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ACI Course 12

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

presented by Geshe Michael Roach

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MISSING REVIEW CLASS 11?

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PLEASE NOTE: Missing review class 11 and any Tibetan is totally written by what it sounded like. Therefore, correct spelling is not guaranteed.

Prayers

About 12-13 hundred years ago. And, uh, this will be the ninth and the tenth chapter of the book. We've covered the first 8 chapters this year so far. Um, this book is not even taught in the monastery. It's not part of the Geshe course, you know, uh, it's not considered one of the five great books that's in the monastery. And normally a monk at Sera or at one of the other monasteries, great monasteries, would study this on the side, like during visits by His Holiness the Dalai Lama or by in the old days by one of his ... teachers. Um, so why do we spend a whole year on it? You know, um, it's really perhaps the most important-one of the most important books in Buddhism. And it has survived since the early times of Buddhism, and people, you know, millions of people have studied it and it's a very, very important book. Uh, if you have to perhaps decide what's the most important chapter in the book- it's the 9th chapter. Uh, so you're about to study the most important chapter of one of the most important books ever written by man, or whoever (laugh), uhh, it's a great honor to hear it, you know, it's very difficult to get to hear it. I think you remember the story that we told when Master Shantideva taught this, uh, particular chapter, uh, in the monastery. He started to write off the throne that he was on. And only a few people even heard the end of the chapter. Uh, only those people who could read his mind, uh, and could follow him as he floated into the air, uh, away from the monastery, uh, heard the 9th chapter and there was this big argument about whether there was a 10th chapter or not. So, you're about to hear the 9th and 10th chapter and I promise not to fly away. Uh, (laugh), and uh, you have to get in your mind what's going on in this chapter. This chapter is about emptiness. It's about the meaning of emptiness. Uh, when you look back on your life, you know, when you get old, you should get old, ok, and uh, when you look back on your life and you think about what happened in your life. Uh, if you can see emptiness directly in this life which is about 20 minutes or something. It takes about 20 minutes. The real Tonglam, direct experience of emptiness on the path of seeing.

It takes about 20 minutes of a human life. I think you can count that, and you can count your first experience of real boddichitta which takes less than that- takes maybe 5 minutes, and then, uh, you can count if you ever have any tantric realizations, life of kirim and zogrim(?) - the two levels of tantra. Uh, they would take a kirim experience would take a few minutes and a togrim (?) experience would take a little bit longer. But, you could look back on your life after 60 or 70 years and say- those are the only times in my life that were important. You know, that few minutes in my life was the only important time in my life. Uh, the rest was just moving from one of those realizations to the other, you know, physically, and in time. But, if a Buddhist looks back at their life, at the end of their life, and if you can say: I've seen those things for half an hour or something, uh, that's, that's the only meaningful thing that ever happened in your life. You know, that, that's a very profound statement, you know, that when you look back on a whole human life uh, from the time you were born that those were the only really important things that happened. Those were the most important things that happened. And you can easily see that, and you can easily uh compare to the rest of your life make thousands, millions of times more important than only the other days of your life- are those few minutes. And the whole purpose of being a Buddhist is to try to get to those few minutes, is to try to make those few minutes happen. If you can make them happen, you won't suffer anymore. If you can make the direct perception of emptiness happen in this life, you see your future lives, you know uh which life it will all end. You see your own enlightenment. Uh, you see the Buddha. And you see all of these things directly. You know them. And no one can ever convince you anything else, you know. You know that you so them, and that's, that's the nature of that experience. And from then on, you will not have any major sufferings. From the moment you see emptiness directly there won't be any major bad thing happen to you in your entire existence ever again. Uh, it can't happen after that. You know major problems, you'll get minor problems. You'll have to die like six more times. (clear throat) But that's all. And that's nothing, ok, I mean, those are, that's the power of that experience. If you reach it. Kirim or Tzorum. If you have those, uh, experiences, then you have the direct knowledge that in this life, very soon, you can become a complete Buddha. As, enter some kind of paradise. So really those are all that matters in your life. The rest is just logistical support. You see what I mean: eating, sleeping, friends, family, job, your body, uh, your mind. Everything else is just conditions for those to happen. And they don't mean anything more than that, you know. If they can lead you to that experience then they had some meaning. And if they can't, if you don't get to one of those experiences, they probably didn't have much meaning. Which is like a pitch for coming to this class, ok. This class for that, you know, the only reason for the

ninth chapter is to try to get you to see emptiness directly. That's what you're here for. Uh, so so, and it's very rare to hear the 9th chapter, and it's very rare to hear it explained, uh, at all, so in the benefits I like that. So don't don't uh, it's not, you're not uh, this is not like one of those uh, they hand out those fliers around the city, I forget what they're called- adult learning thing, annex thing- something like that. You know, like, this is not like how to write a good movie script or uh, a new yoga class, or or healthy living class, or. The point is not that. Just don't think of this as a class. I mean, we call it a class- it's not a class. If you get what's going to happen what's going to happen in the next 10 classes uh, you become a totally different kind of being on this planet and you will, and because of that experience you will not suffer in any major way again- period. I mean, it's really like some kind of threshold in your life if you can hear the 9th chapter. If you understand what it's about. And if it leads you to see emptiness directly then you don't need anything else in the world actually. And you can die happily. You know, and you will (laugh)ok. So don't miss one of these classes, ok, uh, don't don't you know- there's no other reason for your life really, you know, there's nothing else in your life that matters uh, like emptiness. There isn't anything. Uh, don't kid yourself, ok. If you miss more than two, don't come, OK? Uh, that's a deal. I mean there has to be a certain energy in this room. And it has to be that people are committed to, to learning emptiness and to seeing emptiness. So, if you think you're going to miss more than 2 classes then come on Friday night and there's little lesson..ok? But people in this room now, if you stay, uh, don't miss class, ok? And if you miss more than two, then as a point of honor, just stop and don't come. And come back on Friday, you're welcome to come on Friday, ok. But there has to be a certain level of energy in this class and a certain level of commitment. If you miss if you miss more than that then it means you don't understand what we're talking about at all. It means you don't get it. And probably you could come on Friday night, Maybe in a few lifetimes you can get another chance, ok? Laugh. I'm not kiddin, ok?Uh, it's a commitment. And and I'm not saying it for my benefit, you know, I, uh I'm just saying that in your life the things that happen; the events that come in your lifetime- very special opportunities compared to which you should cancel everything else. Where other things just don't matter anymore. Even if they seem very very important. Uh, if you really know what's going on. If you get that kind of event happening to you or that kind of opportunity, you should cancel everything. And just do that , you know. If it happens that something like that comes close to you, you should grab the opportunity and not even hesitate and cancel the other things. Even if they're virtuous; even if they're Dharma things. Uh, if you have an opportunity to understand these few things in your life. If you have an

opportunity to experience them in your life then you should just cancel the other things, ok? Alright?

Uh, what does seeing emptiness do for you? What can it do for you? Uh, I'll read you the definition, here, let me see. No more writing in my terrible handwriting (laugh). Now you have no excuse to uh, make your handwriting better, Ok, uh. Copy that. All the Tibetan I put up on the projector is on your homework, ok? So.....Um. By the way, this class is going to be a little tougher than the last one,ok? The 9th Chapter is hard. And, uh, I decided, I saw G.I.Jane the other day and uh, I got inspired by that drill sergeant, and uh, I'm going to kick a little but in this class. Uh, so, you gotta work hard. And don't go home and think you're not gonna work hard, because you have to work hard. And you'll learn something. Cause if you don't work hard you won't learn anything, alright? I'm gonna make you work hard. Or you'll leave.

They have this bell in the movie that you could ring if you were gonna give up, you know, Ah (laugh).

Say Dun (Dun) Kangshi (Kangshi) Numsu Du (Numsu Du), topay (topay) chima (chima) sopa (sopa) chopa (chopa) [all Tibetan here and hereafter I'm ot 100% sure of...].By the way you could do this in Tibetan track or you can do it in English track. Uh, if you do it in Tibetan track, you have to memorize everything that goes up on the board, ok? And you should, ok? You really should try. If you want to you can try to memorize just the English letters, alright, until you get to know your Tibetan letters. But you should really try, ok, if you're on the boarder and you don't know quite what to do, just do it. Ok, you have a lot better chance of seeing this emptiness in this life if you can learn Tibetan and read all the other scriptures about it, ok? Much better chance. If not, just for fun, and I don't care about intellectually I don't care. You know, if you, if there were hundreds of Lamas being nice today who could explain these things in English, and if all the books were already translated it wouldn't matter. Uh, but there's only about 10 good translations on this subject. There's probably ten thousand books that exist on this subject. You gotta learn Tibetan. Don't be lazy, just do it. Especially the people who are administering this class, ok, uh, so say: I don't have to learn that because I'm making the announcements, so I'm uh doing the xeroxing, or I helped set up the altar. Uh, forget it. Of all the people here, you should be the best, ok? You should work the hardest. It means you're gonna get a little less sleep for six weeks or something, ok? It's no big deal. You will regret it later if you don't do it. These classes will not last forever, you know. We are very luck right now. We have a place, we all have a human body that didn't die yet, uh, you're very lucky. (unclear)will not go on, uh, forever, so you have to take the chance when you have it, ok? Uh,

Dun means- in this case it means that thing- that object. Normally it means

meaning. Uh,

Kangshi means which; that object which, Kangshi.

Numsu du topa means: if you perceive it directly. Numsu Du means directly. Numsudum.

Topa means to realize it or perceive it.

Topa- by that perception.

Chima means purity, everything in pure. Meaning your mental afflictions: jealousy, hatred, anger, desire are called impurities. And also eventually, the obstacle in your mind that prevents you from being a Buddha. Ok, there's an obstacle in your mind that prevents you from being a Buddha. If you can remove that impurity you'd be able to see all the objects in the universe at one moment- in one moment. You'd be able to see everything in the universe. And you'd be able to appear anywhere in the universe that you want to appear, ok, and that's, that's Chima, meaning impurity is also removed. Chima means impurity.

Sopa means, I translate it as finished off. Like, completely finished. Ok, completely finished.

Sopa Chopa means it functions to do that. It does that. It does that thing. So how shall we translate this in English? Pause. I'll try to do it the way I did it. Ummm: that object which is such that- that object which is such that if you realize it directly, it allows you to finish off every impurity, ok? It's the object which if you realize it directly, allows you to finish off all your impurities.

That object is emptiness, ok? Another word for emptiness is ultimate reality. Ultimate reality. You can only perceive it directly in a deep deep state of meditation, with a lot of training, ok? And the whole experience of perceiving it directly it takes in this life time for example, it could take like 20 years to get ready and then you see it, you know. Seeing takes about 20 minutes in deep meditation. In fact, if you can make contact with that reality it's a separate reality; it's a different reality, it's a higher reality, ok? If you can make contact with that reality, it will stop in you every impure thing. You won't, eventually it will stop your mortal body. You won't have to die anymore. It will stop your bad thoughts even before that. You will not ever be able to have jealousy anymore. You won't be able to get upset anymore. You won't be able to have an un, un, a bad day or an unhappy thought- impossible, totally impossible. But the only way to do those things is to make contact with this higher reality- ultimate reality- emptiness. It's a higher reality. And and to have any hope of reaching those things you must make contact with it. You must see it directly, ok? If you see it directly- if you make contact with it before you die, these things will start to happen. You know, your mental afflictions, your bad thoughts, your bad emotions will start to disappear one by one. Get less and less and less and then

finally finish. Eventually, the body itself will start to change into a higher body, ok, into like a body of light. And that cannot- that's all triggered by making contact with this thing. What does it mean to make contact with it? You know, do you touch it or something like that? No. In meditation, you make contact with it with your mind. With your mind, you make contact with ultimate reality. Just doing that for 20 minutes has the affect that for the next 7 lifetimes you can remove all of your bad thoughts, all of your suffering, and if you practice tantra, uh, in this lifetime, you can remove all those things, ok? In this lifetime you could remove all those bad parts of your mind and also your very body will start to change, and your body will change into a different body. And your world will change into a higher world, ok? And that's all made possible by making contact with this object, ok, and that's the definition. I mean, that's the description of ultimate truth, ultimate reality. That thing which if you make contact with it, every impure part of your being will be changed, ok, so you must make contact with that. It's only 20 minutes, it's really weird, you know, 20 minutes in the presence of this object is enough to put you on the path. In the stream- it's called stream mentor. It's enough for you to enter this stream. And then you're on your way out. It's like on a conveyor belt or something. You don't have a choice actually. From that moment on you're on your way out. And that's the direct perception of emptiness. This is the quality of ultimate reality; this is the quality of emptiness, ok, um. How does it do it, ok? How does it function that way? What happens after you see emptiness directly? Ok? That happens to be the first homework question.

Say: Ji ta (Ji ta), Ji ta (Ji ta).

Ji means destruction, destroyable.

Ta means view, view point.

It's a way of looking at your world, ok, it's a way of looking at your world. It's called the view of destruction. The view of destruction, ok? What is it focusing upon? If your name is Helen McGale it's focusing on Helen McGale. Me and mine, ok, it's focusing on me and mine, ok? It's focusing on Helen McGale and Helen McGale's arms, Helen McGale's legs, Helen McGale's mind, Helen McGale's etcetera, ok? The five heaps of Helen McGale, ok? So it's either focusing on you or your parts. Me or mine. What is it thinking about those parts? It's thinking, those parts exist and this is difficult, ok, without my perceptions, ok. They don't depend on my perceptions. They are not my projections. I am not creating this me and mine; they exist out there, on their own. They are not totally dependent on my own mind, ok? They have an existence of their own, even if my mind wasn't there. Ok, they exist out there, on their own, whether or not I'm thinking about them. They exist out there on their own, whether or not I'm organizing them in a certain way, ok? No matter what I think about them,

they would exist in any case. That's false. Ok. And Ji Ta, the view of destruction is looking at those things and thinking: oh, they exist out there, on their own, independent of my mind. Independent of my thoughts. Independent of my projections. They exist out there on their own, ok? That's the ultimate meaning of Ji Ta. Why is it called view of destruction- there's two interpretations in the scripture. One says: what is it focusing on? Me and mine. Which is very destruction, ok?(laugh). You're gonna die, ok, me and mine is gonna die, ok, however attached you are to your arm and your hand, you know, whether you like them, whether they're wrinkly and hairy or or you know, whatever, you're gonna lose them. They're gonna be destroyed, ok? That's one meaning of view of destruction.

What's the other meaning? That the view itself is what? Destroyable. Thank goodness, right? I mean, you can destroy this view point. You can destroy this way of looking at things, and then you'll be liberated. Why? This way of looking at things is the first link in the wheel of life- when you see that picture of the wheel of life and there's these two blind guys walking along ignorant. Ignorance which causes suffering. The ignorances which causes every bad thing in your existence. From a taxi cab that you don't like, upto your wife or whatever, you know. From the smallest thing upto the heaviest suffering you have- the suffering of cancer or AIDS, or something like that. Every version of suffering :mental and physical is caused by this way of looking at things. It's all caused by thinking that about you or yours, your part. Why? Emm. It has mainly to do with feelings, ok? It has mainly to do with your feelings. The most important part of your body that causes trouble, the most important part of your mind that causes trouble is your feelings. I like this, this feels good. I don't like this, this doesn't feel good. And in order to get the things that you like, you hurt somebody. In order to avoid the things that you don't like you hurt somebody. Because you think that's the way to get what you want. Which is not true, ok? It's not true, but it's human nature. As long as you believe that this arm exists out there on it's own, independent of your mind, you will believe that if you hurt someone, you can get what you want; that you can get what you want by hurting someone. I can get rid of the roaches in my apartment if I kill them. That's like a classic wrong view.ok. Can you get rid of them by killing them? No. Will they appear to go away for a while? Yes. Is killing them what made them go away? No. Will they come back again? Of course, you killed them. You know what I mean? Or worst, ok. How does that all work? We have to talk about it, ok, we'll talk about it. But when you do a bad deed to take care of this arm, a seed is planted in your mind. And then that seed grows into a new roach, ok? (laugh). The idea of a new roach. Seriously, no kidding (laugh). You have this feeling about you want your apartment clean, you know, so you kill these

things, which is a bad deed. Because you think that's how you get rid of them. And then the bad deed of doing that, of killing, of harming another being, is planted in your mind. And that causes you to see them again. Ok. If you didn't think that way- if you stopped thinking that way, then you can, you can stop your suffering. And you can stop your bad thoughts, ok? That (unclear), stopping your bad thoughts is called: Nyande. Say Nyan De (Nyan De), Nyan De (Nyan De).

Nyande is an abbreviation for the Tibetan word for grief, uh, grief. Like if your mother died, the feeling that you'd have is Nyan, it means grief. And De means to go beyond that, to overcome that. So Nyan De means to overcome your grief. It's a Tibetan word for Nirvana, ok? This is the Tibetan word for Nirvana. Nyan De.

Let's run by again the connection between Jik Ta, this world view about this destroyable thing, and Nyan De, Nirvana. How do you go from seeing this arm as self existent out there on it's own- How do you get to Nirvana from there? Ok? What's the connection? And you have to understand that. Ok. Jik ta is the idea that this arm and the roaches in my apartment exist outside of my thoughts, outside of my projections. It is not put out there by my mind; they really exist. If I went to Kansas tomorrow those roaches would still be there, ok? If I die, those roaches would still be there. If all the beings in the world died, they would still be there. Ok? They exist outside of my projections, ok. That's a wrong view. They are in my apartment because somebody put food somewhere, or they're in there in my apartment because the guy next door is using poison and they're all running over to my house. Or they're in my apartment because my stupid friends used to leave sandwiches around the house and stuff like that. That's not why they're in your apartment, ok? That helped them get there, but the reason there's a sandwich, and the reason your friend's using poison, and the reason they decided to stay in your apartment is because you hurt something like that before. And now you have to suffer from them ok, it's very interesting, ok? Jik Ta says those roaches came because of all those things. Wisdom says: yeah, they came because of those things, but who made the sandwich? Why did the guy eat the sandwich in my apartment? You know? And who made the roaches in the first place? How come there are roaches in NY, you know. They don't exist in like, I was in L.A., I guess the part of L.A. I was in they don't exist, ok. Uh, why? Why do they exist in one big city and not in another big city? It's warmer out there? Ok, I mean why, you know? Because they're coming from your mind. They're a production of your mind. How that works we'll talk about. Ok, But when you stop thinking that these things are self existing, you will stop killing the roaches. Because you'll see that it's a projection coming from your mind. And if you want more roaches, the best way to get them is kill them, ok Seriously. If

you don't see that, you don't get it, yet, ok. By the way what would happen about everything, like for example: what's the best way to get money? Give it away. Ok, that plants seeds in your mind that in the future you see more money. Ok, it works, it's infallible, it's....(unclear)later, ok?

I'll catch you before the break, ok? How to get money? Give it away. How do you get rid of your roaches? Protect them. Ok? Rinpoche, our teacher, we have roaches, ok? Every night he would wake up at 1AM; he would go and put them in a cup carefully, and take them outside. For a year, you know, we have never had a roach in our house again. Seriously, you know. We had it very bad, you know. It's by protecting that you get rid of them. It's very interesting. It's by loving your enemy that you can destroy him. Alright. If you don't like an enemy, then just be nice to him, and he'll go away or he'll become your friend, ok. It's very nice- it's very nice. But by hurting them, you create more of them, ok. So if you get it, that's the emptiness. If you get that those things are coming from your mind; once you get it, you'll be able to get over your Ji Ta, your view of destruction. And then you'll stop doing bad deeds. And when you stop doing bad deeds, your world cleans up. Your reality cleans up. Your body changes. You become healthier, happier. You meet- fewer bad things happen to you, and eventually you enter a Buddha paradise. So that's the connection. If you can destroy this stupid mind, that says: all these things exist outside of my mind, ok. If you can destroy that and go to the other side that says: these things are coming from my own deed, what I did in the past, you know, this arm is being created by my good deeds or my bad deeds. Uh, then you can really make some progress. And then you can get rid of your bad thoughts, and you reach nirvana. And then you can eventually reach Buddhahood itself- enter a Buddha paradise. The arm will change. If you're very very holy with your life, then the arm itself will start to change and you won't be like this anymore. You won't be stupid in the head, and you won't be dead in the body, ok, seriously. And that's the whole idea Buddhism. Buddhism is not to make you feel calm while you're dying, ok? Uh, Buddhism is not to, you know, go around a happy face when a car hits you, you know, it's not that, it really isn't that. It's to stop all those things, ok, permanently, forever. You won't be in a world like that anymore. That's why we're here, ok. That's the connection between seeing things as self existent, seeing things as existing on their own side, or, getting to nirvana- and getting to Buddhahood. That's the connection; that's your first homework question, ok?

How do you get rid of this destruction view, view of destruction? See emptiness. Understand the emptiness of this thing, ok? What happens when you get rid of that? You can clean up your mind and then eventually clean up your body, and you won't suffer anymore, ok?

And clean up, by the way, you clean up all of New York, etcetera, ok, the whole

geographical environment that you're living will change, ok, and that's the point. Hmmm, that is G.I. Jane stuff! Let me see here, ok, the opening line of the 9th chapter. By the way, this chapter gets hard, ok? And just hang in there. In Tibet, in the monastery, there's a custom, uh, we go to class, you know, 3, 4 hours a day, and then we go to bake. And the debate is like: (screams Tibetan debating words), you know, it goes like that. And if you don't know Tibetan, it's like, (laughter), and even if you know Tibetan, I mean, there is this Tibetan guy who, uh, called the police. And some of those monks are fighting, you know, uh, "you have to come quick", you know. And they're just shooting questions at you like that. And in the, and in the class it's just about the same. Uh, but there's a custom in Tibet that you just sit there. And even if you have no idea what's going on, you sit there, and you ask for a blessing, you know, the words of a blessing. Someone is talking about that object which if you perceive it directly, you stop all suffering for yourself and other people. Someone is talking about that, so just sit there, you know. And people sit in those classes, you know. You can sit in the winter debates, there's lots of people sitting there, you know (laughter), and they have no idea what's going on, and. But after about a year or two you, you get it, you know, and then you start, you understand everything, you know. So what I'm saying is don't get discouraged. This chapter is profound. (unclear). Hang in there, ok. I don't care if you get 48s on your homework. You don't get thrown out of this class for failing your homeworks, really. Uh, so stay, stick in there, you'll learn a lot of things. If it wasn't profound, uh, it wouldn't be so interesting, ok? Uh, if it wasn't a little difficult, it wouldn't be so powerful. It's very powerful and it's a little difficult. So hang in there, ok? You get the blessing, ok. Alright.

By the way, the first thing that I mentioned about nirvana- there were some people in Tibet in the time, well, actually in the time of Shanti Deva, Master Shanti Deva also, who said: "You don't have to see emptiness to get to nirvana. You need it to get to Buddhahood. But you don't need it to get to nirvana."

What's the difference between Buddhahood and nirvana? When you get to Buddhahood, your mind can see every existing object. Your body changes completely into a body of light. And you can appear in any planet in the world simultaneously. Next to anyone you want to on any bus, on any planet. You can appear there, you know. You never know who's next to you on the subway, ok? I mean, a Buddha, part of the point of getting to be a Buddha is that you can appear sitting next to- I mean, everyone who ever sat next to you on a bus in your life could have been a Buddha emanation. You don't know. But when you become a Buddha, you get this ability to do these things, ok? That's a lot different from nirvana. Nirvana is, is the point at which you are able to stop all your negative emotions; you don't have any more negative emotions. That's

nirvana, ok? But both of them require one step before that. What's that? You must make direct contact with ultimate reality. You must make direct contact with ultimate reality, ok.

So there were people in Gyaltsab Je's time, the book we're studying was written by Gyaltsab Je, student of Jetsong Kapa. And they said "oh, you need, you need to see emptiness directly to become a Buddha, but you don't need to see it directly to reach nirvana." And he said, come on, you need that power. You cannot remove your anger forever, or your jealousy forever, unless you see emptiness directly. It's impossible. By the way, this is coming from a guy who just gave you about eight chapters of why these little tricks you can use to try to help remove your anger, and then when you get to the 9th chapter he says "by the way, they don't work" (laugh).

You can reduce your anger; you can reduce your jealousy, uh. But until the time you make direct contact with ultimate reality, there's no hope. You cannot remove anger and your other negative emotions. That's nirvana, ok? That's why he went through how to remove the view of destruction. Cause when you do, you can reach nirvana. You can reach Nirvana. You need it- you need to remove that to reach nirvana, and you must see emptiness directly to do that- to remove the view of destruction. That's the connection, ok?

The next lines in the 9th chapter say "(Tibetan)" which means: all of these things that came before were said by the Buddha to be for the sake of wisdom. I'll repeat that, ok? The opening lines of the 9th chapter say: All of this stuff that came before was spoken by the Buddha to be for the sake of wisdom.

Ok, what came before? I mean, basically, wisdom is number 6 of what? The 6th perfection, ok? 6 ways in which Bodhisattvas act, ok? 6 activities of all Bodhisattvas. What are they quickly?

Giving. Yes, giving, like generosity, uh

Ethical way of life. You know, following a good way of life.

Patience. Which means not getting angry.

This one which means you like to do good things, ok? Like, you're happy when you get a chance to do good things, ok?

Meditation. Call it meditation, ok?

Those are the 5 perfections that come before wisdom. And those 6 are the activities of a Bodhisattva. That's what this book is about; that's how you get to be a Buddha, ok,

We'll say them again:

Giving, ethical way of life, not getting angry, being happy to do good things, and then meditation. You need those five things.

So many Tibetan, uh, there was a debate even since India, what do these opening lines mean? When it says: everything that came before is for the sake of wisdom. And then, uh, some people said, "Oh, it's referring to chapter 8. What was the subject of chapter 8? Meditation. Deep meditation.

Ok, why is that a good answer? (student replies)

Yeah, you cannot see emptiness directly. You cannot make that direct contact with ultimate reality. Which if you can do it for 20 minutes in this life-everything's over. You know, you're a stream (unclear). Everything is set. You know, you can't screw up after that. You know, life is perfect after that. You know, you know everything about your future. You see it directly. If you can just do that for 20 minutes. You must go to see emptiness directly to make direct contact with that object- you must be able to get into a deep state of meditation. You must be able to get into this state of meditation. Ok, that's why it makes

sense to say- the 9th chapter, the opening lines, are talking about the fact that you must have chapter 8 to get to chapter 9, ok?

Which means, by the way, if you don't meditate about an hour or two a day, you will never make contact with ultimate reality. And you will just die, like all the other people in the world are dying. Ok, hopeless, helpless dying.

If Buddhism is wrong, you just die. Ok? If Buddhism is right, you die and then you get to much worst things, ok? And very very long time. Ok? Uh, so that's the choice you have, you know. Either make contact with ultimate reality or just die a normal death.

How do you make contact? You must be in deep meditation. You must- how do you get in deep meditation? You must practice about an hour or two a day. People come up to me, you know, "is it ok if I don't meditate today?"

You know.(laugh) Yeah, if you want to die like that, I don't care, you know, fine (laugh), you know, "Do I have to do my confession book today? Can I just skip the rest of the day?" Yeah, you know. If you want to, if you just want to die like that, I don't, you know, that's your privilege, right? That's your right. Everybody has the right to suffer. Everybody has the right to die. You know, that's your inalienable right, right? I can't tell you, you know, not to suffer. If you want to suffer, suffer, you know. Don't meditate tonight. You know, or wait till it's too late so you have a lousy meditation, you know. Uh, you know, it's your right. But it's a stupid question. Anyway,

The other commentators have said "No no no, we're talking about the other five perfections."

The opening lines of the ninth chapter mean: you must have the other 5 perfections before you get to wisdom. Ok. The Buddha taught- the Buddha stated that the other five were for the sake of reaching wisdom, ok. So those are two ways of interpreting it.

Is way number 2, is way number one correct? Does it make sense? Yeah, it does. And Gyaltab Je says “not too bad, you can do it that way”

Which is a Myingat. What’s that Myingat? That the second way is better. When you say “Not too bad” it means, well, the second way is better. Which means, the opening lines of the 9th chapter mean: the whole schpeel that Master Shantideva gave upto this point was for the sake of getting you to wisdom. Ok, why do I talk about all of these perfections through this year? Because I’m trying to get you to the perfection of wisdom, ok. Now you get into a debate, and we’ll do that debate, and then we’ll take a break. Um, now people have said: Therefore, Master Shantideva thinks that you have to practice the other five perfections to see emptiness directly. Ok. . To perceive emptiness, or to understand emptiness, you must see the other five perfections- you must have the other five perfections come before. They say, Master Shantideva is saying: you can’t get to number six unless you do the other five. Unless you are generous, unless you live a good life, unless you don’t get angry, unless you’re happy about doing good things, and unless you have deep meditation. You can’t get to number six. You can’t have any understanding of emptiness. Is that correct? Wowww, ok. Some people say yes, some people say no. ehhe. Here’s the answer.

Jetsong Kapa used to have a memorizing contest with his friends. And, uh, I think he did like, I don’t remember exactly, I think it was a hundred pages one night. And, uh, so you can do a few lines, right? By the way, this is the longest one; you just happen to hit it early, ok? So don’t get scared, alright? You can’t really leave till the break anyway, if, if you provide. Again, you don’t have to do it in Tibetan, you can do it in English, alright? What I used to do in debating was, uh, I’d just pick out the main points. Forget all the “do” and “and” and “it” and “the” you know, you can reduce it to about four words that you really have to remember, ok? And if you find this class too demanding for you, come on Friday night, ok? But I don’t want to water the class down, ok? I want to make it a little GI Jane, alright. And you can do it. Ok, ready? Not quite. Ok.

Say LOPEN (lopen). Lopen means, it’s what I’ve been calling master. It’s a Chaga (?) in transcript. It means scholar. Master, scholar- master saint-master meditator, ok? Lopen. Master.

Shitso means Shanta Rakshita. I’ll spell it for you. Shanta Rakshita. Very famous Indian master of Buddhism. He talked about whether or not the 5 perfections have to come before you can understand emptiness, ok. So we’re quoting him. This is his position. Shantu, Master Shanta Rakshita.

TAR. Tar means: he said; according to him.

TONG YI. Tong yi means what? Emptiness. Ultimate reality, same thing.OK. Tong yi, ultimate reality.

TE SUM are the first two thirds of the procepts called TE SUM GUM. So I'd like to repeat it, ok? Te (te) Sum (sum) Gom (gom) Sum (sum). Te (te) Sum (sum) Gom (gom) Sum (sum).

Te means going to class and hearing about emptiness. Te means to hear. To learn, learning. Ok. Even if after the tenth class of this course you intellectually understand everything I talked about, which is unlikely, ok, it's not enough. Te has to happen over and over and over again, throughout your life, every few months, you should be trying to get into a class about emptiness, ok. You should go again and again and again and again. Alright. Our heads are made of wood, and it takes a certain amount to sink in, ok. And this is recognizing Buddhist teaching theory. You know, it takes a certain amount of hours for it to reach the subconscious. You know, for it to really reach the inner core of your being, you have to hear it, frankly, several thousand hours of it. Ok.. (unclear)..it takes a lot of time. You have to sit there and sit there and sit there, and you have to hear it explained correctly and accurately many many hours, and then it will sink into your mind. That's called TE.

Say "SUM" (sum). Sum means contemplating it. It means going home and thinking about it intellectually. You're on the bus or you're about to kill a roach in your house. Like the roaches are getting really bad and you remember this guy, "what, what was he talking about" and "why did he say that?" and "is it true or not?" and what, you know, you start wondering about it and thinking about it. That's Sum. Sum means contemplation; thinking about what you TE, what you heard. Ok?

