latenne}, based on that {latenne}, {ranggi mig pa la}, "the object to which it is focused", by the way classical types of meditation, it could be three different types of objects, right? In {jogom} or fixed meditation, it would be, like a picture of the Buddha or something like that. In {chegom}, it would be a problem that you're trying to solve, a spiritual problem that you're trying to solve in meditation. And in {shargom} it would be a typical series of steps through which you take your mind, like, like mental exercises, you take your mind through the outline of the Lam Rim over and over for example. Those are all {ranggi mikpa}, those are all the object on which this meditation is focused, {mik pa la}. {So sor che}, {so sor che}, so sor che means, "it analyzes that object", it analyzes that object. If for example, you were meditating on emptiness, you might go through four stages of {so sor che}, four stages of analysis. In stage one, by the way, this is Kedrub Je's method, very powerful, in stage one you go through visualizing the object as you normally do, in your day. In stage two, you try to visualize it as self-existent, although it could never be. In stage three, you try to visualize it as dependently originating, which is the way it really exists and that you never understood before. And in stage four, you try to imagine what it would be like if the self-existent aspect was never there at all. And then you reach emptiness, but those are {so sor che}, those are, you go through four different modes of examining the true nature of this object. {Kyi}, {shinjang kyi dewa}.....[cut]

Interesting.... {shinjang kyi dewa}. {Shinjang} means, "that very pleasant state of being very, very much in command of your body and mind". You sit there for two hours, you focus on that for two hours, {shinjang}. {Shinjang kyi dewa kepar chen}, means, "that extraordinary good feeling that you get when you are able to do that." when you've practiced meditation over and over again and you're finally able to do that, you get this very, very pleasant feeling in your body and this very, very pleasant feeling in your mind. Okay, and you have to build up to that. Master Shantideva will say over and over and over again, "Anyone can do it if you build up gradually", and if you make these big efforts on the first day, you're gonna poop out. So just build up very slowly, very gradually and you'll be able to do it for two hours. If you do it everyday if you do it every day, build up very slowly, very gradually, you'll be able to meditate for two hours and command your body and mind to sit there. And he says, any other way will never work. Very heartfelt, great efforts every three days, for an

hour and a half or three hours in which you're like, you know. It doesn't work that way. Every single day, at the same time, build it up slowly, start with five minutes, get to six minutes, build up to seven minutes. You know and then you will be able to meditate for three hours straight, perfectly. But you have to do it that way. {Kepar chen kyi}, {simbay}, means, "just imbued", covered with kind of a bliss of body and mind. {Sherab}, {sherab} meas wisdom}, that's the definition of {vipashyana}, which Margie is almost finished writing. In English please, [laughs]. Here, here, okay, we'll go on, [laughs]. I'm gonna throw up one more thing, so that's what, {vipashyana} is a high state of meditation, in which you are analyzing that object and understanding the emptiness and it must be based on {shamata}. {Shamata} is a tool and not a goal. {Shamata} is the ability to meditate deeply, which you must get if you're gonna see emptiness directly. There's a certain, there's a very, very specific meditative state that you have to be able to reach in order to see emptiness directly. If you do not see emptiness directly, you can never stop your mental afflictions, permanently, impossible. If you never see emptiness directly i this life you must suffer more, you must continue to suffer. Untill the day you see emptiness directly, it's absolutely certain that you will continue to suffer mentally and physically, no question. If you want to know if you 're gonna have any pain going on , have you seen enmptiness directly, because if you ahven't you are doomed to pain, you mest have pain, and if you do see emptiness directly, you get out of that pain, so it's very important. You must be able to reach a certain state of meditation in the [b:abbidharmakosha] it describes that state. And I'm gonna writh the name of that stte, okay. It's very short, okay. Say, {samten}, [repeat], {dangpo}, [repeat], {nyertok}, [repeat], {michog me}, [repeat]. {Samten}, [repeat], {dangpo}, [repeat], {nyertok}, [repeat], {michog me}, [repeat]. Allot of the veiwpoints of the Abbhidharma school are not accepted by the highest schools, but this one is, you can take this one to the bank. {Samten}, in this case does not refer to the perfection of meditation. {Samten}, in this case, itrefers to one of the four dyani levels, these are four levels of mediation, that is you are able to reach them in this life, and if you practice them contsantly in this life, you will be born int o another realm, and it's a realm of suffering, and it's like a Paradise realm, a little temporary paradise realm called the form realm. Okay, if you want to get to the form realm, this is how you do it. We consider the form realm a big waste of time, because there's not much Dharma there, why? Because people are having too good of a time and you're just kind of in a, it's just kind of like you were taking heroine for your whole life. To live in that realm, as a karmic result of doing this kind of meditation for your whole life, frequently, is like a waste of time. Because you burn up all your good karma and then you drop to a lower realm. This is like a flow chart and this is considered a very bad rebirth, this is

the desire realm, it's very good for Dharma practice, because you have a very good mix of suffering and intelligence. But the form realm is like considered a terrible mistake. And you get there by doing a useless meditation, frequently for your whole life, like if you just focused on your breath as, as the only content of your meditation, or if you just tried to blank out your mind and not have any thoughts, or if you just tried to follow your thoughts as a practice, over many years, that would lead you to a birth in the, in the form realm. And that's what we call, meditation, without meaningful content, and, and that leads to that kind of rebirth. And in classical Buddhism, this is considered a real serious mistake and I'm afraid that many people are doing this. Ninety nine percent of the population have no interest in meditation and one percent of the population are meditating on nothing. And that is the only cause to be born into this realm and it's a wasted life. Why do you get born into such a pleasant realm? Because you have taken {samten gyi domba}, you have taken the vowed morality of {samten}. What does that mean? It means, if you are sitting there meditating on your breath or emptying your mind, you can't get angry, you can't commit adultery, you can't lie. Automatically, you get a nice result, which is a nice rebirth, just because of default, by default, because you weren't walking around New York City and collecting all these bad deeds actively, which is what we're doing. So, you know, based on that, you get a good rebirth, but it doesn't last and it has no meaning. It's a very great suffering, towards the end of that rebirth, it's considered a mistake, a serious mistake in, in Buddhist practice and I'm afraid it's very common in Buddhist countries. So {samten} means, in this case, what we call a causal meditative state in the form realm. If you did it over and over again, as alone, with no content, it would cause you to be born into the form realm. The form realm has what we call four levels. Okay, so {samten dagpo}, is what we call the first meditative level, the first concentration level. {Nyerdok}, {Nyerdok}, is a very specific concept, a very difficult concept in the books on meditation and what it means is, it's called the preliminary stage of the first concentration level. The preliminary stage of the first concentration level, okay. The preliminary stage of the first concentration level. What's that like? What happens to you in meditation when you reach {nyerdok}? You start to lose attraction for physical objects, for sense objects, and that's {nyerdok}, okay? You start to lose attraction for gross physical objects, which means that you're overcoming your desire for food, you're overcoming your desire for sex, you're overcoming your desire for music or, or things like that. Your mind is reaching a higher level, your mind is moving beyond that level. You actually, at certain levels, lose the ability to taste and smell. In those realms they don't have, as a result, they don't have the smell consciousness or the taste consciousness, there's no function there, because they are so gross and so rough that you have gone

beyond that. So it's like where you are able to put your mind in a very fine state of meditation and where you are actually withdrawn from all the sense objects. You're not aware of colors you're not aware of sounds, you know, people could be talking next to you and you wouldn't hear them. You have that ability to withdraw your mind inwards and that's the {nyerdok}. And some people mistake that for, for nirvana or something and some people get into that which is another mistake, they think that because it feels so much better than food or physical pleasure, they think that they've reached some kind of nirvana or something like that. That's another error, that's a byproduct of this state of meditation. It's just a, a pleasant byproduct. It's not the goal, Why? You can't stay there, you always come out, when you come out you are three hours later and your body is three hours more painful. [laughs], You know and you keep that up and you just die. There is no meaningful result of that. You die a nice meditator. And that's not the goal. So that's {nyerdok}. {Nyerdok} is when you first reach that ability to go beyond the objects of the sense, of the desire realm. {Mikog me} is just the name of this level, {Michok me}, {michog me} means it's a very weird word, it means, "no lack of time", "no lack of time". Now don't, I don't know why it's called that, I haven't seen an explanation. {Chok} means, to have time to do something. Do you have time to go out tonight tonight after the class and you say, "{chok gu du}". "I have {chok}". You know, {mi chok} means, "I don't have time." {Mi chik me} means, "I don't have no time." [laughs] So it's no lack of time, double negative, {mi chik me}, that's just the name of that level, {mi chok me}, okay. I haven't seen a good explanation of why it's called that, anyway, you must be able to reach this level if you want to be able to see emptiness directly, and the implication is that you have to be so good at meditating that you have to be able to withdraw from the completely from this realm. And the day that you see emptiness directly, you will actually have a feeling of being in a higher realm. Before you actually see emptiness directly, your mind rises to a higher level of existence, like some kind of different realm and when you stop seeing emptiness directly and that experience is finished you have a sensation of descending from that, of coming out of that meditation, of coming down out of that meditation. But you must be able to get to that state if you want to be able to see emptiness directly. That takes about an hour to two hours of practice a day, period, every day. If you want to disqualify yourself forever from seeing emptiness directly and thereby waste your whole life, and ruin the chance that you have in this life of ever getting out of this suffering then don't meditate for an hour a day. Find some excuse to not do it. You're too busy, you know, you have to do other things. But the day that you die, those other things become totally meaningless, you can't even remember what they were. It's like last week's Sunday Times. You know, and it won't mean anything.

You must be able to reach this state. You must have it as one of your lifetime goals. Really, this should be one of the most important goals of your life. Really, you should have like three goals in your life and this is one of them. To be able to get into this state of meditation. That's {shamata}. That form of {shamata}, that particular level of {shamata}. And if you can't do it, you'll never see emptiness directly and you will have wasted a human life. Okay, okay we have the English, the {shamata} definition. Can you read that okay? Yeah. That's a translation of what you already had in Tibetan. "That single mindedness which is imbued with the exceptional bliss of", I call it practiced ease, okay. It's a good feeling that comes from practicing all the time. "Practiced ease, okay, due to deep single pointed meditation on its object. I don't mind if you guys find a better word for {shinjang}. {Shinjang} means that you do it so much, you practice it so much that you get really good at it, okay. I'll say it out loud, okay. Definition of {shamata} in English; "That single mindedness which is imbued with the exceptional bliss of practiced ease due to deep single pointed meditation on its object." Definition of {vipashyana} or insight is; "That wisdom which is full of the exceptional bliss of practiced ease by power of the analysis of its object and which is founded upon quietude, or founded upon {shamata}, okay. This is more talking about the kind of meditation that you need to see emptiness. That's been our theme. Let's go on to the other one. I like to call it office meditation. This, the presentation that I'm going to give, which is a four minute presentation, about, is based on the bodhisattva vow which says what? You break this bodhisattva vow if you don't? {Samten drippa pong mi cha}. If you don't eliminate, if you are not working actively during your day to eliminate these five obstacles to meditation, you have broken your bodhisattva vow. It's very interesting, okay. If you are not actively trying to avoid five obstacles to meditation, during the day, you have broken that bodhisattva vow, okay. And that's where they get the presentation. Where do they get these obstacles, there's five obstacles, they were presented to somebody by {Ludrup}. What's {Pakpa Ludrup}? Nagarjuna, okay, sometimes called the second Buddha. The first early Sanskrit writer, okay, third century, two hundred AD. He was called Arya Nagarjuna, apparently, he saw emptiness directly and he wrote a book called [b: Shedring]. [B: Shedring] means, "[b: A letter to a friend], his friend who was a king. And this was the relationship that great Buddhist philosophers used to have in India. I think, because of the karmic connection, you know. One person has seen emptiness directly, the other person had done this karma to be the wealthiest person in the country and those two kinds of karma are similar in a way and they attract each other. Some of the greatest teachings of ancient India and especially the tantric teachings occurred between people who were attracted in that manner. A person who had great wealth would be attracted to a

person who had seen emptiness because of the similar karma required and, and they would start to interact. And out of that interaction came some great teachings that we still have. They are in a separate section of the {tengyur}. They are correspondence between these figures and also personal teachings that were given. Like Milind Pinda is the questions of King Manendra, a Greek king of Kashmir who met a Buddhist pandit and, and the interchange between them. It's a very beautiful process and tantra rose through this process. Anyway, in this letter, which Art has translated and it's been published, there's a verse about the five obstacles and I'll tell you that verse. And that's the last major thing and then I'll tell you a few stories. Okay, you should memorize it. Okay this is Nagarjuna's letter to his friend, King Udaibada or something like that. Say {gyu dang}, [repeat], {gyu dang}, [repeat], {nu sem}, [repeat], {mukpa}, [repeat], {dang}, [repeat], {nyi dang}, [repeat], {du la}, [repeat], {dun dang}, [repeat], {tetsom}, [repeat], {de}, [repeat], {drepa}, [repeat], {ngapo}, [repeat]. Okay, {gu} is the one we talked about tonight about chimpanzees. {Gu} means your mind, this is your main problem this is what ruins your meditation. It's when you sit down and for me, it's going over all the projects I'm gonna do today. Like, I have an appointment at such and such a time, I have to meet such and such a person. And it's you know, it's your mind jumping around to things that you like, you know, I have to do this. I'm gonna, oh man am I gonna, I get to translate that verse today, and then I'm gonna go over there and work on the computer thing and then I'm gonna go over and meet these nice people for lunch and then after that we'll do this and .... That's {gupa}, {gupa} is your mind jumping around and I like to call it "restless desire". Okay, it's a restless state of desire, it's actually desire, it can be virtuous objects like translating and meeting your Dharma friends, but it's still ruining your meditation. By the way, rule of meditation, once you have chosen an object, if you switch to another object during that meditation session, uncontrollably, even if that object is virtuous, it's a bad deed, okay. Like if you start thinking about all the nice things that you're gonna do for Rinpoche, while you're supposed to be visualizing, you know, Vajrasattva or something, even though, that's an extraordinarily virtuous thing to think about, it's a bad deed when you are meditating. [crash] Wow, [laughter] okay, okay, it ruins your meditation, okay. Maybe he'd say it's the same thing, I don't know. Okay, [laughter], {gyu}, {gyu} is counted with {gupa}, okay, they are joined together. This is one obstacle. {Gyu} and {gyu} are joined together. Okay, so that's really obstacle number one is {gu} plus {gyu}. {Gyu}, means, normally it means regret, for example, the second of the four powers of confession is called {gyu}. But this has nothing to do with {gyu}. It's a translation of a Sanskrit word that means to daydream about the old days. Okay, "Oh, I remember this girlfriend I had, I remember when I used to weightlift, you know, I remember

when I had all my hair, you know." And not to be here now, okay, but to live in the past, or to live somewhere else. Your mind is outside wandering around, missing something. "Oh, you know, I wish so and so was here with me. And that's a very typical kind of distraction. It's very, very typical. If you try to meditate, if you try to do a long term retreat, you'll find that this comes up automatically. You start to live on the outside, you start to live again, the last five years of your life. And thinking about the things that you did or the people that you would have liked to have seen, and movies you saw and stuff like that. That's called {gyupa}, in this case, only in this case, okay. {Nu sem}, which is this one, is said to be less frequent and much more destructive. {Nu sem} which is this one, is said to be less frequent and much more destructive. {Nu sem} is, is malice. Okay, how did we do that, let's see, that's, okay, thank you... okay, pen, thanks okay. {Nu sem} we translated as feelings of malice. Thinking that you'd like to hurt somebody. It's like anger. Like it's not as frequent as desire. Desire ruins your meditation about eighty percent of the time. Anger, or pure thoughts about wanting to hurt someone else, thinking about the husband you divorced last year, okay, just totally ruins your meditation. Okay, just a few seconds of this one, although it's much less frequent, destroys your meditation much less frequently. If you're in retreat, and I can tell you, cause I did it all the time. It ruins your meditation sometimes for hours and even for days. If you get obsessing on someone you don't like during your meditation it will destroy your meditation totally even though it's much less frequent than thinking about all the projects you like.

It's just a kind of dullness. And it's like that, sugar is good for that, you know, eat a couple cookies before you meditate, speaking from experience. Okay, {nyi}, is "drowsiness", classically, it means, "to sleep". But in this case it means drowsiness. You cannot meditate if you do not get enough sleep, forget it. You'll never be able to meditate if you do not get enough sleep, you have to get enough sleep. It'll ruin your meditation, you just can't do it, it doesn't matter how much you want to do it, or how good you are at it or, or how good the circumstances are, or the place can be beautiful and wonderful, but if you didn't get enough sleep, you cannot meditate. And it won't work, I'm very good at that too, {nyi}. {Dupa la dunba} means, "an attraction to the objects of the senses". Okay, {dupa la...}, here it's {du la dunba}, okay, typically it's {dupa la dunba}, he's trying to make meter. {Du la dunba} means, "An attraction to the objects of the senses. If you're thinking of music, if you're thinking about food, if you're thinking about sex, you can't meditate, it will ruin your meditation and that's those are all classified as attraction to objects of the senses. And if you are living in that realm and the more you live in that realm, and the more you concentrate on that realm. You know, the more you think about food, the more you think about

those other objects, it'll ruin your meditation. You just won't be able to go into a deep state of meditation, can't do it, okay. That's number four and number five is {tetsom}. {Tetsom} means, "doubts", "doubts". Now, in Buddhism, there is good doubt and bad doubt. Good doubt is; you've been up there talking about future lives, you've been up there talking about hell realms, you've been up there talking about why god doesn't exist. I, I think your arguments are prretty good, but I'm not convinced yet and being a good Buddhist, I'm going to wait untill it, untill is seems reasonable to me, so I choose to put that on the shelf. That's the instructions of Maitreya. That's perfect. A good buddhist shouldn't accept anything untill they have figured it out clearly, themselves. And then there is this other kind of doubt, where you just don't feel like accepting that kind of thing. You know, somebody presents it to you very convincingly, very properly, you know you're supposed to be meditating for an hour a day and you wake up in the morning and you are like, "I don't know if I have time, I just don't, gee, I don't, I just can't, gee, I don't know if I should do it, you know, I, I don't know." That's just crummy doubt. That's the obstacle to meditation, {tetsom} here, is crummy doubt, alright. It's just wimpiness, or not being able to make up your mind that you, of course you should do it and it's not because of a philisophical problem that you have with meditating. It's because you're lazy and so you're not sure if you should get up early in the morning and do it. And that's {tetsom}. Those five are and obstacle in meditation. What kind of meditation? Very clear in Je Tsongkapas explanation of the bodhisattva vows. He says, I ain't talking about deep shamata meditation as much as I'm talking about maintaining a level of... a meditative state of mind during the day . And I think you see it in business. Like certain business executives I've seen in business, they have meditation. They have the ability to have a meditative state of mind all during the day, I've seen it. My boss is sort of like that. And although all the jokes I make about him, I have never seen him raise his voice at an employee. And we tlked about it the other day. We had dinner the other day. I've never seen him really angry. My little boss comes in and screams at me. That's the one that we're doing the emptiness on. But the big boss, because he is the big boss, I guess, I mean, that's why he;s the big boss. I've never seen him get angry. I mean, he has the total ability to avoid {nu sem}. And is absolutty focused single mindedly on money. He doesn't care about girls, doesn't care about golf, you know, doesn't care about being famous. Just want's money, you know, single pointedly. Gets enough sleep, I guess. {Dupa la dunba}, you know, is really not attracted to food or other objects like that. Could care less. You know, I've seen him go twenty-four hours on little cubes of sugar, you know. And, and doesn't have any doubt about what he is doing, I mean, he, he beleives that what he is doing is what he wants to do and mean,



that's, what he's doing is what he wants to do and I mean that's ... what I'm trying to say is that you seek secondarily, to maintain a state of meditation through out the entire day. It means that you can never have so much pizza that you cannot meditate. Not just meditating. Nagarjuna's very clear, Je Tsongkapa's very clear. We're talking all day long. You know you have to avoid these five obstacles all day long. And you have to keep your mind bright eyed and bushy tailed from the moment you wake up until the moment you go to sleep and that's very hard. You know, that's very hard. But, learning to do that, your mind to do that, when you go into meditation in retreat and when you go into your deep meditations you pop right into it. By the way, this one is also very good for problem solving, at work. And it's also very good for just plain success, I mean if you have the ability to focus your mind like this, it's good for you and you can do anything. You can do any project you want to. You can do anything you want if you have this state of mind. You must avoid these five things all throughout the day. If you've taken bodhisattva vows, you're under vows to do that, and you god dam better well know them. You know, you're supposed to know those five, you're supposed to be watching them all the time. And, and when do you report that you've failed {tundruk}. If you don't know what {tundruk} is, don't worry about it. If you are reciting {tundruk}, stop reciting it... no, I'm kidding, okay, and start thinking about it, okay. And according to {tundruk}, you're supposed to watch these five, how many times a day? {Druk}, {tundruk}, you're supposed to be checking in on these, five six times a day, okay. That's hard. But anyway, let's do it. What I'm trying to say, is get into a meditative state of mind all day. And when you sit down go into a deeper one. And avoid these five things all day long. That's what Master Shantideva is talking about. The whole chapter is about how to maintain meditation twenty-four hours a day. And, and that's what the goal is. Alright, a couple of light things, and then we'll stop. Master Shantideva gets into. There's a long section in this chapter on men and women. Relations between the opposite sexes. Which he considers and which is one of the major distractions that ruins your meditation. Okay, it ruins your ability to meditate. And he goes into this long, long analysis on, is this something beneficial or not? Does it help your meditation or not? What is the whole thing about? And, and I chose one rather long verse which will be in your reading when you get it and I kinda like one, one section he has. The homework question says, "Relate five ways that Master Shantideva describes for courting those of the opposite sex. And then, describe the attitude that might be appropriate once you have "succeeded" in courting those of the opposite sex. So he describes the five methods okay. Number one; go and beg them to have a relationship with you. You know, keep going to them and asking them, you know, "Please go out with me, you're the most beautiful

person I ever met, and I must go out with you." Go and make a fool out of yourself, okay. Number two; avoid no bad deed in seeking to attract them, you know. Avoid no bad deed in seeking to attract this person, you know. If you don't have enough money, do something bad to get the money, that you need, you know. Do whatever bad deed you have to to get this person. You're getting, this is negative advice. Go after these people and don't worry about what anyone says. Number four; engage in any kind of reckless or dangerous behaviour to get them, okay. I don't know what that means, but I guess, showing off in your car or something. She said, "AIDS." That's true too. Number five; use up all your money and other resources, in order to capture this person. Okay, like waste all your money on buying them nice things and stuff like that, in order to attract them. Then he describes the attitude you should have after you get them, okay, and it's very, very beautiful, and it's a direct traslatio, prett much a direct translation, I'll just read it, okay. "She finally comes to your house, as you lift the silken veil from her face and look into her gentle loving eyes," by the way, if you're a woman you can switch it, okay, we're not being sexist here, "think of how the same face is going to lie rotting under the death shroud and the birds of prey will come to burial ground and lift the veil that she so gently lifts for you now and

then you will know how she really looks and you will run away as fast as your legs can carry you, [laughs]. And it means this, I mean, you go hrough so much to get this person, and, and when they reveal their beatiful body to you. You know, finally, here's the day, you know, and, and when you look at it, if you're smart, if you know what you're doing, you see the dead body and you see the maggots crawling on it and you see the flies eating it and, and really, seriously, all those effeorts, wasting you time, wasting your life, wasting your money, wasting your reputation, you know, wasting your pride, you know, what's the benefit, you know, what's the goal? What's it that you've finally accomplished? It's a skeleton, it's a dead body. It's a body which is rotting. You know, it's gonna sit there and rot in the cemetery. And you kow, the guy that Shantideva's talking to, Master Shanitdeva, they object, they say, "Okay I knoe that she's gonna die in twenty years or fifty years or something, but right now, she's warm and nice and smells good and everything. And then hegoes into a long analysis of whether that's true or not. But basically, it takes alot of imagination and it takes alot of brainwashing from your culture and fromthe Madison Avenue executives, not to see that this is the truth. That this is a normal, old, mortal, dying, suffering, peice of, bag of flesh. And it takes constant brainwashing from television and movies and Calvin Klein to, to imagine that it's anything else and to be attracted to it in that way. It takes allot of, you have to buy allot of special clothes and cosmetics and stuff. You have to do all sorts of weird things to

package it so it looks attractive, cause it's not, and it's gonna die, and it's suffering. And they're suffering while you're looking at them and you're suffering while you're looking at them. And try, Master Shantideva says, "Cut the crap and go after Nirvana." You know, both of you. Just stop that kind of behaviour, it doesn't help anything, and, and try to get enlightened and then you'll both be very happy. And that's the bottom line about relationships and he goes on about it. It doesn't do any good to have this kind of relationship about another person. They are going to suffer and you are going to suffer and not because it's evil or bad or dirty or anything like that. Just because that's the nature of the body. And they are dying and you are dying, so do something meaningful. You know, why you're with them, you know, go meditate with your girl friend and achieve enlightenment with them. And then that's something meaningful. You know, that's something helpful. The rest is just fooling yourself and it's too people who are dying, just wasting each others time. Okay, like that. Last thing he talks about money, ha has a long section about money, okay. And there's a cute verse where he says, if you don't dedicate your younger years to the pursuit of money, you won't have any big amount to enjoy when you get older, okay. Like you have to start around, twenty five twenty five to thirty, if you want to make big bucks, normally. I mean if you happen to be a movie star or something that's an exception. But a normal business person who wants to make some serious money you have to start twenty five to thirty and you have to put ten to twenty years into it, of your heart. Eighteen hours a day. Must and don't think of anything... That's how you succeed in business. I mean, the rest is all fantasy it doesn't exist, you know. It's hard work for ten to twenty years. And then he says, "If you do spend your younger years to the pursuit of money, then you'll be too exhausted by the time you get it, to enjoy it. And, [laughter], and you can observe that in real life. Who has the lincolns? It's these old guys who can't appreciate them or can't do anything with them and, you know. And if you don't go to work like that when you're young, you won't get the Lincoln. So you get the Lincoln to impress the girls, but by the time you get it, you're too old and, and exhausted to do anything with it, you know. And, and I used to think that all the time and then Shantideva... there's a verse like that and he describes it, you can read it. I'll read one more verse okay, then, we'll stop. English for the five obstacles are... I'll have somebody write it out. And it'd be nice if you, if on your homework you memorized the verse okay. I'm sorry, did you do it? Three lines of verse, okay, one line two lines, three lines. This is actually the, the second half of the line before, okay. The other thing's a long story and I'll think we'll leave it, but basically, there's a beautiful couple verse about... he describes the life of a working man. You know, and he says, "You want money for your house and your mortgage and you go out and you work

and you spend your precious body and you waste your precious body and then you come home and you flop it into bed like a corpse. And it goes like that and it just very well described my corporate life, ad, I'll translate it and I'll have it for you next class. So you can do that. So basically, thinking about the chapter on meditation in those terms. meditation throughout the day, don't think it has to be sitting on a cushion. It's to maintain a bright bushytailed attitude all day and it's your responsibility to do it, which means that you can't eat badly. You have to get enough rest. You have to try to avoid objects of the senses and you have to make up your mind that't that's what you want to do and you have to avoid thinking about other people in an angry or a bad way. And, and that way you'll be able to steer your mind throught day, avoiding those two extremes of getting too hyper or getting too dull. And your mind has to go between them and yoou have to remain in that state of meditation all day. It's a bodhisattva responsibility. And then, when the time, everyday at a certain time and then in long term retreats, you have to undertake deep meditation. The first kind of meditation prevents your mind from getting mental afflictions that will screw up your life. The second state of meditation, which is the deep one, removes the cause of he mental afflicions, which is seeing things as self existent. So you need meditation for both. So the point is that yore going to be meditating all day long. And then in retreat or in your morning sessions or evening sesions, you have to go into deep states of meditation and that's going to be the subject of this matter, of this chapter, Okay, Phuntsok's gonna recite.

Prayers: [short mandala]

Prayers: [dedication]

[cut]

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**Geshe Michael Roach**

**ACI Course XI: Guide to the Bodhisattvas Way of Life, Part two**

**Class Eight: Contemplations on the Perfection of Meditation, Part Two**

**August 12, 1997**

... is, is one of the most important classes maybe we'll ever have here. And maybe one of the holiest subjects, and oh, welcome to baby, [laughs]. First class outside of the inside. [laughter]. He's been coming to classes for nine months now. Anyway, one of the most important classes we'll ever have and I think that the main thing is to imagine, you know, when I was a kid I used to imagine what it would be like if you cared about other people as much as you cared about yourself. And I think it's some kind of holy grail. I think that each person here can imagine how nice it would be to care about other people as much as you care about yourself and I don't think that as an adult I've really thought that it was possible very often. You know what I mean, you kind of give up on the possibility. You know what I mean, from time to time you visit someone in the hospital, and you feel like a hero you know. And there is just some kind of undeniable holy feeling about it and you feel really, really good with yourself and you get some kind of instinct of, of how it would be if you could do it all the time. If you could care for other people as much as you care for yourself. And then you go through the rest of your day unable to do it and that on the other hand makes you feel kind of restricted or somehow limited or unhappy and you feel like a person in a jail that you can't care for other people as much as you care about yourself. So, in this reading today, Master Shantideva starts to talk about it. And I think as you listen to it then try to have in the back of your mind that you would like to reach that. You know, cause it's really sweet, I don't think there's anything sweeter than that, I don't think that there's a better than that feeling, and I think you can sense it. And as in so many other things, I think that Buddhism actually presents a method that you can use that works. You know, a logical progression of steps that if you can try it then you can really get there. And I think that that is one of the, it's like seeing emptiness directly. I, I would put those two things, in the two most important things that can happen to a person in this life. It's like seeing emptiness directly or being able to, to get to the state where you can get to the point where you can care about other people as much as you care about yourself. That's bodhichitta. So we're gonna talk about that. I think it's really beautiful the way Master Shantideva snuck it into the chapter on meditation, okay, when you think about meditation.... When you say, "I'm studying the meditation chapter from [b; Bodhisattvacharyavataara]", you, you think of sitting down and crossing your legs and that's what comes to

mind, and like that, that's what comes to mind. And as you see, Master Shantideva doesn't talk about doing that at all. First of all he spent a lot of time on the mental conditions that support that state of mind, even when you're at work and even when you're going through the day and then he spoke briefly about the platform of meditation that you need to see emptiness directly, but now he's going somewhere else, okay. At the end of the last class, he began to describe what, what's been called isolation, in Tibetan it's called {wemba}. And isolation means, physical isolation and mental isolation. Mental isolation means; you keep your mind away from mental afflictions like jealousy or anger and then more profoundly, you keep your mind away from seeing things as self-existent, which is very difficult, which is the source of all mental afflictions. The source of all anger, the source of all jealousy. Then he started to talk about physical isolation, like going out, doing long term retreats, leaving the city life. You can isolate your mind from bad thoughts staying in the city, but physical isolation he started to talk about. And each person in this room, if you are serious about this path, then eventually you'll have to do long term retreats. You know, you start with a weekend retreat, go to two weeks. I've found that the threshold is just over two weeks. I've found that about fifteen to seventeen, to eighteen days is when your mind starts to clear out. SO if you never do a retreat longer than fifteen days, you'll never know. You have to start building up to three four weeks, five weeks. I imagine that each person here who is serious about reaching these goals should do that at least twice a year. And then eventually you should get into longer retreats. And this is the goal. And I think that it's a necessary part of your practice. You know, you can learn a lot in the class and then there's a limit to what you can do in the class. And then you have to start doing retreats and you have to get out of New York City and take yourself to a place. What kind of a place? Hector are you okay? Can you do that? Okay, are you ready. We actually caught up on the readings, I mean, people worked like eighty hours or something and didn't get any sleep and so Hector's gonna read the lines for it tonight, so read the first one, okay?

Hector: "Where to devote yourself to meditation"

We spend our days in gentle walks and thoughts of helping others. Here in the silent peace of the forest, flowing on the soft breezes, we live doing as we please in the mansion of a wide flat rock. Cool with the touch of the moonlight and the sandalwood scent of the holy. Living deep within the woods of peacefulness, completely emptied of conflict and the afflictions. We live as we please, so long as we like in abandoned houses or caves or else at the foot of a tree. We have given up the suffering of owning and protecting things, carefree we live, relying

on nothing."

So, so someone came up to Master Shantideva and said, "What kind of place should we meditate in?" And then he describes the place in this verse. And it says, "Spend your days in gentle walks and thought of helping others, here in the silent peace of the soft forest, flowing on the soft breezes, we live doing as we please, in our mansion of a wide flat rock." It means, "If you can find a nice place in the forest or out in the desert someplace, underneath a rock or some place, you know, like a ledge and then stay there, it's like better than a mansion. And then he says, "Cool with the touch of the moonlight and the sandalwood scent of the holy." And here he's comparing moonlight and sandalwood scent to the presence of holy beings and he's starting to describe, if you know the classical description of the place where you should do your retreat, he's throwing it all in here without telling you. And what his line means is, "You should find a place where holy beings have been before and they've left their stink on that place. You know, they call it, "The fragrance of the holy beings" Like {tsultrim gyi trima}, means, {trima}, means, "sweet smell", and {tsultrim} means, "morality". And so, "ethical person". And supposedly, I remember being near His Holiness and you get this scent, this fragrance, you know. And it's a person who's keeping their vows well and they leave their fragrance in a room. If His Holiness has been in a room and then he leaves there's this kind of presence still there. So they say that you should try to find a place like that, where holy beings have been before. Living deep within the woods of peacefulness. Here, he's making a pun and he explains it, Gyaltsab Je explains it in the commentary. Peacefulness here means, "away from the two extremes that destroy meditation. And we spoke about them, {ching, gu, nyi}. Say, {ching gu}, [repeat], {nyi}, [repeat], {ching gu}, [repeat], {nyi}, [repeat]. Hopefully that baby will be able to talk louder than these people. Anyway, {ching}, means like, "dullness". If you want to experience it then eat too much, eat some sugar, have some coffee before you meditate, Don't get enough sleep. And you'll get {chingwa}. {Gupa} means, have too many projects, have a lot of things going on in your desire realm life, like lots of girlfriends, a lot of music, a lot of art, a lot of places to go. You know, make sure that your mind doesn't settle on anything, like have a lot of Dharma projects, more than you can handle. Make sure your mind is skipping around from one to the other and that's {gupa}. And here, "peacefulness of the forest" means, "mental isolation from those two extremes", and that's what Master Shantideva is saying. The next verse says, "We live where we please as long as we like. And here, Master Shantideva is saying, that this is liberation in a physical sense, you know. If you can go out on retreat you will find your own independence. And he says it's more pleasant than being a

king. And if you've ever been on long retreat out in the wilderness, you get this feeling after awhile. You know, you're alone. Nobody will ever know if you live or die. Nobody could probably find you if there was an accident or something. And you're just out there. And it's very interesting to just expose yourself and release yourself and surrender yourself to the nature of the place. And you go into a canyon somewhere, no one would ever find you if a snake bit you or something, it would be like six months before anyone found you. And there is sort of this freedom to that, that no one knows where you are, no one knows what you are doing, no one could find you if you died. And it's very, very liberating, it's very cool. You should try it. And, just go and it says here, "You have no one to depend on." You have no hopes, you have no plans, you're just out there, No one could help you if you go in trouble. And there is something very liberating about putting yourself in that position in retreat, okay. If you're starting retreat, if you are just starting retreats, or if you're not experienced. Let's say, if you haven't done about a total of about a year of retreats, in pieces. You shouldn't do it like that. You should have a Lama around. You should have access to someone to help you, in case you get in trouble, which happens. And then he says, "We have given up the suffering of owning and protecting things. Tibetan Buddhism describes two kinds of suffering. Say, {mebey}, [repeat], louder. {Mebey}, [repeat], {dukngel}, [repeat], {mebey}, [repeat], {dukngel}, [repeat]. Then {yubey}, [repeat], {dukngel}, [repeat], {yubey}, [repeat], {dukngel}. {Mebey dukngel} means, "the suffering that you have when you're still trying to get something. Like you want money, you want a relationship, you want some object, you want a certain position at work. You want a certain degree or something and {mebey dukngel} means, "the suffering you have when you're still trying to get it. {Yubey dukngel} is the other side of the coin after you get the thing that you wanted, there's the suffering of having it and trying to protect it and not losing it. You know and it immediately switches. Like, I've been a Vice President of a large corporation, a thousand people. And you've got your eyes on this Vice President's chair and Vice President's office, and you work and work and work and work and finally the boss call you in and says, "We're making you a VP." And you're so happy and you go out and you have a dinner and then the next day, you're sitting in that office and then your mind totally reverses itself. And you're thinking, "How can I stay here, how can I keep this place. How can I keep other people out of this chair and it become. The anxiety of trying to get it becomes the anxiety of trying to stay there. And that's {yupa} and {mebey dukngel}. So he says, "If you go on retreat, you're freed from that. You don't have the anxiety of trying to get something and you don't have the suffering of having something and trying to protect it from other people. Okay, this reading is designed a little funny and if you look at the



outline, which I hope you are doing, okay. You're not getting the whole [b: bodhisattvacharyavatara]. You're getting very beautiful chunks and it's very important to see how the chunks you're getting come in the whole flow of the text. Cause it's there okay, you should read the outline and you should see where you are. Why does he go in the outline, suddenly, he goes from the best place to do your retreat, and then suddenly he's talking about compassion. Okay, how does he make that jump? I was trying to figure out where he did it and it's here. Baby mantras. Go ahead Hector, we'll just go to the next one.

Hector: Contemplation fourteen, "What to meditate upon; the service of others."

Think of these considerations and others as well. Contemplate the benefits of isolation. Put an end to useless thoughts and meditate upon the wish for enlightenment. From the very beginning, exert yourself on the practice of treating others and yourself the same. When the happiness and the sufferings are the same, then you will care for all, just as you do yourself."

So he's shifting gears here and he's going from the place that you should meditate, to what you should meditate on and if you've ever done a long term retreat, like a month or two months, you get rid of your {namtok}. {Namtok} means here, "your useless thoughts". {Namtok} means worrying about the garbage, you know. Worrying about your job, worrying about all these other things. Thinking about having this relationship or that relationship. Or owning this thing or owning that thing. Or getting this position or not getting this position or getting this degree or not getting this degree or excetera. Those are all {namtok}, and after you've been in a retreat for like a week it dawns on you, that you don't have anything to think about anymore cause there's nothing here, there's absolutely nothing to think about and it's also, it's kind of lonely, you know, it strikes you, "I don't have anything to think about. And, and then you wonder what am i supposed to do you know and people actually get nervous at this point in retreat, you know, and I'm like, what am I supposed to think about?" And if you're having a bad retreat, you start to obsess on someone at work. You know and then for like two weeks, you start to obsess on the person at work, cause you don't have anything else to obsess about. The mind needs something to think about, the mind is thirsty for something to think about and your mind will start to grasp to something to think about.. So Master Shantideva says, "Release the {namtoks}." You know, release all those useless thoughts and as that vacuum appears, makes it's appearance, then fill it up with thoughts of others. He says, fill it up with compassion. And that's really a beautiful way to do a retreat. When you do a retreat, this is like the sweetest

thing to do during the retreat, is to do some kind of meditation about compassion. So he says, "Meditate about the wish for enlightenment." This is bodhichitta, it's the desire to reach enlightenment to help other people. And so I think this is where Gyaltsab Je, this is his next sentence; he says, "what is the method, you may ask which I should use to meditate on this wish, bodhichitta?" And Master Shantideva replies, he says, "You should from the very beginning exert yourself in the practice of treating others and yourself the same." So this is, if you ever do a retreat, this is, this is the whole second half of the chapter, or actually the main part of the chapter. Master Shantideva tricks us. We thought we were going to be getting all these deep instructions on how to meditate and breath meditation and all these sexy, profound things and then he gets us right in the middle of the chapter and he switches us over to compassion and he's gonna stay on compassion for the rest of the chapter. And how he got it in there, I still don't know, but anyway. The practice is this. {dakshen}, [repeat], {nyamba}, [repeat], {dakshen}, [repeat], {nyamba}, [repeat]. Okay, Master Shantideva will go through two different methods to get to bodhichitta, okay. Two different methods to reach the place where you care about other people as much as you care about yourself. Very, very difficult to reach that place. And I, I repeat that it would be one of the, it would be one of the most important moments in your life if you could ever have that, if it could ever happen to you. And you will also, it's like seeing emptiness directly, the day that it happens you will know. The day that you have the direct experience of bodhichitta for the first time, what they call genuine bodhichitta, you will know it. And it will be a separate distinct, very powerful, very moving experience and it's also linked to some physical, you know, this experience of a physical force within you and going out and reaching other people. It's a very profound experience and I would put it, you know, seeing emptiness directly and having the direct experience of bodhichitta are the two goals of your life, if you're in this class, those are the two things that you must try to trigger in your heart. And this, tonight is where you gonna get the first part of how to do it and you have listen and you have to think about it. It was very difficult to translate this section because it's so foreign to the human mind. You know, I think here, I imagine Master Shantideva floating up off his throne about here. He didn't really do it until the ninth chapter, I don't remember. I imagine him, I mean, you get a physical emotion of him leaving us behind at this point. Because he's, he's gonna be giving us arguments that are so foreign and so against our normal way of thinking that it was very hard to translate and it was very hard to think about it. So, see if you can catch it. This is where we part the men from the boys, we call it {kelwa}. {Kelwa} means, "do you have the spiritual goodness within you, to hear what's about to happen." And some people in this room who have {kelwa}, will

get it and some people will not get it. And for me it was very difficult, I felt this emotion of Shantideva, Master Shantideva almost passing me. You know, going so high that I couldn't, couldn't figure out what he was talking about. So try to hang in there, okay? Try to ignite your {kelwa}, you know, it's hard. It's very hard. What we're about to present is very hard for the human mind to handle. And if you have {kelwa}, it'll floor you and if you don't have kelwa, you'll just think, "Sounds kind of weird." And most of us are somewhere in between. Okay, but let's go ahead, okay. {Dak} means, "me", {shen}, means, "other people". {Nyamba} means, "exactly the same, exactly the same. "Me and other people, exactly the same. The practice that you're going to hear about tonight, you know, very sacred practice, very holy practice, the holiest thing you could ever meditate on, okay, is how to treat yourself and others exactly the same. How to treat yourself and other people exactly the same. How to be as worried about other people's happiness as you would about your own. How to be as worried about other peoples pain as you are about your own. I got this cold today, you know and I was really worried about it, you know, I spent allot of time focusing on myself and how bad I felt and then I realized that a friend of mine got Lymes disease a couple, like a week ago. And I remember he was like sweating and he obviously had a fever and I was just sweating from this little cold and then I was reflecting on how much stronger my emotion was about myself who has a cold that's gonna go away and then on this other person who has something potentially very dangerous, you know. And I'm much more worried about my little fever from my cold, you know. And, why? You know, what causes that? And could I ever reach a point where, where I was, I treated his exactly the same as I treat myself. As I was worried about him as much as I was about myself. Could I ever do that? That's this practice. Very, very holy practice, {dakshen nyamba}. Say {dakshen}, [repeat], {nyamba}, [repeat], {dakshen}, [repeat], {nyamba}, [repeat]. Just to say the word and to say the word in a persons lifetime is {kelwa}. You know, you have to be a karmic millionaire to hear this word, you know, you have to be a karmic millionaire just to hear this holy word. Say, {dakshen}, [repeat], {nyamba}, [repeat]. Okay, go ahead.

Hector: Contemplation fifteen: "They are a part of you too."

There are many separate parts, the hands and all the rest, but we dearly care for them all as a single body. Just so should I work for the happiness of every different being, treating all as equal, all as one. Thinking of their joy and pain as if it were my own.

Here we start to get into an argument, okay. Shantideva starts to present the idea to other people. He says, "Look, you should treat other people exactly as you treat yourself." I mean, just the word is weird, I mean, you won't hear that on Second Avenue anywhere. You know, you hear lots of different languages and different words but you don't hear people saying, "You should treat people exactly the same as you treat yourself. And, he starts to, we start to hear a {kachig}. {Kachig} means, someone comes and starts to fight with Master Shantideva and says, "You know, sounds great, can't do it." you know. And he starts to complain, he starts to raise objections, he starts to attack Master Shantideva and he says, you know, "You're too idealistic, this is impossible, this thing you're talking about, it can't happen. And his first objection is this one; and he says, "Look, there are so many types of beings, you know, first there's all these different kinds of people and then there's all these different kinds of animals, and then there must be people on other planets." And if you're a Buddhist or even if you're not a Buddhist, there must be other realms, there must be other beings in other places that we can't see. You know, you could call them other dimensions, it doesn't matter, but there must be other people, thinking beings in places that we are not aware of. In the way that we are not aware of all the colors in the spectrum. I think the human eye can see a tiny part of the spectrum. Believe me, the human mind can only grasp a small part of the living spectrum. There are beings that's we can't see, there are beings around us that you cannot see. They're all there and somebody makes the objection to Manjush...Master Shantideva, how on earth could I ever treat them as myself because then i would have to think of them as myself. You know, I would have to treat those people as myself before i would have to teat them like myself. Okay, that's a big leap, and you have to get that leap. T treat someone as yourself, you would almost have to start thinking of them as yourself and that's a big jump. This is what Master Shantideva is saying. At this point, the theory is, you have to treat, you have to start actually looking at other people as yourself, okay. And that's a very profound idea. And the objection is that, the immediate objection is. look, too many, you know, how could there be so many Michael Roaches running around. I couldn't take care of that many people, you know, if I had to buy shoes for everybody i this room? I can hardly buy them for myself, you know. How can I, if I related to everybody else in this room, you know twice as many as the people in most cases. How could I ever do it? You know, how could I ever see everyone in this room as myself and that's the whole question and that's a very profound question. You know, where does me end? Does "me" end at my skin? Does the "me" self existentially and naturally and inherently end at the end of my skin.? And that's the whole question tonight, does Michael Roach end at the end of Michael Roaches skin, you know, we'll

include the arm hairs too, okay. Does he end at the end of that hair? How does that happen that we decide that? Is that fixed in stone? Is that self existent? You know, does it always have to be that way? Does, what we call Michael Roach have to be limited to the ends of my fingers? Could it ever go further, could it ever go less? I have this concept, I have this definition of "me" and it covers to, to the edge of my body, normally and then if you're possessive, it covers to your things. Like if someone came into my briefcase, someone today wanted to borrow my computer and I was like....Michael Roach extends to this computer already, you know, it felt very uncomfortable. Ultimately I said "no." And, and what I'm saying is that I have chosen to extend myself out a little further than my hand, it's the immediate possessions that I own and this is Michael Roach for me. And if something happens to one of them, Michael Roach gets mad. And, and so the person complains to Master Shantideva and says, "How could I ever think about all these people in this room as Michael Roach, you know, I don't see how I could do it. And then Master Shantideva, he's a very great logician, he's a great debater and I think the greatness of his debating is that you don't know he's a great debater, he just says great things. So he says, "Think about your hand and think about your legs, you know, how many?" The guy says, "Two hand, two legs." And he says, "Are they you or not?" And the guy says, "Well, they're part of me, you know, they're part of my body. So Master Shantideva says, "Are they one thing or are they many things?" And he says, "Well, there's four, you know, and ten fingers and ten toes, we can say twenty, count the hand and the feet, twenty-four." Something like that, there's allot, fingers and toes, there's allot. And then he says, "Is that you or not?" And he says, "Well I guess that is me." And he says, "Why?" And he says, "Cause if somebody comes and tries to cut my finger, I get mad." You know I try to protect that thing, do that must be me. That must be part of what I consider is me, because if someone tries to hurt it, I'm like fighting with them, I'm like pushing them. You know, if someone tries to some and stick a knife in your hand, in your finger, then you're like pushing them back, because you believe this is part of you, you believe that it's part of you. So Shantideva says, "So what's the difference, you know, it's just he belief that' it's part of you that makes you push the other person. You have decided to limit what you call Michael Roach to your skin and to the things that you own immediately, you've decided to do that and when someone attacks it..... so why not decide to spread it a little bit, you know, what's the difference, your fingers and your toes are plural, they are not one Michael Roach, But you choose to decide, this is Michael Roach and you protect it with your life, you know, someone comes up and sticks a knife in your little finger, you're in their face and you're hitting them. You know, you make that decision, where you decide. So, he says, "Don't think it's independent, don't think it's self existent.