Gom which is coming up later, it's not here, ok? Gom means meditation. Like you actually go into the state of meditation and you try to see emptiness either directly or indirectly, ok?

Can you perceive emptiness before the day that you make direct contact with it? Ya. You did while I was talking about it just now. During the last hour, you've had certain intellectual understandings of emptiness. You perceived emptiness intellectually very fuzzy, very dark, very incorrectly, but you perceived it. Ok? You had- when I say the word emptiness- if I talk about: Is my arm out there? You understood something. You have some kind of mental image about emptiness, ok? And when you go home tonight and think about it, uh, or the next time you kill a roach or something, uh, you'll have another perception of emptiness, you'll start to understand it more. Those are perceptions of emptiness. Is it the direct contact that takes you to nirvana and Buddhahood directly, fast? No. Because that's SAD MUND SUM, that it directly. That has to be direct. That has to be direct contact in deep meditation. But here we're not talking about that.

KEE means: by the process of learning and contemplation.

(unclear Tibetan)..BEPA: is a fancy word for: Establish or to gain of clear understanding of something. Ok. You're able to gain a clear understanding about emptiness.

JIN SOP. Jin Sop means: giving and the other four perfections, right? So it's the first five. Jin Sop means giving and the other four. The first five perfections.

NGA means what? Five. Nga means five. Ok.

MUN DE DOP means: they come before, they come before.

MI GU means: they don't have to. OK. This is Master Shantiva's (?)position and it's also accepted by all the great Lamas since then, and all the great Lamas before that. (Sneeze) Excuse me.

Ah, they don't, you don't have to do generosity, you don't have to be Bodisattva moral, you don't have to be perfectly avoiding anger, you don't have to be perfectly joyful about good deeds, and you don't have to be perfectly meditating as a Bodisattva activity to get an intellectual understanding about emptiness. I mean, anyone can come in this room and if they had half a brain, they can understand something about emptiness. Ah, so you don't have to, you don't have to go before for you to have a general understanding about emptiness, ok? That's the first reason why those five do not have to go before you understand emptiness generally speaking.

I'm going to give you two more reasons. On you homework...3. OK, you have to give three reasons.

The first reason why you don't need those other five perfections to see emptiness is that just to hear about it and to think about it, you don't have to be a great generous person or anything like that.

For you to hear that word "emptiness" puts you above, above about a million other people in United States tonight. You have more good karma. Each person in this room has more good karma than about a million other people tonight. To hear the word "emptiness" come from someone's mouth, you have more good karma already than about a million other people in America tonight. Period. Ok? Of course you need good karma to understand emptiness. But you don't have to have those extraordinary Bodisattva activities. That's the point, ok? You just need a few million years of good deeds, ok? Which you all have, ok? And which can wear out.

(snaps) About the time it takes the air to go between the hole. It's a miracle that the air continues to go through these two little holes. If you think about it. Like for 40 years or 30 years, the air has managed to go through these holes a couple of times every minute. It's amazing, ok? It doesn't take anything to stop it, ok? The karma could wear out any minute. Somebody could choke on a cookie during the break, which you will be in about two minutes, ok? Uh...hope you don't. We don't have insurance for that, ok.

We'll do one more and we'll do the third one after this- fatal cookies.

I, I promise this is the longest part of the homework.

You're probably thinking to yourself: if he keeps up this way, I'm probably going to have to spend 4, 5 hours studying this. That's right, ok? (laugh). I'm trying to get you more TE. Alright? I'm trying to force you to, I'm trying trying to wrest away from your New York Times time. Stuff like that. So give up something for six weeks, ok? New York Times is a good choice. Ok. Stuff like that. A couple of movies. I, I studies Sanskrit, ah, I was an auditor, there were 60 people in the class and 3 of us were auditing and uh, the professor got up and said uh, "I've been in this university my whole life since I was 17 and now I'm 64 and a half and now I'm going to teach it the way I've always wanted to teach it, cause they can't kick me out now" (laugh). He made us memorize many verses. And at the end there were three people left and it was the three auditors. Uh.

Say "TONG NI LA" (Tong Ni La), NI JUNG WE (Ni Jung We), NYONG WA (Nyong Wa), GYE WA (Gye Wa), LAAN (Laan) MUNDU (Mundu) DO (do) NIGU (nigu). OK

Tong Ni means: emptiness, we had it before. Ok. Tong Ni means emptiness.

Tong Ni La means: about emptiness. La means: about.

NYE GYE NOWA is a very difficult word, ok?

NYE means: mind.

GYE means: it changes your mind.

And NOWA means: an experience. Ok.

It means a deep, uh, understanding and experience of emptiness. A deep spiritual understanding and experience of emptiness. But not directly, ok? It's where a deep understanding and a deep conviction in emptiness, but not yet of direct perception; not yet that direct contact. Like it's just that you have a very very deep understanding of it. So deep that you're certain about it and you know it's true. Something like that. But you haven't yet made direct contact with it. Like your mind's been transformed by your understanding of it, and you have a deep conviction of it- about it. You understand it very deeply. But you haven't yet made direct contact with it, ok?

NYE GYE NOWA, KYEWA LA.

KYEWA means to develop that.

LA means: for that also.

And then the rest is the same as the last one. The rest is the same.

VUNDU DOME GOME: those five do not have to come before. Ok?

For you to have a profound conviction, uh, profound understanding, spiritual understanding of emptiness, they do not have to come before, ok? You do not have to engage in those Bodisattva activities before.

We'll do number three, it's real short.

KOTSU SHOR NE DWA.

Kotsu shor, what's Kotsu shor? Ya, anybody salivating? No. OK.

OK say "NYEN RANG" (nyen rang) KEE (kee) TONG NGI(tong ngi) TOPE (TOPE) KONG CHUN(kong chun) KEE (kee) FAK TONG(fak tong) NYANG (nyang) KAY (kay). Ok

Nyen Rang means: two kinds of lower lever Buddhist practitioners that had not reached Bodisattvas tracks yet. They are not interested in the Bodisattva track yet, ok, Hinayana.

Nyen means listen. These are people who can listen to all this stuff about saving all sentient beings. And they can even report it to others. But they can't do it themselves, so they're called : Nyen. Nyen means they can listen, listeners. They're not interested in saving all people yet. But they want to be a good Buddhist, ok. And they can reach nirvana, and they can see emptiness, ok, But they can't reach Buddhahood yet. That's called nyen. Shravaka in sanskrit

Rang means: self made Buddhas. They're not self made and they're not Buddhist. But they're called self-made Buddhas. These are also people on a lower track who want to reach nirvana but they're not interested in saving all sentient beings yet, ok? Why are they called self-made Buddhas? They don't have a teacher in this life. They're running off their good karma of their past life of meeting millions of teachers before. In this life, without a direct teacher, they can achieve their goal. What is their goal? Just nirvana. They're not interested in helping all sentient beings, ok. Necessarily, ok. Uh,

Tong ngi tope means: they do perceive emptiness. How? Kong Chun. Kong Chun means: through that third step in the learning process. What was the first step? Hearing a lot in class- many many hours. What's the second step? Thinking about it when you get home. What was the third step? Meditating on it. Now we got to the third step. These people have a meditational understanding of emptiness, ok. They are perceiving emptiness in meditation. They have a thing called: fak tong.

Fak Tong means: one of the highest developments of wisdom. Where, we have the definition in the last class. But it's a very great understanding and perception of emptiness. It means: special vision, special vision, special insight. Ok, fak tong. Fak tong.

Nyang Kay means: even they can develop that, ok? What's the point? What's the point of this third one? Even people who have no interest in saving all other beings- they don't care about Bodisattva stuff- they can see emptiness, they can see emptiness. Now what are these three statements trying to prove. What were they again? Let's go through the three, then I really will let you have a cookie. Somebody came up and said, what? You can't , you can't see emptiness unless

you do those other five perfections. You can't, ok, unless you are great at giving, morality, etcetera- Bodisattva way. You can't see emptiness. And Master Shanti Deva says: wrong on three accounts, wrong on three accounts. First of all, any fool that walked in this room and had an ear, could hear what I'm saying....

SIDE TWO

(unclear) Oh, and you can even have a very deep understanding, I mean, not just be a schmuck off the street, you know. You can be a very dedicated Dharma student, have a deep deep understanding of emptiness. Deep so much, that you're convinced that it's truth, that your mind is changed completely. But even then you don't need to have the five perceptions of Bodisattvas for that. You can do it without it, ok, although you need other virtues. And thirdly, you can be on a completely other track. You can be on a Hinayana track. You don't care about saving all sentient beings. But you can see emptiness directly. They see emptiness directly, and they don't practice all the perfections, ok. What's that mean? It means the opening lines of the ninth chapter, by the way, we're two lines out of a hundred pages we've finished, ok? You're making great progress. Uh, when they say: the Buddha said all those other things were for the sake of wisdom. Was he talking about the five perfections? Not if you take wisdom to just be the direct perception of emptiness. You don't need the other five perfections to see emptiness directly, ok. You don't need to be a Bodisattva to see emptiness directly; you can do it without it. So what's he mean? We'll do that after the break, ok? So take a break for like ten minutes. We're gonna run till nine thirty, so just get used to it, ok? After you finish writing, we'll do something else. I still have to give you the punch line from the last one, right? For why, why do the opening lines say that all that came before was spoken to be for wisdom? And Master Shantideva and Gyaltsa Je said: look, we're talking about the wisdom of a Buddha. We're talking about omniscience. We're talking about the ability to close your eyes and see every existing object in the universe in one moment- that ever was, is or will be. That's pretty cool, ok? To close your eyes and be able to see every thought that every being ever had, is having now, or will have; to see everything that ever existed, or will exist, or that exist now. In one moment, to be able to do that, is the Buddha state of mind. That's an enlightened state of mind. Now, if you want to get that, you have to have the other five perfections. Ok? And that's the point. You can get rid of your mental afflictions, you can get rid of your jealousy, desire, etcetera, without those five perfections. But you can not reach that state of mind which is called : the ending of the obstacles through omniscience, ok? You're having your mind now, some kind of block, mental block. Your mind is capable of perceiveing every object in the universe, but it has

some kind of block right now. When you practice those five perfections and get to wisdom, you can remove that block. It's very cool, it's very interesting. You know, every mind sitting in this place has the ability to see everything in the universe. But something's blocking you, ok, there's a mental block which you have. To remove that block, you must practice those five, and then practice the perfection of wisdom. And that's what Master Shantideva meant when he said: the other five, all of the other five are aimed at getting number six. You see, the other five are aimed at getting number six, in the form of omniscience. By the way, is a Buddha omnipotent? No way. Prove it. I'm suffering. OK. It doesn't take anything more than that. Oh, but he could be a sadist, right? I mean, I'm suffering, he could stop it but he doesn't stop it. You know, which is ridiculous. Buddhas also have all compassion. So if the Buddha were omnipotent, I wouldn't be suffering. If I am suffering, it means a Buddha can't do everything. Does that mean a Buddha doesn't know everything? Not at all. The Buddha does know everything. The Buddha can't do everything. Ok, because your suffering was created by your bad deeds. And it's a projection coming from your mind, not his mind, or her mind. So it's up to you to stop it. And he can't, or she can't. She can help you, he can help you, but they can't, they can't do it for you, ok? Or they would have already and we wouldn't be here, in New York City, in 1997, with all the unpleasant things here, you know, ok. It just wouldn't exist, alright? Alright, Uh, having introduced the concept of emptiness, now Master Shantideva will start to teach you how to see it directly. Which is the whole point of this class. To see it directly, you have to first get in your mind. And this is your meditation assignment for this week, it's on your homework, ok. You have to be able to see in your mind roughly, what is ultimate reality, and what is not ultimate reality. You have to see in your mind, you have to be able to close your eyes and say: ok, ultimate reality probably looks like that. Have you seen it directly yet? Maybe not. Do you even understand it very clearly? Maybe not. But roughly, I think ultimate reality must be like that. And then the opposite must be like something else, you know. So mentally, this week, your assignment, you know, is to try to in your mind divide between: oh, this is probably ultimate reality, and this is the other reality, ok, the lower reality, ok. The lower reality is called: KUN ZOLT (kun zolt) KUN ZOLT (kun zolt). By the way, these are the two lines that come next, and these are where Master Shantideva explains the two realities, ok? He starts to talk about the two realities. One of them is called Kun Zolt. You have been in kun zolt reality your whole life, ok? Unless you are a very high being, unless you have seen emptiness directly, and I don't know who in this room has seen emptiness directly, ok, I can't tell by looking at your face if you've seen emptiness directly. You have to be careful, ok? But if you're not one of those people, ok. (some one from audience- unclear) No, what I said when I said that

was that from their description of their experience, you can tell it. If you've already seen it yourself, you can tell with certainty if they've seen it or not. If they talk for two minutes, and they're not describing certain things, it's definite that they didn't see emptiness directly, ok? If you've seen it directly, you could interview them and if they would tell you. Cuase these tantric deities are very greasy, you know. And sometimes they don't admit to anything, right... uh. So anyway, you don't know. But suppose you haven't, then your whole life has been spent in kun zop reality. Kun zop means: deceptive, false, ok. Deceptive reality, ok? False reality. So there's ultimate reality, and there's false reality. Ultimate reality is called: DUN DUM. Say DUN DUM DIEM BA, ok? Say: DUN DUM (dun dum)DIEM BA (diem ba), DUN DUM (dun dum)DIEM BA (diem ba) The word for ultimate reality in Tibetan, is ultimate truth. Diem ba means truth. Dun dum diem ba means ultimate truth, ok? The word in Tibetan for ultimate reality is ultimate truth.

The word for what I call Kun Zup or deceptive, is deceptive truth. OK? Deceptive truth, ok? This pen is deceptive truth. This arm is deceptive truth. This room is deceptive truth. Your body is deceptive truth, and your mind is deceptive truth. And if you're not, if you haven't seen emptiness directly, you have spent your whole life in a world of lies, in a world of illusion. You've never seen anything correctly. You're living in a deceptive reality, ok? The deceptive truth.

Why do they call it truth? Why do they call it truth? Why don't they just call it deceptive reality? You gotta get used to that, ok. They talk about the two truths. It means the two realities. So why do they call them truths? You know, by the way, two truths, when I say two truths, you have to think: oh, he's talking about the two realities. One of them I've been in my whole life. The other one, if I could make direct contact with it for 20 minutes, I would be out of here, you know? I'd be in a different place all together, you know. And what's he talking about? What, when he talks about two truths, you have to think: oh, he's talking about those two realities. Which one? Oh, the deceptive one I've been in my whole life, and the ultimate one, if I could touch it directly, if I could make direct contact with it, then it would change me forever. And I would be, I would see all my future lives, I would see my future enlightenment, I would meet the Buddha, etcetera. Ok, 16 wonderful things happen to you called the: 4 noble truths. That's what 4 noble truths mean, ok. Anyway, but in Buddhist philosophy, they're called the two truths, ok.. Why is, if I say deceptive reality which is all around you, everything about you, and everything in this room is deceptive reality, why do they call it truth? Why do they give it such a fancy name if it's a lie. It's like saying, you know, true lies. Why give it credit, call it deceptive? Yeah(to student). Say it again? Uh, Scott said because it functions, it works. What were you gonna say? Because it feels so real. And he said: because it's not non-existent. That's

three interesting ideas. Ok, one person said: it's true because it works. And that's true, the first one, that's not why it's called truth, but it's not, it's an interesting idea, ok? It does work. The pen works, your shirt works, your mind works, your legs work, they're gonna take you out the door when I finally let you go, ok? I mean, everything works. Something deceptive about, but it works ok? So that's not bad. Uh, to say it's truth because it exists, that's not too bad either. I mean, it does exist, right? You can't say it doesn't exist. You go stand in front of a deceptive truth car and see if it breaks your deceptive truth leg, and gives you deceptive truth pain in the hospital. And you get a deceptive truth bill, you know (laughter). You know what I mean? It works, it really does work. There maybe something funny about it, but it works, alright? Uh, actually Jay's answer is the correct one, ok? Uh, it's called truth. By the way, where do they find it? Uh, we we had some special books input, we'er doing this computer project, we're putting hundreds of thousands of pictures (unclear). We just got a shipment yesterday, so I was checking it, to see if it said anything about the two truths. And it's Te Jong Rinpoche's collective works, which is Rinpoche's root Lama and the teacher of the current Dalai Lama. And uh, there it is, beautiful, you know, the two truths, here's why they're called truths, you know. And, uh, deceptive truth is, so now it's in your homework already. Uh, so you can credit all those people working in the basement at 5th Street, in the dun., in the basement. In the dungeon, yeah, but anyway, uh, it says: deceptive truth is called truth um, because you think it's true. It seems to be true to a mind which is wrong. It seems to be true to a mind which is wrong. And that why it's called, that's why deceptive reality is called deceptive truth. It's a fancy way of saying: it's a lie, ok? (laugh). It's true to a mind that doesn't understand things correctly. You know, pink two headed elephants are truth to a very drunk person. It's like saying that, ok. That mind, your state of mind now is wrong, all the time. What you see doesn't exist the way you think it does, you know. You think those roaches exist from their side, so you kill them because you want to get rid of them. But you don't understand that why they're there has nothing to do with killing them or not killing them. And if you kill them, it's the best way to get more. You just can't see that. You look at a roach, you don't think that. It wasn't like the first cave man that was, you know, "wo oh oh" and he'd look at something to kill, and he'd say: oh, wait, it's empty, it's a projection of my own mind, you know. Don't kill it, you know. We started killing, cause it looked like it made food. Does it make food to kill? No, why? Because it doesn't make work all the time. It's very interesting. I mean, if you really found a way to make food, it should work every time. Ok, every time you go out to kill something, you should kill something. And every time you kill something, you should be able to eat it. If killing made food, then killing would always make food, because killing is the

cause of food. But it doesn't work every time, so it's not the cause, Wake Up! You know, come one, dude, can't you see that? If lying was the cause of getting money, then everybody who lied would get money. But it only works part of the time, so that's not why you get money; something else is going on. Ok. If you kill all the roaches, sometimes they go away, and sometimes they don't go away. So it's obviously not the way to get rid of them. Wake up, you know, wake up, this is causing all the suffering in the world is that. It's very interesting. It's very terrible. And it's obvious that it doesn't work. You know, if you had half a brain, you could see it doesn't work, you know. Invest with risk or invest considerably, which is better? Neither one, obviously, you know. Obviously. It's generosity, always works. Now, how are you going to confirm that is another matter, ok? We'll get to that, we'll talk about that. Anyway, so, it seems to be in a certain way and it's not like that. But your mind is always in the background of a human mind, until you see emptiness directly, you believe in that thing about the roaches. You know, you believe it, and that's a wrong idea. And that's why that reality is called a lie. Is it a lie from its own side? No. If you put a Buddha in a room and showed him the same roach, would he see deceptive things? Would it fool him? No, ok. Deceptive reality means: deceives the mind of stupid people. You see what I mean? Like a Buddha can walk in a room and see the roaches and say: Oh, you want to get rid of them? Uh, take care of them, you know. Uh, he is not deceived by the appearance. So deceptive reality is named truth because it seems to be true to people who haven't understood things yet. And that's where it gets its name from. Does it mean when the Buddha sees this pen, that he doesn't understand that it doesn't come from a pen factory, it comes from your good karma. If you like all the stuff I'm writing. If you don't like the stuff I write, this pen came from your bad karma. And it's possible that one pen could come from one person's good karma and one person's bad karma, no problem. Because two people in this room, one could feel like: I wish that pen would run out of ink now. And the other one could think: I hope, I hope he writes more, ok? Yeah (to student). I'm sorry, say it again. (reaction:) Uh, actually, if he saw a roach, he would still get incredible bliss. He or she would have an incredible feeling of bliss from this. I mean, that's a quality of Buddhahood. They might see a roach, actually not. They would see the roach as a tenth level Bodhisattva. Seriously, ok. That's true. So, what's the homework today, ummm? That's, name the two truths: deceptive truth and ultimate truth. Dun dum diem ba and Kun Zup diem ba. Are they actually two different kinds of truth? By the way, why is ultimate truth called truth? For a different reason, right? Deceptive truth is called truth, this is Tse Dong Rinpoche, ok, this is ACIP data shipment yesterday. Uh, why is it called uh, one of our sponsors is here tonight, so I'm just trying to advertise it. Uh, why is it called deceptive truth? Because it seems to be true to a

mind which is mistaken. Why is ultimate truth called truth? Because it's ultimate reality. It is the ultimate truth. It is the higher reality. And if you make contact with it for 20 minutes, everything is over. Ok. So one is called truth for one reason, because it seems to be true to a stupid in the head- all of us. And the other one is called truth because it really is ultimate reality, ok. Are they actually two different kinds of truth? Is, is a deceptive truth and ultimate truth, are these the two great divisions of truth itself? I ask you? No, one is a lie. One is false. Ok. So don't write that on the homework. Are they the difference between the two kinds of truths? No. If not, why are they called truths? Well, one of them is called truth because to a mistaken mind, to ignorance, to JikTa, to the view of destruction, it seems to be true, although it's not. It seems to be that if you kill those roaches, you can get rid of them. It seems to be that way, so it's called truth. Why is it called truth, why is ultimate truth called truth? Because it really is true. It is, it is ultimate reality, ok. What object is divided into the two truths? If I say: this thing has two divisions: deceptive reality and ultimate reality, what is this thing? All existence, ok? Everything that exists is either on one side or the other. Everything that exists in the universe is either one reality or the other reality. It's either the lower reality or the higher reality, ok? That's all. Are we dividing truth into two kinds of truth? No, we are dividing existence itself. We are dividing reality itself into two kinds of reality. Higher reality and a lower reality. What's the higher reality? Ultimate reality. What's the lower reality? Deceptive, so called lying truth. Ok, like that, alright? And those are the two realities. One more point and then, I'll come to you, and then we're done actually. I mean, you have been in the lying reality for your whole life. According to the highest schools of Buddhism: Madre Mika Posem Bika, you have never had a correct perception in your entire life, ok? You have, in the back of your mind believed that thing about the roaches, about every single object you've ever looked at, and you look at 65 objects per (snap) finger snaps. According to Buddhism, you have 65 separate perceptions every finger snap. 65 times one second times 60 seconds times 60 minutes times 24 hours, times, 7 days, times 52 weeks times how ever many years you've been alive, that many wrong perceptions you've had. Ok, every one was mistaken. And on the day you make contact with ultimate reality,, you will understand that. You say, my God, that was a lot of Boopers (?)(laughter) Seriously, I mean, it's one of the four noble truths. You, you see it. So that is what was wrong, that's what I was doing, ok? By the way, the ironic thing is that when you come out of seeing emptiness directly, you go back to seeing things wrong. Seriously, until you reach nirvana. But you know what's going on, you know you're doing it, that's a big difference, ok? That's what the (unclear) is all about. Until you go to nirvana, you're trying to get rid of that tendency. At least you know you're crazy. There's

a difference between being crazy, and knowing you're crazy, right? Alright, big difference. If after you see emptiness directly, you know you're making a mistake, ok, but you still do it, you can't help yourself, ok. And then you're trying to get over that. Ok, did you have, I'll answer a few questions and then we'll try to stop within about 6, 7 minutes.

(student- unclear) Everything belongs to one or the other.

Yeah, yeah, Robin said a true point, and in fact it's the next debate in this, in Master Shantideva's text. Every object in the world possesses both kinds of reality, ok? Every object in the world possesses both kinds of reality. For example, this pen has the quality of appearing to be out here, independent of your mind, and that's a deceptive truth reality. But it also has a reality of not being that way in reality. And that's its ultimate reality. In other words, every object in the universe has its own emptiness. You have to get used to that. Ok, every object in the world has the fact, that it's not not the projection. You'll get used to that. Ok, we'll go through that later, I didn't want to get into it just yet. But, every object has both realities. There's a famous saying in Madre Micha's (unclear): if you took away one reality, the other one would have to be. It's a big debate, you know. But if you took away this reality, there wouldn't be any ultimate reality, cause ultimate reality is a quality of each object in this room. How many emptinesses are there around you? How many ultimate realities? We're trying to make 20 minutes contact with this guy, called ultimate reality. How many available guys are there around you? I mean, every hair of Dr. Syche's stubble has its own emptiness, you see? Every object in this room. Every scratch on the wood, has its own emptiness. You are surrounded by ultimate realities. Up to the (unclear) you know, you haven't ever seen one of them directly. If you could ever see one of them for 20 minutes, you'd be out of here. But it's like a big wall of pure diamonds, you can't see it. It's like a clear wall of perfect crystal. You can't see it, it's around you all the time. You live in it, you swim in it, and you can't see it. It's pretty weird, ok?

Yeah (student asks a question). I love that question. They always put like some tantric deities in the class and they ask the questions I forgot to cover. Um, some people call deceptive truth uh, relative truth. That's just a lousy translation and I'm not ashamed to say it. It's a crummy translation. The word has nothing to do with relative. Dop means fake. Kun Zop means fake. Lie, false, ok? It's relative, I don't know where they got it. You know, if anything is relative, emptiness is relative, ok. Because it's dependently originating, but that's another question. Ok. Lousy translation. I don't know where they got it. You know. Maybe it's the opposite of ultimate in some peoples' minds? Yeah, yeah.

Yeah (student). It's because you have what? (student) Right, ah, Fran said: suppose you come out of the direct experience of ultimate reality, and I just said:

you're still seeing things wrong but at least you know you're seeing things wrong. Um, it's the understanding that builds over the next 7 lifetimes, about what you saw, that allows you to eliminate your mental afflictions. Are you able to stop bad karma immediately? Not at all. It is not a TONG PANG (tong pang) TONG PANG (tong pang). Tong pang means: something you eliminate immediately when you see emptiness directly, and you will never have it again. And there's only 2 or 3 of them. One is doubt. You will never doubt Buddhism again. You know, frankly, Buddhism is the only true religion. Sorry, you know. And you will see it directly; you will meet a Buddha. You will see your future life, you will see emptiness. You will see that you're going to be enlightened. All those books that are being typed in by those poor monks are absolutely, every letter, is true. You know, and on that day you confirm it. And you never doubt anything about it again. You will never wonder about it again. You will never have the least question in your mind again. You will see it all with your own eyes, and you know that you're seeing it, that's another thing. So there's no doubt. By the way, I'm not putting down other faiths- they're fantastic, they bring great happiness to the world, they're wonderful, you know. That was a joke, ok? Uh, it was true, actually, it really is true, but what I'm saying is that (laughter) No, I'm not making a joke. The other thing- morality, and the faith and those things is fantastic, they have kept the world together from blowing out for many years. Um, but what I'm saying: on that day you will confirm every single thing that I'm talking about. Directly, yourself. And you cannot doubt it again. What's another one? What's another thing you eliminate on that day? You can never believe that things are the way they look again, ok. They may look that way again, but you don't believe yourself anymore. You know emptiness is correct. You know this is an illusion. You can never believe in it that way again. You can never really believe that the roaches exist from their side and not from your mind. And you can never really again kill them as happily as you used to. Will you still kill them? Yes, because you haven't overcome your mental afflictions yet. But at least you know you're wrong, you know. But you still have this impo, impotent from your past. But you will still do bad deeds. Bad deeds are not stopped at seeing emptiness. They slow down immensely, and then you have to use emptiness to get rid of them. The last thing you stop forever is believing that cutting yourself or doing some kind of suffering thing could be a spiritual practice. After that, you know you have to take good care of yourself. You know that your body is very important. This is a lousy, crummy, mortal body and you need it. So, and so after that, you take good care of it. You know, you don't believe that it's a spiritual practice to starve it, or to beat it, or to get it cold, or something like that. It's called: (Tibetan). You get rid of that forever. But you don't get rid of bad deeds forever, at that point, ok? You could still, because

of the incidences of your past still collect bad karma. Does it go off? Does it create new lifetimes? No. Will it ever flower? No. Very cool. That's another story.

Yeah (student). She says: uh, if you say, when you become a Buddha you see all the things of the three times, every object in the universe. But everything is your projection, how can you see every object in the universe? Well, guess what? Every object in the world, in the universe, is your projection and you see it. And by the way, you'll be sitting there and saying: oh, I'm seeing this roach as a 10th level Bodisattva. And that's because I was so good for so many years back in NYC, when after that class I didn't hurt them anymore. That's cool. It's all a projection of my mind, and I really like it. You know. Deceptive reality works. You can get run over by a deceptive reality taxi cab, but you can also sit there and enjoy your deceptive reality Buddha paradise, you know. And you know he made it. And you can just sit there and be proud of it. You know, that's ok, no contradiction.

(student). That's a very difficult question. She says: can you see the suffering of other beings, because you can't see anything bad, right? You can see that they are projecting suffering, got it? You see what I mean? I can look at a person and say: tantric deity, nice to meet you. They can be experiencing themselves as a miserable person. You see what I mean? No contradiction at all, because if they were not empty that couldn't happen. Because they are empty, everything is possible. Ok, that proves why you can reach a Buddha paradise, by the way. And that's cool. And that proves why one person in the room could be knocking on the door of a Buddha paradise, and everybody else is saying: this guy is crazy, this guy acts weird. You know, I don't know what's wrong with this guy. You know what I mean? Very possible. Completely possible, you know. In fact, it would probably look like that, right? Uh, it's anyway like that, you know what I mean? Ok. We'll stop, uh, pretty auspicious place to stop, you got something better? (laughter). No, we have like two minutes, go ahead.

Yeah, I'm sorry, that's another, that's another tantric deity there. Um.

KUN ZOP DONG MEE DUN DUM DE NEE DUNUM YE SE DE (???)

Kun zop means that deceptive truth, which you now know means: reality as a, as a plain old screwed up mind sees it, ok. Kunzop dong means: and.

Mee is a filler to make meter, ok?

Dun Dum means: ultimate reality, ultimate truth.

Dane is a colon. So what he's saying is: deceptive truth, and ultimate truth-

De Me: these, these-

Demba Ngi. Demba means truth, meaning, reality, right? One is called truth because to a screwed up state of mind it looks true. One is called truth because to an enlightened state of mind, or to a (unclear) state of mind, it's true. Ok.

Ngi means: those two.

Ngi Sede means: we accept two truths. We believe there are two truths. We insist there are two truths, ok.

De means: I agree, I want, or that's my position. Ok?

Um, let me make sure I covered all the homework.

There's uh, I ask you for some root text which you'll find in your reading, and that's it, you're free. I'm out of time almost, ok?

Again, I ask you this: this is a very profound chapter. It's gonna get heavier, ok? Hang in there. It's an extremely good opportunity. It's basically, in my mind, I mean, you can believe me or not. You basically have a choice of dying a regular old lousy, and everything that you don't come to this class for, you lose anyway. Or come to this class, and see if this stuff works, you know? See if it works. I say it works. And I say that if you, if you learn it, you'll see that it works. And you can try it, and it'll work. And these things will really start to happen to you, ok? You can do it, uh. You gotta put in some effort. If it was that easy, you probably would have already done it, ok? Uh, and if it was that obvious, somebody would have taught it to you already. Uh, but it didn't happen yet, and you're still suffering. And, uh, you gotta put in some effort. So don't be wimpy, ok. And don't say, don't let the lazy mind take over and say: oh, 3, 4 hours of studying these weird scribbles, you know. Uh, I'm busy today. Forget it! You know, the busy thing you're doing is just death, you know. You'll just die, you won't mean anything. It'll be in that huge pile called: worthless days of your life. And then there'll be this tiny little precious box of the 20 or 30 minutes of your life that really meant something, and you have to get to that deep experience. You can do it, but you have to put some effort into it, ok? And I'm not gonna make it easier. Cause I want to give you what you need to know. Uh, I could make it really general, and mushy, and uh, nobody would perceive ultimate reality, you know. So we're gonna go for that, alright? So, buckle down and uh, don't get wimpy, ok? Alright, uh.

Punsok's gonna do a prayer.

PRAYER

The Asian Classics Institute

Course XII. Guide to the Bodhisattva Way of Life, Part III

Class Two: "How to Turn a Pot of Tea into the Nectar of Immortality"

Geshe Michael Roach

Transcribed by Angie Overy

[prayer: mandala]

[prayer: refuge]

[cut] the secret teachings then it would be faster. You could finish in this lifetime. And, by the way, the secret teachings work only because of emptiness and, and they're based on an understanding of emptiness but that's something that's secret. So that's the benefit of it. If, in this life, you can, you can make, hook up with this thing for, like, twenty minutes, your suffering would be ended. You would never have a bad day again. You would never be unhappy again. You would never have any kind of negative emotions again. Your body, ultimately, would never die again. You would change. The body would change into a body of light and your world would change. You would enter a Buddha paradise. These are the benefits of making contact with ultimate reality. Can you do it? Yes. It just requires proper training. Is it easy? No.

Can you think you might have done it and you're not sure? No. Okay. Seriously. [laughter] No. Many people ask me. They say, well, I was meditating one time and I felt a little giddy and something happened and there was this whoosh, a yellow light of, was that it, you know? And, no, when it happens you will know it, very, very, with absolute certainty you will know it. There's no doubt about it. And, and certain things happen to everyone who sees emptiness directly. You will see your future lives. You will meet a Dharmakaya of the Buddha directly. You will have a lot of other special realisations, for example, about the nature of a diamond and things like that. And then those are many things that happen and, and you can confirm it by talking to someone whether or not they happen. And one thing you, you know that you've done it and there's no question that you've done it. It's called {tsema}, pramana, you know that you've done it. There's a certain kind of perception you have that is undeniable even to yourself, okay. What happens? I want to describe a little bit what happens going in to that experience, okay, and it relates to today's lesson. There are certain conditions that, that, that come before you see emptiness

directly. I'll name some of them okay. One of them would be, for example, you have found a good teacher. You are studying with that teacher very deeply. You are collecting immense amounts of good, good merit, good virtue, good karma, okay. You are serving that teacher. Maybe you are building that teacher a house. Maybe you're taking care of their medical needs, teaching them language and stuff like that. Whatever they need you are doing. And, and that is the most effective way to build up the energy that you need to see emptiness directly.

You must find some very important virtuous thing and then serve that, that master and then, the good karma starts to come very, very quickly. Then, you must be studying emptiness intellectually, you know. You must be hearing a lot of classes about it. You must be getting a lot of instruction in it over and over again. You must be meditating deeply. You must be meditating one to two hours a day and able to go into a deep state of meditation. These are all requirements. The final instructions you get would relate to mental images and I'm not going to go into that now but, but the final instructions you would get, and we'll talk about it later, something called {chi jedrak} and something about the nature of how the mind creates mental images.

And all of these things are, are building up to this crescendo and you start having extraordinary realisations even before the day that you see emptiness directly. For example, you would start having profound understandings of the nature of impermanence, okay. Impermanence and emptiness are different things but you would start to have deep understandings of the subtle nature of impermanence in the few days before you see emptiness directly. That's an example, but other things are happening mentally. You're having extraordinary spiritual realisations are happening to you constantly going in to the, into that process. The, let's say it's, like, nine o'clock in the morning. You're standing there, you know. It's the summertime, something like that. And you're standing watching, you're making a pot of tea for your lama. You know, you're making a cup of tea. And you put the water in a, in a pot and you put the pot on the stove and you're standing there looking at the pot, you know. And you're about to go into the temple to do your meditation, you know, you're about to go to your meditation place. And you're standing there looking at the pot and you, you're, you realise that you're not looking at a pot, okay. Something happens to you and you realise that you're only looking at parts of a pot, okay. You're only looking at some white colour, some black long thing, you're only really seeing shapes and colours. There's no pot, okay, if you think about it. All the eye is capable, the eye doesn't see 'pots'. Your eye can only see colours and shapes. It's your mind that organises the pot, okay. That's pretty simple so far,

okay. Your mind is seeing some circle part and some long part and the circle part is kind of got white coming on it, silvery colour. And the long part has a black colour. And there's only these colours and shapes being reported to your mind by your eye consciousness, okay. Your eye is looking at the pot and it's seeing some details and, and it's not yet calling it a pot, okay. It's just seeing some colours and shapes. You can buy that, right? That's not, it's a little weird but you have to think like that, okay. Your eye doesn't see pots. Your eye only sees colours and shapes and it reports those colours and shapes to the mind. And the mind has to decide what's going on. The mind has to make sense about it, make sense of it, okay. Then that information gets sent to the mind and the mind is organising that shape, that clues, you can call them clues, okay. It's getting hints. This is round. This is white. This is long. This is black. And, and it says I think 'pot'. I think it's a pot. And then the mind makes a picture of a pot. And when you look at a pot on the stove this is what happens to you: you're looking at the pot and, suddenly, you realise that you're not looking at a pot. You're looking at a mental image of a pot that's in your mind, okay. And you never were looking at a pot in your whole life, okay. It's something very profound, you know. You figure out that you are watching a perfect tiny mental picture of a pot because there's no picture out there of a pot; there's just some colours and shapes.

There's just some random colours and shapes almost - round, silver, black, long - and then your mind is, like, organising this into a little picture, and you're watching the picture in your mind and saying, 'pot', 'pot', okay. That's what they call imputation, labelling, whatever you want to call it, but this is what's really going on. Projection - it doesn't matter what you call it. Your mind is organising this data into something. And, at that moment, for the first time in your millions of lives, you know, countless lifetimes you have seen emptiness or not? It's not emptiness, okay. You just caught yourself, you just realised what deceptive reality was for the first time, okay.

We didn't even get to emptiness yet you see what I mean? You just realised how you're creating reality for the first time ever. You caught yourself watching deceptive reality, deceptive truth. That's deceptive truth. That is the moment that you establish the meaning of deceptive truth and that's the first time you ever figure out that it was deceptive. You're not watching a pot on the stove. You're watching a picture of a pot in your mind, okay. And that's, it's like a big step in, you're about to see emptiness directly, you know. You're, like, an hour away but you just saw what? Deceptive reality? Deceptive truth? Is that the first time you ever saw deceptive truth?

Huh? [laughs] it's your life, okay, your mind, your body, your mother, your

father, your house, your job, your boss, New York City, America, the moon, the sky. It's all deceptive truth. You've been watching deceptive truth your whole existence. That's all your, all your thoughts, everyone you ever met. That's deceptive reality but you just figured it out that it's deceptive for the first time. You just saw deceptive truth as being deceptive for the first time. It's a big threshold, you know. It's a big threshold. It's called {jor lam, ... chu chok}. {Chu chok} means it's the peak moment in your existence before you cross into seeing emptiness directly, okay.

{Chu chok} means the final moments of your zillions of lives to where now you finally understood what you were doing for the first time, okay. You saw deceptive truth as deceptive truth. You saw deceptive reality as being deceptive reality. And that's the first time ever, directly. Okay, like, you can understand it when I talk about it now but you're not seeing that deceptive reality is deceptive. It'll happen some day. You have to have all those other conditions – big time virtue. Do you have to have the five perfections? No, but big time virtue, really intense virtue, okay; you must be, like, creating incredibly powerful karma by serving the Dharma or something like that, you know. You must be doing that and by studying deeply and by meditating deeply. And all that crescendos up to this moment: you're standing there, you're looking at a pot and it's, you see it for what it is for the first time. That's the recognition of deceptive reality. Then you, you're, like, freaked out for a few minutes, and then you stop, you know, you go ahead and make the tea. You deliver it to your Lama. You go into your meditation room and you go into a deep state of meditation and then, and then because of all those conditions, you see emptiness directly.

What does it feel like? You cannot be aware of yourself. Why? You're deceptive reality, okay. You belong to the lower reality you see? The person seeing emptiness belongs to the lower reality. So, you cannot have the thought, 'I'm seeing emptiness' because that's a lower reality. Okay. It's just a pure direct communion with emptiness, you know, and you're not aware of anything except emptiness. Your mind cannot have a conceptual thought at that time. Impossible. Okay. Cannot do it. And, and just before that you went into a meditation where your sense consciousness is shut down, you know. You're not hearing anything anymore. You can't taste anything anymore. You can't smell anything. You can't see anything anymore.

Your mind is in shamatha. It's in deep single-pointed meditation. And then, you go into the direct realisation of emptiness and you cannot, also, mark the passing of time 'cos, 'cos that's, that's another deceptive reality. You cannot have a perception of a deceptive reality at that moment. When you come out you don't know how long it's been, you know. It happens to be, like, fifteen, twenty minutes, okay. Then you start to come down. You have a physical sensation of

coming down which is not coming out of emptiness but it's coming down from that state of concentration which is required to see emptiness. And then a lot of other things happen. A lot of other things happen during that day and I'm not going to go into those things –maybe later.

Okay. The point is within an hour or something, on the front end of the hour, you saw deceptive reality for what it is. On the back end of that hour you saw ultimate reality for what it was. And so, finally, you've seen the two truths, okay, directly, for what they are. That twenty minutes of seeing emptiness directly has the power to allow you to remove your mental afflictions. Like, in time, with time, you'll be eliminating your mental afflictions forever. You'll not get angry again, you'll not be jealous again and like that. You'll, if you're on a bodhisattva track you'll start, by the way, if you're on a bodhisattva track, right after that you have a direct, a direct experience of bodhicitta, okay. And that's another story; won't go into that. But, but that's what it is to, that's what it is. In twenty minutes you've just gained the ability to reach enlightenment, and you see your future enlightenment, and you know that you'll be enlightened, and you'll know how long it will take. And it's a short time. It's not long.

And it's some extraordinary emotion that comes from knowing that. Like, you can never really worry again in your life at all. There's nothing anyone can do to hurt you or help you much after that. You're just finished. Set. Called a 'stream-enterer', okay. And that's what the whole purpose of Buddhism is. At that moment you understand, directly, the entire contents of the Scriptures. There's two hundred thousand Tibetan Scriptures. In that moment you understood all of their contents, you know, in twenty minutes. And then you can, you will spend the rest of your life, you know, living in those Scriptures and keeping them 'cos you realise that they're very precious for other people, but you just understood all of them, you know. It's very interesting.

Anyway, that's the experience of emptiness. What, when you switch over to that other kind of person that you are after that, it's a very weird existence, you know. Nobody can tell you anything and you get very stubborn, right. I mean, you know how your life is going to go, and you know how things are going to be like, and you know how your enlightenment's going to be, and, and your course is clear. And also, if you're on a bodhisattva track, you know exactly how you're going to serve other people and you know that you're going to commit your life to serving other people and you know you probably won't do anything else actually. And, and preserving the Dharma. Trying to keep the Dharma alive in the world, especially, the books because they're all true. At that moment you realise that every single word, in every single Scripture, is absolutely true. And so it becomes an obsession to save these things in the world, that they shouldn't be lost in the world.

There's a couple of words to use to describe that kind of person. So I'm going to give you those 'cos they're on your homework, okay.

Just write the first one, okay. Sure? Okay, go ahead. [student] You've gotten, go ahead. [student] Any more questions? 'Cos I want to answer it all in one shot. [student]

Right. Are you talking about a person who's seen emptiness directly? [student]

Okay. Okay. Nina asked this: do you, right after you see emptiness directly, do you destroy all your mental afflictions?

And then, if not, for a person who's seen emptiness directly, when a mental affliction comes, how do they handle it? Is it like they have more power to direct it a certain way or defuse it a certain way or beat it up a certain way or something like that? Okay. You only lose three mental afflictions permanently the day you see emptiness. We talked about it last week. Doubt about the Buddhist path. And you can't meet a Dharmakaya directly and see all your future lives directly, you know, and see your own enlightenment directly and ever doubt Buddhism again. You know, seriously. And, also see that you're not crazy, you see? All of these things happen. Forget it. Buddhism is perfect, absolutely perfect path that works and it leads you to enlightenment. And you can never ever can anyone make you have the slightest doubt about it 'cos you saw it directly. Period. You know, someone come up to you and say the sky's not blue you say, you know, okay, you know, who cares [laughs] you know what I mean. I saw it you know. You don't have any, you cannot ever have doubt again about Buddhism. First thing.

Second thing, you cannot believe, what shall we say? You lose your tendency to believe that things are self-existent, intellectually, forever. If somebody comes up to you and says are your perceptions correct? Is the world the way it looks like? You'll say no, never. The world is not the way it looks like. Every single perception I have is wrong. Every single way I think about the world is wrong. And you know it, okay, but you can't stop doing it yet okay. The day that you've stopped doing it is the day you reach nirvana, okay. In the highest school the day that you stop seeing things as self-existent is the day you reach nirvana because it is the most subtle mental affliction. And when you destroy your last little inch of mental affliction you reach nirvana. That's what nirvana is. So, you don't have that one. You know, intellectually, you know that you're seeing everything wrong, but when you come out of the direct experience of emptiness you start seeing them wrong again, and you know what you're doing. It's like watching your, it's like a schizophrenia, you know. You're, like, hey you're wrong. Yeah, I know. Well why don't you stop it? I can't do that just yet, you know. [laughs] [laughter]

You know? It's like that. You know you're wrong and you can't stop it. Hang

on one sec.

And the third one is you can no longer believe in silly religious practices like hurting your body would help you to get into nirvana or something like that. Or going out and sitting in the snow for three hours is important practice or things like that. It's, you know, any, any thing that would involve immorality or anything that would involve hurting yourself to get to some spiritual goal, you realise is totally crazy. I mean, anything that's not consistent with the Buddhist path you realise is, is, is not useful.

And those are three mental afflictions and those are the only three. You still have the other eighty-three thousand, nine hundred and ninety-seven varieties of screwed up thoughts in your mind, okay. And it takes a period to get rid of those.

Now, what happens to, how does a person who's seen emptiness directly handle their mental afflictions differently than a person who hasn't seen emptiness directly yet? That's a whole another story. How do they use emptiness to stop mental afflictions? We'll talk about it. We'll be talking about it, okay. It's, it's not [student] no it's still a, it's still, there's times still when they're out of control. There's still times when they can't stop themselves from having a mental affliction otherwise they would already be achieve nirvana.

[student] Yeah. [student] Yeah. [student] Yeah. No, you'd still be compelled [student] Yeah. You would still be compelled to do bad deeds. [student] Yeah. Not at all. [student] Yeah. No, you would still collect bad karma but it would never go off. [student] requires ignorance to go off and we'll talk about it, okay. You can no longer collect the bad karma that would project a new life, okay, but you're still wearing out old bad karma which is going to project no more than typically seven lifetimes, okay.

[student]

Committed to what? [student] No it's [student] you see the future directly, okay.

Scriptures said so; I can show you, okay. Yeah? [student] Yeah. No, that's the way it happens to be. And, if you practice the secret teachings, faster. Period. It always works that way, okay. Yeah? Very brief, okay, 'cos we [student] As what? [student] No. No. No. [student] No. No. No. [student]

It is the intellectual {jikta} but not the inborn {jikta}, okay. It's an intellectual form of {jkta}. Intellectually you know you're wrong. [student] It is but it has two flavours: inborn one which even bugs and germs have and the intellectual one. You, at that point, can never again have the intellectual flavour but you can definitely and you do have the inborn one. The day you get rid of that is the day you reach nirvana, okay. Okay, what makes a {pakpa}? {Pakpa} is Sanskrit is arya. Hitler used the word for superior person. It is a Sanskrit word that means

a superior person. Of course, Hitler used it totally, absolutely totally the opposite of what it really means. Arya means a person who is superior or a person who is higher. Why? They have seen emptiness directly. They have seen ultimate reality directly. And, and this you have to get this, okay. There's only two kinds of people in the world. I like to, I mean, I compare it to virginity, okay. I mean you either are or you're not you know. There's no other possibility. And you lose it a certain point, okay. I mean you can look at your life as a long string and you can pinpoint the day that you changed to the other way. Permanently, you know. You're either one or the other and, and arya and non-arya's exactly the same. You've either seen emptiness directly or you haven't seen emptiness directly. People who have are totally absolutely different from other people, okay. They're on their way out after countless lives, after countless years of effort, they've drawn a line and they're on the way out. They know everything directly, you know. And then, there's other people, we call common people or regular people, haven't seen it. And you have to think of the whole universe as populated by only two kinds of beings. Have you seen emptiness directly yet or haven't you? And, and that's arya or non-arya and that's the meaning of arya, okay. It becomes extremely important to you at that point. And the ones who are aryas, unless you're surrounded by some kind of emanation, are extremely rare, okay. Frankly, if one person during a given generation could see emptiness directly it would be, it would be very special, you know. It's extremely rare. It doesn't mean that without correct training you can't do it but it's extremely rare, okay. It's extremely difficult but you have to try okay and you have to get the right conditions. You can have all the conditions but it's not a common thing, okay.

What makes an arya an arya is {tong nyi ngunsum du tok nyong}. Is the Buddha an arya? Oh, we'll check.

Write the second one. Say {tong nyi}[repeat] {ngunsum du}[repeat]{tok nyong}[repeat]; {tong nyi}[repeat] {ngunsum du}[repeat] {tok nyom}[repeat]. {tong nyi} means emptiness, okay, {tongpa nyi} means emptiness, {tong pa nyi}, shunyata; {ngunsum du} means directly, {ngunsum du} means directly, in a deep state of meditation. The claims that you could have a direct experience of emptiness without being in a deep state of meditation are false. You cannot. It's impossible. There's no such thing. Perhaps, when those experiences are described, they maybe talking about the direct understanding of deceptive reality.

But, you know, reports that you can be chopping wood or something like that and, and see emptiness directly, are impossible. And there's no Scripture in the world that says that. There's no Scripture that is spoken by the Buddha that said anything like that, okay. You must be in a deep state of meditation. In fact, it's a certain part of the first dhyana level of the Form realm called {michok me}. You

actually have to be in that particular meditation to see emptiness directly; impossible in any other condition.

Okay. Yeah? [student] That's a good question. I, I, I don't know. I would say you could be in a meditation and see it, yeah. She asked if you could see deceptive reality for what it is, directly. If you say deceptive reality directly, well you're doing it all the time, right? For what it is, directly, I'd say it's, I'd say it's, theoretically, possible.

Yeah? [student] [laughs] [laughter] I, I don't believe that the impetus that takes you up to {jor lam chu chok}, which is the last moment before you see emptiness directly, the final hours before, I don't believe that the karma that got you there could not take you over the top [unclear]. [student] I think it, I don't think it's possible to stop at that moment. I don't think it's possible, you know. I don't think the karma to die, for example, could intervene at that moment, okay. Okay. Yeah? [student] Say again. [student] She asked if there are people born realised. You have to take seven more lives, I mean, that's a very typical. So, as a child you would be a person who had already perceived emptiness directly. Would you remember it? Not necessarily until you reach a certain age where you can conceptualise things properly but you do reconnect with that, that realisation at a very early age. And, one of the details that you perceive, is that throughout your future lives you'll be surrounded by very, very competent spiritual teachers, you know. You will never want for a spiritual teacher during those seven lives. They will be around you constantly – like the way the Dalai Lama was brought up or something like that. I mean from the time you're an infant you'll be surrounded by spiritual teachers and, and then at a very early age you'll reconnect with that experience, okay.

Okay. {tong nyi} is emptiness; {ngunsum du} means directly. By the way, it's not impossible to achieve Buddhahood in the same life, before you die, and the secret teachings are for that you know. And they work, okay. Okay.

{tong nyi} means emptiness; {ngunsum du} means directly; {tok} means to perceive, to realise; {nyong} means has done it, has experienced that, okay. That's, that's the description of what an arya is. That's a description of what a {pakpa} is. A person who has undergone the direct experience of emptiness, okay, that's what an arya is.

In the early days of your Arya-ness, you're called a {gyun shuk}. [unclear], no joke, do three prostrations fast, okay. Okay.

{gyun shuk} means stream-enterer, and what it means is you're on your way out of suffering. Period. Okay. It's like, stream-enterer means you're on your way out and there's no doubt. You've reached a point where you're on your way out and you know it and that's called stream-enterer. So you've heard the expression stream-enterer and that's what it means. Is it the same as arya? There's arya -

aryas are always stream-enterers or have been stream-enterers but you go beyond stream-enterer. There are three other stages you go through as you reach nirvana. And so this, this describes the early part of your arya-hood, okay. What do we call people who haven't seen this thing directly? [student] [laughs] Yeah, either one or the other. You're either a {pakpa}, which is an arya. By the way, I used to always mix up arya and arhat. I don't know, you know, if you're just starting your study you're probably going to mix them up too. Arya means a person who has seen emptiness directly.

Arhat means a person who, because they saw emptiness a long time ago were able to stop all their mental afflictions, and now they've reached nirvana. Okay. That's what arhat means. So, arhat comes way after arya, okay, unless Time Magazine is right when it says [laughter] that nirvana is really cooler than enlightenment, but that's another thing, okay.

Say, {so-so}[repeat] {kyewo}[repeat].

I'm sorry. Did you have a question? [student]

Well I'm just saying it would be, I don't want to be pessimistic and I, I want you all to see emptiness directly [student] but, [laughter] but it would be very, it would be a, it would be a, it would be more important than anything which ever happened in the United States, if one person in this room saw emptiness in their lifetime. Let's put it like that. It's very, it happens once in a generation maybe or something. I mean, the goal is that we increase that number [laughs] you know what I mean, but it's very difficult and, and your karma has to be very, very good. And you have to really, really undertake those activities that I mentioned in a very sincere way. Especially, learning about emptiness and, and also collecting good karma. And the good karma that you need, frankly, the most powerful object is a spiritual teacher, you know, to serve a spiritual teacher. This is taught throughout Buddhism and it sounds, like, suspicious, especially if the spiritual teacher is telling you that. [laughter] [laughs] But, but it's, it is true. And I don't mean, I don't mean with money or flowers or anything like that – with your life and with your practice, you know. What they really want out of you, they have no need of money, you know. A person who's reached that has absolutely no need of anything you can give them in a material sense. They want your practice, you know. They want you to develop compassion. They want you to see emptiness directly. That's the offering. That's the highest offering. And to truly serve them and offer them that, which is your life, that's, that's the karma I'm talking about, okay.

{so-so}, say {so-so kyewo}[repeat]{so-so kyewo}[repeat]. {so-so} means, so-so [laughs] [laughter]. {so-so} means regular old dude, you know, plain old person. You can call it like an ordinary person, okay. {Kyewo} means person, so

{so-so kyewo} means a normal person, regular person, a non-arya, someone who has not perceived emptiness directly, okay. In Sanskrit it's pudalgyana. A synonym is {jipa}; {jipa} means a child, okay, an infant actually. It's like, I, I forget. There's an outline of the stages of child development. I think it's between two and four or something like that. It's an infant, okay. That's another word for a person who hasn't seen emptiness directly.

{Tsur tong}, say, {tsur tong}[repeat]{tsur tong}[repeat]. I'll let you write it. {tsur} means, {tsur} is the opposite of {par}; you had a {'par'} in {parul tu chinpa}. It's, {tsur} is the opposite of {parul}. {parul} means the other side and {tsurul} means this side. Like the other side of a river and this side of a river, okay, and {tsur tong} means people who only see this side, okay, and it means like near-sighted or something. It means they haven't seen emptiness yet. We searched a hundred and fifteen thousand pages of Scriptures today to see if anyone ever explained why, exactly, what 'near' means, near-sighted and there was just a few references. It is always listed as a synonym for {so-so kyewo} but exactly why they call it near-sighted it seems to be I forget. Do you guys remember? Anyway, we'll let you know later. Something that they're only seeing in this way and they don't see ultimate reality; they're only seeing relative, what we call, deceptive reality, okay. Like that. And the only difference between an arya and a non-arya is this little syllable here.

If you don't want to write out the whole thing just put {ma} dot, dot, dot, okay: {tong nyi ngunsum du tok ma nyong}, {ma nyong} means a normal person, a regular person is a person who has not seen emptiness directly, okay. So the rest is the same as what you just wrote down before. Just this one change, before {nyong}, before {nyong} you put {ma}, which means, 'not'. Have not had a direct experience of emptiness, okay.

Is the direct experience of emptiness the same for all people? I mean if, if, if person A sees emptiness directly and person B sees emptiness directly, and a Buddha sees emptiness directly – which they're doing all the time by the way okay – is it the same? Does it feel the same? Okay. Is there any difference between different people who see emptiness directly? Not one iota, okay, exactly the same. You either see it or you don't. And, if you do, you see it a hundred percent pure absolute direct perception of direct perception of ultimate reality. And you can't have a ninety-five percent perception of it or thirty-three percent perception of it or anything like that. Some lower schools say there's different degrees of emptiness. The higher school says, forget it. You either see it or you don't and if you see it your direct experience of emptiness is exactly the same as the direct perception of emptiness by any other being in the universe. Period. Because it's only that: it's only the direct communion with emptiness,

okay. And you're lousy first moment of arya perception of emptiness is, qualitatively, exactly the same as an enlightened being's direct perception of emptiness 'cos you either see it or you don't. And when you see it it's a hundred percent that. Period. Okay.

Does that mean that all people who have seen emptiness directly are the same? No. Okay. There's ten bodhisattva levels that start the day you see emptiness directly if you're on a bodhisattva track; what they call bodhisattva bhumis, okay. There's ten different stages that you have to get through to become a Buddha, okay. Those begin the day you see emptiness directly. So the person who's at stage number two which is the second bodhisattva bhumi, the second bodhisattva level, they obviously have a much more advanced state of mind than the people at the first level. Are these people advanced? Yeah, like one in a zillion, maybe, okay. They've seen emptiness directly but, when you get to bodhisattva level number two, you actually outshine the people at bodhisattva level number one, okay. If a person at bodhisattva level number two sees emptiness directly is it any different from the perception of, of direct perception of emptiness by somebody at bodhisattva level number one? No. No difference at all. You either see it or you don't. If you see it directly that's it. There's nothing more to say about it but the rest of their mind is much more advanced, you know. Their experience of the six perfections is much more advanced and, specifically, they have gained certain mastery over the perfection of giving for example, okay. They've, they've like, their, their understanding or their practice of generosity is much higher than the practice of generosity of a person at the first bodhisattva level, and it goes like that. Okay. So if the homework says [laughter] - this is how I get people to pay attention, does everybody see it the same? Yes. Does that mean all their mind states are the same? Not at all. Okay. A first day arya's mind level and a Buddha's mind level are totally different, okay, but their experience of emptiness is the same. So they say, in Buddhist philosophy, and Master Shantideva and Gyaltsab Je in these readings will be describing how each one puts down the one below it. Each experience, in a sense, disproves the experience below it. For example, the lower schools of Buddhism, there's a school called those people who think that things that work exist truly and the beliefs that they have are disproved by people belonging to the Madhyamika or Middle Way school. And, inside the Middle Way school, those who've seen emptiness directly their lives disproves the lives of others.

They call it 'disproves', okay. It just means it shines ten zillion times stronger than the people below them. And then, those on the second bodhisattva level, their lives or their states of mind are totally out shine those on the first level and like that.

So there's this pecking order and Master Shantideva and Gyaltsab Je they get

into the pecking order. Why? The people at the bottom of the pecking order don't understand emptiness. The beliefs that the people at the bottom [cut] okay, and a lot of what we're going to do now, starting now, is describing a bunch of wrong ideas about emptiness. And then we'll get to, if I can describe to you successfully why they're wrong, you won't have that mistake and then you can see emptiness faster, okay. You can skip that stupid idea and go to the next one. What's the stupidest idea you can imagine? Oh, emptiness means nothing, you know. Emptiness and black space are the same. Close my eyes, imagine black space – that's emptiness. That's stupid idea number one. We're not even going to talk about it, [laughter] okay.

Stupid idea, number two: emptiness is the absence of all things. You know, I'll just close my eyes and pretend that my boss, my wife, my house, my city, the subways, Mayor Giuliani, and everything else don't exist, [laughter] you know, and that's emptiness. No, you will do it you know. In your meditation when you try to imagine emptiness you'll start doing something like that. And that's not emptiness.

How about ultimate lousy emptiness meditation, the worst one? Okay. The worst of the worse alright. Oh, everything's empty so I can do whatever I want. There's no morality, there's no good deeds, there's no bad deeds. I'm above all that. I saw emptiness directly. I'm a tantrika, you know, I can do all those bad deeds. I'll convert them into goodness you know. I'll, I'll, I'll do any kind of weird bad deed and it'll be okay you know 'cos I'm a tantrika. I understand emptiness you know. This is like, Je Tsongkhapa says that's like going to Kansas and destroying every, all the corn in Kansas and then putting some kind of toxic waste on the ground that made sure it could never grow again, you know. He said those beliefs are very similar to that, you know. To think that there's no good deeds and no bad deeds because everything is empty is the ultimate stupid idea. We'll get into that one a little bit tonight, okay, but these are all like, these don't even count in the pecking order. These are like down here. I think they're kind of like American or western or, or, you know, some people in Tibet have that too. Very few, but it did come in Tibet you know, these really stupid ideas about emptiness. So don't, we won't even, don't, they don't even deserve to be talked about seriously okay. We'll just leave them alright.

What do you call the people, let's get some more sophisticated wrong ideas.

Say {ngupo}[repeat]{mawa}[repeat]{ngupo}[repeat]{mawa}[repeat]. Got it? Not yet. {ngupo} means, generally speaking it means 'a thing'; more specifically in Buddhist philosophy it means 'a thing that does anything'. Is this a {ngupo}?

Yeah. Why? You can write with it, okay. Is a car a {ngupo}? Yeah. Is the pew a {ngupo}? Yeah, you can sit on it, you know. Are my fingers {ngupo}? Yeah, they do something, you know. Is fire a {ngupo}? Yeah, you can burn your toast

with it, you know. Like that. Okay. I mean that proves they're {ngupos}. They do something. Anything that does something is a {ngupo}. {Ngupor} means, I'll get to the {ra} later; {mawa} means they, they perfect something about {ngupos}. They say something about {ngupos}. You can call them {ngupo}-ists, okay. [laughs] I call them functionalists, okay. I call them functionalists. They believe something about things that do things, okay. They say something about things that do things. What do they say? {ngupo} here means a thing that does something. Like a car, a toaster, your fingers, your eyes, your nose, your shoes, the chair, okay, most of the objects in your world do something, okay. {ngupo}. {denpa, denpar} means 'exist truly'.

They really exist, really. {druppa} means 'exist'. What do these guys go around saying? By the way, these poor guys are at the bottom of the pecking order, okay. They are Buddhists but they got it all wrong about emptiness, okay. They're down here.