Don't think it has to be that way. You're choosing, to, to, to do it that way and you could just as well decide, Michael Roach spreads to the first three pews and you could decide that all of these people are Michael Roach also. It's all in your mind. Where you decide "you" ends and where you decide "you" begins is a decision, it's a mental thing. Much of it is forced on you by your past karma. Okay, you have a perception, I mean, bodhisattvas have overcome that karma. They actually don't think that Michael Roach ends here. Michael Roach ends somewhere at David Sykes' back and he's me and if he gets in trouble, I get in trouble and they've actually, from their karma, they are actually perceiving that Michael Roach ends at the back of David Sykes and he is me. You know, as far as taking care of him, he is me, I have to take care of him, because he is like part of me, it's like taking care of my own fingers and my own toes. You decide that "me" is going to spread to your fingers, five, ten toes. So decide that "me" is going to spread to the back of David Sykes. Can your karma change? Can you actually come to see, "me", Michael Roach as spreading to the back of David Sykes, so I have to take good care of him the way I take care of Michael Roach. Yes, of course. How? Oh, very Shantidevian. Okay, practice. And do you start the first day at the back of David Sykes? No. You start with something smaller that he needs. You start with what? Right, you start with what? Potatoes and carrots. You start with potatoes. You cannot do it if you do this big schpeal, if you go out of here tonight and say, "Everyone in Manhattan is Tessie Davies, you know and he who stubs his toe, I stub my toe and I will run to you with a bandaid." Forget it you can't do it, you have to start small and you have to start modest and you have to keep practicing and there's no reason then, very Shantidevian, if you keep doing it every day and you keep working on your mind, there's no reason why, why "me" has to end here, you know, "me" could end over there. And then I could watch out for David Sykes the same way I watch out for myself. And that's liberation, that's freedom, that's, that's like the happiest you could ever be, if you'd achieve it. Start small and work on it and then go to the other side. Yes?

student: [unclear]

Jim said, "The difference between our fingers and their fingers is pretty obvious." I mean if somebody jams my fingers with a knife, it's "Ouch." And if someone jams his finger with a knife, it's "Oh, too bad man." [laughter] You know and this is precisely the next objection. And I remember Rinpoche, you know, our holy Lama teaching this subject twenty five years ago in New York City and exactly the same question came up. And it's the obvious question, when my friend gets fired I don't get fired, when my friend gets his hand cut, I don't get

my hand cut. I don't feel the way he feels his pain. So how can I really do it? How could I ever be as concerned about David Sykes as I am about Michael Roach. Or and Master Shantideva says, again, "You have to learn to define yourself as, Michael Roach has to end at his back. But we'll talk about it more, let me make sure I've got your homework covered. Yeah, so we'll, I mean, that last contemplation goes like this. In theory and I agree with Jim, the next question has to be, "But, but I don't go "ouch" when someone sticks a knife into other people." The point here is that, realize the idea, you decide where you end and you always have. Okay, there's a certain percentage of your definition of you which is forced on you by your past karma, you truly believe that Michael Roach ends at those fingers or at the things that I possess that I care about. You truly believe that. I mean, when you came out of your mother's womb you were born with a certain karma that made you think that you end at your fingers. But you know, I mean the people who've studied emptiness in this room, you know, that's what do you call it? Arbitrary, that's arbitrary, it could have been any way. It could have been any other way. You meet people, I mean today I was thinking about Einstein, I mean his conception of himself ended at the roots of his hair, because he could care less what his hair looks like. You know, [laughs]. He had a sense of his self that stopped short of his hair, or you meet people who's sense of self stops short of their clothes. And then you meet other people who's sense of self totally goes beyond their clothes. Like, this must.... "this is me, this is part of me, it better look good." And you see both, and you see both, it's arbitrary. You must realize that. There's nothing fixed in stone about that, it's arbitrary. It's decided by your past karma and you have a sense of yourself that is very difficult to deal with, you know, you do have a sense of your self that you were born with that you can't help, that tells you Michael Roach ends here. In fact they don't even call him Michael Roach, they call him David Sykes, they gave him a different name. So apparently most of the people in the world think, Michael Roach doesn't go to his back, you know and you have to deal with that. You live in a world created by your karma that says, "He's not you." And that, I'm over here, and he's over there and that I do not extend beyond him. But then there's another you and there's a you that you can manipulate, if you chose to, by practice. You know, that's the big thing that Master Shantideva is saying. By practice decide you want to do it, start small and eventually, your sense of view could be bigger than that and you see great saints, Albert Schweitzer, Mother Theresa, they seem to have overcome the limitation of thinking of themselves as stopping at their skin. They seem to have, Mother Theresa to Mother Theresa I would imagine, extends to many suffering people. I would believe that actually, to some extent perceives them as herself, and when she takes care of them it's as natural as brushing her own teeth. You know, I believe

that. And, and we have to, we're stuck with this sort of perception of ourselves that we were born with, but it's not written in stone, it's not self-existent. It is arbitrary, you can work in it and you must work on it. Because you cannot reach happiness unless you do. Impossible, okay, you must learn to extend the definition of you to, beyond your skin or you will fail, you will not succeed, this path will mean nothing to you, this is the key. Okay, you have... it's not take care of other people as yourself. It's, it's perceive them as yourself and then take care of yourself, okay, got it? It's not taking care of other people as yourself, it's realizing that they are you. And then take care of them, because you are taking care of yourself and when you take care of your fingers it's not like there's a big obligation. You know, you don't say, "Oh today, fingers, you're in really good luck today, you know, I've decided to take care of you, I'm gonna clip your finger nails today, cause I'm feeling so magnanimous today." You know, you don't say that. You consider them you. And there will come a day when each person in this room looks around and sees actually the other people as themselves. And when they take care of another person, it's because they actually see them as themselves. They have actually stretched the definition of themselves out past their skin. There is no reason that it has to stop here, except for this thing about pain and we have to talk about it. I mean, somebody rubs this other guys back and I don't get a thrill. Okay, we have to talk about that and that's a reasonable objection, but, in theory, there's no reason why it has to end here. In theory, what you decide is yourself is up to you. You have limitations that you were born with. I almost used a bad word. Blank them, okay? You don't have to live with them. You can choose, you can choose where you end. Okay, yeah.

student: [unclear]

She said, "When you see others as yourself, is that a kind of protection?"

student: [unclear]

What I'm saying is that the day that you treat others as you do yourself it will be because you see them as yourself. And that's the key.

student: [student]

She says, "it's a kind of protection." Of course it is. I mean, there's this big controversy nowadays about this protector deity, big, big controversy. People killing each other. What is the real protection? I mean the scriptures are very



clear, it's compassion. It's not some guy with a black face and four ears and big ears or something like that. It's not that, the nature of that being is compassion. The nature of that being is pure love. When you get it, it is the ultimate protection for yourself. Of course. When you go into retreat and you do these elaborate protection rituals which we have learned and which we do, in, the bottom line is bodhichitta. If you don't want bogeyman coming into your retreat and ruining it, which morally comes in the form of thoughts about the guy at work and ruining your retreat, you put up this bodhichitta fence. You know, you put up this wall of love around you and it protects you, and you have to learn to do that and that's a protection. I think one more.... Yeah, I'll rephrase it. It's a tenet of Buddhism, it's one of the basic truths of Buddhism, it's one of the grounding truths of Buddhism that we are separate mindstreams, okay, it's like, I always say it's like an infinite spaghetti noodle and they never mix, never ever. I mean, even up till the time that you become enlightened, my mindstream and your mind stream will never join, cannot. Because by definition, your mindstream is the, is the karmic result of your own past deeds and can never be anything else. I cannot collect good karma for you. I cannot take away your bad karma, I can't do anything, you must do it yourself and that's a guiding principal of Buddhism. Even when you become a Buddha, even though they have the same nature, they are separate beings and they have their own Buddha Paradises and they live their own separate lives and, and this is forever going to be like that. And so she says, you know, "Where does your thing come in there?" That's true and you are separate mental continuae and I cannot collect good karma for you even after I decide to include you in the definition of myself. Okay, so that's the answer to you question. It is not true that you will ever become me. You'll never become my mental continuum. You know, you cannot share my karma, you can only collect your own karma and collect your own results of your own karma. That's why Buddhas are not omnipotent. Okay, they cannot take away your pain, they cannot take away one atom of your pain and they cannot give you one atom of your happiness, impossible. All they can do is teach you to do it yourself. What's the proof of that? It's so simple that you miss it. We're still suffering, so either they're sadists, or they can't do it. Okay, there's only two choices. You know, they're playing with these little bugs and making them suffer or they can't do anything. All they can do is to teach you to do it yourself. It doesn't affect you mindstream, it doesn't affect your karmic flow that I think of you as myself or even that I believe that you are myself, that's true. Yeah?

student: [unclear]

[laughs] What about the bodhisattva who is happily giving away his eyeball? Does that mean that when you achieve, {dakshen nyamba}, I can give away David Sykes eyeball? [laughter] That's a {lung matin chunshi}. That's one of the unanswered questions. Yeah, by the way, that does come up and Master Shantideva does address that and Master Shantideva says, "No, you can't you don't have the right to take another persons ....".

student: [unclear]

No it's not. The perception of him being me is only so far as in achieving his happiness and eliminating his pain. Not to cause him new pain. No, impossible. Next verse is for Mr., Jim Halperin. Go ahead Hector.

Hector: "What makes pain mine?"

Suppose you object and you say that your pain never hurts the body of another? Even so, your pain is something that you can bear, just for one reason, your grasping to yourself. Just so, even though it's true that suffering others feel never comes and strikes you, still it's your suffering, since you'll find them hard to bear, once you grasp to yourself. This is the answer to Jim's question and it has to come up in the mind of any intelligent person. You know, if you sit here and by everything without objecting when you should object, it's very suspicious. Rinpoche, would say, "Oh, you know everything." Meaning you haven't been listening at all and the objection that you should have had didn't come up in your mind. You should object at that point, the hands should be up in the air. You know, I can, I can change my conception of me, but that doesn't mean that I can feel him, when he gets stuck with a pin. Or if he gets his back scratched, you know, I don't feel my back getting scratched. Okay, and this is Master Shantideva's answer. Suppose you object and you say that your pain never hurts the body of others. And he goes both ways, he says, "When I get hurt, it's not going to hurt David Sykes. When David Sykes gets hurt, it's not going to hurt me. Even so, your pain is something that you cannot bear for just one reason, your grasping to yourself." Meaning, the fact that you don't like pain, the fact that you can't stand pain that comes to you, comes from only one thing. And that's your own decision of where you define yourself and that's very subtle, and you gotta catch it, okay. The fact that you find any particular pain, or suffering unbearable. You know, you decide, "I have to do something now." Unbearable means what? I must act now, this must not go on. It only occurs with yourself, within the limitations of what you have set for yourself. In other words you have this boundary that's you've defined as me and it's up to

you. You are born with a certain boundary and I say, blank that boundary, you don't have to leave that boundary there and in fact you cannot reach enlightenment if you do put up with that boundary. That boundary is not fixed, but you're born with a certain boundary, certain perceptions caused by your past karma. So, it's you who decides that, one my boss crosses this line, I am not going to stand up with it any more. You know, they can, people can use my credit card to a certain point, but when it gets over that limit, that's it, I will take action. People can say things to me to a certain point, but when it goes past a certain thing, that's all I can take. I can share my friends and the things I own with other people, but only up to a point. But I mean, if they do that with them, that's too much. You know, then I must act. This is what Master Shantideva calls, {sukawa}. {Sukawa} means, this is what you define as the limit of what you can stand. And I can't, what is it that Popeye said? [laughter] No..... what is it? How does it go? You don't have to remember the whole line? "It's all I can stand and I can't stand no more." You know, [laughter], it's like, you decide, you decide where it is, you know and that's what I'm saying. And different people, you know they have different envelopes, you know, I mean, really good people, you can see them even get hit or cut and they won't get angry. You know, what they declare is not standable anymore, not bearable anymore is very, very narrow. And then you see other people you know, who, if you say something bad about their cat, they are already angry. You know, I mean their definition of themselves is pretty big and indefensible by the way. You know, of what they'll put up with is too big. And Master Shantideva is saying, this line is up to you. So, very, very interesting question to Jim Halpert's question and I've always wondered about it, it's always been a struggle for me too. Master Shantideva, in My opinion is backing down, he's saying, Your right, I cannot.....[cut] David Sykes with a knife, but what I decide is the limit of what I can stand to put up with is up to me and I chose not to put up with someone sticking a knife in David Sykes. You know, I choose to expand what I will put up with to him and that's profound, that's very, very profound. You know, I choose not to bear his suffering, you know, when I see him being uncomfortable, you know, when I see him suffering, I choose that I must respond to it the way that I respond to my own suffering, even though I can't feel it. That's what Master Shantideva is saying. So he's still, I, I, it's just fantastic, it's fantastic. It's you know, and I think it clarifies a lot of things, cause you always feel guilty that you can't quite feel the other guys' fever as much as you can feel your own. You know, it's almost like, gee, I wish, maybe I'm not empathetic enough. That's not the point, you just have to decide that you will not put up with his fever any more than you will put up with your own and that's what it means to treat yourself and others exactly the same, You make a decision, will not put up with any kind of depression on

my friend. When she has depression, I will act. I will treat her mind as my own. I decide to expand my definition of Michael Roach. That you can do without feeling her depression, you see what I mean? And it's a beautiful question because you have to answer that question. Yeah? It's allot harder, it's allot harder.

student: [unclear]

Yeah, yeah, sure, you can't deal all of their pain, put if you cared, if you decided it was yours, you would observe, you would get very good at observing. You know, you would get of empathy so good that as soon as they're jealous, you know, and you're already helping.....[cut].

....observing, you know, you would get some kind of empathy so good that as soon as they're jealous, you know and you're already helping them get over it, you're working with them, you sense, you get very good at it, if you are sincere about it, you can feel others pain pretty, pretty instinctively, pretty intuitively. You can gain a kind of intuition where you are very sensitive to others pain and you can start helping immediately. You know, and that's a goal and you ca do it, but you must stop thinking of yourself as stopping at you skin. Again, it's not written in stone, nobody has decided that, the whole world has decided that, you know, blank the whole world, you know, we can make our own decisions, I choose to extend the definition of myself to, to that next person, and when is bothering them, I chose to decide that I cannot stand it anymore and I will do something, you know, when they want something, I choose to decide I will get it for them as much as if I wanted it for myself. That's really hard. Something you really want and then somebody else wants the same thing. And, and to make the decision that they have as much right to it as I do. Why? Cause they are me. That's profound, that's very profound. Yeah.

student: [unclear]

Oh, it's a great question. I mean, this guy is calling back to the point that, that really, all these things are karmic results, right, you know, Mark Minerva is me, you know, what made you do that? What was the karma that made you do that. It's ironic, you know, practice is karma. Very interesting, practicing thinking a certain way, creates the karma to be able to think that way, and practice is, is also bound by the laws of karma. Practice works because of karma. Practice is just watching karma create something intentionally. It's very interesting. The reason that you get better at skiing because you did it over and over again is not because you did it over and over again, it's interesting, it's the

karma involved, it's very interesting. Why do people try to learn something and can? Why do people try to learn something and can't? If practice was what made perfect, then, everybody should learn it the same, by trying twenty lessons and that's not the case. What's really happening is the karma of trying makes it come true, it's the karma of practicing it, that makes it come true. I was thinking about jealousy the other day, you know, I was having a jealous state of mind and I was having a, an antidote state of mind. I was punching, we were having a war, you know, it was like fifty, fifty. And the left side of the brain or wherever was saying, "That's bad, stop that." And the right side of the brain was saying like, "No, no, it's true." And there was this big war going on. And then I was considering the karma, I was saying, what kind of karma are you collecting right now? You know, I was saying, Let's see, the jealousy is creating really, really terrible karma, it's like a kind of hatred. I'm losing good karma at a fantastic rate of speed. It's like, you know. It's like incredible leakage of good karma eaking out of my brain right now, caused by the jealousy. But the fight is an incredible good karma, and why? You know, I was wondering why the fight would be such an incredible good karma. Because the fight is practice. You know, the fight is a seed for the next day that I'll be able to fight better and then you know, the fighting of the next day is a seed for the following day that I'll be able to fight it even better. So really, if you think about it, the virtue of the fight is infinitely more good than the nastiness of the emotion that I was fighting with and that's the story. You can overcome it, because practice really means collecting the karma to see things that way, and you will. And, and you can do it. You can come to a point where every living being in the universe, those seen and unseen they say. Those that you can see and those that you are aware of right now, your decision of whose happiness you're going to work for will spread to them. And it's a really neat experience, it's an extraordinary experience and you will reach it, you can reach it, you have to practice, you know, you have to start small, but you can do it and it's incredible, it's just extraordinary and you will spend the rest of your life working for other people and very, very sweet. Very, very sweet. Yeah?

student: [unclear]

I think what Julia is saying is that you can make a decision about your own happiness, you can say, "Look, don't have that emotion, that's really lousy, stop that." And you can cure yourself, but suppose I, I expand Michael Roach to David Sykes, sorry okay, like it would be David Roach or something like that right? And, and I decide to expand to him and I try to get him to stop his jealousy the same way I'm trying to stop my own jealousy and what if.. Julia's

saying, "what if he doesn't feel like doing that right now?" Well, I mean, that's all you can do. But, I mean, Buddhist ethics, Buddhist virtue, is ninety percent what? Intention. What did Master Shantideva say about poverty? He said, "If you're gonna sit around and wait till the day that there's more homeless people in the world before you say that anyone has perfected giving, forget it. You're gonna be here forever. Perfecting giving doesn't mean that all the people around you have enough to eat at all. It's the intention, it's the state of mind it's the perfection of giving. When you are ready to give your body over a lifetime, to other people, you've perfected giving, you don't have to worry about it anymore, it's not that everybody's gonna get what the need, because that's up to their karma. Okay, so that's the answer to that. Let's take break and come back in ten minutes, okay? Okay, Hector's gonna read the next verse, okay. By the way, the point here is we're kind of moving beyond Jim's question, if someone else gets happy, if someone else gets their back scratched and someone else doesn't get their back scratched, how can I, what am I supposed to feel about it, why am I supposed to work as hard to make sure they get their back scratched, how can I, how am I supposed to feel about it? Why are you supposed to work as hard to make sure that they get their back scratched as I am to get my back scratched, I mean, do you have any proof that this is a reasonable thing to do, And Master Shantideva says.....

Hector: I must stop the pains of others because it's pain, it's like the pain that I myself feel, I must act to help all others because they are living beings, it's like the body that I own." I'm going to hit you with some logic, some formal logic. By the way, I've kind of decided that the first course in ninety-eight if we live that long, will be some basic logic, okay. Basic logic subjects, which includes perceptual theory and stuff like that. So here's a little fore taste okay. Yeah, Master Shantideva, Gyaltsab Je puts this verse into two logical statements, so you're gonna get to learn to, the form of a logical statement. Buddhist logic was invented by? Gautama, okay. Seriously, Buddhist logic was invented by the Buddha, seriously, and he debated, he used it a lot, he debated. And it hasn't changed at all in two and a half thousand years. This is still the same format. So we're gonna give you two logical statements, it's called a {tsul sum yinba}, it has a {tak}, it has a {cheu chen}, it has a {drup je cheu}, it has a {gak je cheu}, it has a {tunbe yangdak}, and you have to learn all those things, okay, this is formal logic. Say {semchen}, [repeat], {shengyi}, [repeat], {dukngel}, [repeat], {cheu chen}, [repeat]. Okay, that's how we debate in the monastery, {semchen shengyi dukngel cheu chen}, then you go like that, [claps]. [laughter]. And it's like Mohammed Ali, you know, you're supposed to shake the guy up. And if you can learn to hold your own while someone is spitting at you, screaming your

face, hitting you're hat off, pulling at you, then when you get in a nice quiet classroom in New York City and someone asks you a tough question like Jim Halpern did, you can just calmly answer and it's practice, you know, it's very good practice. You know, so we do that in the monastery four, five six hours a day, sometimes fifteen hours a day, you know, attacking and rebuttal. So it's {cheu chen, semchen}, {semchen} means, "sentient being", living being. {Shen} means, "another", other ;living beings, okay. {Dukngel} means, "sufferings", the sufferings that they have, the pain that they have. {Cheu chen} you have to learn. {Cheu chen}, "hey, let's talk about that". That's our subject that we're gonna debate about, {cheu chen} means, "that's the subject debate" I propose, let's talk about {semchen shengyi dukngel cheu chen}, okay, and that's how you open a debate, okay, you put out the thing that you're gonna argue about, okay, let's fight about other people's suffering. I want to talk about other peoples suffering, {cheu chen}, okay. Say, {dakkyi}, [repeat], {selwar}, [repeat], {rikte}, [repeat], okay. {Dakkyi} means, "by me". {Selwar} means, "to remove". {Rikte}, {rik}, means, "that is something right to do. {Rik}, means, "it's right to do." Okay, something right, correct to do, okay. That is something right to do. {Dakkyi sel rikte}, it's right that I should try to remove their suffering. Consider other peoples suffering, {semchen shengyi dukngel cheu chen, dakkyi selwar rikte!} Okay, it is something that I should work to remove, why? We're looking for the {tak}, {tak}, means, "the reason". What was the reason? Say, {dukngel}, [repeat], {yinbe}, [repeat], {chir}, [repeat]. You know and you go like that. {Dukngel yinbe chir}. {Dukngel} means what? Suffering. {Yinbe chir}, means, "because it's suffering". Okay, so what's the full proof? By the way here you have the {cheu chen, drup je cheu, ta yang dak}. It has a {kyabba}, it has a {chok che}, it has {je kyab, dok kyab}, perfect logical statement. It has all the requirements. Consider the pain that other people feel, it is something that I should work to remove, because it's pain. Okay and that's profound and it just goes over your head. You sit there and say, "Okay.", [laughter], sounds okay. But it's, yeah?

student: [unclear]

She's pointing out that if you do feel empathy, or if someone else is felling really bad and you start to feel bad with them, if you, that's also some kind of karma that you had. But it's also some kind of karma that you have. But it's a different kind in that it's a sweetness, like people have always asked me and it's a good question, you know, the Buddhas sense our suffering, does that means that they have suffering? No, they have this sweet concern for our suffering, but they don't feel suffering, they, they know we are suffering, they perceive that suffering as well as we do, but they, their reaction to it is some kind of sweet

compassion, so actually they're getting some kind of sweetness out of it, it's very interesting, but you, you are right that it would be our karma to do that, okay, anyway the point here is this and it's very profound, don't let it go over your head, try to get the {kelwa}, okay? One, two three, suffering is something that you and I are responsible to remove where ever it is located, if it happens to be outside the border of what you happen to call yourself, or inside the border of what you call yourself is irrelevant. You're just making a mistake on the border, the border is big and any suffering in the world is something that you are responsible to address, and you must address, whether it's in someone's mind or international or whatever or the person sitting next to you. But suffering is something to fight against no matter where it's located. And forget this distinction of "you", and "me", because if you make the decision, with practice, you can include other people into what you would call "Michael Roach". They will be "Michael Roach". And then any suffering in you or in me, meaning me, or me, becomes unacceptable. You know and we won't put up with that, you decide, you won't put up with that. We decide, I will not put up with that. You know, it's as if it was me hurting. It is me hurting. Forget the "as if", okay? Forget the "as if", it's, it's, when David Sykes is down, I'm down and I must take steps to do something about it. And that's profound that's very profound. Any suffering that's going on, is something that I have to attack, period. It doesn't matter if it's artificial that you say that it's someone else's suffering, so I don't have to work on it as hard as I have to work on my own. That's an artificial decision and that's a sick decision and it creates a lot of bad Karma. It's a lot smarter, it's infinitely more intelligent to forget the boundary of what you call you and me, and any suffering that anyone in this room is feeling, is unacceptable to everyone in this room. They are all our suffering, okay, same as my own, okay?

student: [unclear]

Yeah, because it is suffering.

student: But it doesn't talk about the [unclear]....