There were four great schools of Buddhism in ancient India. The Abhidharma Schools, which we call, Detailists; the Logic Schools which are called, Sutrists and then the Mind Only School and then the Middle Way School, okay. The three bottom schools, all together, are called {ngupo mawa}, okay. The three lower schools, they all get dumped together as Functionalists. Why this big name? What do they believe? It's very simple. They say, look, don't tell me this camera's not real. It does something. Okay. It works, okay. Anything that works is real. So why do you guys go around talking about emptiness: things are not real, things are like an illusion? What are you talking about? Why are you telling me this camera's not real? You know, he turns it on, it does something, then we have a video tape comes out of it. It does something. It works. So why are you telling me it's not real? They say, basically, because things work they must be real, okay, and that's a wrong idea. Okay. Now, why, we've got to talk about it. Okay. Why, it's a different thing, but they say come on your Madhyamika guys, come on you emptiness guys, it works. What do you mean it isn't real? You, you emptiness guys, you Middle Way School, you Madhyamika guys, you go stand out in front of a New York cab, you know, a functional entity, a thing that does something that you say is unreal, and see if it runs you over or not. And then, you know, when you get out of hospital, come back and tell me that it's not real or you know. They say that because you can get to point A and point B in a New York taxicab and because it can smash your leg if it runs into you, it's real okay. It sounds reasonable, right? I mean they are Buddhists and they're not stupid, okay. I mean it's a very profound school the Mind Only School. Mainly, this is the Mind Only School.

Gyaltseb Je and Master Shantideva spend a lot of the sixth chapter, ninth chapter, trying to explain why they're wrong but it sounds good doesn't it? I mean be

honest. You can pretend to be a Madhyamika [laughter] but, you know, Khedrup Je would say tell me in five minutes or less, you know, why they're wrong and I'll give you a medal, you know. You can't, you know. Why is it wrong to say the thing works so it's real, you know? It seems pretty reasonable. So they're called the thing works school, okay, {ngupo, ngupo mawa}, alright. Really. You can call them Functionalists if you want to make a university length word but it just means these guys say if the thing does something it's real, okay. Yeah?

[student]

say again.

[student]

Oh, the {ra} means 'as being true', you see? Now we see that this little {ra} here stands for {denpar}, those of you who care about the Tibetan, okay. That little 'r' translates to {denpar}, okay. And that's not very obvious and you'd have trouble with that if you didn't know Tibetan well and you didn't have good training about it, okay.

Did they just assert the existence of things that work? No. They assert that things that work are real. And, sounds good to me, okay.

By the way, I'll write the names of the three schools in English, okay. It would be the, I like to call them, Detailists, which, if you know, is the Abhidharma Schools, okay. School number one: lowest school, which is called {... mawa} in Tibetan and Vaibashika in Sanskrit. Sutrists.

I'm not, this is not on your homework. It's just for your FYI - for your information. I had a student who asked me to give them three words a day and I had all these FYIs and it came up to nineteen words a day but anyway.

Sutrists means {do depa}, means Sautrantika, which is not the same as Svatantrika, which has nothing to do with tantra, okay, and that's school number two.

And then the Mind Only. These three schools together are called the guys who think that things that work must be real. Sounds okay to me, right? Alright?

Maybe that's a good place to give you a break so you can think about it; if those cookies and stuff are real [laughter] when they fill your stomach, you know? I mean they perform a function, right? So, examine, no I'm serious, when you're eating them

and drinking the functional refreshments there, think about whether they're real or not and get back to me when you come back in about ten minutes, okay.

I have a couple of other announcements. [announcements]

What's the opposite of a {ngupo mawa}? What's the opposite of these three lower schools who say, oh anything that works is real? The opposite of them is called, I'm going to write it here, okay, forget - I'm going to write it right here.

It, it didn't get on the transparency. Say, {umapa}[repeat]{umapa}[repeat]; {umapa} means Madhyamika, means Middle Way School, Middle Way, Middle Way; middle-way between what, halfway between what and what? Halfway between the two wrong ideas of think either nothing exists or everything exists the way you thought it did, okay. They're halfway between those two ideas. I'll state them again. They're halfway between the wrong idea that nothings exists at all and the other wrong idea of thinking that everything exists the way you thought it did or the way it looks, okay. They are in the middle of those two ideas. Well, what do they believe? It's right here. This is very important. Say, {chu}[repeat]. Did everybody write it yet? If you didn't write it, write it okay. Now we're talking about this line right here. Scratch this. Say, chu}[repeat]{tamche}[repeat]{rangshin kyi}[repeat]{ma druppa}[repeat], okay; {chu} means dharma, means thing, okay, thing, dharma, existing thing, okay; {tamche} means all of them and then, since this sentence is a negative sentence, we can say, none of them, okay. No thing in the world, no thing in the universe, so far okay, {chu tamche, rangshin kyi ma druppa} means has any nature of its own. Nothing in the universe has any nature of its own. No object in the universe has any nature of its own. {Rangshin} means nature, {ma druppa} means they don't have in this case, okay. No object in the universe has any nature of its own. What does that mean? Okay. What does that mean? We got two people going to punch it out in the next few weeks okay. Who are they? These people who say if it works, it's real and these people who say nothing in the universe has any nature of its own. And, somehow, there's a big fight between them, okay. Somehow, they're saying the opposite thing. They're saying things are not real the way you thought they were although they do exist and these people are saying things are real because they work. And there's going to be this big shoot-out between these two parties, okay. These are {ngupo mawa}, these are the people who say things that work really exist, and then these people here, who say nothing has any nature of its own. What's that mean?

Nothing has any nature of its own. Let's go back to the pot. You're standing there watching the pot, okay. You're standing there watching the pot. What are you really looking at?

[student]

Some colours and shapes. Your eye cannot see 'pot'. Your eye only sees colours and shapes. That's what the eyeball does, okay. That's the job of the eyeball. What do the hands do? They can feel the hardness of the steel. They can feel the roundness in a sense you know what I mean? They can feel the plastic handle but they can't tell it's a handle. That takes the mind. The mind has to interpret it, okay. So your eye, all the eye, can pick up is colours and shapes, okay. That's all the mind, the eye can do. So, do those colours and shapes have the nature of

being a pot? That's the sixty-four thousand dollar question. Okay. Do those colours and shapes, from their side only, have any nature of being anything like a pot? And the answer is no, okay. No.

Okay. They suggest pot. They hint pot. They're, like, indicating pot but they are not 'pot' and those colours and those shapes don't have any nature of being a pot themselves. Their 'pot-ness' comes from your mind. It's your mind that organises those colours and shapes and says, oh, that's a pot. Let's call it a pot, okay. They do not, from their side, have any nature of being a pot. The 'pot-ness' is being supplied from [student] your mind.

What if you were a roach climbing up the stove at that very moment, okay? I love roaches you know. [laughter] Rinpoche says they're my people [laughter] [laughs] okay. Okay, so this roach is climbing up the side of the stove. You know, he makes contact with the same colours and shapes, right? He's making contact with the same colours and shapes but what he [cut].... just like a hell realm, you know. Hell realm. In the hells the floor is made of steel and it's just red-hot and you're just running with no place else to go. So, for him, it's just a hell realm. Is it a pot for the roach? Does it function in any way as a pot for the roach? No. Is it the same colours and shapes?

But his mind, or her mind, is interpreting the same colours and shapes in a different way, right? Like, for some reason, they're interpreting those colours and shapes as a horrible insurmountable obstacle – dangerous, life-threatening obstacle - and my mind is interpreting it as the source of a nice jolly warm cup of tea, you know. For me it's like a pleasant thing, for them it's like the worst thing they can imagine. What is it in their mind that is making them see it that way? And what is it in my mind that makes me see it the other way? Karma. Okay. Karma. Your past deeds. Your past deeds, okay. Your own, what you've said in the past, what you thought in the past, what you did in the past is absolutely dictating to you, it's forcing you, to organise these colours and shapes in a different way. You don't have any choice, okay. You can stand there all day and say this is a red-hot mountain hell floor, you know, but you can't experience it that way. And a roach can sit there all day and say I'd like a nice cup of tea [laughter] but it's not going to happen, you know. Your karma is merciless. Your karma is relentless. Your karma cannot be avoided, you know. Your karma is calling the shots. And, your karma and your mind says, today, these colours and these shapes are going to be called, 'pot'. And you think of them as 'pot' and karma makes you have that image of 'pot' in your mind, okay. There is no nature of 'pot' in those colours and shapes. There's no such thing as a pot the way you used to think, okay. It's very interesting. And when the pot tips over, you know, the roach is running for its life. It's a tidal wave now, you know. [laughs] When the pot tips over, did a pot tip over on the stove? No. Your

perception's changed. Why? Your karma changed.
Did you lose a cup of tea? Yes. Was the karma good or bad? Bad. Okay.
Nothing tipped over out there. There is no pot that tipped over. Your karma
screwed up. Like, you, you started to make tea for somebody twenty years ago
and then you changed your mind, okay. Seriously. It's very profound. Those
things don't exist out there. They do not have a nature of their own.

The Madhyamika, the Middle Way, people are right and things are not real the
way you thought they were and these guys, where were they? These guys are
wrong. Okay. Which one were they?

Anyway, the people who say because things work they are real, were wrong.
Okay. Does a pot work? Yes. Is it real in the sense that you can get a cup of tea
out of it? Yes. But, is it real the way you thought it was? No. Is it, necessarily, a
pot from its side? No. Why not? Roach. Okay. You have to get used to that.
You have to get used to that. If you understand this thing and you understand
emptiness you can reach nirvana and if you don't understand it you can't reach
nirvana so you've got to work hard on that, okay. I'll say it again. Middle Way,
this is the big shoot-out it's going to happen [cut] [end side A]

[side B]

[cut] forced on you by karma, you know. The way it's organised is forced on
you by your past karma. That's why you want to do good karma, okay, which
makes sense. Buddha spent half his life talking about doing good things for
other people. He spent the other half of his life talking about emptiness. I
wonder if there's a connection? Daah. Okay. [laughter] You know what I mean?
Okay? Really.

Because things are empty you must do good deeds, you must help other people.
And then, over here is the people who say, because it works it must be real.
These people say, no, because it works it's unreal and it's empty and I can change
it, okay, if I change my karma. It's very profound. Okay, that's going to be the
fight. You've got to get used to it alright?

Yeah?

[student]

John asked if the, I think what John is asking is, when the pot tips over, do the
colours and shapes change? [student] Whatever's out there. [laughter] It's, it's
a very profound question. We're going to get to it. It's called the emptiness of
the parts of the parts. Okay. [laughter] And we'll get there. The basic answer,
just so you're happy about it, is that as soon as you're focussing on the parts,
when you go down one level, it's again your mind interpreting the parts from
parts of the parts and it's endless, okay, but we – lot of blank stares on that one,
okay. [laughter]

Yeah? [student]

But, does the data change, self-existently, from its side whether or not ..? No. And, how does that happen? We'll get into it. Okay. It's as empty as the pot. The colours and shapes of the pot are as empty as the pot.

[student]

The Buddha would say, no answer because you stared with a falsity. You said, 'something out there'. The Buddha had fourteen questions he refused to answer because everybody started out with, ah, that something out there. He said, oh, I don't want to hear about it [laughter] you know. [laughs] Okay, be careful. Emptiness is like a greased-pig, okay. [laughs] [laughter]

Yeah?

[student]

[unclear], okay, the other ones.

[student]

She said, why not get into electron physics rather than talk about roaches and humans? You know, I've read physics books that said you're never stepping on the floor. You never touch the floor. Seriously. You know, you never make contact with any reality and stuff like that. That's true but they don't go the extra step of explaining why am I seeing the floor, you know. Admitted that it's just a bunch of atoms, they don't go the extra step of saying why am I experiencing those random atoms as the floor, which is, karma. You have to bring in karma. That's where western science falls down, okay. Yeah, I agree that AIDS is caused by a certain virus but why did that virus happen? You know, and why me, you know?

I'm going to go on just a bit and if you're really serious we'll do it after class, okay, so that people who need to go can go 'cos we've got a lot to go alright. We're, like, on the second question or something. I shouldn't depress you maybe, okay.

So, you can kind of see that people who have the viewpoint of the Madhyamika's are going to get to be arya's. See? They're going to see emptiness. And the people who have the viewpoint of those other guys are going to stay {so-so kyewos} for a while. They're going to be regular people for a while. As long as you hold that, their viewpoint that everything is just the way it looks like, you're not going to get there. You have to go over to the Madhyamikas. You have to go to Middle Way. You have to start seeing this thing doesn't exist out there the way it seems, something else is going on. It may take you a while and a few hours of these classes to figure out what's going on but at least get ready to become a madhyamika, okay. Say to yourself, something's going on, you know. I have to figure out how things work, you know. Why is my life so crappy, you know? Why is it that no matter what kind

of exercise I get and no matter how I rearrange my occupation, and no matter how many spouses I go through, I just can't find happiness? You know what I mean? Why is that? You know, I don't understand how to make things happen. You know, what really causes dollars? What is the true cause of dollars? Like, everyone in the world, in America, in New York City is seeking the true cause of dollars, you know. Is it working hard? No. Lazy people get rich sometimes. [laughter] Is it being smart? No. Stupid people get rich sometimes. [laughter] Is it being risky with your investments? Cautious people get rich sometimes. Well, then it's being cautious? No. Risky people get rich sometimes. No, it should be being nice? No but nice people, lots of poor nice students in this class, you know. [laughter]

So, what is it that makes money? You know, what is the real cause of things? You haven't figured it out yet. It's deeply related to emptiness, okay. That's why we're here. We're not just talking about emptiness because it sounds, like, cool to talk about it while you're dying and getting old, you know. It's not that. It has profound effects on your life. When you figure out emptiness you can pretty much make whatever you want happen, happen, and that's cool. You see what I mean? That would be very interesting, you know. You could, finally, get all those things you really wanted, you know, so we'll talk about it. Okay.

Let me see if I did all the homework questions; just a couple of easy homework questions after that. That's a hard one. Did that. Did that. I think [unclear] [comment to student]

Copy that. There was lady in New Jersey, her grader was, should I tell them Mandy? No. [laughter] [laughs] She demanded her certificate even though she had done none of the work and you've got to work for it, okay. Okay, punch-out starts now; the shoot-out between the two schools. It's the three lower schools against the higher school; three to one, okay, not very fair. These guys believes if something works it must be real. These guys say nothing has any nature of its own. And that's a big fight. These guys make the opening salvo, okay. These guys take the first shot. They swing the first punch. What's the first punch is right here.

{ngupo} means things that do something, right? {ngupo} means a pen, your shoes, car, house, your nose, things that do something.

{Rangshin gyi me na} means if they don't have any nature of their own, if they don't have any nature of their own, {ye me du gyur} means they must not exist at all; {ye me du gyur} means they must not exist at all. This is their first punch, okay. This is their first attack. I'll say it again. If things don't have any nature of their own then they can't exist at all. Okay. If that white colour, silvery colour and the round shape and the black thing, don't have any 'pot-ness' about them,

then they must not exist at all. There must be no pot at all, okay. You've got to 'cook it' alright, as Rinpoche would say alright. I'll state it again. They're complaining to the Middle Way guys saying, look, if those colours don't have anything 'pot' about them from their side without me thinking anything then no pot exists at all, okay. Then there's no pot at all. Which is wrong, okay. Is there a pot the way you thought it used to be? The way you used to think it was? No. Is there a pot out there on its own side? No. Are those round colours, round shapes, white colour, black thing – are they 'pot' from their side? No. If they were the roach would be having a cup of tea, okay. So are they non-existent at all? Is there no pot at all? Of course there's a pot. I'm making tea. I'm going to drink the tea. Okay. Where is the pot? It's a bunch of colours that my mind is organising in a certain way and that's fine. I can use that. It works. That's the important thing. That's the whole lesson tonight, okay.

Does the thing exist the way you thought it did? No. Does it exist out there on the stove by itself? No. Does it exist without me organising it in a certain way? No.

So, it doesn't exist at all, right? No, stupid, I'm making a cup of tea. I've been drinking tea a lot, you know. It must work. I'm evidence of it, you know. I've got these yellow teeth from drinking Tibetan tea all my whole life, you know. It's proof that there's Tibetan tea. It's proof that I drank it, you know. It must exist. It must have some existence, you know. It does. It does have existence. Is it the way you thought it was? No. Does it have a nature of its own? No. Well, does it have a nature of being forced on you by your karma and make you see this thing as a pot? Yes. Can you make tea with that? Of course, okay, no problem. Okay. But they make the mistake of saying if it doesn't exist, from its side, as a pot, it can't be a pot.

And we say that's stupid. We've been drinking tea all, all these years okay.

That's their first mistake. Second mistake: {yuna}[repeat], {shing} means 'and'] by the way. {yuna} means if it existed, if the pot exists, {yuna} if the pot exists, {rangshin gyi yu gu}, it must have a nature. It must have a nature. So there's two different punches. They're doing, I don't know what you'd call it, you know, like a jab and a, and a hook, you know. First they try a jab and then they try a hook. What was the jab? The jab was if it doesn't have a nature it can't exist at all and then the hook is if, and then we say, come on, it exists. So then they say, so it must have a nature, right? And we say, no. Okay. That's their two shots. They take two shots at the madhyamika. First one: if it doesn't have a nature it can't exist at all. Come on stupid, what do you think we're drinking? Well if it exists it must have a nature of its own. Oh, so I guess every bug that crawls on the stove is having a cup of tea? Okay. And that's all. Those are the two big mistakes they make. All the other debates that we're going to have

tonight in the rest of the class is based on this stupid idea. So you've got to appreciate this one and you have to learn it. And it's a little bit long and don't worry about it. It makes all the other ones shorter, okay.

What's the two stupid ideas they have? If it doesn't have a nature of being a pot from its own side it can't exist at all. Wrong. I've been drinking out of it all these years. Well then, if it does exist, it must have a nature of its own. No it doesn't. If it had its own nature of being a pot then every kind of being that entered this room would have to enjoy it and use it exactly the way a human does, which is not true. Okay.

That's all. By the way, that's proof that it doesn't have any 'pot-ness' about it. That a, that a roach can't use it as a pot, okay, frankly, but you've got to get used to that, alright. What's that got to do with me? I don't care if it really has its own nature or not. All I want's a cup of tea. Why should I come to these bullshit classes and talking about whether or not it has its own nature? I've been using it to have tea all this time, no problem. Why are you getting into all stuff? It's very profound. It's very profound. I can teach you the method to see that stuff as the nectar of immortality, forever, because it's empty. If it had a nature of its own, if it was tea from its own side, we're stuck in this shitty reality, okay. But, because it's empty, if you improve your karma by learning what's good deeds or bad deeds, and taking all these vows - tantric vows, bodhisattva vows - and keeping a nice book about them, then, because that thing doesn't have a nature of being a pot of tea, it will turn into a pot of the nectar of immortality. Seriously. No joke. Okay. If it had its own nature this is not possible but because it doesn't have its own nature everything's possible. Everyone in this room can enter a Buddha paradise in this lifetime. Which is cool, okay. That's why we're talking about emptiness. Emptiness is not just some, like, mental masturbation, okay. It has a point that if you understand emptiness then you can manipulate your reality and you can create a Buddha paradise. And that would be amazing. And you can't even dream what it's like. You can even dream right now what it would be like, you know. If you really did all this stuff, if you really kept your bodhisattva vows and your monk's vows and your tantric vows perfectly or pretty good, you know, and keep your book during the day and do all this meditation stuff, then you can't even imagine what it would be like to enter that reality, you know. You can't even picture it now. You can't even guess what it would be like, what would be in the pot, you know. You can't, you can't know, imagine it, okay, what would happen and how your life would be. But it's all possible because this thing is empty. So you have to study emptiness. You have to understand its emptiness. It has every [cut] must be from Brooklyn or something, okay. Sorry Drolma [laughter] [laughs]. If it works, it's real, you know. And then these [unclear] say, no, it doesn't have

any nature of its own. It's unreal. It's illusory, okay, but leave it like that. Okay. So that's, that's question number five. Question number five is kind of fuzzy - just answer it like this, you know. It says, 'explain why good and bad deeds are like an illusion but they still function perfectly well.' It means that, okay, when you come up here and make offerings to the Buddhas and you put out water-bowls, okay, is everything there, is it a water-bowl from its own side? No. Okay.

When you wrap up a nice gift for your mom on Mother's Day and present it to her, which is extremely powerful karma, good karma, and give it to her, is that a pleasant gift from its own side? No. She might find it repulsive, okay. Seriously. It doesn't have any nature of its own, okay. So, how can something like that get you to nirvana, you know? How can you have good deeds from things that don't have any nature of their own? You know, you're offering something to something, something to somebody that doesn't have any nature of its own, how can it be, how can it give you good karma to offer something that doesn't have any nature of its own? This school is trying to take another, it's like upper-cut, okay. Like, I don't know, they have a jab and then they have a, I don't know, a hook right. Now they're going this way, you know. You madhyamika people, how the hell are you going to get to Buddhahood? You're offering things that don't have any nature, you know. When you're offering these nice water-bowls and you're offering these nice candles and these flowers - they don't have any nature of being a flower - so how can you get good karma out of it? That's a little tough, okay, but your mind is perceiving it as a flower. Your mind is forcing you to see those colours as a flower and that's good enough. It works, okay. And, if you offer that thing that's giving you a picture of a flower in your mind, you do collect good karma. And, by the way, you never did anything else, okay. That's all that ever was happening. Master Shantideva says, and Gyaltsab Je says, by the way, they work just as good as they did before I told you about all this stuff. Think of it that way he says. When you offer a flower, when you offered a flower before this class happened and you thought I'm going to get some good karma out of this, well, what you thought was going to happen is exactly what does happen but it don't happen for the reason that you thought, okay. So, Gyaltsab Je's answer and Master Shantideva's answer, at this point, is good karma works just the way you thought it did but not for the reason you thought it did, okay. And you've got to cook it, okay, you've got to cook it. That's why you can offer a flower, that's not a flower from its own side, and you still get good, good karma out of it. In fact, I should rather say, it's only because it has no nature that you can get good karma out of it and you've got to cook that. It's only because it's not a flower from its own side that you can get good karma from it. You've got to think about it, okay.

You've got to think about it. Are flowers pleasant? Ask Khen Rinpoche, you know. You get a bunch of flowers near him, he can't breathe. He's got these allergies to flowers. To him a flower is a very unpleasant object. People offer him flowers all the time, you know. He's, like, thanks, could you take it over there. [laughter] [laughs] Right? It's not self-existent. It doesn't have a nature of being pleasant on its own, okay. If it had a nature of being pleasant everybody would find it pleasant. The pleasant-ness is not coming from the flower. It's coming from your mind. Well, let's think of everything as pleasant. I have to go to the dentist, like, next week. I'll just think of it as pleasant, you know. It don't work that way. It's forced on you by your past karma, okay. It is imputed. It is made up by your mind but you don't have a choice right now. You can set the good karma in motion now and, and eat your dessert later, but you can't do it in the moment, okay. Next question. They're taking another punch, okay. I don't know, what do you call this? I don't know if there's a word for it. Maybe it's just kicking him, okay. [laughs] Low-blow, okay. They say, hey, Gyaltsab Je, you know, hey, Master Shantideva, if beings, if you and me are like an illusion, you know, if you and me have no nature of being Michael Roach or Winston or Tessie or anything else, how can you take rebirth? Who's taking rebirth, you know? There must not be any rebirth. If I'm not Michael Roach, from my side, you know, then who takes rebirth? So, Gyaltsab Je says, listen, let's talk about it. Let's talk about, I don't know, we'll pick on somebody. Brooks. [laughs] Anyway, is he himself from his own side? No.

Is he being forced by his mind to see those colours and shapes as himself? Yes. Am I being forced to see the same thing? Yes. Okay. Can that person that we're being forced to see that way take rebirth and become another person that we're being forced to see that way? Of course, no problem, okay. He says what are you talking about rebirth? What's the big problem about rebirth? Rebirth is the mind shifting. You don't take rebirth. There's nothing out there taking rebirth. Colours and shapes are being interpreted by the mind as a change to another body. This arm, with different karma, I could see as an antennae, okay. It's not that the arm changed into an antennae; my karma shifted, and my perception shifted, and I'm forced to see the same colours and shapes as an antennae. It's very interesting. You don't take a rebirth. Your mind goes through the thoughts of a rebirth, which is the same thing as taking a rebirth, okay. So I don't have to do the Heart Sutra. That's the whole thing, okay. You don't take a rebirth. Your mind sees yourself taking a rebirth and so you do take a rebirth, see what I mean? That's what taking a rebirth is. It's just shifts in your perception, okay. So Gyaltsab Je says, get this. If you can be forced by your karma to see yourself as a human sitting here right now then what's the big deal about being forced to see yourself as a different being a hundred years from

now? What's the big deal? Why do you have a problem with rebirth, you know? If you understand what I'm saying about you now it applies to the other guy. It's the same thing. He's just farther down the road, okay. And Gyaltsab Je gives an example, okay. In India, if you've ever been in India and seen them do their magic, it's pretty amazing. They have what they call a [unclear], means it's a little stick like that. And they say, these people crowd around, you always know there's a magician in town in a village in India 'cos there's a big crowd. And you're, like, got to force your way in, you know. And in the middle there's some guy and making, like, phallic jokes about the [?] and stuff and then he says, okay, watch this [?]. And he throws it on the ground and, suddenly, you see a horse, you know. And it's like an illusion. It's like some amazing thing that they do, you know. Because he set it up in your mind; they do certain things in your mind. You see some kind of animal or something and then he, he, like, snaps his fingers and then there's just a stick there, you know. This is a thing that they can do. It's pretty cool. Does that horse have a mind? No. Is it a living being? No. It's just an illusion that you have, okay. So Gyaltsab Je says, well you think it's such a big deal? You're asking a stupid question. How could a person who's empty, who has no nature take a rebirth? That's like asking how come the stick can't be a cow? Okay. You've got to cook it alright.

The guy could have made a cow if he wants to make a cow. He will make a cow later on, okay. The same colours and shapes with different kinds of karma you could see as another person later. No problem. The same stick can have the illusion of being a horse and then being a cow. No problem. You've got to cook it, okay. That's his answer. The basic point is this: anything that can happen once can happen twice, in a different format, okay. It's all right. It's all right. You can take rebirth. You will take rebirth unless you get out now.

Yeah? Quick.

[student]

[unclear] same thing, exactly same thing. You're asking me can I make it a donkey, come on. Okay. [laughs]

[student] Huh?

[student] It's another shift of course. Everything's another shift. Everything's another shift. Nothing exists. Okay.

Last thing. Okay.

[student]

Have I ever, personally, seen it happen? I've seen them do amazing things. I've never seen them, to be honest, I've never seen them throw a stick down and see an elephant. But I've seen them do things you couldn't believe, you know.

[student]

Yeah, well I guess in ancient days the magicians were better or something.

[laughter] Yeah, it doesn't, it doesn't mean that that particular magic trick has to exist for this to be a good argument. It's any kind of illusion. You could say a movie and it's the same thing. A movie is just really a lot of shapes and colours. It's a bunch of actors acting like the Dalai Lama and, you know, if you saw "Seven Years in Tibet". It's an illusion, you know. They pay these guys seventy million dollars and came out with this illusion, you know. It's not real. That's the same thing. It's the same example. They could have been playing civil war characters, you see. Shatideva says, you know, don't ask me stupid questions, you know. Why is it, could, could these same characters play another role? Of course. Given different costumes, given different conditions – meaning, different karma from your mind – of course, they could have been civil war movie, you know. And they probably will play a civil war movie next year, you know. That's no problem. If you can accept that "Seven Years in Tibet" is an illusion, in the sense that it's not the real attack of Tibet, it's players playing it, actors playing it, if you can accept that about the present movie, then why are you giving me a hard time about next year's movie, you know? Why are you making this big deal about reincarnation? Of course there'll be another being there. Of course those same actors will play another play and it will be just as unreal as the ones playing today. Why is it unreal? Because they don't have the nature of being the Dalai Lama and His friends, okay. It's being supplied by the, by the guy, by the director and by the advertising and by the costumes and everything else. But they are not the Dalai Lama and His friends. It's the same thing. Okay. It's the conditions, which are creating the illusion of the Dalai Lama and His friends, but nobody would say, oh, that's the Dalai Lama, you know. Okay?

Same thing. Is the pot a pot from its own side? Oh, is the guy who plays the Dalai Lama the Dalai Lama? Same question. No. Does he look like the Dalai Lama? Yes. Well, him because he's got the right costume and the right hairdo and everything else or lack of hairdo. And, and the other guy, and the pot, why? Because my karma is supplying all this stuff; my karma is forcing me to see these pictures, these colours and shapes, as a, What I'm trying to say is, it doesn't matter that people don't do that nowadays. It's just an example for an illusion. They also use the example of a dream or a drama, you know, a theatre, a theatrical performance. It doesn't matter. Just any kind of example to show the idea of an illusion and "Seven Years in Tibet" is a good example, okay. Same thing.

Last question. This is the last point. I'll get you home, out of here, by nine-thirty, okay. It looks like emptiness classes take half an hour longer even though they have no nature of their own. [laughter]

Say, {rangshin gyi} [repeat] {nyangde} [repeat] {rangshin gyi} [repeat] {nyangde} [repeat]. This {rangshin} also means nature, okay, nature. Here, it means

natural, {rangshin gyi} means natural; {nyangde} means nirvana. It's the Tibetan word for nirvana, {rangshin gyi nyangde}. It's called natural nirvana. The first thing you have to say about natural nirvana is that it's not nirvana. [laughs] Okay. By the way, this nature and the other nature are totally different, okay. When I say does a pot have a nature of its own you have to say no. But this is the nature like in 'natural beauty' or 'natural trees' or something like that, okay. It's a different natural, alright. Don't get confused. This {rangshin} means natural, natural nirvana. It's the nirvana that all things have already, okay. It's the nirvana that all things have already. I saw this wrong view repeated in a magazine today. Like, another magazine about Buddhism came out today and, and it said, it was some stupid idea. What was it? Mmmmm. Oh, we're all Buddhas and we just have to uncover it, you know. It's not true. We all do have a Buddha-nature and you have to develop it or, or you have to utilise it, but that's another story. Natural nirvana is the same thing. Natural nirvana is defined as the emptiness of all objects, okay. It's right here. I'm going to cut this, okay. {Chu} means thing here, dharma, thing; {tamche} is all, {tamche} means all; {rangshin gyi tongpa} means they are void of any nature of their own. They don't have any nature of their own. That's a synonym for? Emptiness. That's what emptiness means, okay. The emptiness of everything in this room, the fact that nothing in this room has any nature of its own.

By the way, everything you're looking at is just a bunch of colours and shapes. Why are you seeing Marvin and the rest of us? Your karma. Good or bad? Well, [laughter] are you enjoying it or not, okay? Are you enjoying it or not? If you're enjoying it it's the result of good karma. If you're not enjoying it it's the result of bad karma. If you don't care much about it it's the result of some kind of dim ignorance in your past, okay. It's called neutral karma.

So there's a thing called natural nirvana. Every object has it. It's the fact that that particular object doesn't have any nature of its own. And that's its natural nirvana, okay. That's a little tricky. The emptiness of each object in this room is called natural nirvana. Is it nirvana? What is nirvana? It's getting rid of all your bad emotions forever, all your negative emotions forever. That's nirvana. Does that chair have nirvana? No. It never had any bad emotions anyway. Like, congratulations, you know, you [laughs] you overcame, you've got nirvana cos you don't have any bad emotions anymore. It's not like that. Okay. He never had it, never will have it. It's a piece of wood, okay. Does it have natural nirvana? Yes. Why? It's empty. It has emptiness. Is its natural nirvana in any way a kind of nirvana? No. Why? 'Cos it never had a mind. It never had a dirty mind. It never had to work with Buddhist practice – meditation, studying, thinking, going to all these stupid classes to get rid of this anger, okay. He didn't have to do that 'cos he never had any so he can't reach nirvana. So does he have

nirvana? No. Could he ever have nirvana? No. Does he have natural nirvana? Yes, because that's a totally different thing called emptiness. Why did I bring this up? Okay. [laughs] It happens to be the next thing in the text, okay. And here, the, the, these guys, the Functionalists, are doing a really trick on Shantideva, on Master Shantideva. They'll, like, trying to trip him when he's walking back to his corner or something, okay. It's like they're trying to push him. He's already walking back. The madhyamika's already walking back to their corner and this guy comes up and punches him in the back, okay, with this low stupid blow. You know, oh you madhyamika guys, you think the Buddha is still suffering, okay. You think the Buddha is still suffering. And the madhyamika guy, you know, he's like, you know, why, what are you talking about? He says, 'cos you think the Buddha, how to say it, is still in samsara. Is still in the cycle of suffering. You think the Buddha is still in the world of suffering. And the madhyamika's say what are you talking about? I don't know what you're talking about. And they say, well, because you think that nirvana and samsara are the same thing, you know. You think that this world in which you and I have to put up with our lousy bosses and our lousy New York City negative things and other stuff, you think that's nirvana. So you think the Buddha's still wandering around in New York having to get on dirty subways, you know, having people push him on the sidewalks, having to see bad things happen, having people yell at him, like your [unclear] as I got on the way [laughter], you know. You say the Buddha's still wandering around New York City like that. Why do you say that? Because you say that samsara and nirvana are all mixed up together. And madhyamika says I have no idea what you're talking about, [laughter] you know. He says, yes you do, because you think samsara has natural nirvana. Okay. You think that all the suffering in the world has natural nirvana, right? It's just a low blow, right. Natural nirvana's got nothing to do with nirvana. Natural nirvana is what? Emptiness. Does suffering have natural nirvana? It better or else we can't change it, okay. It, it better have emptiness or else we're in trouble, okay. So he's, he's purposely cheating. It's like a low blow. He's cheating. He's saying, you think that suffering and nirvana are mixed up. Why do you say that? Because you think that suffering has its own emptiness. Of course we think suffering has its own emptiness or you couldn't change it into the pleasure of a Buddha paradise. Well, well then you think suffering has its own nirvana right? No, I didn't say anything like that. Well, isn't emptiness natural nirvana? Okay. He's just mixing, he's just, what is it, semantic thing, okay. We call emptiness natural nirvana and of course, everything has natural nirvana, you know. Like, getting the flu has natural nirvana. That doesn't mean that everyone who ever entered nirvana has the flu, alright? That's all. Flu has its own emptiness so the flu has its natural nirvana but that doesn't mean that every dude who's

wandering around in nirvana has the flu, okay. And that's just a, it's just a game that they're playing. They're trying one last desperate thing, which you do see in the debate ground in the monastery, you know. Like, you're walking away and the guy got demolished, you know, and he's like, yeah but, you know, and he comes up with some stupid thing, you know. [laughs] This is like the last gasp of this school for tonight, okay. That's their last argument. Let me see if there's anything else.

By the way, this is the other kind of nirvana and you should know its proper name. And then we're done. Then you will have the projection of leaving, okay. Say, {lo bur} [repeat] {namdak} [repeat] {gi} [repeat] {nyangde}, {lo bur} [repeat] {namdak} [repeat] {gi} [repeat] {nyangde} [repeat]. This is the real nirvana, okay. This is the nirvana that we usually talk about, okay. {Lo bur} is a very unusual word. {lo bur} normally means suddenly, okay. It normally means suddenly. Here it means through some kind of circumstances. What circumstances? You practice your ass off. That's the {lo bur} here. You worked really hard. That's the {lo bur}, you know. Something's going to happen but only because you worked at the path for a long time. It's called {lam komba}, you know, you worked at the path for a long time. So something is going to happen. {lo bur} means it wasn't that way before and now it changed. By the way, what about the other kind of nirvana, that natural nirvana? Is it {lo bur}? Was it one way before and then got a different way? Forget it. Emptiness has always been emptiness. Does it get more or less empty? No. I mean you're either empty or you're not. Okay. Is there a two-headed six foot pink full-sized elephant in this room? No. Could it be sixty percent not in this room? No. It just never was, okay. Emptiness is the same, okay. There never was a pot that had a nature of its own. And there never has been and there never will be. So that's a hundred percent empty all the time, okay. But there's another kind of nirvana where you're getting rid of your mental afflictions. Did you have them before? Yes. Did you get rid of them later? Yes. There's a change. That's {lo bur}, okay, {lo bur} means that. {Namdak} means purity, purity. Is there a kind of purity to emptiness? Yes. In what way is it pure? It's pure of that non-existent self-existent pot. The pot that never was. It's pure in that sense. What are we talking about here? What kind of purity are we talking about here? Of your mental afflictions. No more anger, no more jealousy, no more hatred, no more being upset, in a little tiny bit being upset, nothing. Perfectly happy all the time, okay, {namdak}, pure. {Namdak gi nyangde} means nirvana, okay. Nirvana, where you are pure because you worked at it, and that's a description of the other kind of nirvana, okay.

Are there any masochists here? It is the village after all. I'm going to put up the full description of that, okay. It's on your homework. Forget it, okay. You

don't have to do it. I'll put it up here. Tibetan people can do it. Put the general description on your homework. What's the homework say? Describe it briefly. Describe the second kind of nirvana briefly. That's okay. It's the permanent ending of your mental afflictions. Why? Because you saw emptiness directly. That's part of the definition of nirvana, {...} you stopped your mental afflictions permanently because you were able to see emptiness directly. How long? Twenty minutes. That's a very important twenty minutes to get to, okay. The full thing is here for those monks over there and people like that, okay.

And I'm not going to ask you to put that on your homework, okay. For your information, it says, {... korwa kor}, you have been circling around in this kind of life, being born and dying, in an endless stream, {...}. This kind of nirvana comes from cutting off that stream, okay. {...}, this is a kind of nirvana you get by practising the path and by suddenly, or at some point, getting rid of your mental afflictions forever, okay. I mean that's the full description of nirvana. Everybody's eyes are glazed over. [laughter] You don't have to memorise that, okay. [laughs] Alright. So what do we have so far? You've got these two ideas about existence. These guys say, if it works it must be real. These guys say, come on, it doesn't have any nature of its own, and therefore, everything is possible. We can reach a Buddha paradise. Therefore, every object can become paradisaical, you know. And that's very profound and that's the whole point of studying emptiness: how to turn that pot of water into the nectar of immortality, which it can become. It will become, okay. That's the whole point.

So that the shoot-out is between these two guys. These people saying, no if it works it's real and that's the only way it can ever be. A pot is a pot. It can only be a pot, you know. It could never be anything else, okay. Pot is pot. It's out there. It's a pot. You can wish whatever you want. You can do whatever karma you want. You ain't going to change it. It's a pot, okay. They think that 'cos it works like a pot, for me. I mean it's a real parochial view, right? Doesn't even account for roaches. And then, these people are saying, it doesn't have any nature of its own and, therefore, we can turn it into a Buddha paradise. Okay. How? Change your karma, okay, do good deeds and help other people. Like that. Be compassionate, okay. Like that. Okay. We'll go straight into the prayers.

[prayer: mandala]

[prayer: dedication]

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ACI Course XII: Guide to the Bodhisattva's Way of Life, Part III

Class Three: The Meaning of Illusion

October 21, 1997

First part up to p. 18 (side one of audio tape) transcribed by: Christine Trotter

Second part p. 18-31 (side two of audio tape) transcribed by Roy K. Yoshimoto

[short mandala prayer]

[unclear]

[refuge prayer]

I'm sorry we're late tonight. You're up to 4 a.m. doing the reading and up til 7:20 doing the homework (laughs)... okay, so (laughs)... but, it's finished. (laughs) We're on the subject of the two truths, which you know means the two realities, right? There's ultimate reality, that almost defined us, if you could come into contact with it directly for like twenty minutes in your whole life, you could eventually reach nirvana and Buddhahood. And if you don't come in contact with that in this life, you have obviously no hope of reaching Buddhahood and no hope of nirvana also, which means that you'll never be able to get rid of your bad emotions. You'll always have anger, you'll always have jealousy, and those will make you unhappy for the rest of your life. So basically, if you don't see emptiness directly in this life, if you don't make contact with ultimate reality, higher reality in this life, you're doomed to be unhappy in this life. You can't be happy. It's impossible, okay. That's the nature of ultimate reality. Then there's a deceptive reality that's around us, deceptive in the sense that it looks to be one way, but it really is a different way. And as long as you live in that kind of reality, and as long as that's all that you know about, you'll be unhappy. Okay? Period. Not only unhappy, but your unhappiness will cause you to do certain bad deeds that will cause you to continue to have a body like this, and you'll suffer. So, it comes down to, if you see emptiness directly you don't have to suffer anymore. If you don't, you will have to suffer. You'll be unhappy for sure. And obviously you'll continue to have a body like this... and continue to have possessions that run away from you, and hopes and desires that run away from you, and health that runs away from you, and beauty that runs away from you, and everything else. Everything is caused by your inability to see, to make contact with ultimate reality. Tonight we're gonna talk about... more about the fight between Buddhist schools of ancient India that were complaining about our

explanation of ultimate reality: "What is ultimate reality like?" And there was two big divisions in the Buddhist schools of ancient India about what does ultimate reality mean, what is it like? Whenever there's a big fight between two Buddhist schools, you have to remember that the Buddha taught both of them. Okay? The Buddha taught the ones that are wrong, and the Buddha taught the ones that are right. Okay, so why would the Buddha go around teaching three schools that are wrong? And then... three and a half really... and then teaching half a school that is right? Why would he do that? He was anticipating people in 1997 having certain wrong ideas about emptiness, you know. And he has no problem two and a half thousand years ago... he sees 1997 as well as he sees 500 B.C. For him, today and two and a half thousand years from now look exactly the same. So he has no problem looking into the future and saying, "Okay, people in America in 1997 in New York City in the Quaker House, they're gonna be having these wrong ideas about emptiness. I'd better teach four schools, you know. And three of them will be wrong. And then that guy'll get to stand up and give an explanation of them, and then they'll understand emptiness better," you know? So really he did teach all four ideas. Three of them... three lower schools have a certain idea about emptiness, and the higher school has a different idea about emptiness. What's the lower schools say? They complain about the higher school. The higher school says nothing is real. Nothing is true. Nothing has a nature of its own. If you were here Friday, we did the pen, right? And I'll do it really quick, okay? First, just look at this pen, just look at it, okay? {[unclear]} means "Don't think about its ultimate reality", you know? Just look at it. {[unclear]} means "You're not worried about its ultimate reality." You're just looking at a pen, okay? Now we'll start getting into its ultimate reality, but first we'll start with "Now just see it." Shift your mind, shift your mode of perception, and just see it as a stick that's black and white. Don't think of it as a pen. Just look at it as a stick that's black and white. Pretend you didn't know it's a pen. It's not hard to think of it as a black and white stick, right? It's not too hard. I mean, you just kinda pretend it's just a black and white stick, and it's... for your mind to shift to perceiving black and white stick is not difficult, okay? Now go back to seeing it as a pen. Concentrate on it as a pen. So, if you think about it, the only thing that's reaching your eye, the power of your eye, your sense consciousness, the only thing your eye can see is shapes and colors, okay? All your eye sees is a black and white cylinder. I'll call it stick, okay, but really it's a cylinder, okay? Your eye cannot see "pen." Without your mind's participation, your eye by itself can only see colors and shapes. That's all the eyeball does. The eyeball doesn't make decisions about, is this a pen or not, okay? That's the mind. But the eye doesn't make decisions like that. Really, the only information you're getting from the side of this thing... I'm not gonna call it a pen, right?... and the only

information you're getting is cylinder, black and white, okay? The decision that it's a pen, you know, deciding that it's a pen, is coming from somewhere else. Where? It's from your own mind. Cause you can turn it off, and... you can turn it on and turn it off, right? You can turn it off and say, "I'm just looking at a black and white stick." When you turn it on, you can say, "I'm looking at a pen." So thinking of it as a pen is not coming from its side, it's coming from your side. That's what it means when you say the pen has no nature. This black and white stick has no nature of being a pen until what?... Until you think of it as a pen, okay? Until you decide of it as a pen. It's just a black and white stick, until you decide to think of it as a pen. How did I prove it? Because you can turn it on and off. You can decide to see it as a black and white stick, and then you can decide to see it as a pen. So it's not coming from this thing's side. If the pen-ness was coming from this thing, you would say, "Uh, wait a minute, Michael, I can't, uh, I can't think of it as a black and white stick. Every time I look at it, I think pen. I can't think of it as a black and white stick." But you can. So the pen-ness is not coming from this, it's coming from your mind, okay? The idea that it's a pen is coming from your mind. That's all we mean when we say it has no nature, okay? It does not have a nature of being a pen. Its pen-ness is imputed, or laid on it, it's a trip that you're laying on it. The poor thing from its side, as [Serge] would say, the poor thing is just a black and white stick, you know [laughter] and you're making it a pen, you're forcing it to be a pen, okay? It's not a pen from its side, until you think of it as a pen from your side, because your eye cannot see pen. All your eye can see is color and shapes, okay? That's what we mean when it has no nature. Now the lower schools come along and say... oh, by the way, [unclear] says, "Okay, this pen is like an illusion. This pen is like magic, it's like a trick, it's unreal in a way." Why? Because your mind grasps so strongly that that's a pen out there, from its side. But the reality is, it's just a black and white stick, until your mind makes it a pen. But your mind thinks, when I put this up, you didn't think black and white stick, you thought pen. And you thought everyone that ever came in this room should see a pen. But an Ala... a guy, an Eskimo, or an Aborigine who comes in and sees me holding up this thing, he just thinks, "Wow, that's a really cool black and white stick. It's like really smooth and it's not at all like the ones we have in Australia, you know? [laughter] You know, he doesn't think pen. If pen was coming from this, he would think pen the minute he saw it. But he doesn't. He sees the two, two kinds of colors and he sees a cylinder. For him, that's all it is, okay? The pen-ness comes from you, okay? If it was a pen from its own side, if it was a pen by itself, if it had the nature of a pen, then any kind of animal, a bird, a dog, a cat, a roach that walked in here would see a pen. They'd say, "Oh, a pen", you know. But they don't, you know. They'd see it as a life-threatening thing, or a thing that

pokes them, or something like that. They don't see it as a pen, okay? They don't have the karma to see it as a pen. That karma is coming from your side. It's not coming from the side of this black and white cylinder. So it's like an illusion, but your mind says, "Oh, it's a pen. It really is a pen", you know. And that's ignorance. The illusion is that, it looks like it's a pen from its side, but the truth is that it's not a pen from its side, okay. So the higher school says, "illusion," okay? We're gonna study tonight illusion, the idea of illusion. Say {geema} [repeat] {geema} [repeat]. In Sanskrit I believe it's {maya}, I think it's the name of the Buddhist mother also. It means illusion, okay? Illusion, okay?

Illusion. By the way, if you wanna be convenient, you can think of a movie as an illusion, okay. Seven Years In Tibet is a {geema}, okay? It's just a bunch of Tibetans from New York City and other places that went to Argentina and put on these costumes and they're just playing the Dalai Lama, and they're just playing the Dalai Lama's ministers and the Chinese people are playing these guys, nasty guys with machine guns, and they're probably all from, you know, some diners in New York and stuff [laughter] and everybody like eats the same lunch together, the Tibetan guys and the German guys, this American guy, and it's all a {geema}, okay? It's all an illusion. There's not really any war going on there, there's not really anything like that. It's a {geema}, okay? What is it that makes a {geema} a {geema}? Say {[Nangsul dang nehtsul mitumba]}. [repeat] {Nang} means "appear." {Nangsul} means the way something appears... the way that something appears. {Nangsul} {Dang} means "and". {Nehtsul} means "the way that the thing really is." In this case, {neh} means "to exist" or "to be" or "really is", okay? {Mitumba} means [hums]... how do you call it... "inconsistent"... I had a good translation for it. "Inconsistent... the way it appears and the way it really is are inconsistent with each other, not the same, okay? Yeh?

[student: unclear question]

Excuse me?

[student: unclear question]

Well, we'll talk about what {namsul} and {nehtsul} mean, okay? There's a point... do you remember that guy standing in front of the stove and there was a pot of water, right?... just before he found emptiness directly, okay, July 1975? And the guy is standing there and he's looking at this pot, okay? And he's thinking... and then suddenly he sees that he's not looking at a pot. He's looking at some colors, he's looking at a round thing, and a white thing, and a shiny thing, and a long stick black thing. Because that's all the eye can see, okay? And then he's aware

that he's making a little pot in his mind, you know, that the mind is synthesizing this nice little pot, and that pot is perfect. You know that's the pot you always thought was there. It's nice and round, it's whole, when you look at the left side, you can also see the right side, when you look at the right side, you can also see the left side... like it's impossible, right? But it's this nice, perfect, whole little pot, and it's like this big, and it's in the back of his mind somewhere. And then he realizes he's never been looking at a pot in his whole life. It's impossible to look at a pot, c'mon. You can't see a whole pot. It's impossible, okay?. If you see the left side, you can't see the right side. If you see the right side, you can't see the left side. That's why your eye is going... you know, you look at somebody's eyeball, it's going like this. It's picking up clues. But somebody else is lying and saying, "Oh, it's this nice little pot, you know? You can even see the back from the front, you know?" [laughter] And stuff like that, you know? It's got this nice little pot in your mind, okay? It looks like the minute before... five minutes before, when you looked at the pot, it looked like there was a pot out there, on the stove. And now suddenly, this thing is just a bunch of colors and shapes, and there's another pot that's a little picture in the back of your mind, okay? The {neetsul} is that, the way things really are, dependent origination, the ultimate meaning of dependent origination. The meaning of dependent origination is that all you're really seeing is some colors and shapes and your mind is making this nice little picture and you've been watching these pictures your whole life, okay, and mistaking them for the pot. That's dependent origination. That's the {nehtsul}. {Nehtsul} means "that's the way things really are." What's the {namsul}? Oh, that was five minutes before. The way it looked was it was out there on the pot by itself, I mean, on the stove by itself. The pot was out there on the stove by itself. What's the {namsul} of this pen? You think I'm holding a pen in my hand. What's the {nehtsul} of this pen? I'm holding a stick that's black and white. Your mind is laying a trip on it, and saying pen. And you think that anybody who came in here would also say pen, but that's... you know that's not true. If this thing was pen from its own side, then any schmuck who walked in here, even if he's an Aborigine from Australia from five hundred years ago, should see pen. But they don't. They see a black and white stick, okay? It is not from its own side... it is not something [unclear] pen. But that's how it looks. So we have an illusion going on here, okay. That's the meaning of illusion in this case, the way it really is, which is a bunch of colors that your mind is organizing into a pen, and the way it looks... oh, there's a pen out there... are not consistent with each other. They're different, okay? And that's the meaning of illusion. Yes?

[student: unclear question]

I'm sorry, what?

[student: unclear question]

Oh, that's another... we're gonna get to that in a later class, okay? We will get to that. They are, but that's another story. Okay? So that's the meaning of {geema}, okay, that's the basic meaning of {geema}. The more profound meaning of {geema}, okay, just so you know, is really after you see emptiness directly. There's the big illusion going on then. You came down out of the direct experience of emptiness, you know... you... by the way, you just came out of the direct perception of ultimate reality, you came down, and now again you're seeing normal reality, deceptive reality, and you get this understanding that every single thought you ever had before that was mistaken, it was fooled by the deception, deceptive reality, it was fooled by de... deceptive reality is called deceptive reality because of the state of mind that sees it is deceived, okay? And then you realize that you never had a correct perception in your whole life, okay? But there's something weird going on now. When you come down out of the direct perception of emptiness, you start seeing that thing that way again, you start seeing things exactly that way again. So then your life becomes very weird. Why? You know you're wrong. All day long, you're seeing things as existing from their side, and you know you're wrong. Can you stop it? No. The day you stop it, but...is the day you become...you reach Nirvana, okay. Stopping that...that is the most subtle and the final bad emotion that you'll ever overcome, okay? Before that, you get rid of anger, jealousy, desire, but the most subtle one is thinking that those things exist there out on their own, and it's the one you were born with, you can't stop it easily. The day you stop it is the day you reach Nirvana. It's very interesting. So it's very... that's a real illusion, to go through your whole life, after seeing emptiness directly, and to know that every, every perception that you have is wrong, but you know it, okay? That's a real illusion. Then you're aware of the illusion, okay? Let's go back to... to the state of mind where you saw the illusion, okay? You're standing in front of the pot and suddenly it dawns on you that you're not looking at a pot, okay? Why do you think you see a pot? What's making you organize those colors and shapes into a pot?

[student: unclear answer]

Yeah. Your karma, okay? Your own karma, okay. If you see a nice pot, if you see a pot with your nice tea in it, and you like the pot, it's the result of good

karma or bad karma? Good karma, okay? If you see a nice pot that's helpful to you making you a nice cup of tea, then it's good karma. If you're like angry that you have to stand there and make tea for somebody cause you'd rather be off doing your practice, those same colors and shapes are being organized by the mind into something unpleasant, and therefore that pot is a result of bad karma, okay? The same pot can be the result of bad karma and good karma. By the way, this is the reason we study emptiness in the first place, okay? That pot has no nature of being a pot, and it has no nature of being a good pot or a bad pot. That's coming from your mind. If you wanna live in a world of lousy pots, collect bad karma. If you wanna live in a world of nice pots, collect good karma. If you wanna live in a world where all the pots are filled with the nectar of immortality and if you drink it you'll never die again or ever be unhappy again, then study compassion, {bodhichitta}, ultimate good deeds, and it'll be that way later. That's the whole point of studying emptiness, is to create your Buddha Paradise, okay. You create it and then you move in, you can move out of your apartment, get rid of all that stuff, move over there [laughs]... it's really possible, because things are empty, okay? It really is possible, because things are empty. Yeah?

[student: unclear question]

Yeah.

{student: unclear question}

He said, "You're enjoying looking at the pot, and you're anticipating that good tea you're gonna have and you're thinking, 'Okay, this is gonna be nice tea,' and you reach out and, say, you spill the water on your hand and you burn your hand very badly, and suddenly this pot is very painful." You tell me what happens.

[student: unclear answer]

The good karma wore out... seriously, and there's a prioritization system, it's like airplanes waiting on a runway... seriously, your karmas are waiting there like airplanes waiting on a runway. You can move some up, and you can move others back, and you can divert some off that will never go off, they run...they'll never fly. That's the idea of the four powers of confession. If you do a good purification, you can move some of those bad karma airplanes off to a... a hanger somewhere and they'll just sit there. They will never ripen. Or they will

ripen as a very... they'll, like, do a little hop and come back down or something. [laughter] Seriously, okay? That's purification. But otherwise you've got all these good and bad karmas lined up in priority, sequence. Which one's gonna ripen first the more powerful? How is something more powerful? You did it towards a more powerful object? Or you had a more powerful mental affliction. Or you had more powerful compassion. Or whatever. So what happened in this case was two planes took off right behind each other, okay? Like the... the karma for having a nice cup of tea took off first, and then suddenly landed, you know? And then the karma for having [laughs] it burn you took off behind it. And that's still flying, [laughter] you know? And really. And then that will wear out. All planes come to it land. They either crash or they land, right? I mean, they all wear out. All karmic seeds wear out. And that's responsible for your life. If you're tired of it going like that, then stop it, you know? Stop doing that. That's responsible for the ups and downs of life. That's why everything you get that's good turns screwy. And that's why when... just when you think things are un... are hopeless, then something good happens. Because it's just the karmas are... are taking off and landing. Yeah?

[student: unclear question]

Yeah, yeah, yeah. It ripened first.

[student: unclear comment]

Yeah, yeah, yeah. Okay. Tonight we're getting into... oh, by the way, so these people over here say, "Things are an illusion because they don't have any nature of their own. For... for example, the pen is not a pen from its own side. It does not have a nature of being a pen. So it's unreal, okay? Now all these other three schools say, "Oh, Mr. Madhyamika, Mr. Middle-Way. That's crazy, you know? Things are real." And Madhyamika people say, "Why?" And they say, "Oh, it's really a pen cause it writes." Okay? "It writes. You know, you can make these little things with it, you know?" "If it functions, it's real," so we call them Functionalists, okay? But where did the functioning come from? Your karma. Okay, I mean, why we called it unreal and why they're saying it's real are two different things, okay? They say it's real because it works. We say it's unreal because it works. Or, it works because it's unreal, how's that? I'll say it again. They say, "Oh, Mr. Madhyamika, it's not unreal, it's real. It works." And we say, "Because it's unreal, it works." Got it? Is that too much on a Tuesday night... I'll do one more tonight [laughs], okay? These people complain and say, "Don't say this pen's not real. It's real, I can write with it." And then Madhyamika comes

along and says, "Well, it only writes because it's unreal." So what does unreal mean? Well, it looks like it's not coming from your karma, but it is coming from your karma. And that's what unreal means, okay? It's coming from your karma.

[student: unclear question]

Yeah. Because it looks like it's not coming from your karma. There's... there's an illusion here, okay? Okay? If I said, everything around you is a production of your own mind, your mind... karma seeds in your mind are ripening and creating this whole room. It's not real. Then it's like, wow! It's not real. Does it work? Yes. Are there people sitting around you? Yes. Do they eat, sleep, poopoo? Yes. Okay, no problem. But they're unreal, they're not what you expected. They're not what you thought they were. They are all... everyone in this room is a production of your karma, okay? If you like them, it's a production of your good karma. If you don't like them, it's a production of your bad karma. Most minds have about thirty-three, thirty-three, thirty-three. Any... any room you walk into, the human mind will say... eventually will say, "I like a third of these people, I hate a third of these people, and I don't care about a third of these people," you know? It's not a function of the people. This is why people who change companies always find that the same people are waiting for them at the next [laughs] company, [laughter] you know? Really. You always find a third of the people that you like, a third that you don't, a third you don't care about, cause it's not coming from them. They are not self-existent. It's imputed from your side. You're carrying the same karma in your mind that you had at your last job to your new job. Eventually you'll find someone you don't like, eventually you'll find someone you do like, and eventually you'll find a whole group of people you could care less about. That's a function of your own mind. That's another proof of emptiness, by the way. So remember that when you quit your next job. Tonight we're gonna talk about a particular one of these three schools who's trying to complain about the Madhya-...Madhyamika. And they're called the Mind-Only School, okay. The Mind-Only School. Say {semsang} [repeat] {semsang} [repeat]. {Semsang} means "mind only," okay? I'm gonna tell you briefly why they're called mind only, but we'll get into it in more detail later. It's gonna be a long class tonight, and it's a very nasty class and, sorry, and I hope some people come back for the next class, which is not as hard [laughter], okay? This is in the monastery where we lose a lot of the monks. We usually start with sixty in a class and my class ended up with three people graduating, so, anyway, this is the one that does it for a lot of people. Okay. It's not that they believe that everything in the world is mind, okay?

They don't think that when you sit on a chair you're sitting on your mind, okay? I mean, many people say that's what they believe, and it's dumb. Of course they don't believe that, alright? What they do believe is that when I look at that chair, or that pew, my eye... my eye and my eye consciousness, the fact that Michael Roach is standing here, and the fact that he has a mind, and the fact that he can even be aware of those colors and shapes, is coming from a karmic seed, right? There's a karmic seed ripening and therefore I have an eye, and I can see things. If I didn't have that karmic seed, I would be blind, okay? And people do get blind, which means that airplane also comes down, eventually. You either die or you go blind, but either way you lose your eye. Seriously. All karmas come back. All karmas come back to the ground. They all wear out, okay? It's a temporary, nice condition that I can see things, okay? The karmic seed that created my eyes and the karmic seed that created that bench are the same thing. It's called {zehchik}. They are one thing, one substance, one karmic seed. Like helping people who had eye problems is ripening into my eye and that pew at the same time. So that's really the result of same karma, okay? Is the pew my mind? No. Okay? Is it like an extension of my mind? In a way. It's also ripening out of one of my consciousnesses, okay? It's also coming from the same seed that created my mind, okay? And in that sense, everything is mind only. But they don't think that when you're sitting on a cushion, you're sitting on your head, okay? They don't think that, alright? That's the meaning of mind only. Now they're gonna complain to the Madhyamika. They're gonna say something, and here's the basic gist of it. They say to the Madhyamika, "Can you see the illusion, okay? Can you see the illusion? Can you see (a) the pen, (b) can you see that the pen is really just colors and shapes, that you're thinking of as a pen. Is it possible to see that illusion?" Of course. Especially when you see the pot, just before you see emptiness directly, the morning you see emptiness directly. You will see that you're seeing an illusion, okay? You will see it. So is it possible to see the illusion? Yes. And they say, "No." The mind only school. They're complaining to the Madhyamika School, okay. We're getting a little subtle tonight, and then we'll go back to a little more comfortable stuff, alright? You gotta hang in there, alright? No, because it has... no nature of its own. Check this out. When the guy's standing there, and he figures out that the pot is really just a picture in his mind, he's seeing that the pot is an illusion, right? That the pot that he thought was out there is an illusion. Is everything an illusion like that? According to these guys, yeh. Every normal thing in deceptive reality is an illusion, like that, okay? In deceptive reality, everything is like an illusion. It looks one way, but that's not the way it really is. So it's illusion. How does it look? It looks like it exists out there on its own. Why is it an illusion? Because that's not the way it really is. It's your mind making it that way, okay? Now

suppose one day you figure that out? What about the mind that figures it out? Is that illusion? Yeah, cause it exists. It's deceptive reality. Deceptive means it's illusion, it fools you. Even while you're seeing that the pot is unreal, the mind that sees that is just as unreal. Got it? Okay [laughs]. The mind that sees the pot is as unreal as the pot was, because it's deceptive reality. Why? Well, simple. It's not emptiness, okay, it's not ultimate reality. If my mind was ultimate reality, I would've been out of here at age two, you know, because I'm aware of my mind all the time. My mind is also in that big group of things that are the lie, the illusion, okay? Me, everything about me is there except for my... emptiness, okay? There's only one thing about me which is not a lie. There's only one thing about me that if you see it directly, the way it looks, and the way it really is, it's exactly the... same. And that's emptiness. Emptiness is the only thing that looks and is exactly the same. Everything else lies. Everything else looks like it's coming from its own side, but it's not really coming from its own side, okay? Now, Mind-Only people school, they like to talk about the mind, right? They're gonna get subtle. They'll say, "Okay." So when you recognize this stuff... like you're sitting in this class right now, you know, you didn't understand a hell of a lot of what I said, but some of it, okay, that understanding, is that an illusion also? Think about your understanding. Is that an illusion? Yeah. Because it looks like it's coming from its own side, but it's not. If you have really good karma tonight, that understanding is really clear. If you don't have such a good karma tonight, that understanding is very fuzzy. If you have even worse karma, you're bored to death, and you're waiting to see if you can get out of here. [laughter] You know, okay? [laughs] That understanding of the illusion is not itself self-existent. It is also a result of your karma, okay? If you have really good karma, that karma is forcing you to understand what I say tonight. If you have [unclear] karma, then it's like letting you understand half of what I'm saying. If you have lousy karma, you're like really bored. If you have excellent, excellent karma, they say, when I get to this subject, you should get chills up your spine. That's a sign of a real Madhyamika student. Seriously. Opening lines of Chandrakirti...Master Chandrakirti. If you really have a {bakchak}, if you really have the {kyelwa}, the good virtue in your heart to see emptiness directly, when I start talking about all this stuff, ooh, man [laughs] [laughter], you know? It says...Master Chandrakirti says that. It's like, more, tell me more, okay? So that understanding of, of the illusion, and that understanding of the emptiness itself, is also a projection. It's also just your karma going off in your mind. If you have good karma, it's clear. If you have medium karma, it's fuzzy. If you have lousy karma, you're bored to death, you didn't understand anything I said, and you're hoping the homework won't be too hard [laughs], okay, okay? So it's also like an illusion. So these guys say to the Madhyamika people, "Hey,

what about that understanding of emptiness? Is that something... is that an illusion?" Yeah, we have to say, yeah. It's like everything else. It's a projection. Will they say, "Well, then, there's no illusion?" Okay?