We gotta get to the {tunpay}, {tunpay yangdak, tunpay yangdak}, good, here we go to the {tunpay}, I bet it will answer your question. {Per na}, there's one more part to the statement. Say {per na}, {repeat}, {dakki}, [repeat] {dukgnel}, [repeat], {shinno}, [repeat]. {Perna}, [repeat], {dakkyi}, [repeat], {dukgnel}, [repeat], {shinno}, [repeat]. I'll give you, I want you to practice something for February, January, can you say, {Dra cheu chen}, [repeat], say {dra}, [repeat], {cheu chen}. Say, {dra}, [repeat], {cheu chen}, [repeat], {mi tak}, [repeat], {te}, [repeat], {chepa},



[repeat], {yinbe}, [repeat], {chir}, [repeat], {per na}, [repeat], {bumpa}, [repeat], {shinno}, [repeat]. Okay, that's what all twelve year olds in the monastery learn, okay. {Dra cheu chen mi tak te chep yinbe chir perna bumba shinno}. {Perna}, is called, {tunbey yangdak}. {Per na}, means, "I'll give you an example to prove the example that I just gave you". {Per na}, means, "for example", and its a part of a logical presentation. When you present a logical statement, in Asian logic, you must give this. {per na}, means, "for example", I'll give you something that you can accept and then you'll believe what I said about other people's pain. I'll give you an example of what you can accept and if you accept that example you must accept what I just said, and by the way, you can only give an example that the person accepts. If you give an example that the person doesn't accept, even if it's true in Buddhist logic, it's a false statement. Very interesting, I'll repeat that. If you give an example to someone that they cannot personally understand of accept, that they already accept, then your statement is false, even if the example that you gave was true. It's not allowed in Buddhism to make an argument to someone, using components that they don't accept, it's bad logic, it's very interesting. That's not true in Western logic, that's very interesting. {Per na dakkyi dukngel shinno}. {Dak}, means, "my". {dakkyi}, {dukngel} means "suffering", {shin}, means, {shinno} means, "it's like my own suffering". Okay, let's consider other peoples pain, it is something that I must personally take responsibility to remove because it's pain. Prove it. Just like your own pain, same thing. Okay, and that's an airtight logical statement in Buddhism, Dharmakirti, Shantideva, Master Shantideva, Master Dharmakirti, Gyalstab Je. Gyaltsab Je was one of the greatest logicians Tibet ever saw, he probably was actually, next to Khen Rinpoche, no, [clap]. But this is the logical statement and this is profound and this is totally true and what it means is that you cannot tolerate suffering where ever it existed because it's the same as you own, if you were going to get more radical you would say, it is your own. Okay, it is your own, you cannot put up with suffering in any mental continuum that exists in the world, you should not tolerate it anymore, and I'll give you an example, if you have friends, close friends, and they seem to be having mental afflictions, which you never know for sure, right? They could be Buddhas, you never know, but if they seem to be having a mental affliction, it's your responsibility to help them remove it. Why? Sooner or later it will cause you as much suffering as it's causing them, believe me, if someone's a friend of you, and they are doing something wrong in support of you, you tend to think it's okay, you know what I mean? If someone close to you is having a mental affliction and particularly if it benefits you at that moment, you're kind of thinking, "Well that's okay." But ultimately it will hurt everyone, What I'm trying to say is that anytime you see a state of suffering, either actual suffering or potential suffering, you must do

something about it, you have to do something about it. Okay, it hurts everyone, any suffering in the world hurts everyone. You must take steps to stop any suffering in the world. Forget this idea of who you are and until you do that, you will never reach enlightenment, you will never be happy. Period, won't happen, can never will happen, just never will happen. Okay, you must forget this idea that there is a limit to me, okay, forget it, yeah?

student: [unclear]

Pelma pointed this out, suppose I see someone suffering and she said, "Suppose it's just your perception and they're not really suffering." I'll give you an example; The Dalai Lama, His Holiness the Dalai Lama is getting, appears to be getting bald, so suppose I sent him some Rogain, or something you know, [laughter]. I'm not being disrespectful, because he's the greatest, one of the greatest Lamas in the world, up there with Khen Rinpoche and stuff and a few others. Does he see himself suffering? Maybe not, you know, maybe he sees himself as this beautiful Avaloketeshvara, shining in white light, with this long beautiful flowing hair, you know, every one still there you know, and it's my karma to see him as a normal person getting old. By the way that's exactly the emptiness of His Holiness the Dalai Lama, right? I still have to act to remove that, suffering, that's a good question, I still must act, okay. When we all get enlightened we'll all be running around helping each other, even though we are all enlightened already because that's what we should do. Okay, yeah.

student: [unclear]

[laughs], This is the opposite of schizophrenia, this is like, anyway, she asked, I mean there is a limit to what you can do, Marvin asked me this question. He was talking about his credit card limit and how much he wanted to help other people, but that he was reaching his max, you know, which is happening to me a few weeks ago, [laughter]. So, and what I said to Marvin is what Master Shantideva says over and over again, "a responsible bodhisattva must do what they can do and that's all that they can do. So if all you have is twenty dollars and you give away that twenty dollars or you give away whatever is left over once you have taken care of whatever responsibilities you already have, you have perfected giving. Period. And that's no problem. Conversely, the Buddha has specifically prohibited us from doing more than we can do happily. If you get to a point where you are starting to feel bad about it, or feel like it's being an imposition on you, or, or particularly if you might go back on it later, you are prohibited by the Buddha, specifically, from giving that object. You have to wait

until you build up your strength, you know, you have to wait until you build up your spiritual strength, so yeah, that depends on your own level and in Buddhist ethics and in Buddhist bodhisattva activity, you're required to stick to that level, you know, you're required to, you're prohibited from giving away joyfully more than you can give away at any given time, okay, but you must work to build up to that level, okay. Okay, let's, let's, we go one more logical proof here. By the way, this is very profound, but I mean, I didn't see anyone fall off their chair, but anyway, it means, you cannot put up with, you, you, it means, you cannot put up with, we have to reach a point where we will not tolerate suffering no matter what persons mind it's in. Okay, if we see someone suffering, we must go after it and forget this distinction between me and you, because, just because I'm not feeling it, whether or not you can feel it, by practice, it can learn to be intolerable to you and you have to practice. You'll reach a point where another persons pain is intolerable to you as much as your own. Even though you're not feeling it directly. Yeah?

student: [unclear]

I think what John said is ultimately, and I'm not going to get too deep into that, because I'm not supposed to okay, you're right. What other people are is very much depending on, on your own conceptions, so really, what might be happening is that one conception is helping another conception and that's fine, that is actually dependent origination of bodhisattva behavior, but that's a long story, okay. We can, I don't know if this stuff erasing too much, put, scratch out this one, and put {dewa}, this way I have to work less. I mean, you have to work less, [laughter]. Master Shantideva is constantly saying, "I don't work that way." okay. Like since me and Nigel are the same, I'll go have a nice milkshake and he'll enjoy it, no, you have to make sure that he gets a nice milkshake, okay. Say, {semchen}, [repeat], {shengyi}, [repeat], {dewa}, [repeat], {cheu chen}. Okay, {dakkyi}, [repeat], {drupar}, [repeat], {rikte}. Okay, {semchen shengyi dewa} means, now lets flip it around let's talk about other peoples happiness. Let's consider other peoples happiness. {Dakki drupar rikte}, it is something which I should work to bring about, I should work for other peoples happiness. Why? Here comes the reason. [cut] ....{parupo}, [repeat], {semchen}, [repeat], {yinbe chir}, [repeat]. {Semchen} means, "living being". {Parupo} means, "that one over there", okay, that one over there. {Semchen yinbe chir}, "because that person over there is a person. Because that person over there is a person. {Ta yang dak}, correct reason. Airtight proof, okay. Consider living beings, consider this guy over there, consider this person, it's very true that I should work to acheive every kind of happiness, because that guy over there is a person. And that's the

only proof that you need, if they are a living, suffering person, you have to try to get them some happiness, period. {Perna}, for example, say {perna}, [repeat], {dakkyi lu}, [repeat], {shinno}. {Per na}, [repeat], {dakkyi lu}, [repeat], {shinno}, [repeat]. {Per na} means, "for example", {dakkyi} means "my". {Lu}, means, "body". {Shinno} means, "it's like my own body", they're like my own body. And you, you just have to try to imagine this, it is so holy and sacred that it's very, very difficult to imagine, it's very, very difficult to, to imagine this, okay, and, and it's, it's so important that it's, it's so beyond us that we can't quite grasp it. But, you must try in your life, to bring happiness to other people, because it's the same thing as making yourself happy. It's exactly the same thing. And that's {dak shen nyamba}. Okay, that, you must do that. And what I'm trying to say is this, it's very, very profound and very, very holy, is that you must work to create a state of happiness, anywhere it can be created, it's your job. Forget the fact that there is ten feet between you, You know, forget the fact that you are not going to directly, personally feel the pleasure that they feel. You must create any happiness you can in the world. Any little happiness that can be created in any little persons mind in the whole world, it's your responsibility and your honor and you pleasure to go create it. Okay, it's very cool, it's very profound, you know. It doesn't matter whether it's in your mind or in another persons mind, it doesn't matter anymore, you are one person, you know. It leaves a, it's really cool cause there's allot more happinesses you can make than if you are limited to your own body and your own mind. Just think of all of the happinesses that you can create. I'm not limited to one body and one mind anymore, I'm, I'm liberated, you know, I get as much excitement out of making sure that he gets what he wants, then what I do out of making sure that I get what I want. I would just as soon that he get this incredible pleasure that i would love to have, I'm dying to have it, but okay, let's make another one. And you create this pleasure and you, and you, it doesn't a matter that it seems to be another persons mind, it's not, it's yours. Just imagine what it would feel like, I mean Eddie Murphy, fat man movie, I mean, suppose you are so fat that you covered the whole United states, you know, and that any happiness that anyone got was your happiness. You know and you could just go around the United States just trying to create happinesses in people's minds, and it would be yours and how, how, radical or profound that would be that you're just going around trying to create new happinesses, and you are not bound by what you call yourself. That would be profound, that would be so happy, you know, that would be so liberating, not to be bound by what you call yourself. You know, and it's, I just say try it on a very little level, right? Shantidevian exercise program. And try it on a very, very small level, like imagine what would make another person happy. Particularly, if you have to give it up for what you call

yourself. Share it with someone else you know, give it to them, give it to them and watch it and see how it feels. Just try it, I can't do anything else you know, I can describe it to you, I can quote the verbs, you know, and the logic, but just check it out, you know, purposely, especially when it's at your quote own expense, which it's not. Go take some happiness and go plant it in somebody else that you really want and just sit there and enjoy it, and if you get used to that, there is no feeling like that and you will truly be liberated, really, you'll be really, everything will be happy for you, your whole life will be happy, incredibly happy, you know, incredibly happy. Everyone's trying to be happy, right? I mean, six million people, I don't know, there's like one million people go through the Port Authority every morning. Why? I used to have this, old, old Mongolian Lama, you know and we would sit on the side of highway nine, you know, and he's say, he'd pull me down, you know and we'd sit on this bench and he's say, "Look at the cars." You know, and I'd be like, "No, no, I've got to go study." And he'd be like, "No, no look at the cars." And we'd sit and look at the cars, you know. He like had TB and one lung and he says, "Look, look, everybody." And I said, "What?" And he says, "Everybody." And I say, "I don't know, what?" And he says, "They are all going somewhere." And I said, "Yeah, they're all going somewhere." [laughs] And he says, "Yeah, but you know why?" And I said, "No, why?" And he says, "Everybody wants something." Like the reason that car is moving is that there is a person in there who wants something. And he's like, "Look at all these people who want something." And he like, "Check it out." And I'm like, "Yeah, okay, they all want something." you, know. But what I'm saying is that you can, I mean six million people in New York are running around like ants in the city trying to get something. You know, and you can't get it. I've tried all the coffee shops in the East Village. This morning I was trying to find one that I haven't had breakfast in yet. I couldn't find one. I finally bumped into Tessie and she took me to a new one, thanks. But, you know, there's nothing to make you happy, it won't it doesn't you know, try this out check it out, it's extraordinary, you feel really, really happy. It makes you really, really happy. Go and take some kind of happiness, especially one that you wanted for yourself and go offer it to someone and then just sit there, sit back and enjoy it and just make a habit out of it. And you get this vision of tinkering with other peoples brains, you know, like, I'm gonna give this person happiness, what's the best way to do it? Okay, they like that and they have this kind of expectation and they are kind of down about that, and okay, I've got that kind of happiness for them. And then you get it all ready and then you sit back and you just enjoy it. It's like putting a light in someone else's mind, you know, and enjoy it and you'll never find any happiness like that, Okay, try it. Okay, last thing, really, last thing, right. Master Shantideva, being a logician, has one more

proof for us. And he says, "It's wrong to do the opposite of what I just described, it's very, very wrong. Wait for awhile, okay. It's very, very wrong to do the opposite of what I described. What's the opposite? Just to be concerned with your own happiness. Okay, just to worry about you and just to try to stop your own suffering, very, very wrong, profoundly wrong. A profound mistake. And it breaks all the laws of nature and all the laws of logic. Why? Because we grew up in... and by the way, the people in this room, I salute you. You are struggling, not only against your own mind, you are struggling against your own culture, you are struggling against hundreds and hundreds of years of culture which tell you that it's right to watch out for number one. You know, you should try to take care of yourself. You are not responsible for every homeless person in New York, you know, you can't do it. "You, you just watch out for yourself, you know, take care of yourself. Your, your whole upbringing , your thousands and thousands of past lives, your whole culture, TV, magazines, what your parents told you, your school, the world, you know, you are bucking the whole world and it's almost impossible, but you are supposed to, supposedly you are going to go out and prove why it's wrong to watch out for yourself only. And that's what Master Shantideva is going to do. Very profound, I mean, is one sentence on a Tuesday night at nine twenty, when you're already very tired, going to buck the whole world? And, and everything you ever heard? Well, let's see, I don't know, okay. {Dak dang}, [repeat], {shen}, [repeat], {nika}, [repeat], {dewa}, [repeat], {dupa}, [repeat], {sumba}, [repeat]. Okay, proof why it's the most stupid thing in the world to take care of yourself only. {Dak dang}, {dak} means, "me", {dang}, means "and", {shen}, means "other people", {nika} means, "both of us", and he uses a very beautiful word in Tibetan, it means, "the two of us, just the two of us", {dewa}, "happiness", {dubar}, "we want", {er}, "in that", {er}, okay, "in that", {sumba}, "we are exactly the same", okay. Me and other people are exactly the same in that we both want happiness, okay. This is just beyond us, I mean, it's beyond another normal person, it doesn't strike you, it doesn't affect you, I didn't see anybody's mouth drop open, it's beyond us, we're not capable of hearing it. It's stupid to take care of yourself, because you and other people want to be happy, you are exactly the same, there is no difference between you and other people, so why are you just taking care of yourself? It's crazy, I mean, that is supposed to be some kind of profound thing, I mean, if you were really ready to hear this, you know, you would burst out crying at this point or something, you know. That's supposed to be some kind of profound thing. I mean, if you were really ready to hear this you would burst out crying or something at this point, you know. It's, it's true, everybody is the same so why are you just taking care of one person? What's the matter with you? You know, everybody wants to be happy, so why are you just taking

care of one of them? Oh, because I can feel it. Stupid, really stupid, you know, really bad, evil, bad reasoning, you know, I take care of myself because I am the only one that feel what I feel when I feel good. You know, it's crazy, you are the same, everyone's the same, everybody wants to be happy, everybody wants things. Everybody is looking for something, why are you just taking care of some of them? You know, it's, it's sick and master Shantideva says, "Just improper, wrong." Okay, something wrong. something wrong with you, why are you doing that? You know, everybody wants to be happy so why are you just taking care of one person? It doesn't make sense, He says, "{mirig}". second reason and then we're done. [cut] {dang}, [repeat], {shen}, [repeat], {nika}, [repeat], then you have to jump down here, {dukgnel}, [repeat], {mindopar}, [repeat], {tsunba}, [repeat]. Say it again because it's holy words, okay, I mean you only get to say this kind of thing, I mean people thing mantras are big deal, these re holy words, this is a holy mantra. You don't have to do this a hundred thousand times. I mean, one time saying these words, is the best thing you've done in a, in a year or something. Say, {dak}, [repeat], {dang}, [repeat], {shen}, [repeat], {nika}, [repeat], {dukgnel}, [repeat], {mindopar}, [repeat], {tsunba}. {Dak dang shen nika} means, {dak}, means "me", {dang shen} means, "other people", {nika}, "both of us", {dukngel} means, "pain". {Mindopar} means, "we don't want it", {er} means, "in that", {er}, okay, in that, {tsunba}, "we are one hundred percent the same". We are exactly the same. Okay, me and other people, we are exactly the same in that we don't want any kind of pain. SO why are you just watching out for one person, you know, why are you only caring about one persons pain? Why do you restrict your vision to one person? You know, why? Shantideva, Master Shantideva is very adamant at this point, he's like, "Is there something wrong with you?" You know, "Are you sick?" You know, "Are you crazy? You can't see that you and other people are exactly the same? So why out of all the millions of people in the world you just choose one and try to keep them out of pain? You know, why is it that you only respond to one persons pain and not everybody's what's the matter with you? You don't see that other people have pain? You don't sense that they have pain? You don't feel some of their pain? And why do you just worry about your pain, you know, what's wrong with you? You know and he's very adamant about it and so that's his argument, that's his argument that we should treat, we should treat, we should be as worried about other peoples pain as we are about our own because why? To call them other an you is just your decision. It's up to you and you have the power to decide and if you choose to say, "His pain and my pain are different." then you'll never be happy. Period. You know and you'll never be able to make other people happy, which is even worse, okay? I'll repeat that. As long as you put up with the distinction. As long as you say, "His pain is

different from my pain, I have to take care of my pain, I don't care about what he wants, as long as you draw that line you can never be happy and worse than that, you can never help other people to be happy, which is the whole point of bodhichitta. So that's the argument, we had some heavy duty argument, heavy duty things. they are very, very profound. You have to keep reading it and looking at it. And when you walk out of here tonight, you have to visualize other people walking around and picture what it would be like if they took care of your happiness the way that you took care of your own. And then start small with carrots and potatoes, you know, start small, but start, okay?` If you don't start, this whole thing is a waste. You must. tonight, look at some other person and try to imagine, you know, what kind of pain do they have? What kind of happiness do they want? I'll give it to them, I'll be like the big karmic Santa Clause of the world, you know, and whatever they want. I'll try to get it for them, you know, I'll try to get it for them. You know, I'll take care of that, and that's liberating, you know, if you never do anything else about Buddhism class, that's the key, you know, that will just make you so happy. Even if you do it a little bit, it makes you a lot happier. Even if there is no such thing as enlightenment, even if there is no such thing as future lives, it's all just, eat as much ice cream now as you can, you know. It's still the best thing to do, it's still the best thing, to do it. Okay, we had one more question and then we'll stop. Yeah.

student: [unclear]

{Tsunba} means, exactly the same. Yeah, {tsunba} is not just a word that means, the same, it means, "exactly the same". Say that again? Identical is pretty good, but it's too many syllables. You know, same. exactly the same. Okay, that's more syllables. {laughs}

student: [unclear]

Yeah, yeah, Judy said, "Where do you draw the line about happiness, because it would make my daughter very happy if I didn't make her do her homework every night?" And Marvin asked me that again, too, he's probably a deity sitting there. He said, I have a friend that's into drugs or alcohol or something and, and it would make them very happy if I gave them lots of money to get more drugs and alcohol. And as a Buddhist, and your bodhisattva vows say that you are prohibited from giving someone a gift which would harm them, even if it would make them happy in the moment, so as a Buddhist, you are prohibited and the examples in scripture, in are for example; a person comes up to you and says, "I



want to commit suicide, would you get me a gun? You're not allowed to do it. You know, if someone wants something which would be immoral, you know, they say, come and have adultery with me or something like that. It would make them happy, sure, but it would cause them allot of suffering later. You have to judge, what would be of ultimate benefit to them. Now, I heard a person in Dharamsala in nineteen seventy-five say to Geshe Dargye, "Well then I shouldn't do anything for anybody, because it's all suffering. [laughter] You know, when I give somebody ice cream, it's just suffering, when I buy a pizza for my friends at two boots, I like the plain kind, okay? [laughter] You know, it's just going to cause them suffering, it's the noble truth of suffering, and I shouldn't do anything for them." And Geshe Dhargye just laughed, you know, and he said, "Listen, you're trying to be a bodhisattva, you have to start with small pleasures that make other people happy and that's fine. It's true that they are suffering. It's true that a piece of pizza is eventually going to be a suffering, but if it makes this little sentient being happy for five minutes, to bite into this two boots pizza, with the mug of root beer, with the boot. Then do it for them, you owe it to them. Okay, that's I'll never, I'll remember that answer. Okay. The word person in Tibetan, {kang sak} and the word in Sanskrit, the word {atman}, they cover all sentient beings, every living creature, like an ant is called a person in Tibetan, a roach is called a person in Tibetan. Okay, so when I say person I mean that. the word in Tibetan is the same. Alright, I'll stop there. Try to do it, okay? Try to do something tonight or tomorrow. Plan and execute a happiness in someone else's mind, particularly, if it costs you. And then say, "Why the hell did I do that? That's crazy? I wanted to have that pleasure tonight." And then say, "Wait, I know why I did it. Because they are me." And you have to get to that point, if you still think of them as somebody else, you can't do it, okay. You have to work n the definition of yourself. If you still think of them as somebody else and that you are doing this for somebody else, it's not going to work, I tall you, it's not going to work. You must think, I am giving my fingers some pleasure. I am giving my toes some pleasure, this guy is me, this guy is part of my body and I'm just taking care of me. Okay, alright. Okay, we'll stop there. Puntsok la.

prayers: [short mandala]

prayers: [dedication]

[cut]

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**Geshe Michael Roach**

**Course XI: Guide to the Bodhisattvas Way of Life, Part II**

**Class Nine: Contemplations on the Perfection of Meditation, Part III**

**August 14, 1997**

**transcribed by: Amber Moore**

[appears to be incomplete, check]

prayers: [short mandala]

prayers: [refuge]

We were talking about {dak shen nyamba}, which means to learn to treat other people and yourself the same and it means to learn to feel about others pain the way that you feel about your own pain and to feel about others happiness the way you feel about your own happiness and to work for each one of them as much as you work for those of yourself. And I think that Jim asked the best question, where ever he is. Oh, hi. Which was that, you know, which was the one that naturally comes to your mind, which was that you can't feel their pain directly. You know, I don't get hurt when someone sticks a pin in, or if Winston doesn't get any sleep, it doesn't make me tired. [laughter]. And if some other person gets some great pleasure then it doesn't make me happy. You know what I mean, it doesn't affect me directly, and I think Master Shantideva gave the, I have never really heard that argument before, that with practice, other peoples pain, even though you can't feel it directly, can become intolerable to you. You can decide that someone else's pain is something that you will no longer accept, the way that you no longer accept your own, even though you can't feel it. By practice, jst by practice, because so must of what you are depends upon what you decide that you are and the boundaries of what you decide of me is something arbitrary, you can put those boundaries where you want, you were born with certain baoundaries and your culture had reinforced certain boundaries even by giving you a different name from other people, but those are not fixed in stone and Master Shantideva will say again tonight, "Those boundaries are arbitrary, those boundaries are not fixed, you can act with those boundaries as you please. I don't know if anybody ever tried it, I tried it in a very wimpy way, to imagine that somebody else was my self and imagine trying to create some happiness in their mind, as if it were my own mind, and it's very cool, I don't know how many people tried it. It's kind of, very liberating to expand what you call yourself to another person and then purposely try to

create some happiness in your mind and then purposely trying to watch that happiness grow and watching them enjoy that happiness. It was very interesting, it was really kind of liberating for me. I don't know how many people tried it, but we'll see. Tonight we'll continue with that practice and then we'll move on to another practice for getting bodhichitta. Why are we talking about these practices in the first place? We're in the chapter on meditation. These practices have nothing to do with meditation, right? No, it's what do you meditate on and if you ever go to a class on meditation, you'll often times, see, if you go to a class on meditation, there'll be a great emphasis on how to sit, how to breath, how to close your mind, you know, how to get you mind of certain objects, but then they don't teach you what to meditate on. You know, I have a lot of people come to me and say, 'You know, I learned how to meditate, I learned how to sit, I know I'm supposed to focus my mind, everything is clear, now, what so I do?' So Master Shantideva says, "Go to the forest, seek isolation, take your gentle walks and then enjoy thinking about doing good for other people and that's where he started with all of this, that's where we are. Tonight we could not finish the reading, we tried, we couldn't do it. But the verses are ready, so Hector is going to do the verses. Just do one, stop at a space, okay.