They can't see any illusion. Because they think that if something is like an illusion, it can't be true, and then it can't work, okay? Got it? Boy, real quiet. [laughs] [laughter] They say, if something works, it's for real, okay? If a pen works, it's for real, okay? And if you Madhyamika people say this pen is unreal, then that means it doesn't work, okay? Now is the mind that understands emptiness itself real or not? No, it's not real. Also, it doesn't work. So there is no emptiness and there's no illusion. That's what they say, okay? That's what they say. Got it? I'll do it one more time [laughs], okay? The illusion... understanding the illusion... the state of mind that understands the illusion is also illusory. It also doesn't have any existence from its own side. You are creating it. Your karma is creating it. I can prove it. There's like eighty-five people in this room, and there's eighty-five different understandings of emptiness going on right now, I think [laughs], okay? [laughter] Or something approaching, okay? That proves that that understanding is coming from you, and not from me, or something like that... not from my words. Nagarjuna went into this long thing of why words are not self-existent either. What you understand from these noises I'm making is totally up to your karma. And if you're like autistic, it just sounds like [goworworwor], you know? Because they don't have the karma to hear the words have any meaning. You see what I mean? It's very interesting. So, to repeat...

[student: unclear question]

After class, okay, cause I know you're gonna have a lot, okay? Come up to me after class and we'll do that [debating hand-clap], okay? So this person complains to the Madhyamikan people, okay, we'll do it this way. The pen is unreal, right? Right. Why? Doesn't it write? No, stupid, it writes, okay? [laughter] Well, if it writes, how come it's unreal? Well, because the fact that it even exists as a pen is coming from your mind and your karma. It doesn't exist out there on its own, okay? Oh, well, in that case, is your... is your understanding of the pen's unrealness unreal or real? Like everything else, it's unreal. Okay? Well, in that case, it...it can't work, right? I didn't say that. Oh, and because it doesn't work, it doesn't exist at all. I didn't say that. Well then there's no illusion at all. And you're all wrong, you know, okay, and it's like that. That's the whole debate, alright? That's the whole debate. That's all they say. Now how does Madhyamika respond to them, okay? How does Madhyamika respond? And it's very cool, okay? Like sorry if anybody gets lost, alright? Just have some

cookies, you'll feel better, okay. They come up to them and say, "Look, Mister... we'll do it this way, Mr. Mind Only, do you understand what illusion means?" And they say, "Yeah, we understand what illusion means. It means that it looks like it's one way, but it's really a different way." "Well, do you have any illusions in your philosophy system, you know, do you... do you believe in the things... are there any illusions that you talk about?" "Yeah, we got a real serious one, you know." "Well, what is it, you know?" "Oh, we think that when you're looking at the bench, it looks like it's not coming from the same karmic seed as your mind, as your eyeball, you know? It looks like it's out there, as an external object, but it's not, because it's like you're looking at your toes. That's really your own mind seed growing over there. So in a way, you're seeing your own mind, but nobody knows, cause it's like an illusion. It doesn't look like that pew is part of my own mind, it doesn't look like my mind is creating that pew, and that my eye is looking at a piece of my own mind, okay? So they say, "Oh, that's what... in your system, that's what illusion means." "Yeah, so we do have an illusion," Okay? "Well, so I guess then you can never see the illusion." "Why do they say that?" You know? [laughs] [laughter] "Because you complain about us, that when we're looking at our illusion, the mind itself must not exist, because the illusion does exist." You cannot have a subject mind without an object, okay? That's principle of Buddhism. You have to understand that, okay? There's no pen that can't be a perception of the pen. Forget it, okay? There's no pen that can't be a perception of the pen. So we say to them, "Well, then I guess you can't see a pew." "Why do you say that?" "Because the pew's not there the way you thought it was." "What's that got to do with it?" "If there's no object, there can be no subject, there's no mind to see the pew. Same as you said to us." Okay, that's how Madhyamika fights the Mind Only. Alright? I'll do it one more time, okay? [laughs] [laughter] How does... first we'll start with the Mind Only guy, okay? He's complaining to the Madhyamika guy, alright? "You say things are unreal, right?" "Yeah, that's what we say." "So this pen is unreal, right?" "Yeah, that's what we say." "Well, first of all, I think you're stupid cause it is real, I can write with it, okay?" "That's not what we mean when we say unreal. When we say unreal, it means, whether you can write with it or not, it looks to be existing from its side, but it's not. It exists because your karma is going off in your head and making you see it as a pen." "Why so?" "Because any idiot can see that if a bug walks in here, or a dog, or a cat, or...or an Aborigine from two hundred years ago in Australia, all that they're gonna see is a black and white stick. They're not gonna see a pen. So pen is not coming from this thing. It's coming from your karma." "Yeah, okay, sounds good, but I still think it's real cause it can write, okay." Like, he insists, okay? So he says, "How do you prove that the thing is an illusion?" "We see it's an illusion, stupid." "Well, how do you see it's an

illusion?" "We understand we're standing at the pot, and suddenly we catch ourselves understanding that there's no pot out there, there's just some colors and shapes of a pot, and our mind is making us see a pot. So it's like an illusion." "Oh, right, right, right." "There's this real neat experience called {chuchok}, {jorlam chuchok}, you know, last moments before you see emptiness directly, and... and you see that the pot is... is not real, right?" "Right." "So, if the pot's not real, then the mind seeing is not real either, right?" "Right. The mind is not real." "Why is the understanding of the pot's nature not real?" "Because it's also just forced on me by my past karma, okay? It's not just coming up in my mind for no reason at all. I'm seeing my mind think like that because of my past karma, and that's why it's unreal, okay? That's the illusion." "Don't you guys accept an illusion?" Be careful now, okay, it's gonna get harder. [laughs] "Oh, we do have an illusion, we do accept some kind of illusion, okay?" "Well, tell me about your kind of illusion. Is it the same as ours?" "No, no, we... we believe in a different kind of illusion, okay?" "Well, what kind of illusion?" "Oh, we believe that that pew out there that John's sitting on is really being created by a seed which is in my mind, although it doesn't look that way, okay?" "Tell me more." "Well, the eye that's seeing that pew and the pew itself are coming from the very same karma, okay?" "So why is that an illusion?" "Because if you just look at the pew, you're not gonna stand there and think, 'Oh, look, my mind is... a seed in my mind's going off and making that pew that John's sitting on... I'm glad it's doing that or John'd be on the floor, you know, okay?' Your mind doesn't think like that. Your mind just sees the pew. Your mind is not thinking, 'Oh, that's good, that's a seed going off in my mind, and my eye is also a seed going off in my mind, and they're both coming from the same seed. Isn't it cool? You know, one karma is creating the chair, and my eye to see the chair, that's cool.' You don't think like that. You just look at a chair, so there's an illusion going on, the way it really is and the way it looks are different. So we also have an illusion." Okay, got it? Is the illusion real? No, it's not, it's not real. That's an illusion. So when I look at the chair, am I seeing something real or an illusion? You're seeing an illusion. So my mind that looks at the chair is not looking at anything real, right? Yeah, that's what I said. So that state of mind doesn't exist at all because it's looking at something that doesn't exist, okay? You cannot have a mind without its... something for it to see, okay? There's no such thing in the universe, okay? You cannot have an eye consciousness, you can't be aware of any colors and shapes if there's no colors and shapes. So if there's no pew out there that's really a pew, how can you ever understand that? How can you ever see a pew? You guys are as crazy as we are. [laughs] Okay? Alright, that's the basic argument. Is it more comfortable? Questions?

[student: unclear question]

Yeah, according to the Mind Only School.

[student: unclear]

You could say that also, but that's not what they emphasize. They emphasize that, if the pew is unreal, then how could you have a subject mind that's holding it because unreal things don't exist.

[student: unclear]

Sure.

[student: unclear]

Yeah, yeah, okay? If the mind was standing here and saying, "Oh, look, John's sitting on a pew that's created by my own karma, which is also creating my eyeball, that exists, that pew exists," but it's... that's not what that mind is thinking. That mind is thinking, "John's sitting on a pew, which is created by wood, paint, factory, anything but my own karma," okay, and that pew doesn't exist. So what is your mind seeing? You guys are as bad as us, okay?"

[student: unclear]

Yeah, Madhyamika is arguing back to the Mind Only School. You are making this complaint to us. Well, we make it to you. How did you ever see something that was an illusion, because it doesn't even exist, so how could that state of mind exist? Okay? By the way, what does the Madhyamika really say about illusion? You can watch a movie. C'mon, you can enjoy "Seven Years In Tibet." It functions. You eat popcorn, you drink Coke, and you feel nice, you know, you're seeing this very compassionate little Dalai Lama guy, and everything is really cool, you know? You can have emotions from a movie, you can watch a movie, you can enjoy movie, as long as you don't... no, as long as you don't rip it apart and say, "Oh, look, you can see the frame going. It's not really Tibet, it's Argentina, I know that guy [laughter], he's the [laughs], you know, he's the waiter at Tsampa Restaurant, you know, you know, he's not a... he's not His Holiness's attendant, you know. I mean, that's {matak machepa}. If you leave it alone, you can live in the world. We talked about the taxi and all that, you know, but if you start investigating what's its real nature, it's no fun anymore. You

know, it won't be a movie anymore. Can you watch a movie? Yes. Does a movie function? Of course. It entertains you. Is a movie real? No. Okay? That doesn't mean you can't watch it, okay? That's how Madhyamika would respond. Can a movie function to make you feel entertained and happy? Of course. Is it an illusion? Yes. Do illusions function? Yes, no problem. Can you stand out in front of an illusory New York City taxi cab barreling down the street and it'll break your illusory legs? Yes, you know. [laughs] Is it real in the way that you thought it was? Should you get angry at the taxi driver? No. Who broke your leg? You broke your legs, okay. You made the taxi. Where did you think it came from? Some sadistic creator God? We, we wiped him out in the last class, okay? [laughter] Where did you think [laughs]... where did you think the taxi came from, you know? Oh, it's just random? You know, it was bad luck that you were walking across the street? It's just random that some people get hit and some people don't get hit? C'mon, you know. Everything has a cause. There's a cause for breaking your leg, and there's a reason why you stepped off the curb at that moment, okay? Everything has a cause. Be a scientist, don't be a voodooist, okay? Yeah?

[student: unclear]

They didn't win yet really. Okay? All they said was that if... "If you're... you're complaining to us that if everything's an illusion, then no state of mind is for real either." "Well, we can say the same thing to you."

[student: unclear]

Oh, oh. Jim said, "Why can you say that a mind can exist without an object?" In Buddhist perceptual theory, the object actually perceives the mind and helps create the state of mind which perceives it. The object triggers the awareness of the object, okay? The object helps create the awareness of the object. Until you have a banana, you can't have a perception of a banana. A banana comes a millisecond before the awareness of a banana, and it's always like that. According to Buddhism, the object helps create the perception which is perceiving it by being there to be perceived. And it triggers the awareness of the banana, okay. Let's...

[student: unclear]

I'm sorry, what again?

[student: unclear]

It can... by the way, the whole point of talking about illusion is... is a very good picture of a banana or a very good wax banana from a distance can make your stomach growl, yeah. Can it fill your stomach? No. And the whole point of... of emptiness theory is that even though all those things have none of the existence you think they have, you still struggle to get the things you want, you still struggle to avoid the things you don't like, and you still hurt people to do that, and then you're gonna have more problems, okay? They're not real, and the way you relate to them is false also, you know? You're gonna sue the taxi driver, you should sue yourself [laughter], okay? You're the one that created the bad karma, you know, you're the one that created the taxi driver, you know? A real good Buddhist should sue themselves at that point. [laughter] Okay? Yeah?

[student: unclear]

Would they disagree to the fact of the illusion? No, right? The fact of the illusion is... is a reality. The fact that the "Seven Years In Tibet" is not real is itself a kind of reality, right? It is a kind of truth. It's true that that movie is not real. Now would they have a problem with that? Don't forget that Madhyamika said that every state of mind is mistaken, and they also said that every perception of an external object is mistaken, okay? Mistaken.

[student: unclear]

We're getting... We're gonna... We're about to come to that. We're about to come to that. You're right, you're right in a way, it's coming. It's coming, okay?

[student: unclear]

You can say that.

[student: unclear]

Yeah, this pen exists as a conceptualization of the mind. It does not exist out there on its own without that conceptualization. You can say that.

[student: unclear]

You can say that, yeah. That's the Madhyamika viewpoint.

[student: unclear]

Oh, they don't even talk about it. You see, their... their idea of illusion is something totally different. And by the way, according to them, emptiness would be what?

[students: unclear]

What would ultimate truth be? What would the real truth be about the pew in my eyes? That they... well, let's make it easier. According to them, what would dependent origination be? That that pew and my eyes come from the same karmic seed? What would emptiness be? Nothing is any other way. Okay, in their system, what would be dependent origination? The fact that that pew and my mind depend on one karmic seed for their existence. That's dependent origination. And emptiness is always the opposite, right? What is emptiness? It's the fact that nothing ever comes any other way, okay? Very subtle, okay? Any other way. Double negative. There ain't nothing that don't happen that way, okay? [laughter] Seriously. That's the emptiness. There ain't nothing that don't happen that way. That's emptiness, according to their school. After class... [laughter] after class... No, it's cause I'm gonna go til ten and I don't wanna make these people suffer more [laughs], okay? Not really, nine-thirty, probably.

[students: unclear]

Okay, when I'm like this, I'm a Mind Only. When I'm like this, I'm a Madhyamika, okay, Middle Way, Middle Way, okay? So, hey, do you guys have any idea of what dependent origination is? Of course, we're Buddhists, aren't we? [laughter] Well, what is dependent origination? It's the fact that that pew that John's sitting on and my eyeballs and my eye consciousness are produced by the same karmic seed. They depend for their originating on the same karmic seed. Oh, that's your idea of dependent origination, right? Yeah. {Duh} yeh, in Tibetan. So, so what do you think emptiness is... it's the opposite of that, right? Right. What would that be like? It's not true that any pew could ever exist any other way. Double negative, okay? There ain't no pew that's any other way, and that's the emptiness of the pew, okay, in their system, okay? Got it? How 'bout you guys? What's dependent origination in your system? You know, like they met on a subway somewhere, right? Oh, we got our own dependent origination. Oh, what's that like? Now this is the real one, right, this is the system of the Buddha, Nagarjuna, Tsongkapa, Khen Rinpoche, the Dalai Lama,

everybody else, okay, this is the real system. Oh, dependent origination means the existence of this pen depends on karma forcing me to organize that black and white color into a pen. The pen has originated depending on my perception of it as a pen, which is forced on me by my past karma, okay? Oh, then, what is emptiness according to you guys? Oh, we got emptiness. It's the fact that the pen is empty of any other way of existing. The pen is devoid of any other way of existing. The pen ain't got no any other way of existing. That's its emptiness. Emptiness is always negative. Emptiness is an absence of something, okay? Everyone sufficiently confused? Alright. I think we'd better take a break. [laughs] Alright, take like a ten minute break and come back, okay?

[cut]

...through the homework questions one by one, okay? [laughs] [laughter] Number one, summarize the argument of the Mind Only School when they object to the position of the Middle Way School about deceptive and ultimate truth or deceptive and ultimate reality, right? And the answer is, "If you Madhyamika guys say that nothing has any nature of its own, then the mind that sees things can't exist either, because it doesn't have any nature of its own." They think if it has no nature of its own, it doesn't exist. Is that true? No. Does the pen have a nature of its own? No. Does it really exist? Yes. Can you use it to write? Yes. Okay, so already they're in trouble, but they say wrongly, "If you Madhyamika guys say that the mind which sees things doesn't exist... is an illusion, then it doesn't exist. If that mind didn't exist, there would be no subject that it saw. And then nothing would be anything, okay, so you're wrong." Okay? Basically, they're back in their same old problem of thinking that if something doesn't have its own nature, it cannot exist at all. But that's not true. The pen doesn't have its own nature. Its nature is coming from where?

[students: unclear]

Your mind. Why? Why did you choose pen and not stick? Your karma's forcing you to see it. Was it good karma or bad karma? It depends how you feel about this class, okay? [laughter] [laughs] Seriously, I mean, some people in this class could be cursing this pen right now. [laughter] In that case, it's a bad karma. Okay? If you like this class, then you say, oh, that pen is a good karma. Okay, but either way it's a karma, and in that sense the pen is an illusion. It doesn't... it doesn't look like it's coming from your karma, but it is. So I'll say the answer one more time. Mind Only School is complaining to the Madhyamika School, "How can you know anything, cause your mind is illusion also, it doesn't have any

nature of its own?" So it can't work, they think. "If it can't work, how can you ever talk about an illusion, cause who could see the illusion?" Okay? "Who could see the illusion? If your mind is an illusion, it doesn't work; if it doesn't work, how can it see the illusion? Can't be an illusion. So you can never know, you can never have that experience of the pot on the stove, because the mind that had that experience is an illusion also. And it doesn't exist, and it doesn't work, and it's not seeing anything at all," which is not what we said in the first place, but this is what they're complaining about, okay? Now let's get them back. How? Let's use the same gun that they used to shoot us to shoot them, okay? What's that? Question number two. It's also on the quiz. How does the Middle Way School answer this objection? They say, "Look, your same argument applies to yourself. Do you guys believe in any illusion?" They say, "We do. What's your illusion like?" "That chair and my eye look like they are separate things and that there's no connection between them in particular except that I'm watching the chair. But in reality they are both created by the same karma. I helped somebody put their rear-end on a chair in my past life. And that's creating that chair, and that's creating my eye, at the same time." "But it doesn't look that way." So there's an illusion going on. So then we say, "When you look at the chair then you really don't see what you thought you saw, right?" They say, "Right." "So the perception of the chair doesn't exist right?" "Why do you say that?" "Cause the thing it's looking at is not there. You're the same, you're just as bad as we are. Don't complain to us. You got the same idea running around in your head. You think that things are an illusion; therefore, nothing could see it because illusions are not real. So the state of mind seeing the illusion is also unreal. It's not true."

[Cut]

[End of Side One]

[Side Two]

...say, "When you look at the chair, then, you don't really see what you thought you saw, right?" They say, "Right." "So, the perception of chair doesn't exist, right?" "Why do you say that?" "Cause the thing it's looking at is not there. You're the same, you're just as bad as we are. Don't complain to us. You got the same idea running around in your head. You think that things are an illusion, and therefore nothing could see it because illusions are not real. So the state of mind seeing the illusion is also unreal. So it's not true." When you went into the movie theater, Sony Theater on eleventh and second, third...okay, did you see

Tibet and His Holiness the Dalai Lama? No. So was there a state of mind which was perceiving Tibet and His Holiness the Dalai Lama? No. Was there a state of mind which was perceiving the illusion of Tibet and the illusion of His Holiness. Yes. That's all. Okay. There's no state of mind which is perceiving Tibet and the real Dalai Lama because they weren't in the Sony Theater. So that subject mind cannot be there. That's all. Okay, don't get confused. Don't worry about it. Alright? There cannot be a perception of a pen according to you because there's no pen there. It's just a piece of your mind that looks like a pen. Alright? How's that? Okay? Did the Dalai Lama and Tibet go to the Sony Theater last week? No. Did you have a perception of His Holiness and Tibet? No. Did you have a perception of something that looked like His Holiness and looked like Tibet. Yes. Is that an illusion? Yes. Did it function? Yes, I had a good time. It made me cry, you know. So can illusions function? Yes. Is the pen illusory? Yes. Can I still write with it? Yes. Okay, no problem. Okay? Easy. Huuh... [laughs]

Question number three. The graders are gonna have a really good time on these two questions. Okay. Be liberal. [laughs] I hardly understand it myself. Number three: state the meaning of illusion. What's the essence of an illusion? By the way, Tibetan people have to do it in Tibetan track. {Nangsul dang netsul mitumba}. The way it looks and the way it is ain't the same. Okay? The way it looks to be and the way it really is is not the same. Why? It looks as if it's a pen out there in my hand. But what's it really? It's my mind organizing some colors and shapes. Why is my mind choosing to make it a pen? My karma. Because of my karma forcing me to do that. What the hell has that got to do with my happiness? Hey, if you could collect only good karma, you'd be having only good, good objects in your life. Everybody in New York City would be friendly to you. Every subway would run on time. There wouldn't be any garbage on the street. Okay? And if you really worked on it, it would be a Buddha paradise. That's the point. You wouldn't even have to die. The Buddha didn't say, "I'll make you feel good." The Buddha said, "I will protect you and I will save you from death, old age, and sickness. You can do it because things are empty. That's what it's got to do with your life. Why should you listen up here to some guy discussing two schools of thirteen hundred years ago arguing about some stupid thing...it just seems to be, you know, philosophy and plain old stuff. It's not like that. If you get it, you can not die, okay? And that would be nice. I think everybody in this room would like to do that. And not get old, and not get stupid, and not get blind, and everything, okay. That's the point. We're not just fooling around. These are very important questions. By thinking about these points you will see emptiness faster. That's the whole point. Twenty minutes with good old emptiness: you're outta here. Alright? Seriously. The definition of ultimate reality. I'm not kidding and I'm not being facetious. This is why

we're talking about all this stuff. Master Shantideva who spent hundreds of pages teaching you about patience, kindness, compassion, morality, concentration, giving...he's not gonna waste your time at the end of the book, okay? There's some connection between this stuff. Okay? Alright. Question number four. Oh, by the way, question number three also says, "What, according to the Mind Only School, is like an illusion?" It's me, and John's pew, and my eyeball, right? How do we say it in Tibetan? Here you go. I stayed up until four. Okay, you guys get to stay up later, I think. Okay, say {suk} [repeat] {dang} [repeat] {suktzin} [repeat] {gi} [repeat] {tsemma} [repeat] {tze} [repeat] {shinki} [repeat] {trulpa} [repeat]. It's like a mantra in the monastery. When you get to the Mind Only School this is like a mantra. You debate for day after day after day. You debate and you use this: {suk dang suktzin gi tsemma tze shinki donwa...tze shinki trulpa}. Like that. It just becomes like a mantra. This is the belief of the Mind Only School about the illusion that that pew and my eyes seem to be coming from separate causes. That that's not true. That's just an illusion. They are coming from the same causes. What? I was nice to somebody who needed a needed a place to sit in my past life. That created my eyes to see that chair. And it's creating the chair itself. One seed, one cause, is creating both. The illusion is that it seems to be that they're coming...it seems to be that they're coming...it seems to be that my mommy and my daddy and the Cheerios I eat every morning are creating my eye and some factory made that chair. Is that true? Yes. Why did I eat those Cheerios? Why did I have those mommy and daddy? Why did that factory make the chair? They were creating by one karmic seed, okay, in my mind. Okay, kinda cool. Yeh?

[Student: [unclear]]

Once they ripen into the...

[Jim: [unclear]]

Jim asked, once that seed ripens do those two things happen independently? We would say that they're independent of each other. But in the sense that they both depend on the cause, they're not independent. But after they've ripened, and the seed has, what, by definition disappeared, they are...they do exist those as separate objects, okay? But the, but the Mind Only School would say, that is not an external object. They don't like the word external. Okay? They would also say that. By the way--I'm surprised nobody brought it up yet--when we got to this point in the monastery I interrupted my teacher for the one and only time in eighteen years. And I said, "What's the problem with that? It sounds great to

me." You know? "How, how, how come we don't accept that? Isn't it true that everything in my world and everything about me which is experiencing it have come from my karma?" You know? "What's wrong with the Mind Only School?" He says, "You got it. There's nothing wrong with them." Then what's the problem with the Mind Only School? They think there's a separate part of your brain where those seeds have to stay and that's not true. But the principle is right. No problem, okay? Is that the ultimate meaning of emptiness? Pretty close. Okay? So don't think it's a stupid idea. It's a great idea. And you should have objected by now. Anyway, yeh?

[Student: [unclear]]

Yeh, the whole problem of the Mind Only presentation stems from their believe that the seeds themselves and the mind itself is self-existent. But that...I'm not...that's not why we're here tonight. We're not gonna talk about that tonight. Yeh?

[Student: [unclear]]

Okay, he says if there's a homeless person outside and I help him with some money to get some food, am I interfering with any karma or anything like that? She created karma which is forcing her to see you give her money. You created karma which is giving you the predilection or the enjoyment of giving charity to other people. And so they're both the result of karma, and if at the last moment you decide not to, or if the coin drops into a grating and she can't reach it, then her good karma has just shifted into a bad karma. The good karma has worn out...it's like tea that burned your hand, okay? So everything is within the laws of karma. Nothing breaks the laws of karma, ever. Okay. So I think that covers question number...that's the illusion according to the Mind Only School, okay? Now, in the Mind Only School, how do you catch yourself seeing the illusion? By the way, our tradition is Dalai Lama's tradition, Gelukpa...when we get to the hard part we slow down and we spend more time on it. I mean that's our...that's our tradition. I'm not saying the other schools don't. But I'm saying we really enjoy it, so we're really gonna slow down and covers these carefully. Alright? Say {rangrik} [repeat] {rangrik} [repeat]. Roll the "r" even though I can't do it so well. {Rangrik}. {Rang} means "myself...self." {Rik} means "to know." {Rangrik} means "self-perception of the mind." They're gonna get to the point of asking us, "How do you...you have this state of mind that was watching the mind. You caught the illusion, finally, after countless lifetimes. You caught yourself in the act of watching an illusion. But how did you do that if the mind itself is an

illusion? How can a screwy state of mind catch a screwy state of affairs?" Okay? And we say, "Well how about you, how do you think you're gonna catch your illusion?" "Ah, we got something: {rangrik}." Okay? The mind sees itself. The mind watches itself. Self-awareness, okay? When I am looking...I got it, it's okay...when I am looking at the color blue, for example, there's a part of my mind watching myself seeing the color blue. Got it? When I see blue, when I see something blue, there's two states of my mind going on in my mind at the same time. Half my mind is perceiving blue. The other half of my mind is watching my mind perceiving blue. Got it? Okay. The second one is called {rangrik}, the mind watching itself, okay? They say, very conveniently, the mind separates into two parts: one part is watching the pew, the other part is watching myself watch the pew. Prove it! I can remember myself watching the pew. Alright? Got it? I'll go through it again. Maybe this is too much for one class. Anyway, Mind Only School...how do you catch yourself seeing the illusion? The way you catch yourself doing anything else. Well, how's that? There's two parts of your mind going on at the same time all the time. When you're watching the pew, there's another part of your mind watching you watching the pew. Okay? Prove it! Hey, tomorrow morning you're gonna remember that you saw the pew. Well, you're also gonna remember that it was you seeing the pew. You must have had an awareness of yourself. You must have been aware of yourself watching the pew. 'Cause the next morning you remember yourself that you were watching the pew. You say, what? I saw the pew. Who...how did you know I was there. 'Cause part of your mind was watching "I" and part of your mind was watching the pew, they say, okay? Is this true? No. Okay, we'll get into why not. Alright? I think we kinda believe this in America, also. Alright? They believe that that little part of your mind that's watching yourself watch the pew is called {rangrik}: knowledge of itself, the mind's knowledge of itself, in the moment, in the present moment. It's not a memory. It's a simultaneous awareness of the chair and awareness of the awareness of the chair. Got it? Everyone's asleep. Yeh?

[Student: [unclear]]

Yeh, something like that. Yeh, I think for [unclear].

[Student: [unclear]]

They're just now every...each school is getting into the question of how do you catch yourself, watching the illusion? That's all. Okay. But for them illusion only refers to outside things, things that look to be outside, okay? Yeh.

[Student: [unclear]]

[Laughs] Yeh, we do. We do talk about...Nancy said, but what about like when you're watching your morality? You're keeping your book every two hours. And then there's this...back of the mind, there's this awareness of "what am I doing, what am I saying, what am I thinking?" According to Madhyamika, those would be alternating. They would not be going on at the same time. Okay? Alternating quickly in the case of an ethical person. Alternating very slowly in the case of [laughs] other people...tens minutes later, "Oh, I shouldn't have said that," you know. [Laughs] By the way, that's the point of {tundruk}, and that's the point of your book. It's to lower the time gap, down to zero. You, you don't say the bad thing as you're trying to say it. You get kinda schizophrenic if you're a good Buddhist, you know, like "Uh, uu, dzuh," trying to search for something good to say. Okay? Alright. So what state of...now question number four, what state of mind according to the Mind Only School confirms the existence of your seeing the illusion, and in fact, every state of mind. It's {rangrik}. It's that mind that watches the mind. Okay? Since it's early tonight...in the night, I'll give you the full philosophical definition of {rangrik}. Okay. This is also a mantra, mantra in the monastery. This happens to be the answer to question seven. And we're almost done, right. {Ka}, {na}...{kanala}. We have to memorize this at the winter debates over and over again, so...by the way this class is for fanatics, okay? I gave you two easy classes this year. Now you get one real one, okay? Did everybody see [film: GI Jane]? That was an assignment, right? Don't ring the bell, okay? "Ring the bell" means I chickened out. I'm gonna go to the Friday night class. I think I'll switch over to English track. Be a tough guy. The more you...the more pain, the more you gain, right? Really. This is not unimportant. This is your death we're talking about, okay? You gotta put some effort into it. I'm trying to force you to put some time into it. Okay? Somebody asked me today, "Should I sleep, meditate, or prepare for the quiz?" And my answer was, "All three!"

[Student: [unclear]]

Not at all. Not at all. Okay? Very typical in Buddhism, you can use someone else's screwy logic to screw up their logic. Okay? No problem. It's called {rikpa gosung}. It's a logical method. It's a recognized method. As long as they accept it, it's, it's legal. Okay? The test of trueness in Buddhist logic is not so much reality, it's, it's what does the opponent, what will, what will the opponent accept. You see what I mean? It's a long story. Okay. Say {kanang} [repeat]. By the

way, scream. In the spring, February, we're gonna do a class on Buddhist logic and we're gonna debate. Half the class will be debating in English, or in Tibetan, but we're gonna break into small circles like in the monastery, half the class, and we'll just go at it. It's a lot of fun. You know, you saw that guy dancing in [Time Magazine], right? That was really a debate, okay? It's a lot of fun and you learn like a rocket ship. You can learn ten times faster, and, and, and you learn how to debate a question. And then forever after you can pick any question you want and decide it quickly, and you also become very stubborn, okay? 'Cause you can defend anything whether it's logical or not, okay? As those people who work with me know. Okay? {Kanang kona la chok}. Say {kanang} [repeat], {konala} [repeat], {chok} [repeat]. {Kanang konala chok} means...{kanang} means "inwardly," it faces inward, it's introspective: {kanang}. {Kona}: it only faces inwardly, it never checks out the pew...it's never looking at the pew, it's always looking at what? Me looking at the pew, okay? This is the definition of the self-perception of the mind. Okay? The first quality is that it's always turned inward. {Kanang}, only, {kanang konala}, {chok} means to be directed inward, so it's always inwardly directed. {Kanang konala chok shing}. {Shing} here means "and." {Ninang tamche dang drelway}. Say {ninang} [repeat], {tamche dang} [repeat] [repeat], {drelway} [repeat]. {Ninang} means "duality," "duality." Okay? A sense of two separate things. Okay? A sense of two separate things. In Buddhism that has different meanings. Okay? Tonight it's going to mean a separate knower and a separate knowee. Tonight, two separate things it's gonna refer to: a separate knower, and a separate thing known. Okay? The knower and the known. The knower and the thing it knows. How's that? Okay. Here in this case, in this definition, which is not always the case, duality means a separate knower and a separate thing which is known. {Tamche} means all of those. {Dang drelway} is an idiom meaning it ain't got those things. It doesn't have those things. There is no sense of duality. There is no sense of I am knowing or I am known. Okay? There can't be...this is a very convenient part of the definition...for the, for the Mind Only School. They're lucky they threw this in. Because otherwise they're in big trouble. Why? How could the mind at one moment be knowing itself and be knowing itself? It's like this Fireside Theater thing back in the...I'm not gonna say the year. [laughter] You know, how can you be in two places at once where you're nowhere at all. So how can you be the thing that's out there that you're knowing, and simultaneously be the guy who's looking at the thing? It's stupid, it's impossible. They say, "Oh, it's all, like, void at that time." You know, forget the distinction between the person who's knowing and the thing that's known, okay? How could your mind split into two parts and half of it is looking at the other half while the other half is looking at the pew. Come on, you're either a knower or the thing that's known, but you

can't be both at the same time. Okay? They say, "Ohhh, it's all those...it's neither. All duality is gone." Okay? They have to say that. By the way, the Buddha then says...this is question number five...the Buddha complains about the Mind Only School. Who invented the Mind Only School?

[Student: The Buddha.]

Okay. Anyway, he takes a knife...he say...he holds up a knife, 'cause...imagine this is a knife, okay? Do you have karma to imagine it as a knife? Yes. Okay. Imagine it as a knife. This is the blade of the knife, right? Can the blade of the knife cut itself? You like...when you're using a knife, do you have to be careful not to cut the knife? It's crazy, it's stupid. The Buddha said, "Your, your {rangrik} is the same. How can the mind see itself, while it's seeing itself, while it's seeing something else? How can the mind be the thing which is seeing and the thing which is seen at the same time? That's like, you have to be careful while you cut bread because you might cut the knife, okay? It's silly, it's impossible. Okay? By the way, that's the answer to number five. The Buddha said, "The mind is the same as the blade of a sword which could never cut itself." Direct quotation from the Buddha, and Master Shantideva rips it off and puts it in his book. How could a, a knife be in danger of cutting the knife? How could the mind watch the mind and be the thing watched by the mind at the same time? It's impossible. Okay? Yeh?

[Student: [unclear]]

Why?

[Student: [unclear]]

No, okay? Alright. Yeh?

[Student: [unclear]]

I will. When we finish I'll give you the gist of the whole thing. {Tamche dang trelway}, we're up to {dzunam}, okay? {Dzunam} means it's a subject, it's in the subject mode as opposed the object mode. Can your mind ever be in the object mode? Can your mind ever be the object of another state of mind? Yeh? When? When the Buddha reads your mind, okay? When the Buddha is reading your mind, your mind is in object mode. {Dzunam} means subject mode. Selfperception of the mind is always in subject mode. {Dzunam} means subject

mode. If there's anyone I didn't loose yet, please raise your hand. No, okay? Alright. {Yengarwa}. Say {yengarwa} [repeat]. {Yengarwa} means it's a whole separate compartment of your mind. {Yengarwa} means isolated, separated...it's a very rare word, okay? {Yengarwa} means separate. So, I'm gonna wrap it up for you. In a nutshell, their idea of self-perception...why am I talking about selfperception? Why did this come up? Who can catch yourself seeing the illusion? You know? When you're seeing the illusion, how do you know you're doing it, if your mind is illusory also? Okay? "Oh, there's this other part of your mind." "Oh, what's it like?" It's {yengarwa}. It's a separate part of your mind, which is always only a subject, it doesn't have any quality of being the thing which knows or the thing which is known; all of those distinctions are gone at that moment. And it's only focusing upon the mind itself. It's only focusing inwardly. And we call that thing the self-perception of the mind. In, in psychology it's called apperception, if you care, okay? Got it? Okay. One more time. The Mind Only has to come up with this stupid idea that's not real because they have to explain how do you catch yourself in the illusion. Is that important? Goddam, yes it is. You have to catch yourself about an hour before you see emptiness directly. You must be able to catch yourself seeing the illusion. You must catch yourself making a mental pot where there's only a few colors and shapes. You must be able to see dependent origination. That is dependent origination. You catch yourself doing it and then about an hour later you see emptiness directly. About an hour after that, you never have to worry about suffering in any major way for the rest of your existence. That's pretty cool. What's it like? Okay. They say, the state of mind that catches the illusion is a separate part of your mind, it's a subject part of the mind, there's no distinction there anymore of someone who's knowing or someone who's known, and it's only focused inwardly. It's only watching what? The mind watching the chair. Is it ever focused on the chair? No, it's only inwardly focusing. Can it distinguish between the thing known and the thing knowing? It better not or you're gonna have some kind of real schizophrenia. Okay? Because it happens to be two opposite things at the same time. Let's drop that. Okay? Where is it located? Separate compartment in your mind. Okay? Alright? That's their definition. Let's see if we got anything else. Last thing, almost. We got this debate again. Who's over here? Mind Only. Who's over here? Middle Way. Okay? Mind Only says, "Well, you explain how you remember that you saw the pew. What are you saying Mr. Madhyamika? The next morning...just tell me what you say?" "We say, 'I saw the pew.'" "Ah hah, you say, 'pew,' and you say 'I' right?" "Right." "So you must have had an awareness of the pew, and you must have had an awareness of 'I,' because you say two things; you say 'I' saw the pew." "Right." "So at the moment that you saw the pew, you must have been aware of

your mind, right?" "Not necessarily." "Well, we say you are; we say there's this thing called self-perception of the mind, and that's why the next morning you could say, 'I saw the pew' because the same mind at the same moment is seeing the pew and watching you see the pew, and that's proven by the next morning you can say, 'I saw the pew.' You can remember 'I' and you can remember 'pew.' And if there hadn't been one state of mind catching both of them at the same time, how could you say I saw the pew?" "We have a different explanation." Okay? [Laughs] "What's that?" "You don't remember the example of the rat?" Okay? Okay? This is called the example of the rat bite. It's very famous, in Madhyamika philosophy. What's the example? There's a bear hibernating...where are they hibernating?...I don't know where they hibernate, in some cave I guess, okay? And he's in a state of like half-asleep. It's winter time. Okay? He's in hibernation. Okay? Some mouse comes up and bites him on the butt. Okay? [Gnarl, gnarl.] And he like turns over in his sleep, he's like, "Ouch," you know, and he turns over, okay? But he doesn't wake up. Alright. Then according to Tibetan and Indian philosophy, springtime comes with its April showers, and what happens? There's thunder. There's a big boom of thunder. And the bear goes, "Woo, what was that?" And he wakes up. The thunder wakes him up, okay? It's called {drup dra dreba}. He hears the thunder and he wakes up. And then he goes, what? "Ouch, man, what was that?" You know, and he, and he, and he remembers, you know, rolling over like I like remember some kind of sharp pain, December, it was around Christmas time, you know, and I got this sharp pain in my butt and I rolled over and went...I didn't quite wake up, you know, and then he looks and it's all infected. He sees this pus, okay, and he says, "Uh oh, that rat must have had rabies." Or something like that, okay? That rat must have had...they're called {shiway dhup}...it means there's some kind of poison in the rat's mouth, okay? It must have had some ra-...call it rabies, okay? He must have had rabies, 'cause now look it's all infected, it's not just like a scar. It's all puffy and everything else, okay? This is how Master Shantideva and by...and, and the great philosophers in India explain why I can say, what? I saw the pew. Okay? And there's five parts to this analogy: that's the homework question. Okay? There's five parts to the analogy. This explains why you can remember why something happened, and you can remember yourself in the event even though there's no such thing as this idea of self-perception of the mind. By the way, to summarize I'll give it to you easy, and then we'll break it down into the parts. Whad'yah have for dinner? I mean think of the thing you had for lunch or, you know, okay? I had, of course, the nectar of the gods, Two Boots Pizza, okay? I've been waiting, okay? Was I in the pizza parlor? Yes. I ate pizza. Alright? So I must have been in the pizza parlor. Why? According to the Madhyamika, because I remember

the pizza. Okay? That's all. That's all you need. I remember the pizza. And it's a deduction, and not a direct memory to say, Michael Roach must have been there, okay? Got it? The, the pizza, I saw directly. But the Michael Roach, I'm just assuming was there. Why? I remember the taste. Okay? This guy standing here remembers the taste. So this guy must have been there, okay? Was there a direct perception of me at that moment, at the very moment that I was focusing on the pizza? No. It's impossible, okay? Then how can you say you ate the pizza? Well, I remember the taste of the pizza, I must have been there. Okay? By the way, you can have this thought a millisecond after you bite the pizza, right? It's not like it would have to be the next night or something like that, okay? How do you prove that there was a mind there tasting pizza? Because I remember the taste of the pizza. So I must have been there, okay? You don't have to say there's this half of your mind hanging over there, it's watching your mind eat the pizza, okay? You don't need that. All you have to say is that I remember the pizza, so I must have been there, okay? It's just like the bear that got bit in the butt, okay? Now what is the full analogy? Here we go. Then you can wake up and go home. Okay. [Laughs] Being bitten by the rat is like eating the pizza, okay? Being bitten by the rat is like eating the pizza, okay? Did it happen this afternoon? Yes. Did it happen around Christmas? Yes. Okay? You got bit by the rat. The pizza got bit by me. Okay? Alright. Did poison enter the body at the time that the rat bit the bear. Did some poison enter the body? Yes. That's an analogy for...there must have been...I mean, how to say? The fact that I have a nice full tummy now proves that I was there in the pizza parlor. How's that? Okay? The, the fact of the poison proves that there was somebody there. The fact of a full stomach now, and the remembrance of the pizza proves that I was there. Okay? The fact that there's infection now proves that there was poison in the rat's mouth. Okay? Number three: was the bear aware of the poison at Christmas time...that the poison was entering its body? No. Okay? Was there an experience of Michael Roach at the very moment I bit into the two bites, the Two Boots Pizza? No. Okay? Same thing, alright? You're not aware of yourself at the very moment that you're focusing on that outside object, okay? No, it's the fact that you cannot focus on two widely different things at the same moment. The human mind can't do that. It appears to do that because it, you know, [fingersnap] sixty-five seconds of perception [two fingersnaps]...per sixty-five [fingersnap] moments of [fingersnap] perception in that much time. It's actually alternating between objects. Okay. Remembering the bite later on, right, in April. He remembers, "Oh yeh, I remember that." It's like remembering the object later on...the original object, okay? I remember the pizza. It's like remembering the bite. Okay? Remembering the bite is like remembering the pizza. Okay? Tasting the pizza,

biting the pizza. And the fact that we understand that there was poison in the rat's mouth is what? A deduction. And I can also deduce that I must have been sitting in the pizza parlor. Okay? I can, I can understand that I must have been there. So, the bear saying to himself, that rat must have had rabies when he bit me, is the same as me saying, I must have been in the pizza parlor, because I remember the pizza. And he remembers the bite, and he sees the later effects, the full tummy, nice feeling, of the pizza. Okay? Wow! I think that's about it. Yeh, number four was, remembering the bite later on is the same as remembering the experience of the pizza. Okay? Your remembering the bite is an analogy for "I remember biting into the pizza." Okay? Yeh.

[Student: [unclear]]

Yeh, exactly. Especially, it's a theory of "how can you remember the subject in a former perception?"

[Student: [unclear]]

Yeh, you can say that. That's a deduction. It is the same thing.

[Student: [unclear]]

Oh, deduction...you don't sit there all day and say, "Gee, I wonder if I was in that pizza parlor?" You know? Like your mind calculates it instantly, right? I know I was in the Two Boots Pizza Parlor. Why? I can remember the Two Boots Pizza, I must have been there. Okay, that's all. What's this got to do with my happiness? Okay? Okay? What's this got to do with my happiness? It's very important. How can I get to that point where I'm standing in front of the stove and I finally see after countless lifetimes, that I am making that pot with my karma. You know, and now all things are possible. I can enter a Buddha Paradise in this life. I can see tantric angels standing around me in this life if I'm good enough. Why? Cause it's empty. Okay? How do you prove it? How do you know it? When you, when you remember seeing the real nature of the pot, you know you must have been there. Okay? That's all. Anyway, we're trying to get to that. Definitely the last thing. I covered all the questions except one. Okay?

[Silence]

You don't have to write this. This is in your reading, okay? You don't have to

worry about it. It's in your reading. Write the first few words and you'll know where it is, okay? {Marme sawa}. Okay? {Marme sawa}. It's a dying gasp of the...Mind Only School. By the way, after tonight you can say goodbye to them. They don't come back. Okay? You can rejoice...that by next class we'll be back on a normal subject. Alright? And I promise we will, okay? No more heavy stuff. But I don't want to leave it out, you know? You should understand it, you should know it, okay? This is the hardest class, I think, of all the classes we've had, in history, okay? So you can be proud that you made it through the class. Next class it gets easier. And this is their dying gasp, okay? This is their final word on the subject, okay? They say your mind is just like a lamp. Why? They...by the way, they're trying to defend, what? Their last attempt to defend, what? {Rangrik}. The idea that the mind could know itself at the very instant that it's knowing something else...that the mind could watch itself work. Watch who? Itself. And be the person being watched at the same time? Right? Oh come on, you know? Oh no, no, it's just like a butter lamp, {marme}, okay? See {marme}? It's just like a butter lamp? What are you talking about? Oh, a butter lamp lights up all the things around it. Oh we can handle that. Your mind see's the pew right? I mean you're talking about the mind seeing the pew. Right, right. The mind sees the pew in the same way that the light from a butter lamp lights up all the things in the room. Okay, we have no problem with that. And then they say something really stupid. And, but first the lamp has to light up itself. Okay? Or else it would be dark, you know? [Laughter] Right? I mean the dumb electric bulb has to light up itself, has to make itself light before it can light up all the stuff in this room, okay? Why? When you look at it it's all lit up. Okay? Alright? They say, that's how {rangrik} works. That's how the mind sees itself. First you have to see yourself and then you can see other stuff. Okay? The mind in one moment, is watching itself and watching itself watch the other stuff at the same time. Okay? It's watching itself and it's also seeing the pew at the same time. Why? Because a butter lamp lights up the whole room and itself. At the same time. Okay? No problem. Okay? So Madhyamika gives a really cute answer, okay? Finally you get something light, alright? They say, well when you turn off the lights it must be bright as hell in your room. [Laughter] Okay? [Laughs] And then the Mind Only School says, "What are you talking about?" You know. And they say, "Well, you know, it's like this. First, darkness makes all the things dark. First darkness covers up all the other stuff." "That's all right. And then according to you, it covers up itself, right?" "Uh, I guess?" "And then everything gets light because the darkness is covered, right?" [Laughter] Got it? I'll do it one more time. "We say there must be a mind that watches the mind while the mind looks at other stuff." "That's really stupid. I mean how could the mind be looking at itself and be the thing that it's looking at at the same time."

"Oh, it's just like a butter lamp, you know? It lights up all the other stuff, you know, but first it has to light up itself." "Oh, I get it. So it's just like darkness, right?" "I don't know what you're talking about." "Well, darkness covers up everything else first, right?" "Yeh, that's right." "And then it covers itself up, right?" "Well, I guess you're right." "And since the darkness is all covered up, everything is bright, right?" [Laughs] Okay? It's like a joke. Get it? Okay. [Laughs] [Laughter] By the way, that joke was used by someone named Nagarjuna, in his, in his [Root Wisdom], in his most famous book, okay, the Arya Nagarjuna, the...Nagarjuna, the being who saw emptiness, directly, uses that example to defeat this idea, okay? So what's the whole point? To summarize, and then you can go home. The point is that there will come a day just before you see emptiness directly that you catch yourself watching the illusion. Okay? Is the state of mind that catches yourself watching the illusion also an illusion? Yes. So how can it be valid, how can it be true, how do you know what you're seeing is right, if that mind is screwy? That's not what screwy means. Okay? Well, what does screwy mean? It doesn't mean it doesn't work right. Screwy means it looks like it's not your projection but it is your projection. That's all. Got it? Okay? So an illusory mind can recognize illusion. No problem. Okay? Your mind, which is an illusion, can catch yourself in a world of illusion. Okay? No problem. Why? Because illusion doesn't mean screwy, it just means that that state of mind is also a projection of yours. Where did it come from? Your karma. What kind of karma? Countless years of good karma, to have that one minute of perception, you know? Countless, countless good deeds, helping thousands and thousands and thousands of people, you know? Being good for entire lifetimes. And then, maybe, you'll have a two minute perception of yourself watching the illusion. Okay? Is that a projection? Yes. Is it like an illusion? Yes. Is it dysfunctional? Wrong. Inaccurate, screwed up? No, that's not what illusion means. Don't think like that. That's the bottom line. Did you have a question? Loud. Loud.

[Linda: [unclear]]

Yeh, good question. So Linda said, "Okay, so you catch yourself doing an illusion thing, an illusion trip with the pot, right?" Yeh, you do. In the next moment could that same state of mind focus on itself of the moment before please? Okay? And say, "Oh, my mind was also an illusion at that point." Yeh, of...it could. But only focusing on the mind of the moment before. Not focusing on itself. Because you can't stand here and look at John and then be John at the same moment. You can't be the looker and the looked at the same time. That's crazy. But, yeh, you can focus on the mind of the previous moment. Do you

happen to do that? No, okay? But you could. Alright? Okay? Anybody still awake? Alright. One more.

[Eric: [unclear]]

Yeh, Eric said, "When you're having a direct perception of emptiness, how does your mind know this is not an illusion?" It can only know it in an illusory way about ten minutes after you've finished seeing emptiness directly. Okay? Because while you're seeing emptiness directly, you cannot be focusing on an illusion. Why? Because the meaning of an illusion is the way it looks and the way it is are not the same. But when you're focusing on emptiness it's the first and the only time that the way it looks and the way it is is exactly the same. Okay? There's no illusion there. Okay? But it happens to be an illusory state of mind that remembers that. [Laughs] Okay? Oh, you sure, you're gonna make these...torture these poor people? Okay, one more question, then we're gonna leave the Mind Only, okay? You can like take the Mind Only and throw them in the river, you know? Yeh?

[Student: [unclear]]

Yeh, good, go ahead. Okay, alright. He asked like this: so you see emptiness directly and you come down out of it and then you're aware that the way you're now seeing things is an illusion, that it's wrong. You know that you're wrong. So what's to say that a year fr-...now, from then, after seeing emptiness directly, you're not gonna have some better perception? And maybe that was wrong. Okay? Something like that, but that was an illusion. It's like a dream within a dream, right? So you wake up from one dream and you dream but you're still in the dream but you thought you woke up from the dream and you did wake up from the dream but you're still dreaming 'cause you're in another dream. Okay, something like that. But how do we know the dreams aren't endless. Ultimate truth is ultimate reality. Ultimate is ultimate. Period. The day you see it you know there's nothing else. It's a direct, absolute {tsemma}, [pramana] means... [pramana] means inviolable perception. You know, you know it is ultimate reality and there is no higher reality than that. And you perceive that. You perceive that fact, directly. And it cannot be disproven by any other state of consciousness. And you see that directly. Also, incidently, until you get there, the Buddha said, there's no more illusions after that. I mean, that is ultimate real-...ultimate means ultimate. Ultimate means nothing higher than...really, honestly, the day you see it you won't ask this question. You won't ask this question. You see everything directly, period. You know, you see your future

lives, you see emptiness, you know you saw emptiness, you see the day of your enlightenment, and you see that that's the ultimate way of being. And there's nothing else to do. Really. It's fine, it's alright, no problem. Sure Sky? Okay, let's for real suffering.

[Sky: [unclear]]

Yeh, what's a practical application for this thing, you know, what's a practical application for this thing? Frankly you have to be very careful. Okay? Seriously. We're not allowed to teach, and I have not taught you the final steps of this, of this analysis. You teach it to people privately, honestly. Okay, like what we did last Friday was cool, but there's still a few more steps to that, you know? And you can't fool around with it, and it's very, very inappropriate, because you might get some weird idea, and then might break your morality or something like that. If, if it ever gets to you that emptiness and morality are not [break]

[End of Side Two]

Course XII, Part III, class 4
Transcribed by Brian Smith.

[prayer]

Did everybody recover from the Mind Only school? [laughs] I thought it would clear out a little bit, but, pretty good. Uh, any few questions about that any more? No? No, I mean, any. . . nope. My lama would say, oh, you all understood it perfectly. Yeah?

[student: inaudible]

Yeah, right, that's a pretty good point. Uh, Leon said. . .

[student: inaudible]

Excuse me?

[student: inaudible]

Yeah, yeah. Leon said, uh, if you assume that the, that the object helps cause the awareness of it, it's called a {mikya} in Buddhist philosophy. It means, uh, a perceptual condition, meaning that uh, you know, when you hold a pen up and the awareness of the pen happens a minute later, a millisecond later, the pen has to precede the perception of it. And, and I was talking about that because it was one of the reasons why there's no subject without a corresponding object. That's a tenet of Buddhism, that, you know, if there's no object to be seen then you can't have a subject, OK? Subject's state of mind. Um, so it does sound like if the pen existed a millisecond before you saw it, then it's not true that it's a projection, because the projection should come later, right? The projection is a creation of the mind. So it seems to me contradictory. Um, you can say that the data, the colors and shapes, uh, are projected a millisecond before the projection of the pen, OK? Something like that. Alright? So you're projecting. . . There's a {dakshi}, which means the data, the raw data, and then there's a {dogche}, which means the mind that organizes the data into an object, and then a second later there's a {dakchu}, which means an organized object such as the pen. So that {dakshi} is the colors and shapes. Uh, the {dogche} is the state of mind that projects onto it, or which, uh, I thought of a good word the other day. Umm. It imputes or lays onto it, but there's another word. Umm. Can't remember. Anyway, it imputes or lays onto it the idea of pen. And then a millisecond. . .

You can say ascribe. I, I, ascribe to me means this text is ascribed to Asanga but we really know it's by Nagarjuna, you know. So ascribe means, you know, falsely imputed. This is {tsema}, {tsema} means it's a reasonable ascription, you see? Uh, it's {tsema}, {tsema} means reasonable if not accurate. OK? I used to try to convince my boss of the difference between, uh, a reasonable decision and a correct decision. You know what I mean? [laughs] Based on what I knew I made a correct decision that happened to be, worked out wrong later on, but based on what I knew that's all I could come up with. I, I made the best decision possible, even though later it turned out to lose the company a lot of money. Uh, you know, because according to all I knew at that time that was reasonable. So {tsema} is "reasonable." So to me ascribed means, you know, that there's no reason to ascribe it to Asanga, it's really by Nagarjuna. But anyway, it's {dog}, {dog} means "to label," to put something, impose. I like the word "impose." You're imposing "pen" upon those, that data. OK? All you really see is colors and shapes. So colors and shapes precede the perception of colors and shapes, and they help create the perception of colors and shapes, and then they're interpreted by the mind as a pen, and then a moment later, uh, a thing called a pen exists, and then a moment later the perception of the pen exists. How's that? OK? So you get data, perception of data, organization of data, uh, you know, imposed object, and then awareness of the imposed object. How's that? Yeah?

[student: inaudible]

Oh, by the way, so Leon said, well, you know, on a one by one basis here all the stuff you talk about sounds reasonable. But why is that suddenly eight-five people in this room would all collectively perceive this thing as a pen. Um, that's just the result of common karma, what we call common karma. You know, and it's true that, generally speaking, uh, the big division is by the five {rk dorye duk} or the five or six classes of beings. The big divisions are between them. Like, bugs. The animal realm does not perceive things at all like the human realm does. And that's the only two realms that we accept in America. But hell realm people and {pretas}, hungry ghosts, would perceive the same objects in a much, much different way. But you can accept at least that an animal and a human perceive the same object in a much different way. Uh, if we all happen to see a pen, all the people in this room, it's because we all had a similar karmic cause to see the pen. And that's, in fact, if you think about it carefully, that's why there's six kinds of beings. It's not the other way around. The fact that there's six kinds of beings is not self-existent. The reason we're all called humans is that we're all having similar karmic ripenings in our minds, and that puts us all in the same boat. It's very interesting. It's not that there's a class of things called humans

independent of that fact. It's the fact that we all see things in a similar way because we all collected similar karma is why we're called humans. You see? It's very delicate. Think about like that. But, but Master Shantideva would say, look, that's similar to the argument that, oh, this has been going on so long then shouldn't it be self-existent, you know? I've been perceiving this so long that it must have some reality. And then he says, look, you know, it's all a dream. It doesn't matter whether the dream. . . In a dream, you can dream something for, that you, you can remember a day's passing in a dream, or hundreds of years passing in a dream, or a whole lifetime passing in a dream. But when you wake up, the argument that one is more true because it's been going on longer in your dream is not valid. And the fact that more people are seeing something as something doesn't make it more self-existingly that way. I think he would argue the same way. He does that about time, you know. So I would think he'd say that about the number of people seeing things. We know it's possible for large masses of people to misperceive something like Hitler. You know, we know it's possible for millions of people to follow this crazy guy, because they're all having same karma at the same time to think he's a great guy, or something like that. It doesn't make it right that. . . Or, you know, abortion. It doesn't make it right that many people think that way. Uh, see what I mean? It doesn't make it more right. In fact, you know, Buddhist are such a tiny minority and happen to be completely right, and. . . [laughs]. Yeah?

[student: inaudible]

Yeah. I mean, yeah, assuming, uh, no two people are the emanation of one being. Seriously, OK? Which is possible. It's possible there's eighty-four emanations in here being projected by one Buddha and I'm the only non-Buddha here, you know, seriously. [laughter] You know, yeah. But if there's not, then there's eight-five mindstreams going on in here. And they will never mix together, because . .

[student: inaudible]

Oh, yeah, yeah, yeah. Generally perceiving the same thing. You know, generally, you can all say you're seeing me. You're seeing my shapes and colors. You know, and apparently you all have the karma to see me as Michael Roach or something.

[student: inaudible]

Excuse me? Because of the ripening of karma is an individual thing. It's very interesting, you know?

[student: inaudible]

Yeah, you are the sum total of the ripening of your karmic seeds. You see? Even David Sax, for David Sax, is the sum total of the ripening of David Sax's karmic seeds, and it will always be that way. It's funny. You think you're a person, and you're right, just because so many seeds are going off at the same time, they make you think like that. It will always be like that. Yeah?

[student: inaudible]

Uh, you're talking about the pieces of the, the parts of the parts. Yeah, we're gonna get to that later on. I've been carefully avoiding it, because Master Shantideva gets into it later. We will talk, I promise we'll talk about it. If I keep promising you some tidbits, you might come back, you know? Yeah?

[student: inaudible]

Um, we're saying, the Madhyamika says the stuff is not there in the way you thought it was, but it is there. How is it there? It's there because you're projecting on to it what you see. OK? It's not coming from its side the way it looks like it is. That's all. But it still functions. You can still get run over by a car, even though it's your projection, OK? One more question, and then we gotta start, cause you guys will be here all night [laughs].

[student: inaudible]

Yeah. Who? No, they would say the same thing. They would say the same thing. Uh, every school, even down to the lowest school. The Vaibhashika, second chapter, Abhidharmakosha, sets forth five conditions, and that's one of them. Every Buddhist school accepts that the mind is a, one of the conditions for the arising of a state of mind is the presence of its object, so, you know.

[student: inaudible]

Uh, they say it comes from the same karmic seed, but I think they would say that that one maybe comes a moment before, or something like that. How's that? You know, the same karmic seed makes that event occur a millisecond

before my awareness of it, OK? Like, it's not outside the law of karma that the same karmic seed causes that a millisecond before it causes my perception of it. Like that, OK? How's that? We'd better get. . . Uh, in the debate ground they teaches us when to change the subject. [laughs] OK. Uh, we're through with the Mind Only school, now they're going on to different proofs for the existence of emptiness and for the importance of emptiness. But no we start out with an argument, mostly by two groups called "the listeners" and "the self-made Buddhas." These are two hinayana groups. These are two lower, I call them lower way, {hina} means, {memba} in Tibetan means "lower," {yana} means "way." Does it mean that they're stupid? No, they're brilliant. Does it mean that we should reject them? No, we're not allowed to reject them. That's a bodhisattva vow. Uh, does it mean that some of their explanations are wrong? Yes. OK? Are all the people that are called Theravadins or hinayana not concerned about saving all sentient beings? I doubt it. OK? Of course they're concerned about saving all sentient beings. So, so hinayana is a theoretical group of people who are theoretically not interested in saving all sentient beings. They would like to reach happiness themselves. And they're not so concerned about spreading it to other people. So this is a theoretical group of people that Master Shantideva's attacking. Probably they're were people living in his time who said that it was important to reach your individual nirvana but not to help all other living beings, OK? Um, if you read the Abhidharmakosha, which is supposed to be one of their books, it's full of helping all sentient beings, so. . . OK, so we're talking about a theoretical thing, and I'm not putting down all the Theravada or hinayana schools in the world. Yeah?

[student: inaudible]

No. The Mind Only school is a Mahayana school, and the other two schools, uh, the Vaibhashika and Sautrantika, are hinayana schools, OK? Uh, so anyway. There's some hinayanists, OK, theoretical hinayanists, who come to Master Shantideva, and they say, look, uh, you can start trying to prove emptiness to us, but, uh why? What's the use of it? You don't need to see emptiness to get to nirvana and Buddhahood. OK? They say that. Not necessary. So then Master Shantideva says, well what do you have to see to get to nirvana and Buddhahood? And they say. . .

[student: Is that a "K"?]