Hector: "Being beyond ones self."

"Suppose you say that the reason that you don't protect them is that their pain doesn't hurt you. Why then, do you not protect yourself from future pain? Since it doesn't do hurt to you either." We had this argument before, which is going to become Jim's famous question, okay. And it is the big question. And Master Shantideva says, "Suppose you say that the reason why you don't help other people, you don't protect other people is that their pain doesn't do anything to you, it doesn't hurt you. " And someone again came up with this argument, Okay, so on your homework don't forget to give homework argument number two. This is Master Shantideva's second argument why you should think of others pain as if it were your own. And Master Shantideva replies with a *telngyur*, a *prasangika*, he says, which is a logical reply of asking someone, you reply with a question, with a sarcastic question and hopefully the other guy gets it. Sometimes they don't, He says, "So then why do you protect yourself from future pain since they don't do any hurt to you either", meaning he gives three examples. He says, "In the morning, if you know your boss is going to yell at you in the afternoon, you might call in sick, okay. In that case, you are helping someone else even though you can't feel their pain. So then why don't you help other people as well? You're, you're acting crazy. Okay, I'll run it by you again. These arguments seem silly or something, or they seem

naive, and when you get to an argument that seems naive in Buddhism, you better stop and look at it, because it's usually extremely profound and it went over your head. Okay, he says, "You don't take care of other people, why? Because I can't feel their pain, directly. Then why do you worry about yourself in the afternoon, in the morning? You know, why do you call in sick because the boss is going to scream at you in the afternoon? Because you can't feel his pain, right now, right? SO that's another person, so then why do you do that? Then he gives another example, he says, "401 k programs", I guess they had them in ancient India, he says, why do you go through putting away a 401 k? You know, why are you saving money to take care of this guy who is going to exist twenty, thirty, forty, years from now, what's the point? He's a different person, you can't feel his old age, you can't feel his poverty, you can't feel his social security check, a hundred and eighty dollars for a month. You know, why are you taking care of him? According to you, you shouldn't be taking care of him. Okay, stop taking care of him, you know, tell your boss to cancel the 401k, because that's another person whose pain you can't feel.

student: [unclear]

That comes next, okay, it does come next, really. Sometimes I say it's coming next and it doesn't come next, but this time it's really coming next, okay? [laughter] Okay, third argument, why do you take care of your future life? Definitely, your future life is a totally different being, this guy is born, not even born yet, you know, planet Xirces, you know, among the "race of the golden bird people", you know and you don't have any relationship with him, you're not gonna be, you have no way to be aware what's happening to him, and why are you doing good deeds, why are you trying to collect good karma? You're trying to take care of somebody that could be born millions of years away, millions of light years away, you know, and you're trying to take care of this guy that isn't born yet and is totally different from this guy that is going to die in this life, you know, someone is going to sit in a hospital bed in New York City, or in a nursing home somewhere in America and going to die. And then there's this other guy that's born somewhere, god knows where, you know. So why are you trying to take care of him? You can't feel his pain, you know, so you're acting crazy, that's his argument, you're acting crazy, that's his argument.

student: [unclear]

She said, "Isn't it the same mental continuum?" He said isn't it the same mental continuum? I say Hector read the next verse. [laughter]

Hector: Your idea that you do so because you think to yourself that you will have to experience it is all wrong, because the person who has already died is one person and the one who has taken birth is another all together." He didn't answer yet, okay, he's still rubbing it in. In fact, one more verse he's going to rub it in. And here he says, this is where he brings up the idea and he says, "But I have to experience it, you know. It's me that has to experience the pain of the future life. You know, therefore, I should take care of him and he is me and other people are not me, I will come to feel that pain, myself directly, and he says, therefore I should take care of him. And he says, "No, no, no, you were just basing it on the fact that they were separate from you. You know, you were emphasizing that they were separate from you, a separate person. And Master Shantideva, although, no logically, yet, okay, is saying, "Look, who could be more separate than this guy who's gonna be born in some other realm? How could anyone be more separate than you, there's people sitting around you, these people are sitting on the same pew as you, they are like sitting a few feet away from you and you are not taking care of them. But you're taking care of this guy who is totally separate, he's years and years away, he's miles and miles away, and you're taking care of him. Why? It doesn't make sense, so don't give me this stuff about, "I have to experience it.", because he's so far away and he's so different than you that, why are you worrying about it right now? Still doesn't address your question, he'll get there, but not in the next verse, do the next verse.

Hector: "Now, suppose that a particular pain was only something that a particular one had to care about. If this were the case then a pain in the foot would be nothing for the hand, why then does it care?" He's not addressing your question yet, he's still addressing the idea that we compartmentalize who we should take care of. This is, this is me, I'm only going to take care of the local person. What's that word? It's a french word? Peroquial. I'm gonna take care of the person that's in this little border and I'm not going to take care of other people who are in other little borders. Okay, so it's this border, there's a line that separates me from other people and I'm gonna take care of people who are inside that line and I'm not going to take care of people who are outside of that line. So he says, "In that case, if you are walking along the street and you get a splinter in your foot, don't reach down and pull it out, because you have to be local, you know, the hand if over here, the foot is over here, you know hand should take care of hand and foot should worry about foot. Let foot worry about the foot. Foot should take his thorn out of his foot, that's foot's problem. Okay, why do you why don't you go further, you know, you have a boundary,

why don't you bring the boundary in further? You know, divide all the parts of your body up. Say, "Hand will take care of hand and foot will take care of foot. SO if foot gets a splinter of glass in it or something, Hand should ignore it, according to you. If, if you're being logical then go ahead, define yourself even shorter, draw the boundary here, around the hand, and hand will take care of hand and foot will take care of foot, because it's all arbitrary. So according to you, if it's all arbitrary, we can decide what we want. Okay, hand will take care of hand and hand doesn't have to help foot anymore, okay, if foot is itching and needs a scratch, hand will just ignore foot, okay because foot is, foot is separate from hand, okay. He's saying that according to you, your logic is sick. Everybody is sitting there going..... [laughter]. He's saying the self is arbitrary, what you decide is you is arbitrary. You know, he's been begging you to make yourself fatter and try to spread out among more people and now he's getting like frustrated because this guy is like fighting him and he's like, "Okay, have it your way, make yourself smaller." You know, "Decide that yourself is your hand or decide that yourself is your foot and when your foot itches, don't let your hand help him, because they are separate, you know, the hand doesn't feel what the foot feels. Right? So why should the hand help the foot? You know, if it's on the basis of what they feel, the foot is the one that's tickling, the hand's not tickling, why should hand help out foot? They're separate, the hand is not feeling directly, the thing that the foot is feeling directly, according to you, if it makes sense, hand should ignore the foot, hand should not scratch the foot, okay, shouldn't do it, doesn't make sense according to you. Think about it, Rinpoche would say, "Cook it." It's a great argument, it doesn't seem to bowl anybody over. Okay, we'll go to twenty, go ahead. Are we only what we control?"

"The things we call a stream, or else a collection, are unreal, they're like a string of things or an army. That of one with suffering doesn't exist at all so who is he that could ever stop it. Since the one who owns the pain does not exist, there can be no distinctions among the many."

Okay, here is where he answers the question, he goes into an interesting argument. And it's a little bit difficult. It's a little bit of a preview of the ninth chapter, which has, you know, given people headaches, you know, for about thirteen hundred years, okay, [laughter]. Okay, it's difficult, but it makes sense. We're gonna talk about two concepts here, one is {tsokpa}. {Tsokpa} means a collection of parts. When you have, for example, a holiday, you call it a {tsok}, because it's many monks getting together. And that's a {tsok}. So your body is a {tsok}. Your body is a {tsokpa} made up of your hand, your feet, your arms, your

legs, your torso. That's a {tsokpa}, that's a collection of parts . It takes a {tsokpa} to make a thing. When you perceive any particular object, like, this pen, you're seeing the top and you're seeing the tip and you're seeing the bottom. And this pen is a {tsokpa}, it's a collection of three different parts. The top, the middle and the tip. And that's, that's three parts that make up a {tsokpa}. Shantideva, Master Shantideva says, "Look, {tsokpa}'s are {dzunba}." {Dzunba} means, "unreal, unreal", artificial. {Dzunba} means "fake", sometimes, okay, what does that mean? You have to think carefully about it, the pen is a fake, because it's a {tsokpa}. Alright, the pen is unreal, because it's a {tsokpa},

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Geshe Michael Roach

Couse XI: Guide to the Bodhisattva's Way of Life, Part II

Class Ten: Contemplations on the Perfection of Meditation, Part IV

August 19, 1997

transcribed by: Amber Moore

prayers: [short mandala]

prayers: [refuge]

... on exchanging yourself and other people and Hector will read the first, first two lines, okay? First two verses, okay hector?

Hector: "On the ulimate and immediate pains of selfishness."

If you fail to practice perfectly the exchange of your own happiness with the suffering of others, you will never reach that enlightenment and even here, in the cycle of life, there is no happiness. Forget the goals of the world beyond. Even in this life, none of the things that you hope to acheive will come about. Those whos duty it is to serve you will do none of their work and those masters you serve will never pay."

Gyaltsab Je puts this verse in the category of problems that come to you if you don't exchange yourself and others. Like, we've been talking about exchanging yourself and others in the context of something to meditate on while your doing your chapter on meditation and specifically a way to get bodhichitta. But Master Shantideva here in theis verse, Gyalstab Je categorizes it, if you read the outline which you'll get on Thursday. You get reading nine tonight and you get reading ten on thursday. Master Shantideva puts it in the category of problems of taking care of yourself and ignoring others that you cannot see. Okay like if you were a normal person you would go through your whole life and you would never know that this problem was happening to you. Okay, what are the two problems? Okay if you watch out for yourself and ignore others people, you will have... did we do that {rang che ndzin}, and {shen che ndzin}? Yeah, I'll put it on the board. Two attitudes, right. Say, [rang], [repeat], {che ndzin}, [repeat], {shen}, [che ndzin], [repeat], {shen che ndzin}, [repeat]. Okay, where is the [n] in {chen}. It's {ndzin}, okay, prenasal, alright. {Rang che ndzin} means, "Taking care of your self", watching out for number one, okay, cherishing yourself. {Rang},



means "yourself" and {chen ndzin} means, "to cherish", to cherish somebody", to cherish yourself. {Shen che ndzin} means to take care of other people, first. First priority is other people, that's called {shen chen ndzin}. When you practice exchanging your self and other, you're exchanging {rang chen ndzin} with {shen che ndzin}, okay. You trade in your watching out for number one for watching out for other people. Other people should be first on the bus. Other people should get everything first, you should get everything last, okay, bodhisattva. But Master Shantideva in this verse is saying that if you don't do that and you take care of yourself first and take care of other people second. Two things will happen that you will never knew were happening they're invisible and if you don't study it or you don't look into the laws of karma, you'll never know what your missing, the first one is enlightenment. The first unseen problem of taking care of yourself first is that you will never make much spiritual progress and you'll be... I mean, I think there's two kinds, of, to me, frustrating people, three. I mean one is American people who never meet the Dharma, you know, like there's a very limited number of teachers in this country. You know there's maybe. I think there's only four or five Geshe in this country or something, who are teaching. you know and it and that's like one for every forty million people or something. I mean it's not enough, I mean so the first thing you, that you're sorry about is when you hear about people who want to study and they just can't find a teacher, they're not near a teacher. And I meet lots of people like that. I mean I Travel to other states, there's lots of people like that. Like they're sad, there's a guy.... they're good people. If they were in a class they were very well and they cannot get a teacher. They cannot get teachings and they are very frustrated and that's the first category. To me, the second most frustrating category is, I call, like middle age Dharma students with, for whom nothing is happening. You know, like they went to Dharma classes. They didn't really try very hard. They still are good people, they still feel attracted to the Dharma they still feel like they should go to Dharma classes. But not much is really happening, to be honest, their lives are, their Dharma lives are fairly boring, unproductive, they don't seem excited about it. And if you ask them, how is your practice going? They say, "Well, I'm not doing much." Or something like that. And you say, "What's been happening? You know, are you different than you were five years ago? And they say, "not really." And you say you know, "Did you have any extraordinary experiences? You know, did things happen to you?", you know. And they say, "Well you know, not really, you know." And they seem sad, they seem lonely, they seem somehow sad. And I meet those people too, travel a lot, you know. And it's really sad to me to meet them, it's really kind of, makes me sad to meet them. Something subtle, some kind of undercurrent of their life is preventing them from getting the sweet things of

Dharma. You know, some, they are good people, they are trying to do their practice. They often times their reciting all their prayers they're supposed to recite. They go to all the important teaching they can, but something's missing and nothing's happening in their Dharma life and it just seems boring. And they seem bored or, they just don't seem to have this, you know, excitement about it. Something's missing. Something subtle obstacle is preventing them from tasting the real sweetness of the Dharma, you know there's some kind of subtle obstacle, and they're frustrated, and they're getting older and you feel it and it's very frustrating. And then the last category of people that I meet is dead ones. You know they call me to do their prayers at someones funeral and I look at them you know, Toktok, it was a week ago. I went to , did his funeral, a friend of mine, my age. You know, who didn't study seriously and he's dead. You know and I get the same rotten feeling about all three, you know about people who couldn't link up with a teacher, people who did link up, but never got anything out of it, or not much, and then people who, after that, they died and, and didn't... and you have this sick feeling in your heart, you feel bad, you feel kinda rotten about it. And this is what it is, this is the thing that's blocking you, and you don't know and you're not aware. This is the thing that's, this is the subtle obstacle that's ruining... Master, I mean Gyaltsab Je calls it, "Unseen obstacle". You're not aware of it, I mean, it's an invisible obstacle. If someone didn't explain it to you, you would never guess it. It's taking care of yourself first, and not taking care of other people first. Okay, by the way, does that mean that you have to give away all your money tonight, to the first beggar that shows up? We already said it, Master Shantideva isn't saying that. A good bodhisattva like Khen Rinpoche, they, he gets money, he gets offered money, he takes it, he keeps it, he collects it, he invests it wisely, in different funds, you know and then when he's ready. He doesn't keep anything for himself, , he blows it all on these monks in India, you know, he builds a new building or, he builds a new dormitory, or he feeds five hundred more monks or something like that. It's not saying be irresponsible or act crazy or something like that, you know, just, just do everything very nicely and then give it all away, take care of other people. And that's what he does. He doesn't keep anything for himself, his food expenses are like ten dollars a month or something, a week, it's very amazing. You know he feeds more feeding the students who drop in, then he does feeding his two monks and himself there, you know. He's very, but he takes care of everything and when the time comes, he gives it to the right place and he gives it all away, he doesn't keep anything, and, and that's the bodhisattva, and it means to take care of other people in a very mature, responsible way and just really put them in front of you, put them before you. If you don't do that, if you cannot learn that, if you don't get it, you know a certain

number of people in this room will get it. And a certain number of people will kinda get it and a certain number of people it will go over their head and it won't seem very important to them. If you don't get it, you'll never get enlightened. Period. And nothing will happen in your spiritual life and you won't know why, that's the frustrating thing. You will think that the Dharma doesn't quite work or you will think, maybe the Tibetans didn't quite, get it right and you'll think maybe I should try something else, you know. It's not that. It's that you still cherish yourself more than other people. Try to work on it and the more you change, the more these incredible things will start to happen in your own life. Then he says, also in this very life, you know, somebody comes up to Master Shantideva in this verse and says, "I'm not too hot on enlightenment anyway, I'm happy to be here here in samsara. Okay, so I can't get to enlightenment, so I can't see a Tantric Angel walk in my room some night, you know. That's okay, I can live without it, it's alright. And then Master Shantideva gets mad and says, "Look, stupid head, you can't even get what you want to get in this life, if you cherish yourself. Forget these high spiritual goals, if you just want financial success, if you just want to get a good spouse, if you just want to get a nice house, it's still the smartest thing to do is to take care of other people first, and take care of yourself later, because even in this life, the older you get and the more years that you take care of yourself first the less you will get what you want. And the more you take care of other people and the more you do for other people, you will get everything you dreamed of, financially, materially, samsarically. So he says, "You're stupid, I don't care if you don't want to get enlightened, you still have to practice this method, you still have to exchange yourself with others. Because you can't even get money without doing this, you can't even get the stocks to go the right way if you don't do this, you can't even get a nice house in Jersey if you don't do this. You know, even if your goal is even so lousy as that you still not gonna get what you want unless you learn to exchange yourself and other people. Yeah? You already has a house in New Jersey, I know, [laughs], [laughter] sorry.

student: [unclear]

You see people getting material things who obviously don't have this attitude or don't seem to, we have to be careful. So what's going on with them? I was in India in nineteen seventy four, three, in a tiny village in the Himalayan mountains, and there's this beautiful little Christian church and I used to sneak in there and listen to the sermons you know, on Sunday. No heat, you know it was like ten degrees. People died in that village when I was there, from the cold. And, and I used to sneak in and there is this little Indian pastor giving his lecture

and he said, "Why do the wicked prosper?" And I'll never forget it, it was this long lecture about why do bad people seem to get lots of money and stuff like that. In the bible it's called why do the wicked prosper? And I listened to him for like two hours and at the end I still couldn't figure out what he was talking about and it wasn't just his accent, you know. I mean I was, I was like I still don't get it, it still doesn't make sense. In Buddhism it makes perfect sense, I mean, they were very generous in the past life. They took care of other people in their past life. According to Buddhism, nothing else can produce wealth. No matter how much someone is getting rich, no matter how crumbly they seem to be and how selfish they seem to be, the wealth was created in the past by their generosity to someone else and it could have been a long time ago and other kinds of mental afflictions could be clouding them since then and there's no contradiction there. Can you prove it? No. Not right away, if you study karma, if you go to the California teachings at the end of August, starting at Vajrapani Institute....no. If you understand karma well and you understand emptiness well, then it will be clear to you, that that's where it's coming from. Karma is not just an excuse that the Buddhists made up to explain the world and the more that you study it the better you can accept it, but it takes time. It takes time. I think that particularly it is hard to understand how karma is almost like collected in your subconscious. And how it comes out in the form of how you see the world. I mean, if you understand that point, you can accept karma. So that's his speech on problems that you cannot see and that you would never be aware of. I mean people don't go around saying, "I didn't get my promotion at work, because I didn't take care of other people first. You don't hear that in the world. You don't hear the following statement in the world, Oh, I screwed up that promotion, I could have been the VP if I had only made sure that everybody else was vp first. You know, you don't hear them saying that. You hear them saying the opposite. The way to get to be vp is to make sure that everybody else gets there first. It really is and it's so radical, that people can't see it. It's never something that you could come up with on your own if you were left to yourself without a Buddhist teacher. And, and you would never guess that small little incidents of taking care of yourself, like pouring your tea first, eating the last Cheerios in the box, yourself. You know, taking the last piece of Two Boots pizza, you know. You wouldn't guess that things like that are not why you aren't seeing Tantric Deities and stuff like that. You wouldn't guess it. These are unseen problems of cherishing yourself before other people. Yeah?

student: [unclear]

She asked a good question, It seems like doing the right things because you know

that you'll come out ahead in the long run, karmically, is also selfish and not taking care of others. I mean is there a place where cherishing others, because you know that it's the best way to get ahead yourself is also selfish and not taking care of others. I mean, is there a place where cherishing others because you know it's the best way to get ahead yourself becomes self cherishing? And yeah, you have to be careful with it, you have to be very careful with it. But don't ever lose the vision of what Bodhichitta means. The definition of bodhichitta? {Sembkye pani shendun chir yangdak dzokpey jang chub du}, okay. The definition of bodhichitta is that, "I should reach Paradise myself first, so that I can teach other people how to do it, you know. So it's a paradox, it's kind of a beautiful thing. The best thing that you can do for other people is the best thing that you can do for yourself. And wouldn't it be typical of Buddhism that it came out that way. And by the way, the most pleasant, physically pleasure thing that you can do and mentally pleasure thing that you can do, is practice Dharma exactly the way the books say. I mean if you want physical pleasure and you want mental pleasure, and I'm talking straight, pure, grosso, physical pleasure, if you really want that. The smartest way to do it is to practice Dharma perfectly. And you will not be able to escape it. It's kind of interesting, it's very interesting. What I'm saying is that the best thing that you can do for other people is to reach ecstasy for yourself. With the intention to give it to them when you know how. That's, that's it, it's not a contradiction. And it's not cherishing yourself. Cherishing yourself is stupid, ignorant, dumb state of mind that says, if I struggle against the other people at work, I'll get to be vice president, you know. It's not like that. The way to get to be vice president is to give it away as much as you can. If you keep giving away all your positions, you'll keep getting better ones, it's really weird. {Dewa chungna chapa yi, dewa chenpo tong mi si}, Sakyapandita, twelve hundreds, you know, "The best way to get bliss is to give away your small happinesses." And it works, it really works, keep giving away positions, it's weird, it's really weird. Every time you get in a competition for a job make sure that the other guy gets it and you'll end up being his boss or you'll own the company or something like that. It's really weird, it works okay? Alright, Hector, go ahead.

Hector: "Let the fire go"

Every single harm that comes in this entire world, every fear that comes, and so too any pain that ever comes, comes from grasping to myself, what use for me then is this? The single greatest demon. Until the day that that give up your very self, you'll not be able to stop your suffering. Until the day that you let go of fire, you will not be able to stop your hand from burning."

Gyalsab je categorizes this verse in "Problems of self cherishing that you can see" and problems that are going to come to you directly and you don't have to worry where they came from. you can figure it out directly. And he makes the statement that every single pain in the world, very radical statement. Every single problem of every single problem in the world, physical or mental has been caused by this. Has been caused by taking care of yourself first. Has been caused by cherishing yourself. And it's very radical. He says, that every single people in the world, physical or mental, has been caused by this. Has been caused by taking care of yourself first. Has been caused by cherishing yourself and it's very radical. He's saying that every physical and every mental suffering in the rest of the world is caused by this. There's people who come to me sometimes and say, "It seems like Buddhism is not very socially concerned, you know. You don't seem to work very hard, you don't have Buddhist soup kitchen in the East Village, you know you don't you're not working in Bosnia, you don't see, you know, Tibetan monks from India wandering around Bosnia bandaging people up or, or you don't see Buddhist monks in Africa handing out food or things like that." And, and His Holiness has rightly pointed out that that's a weakness, you know in our Buddhist practice. That if we were good Buddhists, real Buddhists, you probably would see Buddhist monks all over the world helping people like that. But you have, you have to, if you're very careful about it and you think very carefully about it, this is where all the suffering in Africa came from, this is where all the wars that are going on right now came from. This is where all the refugees in the world have been created from. If you understand Buddhism, and it's not being, it's not avoiding your social responsibilities to say, "This is the real problem, this, what you see, the hunger in the world, the wars in the world, the AIDS, the tuberculosis, the other problems in the world, they they are really created by this, honestly this is where they really come from. And, and really, if you were going, if you understood Buddhism very clearly, if you meditated very, very well, you would see that this is the main enemy. If Buddhists ever organized some kind of world relief fund, it would probably go into trying to train people not to have self cherishing, it's very interesting. Does that mean that you can avoid those other social things? Not at all, I mean I think it's very, very suspicious when a person says, "I'm working on stamping out my cherishing myself, so I don't have time to help other people. You know, it seems very suspicious to me, you know. I, I tend to, I tend to, in my own life I've seen that the monks and the practitioners that are doing well, are also taking care of other people in plain old ways like, bedding, food, housing, medical care, like that. They're doing both. To me, it's very suspicious if you say, "I'm just helping people with their self cherishing attitude, I don't have to help people physically."

That's suspicious, but on the other hand this really is the source of every single physical misery in the world, is, is the karma of taking care of yourself first, it really is. Yeah?

student: [unclear]

What about the Hinayana monks in, in Vietnam who burned themselves? That's a long story. You know, it's very difficult to talk about. Just to give it a straight, like if I was in a debate ground, you know, we would discuss the pros and cons. The first Buddhist sin is what? It's taking life and, and suicide is considered taking life and the normal result of suicide is to drop immediately to one of the lowest hells. You know, the karma of killing yourself, you know, it's ironic, my brother committed suicide so I, I think about it a lot. The karma of killing yourself is that you, you, your last act was out of anger or frustration or destructiveness, your thought, your final thought in this life which is the one that activates your next karma, you see it's the one that mainly decides your next birth is by definition something very, very destructive and evil and those people almost always go to hell. It's a very, very serious bad deed, suicide. And on the other hand, and also your body is very, very precious, you know, if you hold out. You know, if you take care of it properly, it can get you to Paradise within this life. So Master Shantideva is going to say later on in this chapter, you know, "The body sucks, but listen, take good care of it, it can get you to enlightenment. Take, take, you know, very good care of it, you know. Don't get involved with it but take good care of it. On the other hand, I have to think that the motivation of burning your own body to protest war has to be an extremely noble motivation. I mean, the motivation at that moment, had to be extremely noble. And I have to think that from the point of view of motivation it was a very, very wonderful action and a very sweet action and so, you have to balance those two. We don't know what their motivation was, really at that moment. But to give up your life to protest war seems to be a very great deed. Aside from doing it that way. yeah?

student: [unclear]

She mentions that Shakyamuni Buddha, in his previous body as food for a tigress and that's true, but actually, if you read the story, which is in the {Serey dampey do}, {Suvannah prabas sutra}, and we read it, this was the beginning of these classes. I think, up on the west side at a, at a Kagyupa center. The reason he gives up his body and His motivations at that moment was what? Was it to feed the tigress? Was it to feed an animal? No. It was very interesting, he wanted

these five people to become his first five disciples when he became the buddha and so he's thinking, it's just kind of a trick to create this karmic connection with them that they have to be his first five disciples and they did, they were. You know, those sages who he taught those Four Noble Truths to, at the beginning, were the, in their past lives they were this tigress and her cubs. So I think that he had a really extraordinary motivation at that moment. It wasn't just to feed them. His last words at that moment were, hey you. you're gonna be my student when I get to be enlightened you know, and then he gave his body to the tigress. Okay, yeah?

student: [unclear]

Marvin says, the fact that many people charge so much for retreats at so many Buddhist Dharma centers seems to be that they are watching out for themselves. Trust me, I am not aware of any center in the United States that is breaking even, I'm not, I am really not and I don't care what tradition you're talking about or anything. They don't cover their costs, you know, they don't cover their costs, don't worry, we're all broke, Okay. And we're being very good Buddhists, you know, [laughter] Okay, don't worry. Then he says, he compares this to something. Say, {me}, [repeat], {ma tang na}, [repeat], {sekpa}, [repeat], {pong mi nu}, [repeat]. {Me}, [repeat], {matang na}, [repeat], {sekpa}, [repeat], {pong mi nu}, [repeat]. {Me}, means "fire". Fire like a coal, a burning coal, a burning coal. Like a what do they call those? Brickette. like out of a barbecue thing out in suburbia New Jersey, when they're burning those steaks next door. {Me}, {matangna} means, "If you don't let go", like if you stand there, it's a real serious image It's not an exaggeration. Master Shantideva says, "Try to imagine one of those people reaching into one of those barbecue things, a hibachi, right, and, and grabs this coal and is standing there, "Ahhhh!", and you say, let go, let go, and they are like, "Noooo!". And you're like, "Stupid, just drop it.", you know. And they're like, "Nooo, and it hurts so bad." [laughs] I mean, imagine, it's like a terrible image. I mean a lot of the images in the [b:Bodhisattvacharyavater] are like, are very frightening. But it's some crazy guy who's screaming from the pain of burning his hand cause he's got this hot coal that he's grasping, and you're saying, "Sykes, let it go, just drop it." And you're like, "No, I can't let it go and it really hurts." You know, just drop it. And he says, {me matangna}, "if you don't drop it", {sekpa}, means, "burning", that burning of your hand. {Pong mi nu} means, "you will never be able to stop it". So to translate it into plain old English, "If you don't let go of that burning hot coal, you'll never be able to stop the, the pain that it gives you." The burning hot coal in terms of what our life is all about is taking care of yourself first. The coal is {rang che ndzin}. Up here, okay. "The



burning hot coal", says Master Shantideva is the habit, is the tendency of taking care of yourself first. And ironically what? people...? They won't give it up, they won't let it go. They think that it's in their own interest not to give it up. They're like this guy with the coal, you know, "I gotta hold it, I gotta hold it. This makes me happy, you know." And ironically, that's what's causing all of their suffering and ironically, they refuse to drop it and then they are standing there, "Life is so bad, you know I'm getting old you know, I lost my job, I can't find a place to stay you know, life is terrible." And you say, "Just let go of it and you'll find out." But they're afraid and they won't let go. And they keep looking out for themselves. And the more that you worry about yourself, the less you will get the things that you want. It's very ironic, it's very, very ironic. Try to, try to put a crack in it. In Tibetan they say, {realwa}. Try to rip it a little bit. And then try to do something for other people first and then step back and see what happens. You know, see if there is anything that comes out of it and if you don't do that and you continue to let that tendency grow, as you get older, it gets harder. You know, older people are generally more selfish than younger people. You know, as you get older this habit seems to get more and more ossified, ossified? In your brain [laughter]. Your brain starts to get harder and harder and harder and you meet these old, whey people, like in nursing homes, just screaming for someone to help them and the people are just abusing them, because they are too old to matter any more and the mind has gotten very very selfish and very very hard by that time and it's impossible for them to change then. Before you get too old then, switch it around, start taking care of other people, it will make your life extremely happy, okay? Extremely happy. That's all and he calls the tendency to grasp, the tendency to grasp, the tendency to cherish yourself he calls the greatest devil in the world, the greatest demon in the world. That's the, that's the demon that's ruining the happiness of the entire world, okay. Okay, go ahead, I think thirty one? Both verses, please.

Hector: "The Master and the Servant."

It's something very wrong to look with eyes belonging to another and work for only my own goals. It's wrong as well to look for eyes working for them and to do something that's not right. Therefore, I should make all other people first priority and anything that I ever find upon my person I should take away from me and seek some way to make a use of it for other people."

There's this experience, when you have the actual experience of getting bodhicitta, this whole chapter. goal of the chapter, the goal; is to reach the direct experience of bodhicitta. The goal is at some time in your life you have your

first direct experience of seeing bodhichitta. I mean, it's very similar to seeing emptiness directly. I mean it's very, very rare. it's extremely rare and it has all of its very specific content to that experience. And it's, and it's extremely, like it's monumental. If any one person, in this room, before they died, could really get bodhichitta in their mind, it would be an extraordinary result of all the work that we've ever done. And when you have this feeling you have the direct knowledge that you will spend the rest of your life helping other people. I mean you are very directly aware that every waking moment in your life, from now on, you will spend in the service of other people and at that moment it's like deciding that you will be a savior for the entire world for the rest of your life, you know. Anything they want you will provide. And they have this direct {tsema}, {pramana}, "knowledge", that this is the way that you will spend the rest of your life. You will dedicate your life, for the rest of your life, every waking moment, to doing something to help out other people. Especially with the Dharma. And you have this very sacred, sweet, experience and knowledge of it. And from that moment on, and by the way, you can do it, {brangi shing tabur}, means that you can fake this attitude and you are encouraged to. In all the scriptures it says, "Until the day that that happens that's all very rare, Let's all pretend that we have this attitude. Imagine what it would be like to say, "All my money, all my time, all my life all my breath, all my efforts, everything I have I dedicate to other people, I am your servant. Whatever you want I will give you. Crumbly little happiness like a job, a Starbucks latte, you know up to Nirvana and Buddhahood. You know, train you to reach those things. I'll give you anything you want, this is all I want in my life is to give you those things, okay And, and, and if, it happens to you, I mean you can pretend, you can fake it, right. And then after that time you can imagine it, right/ And then after that time you're in trouble, right? After that time you have a problem. That everything you own belongs to other people. You're borrowing everything, okay. Master Shantideva says, "Think of yourself as a slave or as a servant in the house of some very rich guy and everything else is his, including you, Your body you, your time your mind, your arms, your legs your head and your clothes and your room and all your money, all the chairs in the room. Everything belongs to somebody else. The bodhisattva goes around the world thinking, 'I don't own any of this stuff, I don't even own my own time, I don't even own my life. You know, this is, I've already promised, I've already sworn. There's all there's all these beautiful texts in Buddhism that say, "From this day on, you own me, you know, do with me whatever you want, I'm your servant, everything I own is yours." And then it's very sweet feeling from then on, you just go around the world, thinking from then on, I'm borrowing this, this robe, this cloth you know, some sentient being has worked really hard to make this cloth and I'll keep it until

somebody needs it. By the way, monks can't give away their robes very easily. That's a, that's in the, that for emergencies only, okay. But what I'm sayng is that anything that I iwn, I don't own anymore. I mean at a certain point, when you take bodhisattva vows like that, forget it, you've already given it away. {Shen la ngupa} mean, "You've already dedicated ot to other people. you don't own that other stuff anymore. If they need it, {rang gi lunna trok}, Master Shantideva says, "Rip it off your body, steal it from you." It's like, 'No, no, I like these socks. "No, sorry you can't keep them." "No, no but I like these socks, you know how hard it is to get red socks?" "Sorry, sorry, they're not yours, they belong to other people. Take them off your body." you know, this is you talking to your own body. You know, "Sorry, we have to," what's the word when they take your apartment away? "We have to reposses these socks." You know, re posses, these socks are owned by other sentient beings and this monk in the monastery doesn't have a pair of socks and you can go back to America without any socks on. We're repossessing what we already own, you're not giving it away. you, you already dedicated it to other peoole. The socks don't belong to you rip it off your body. Tell your body, "Sorry, sorry guy, time to give the socks away." And you have to steal them from, the word {trok} is the word that's used in Tibet for muggers, it's what they do to you. It's a very specific, it's not steal, it's like rip, forcefully rip, forcefully rip something away from you. It's like, what do you call, a hand, a bag snatcher, purse snatcher. That's called {trok}, {trok}, means, "you have to go up to your body and say, "Look, I know you've got twenty dollars, that person needs twenty dollars, hand it over." You know, [laughs] and you have to. because it's theirs, they're just taking back what you already gave them. They're, they are , what do you call? Thet're coming and collecting what you already promised. So be careful, you take bodhisattva vows you're in trouble. You know, you pretend to be a bodhisattva you're gonna have to act like this. your time too, and personally my time is the hardest thing to give up. If they need your time you give it to them. They own it already, you have to give it to them. You already agreed, you signed the, you didn't read the small print when you took those bodhisattva vows. You know, they own your time. Somebody calls in the chips, you have to put up, or shut up and you don't own those things, Master shantideva says. And he says, also in this verse, "Don't look funny at these people when they make demands on you." You know, don't go to the phone thinking, "Oh, no she's phoning again." He says, "Don't make faces, because you're making faces at your owner, you're making faces at your Master. You knw, you swore you'd be their slave for the rest of your life. So, what kind of, good kind of slave would look at their master, you know, like that. You know, {mig lok te}. means, "You can't even look at them with a little bit of irritation, you know how you look at somebody like.." You know how someone

bumps you in the subway and you're like, you know. you know how there's this way of saying certain things with your eyes on the subway, [laughter] right. He says, "Bodhisattvas have to stop that." Why? They own your body, what are you doing giving them this look? They own the subway. They own, you move. You know, you go around, they own you. You know, if you're their servant you don't look at your master who owns your body and your clothes and your kids and your legs and your arms, you don't look at them like that. That's in this verse, that's the meaning of this verse, okay. Okay, one more,

Hector: "The exchange of yourself and others."

Make those who are lower than you and so on, to be yourself, make you then none other than the others, practice then, with this state of mind that's free of ideas, the feelings of jealousy, competitiveness and pride."

Okay, we're gonna discuss bodhisattva schizophrenia. The actual method of how to exchange yourself and others and this gets very schizophrenic. Okay, I remember when Rinpoche taught this, I remember taking weeks to, I remember Rinpoche getting stuck sometimes, figuring out, this is a whole section in this chapter, very, very sweet, where you start exchanging yourself with others. You put your brain in Hector's head and then you look at Michael, and then it gets very confusing, I him, but he's looking at me, but I'm who he's looking at and I'm looking at him and, and it gets all confusing. These verses are very difficult to translate. Very difficult to translate and you start to get very confused about who's talking, or who's, who's. And I think that's on purpose, I think Master Shantideva is trying to confuse us and you feel like a schizophrenic. You know, I put myself in Tessie's brain, I look at myself standing up here teaching. And I look at myself standing up here teaching, and she's looking at me and having certain thoughts, but it's me looking at me and she's evaluating herself, I mean myself, I mean me, I mean you, I mean I'm, and it gets really weird, it gets really cool. Oh let's make her think the way I think about her. Okay, how's that? Master Shantideva says, well, to answer that, how do I think about her? I have to evaluate her level. Is she, where is that? Say, {towa}, [repeat], {nyamba}, [repeat], {memba}, [repeat]. Those of you who are taking Tibetan, fourth column, nasal, high tone due to the? Prefix letters, okay, last two, {towa}, [repeat], {nyamba}, [repeat], {memba}, [repeat]. {Towa}, means, "superior to you", higher than you. Okay, how do I feel about Tessie? Well, first, I evaluate her, is she better than me, is she the same as me? Or is she lower than me? That's how she starts, Master Shantideva is saying, "You do this as soon as you meet somebody." You are already evaluating them, you are sticking them

in one of the three categories. "Is this person better than me? Is this person the same as me or is this person worse than me?" The minute anyone of us meets another person we are already, we are quickly throwing them into some box of better than me, my peer, or worse than me. "That's your first thought, one of your first thoughts", he says, is that you categorize them according to where are they compared to you? {Towa} means "higher", {nyamba} means, "equal", {mamba} means, "lower". If they are higher you get? Say {trak dok}, [repeat], {track dok}, [repeat], {track dok} means "jealousy". If they're better than you, you get jealous right away, okay and then you start getting jealous, okay. Natural human reaction. If they are better of you, you start getting jealous of them. If they have something that you didn't get, you start getting jealous of them. You would like to start getting more time with this person, they start getting more time with this person than you, okay? {Trakdok}, you know, "I gat jealous." You start getting jealous, this is {trakdok}. Automatic reaction, by the way, I'm trying to decide, I'm trying to analyze how I automatically think of any person that I meet. [cut]....by your past deeds, okay. Depending about, depending precisely on how good or bad you have been...[cut] you can sit there in the dentist's chair all you want and think that it's a...[cut]...how does it feel, Michael Roach? When Tessie sits over there and says, if he's better than me, I'm gonna get jealous of him. How does it feel? Okay, very difficult, this part of the chapter is very difficult. I'm Jay, Jay is looking at me, but I'm him and so, I'm looking at Michael Roach and saying, "Oh, Michael Roach knows more Tibetan than me, jealous, jealous, of him. Gets more attention in the class, jealous of him. And then I'm practicing being me in your head. I'm, I'm, I'm putting my mental afflictions in your head and I'm looking at Michael Roach and saying, "I'm jealous of you." Who's who? Me, what do you mean? me, Michael Roach in Jay's head, is being jealous of me. Okay, you got it? Schizophrenia, very interesting. This is {dak chen nyamje}, this is the, you're playing with your mind. You put yourself out in that person's eyes and then you look at yourself. It's very difficult, okay. What about {nyamba}? What about {nyamba}? Let's do {dren sem}. Say, {dren sem}, [repeat], {dren sem}, [repeat]. {Dren}, means to compete with somebody. {Dren} means, "To compete with somebody. And {sem} is "That kind of attitude, that state of mind. You can all it competitiveness, okay. Competing with somebody. If you meet a person that is better than you, you get jealous. If you meet a person who is on the same level as you, you start to try to compete with them, you know, "I can do that better." Like that. You start to get competitive with them, and that's what happens if you meet somebody who is equal to you. If you meet somebody who is lower than you, you get, say, {nga gyel}, [repeat], {nga gyel}, [repeat]. {Nga gyal} means what?

students: [unclear]

Pride, how do you break it down? Yeah, {nga}, mean, "I", and {gyel}, means "king". The word in tibetan for pride, is "I'm the king". So {ngaglye}, youu get {ngagyel} towards people wheo are lower. You're like, "Oh,"Who cares about them? I'm much better, I don't even have to worry about you, i don't even have to feel competitive towards you, they're never gonna get good Tibetan. Then they strt getting good Tibetan, and your like, "Oh man, I better wok harder, they're catching up to me." And then they get better than you. "Ohhh." You start getting jealous. Now the idead is, in the bodhisattva shcitzophrenia practice, I put my brain in Tessies mind and I look at Michael Roach and I get to feel what it fees like if all the people around me had the same kind odf mind that i have. Meaning that everrybody in this room is evaluating michael Roach. And every body is thinking, "If he's equal to me, I better compete with him, if he's better than me, I'm gonna be lower than you, If you are lower than me, I'm going to have pride about you. In any case, Michael Roach loses", okay? I'm putting my mind in your head. I'm putting my brain in your skull, and I'm looking at Michael Roach with the same sick mind that I have. How does it feel to be Micheal Roach with all these five, eighty people looking at you, and feeling either jealousy or, or pride or competitiveness. What would the worl be like if every body in this room was as sick as Michael Roaches mind. I mean, what would it be like? Think about it. This is exchanging yourself and others, this is a negative, it's very interesting, yousee this is exchanging yourself and others. How would you like to live in a world where every body is as selfish as you are? Think about it. You know. Put your mind in their brains and then look at Michael Roach, I mean, it feels pretty bad. You know, the whole room is... if you were thinking like I do, and I put my if we did this big brain transplant, you know and everybody got my brain, this room wuld be extremely uncomfortable. I wouldn't even want to be standing up here, you know, if you all had my mind and you were looking at me and I had to feel the vibrations of a whole room full of people who can't rejoice in what I do. Whi can't love me for who I am, good or bad. You know, who can't feel compassion for me if I'm lower and can't feel respect for me if I'm higher, but if you all felt towards me, the way that I feel towards you, which is either, pride, competitiveness or jealousy, my life would be, my life would be hell. It's very interesting, Master Shantideva is saying, that if my mind is so screwed of that if we did this huge brain transplant, and everybody in this room is thinking the way that I'm always thinging about other people it would be hell to stand up here and look into eighty-five pairs of eyes and all of them thinking, "How could I get this guy? How could I get as good as him? How could I get better than him? Oh, he's just

a plain old shmuck. You know, I mean how would it be to sit here if everybody in the room had my favourite mental afflictions? And he says, "Think about it." This is exchanging yourself and others. Very, very interesting practice. Take your favourite mental afflictions, pretend that everyone else in the room had them, towards you, and see what it feels like, because that's what it feels like to them, when you do them. Okay, that's how it feels to them when you're having these, imagine how it feels, get into your own mind. Imagine what it would feel like to sit in a room of eighty five Michael Roaches on a bad day, being jealous, feeling pride or trying to get me, you know, imagine...[cut]

...being jealous, feeling pride or trying to get me, you know, imagine how unpleasant that would be so stop it, that's the point, stop it. Stop doing that, imagine how sick it would be, imagine a whole room full of Michael Roach minds on a bad day, being jealous of me. This room would feel charged with some kind of mental affliction. You know, like we get little flavours of mental affliction that floats around the room from time to time, but imagine if everybody was having the kind of jealousy that I was having last week, towards you, towards me. Put put my jealousy in your mind and then you look at me with those eyes that I had last week, see how it feels, and it's like ahhh, you know, you know. Did you have a question? Yeah, it's hard, do you got it? That's schizophrenia, okay, that's the first schizophrenia, okay. Oh, there's absolutely healthy competition, yeah, like when Sera Mey monastery wipes out Sera Je monastery in a debate, that's no problem, as we always do. [laughter] Okay, one more thing before the break, there's a, there's bodhisattva in our midst, and she's this incredible lady and ever since the first day she came into this class, she's been a joy, to be with her. I mean, one of the few people that I can say the from the very first moment she walked into this class, it was a joy to have her here. And, and she would not get out of my life or the other people's lives, because she is always serving you. And every moment she is bringing you something beautiful, doing something beautiful for you. She is very busy, she, she works for the government of her country. She is very, very busy, she has a full time job, she has more than a full time family and she was always here volunteering, she was always here helping out, she was always slipping money to people and always just being a really fine person. Now this stupid government of Brazil has decided to transfer her to Western Canada, which is really bad and we tried letter writing, but that didn't work, it's a law of Brazilian law or something like that. But I wanted to just honour Maria Theresa and we have a big cake in the back and if you can quit that job and come back or something, we can work it out okay, really, we can do one of those green card tricks that we can do for some people, so. So serious offer, we really want you to come back okay, we

really miss you, okay so we would like to thank her for that now. [clapping] [laughs] And we kidnapped her family also, they're in the back, so please have a nice break and there is a nice cake for you in the back. I think that was all done by, allot of that was done by Ani Pelma and other assistants who's names I'm not sure. [clapping] [cut]

Okay, Hector, go ahead. Thirty three all four and a half, three and a half verses, okay.

Hector: "Bodhisattva talking to yourself."

"This one should receive the honour but not us. We should never get the things he always does. He should bask in praise and we should be belittled. He should have all the happiness and us the suffering. We should be the ones who have to do all the work and he should sit in perfect leisure. Through out the world he should become a great man and we should stay inferior and be known as knowing nothing. What's the use of having good qualities? We'll all strive that they have them all. There do exist those who, there do exist those compared to whom this one is low. There are also do exist those compared to whom we're highest. The state of our morality, view, troubles and the rest are forced by afflictions and not by choice."

Okay, this is a continuation of bodhisattva schitzoprenia, okay, very hard to translate. I think I got it right, okay. I think I got it right, okay. You're putting your brain in all other people brains and they are looking at you and they are gonna think like you. So every body in this room, I put my mind in your head and then I look through your eyes at me, okay. And I am going to say exactly what I used to think towards you, usually. But now you're gonna think it about me because I put my mind in your brain. Yeah.

student: [unclear]

We are going to do some projective identification, okay. This one should get all the honour, but not us, okay, you know, everybody should say, "Oohh, what a great teacher he is", you know. And we should all just be stupid little people and every body should just honour him and ignore us, got it?

student: No.

I'm putting my mind in your heads and I'm looking at me. And you're looking



at me the way that you're looking at you and you're saying, oh Micael Roach, nobody should care... oh sorry, I'm getting confused. My mind, I'm thinking about me from your point of view, but I'm thinking what I usually think in my mind about me. It's hard to translate, I'm telling you, but I think I got it right, okay, that's a {mayin got}. So you're looking at me and saying, Michael Roach should be, every one should bring him flowers, everyone should get down on their knees to him, everybody should stand up when he walks in. And everybody should tell him what a great teacher he is, you know, and I should continue to be anonymous, because that's what I want. That's what Michael Roach really wants, got it? Okay? Got it? It's a little hard. Imagine if the whole room were saying, imagine if the whole room agreed with what you really want, okay, imagine if everybody in this room agreed with what's really in your heart that you want. Then how would you act. "Oh, Micheal Roach, anything good that any one says, you can have it all and we'll just be stupid, cause that's what you really want, right. So okay, we'll agree with you, you know, for the rest of your life we will give you all the flowers we will always bow down to you, we'll always tell you what a great teacher you are and all of us will just be obscure and anonymous, okay?, Cause that's what you really want Mr. Bodhisattva, isn't it?" Okay, how's that? Hard, it's hard okay. That's exchanging yourself and other, it's like schitzo... projective, yeah. [laughs] Okay, got it? One more time. Because it's what I really want, is that I should get all the honour in this room and that no one else should get any, which, I work so hard right? What if every body in this room suddenly agreed with me? It would be kind of scary, you know. "Okay, Michael Roach, you know, you can have all the honour, every body in this room will think you're the greatest you know and we'll just be little old sentient beings, ignored, the way that you treat us, usually." "And we'll slip into obscurity while your name gets plastered all over Mandala magazine and stuff like that, that's what you want. You know we'll write the article for you, we'll call the people at the New York Times and we'll just be plain old shmucks and we'll make sure that your name gets out, okay? Okay, you got it." You know that's, got it, so do that. [laughter] [laughs] You're already doing that. That's {koorti}, {koorti}, means, "honour", you know, honour. Giving people flowers, you know, getting people's respect paid to you. Number two, {nyepa}, {nyepa} means, high tone, right, fourth column, nasal head letter, right Pelma. Strong, {nyepa}, okay, {nyepa} means, things, you know. Okay so you decide, any time any one wants to make a donation it should be to Michael Roach fund, okay? And any time Andy has a free day, he should be mailing something at my house, and like that, you know, I should get everything. And if we really exchanged me and you and if you really decided to think like me. You would all be saying, "Us, we shouldn't get anything, you know, no one in this room should

ever offer anything to anyone else, everything should flow to Michael Roach, you know because that is what you really want, right Michael Roach?" Okay, this is, got it, that's the schizophrenia. That's number two. Pardon me?

student: [unclear]

Yeah, {nyepa} means things. {Koorti} and {nyepa} are normally, the two things that a Dharma teacher has to watch out for. {Koorti} is like, "Oh thank you, so wonderful, such and such a good class". {Nyepa} means people actually offering you physical things, you know, flowers, moner houses, things like that. And a Dharma teacher has to be very, very careful and sensitive about these two objects, it can deteriorate into that, you know. Say {tupa}, [repeat], {tupa}, [repeat]. {Tupa}, means "praise", praise. So if I exchange my mind into your mind, just to fantasize, right, "Oh, Michael Roach, you're the greatest, you're so wonderful, you're such a nice Lama. We won't talk good about any body else, you would probably get jealous, right?" [laughter] "So we'll just talk good about you, we won't ever praise Art Engle or anybody else who is a good teacher. You know, we'll just concentrate on you and you'll get all the praise, cause that's what you want, right?" So sentient beings, we're very co-operative, we're bodhisattvas, we exchanged, right? So we'll take care of you, we'll make sure that you are the only one that gets talked good about in this room. And that's {Tupa}, it's hard, it's kind of hard to imagine, right? But it's what you really want, right? Say, {dewa}, [repeat], {dewa}, [repeat]. "Oh, Michael Roach you know all the happiness in this room will be yours, youknow, who cares about such and such a student is having a hard time with their depression? Or their anxiety? Or they can't get a job. we'll just make sure that you are happy, you know. And don't come to the phone when they need you adn don't meet them at a restaurant cause you'd rather be translating the next course. Make sure you're happy try not to thinkabout, you know, don't worry Michael Rooach, we'll all get by, you know we'll have our depressions, we'll have our anxietys, well get sick and you won't show up, but we just want to make sure you're happy. Okay, so just everybody in this room decide I should be happy all the time and we'll all just struggle by, by ourselves and you won't help us any and we'll do it that way, okay." This is likethe frightening thing of getting what you always wanted, right, okay. I mean that's really what you want in your heart you're really, really concerened that you should be happy and you know that some other student is haveing a really bad time, really bad depression, having a realy nasty life and you don't even have ten minutes for them. Youknow. This would be exdhanging self and others youknow if the whole world thought the way that I want them to think, they'd all be saying, "oh Michael Roach of you have a little

cold, we'll all come over and give you medicine." In the mean time, so and so is about to commit suicide, so and so is about ready to jump off a bridge, but we want to make sure that you are okay with your little cold so we'll all come over with flowers and vitamins and other stuff, and just ignore these other people, that's what you want right?" Okay, number five, say, {ley mepay dawa}, {ley}, [repeat], {mepey}, [repeat], {dewa}, [repeat], {ley }, [repeat], {dewa, [repeat]. This is, there were two {dewa's} so I just wrote an extra phrase on number five to distinguish it from number four, {Ley mepa} means, "nothing to do", no work. {Dewa}, means, "bliss". This is like having whole room full of Jampa limericks. If you know Jampa down in New Jersey, "Oh Michael Roach, don't worry, we'll make the tea, we'll wash the dishes, we'll run to the printer and get the thing printed for class, you know, you relax, you're tired. You had a hard day and you're our teacher and you work so hard, you, you just sit there, we'll take care of everything, you know, you need us to run these stupid errands, you know we'll do that, you're such a nice guy, you sit there and relax. If you want to take a nap, take a nap, if you want a brownie, we'll go out and buy you a brownie, we know you like those kind of fruit shakes from Micheal and Zoes and, and you relax and, we'll run around and do all the dirty work and all the grunt work and all the gopher work and we'll drive all the car to the class and you don't have to do anything and you just sit there. You don't have to do anything you just relax. That's what you want, that's what your mind wants. And this is, this is this fantasising of a bodhisattva switch. What if the whole world really started to act that way? It's kind of scary, that's what you really want, okay. Okay, number six, {trakpa}. {Trakpa}, {trakpa} means fame. "You're name will get big we'll make sure that we're doing videos of you, we'll make sure that there is lots of tapes of you, we'll make sure that your translations get printed up and sent all over the place, and we'll credit you, we'll make sure that every body knows Geshe Michael, Geshe Michael, you know don't worry we'll take care of everything and you sit there and do your half baked translations and stuff and we'll make sure that you get famous, you know, we'll send in stuff to Mandala magazine and , you know. I mean, what if the whole world started to act that way? How would it feel? And this is where you switch yourself, you think that the whole world really thinks the way that you think and it would be horrible. It would be some kind of disaster, you know it would be kinda sick, right. And Shantideva is trying to make a point here, he's trying to be sarcastic, what if all your fondest dreams came true? It would be pretty uncomfortable. And it would be pretty weird, but that's what you want isn't it, and that's what you think about when we say exchanging yourself and others, alright. Okay, kinda tricky. Okay, Hector, next one.

Hector: "Don't hurt us by hurting yourself."

"You must care for us by using all your strength and we should too, willingly take all suffering. Are we not though some one you should care for? Why is it that you belittle us so. What use would we ever have for the qualities that he has, and he is a being of qualities, he lives in the savage jaws of the lower births, he has no compassion for living beings, even worse his delusions that he possesses higher qualities, pollutes the wise, it's agreed. "

This is again a kind of switching and all sentient beings are looking at you, okay. You're supposed to be Joe Bodhisattva, right? And all sentient beings are looking at you and saying, hey, aren't you Joe Bodhisattva? You say, "Yeah, yeah, I go to all of the bodhisattva classes, I did all my homework, I got a ninety eight average, you know, I'm, I'm big time bodhisattva, I've been going to all those classes" you say. "Yeah, well, why are you always talking bad about us, you know, like we know what you talk about at breakfast with your friends and, and, and we heard what you said about us and we thought you were a bodhisattva?" And they say, "Yeah, yeah, I'm a bodhisattva". And they say, "Well why are you talking about us like that, why are you talking bad about us? I thought you were going to be a bodhisattva?" It's like all sentient beings are talking to you. And then there comes this point in the verse, "Oh, oh you're Joe Bodhisattva, so you have all these high spiritual qualities, you know, you have all this compassion, all this love, you know all this, you don't have any jealousy anger desire, nothing, you know, you're like Joe Bodhisattva. whooo, Joe Bodhisattva. And then they look closer and they say, "Oh wait a minute, we don't need this kind of bodhisattva, you keep those good qualities that you have, you know." [laughter]

"I, I, I we'll get by, you know." This is all sentient beings talking to you, Joe Bodhisattva. "We see what kind of qualities you have, we see your religious qualities. I'll tell you what, you just keep them and we'll, we'll, we'll get along, you know, we'll try to find some other ones." Why? "He is a being of qualities." Meaning you, right? This is all sentient beings talking to you. "You live in the jaws of the lower births, the savage jaws of the lower births." Meaning, "the way that you're acting, is gonna end you up in hell for sure. Do we want to emulate you? Do we want you saving us? No thanks Joe Bodhisattva, you know, you just take care of yourself, you know, we don't are we supposed to follow you? You know, we're supposed to follow you? Do you think that we want to go to the lower birth? I'll tell you what you just keep your bodhisattva stuff to yourself and we'll, we'll, we'll work it out, you know." It's all sentient beings looking at you and evaluating your bodhisattvaness. This is {dakshen}, you know you hear the word translated, exchanging self and others, this is it, they're

looking at you now with eyes of evaluating you as a bodhisattva. "You have no compassion for living beings, you don't really care about us, do you think we want to be like you?" You know, "Do you think we want to be a bodhisattva like you? No thanks." Even worse, you have this delusion that you do have spiritual life and you're just screwing up the whole system, you know. You go to class, you learn some Tibetan, and you think that makes you a bodhisattva but really, you don't really care much more about anyone else than anyone else does, so what? Do you want us to act like you? You know, you're the bodhisattva that we're supposed to be like no thanks. " This is what the verse says. All sentient beings are looking at you and saying, "Come back later, you know, we don't need the good qualities that you have." Okay, it's kind of cruel. Alright, three more. Yeah.

Hector: "Bodhisattva watching out for yourself."

No matter what, we must see to it that all the good qualities that we have are spoken all over the world, we must insure, moreover that that any good qualities that he may happen to have are known to no one at all. Any faults that we may have must be hidden away, offerings must be made to us, but not to him. We must gain with ease and now, the thing we want. And we must gain all honour, but not him. When something wrong befalls him, all of us will watch a long time, feeling a kind of joy. We'll assure that he becomes a laughing stock of everyone deride in all circles."

So it's like this. What if all other sentient beings started to think like you and me, you know what if my brain, what if my state of mind got put in to your head? Then you would look at me and say, "No matter what, all sentient beings should see that all of our good qualities get spoken all over the world, you know we get in Mandala magazine, we get famous, all of all the good things, you know, that should be in the bold print, you know. And all of our good qualities should be spread all over the world. And you, you stupid little bodhisattva, we're gonna make sure that no one knows that you have any good qualities at all. That's what you want right? Any faults that we have should be hidden away and all his faults should be exposed, alright. So all sentient beings should be looking at you and saying, "You know we're gonna make sure that no body knows about whatever good qualities you have and then we're gonna make sure that everyone knows about ours." "Offerings must be made to us and not to him." By the way this is also can be twisted the other way, this is the way you're really supposed to think. Okay, do you see the double. Okay, I say it both ways. If every body in the world though the way you think, then everybody in the world would be saying, I hope we all get famous and I hope no body ever hears about him, but

that's actually the goal of the bodhisattva. Oka, the goal of a bodhisattva is that they should think that way and that's the way it should be. and that it should really be that way. They should get everything, I shouldn't get anything, okay. So it's a double twist going on here, I'll say it again. If they thought the way that I think about myself they would be saying, "We should be famous and he should be unknown." But that's really what a bodhisattva wants, if you're a good bodhisattva, you do want to be unknown and you want everybody else to get famous. Okay, so there's a double thing here. I'm not, it's hard, hard to translate. "We should get all the things we want, immediately, he shouldn't get anything. And when something screws up with him, we'll sit there and watch him and enjoy it and not do anything, you know, alright?" Cause that's the way we act, right? About other people. What if the whole world started acting that way to you? What if your attitude's got planted in everybody else, then the next time you got a cold they're all saying, "Oh, too bad you have a cold, that's a real shame", you know. Because that's how we think about other people and we'll make sure that everyone's talking about you behind your back and making jokes about you. And we'll make sure that everybody is honouring us, okay. We'll take care of that, because you're supposedly a bodhisattva and we're supposed to think like you. So what if we do think like you?" okay? [laughs] Alright? Got it? It's hard, it's hard at nine thirty. Alright, next one, thirty six.

Hector: "The foolishness of thinking that you get nothing out of serving others."

If you had at some point in the past undertaken this very action, then it is completely impossible that you would be living in something like this. In something so opposite to the excellent bliss of Buddha hood."

This is a very famous verse and it starts out with a question from the reader. You know, the person who Master Shantideva is writing to. And they say, "Look, I have done things for other people and I don't see any big result, you know. I have in my life already, done things for other people. I didn't see Tantric Angels, I didn't get enlightened. I didn't see emptiness directly. None of this stuff that you're talking about happened to me. I've already helped other people. You know, in my life, I have, for a certain amount of my life, a certain percent of my money, a certain percent of my effort I put into helping other people. I don't see any of this stuff that you're talking about, it didn't happen to me. And Master Shantideva says, "It's impossible that you would be as miserable as you are now if you had done it. Don't bullshit me." You know, it's really cool. He says, "Come on, get real, you know, I know you haven't been thinking like that or you wouldn't be like you are." You know, "If you had really exchanged

your self and others, you, you, it would be obvious in your face right now. It would be obvious in your face, I could read it from your face. I could read it from your life. You would be, you would have all the money you need, you would have all the happiness you need, you would have all the knowledge you need. Don't give me this story that you've been helping other people. The fact that your life is so miserable, proves that you weren't doing it. And it's impossible that you would be like this if you had exchanged yourself with other people in the past. You wouldn't be like this now. The fact that you're miserable right now is proof that you were doing it too wimpy and you didn't really put your heart into it and you probably didn't do it anyway. But I don't need to know anything else. If you're not happy, physically and mentally right now, it's proof that you haven't been taking care of other people, I don't need to know anything else, I can tell your past life. We don't have to have an interview, you don't have to tell me all the things that you did in your life. If you're not happy, right now, I can tell you, that you didn't exchange yourself and others. He says it's impossible that you would be...." He uses, {mi sipa}. The word {misipa} means, "It's impossible that your life would be such a miserable thing if you had done this before." He's very blunt about it, okay.

Hector: [unclear]

Hector said, "How is it possible that animals get to be human? Cause how can they practice this? How can they take care of others, it doesn't seem to be their nature to take care of others." For an animal to become a human is almost a freak of nature, it's an accident, it's a total accident. Typical story of an animal that became a human is, an animal lands on a cow pie, a fly lands on a cow pie, there's a huge rainstorm, the cow pie floats down the... on, on this gully, what do you call those, down this gutter, and accidentally goes around a stupa. And the flies like riding on for dear life, you know, [laughter]. And, and that tiny karma, you know all his other karma wore off, his hell karma wore off, his animal karma wore off and then almost by accident he has this other karma. They say the odds are well more than a million to one, or two or three billion to one. It's actually the odds are, if you want to know; the atoms in this planet to, ratio to three or something like that, okay, alright. That's about the odds, almost totally impossible. To become a human is extremely, the odds are something like trillions, and trillions to one, against it. Let me see what's next. I'm not going to do all the verses because we don't have time. Let's do number thirty eight okay. By the way, I like that verse, "Don't tell me you're, don't tell me your life story, I can tell it, I can see it from your face. I can see it from the way that your life is going. And don't tell me that you've been practicing, cause if you're not happy

and if you're not comfortable, you haven't been doing it, proof, impossible, he said. Alright, go ahead.

Hector: "The secret life of bodhisattvas."

Let me command myself to work for ever purpose acting as if I were the least of servants, he is as if by his very nature wrong, refuse to praise him for some small accidental good. See to it that any qualityies that he does have, aren't detected by anyone else at all."

This is all sentient beings looking at you again, and they come up and they say, "How is this guy? Basically good? Basically bad? Basically lousy? Basically perfect? Let's see, how is he? And they come up to you, Michael Roach, and they say, "Pretty much lousy, you know, few good qualities, mostly bad, ninety-nine percent bad, sorry. You know, not too great." I mean talking serious sacred holy good qualities, not much there. And then what's he say? "He's done something good, what should... should we say anything? They have this bodhisattva meeting, meaning all sentient beings, "Oh, Michael Roach did something good, you know, he fought his jealousy last week, pretty good job. Well, what do you think, should we praise him? Nah, It's like an accident, it happes like once in a year, you know. And that's a, that's what the verse is. "Let's refuse to praise him for some small accidental good." "Okay, yeah, he did something good but it's so obviously small and accidental. Juast by sheer good luck that he did something right, don't, don't tell him what a good guy he is, he'll probably just get pride about that, let's just leave it. Pretty much, his basic nature is lousy, from time to time there's these steaks of something happes good. But mostly by accident." "Let's see to it that any qualities that he has at all are not detected by anyone else at all." And here, the true bodhisattva is getting into the head of sentient beings. Like all sentient beings are looking at Michael Roach and saying, "Wait, he does have some good qualities, what should we do? Let's just keep it under wraps, let's not tell anybody, youu know, no reason to tell anybody, bodhisattvas don't care about that kind of stuff, he's a bodhisattva. We don't have to tell anybody, is that what he wants? Oh yeah, he's a bodhisattva, that's what he wants. What does he want? He doesn't want anybody to say anything good about the things that he did. Keep it all secret, let's all keep it a secret. This is like the real attitude that you're supposed to have. It's like all sentient beings are having a big meeting and they're saying, Okay Winston did something great, we all know, what should we do about it? Let's keep it a secret, okay? Why? Because he's a bodhisattva and he won't ant anybody to know. Oh, yeah, okay. We'll just keep it quiet. Bodhisattvas good deeds are secret,



mostly. It comes in the eight verses if you read it at the last verse, {gyu dang ngusu shepa yi}. It's it's like, the true good deeds of most bodhisattvas are secret. Okay.

Hector: "The endless thirst of attachment to your own deeds."

The more it is that you take steps to do what it is to take steps in order to care for this, the body of yours, the more it is that the body depends to nothing more than a state in which it can't bear pain at all. And the fall is such that even if the entire earth is covered with the things you wanted, it would never be enough to quench the desire. Who then is it that could act to give you all your want? When they cannot then this desire brings on mental afflictions and the lessening of the thought."

At this point in the text Master Shantideva has gotten finished with the idea of exchanging you self and other, like, "So you know, I'm gonna work mainly for other peoples happiness instead of my own, I'm gonna work to try to stop other peoples pain instead of trying to stop my own, mainly. Primarily I'm going to work for them. And then he says, "What prevents you from putting it into actual practice? That's the theory, right? the attitude is mental. But what prevents you from really doing it? You know, what's the main thing in your life, that keeps you from putting this noble stuff into real live practice? And it comes down to something very interesting. One of the main problems is your body, your body. Your body is demanding that you be selfish. Much, very, very much of your every day activity that's self protecting and self cherishing is to protect and to serve and to honour and to worship this stupid bag of guts. And he says that, he gets into that. He says, "A lot of what prevents you from taking care of other people is that your body demands so much attention of you." You, you work so hard to, to feed your body, to clothe your body, to care for your body, to poop it at the right time, to pee pee it at the right time, to dress it at the right time, to feed it at the right time, to wash it at the right time. To make sure that it looks nicer than other peoples bodies. To work it out at the right time. And all of this adds up to self cherishing, this is preventing you from reaching what you want. And then he gets into the problems that the body causes and what he gets into here is that the body has a certain nasty quality. The more you take care of it, the more demanding it gets, okay. Like I was at someones house this morning, very wealthy person, it's this beautiful house and they've got this very complicated air conditioning system, I was thinking about it, Every floor and every room on every floor and every corner of every room on every floor is great. It feels great. It doesn't matter where you go, there's this quiet wonderful efficient, it

took a long time to get it to work just right. You know and it's got ducts and machinery everywhere. And you can feel, the whole house comes on like, "bbrrr", you know, and no matter where you sit, it's perfect. And then I was thinking, "What would happen if I would live in this house for awhile?", you know. What would happen if I stayd here for awhile. I mean, going out to New Jersey to my room or going to sixth street to my room, it would become unbearable. You know, right now it's hard, because I don't have air conditioning, I don't have anything, it's just hot and it's sweaty and you feel bad. But if I was used to being well air conditioned, and then I tried to sleep there, forget it. And he says, the body is like that. The more you, you know coddle it? What is another word? The more you pamper it, the worse it gets, it's very ironic. You know, the more you take care of your body, the more demanding, it gets more and more whiny. And you meet these rich people, you know, who... I, I was with one in Thailand, right, "I want maple syrup!", This is at the Oriental Hotel, best hotel in the world right, Bangkok. All these guys in white coats in a hundred and twelve degrees and they're like seating you know and they're like, "Yes ma'm." And, and we're out on the veranda, you know, and she's like, "I want maple syrup!", you know. And this is the best hotel in the world, you're supposed to get what you want, you know. And they're like, "What's maple syrup? What's maple syrup?", you know. [laughter] And everyone's going, "What? What? Maple syrup?" And, and she's like "I want maple syrup!" AND they had this big meeting and they called down the management of the hotel and they said, "You know, Mrs. so and so wants maple syrup you knw." And they're like, "We can't get maple syrup in Bangkok, maybe we can get it from Hong Kong." You know and they're like calling around, where can they get maple syrup? And this lady, she can't enjoy her breakfast, like she's having this horrible breakfast in the best hotel in the world with these incredible waffles and pancakes and stuff, because she can't get maple syrup, all she can get is regular syrup, you know. And it was as I was thinking, this is scary, you know, I mean if you got rich, this would be scary, you know. Plain old incredible waffles covered with every kind of fruit you can imagine in Thailand is not good enough, you know. And she got used to demanding whatever they want. And he says, "The body is like that, you can't make it happy." The next verse says, You could cover the worl with things to make your body happen, happy. Massage lotions, beautiful clothes, all the hair you want, excetera and it wouldn't be enough. The next day you'd want blonde hair, you know and the day after that you would want it to be a little more curly. You know and the day after that you would want it to be a little bit longer and no split ends, you know. [laughter] And it's un... it's insatiable, you cannot please the body. The ironic thing is that the more you try, the worse things get. Yeah.

student: [unclear]

Oh, he says, "What's the difference between trying to please your body now and having a body in a Buddha Paradise that just naturally gives you bliss?" Big difference. When we say, "Trying to make the body happy" in a negative sense, we assume two things. We assume ignorance. You know we assume that you are miss perceiving the body. "You get maple syrup ant the Oriental Hotel in bankok by demaning it and making all the waiters uncomfortable." But how do your really get maple srup at the Oriental Hotel in Bangkok. You give it to other people, you make god damn sure that all that all the poor people in Bangkok have enough to eat. That's how you get maple syrup at the Oriental Hotel. But that would never occur to this person, it's impossible. That's ignorance, that's ignoraance, ignorace causes that. So, so the way, the way the Budhas, the reason the Buddhas only have a body that can give him or her extasy is that, and he or she knows it. And he or she keeps acting like that. Go ahead, second question.

student: [unclear]

The second part was that you would do a bad deed to to get it and you don't understand i's nature. Those are the the two elements. You would make all the waiters uncomfortable to get this thing that you want and therefore assure that you won't get it again. And then secondly, only because you den't understand the real source of maple syrup do you make the waiters uncomfortable. If you really understood the source of maple syrup, you would do all you could to make all the waiters comfortable. Yeah.

student: [unclear]

Why can't we be satisfied? Like in the First Panchen Lamas text, you know, it one of the classic sufferings of mankind, that you can't be satisfied, now why? I would say that it's tied up with ingnorance of not understanding the object or something like that. Figure out the connecton. That's all. Let's try, we got room for one more. This is the last verse, okay, the last verse of the course okay, we have a review on Thursday. Okay, enjoy.

Hector: "The ingratitude of the body."

In the worship of this body, you've piled up many sufferrings, all of it

meaninglessly. All of it no better than a peice of wood. Why, the love and hate? Regardless of whatever I continue to care for the body or whether the vultures come to feed upon it, it has no feeling of attatchment or anger, why is it that I have attatchment myself? Look, why is it htat you spend your life hurting other people, bothering other people, taking all your resources and depriving other people of them, just to care or your body, just for your body, you know, the basic differece you and other people is that you have a differrent corpse than they do, right? I mean that's mainly why you take care of yourself. Your body is at the bottom of alot of the problems, your boy is demanding this attention and your body is, is deceiving you into saying, "I'm separate from other peole." I mean, it's a lie and the body is a is a big part of the lie. It looks like you're separate from other people and this body is cheating you, this body is deceiving you, and then what, what do you do for the body? Every dis... every lie you ever told was for your body, think about it. Ultimately, it was to make you happy. It was to make what you call you happy. Why do you call you, you? Mainly because I have a different body. What was at the bottom line that I wanted to keep happy? My body. I wanted it to have the nicest clothes, I wanted it to have the nicest girlfriend, I wanted it to have the nicest house, it should sit in the vice presidents chair and not some one elses body, you know, all of this is for the body. Then Master Shantideva says, "Go ask your body if it ever wanted it anyway. Go ask your body if it cares? Does your body get desire for the vice presidents chair and hatred for some lousy person who's bothering you? Does your body basically care? No. It's just physical matter, it's just dead meat. Dead meant don't care, dead meat don't care whether you're in the vice presidents chair or whether you don't put in the vice presidents chair. Dead meat could care less, right. If you take away the mind, if you take away the desire, does the body itself give a damn? No. Does that dead meat care whether it's sitting in the chair or in the vice presidents chair? No. It's just dead meat. It is motivated. It is put into motion by the mind. It's the mind that wants all those things the body is not demanding it, the body never asked for all those things. Okay, it's not like these atoms are demanding a vice-presidents chair. They could care less, they are just like any other atom. Devoid of the mind, with out the mind, the body can't even get up from a chair. The body would just flop down on the floor and stay there, "it's like a peice of wood", he says. So, who are, who are you doing it for? Who's asking you to do all this stuff? Just your desire. Okay, the body's not telling you, the body doesn't wake up in the morning and say, and tap you on the back and say, "I want the nicest clothes in New York today, could we go to Macy's tonight? The body doesn't do that. The body doesn't say, "Oh, this chair is not as good as the other chair, could we work for twenty years and try to get that other chair, you know. The body doesn't cause that, it's your

mind, it's your desire. Okay, so this is like Master Shantideva is defending the body. Okay, don't don't waste your life serving the body. The body doesn't even want it. The body isn't even asking you to do it, you're doing it, you're the one you're the one that thinks that the body has to sit in that chair instead of that chair. The body doesn't care, the body is just dead meat. Okay, and ingrateful also, no matter how hard you work your ass off, the body's not going to thank you, or talk bad to you. The body could care less, the body is just meat. The body is going to end up in the cemetery. Don't spend your whole life working for some guy who could care less. Forget the body get free of the body, get free of this body and forget the boundary that the body puts between you and other people. It's a false boundary. You know, it's not natural, it doesn't have to be like that. You're, you're ideas of who you are has to be bigger than your body and then you'll be happiness. And, and last thing, okay, serve the body, it just doesn't work. I'm not saying, "Oh, you should have this attitude or that attitude", it just doesn't work, you know. Trying to take care of yourself is dysfunctional. Go and look at the world, Donald Trump can't keep a wife. He's a master of getting what he wants for himself. But he's not happy at all. He's always in, I don't know how many days, he's spent in divorce court, you know. He's not happy. Trust me, he's not happy. Gotta give to other people, you gotta, it doesn't work to be selfish. It doesn't work to just care about yourself, it doesn't get you what you want. If you, if you want something, take care of other people, start taking care of other people. If you really want to be happy, be smart about it and the opposite just doesn't work, there's no use to go on doing that. You can get old doing that and you'll just die and you won't get what you want, so forget it and start taking care of other people and you will get what you want. It's very, very, very sweet. It's all the things that you ever dreamed of will happen to you. Just try it, you know. The more you can try it it will happen to you. Just try it, you know the more it will happen to you. It will come, it really will come. The other thing is dysfunctional, you tried it, you already know it doesn't work. Okay, we'll stop there.

prayers: [short mandala]

prayers: [dedication]

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**Geshe Michael Roach**

**Course XI: Guide to the Bodhisattvas Way of Life, Part Two**

**Class Eleven Course Review**

**August 26, 1997**

**transcribed by: Amber Moore**

[note: possible section missing in middle, search for @@ and check on original tape]

prayer: [short mandala offering]

prayer: [refuge]

Okay, today is review for the final exam, it usually doesn't take the whole time, so don't worry. And all the questions that are going to be asked on the final exam come from all the quizzes, so if you study all the quizzes, you'll do fine on the final. The purpose of the final is not to punish you. It's really to make sure that you know what you need to know from this course. In what sense? In my idea, if you can do well on the final, you've, you've pretty much understood the major points of this course, first of all. Secondly, if you can do well on the final in my idea, you can teach other people this subject pretty well, you know what I mean? And my dream is that most of the people in this room either on an individual basis at work or with their friend or at an organized basis at our future temples in Queens, Bronx, Brooklyn and Staten Island, could and the port authority, could, could give teachings to other people. And really, that's what, the purpose of the final is to make sure that you understand the most important points of the course. Not to praise myself, But when I was in. when I did my Geshe exam, it was seven days of debating and the last few days were in front of all the monks of Sera Mey. Five Hundred, Six Hundred Monks. And I was just laughing and having a good time and the students who came with me were like how come you're not nervous you know, what's going on? You know, And I said, teaching the classes, I've gone over everything that they're asking me, you know. Just from teaching these classes, I've been through all of that. Two or three times, every question. So you know and I'm just having a good time. So, you know, I didn't have a problem with anything, you know, it was. What I'm trying to say is that you really are learning the stuff that, if it were done in English, you could probably sit there and not do too bad at Sera Mey. Except

you would have to memorize all those books, that's a another thing. But in general, if you learn this stuff well and if you can do well on your finals, you know, that's pretty much what you learn. That's pretty much what you learn in that curriculum. You know that's pretty much what you learn in that course, And so that's why I could do that on my exams. So it was from these classes. So my purpose of giving you a final is no to punish you or test you or something like that, it's that I want to make sure that you are qualified and that you know the stuff and I give you all the questions on the final, why? I just want you to know it, You know, I'm not trying to trick anybody you know. I want you to know what's coming and I want to you study it and I want you to know it. I mean that's the purpose in giving a final. You know it's not that I'm trying to trip you up with some trick question or something, I want you to know all these answers and I want you to know those are the important questions. So there's a small list of questions here and by some coincidence, some of them might appear on the final, okay, [laughter]. Sometimes I just ask people, I just go around and embarrass people, cause you didn't study yet, right? For the final, that happens the day before. I think it's important that you know the root text that you just studied, alright, [b:Bodhisattva acharya avatara.] If you're in Tibetan track, {jangchub sempa chupa lan jukpa}, or if you are gonna cop out, {chun juk}, which is the short name, okay. By the way, if anyone has a burning desire for me to write something in Tibetan let me know, otherwise I am assuming you have it in your notes and in your..... You should know who wrote it, you should know his dates. You should know the commentary that you studied which is called, {Gyel tse juk ngo}, "Entry point for Children of the Victorious Buddhas". You should know that it was written by Gyaltsab Je, you should know that his other name is Darma Rinchen. And you shouldn't spell it like Dharma, because it's not the Sanskrit Dharma, it's another it's just a name, Darma. You should know Gyaltsab Je's dates, okay. You have to really appreciate Gyaltsab Je, okay, he is extraordinary, I mean, Je Tsongkapa sort of overshadows his two disciples, but if Je Tsongkapa had never happened, Gyaltsab Je would have been the greatest writer in Tibet or something. You know and he is an extraordinary debater and philosopher. We spend, in the monastery, on month, every summer, every winter in open competition between all the six great colleges, seven great colleges, if you count Tashi Hlumpo, and we debate Gyaltsab Je's works and often times you will spend three or four days, maybe twelve to fifteen hours a day on a single page of one of his works. He is just extraordinary and that's never been translated, so you've got what I think is one of the best commentaries and, by what I think is one of the greatest Buddhist Masters of all time. Okay, next we get into the perfection of patience and Gyaltsab Je and Master Shantideva they were dividing what are the problems of getting angry

into two. Those that you can see and those that you cannot see and I think that that problem that you cannot see is the most important thing that you need to know about anger. Okay, let's see, who should I embarrass first? Margie or ... [cut]

[@@note: possiblbe section missing here, have someone check original tape]

It gets more and more sensitive, it gets more and more sensitive. Like if you get used to having an air conditioner, then you, you suffer even more when you go out. You know, like I've always, I don't have an air conditioner in my room and I never wanted one cause I always thought, "If I get too comfortable I'd get soft." You get soft. And then when you go out, you get worse. So, the more you take care of your body, the more you pamper yourself. You know, eat exactly the kind of food that you want make sure it's cooked exactly the way you like it. You know, make sure that you have the right kind of money that you want. Make sure you have the nice apartment that you want, then you are just setting yourself up for very, very serious suffering. Better to just live in a crappy apartment, lots of roaches, you know, not much money, don't get much sleep. You know, better that you just have everything raw, because then you're not. By pampering yourself you get more sensitized to pain and you feel it worse. You know, get used to what you have. Be contented to what you have, and, and realize that you get all the things that you're dreaming of would actually cause you more suffering. Yeah?

student: [unclear]

Yeah.

student: [unclear]

Yeah, also Marvin pointed out that to get, to get the nice apartment and stuff like that you also have to do allot of bad deeds, normally. So that's also another disadvantage. So, last thing, by the way you just finished, you know, we are spending a whole year on his book. Why? We didn't spend a whole year on the Mahdyumika avatara, we didn't spend a year on the Abbhisamayalankara, we didn't spend a year on the Pramnavartika. We didn't spend a year on the Lam Rim Chenmo or the Vinaya Sutra, or the Abbhidharmakosha. Why? This is, this book is to me, if you can practice this book, you will reach enlightenment, and



you smell it, right? You sense it, you smell that what I'm saying is true. You smell that if you did all this stuff, half serious, your life would be some kind of tantric dream. You know, things would be happening that you ever, ever dreamed of, I mean, it would be like entering some other realm. And you sense the possibility even if you are not practicing well, and you're not keeping your book and you're not meditating properly, even, all of that, I think that every person in this room smells the logical possibility that all this stuff is true. You know and you can do it. You will be able to do it. That's the beauty of this book. This book is extremely practical and you smell that if you did this stuff. Particularly exchanging your mind with other people's minds, Start to do it, try to do it. I gained a lot, I didn't do it very seriously, I didn't do it very much, but I tried to imagine that myself extended to another person and then I tried to imagine, what would I want now? You know, now that I and two people, what do we want? And it was very, very beautiful and you can sense the power of it, you know, you can sense that if you could do it, things would change radically in your life and it actually is quite pleasant. You know, I was getting up I was serving people, I was making sure they had stuff, I was doing the dishes first and it felt really good and it's extremely good karma, try to do it, try to actually do it, it's good. You have now a long break, you have until early October. Unless you are doing, Like there will be some classes in between, like Rinchen Darlo is giving a good spoken Tibetan class and there is some good translation stuff going on. If you're Tibetan is pretty good and you want to sit in on some translation sessions, talk to maybe, me, I guess. Okay, we'll be doing some of those. But the main thing, we designed these courses to have a gap, because during the course, while the course is going on your life is stressful, your life is more stressful. It's about fifteen more hours extra in your life, that you didn't have before you started. And doing the homework, coming to class, getting ready to go to class, transportation to and from class, explaining to your boss and to your wife why you are going to class, all of these things put more stress on you. Now, the idea is that you have, like a month and a half, to just concentrate on trying it out, you know, putting it into practice. You know, this is where my job ends. I can't do anything beyond what I did. You know, I taught you the theory, I taught you and me the theory, now whether you and me can put it into practice is totally a different matter. Khen Rinpoche, in New Jersey, will not grant interviews, almost at all. You know, you go in and you try to describe to Rinpoche some problem that you have, you know, you go in and you try to ask him, "Which apartment should I take?", or "Should I do this or that?" And he almost always gives you the same answer, he says, "Look, I taught you, for twenty years, the Dharma, now you go do it." "Don't ask me these specific questions, don't do that, that is why I taught you the Dharma, you have

to do it now, you know, my job ended when you left the class, you know, I can give you guidance if you are having a problem in your meditation, or you are having some difficulty fighting a certain mental affliction and you want me to remind you of what Master Shantideva said, I'll be happy to go out to lunch with you, especially if you pay, right Tasha? Where is Tasha, I got to pay you back after class alright. We were in a restaurant and I didn't have any money, [laughs]. I can do that and I'm happy to do that, but really, the main job now is out of my hands, it's your job and you have to do it and if you do it you will be very, very, very happy. And if you do it half way, you will be half way happy, and if you don't do it much at all you will continue the way you did and you will die like that and you will suffer, really. Don't do that, you don't have to do that, you don't have to die like that. I am not giving courses in stress management, I'm giving courses in eternal life and Paradise. You know, you will enter an Angels Body, you will enter a Paradise if you do these things. And you don't have to die like this you don't have to suffer like this. You don't have to stay in this world like this. You know, that's the whole idea, so do it okay, please do it, alright? I'll try to do it too. We have a few announcements, so please don't, please try to pay attention, don't walk up and walk out or anything.

John Stillwell: Before Geshe La does his ending schpeil, I just have a few practical points, as far as the final exam goes, I know that allot of you will be in California, so if the exam available now?

It was done today, so it could be available tomorrow.

J. Stillwell: So you can pick up the exam, if you are not going to be here for the final exam, the final exam is scheduled to be here on the fourth, in the cafeteria, not in this room, please come then and take it. If you are going to be out of town of that day and you cannot attend, i.e. you're gonna be in California, you can pick up the exam at the three jewels, before you go or after you come back and mail it to your grader. Okay, okay, you can pick it up out back now, if you don't know where it is see Ora. Do not pick it up if you are not going to California or you are not going to be there that day, [laughs].

Bad karma

J. Stillwell: In any case so take the exam if you are going to California, mail it to your grader within one week of your return. We want to close the course, send those grades to Dr., Taylor and get those certificates issued, so we don't want allot of straggler papers. If you are going to be here, all of your graded quizzes

will be mailed back to you by your grader, as soon as they are don't grading them. If you do want to study some more during the break, there are correspondence course order forms at the back, either by video or by audio. You can pick up that info. Please drop off your old notebooks, the thin notebooks in the boxes in the back on the way out. If you did not get a thick notebook, then get a thick note book and then I have to make the last, thank you everyone who has donated for the classes, they are free. There is no charge, it does cost us about fifteen thousand dollars a year to conduct classes, if you can afford to reimburse us or to make a donation, please do so. We much appreciate it and much need it and if you cannot afford it then that's fine too. And Hector has one final announcement before Geshe La does his final announcements, [laughter].

Hector: On behalf of all of us, please return to teach.

J. Stillwell: And Hector says, there's two boots pizza out in the back.

Alright. A toast to our enlightenment. Je Tsongkapa says, to Ngawang Drakpa, "Hey, you and me are going to share this cup of the nectar of immortality when we get to Buddha Paradise, so, toast to that."

[clapping]

I used to get up here and kvetch and complain that I never got any help, and the karma of that, no not really. The karma of being patient was that now, everything in this place is done by other people. Now, every single detail, we have nineteen projects going on, and every one is taken care of by somebody in this room and I just wanted to go through them. You should rejoice, Okay here is your chance to "steal" ten percent of their virtue. Alright, rejoice, really consciously and purposely rejoice right now and enjoy, what I'm about to say, right now, okay. First I wanted to thank John Stillwell, for he...[clapping], is unpopular among, among the volunteers, because he pushes so hard to get things done and he gets things done. And he gets things done. Especially the correspondence courses. He fought with me for a year to get them ready, finally he did it himself, with Ora, and he is responsible for that and you should thank, in your mind, you should be grateful for that. He found these places, he arranges all, he spends allot of his time and he gets hassled for it, from his other employers, ect. And appreciate it, okay, appreciate him. These things are not self existent, right? I want to thank the graders, I used to grade every paper, I didn't have any sleep, [laughter], [clapping]. That's Fran Dayan, Fran Perrilo,

Andy and Scott.. Okay, I would like to thank people who help run the course, there back there running right now in fact. John Brady, Maria Theresa, and Brooks, and Scott's been working on them too. [clapping] I would like to thank our major sponsors. What's happening with these classes, is that as I had hoped, the Dharma is free. You know, people are getting the Dharma for free and the correspondence courses for free and what's happening is, a certain number of people are turning on to it and we are actually getting some very large donations, like people are coming up to me with a thousand dollars, thirteen hundred dollars. In the last few weeks, it's happening like that. We are starting to break even on the courses. And I'm not going to mane those people, I'm not sure that they want to be named. Maybe I should, but I just personally want to thank those people and you know who you are and it's beautiful, it's really, really beautiful that you are providing the Dharma for the other people, okay, so I thank you for that. [clapping] Yeah, and I think that Leon is one that I can mention. We take him for granted, but he is losing about fifteen thousand[?] dollars a month in rent by giving us those places to stay and for the monks and nuns, and I think we should appreciate it that and I think we should appreciate that. I don't even think he is here, I think he's out fixing a computer at Duetchbank. I want to thank Margie for driving me. She really refuses to let me walk here. I really wanted to see all the sights between here and sixth street, but she won't let me. Andy has been doing carpentry work all over the place. Did a beautiful work over at sixth street, did some fantastic things for Rinpoche and I really want to thank him for that. [clapping] And I know that in his case, he doesn't have time and it's always coming out of his sleep or out of other things and I know it's allot of stress for him. Helen Mc Hayle did a good job on Friday night, doing the announcements and stuff. [clapping] Ora spent, on the readings, she spent about three, four hours a day, I think for the last six weeks or so. I don't do any of the Tibetan layout or the English Layout anymore. But all the work, of layout, and all that stuff, it's like hours every day has been done by mostly her, so I would like to thank her for that. [clapping] And that allows me to do more, so that's why your note book is thicker, because I have help, you know, so that's really good. Elizabeth and Christie helped allot in running around, Elly ran around allot doing the Xeroxing and that. You know, doing the Xeroxing is very thankless work, you have to stand there, you know, hundreds of pages come out, you have to drag is here, you don't get reimbursed for the taxi, like Michael said you would. Stuff like that. [laughter] Judy Hummel, where is Judy? Doing all the finances, very quietly and efficiently, taking care of all the finances of our organization. You always need one of those. By the way and what you are seeing in this room is doing something and that's the beauty of it. The real beauty of it is that almost everyone in this room is doing something,

from the bottom of their hearts. That's very important and to me, that makes me very happy. It makes me think that the class is having effect. Fran Dayan is doing the grunt work on the finances and I think almost everyday, has been in my office and helping me, with every kind of dirty work I give her. She never says, "No." She's allot like Michael Wick, who also never says, "No." And they do all this incredible amount of grunt work that goes into stuff. Michael Wick, I think even wore out a car on us. So, sorry about that. Three Jewels has turned out to be a Jewel. Many. many people coming there, many people coming through there, to these courses. The kids class is great, we had a nice one last night. And that's all because o f Ani Pelma and her work. And she really does, it's allot of work. I looks like the store is just self existent, but you know that, that for a place to stay there and for it to be cleaned and organized and run and organized and opened and closed. it's something like sixteen hours of work per day or something like that. I would like to thank Tasha for doing the altars. Okay, thank you. [clapping] Nigel and Roy for helping, they've been helping at the three Jewels allot. Tsering also. I want to thank Julia, you know, who has been organizing the offerings to Khen Rinpoche. You know, I kinda wasn't too sure that that would go over very well, cause he's not too sentimental, but he loved it, and he got very excited about it and he's like waiting for the next one, and, [laughter]. You know, "What's next? What are they going to do next?" And he really does enjoy it, so I want to thank you for that. I want to thank Al the Cheeseman for all that nice cheese Monday night and stuff. [clapping] Godstow, there is a board for Godstow and they have worked their asses of and you don't know, you just thing that thing is self existent, right? That there's this thing up there and there's these retreats. It's been allot of work, it's been, like two years of very difficult work. Fran Perrillo worked allot on it and still works on it. Nancy Carin worked allot on it with the original work and also with the retreat guidelines and stuff like that. Robyn Bretano types up allot of it and organized allot of that. Andy has been working up there allot on the carpentry, the fences. Michael Wick obviously, organizing everything and working really hard on it. Who did I leave out? Jackie, worked hard on that. By the way, Jackie and Ernst are on their summer retreat. They are trying to do a real monastic summer retreat for two weeks and I want to thank them. I don't like to sit in these banquets, these business banquets where they thank everybody, where it's boring and it's late, really, I got some more. I want to thank Tessie for doing all the extension courses. Really, it's allot of work, it's allot of co ordination. She has to print thousands of pages of stuff, get it out to India, or Iowa or Tennessee. She often comes along, so does all this grunt work, she doesn't get any sleep, she organizes the schedule, people get mad at her, she does all that stuff very happily and, thank you fro that. [clapping] Thubten Phuntsok has been doing

all the scheduling. I mean if you tried to set up an appointment or a date or something, like eight hours a day he has been trying to respond to all the calls, letters. Now, because of the work that your all doing, I mean, we are getting dozens of letters every week, I mean it's getting like hundreds of letters and phone calls and stuff like that. So thank him out in New Jersey. [clapping]. Correspondence courses as you know, just reached, what, their hundred thousandth page of stuff and their ten thousandth tape. It's not self existent. These people are working in the dungeon, in the basement of Three Jewels, which recently had like an inch of water, right? And working very hard. And that's Mary Overdorf, Winston, Andrea and Magda. Okay, so I want to thank them. And to thank all the graders, I know that there's allot of graders working on that. I want to thank of our in house poet, Hector, for the reading, [clapping], Dr., T. for administration. The whole New York board of directors, there really is a board in new York. But the way we are going to be having an open election, soon, as that board starts to revolve. We want to get more people involved in the board. There are going to be open meetings of the organization. And we'll start rotating n new people and the goal is that each person who is interested in helping should be rotating in. So there will be two members or three members of the board will be rotating every six months. Every year, okay, anyway, she's a layer. [laughter]. Okay, anyway, it goes. It'll go like that and I would like to see everyone get involved and you are welcome to get involved and we'll be doing it like that. I want to thank Chilton for all the computer work. He actually got all the computers to run and all the printers to run, which is great. [clapping] I would like to thank the TV, crew. I had phone call yesterday, or the other day. This is John Cogan, I am the eight year old in Princeton that you used to baby-sit in nineteen seventy five and I saw you on cable TV and I would like to come to class. Really, is that cool? Right. And it's because of their work. I mean, it's catching new people, which is very nice. He said he was really bored and he was watching at two am in the morning or something, I don't know. [laughs] Okay, we have to thank somebody that you don't know that you have to thank. In Sera Mey monastery and in fifteen other monasteries nunneries and refugee camps in India, there are about one hundred people typing the Tibetan that you have on your books and I would like to thank them okay. [clapping] And the guy that you don't know, his name is Ngawang Rigdol. He gives his life for this stuff, he spends his whole life, he's this little guy with an ulcer, a Geshe in Sere Mey and he just doesn't sleep at all and, and that's why we have all these readings and stuff. I would like to thank Elly, Venerable Elly, for doing all the interviews, which saves me allot of time. I've got one that I can't read and they'll probably get mad at me. Eric Columbel, by the way if you are not going to his class you are really stupid, and the people who have gone I'm kind of

embarrassed to say, have learned Tibetan about ten times better than in my class. So you should check it out he's a very, very fine teacher. Tough teacher, European style. Chunyi la, Venerable Chunyi-la did a fantastic class on the preliminaries and I would like to thank you for that. And we will reimburse you for your travel expenses, eventually. And I would like to thank Phuntsok and the nuns, Pelma and Jigme Pelmo, they have been doing the regular, ongoing courses and the meditation in the morning, they are starting a Sunday morning meditation. And also Phuntsok's classes helped a lot of people. Two more and then you can go home, okay? We have to thank all the teachers at Sera Mey who trained me, okay, there is about twelve Lamas total, who trained me. I could not have done this without them. Geshe Thubten Rinchen, Geshe, Po, Gampo Khensur, Pomora Khensur, Thubten Tenzin, Chugnye Tobgye, Gyalrong Khensur Rinpoche, Geshe Ngawang Dargye and there's like twelve. Okay, and you should thank them. And some of them are not even alive any more, Geshe Dhargye and Geshe Kelden are.....have passed away, but you should thank them, okay. And then most importantly, we have to thank Khen Rinpoche, because that's why these classes are happening. And you should really thank him, and if you get a chance to thank him personally, you should thank him. I would not be here if he didn't give me permission to come here and teach originally. And I wouldn't be here, I wouldn't be able to do any of this if he wasn't here. The book I am using, I have all these notes in it from nineteen seventy to nineteen seventy five or something when he taught this. And it amazed me, it occurred to me, you know, only when I saw the notes that he's been teaching for twenty five years, never asked for anything, still cleans the bathrooms when I don't do it. He's been very kind to us so you have to ....Let's do his long life prayer, do you have it? Let's do that now, and let's pray for his long life and have a good time on your final. Relax, okay, have a nice break. And try to look over what we studied and try to practice it, alright. And we try to do it, there's a traditional melody. Well do the long life prayer first and then well do the Long Mandala offering, it's called {tangrat mandel} it means, "Celebration " at the end of a great karma. We did a great karma. Just for this class to happen is, is very, very rare in the world so enjoy. We'll do this chant, it's a very special chant, it's traditionally done a little slower than you do it if you are used to doing in the {tsechu} alright, so we'll do it the traditional way. It's a little bit slower and you think about it as you do it. {Me jung trinley wo no nam tra nu .....[Khen Rinpoche's Long Life Prayer]}

Prayer: [Long Mandala offering]

Prayer: [dedication]

Okay and just thank you very much for having me teach and just thank you very much for making me do that, [laughs], okay. [clapping]. We don't do prostrations at the last class, it means that we have some unfinished business between us, alright , goodnight.

[cut]