Yeah, it's not self-existent, cause I see it as a "K" but you don't. OK? Say {midok sop chudup, midok sop chudup} [class repeats] {midok} means "impermanent"

or “changing,” OK? Changing. {sop} means “et cetera.” {Chudup} means “sixteen.” {Chudup} means “sixteen.” The number sixteen, OK? These are known as the sixteen aspects of the four so-called noble truths, OK? The four, the four noble truths. The way it really happens is like this. I’ve mentioned it before, but I’ll go through it again. Uh, I’ll start with staring at the pot on the stove, which we’ve been talking about, right? So you’re standing there staring at the pot on the stove, and suddenly you, you get it that you’re not watching a pot, you’re watching a bunch of colors and shapes. And that there never was a pot out there. And what’s making it a pot is your own mind. And your own mind, forced by you past karma, is seeing, is organizing those colors and shapes into a perfect little picture of a pot, which is only about that big, and is somewhere back here, OK? It’s not there on the stove. All these years you’ve only been watching pictures of pots in your mind. Your eye never saw a pot. Your eye can only see colors and shapes. We got that out already. You go into the temple an hour later, you go into a deep state of meditation, and you see emptiness directly for like about twenty minutes. You come down out of that meditation, and it’s like a physical sensation of coming down from another realm, because, that state of meditation is related to the form realm, OK? Uh, and there’s a physical sensation of coming down out of the meditation. Um, then you’re back to seeing normal things again. And you begin to have a series of extraordinary experiences for the rest of the day, like even up to the evening. And you realize, you have deep spiritual realizations which are not the perception of emptiness, OK?, uh, throughout the whole day. Uh, the moment you see emptiness, the first instant of the twenty minutes, you are already a, an Arya, {papa} in Tibetan, meaning “you are a person who has seen emptiness directly,” OK? So from the very first instant, from the first millisecond of seeing emptiness directly, you have changed status. You are now a different kind of being. You are now what we call a realized being, OK? Um, the word {arya} can be translated as “noble,” OK? “Noble one” or, it literally means “higher one,” OK? Not “noble.” Noble to me means virtuous or self-sacrificing or like that. It has nothing to do with that in the direct perception of emptiness. You are a higher being now. You are a different kind of being. You are one in a billion, you know, you are one in maybe a billion, or more, OK? You are one of those people who has seen emptiness directly. After living countless lifetimes, within typically seven lifetimes you will now be enlightened. So you’re a totally different kind of being. That’s what {arya} means. It doesn’t mean “noble,” OK? Uh, all those ideas that you get, all those great spiritual perceptions that you get after that, after you come down out of emptiness, for the rest of the day, OK?, some of them sitting still on your meditation seat and other ones happening while you’re walking around afterwards, all of those things are called “the four

arya truths," the four truths that are seen by a person who has just seen emptiness directly, OK? So I don't think that they should be called "noble." That's a mistranslation that came from some earlier Western translations, and hopefully we can stamp it out, but it looks like we might get stuck with it. They're the four arya truths, OK? Uh, typically they can be grouped into like sixteen different great ideas that you get, and these are the sixteen aspects of impermanence et cetera, OK? You can divide all of those experiences into four big groups. Oh, I finally understood suffering, I finally understood where it's coming from, I finally understood that you could shut it off, I finally understood that, how you could shut it off. And those are the four arya truths. And then inside of each of them is four different ideas happening, OK? Now the lowest schools, for example the Abhidharma schools, they, they got mixed up, OK? They think that you perceive, for example, fifteen of those sixteen aspects during the direct perception of emptiness. They think that there's nothing more to the path of seeing than seeing those sixteen aspects or those fifteen aspects, OK? They think that, and they think each one takes a moment, or something like that. They believe the whole path of seeing is over in fifteen or sixteen seconds and that during each one of those you see one aspect of the four noble truths. So somebody from that school would say, you don't have to see emptiness directly. All you have to do is understand those four noble truths and you can get rid of your mental afflictions, OK? Um, they've confused what we call {je tobyeshe} with {tong ye mung se topa}, they've confused the period of when you're seeing emptiness directly with what we call "subsequent knowledge," which is what happens to you following the perception, the direct perception of emptiness, after you come out, after you've come down. OK, they've confused those two. So they say to Master Shantideva, why do you have to see emptiness directly? If you understand these fifteen or sixteen aspects of the four arya truths, everything's OK, OK? You can get rid of your mental afflictions. And anyone, uh, I'm not sure they would say this, but generally they're saying that anyone, whether they've seen emptiness directly or not, if they understand these, impermanence and other spiritual, great spiritual ideas, then they can get rid of their mental afflictions, OK? And they can get to be an arhat, which means reaching nirvana. They can reach nirvana, OK? Uh, let me get your homework out to make sure. But by the way it is true that during the time that you're understanding the sixteen aspects deeply, by the way, you never understand them directly until after you've seen emptiness directly, OK? You never really understand suffering, the way it really is, until you've seen emptiness directly, until right after that. You really don't understand impermanence directly until after you come out of the direct perception of emptiness, OK? Uh, but they would say . . . Let me put it up on the board for you. It is true that you can, if

you have those great ideas, you can repress your mental afflictions temporarily, OK? And this whole book by Master Shantideva so far has been explaining to you how you can repress your mental afflictions, OK? Which mental afflictions? There's two kinds of mental afflictions. And you have to know that to do this. Say {lungyerwa} and {baklanyelwa}, {lungyerwa}, {baklanyelwa} [class repeats]. OK. These are the two kinds of mental afflictions. I mean there's many ways to divide mental afflictions, like "root" and "secondary," et cetera. But these, these are important in our discussion tonight. {lunyerwa} means "manifest," I'd translate it as "manifest." Manifest means "it's in your mind right now," OK? It's upfront in your mind right now. For example, when the boss is screaming at you and you're angry, that's called {lungyerwa}, OK? That's a, manifested in your mind. What would you say? It's directly existing in your mind, or it's appearing in your mind actively. Like, you're angry. So that would be {lungyerwa}. The mental affliction of anger would be present in your mind in a manifest form. {baklanyelwa} means "you're not angry right now, but you have the bakchak," OK, {bakchak} means "a potential in your mind," it's an energy in your mind. {Bakchak} can be shortened to {bak}, and {nirwa}, those who know the {kirim, kirim ba chupchik no nyel dundun dutinon}, {nyel} means? {nyel}, {nyel dundun dutinon}. What's the first {kirim}? Sleeping, OK? So {baklanyelwa} means "it's sleeping as a potential," OK? It's sleeping, it's dormant. How about "dormant," OK? {baklanyelwa} means "dormant," and {lungyerwa}'s the opposite, like "active in your mind," OK? The concept is this, you know. Uh, you can't say that you've eliminated anger from your mind just because you're not mad right now, this moment, OK? Because you have tons of anger {baklanyelwa}, dormant in your mind. The capacity for anger you've not got rid of yet, OK? You can go test it, you know, go to work, screw up some major task that your boss gave you, and check if you have any {baklanyelwa} anger. Uh, you know what I mean? And by the way, that's the concept of the monastery, you know, I mean, the first stage of treating your mental affliction disease, for, if you can't control yourself, is to remove yourself from the things that might incite it, you know, it's to remove yourself from the things that might trigger it. So, so if you can't get rid of your anger any other way with a particular person, Buddhism says, avoid them. It's the worst remedy. It's the lowest level remedy. But at least it keeps you from collecting a lot of bad karma. You know, there are times when the best antidote, if you just can't handle that mental affliction, whether it's jealousy, desire, or anger or whatever, is to just not get into that person's way. You know, just avoid seeing that person, or don't exposure yourself to that object that you desire, OK? And that's, it's a very low level of method to get rid of, to stop that mental affliction. But are you stopping that mental affliction? That's my question. You're stopping the {lungyerwa},

OK? You're stopping the direct manifestation of that mental affliction. But {baklanyelwa}? It's still there, it's still dormant. And until you can get rid of the {bakchak}, you know, the affliction in its dormant form, you can't say that you've reached nirvana, OK? Nirvana is eliminating manifest mental afflictions and also the dormant ones. Cause what's the point? I mean you could just go lock yourself in a room somewhere and try not to think of your enemy, OK, and you wouldn't get angry. Right? And that is the basic concept of the monastery, you know, it has to be so many fathoms from the nearest town. You just won't see anything you desire or anything that makes you very angry, you know. That's the basic concept, is to just lock yourself out of the things that might. . . But eventually you have to face it. Eventually you have to get rid of the potential, or the seed in your mind, and you have to be able to stand there in front of the person you most hate and not get angry at all. Uh, OK? And that's the difference. Now, Master Shantideva admits to the hinayana guys, I admit that if you see those sixteen aspects, like if you, if your mother dies, you know, and suddenly you're thrust into this temporary realization of impermanence, it's very hard to be angry at the funereal, you know? It's very angry to think of that girl's legs at the funereal of your mother, you know? So, I mean, during the temporary state of the understanding of impermanence, you know, it's very difficult to have a strong mental affliction. But does it last? No. OK, it will come back. What have you removed for the period that it's lasting, you know, during your grief, you know, for the two or three days during your grief, what have you removed? The manifestation, OK? You're not going to have extreme anger or extreme desire come up active in your mind, but you haven't done anything to the seeds, he says. So he's complaining to the hinayana people, look, you can have a deep understanding of the sixteen aspects, OK, but that ain't gonna affect the dormant mental afflictions, the seed for the mental afflictions, the potential for the mental afflictions. You can't say that that's enough. You must, what? See emptiness directly, OK? You must see emptiness directly. And by the way, you don't really see those sixteen aspects until, you know, five minutes after you see emptiness directly, OK? After you come out, you start seeing them directly. So Master Shantideva says, look, your argument is dumb. Don't tell me you don't have to see emptiness because you can see impermanence and those other things, OK? I admit that they help for a while. But you can't get rid of the seeds of them in your mind unless you see emptiness directly. By the way, if you ever read Nagarjuna, uh, Arya Nagarjuna as he's called, his favorite, uh, name, uh . . . We translated a commentary on one of his works by Je Tsongkapa's teacher, named [book: The Sakyarendowa]. And, uh, it's an interesting book. It's called "Letter to a Friend," "Friendly Letter," {sorlekha} in Sanskrit. And, uh, the first, uh, half of it is all these tricks about how not to get desire. It's written for monks

and kings, you know, how not to get angry. It's all these great advices, like think of the lady as your sister and you won't get desire, you know. Think of the enemy as your friend and you won't feel angry. And then about half way through, he says, by the way, none of this stuff works. [laughs] And then somebody says, well, what works, you know. And then he says, seeing emptiness of course, directly. And then they say, well how do you do that. And then the rest of the book is really cool. It's about, you know, it's about seeing emptiness directly.

[student: inaudible]

Uh, it gives you the ammunition to get rid of the seeds, OK? And we'll talk about how, uh, before this night is over, alright? But you have to understand this distinction: What they claim, that if you understood impermanence, you know, during that what we call "goosebump renunciation," because it doesn't last much longer, after your mother dies, you're a very good Buddhist for like a week, or a month, or six months, you know, because you really feel suffering, and then it starts to wear off, OK? And so he says, he says that's not enough. It won't get rid of the {bakchaks} of mental afflictions. It won't get rid of mental afflictions which are deep inside of you. You have to be able to stand in front of the thing that most triggers your mental afflictions and just have totally joy standing in front of them. And then you can say that you got rid of your mental afflictions, OK? And it should last forever. It's not like because your mother died, or someone's very ill, or you just heard that you have AIDS or something, that you're compassionate towards everybody for like a week, OK? It doesn't happen like that. OK? Yeah?

[student: inaudible]

Uh, a little bit, little bit. But, uh, again it's just temporary. That's the problem. It's just temporary. You don't want a temporary solution to your mental afflictions. Why? They'll continue to create bad karma for you, and your world will continue to be terrible as long as you do. OK, let me go on a little bit, OK? Um, so that's Master Shantideva's answer to those guys. By the way, he then gets into, look, anyway, sutra says, the Buddha said you have to see emptiness directly, even to get to nirvana, much less Buddhahood. To get to nirvana, you must see emptiness directly. And the hinayana people say, where does it say that? Where did he say that? Show us. So Master Shantideva pulls out {yungidowa}, OK? Uh. . . What the {yung} in {yubying}? {yubying} is like "male/female," right? And the {yung} means the "woman part," the "mother

part," it's called "mother." If you see "Seven Years in Tibet," it's the honorific, by the way, so His Holiness's mother, every Dalai Lama's mother is called "the {yung}" of the country, you know, she's the big {yung}. When you talk about your lama's mother you say {yung}. You don't say {amma} or {ma}, OK? You say {yung}, alright? Uh, {yungido}, {do} means "sutra." The "mother sutras" or "the mother sutra" are the sutras on the perfection of wisdom. OK? Why? Huh?

[students: inaudible]

Yeah. They give birth to Buddhas, OK? The perfection of wisdom's like a big mommy that, uh, whose child or baby, you know, it's always going around pregnant and always producing enlightened beings, OK? That's why we call it the mommy, the mother, the {yung}, OK? Wisdom is called the {yung}, OK? Even at the beginning of the Heart Sutra, uh, {bhagavati}, you know, "the female Buddha." Why? Always giving kids. What kids? Enlightened beings, Aryas and other enlightened beings, OK? Alright, so it's called the mother. Alright. The trick here is, and I ask you a question, is that mahayana sutra or a hinayana sutra?

[students: inaudible]

It's mahayana. It's "bigger way," OK? So is it a good argument to give to these guys, the Buddha said so in the {yungido}? Huh? It's not. What do they think of the mahayana? They reject it completely, OK? They say, all those mahayana books are false, you know. They were not spoken by the Buddha, we don't admit that they were spoken by the Buddha. And whoever spoke them, they're not correct anyway. OK? That's what they say. All those books are wrong. So here's Master Shantideva trying to convince a bunch of hinayana people that he's right when he says, what? You have to see emptiness even to reach nirvana. OK. Even to reach nirvana. Which, by the way, is their main goal, right? Not Buddhahood. He says, you have to see emptiness directly to reach nirvana, even the nirvana that you guys want to reach. And they say, why? He says, the Buddha said so. Where? In the Mother Sutras. That's your books, not our books, OK? That's a mahayana book, that's not a hinayana book. We don't even accept it's true, OK? That's a cool argument, it starts off this cool argument. So Master Shantideva says, well, uh, are your books true? What books? The hinayana sutras, OK, the hinayana texts. What are the main three hinayana groups? I mean, you can say {dulwa}, which is what? Vinaya, OK? The monastic vows. Vowed morality. OK? Which is [unclear] morality. And then

what's another one? Abhidharma. OK? Which mainly treats wisdom, uh, higher knowledge. And then sutra in the sense of the hinayana sutras, OK. {goingsak} and then there's other ones, OK? So these three groups are accepted by the hinayana people to be great books. The Buddha spoke them. So Master Shantideva say, um, why are your books true and ours aren't? And they start off by saying, well, you accept that they're true, and we accept that they're true, so they're true. OK? Both of us. Two of us accept they're true, so they must be true, right? Because the people who are in mahayana, including everybody in this room, we also accepted that the hinayana sutras are the speech of the Buddha. They are the word of the Buddha. And they're true. So the first argument to Master Shantideva is, well, we both agree they're true, so they must be true. If two people agree they're true, they must be true, you know. Uh, then he says, well, I guess the Rg Veda is true, the Vedas. What's the Vedas? The Vedas are the holy books of ancient India, the ancient Indians, Hindus, which are not accepted by any Buddhist school as being true. And, they say, why do you say that? He says, well you can find two people that think they're true, OK? [laughs] If it's just that you and me agree that it's true makes it true, which means anything that's made true by consensus doesn't mean that it's true, OK? Just saying consensus says, if a group of people say it's true is a stupid argument to say that your books are true, OK? You can always find a group of people who will think anything is true, and it's not. For example, the Vedas. According to Buddhism, they're not true. So just saying that you can find two folks, walking down the street, who say something is true, or any kind of consensus, doesn't make something true. Can you come up with something better to prove that your hinayana books are true? And then they say something like, oh, our lamas told us that they were true, OK? And also they fit in with our three groups of our scripture, you know, the ideas are OK. The Buddha said in a certain book that you can check if something is my speech or not if teaches about the three trainings: morality, concentration, and wisdom. If a book covers morality, concentration, and wisdom, in a Buddhist way, if it talks about the subject matter of the Vinaya, the Abhidharma, and the Sutra, of the three groups of scriptures that we accept, then we can say it's the word of the Buddha. And Master Shantideva just steps back and says, lemme ask you a question, you know? When you were born, when you were five years old, did you accept the hinayana sutras? And they say, no, I didn't know anything about the hinayana sutras. I was five years old. What do you want? OK? So he says, at some point in your life you decided that they were OK, right? You know, at some point in your life you decided that your books were true. And they say, yeah, we did. And he says, how did you do it? And they say, well, we studied them, and we checked them with our own experience and we found that they

were logical. We checked them with our own experience and we found them to be true. We checked them totally and we couldn't find any inconsistencies in them. You know, we think they're true. They fit the test that the Buddha spoke that a book should be true. They talk about morality, concentration and wisdom in a Buddhist way, the three trainings. Therefore they're true. So Master Shantideva says, well, then, the Sutra of the Mother is true. And they say, why? And he says, same thing. You know, it wasn't like when you were born, when we were born we thought they were true. We came to a point in our lives where we checked them against our own experience, which is what you're doing now, right? You're here because you've checked it against your own experience. You may not be able to accept everything I've said in these classes, but I don't think you can challenge any of it directly, you see what I mean? Like you don't have to accept everything I say, but there hasn't been anything that rubbed you so bad that you left yet. OK, I mean, it all seemed to be partly logically at least, OK? And hopefully I haven't said anything that contradicts something I've said at another time, you know what I mean? Hopefully what I've said is internally consistent, OK? It checks out with your experiences and it's internally logical. So you're still here. You're still here. So they say, look, we use the same test you used. It wasn't like when we were kids we automatically believed in all these books. We checked them against our own experience. We checked to see if they taught Buddhist principles of morality, concentration, and wisdom, and we decided that they were true. So we're using the same test you're using. So you have to accept our sutras, you know. Check them. Test them. You'll find the same thing. You're just believing what you believe because mommy and daddy said that, OK? I always call it the Mrs. Melvin syndrome, OK? Mrs. Melvin was my first grade teacher. Uh, recently I went to my elementary school. I saw the room where she used to . . . you know, I remember. And she had this, she was just like the thing on "The Far Side," she had this hair up like that, and she had those glasses like that, and I still remember. And, uh, she would tell us about reality. She was our teacher. So anything she said we believed. And then there was Mrs. Butts in the fifth grade. And I don't have to tell you what we called her. OK? And, and here's two ladies, they're just normal ladies, they don't know much more than anyone else. They play bridge with their friends on the weekend, you know, just normal ladies in Phoenix, Arizona, but they have, between them, determined my whole belief systems, you know. Two old ladies who, uh, had no more knowledge about reality than anybody else, just grew up in Phoenix, Arizona, and believed whatever their teachers told them, and their parents told them, my whole belief system's based on this. I mean, a great part of what I believed to be true came from Mrs. Melvin and Mrs. Butts, OK? [laughter] No, really, I'm not kidding. And so is it with you. It's the same thing.

Most of, like fifty percentage of what you believe, you don't have any better reason to believe except that your parents said so, or the New York Times said so, or Mrs. Butts said so, you know what I mean? And, and Master Shantideva is picking on the hinayana for acting like that, you know. Just because you ran into a teacher who was teaching hinayana, or your parents were hinayana, should you, should you reject the mahayana? Did you check it out? Did you test it against your own experiences? Did you check it to see if it was internally consistent? Did you check it to see if it works in your own life, you know? And don't believe anything else, you know. Check it. Otherwise it's like Santa Claus, you know, it's just like Santa Claus. OK, they talked about Santa Claus. At some point, it didn't match reality, you know. And most of what we believe is similar. Most of what you grew up with is similar. What he's saying is applicable on a wider scale. Don't believe what you believe in the West because Mrs. Butts said so, you know? Think about it. Uh, check out what Buddhism's teaching, and if it makes sense then follow it. If it doesn't make sense, then reject it. But that's his argument back to the hinayana, OK? Did you have a question?

[student: inaudible]

Uh. . .

[student: inaudible]

Um, he said, is that similar to the distinction between seeing emptiness directly and understanding it intellectually before that. Uh, according to Buddhism, a deductive understanding counts the same as a direct perception, OK? Do you see the pen? What's behind my back? Your perception of the pen now, according to Buddhism, is just as valid as that perception of the pen, OK? That's why we spend so much time on logic in Buddhism, OK? You didn't hear anything hit the floor, I was very obvious about it. According to Buddhism, if you can see the pen with the eyes of reasoning, you know, correct reasoning, it's the same as seeing it, it's as valid as seeing it directly, OK? That's a tenet of Buddhism, OK? Uh, does it mean that the intellectual understanding of emptiness is the same as the direct? Not at all. And does it have the same effect on you, of freeing you from your mental afflictions forever, no. OK? But it's still valid, OK? By the way you're still, at that point, you're seeing ultimate truth in a deceptive way, OK? You're not seeing ultimate truth. But that's a whole argument. I won't get into it. Um, let's see. I think we'll take a break there, because I want to do an important thing after that, OK? So take like a ten minute break, OK?

[pause]

. . .try, and you shouldn't. Uh, leave the root text as it is, and go find Gyeltsen Jeba to explain it to you, you see what I mean? So that's my approach, OK, so the root text is supposed to sound very, very short and almost crazy in places. Sometimes Gyeltsen Jeba will even put a negative, he'll change it 180 degrees around to get it to, to explain it the right way, and he's right, he's correct, OK? Uh, so, that's why the root text doesn't seem to match what you later find out it is, and that's a very good example. Of course you reach nirvana when you remove your mental afflictions. Master Shantideva says in the ninth chapter you don't reach nirvana when you remove your mental afflictions. He's talking about the way of removing your mental afflictions that those hinayana schools were talking about, because they thought that just by seeing impermanence you could remove your mental afflictions forever, but everybody knows you only remove your manifest mental afflictions temporarily, so don't pick on the root text, OK? Alright. Uh, Master Shantideva then sort of complains to the hinayana schools and says, look, I agree that you can get rid of your mental afflictions for a while if you understand impermanence, you know, if you, if you have a death in your family, you all know that you can be very compassionate for a while after something terrible happens to you. And then it wears off, doesn't it? And this is the verse where he explains how it wears off, so I'm just giving you this as an example, OK? These are two lines from the root text. OK, please say {dakpa layan kegyur ke}, there's a thumbtack here, uh {dushe mepe numjib shin} [class repeats]. That's really bad karma. No. Anyway. Uh, {dakpa} means "to stop something," OK? In this case, it refers to the idea of the hinayana people we've been talking about, who said, you know, if you really have a great awareness of impermanence you can stop your mental afflictions. So this is talking about that temporary stopping of the mental afflictions. Like if someone close to you dies, for two or three days you're kind to everybody, and then it wears off, OK? It's that kind of {dakpa}. Any mental affliction which is {dakpa} or stopped that way, {layan} means "once more," "once again." {layan} means "come back again," OK? {kegye} means "they will arise again to haunt you," OK? [laughs] OK? They will rise again. And you know that. Every time you thought you had overcome jealousy, uh, because you had a bad experience with it, and like a month later it came up again, OK? Because you didn't use emptiness to get rid of it, OK? It will always come back. That's the point, OK? You can have any kind of wonderful experience or terrible experience, you can think, I'm never gonna be jealous again, you know, I shot my girlfriend, it was really bad, uh. . . [laughter] And you can have all the resolutions you want. Until the day that you see emptiness

directly, it will raise its ugly head again, OK? Uh, you know, you get divorced again and you think, oh, I'll never go through that again, I'll never fall in love again, you know, and then, you know, two years later you do it over again, OK? Desire, right? And, uh, until the day that you see emptiness directly you'll continue to make the same mistakes, OK? They will come back, {layan kegyete}. {dushe mepe}, {dushe mepa}. {dushe} is one of the five {skandhas} or one of the five heaps. The poor word has been abused by all kinds of translators, uh, it just means "discrimination," OK? {dushe} means discrimination. In the Abhidharma, first chapter, it's the capacity of the mind to say, this is short, this is long, this is good, this is bad, this is red, this is blue, this my friend, this is my enemy. It's the ability to make distinction, OK? {dushe tsema zimbe lo}, that's the root text from the Abhidharmakosha, OK? It's the capacity to make distinctions, OK? {dushe mepa} means "you lose that capacity." You don't have that capacity. {mepa} means "don't have," {mepe}. {yungjuk} refers to a very deep state of meditation, {yungjuk}. I've translated just easily as "a deep state of meditation." The words mean "equilibrium," so some people call it "meditative equilibrium." I don't like to use words more than twelve syllables or so, OK? Uh, deep meditation. Why is it called equilibrium? You are in a very nice halfway state between thinking about too many things and falling asleep, OK? [laughs] And you are, you are balancing between those two. We call it like driving a car, right? You're constantly correcting, you know. And as long as you're not drunk and you're going down the New Jersey turnpike straight, we call it {yungjuk}, OK? Because you're driving a straight course between two extremes of dullness and restlessness. Uh, and by the way, when you're looking at a good movie you're there. It's just that. It's not some mystical thing, OK? It's that really good attention span, you know, that really high tuned, intense attention towards an object. And you have it when you're watching a movie you really like, or you're reading a book that you really like, OK? That's called {yungjuk}. {shin} means "it's like that," "it's like that." So Master Shantideva is comparing this temporary repression of your direct mental afflictions to what we call the deep meditation where you lose the capacity to discriminate, OK? There is a kind of meditation where for a short period of time, say like for an hour or a half an hour, you almost lose the ability to discriminate. And that meditation is called "the deep meditation where you do lose the ability to discriminate." And there's this huge debate in the monastery, you know. And I'll just tell you the end, OK? You can never turn off your discrimination totally. It just reaches a very, very subtle level, OK? But the name of the meditation is "the meditation where you lose the ability to discriminate." It's still there, and you are discriminating, or else you wouldn't have five {skandhas}, by the way. You're down to four right then. Uh, and anyway, it's just where the discrimination is down to such a subtle level that

it's almost nothing, OK? When you come out of that meditation, what happens to your ability to discriminate between things? It comes back with a violence, what do you call it? With a vengeance, OK? It's like, boom, you're back to discriminating just the same way you were before, maybe even worse. It's a very famous example in Buddhist scripture for, like, hibernating mentally. You see what I mean? You go into that meditation and then you almost, it's almost like being on heroin or something, you know? Your mind is like down to almost nothing. But then when you come out of it, you're right back where you were before. Master Shantideva accuses the hinayana of saying, he says, look, your idea of getting rid of mental afflictions is as bad as this meditation, you know. Big deal, you know. So somebody died in your family and for like two weeks you're a really nice guy, and then it wears off. It's the same thing as that meditation. It just comes back the same old way. What's the point? Of course you have to see emptiness. Don't give me this stuff you don't have to see emptiness because you can repress your mental afflictions for a while, OK? Not a good argument, OK? I think one more easy homework question. No, will do that one later. I think what question should come up in your mind now is, and it came up in my mind for ten or fifteen years, what's the connection between seeing emptiness and getting rid of my mental afflictions? OK? Like Master Shantideva's been arguing to them, you have to see emptiness to get rid of your mental afflictions. I used to say, why? What's the connection between twenty minutes, you know, off in outer space somewhere, and getting rid of my jealousy, which torments me, OK? I hate my jealousy, you know? It still comes all the time. I hate it. I write it in my book, you know, it's like a constant thing, you know. I hate it. I want to stop it. What's the connection between seeing emptiness and getting rid of my jealousy? I was very frustrated, uh, through years of Buddhist study, that even in this text it's not clearly explained, uh, the connection between seeing emptiness directly and getting rid of my jealousy. Cause I want to get rid of my jealousy. I don't care if enlightenment exists, I don't care if nirvana exists, it doesn't matter. I would really like not to have jealousy. What's the connection between seeing emptiness directly and not having jealousy? Uh, it comes in the Madhyamika textbooks of Sera Mey, uh, it's quoted from a certain dude named Maitreya, OK? If you haven't had secret teachings yet, he's a high, high, high bodhisattva. If you have had secret teachings and that initiation, he's a Buddha. Anyway, at least he's the next Buddha. At best, he's a Buddha already, OK? Pretty good resource, OK? [laughs] I don't think I've ever gone through this in this class formally. I've done it in the Friday night classes and, uh, other places, but to me this one of the holiest teachings of Buddhism, you know? So try to listen. I know it's late, I know you had a lot of work to do. I mean, you've been to work and you've

commuted and all that stuff. But try and catch this six steps that Maitreya puts forth in his Uttaratantra, called {gyilama} which means "the higher light." It's called a tantra. It's not a tantra, OK? It's one of the five books of Maitreya. But in that book, in the commentary to that book especially, it's clarified, the six steps of why if you don't see emptiness directly you can't get rid of your mental afflictions. And I loved that. To me, I was waiting my whole life to hear that. So here it is, OK? And I'll ask you to memorize this. It's important, OK? Your life depends on it, actually. Here's step number one. Now you gotta learn this, OK? [laughs] No, this one's important, OK? I appreciate it. That's the John Stilwell thing. Say {danzin nikye bakchak}, did you have time to write it? Sorry. OK go ahead. OK {danzin}, {danzin} is the tendency to see things as self-existent, OK? It's the tendency to believe that this is a pen from its own side, that its penness is not being imposed on it by your mind, OK? If you think about it, all this is is a black and white stick. It's your mind which is imposing penness on it. If that were not the case, then a dog who came in here would think, oh look, a nice magic marker, OK? If the penness were coming from its side. But it's being imposed by your mind, uh, due to your past karma. Your karma's forcing you to impose it on this, OK? {danzin} is the state of mind that believes that this thing has a nature of being a pen from its own side, OK? That tendency to see things as self-existent, {ni} means "two." There's two kinds. In this case, by the way, it's talking about the habit of thinking that Michael Roach is self-existent, and the habit of thinking that Michael Roach's parts, his fingers, his arms, and his thoughts, and everything else about him, is self-existent. That's what the two tendencies to see things as self-existent. What are they? One is aimed at me. By the way, "me" is neither your body nor your mind. It's some kind of idea that you've imposed upon your body and your mind, OK? But you believe that to be self-existent. You believe that Michael Roach is Michael Roach from his own side, independent of me imposing that idea on these two scraggly things. OK? Uh, I also hold each part to be that way. So those are the two kind of holding things to be self-existent. One is focussed on me, and one is focussed on my parts. Now how come they don't talk about my tendency to see that chair as self-existent? Because that tendency doesn't get me into trouble so much as thinking about myself as self-existent. This one is the first link of the twelve steps in samsara. This one, which is focussed on me, is the trouble maker. This is the one that is responsible for every form of suffering that mankind endures, OK? So this is the important one, OK? Those two tendencies to see things as self-existent. {bakchak} means "a potential in your mind to see it that way." Some kind of seed in your mind to see it that way. {yul} means "you got them," you have those two seeds. From where? It's the Buddhist original sin, OK? You carried it from your past life, OK? In your

mother's womb, at the moment of conception, you had them. Your mind, at the first instance of life in this realm had these two seeds in it. So don't blame yourself, OK? Your mind had these two seeds the moment you were conceived, OK? Too bad. That's the way it is, alright? You can't help it now. You had, when you're born in this realm, because you had them you're born here. Ergo, if you are born here you had them. Unless you're an emanation of some Buddha, and I don't know who's who, OK? That's the first step in the problem. Step number two.

[student: inaudible]

Excuse me? {yul} means "you had them." OK? {ki} is "of," and, I'll skip the {ki}s a lot because we don't need to say so many "ofs" in English, OK? The seed of those two tendencies, OK? {ki} means "of," OK? Yeah?

[student: inaudible]

Yeah, I call it "potential." I used to say "mental seed," and then today I saw a scripture that said "mental seeds" and "mental potentials" are not the same, so I'm fixing it immediately. Think of it as a mental seed, OK?

[student: inaudible]

Uh, you are born with the seeds of the two tendencies to see things as self-existent. You have the seed of seeing things as self-existent just by being born in this realm. Say {denzin}, I'm sorry {dungzin mi ke} {dangzin mi ke} [students repeat]. OK, {dungzin} means "that habit of seeing things as self-existent," OK? That tendency to see things as self-existent. {mi} means "those two." What are the two? One thinks that Michael Roach is self-existent. One thinks that Michael Roach's arms and legs and thoughts are self-existent, OK? {ke} means "they grow." Why? Why? You were born with the seeds, OK? You were born with the seeds. So they grow. OK? And you spend your whole life seeing things as self-existent. [break] Who, what? Me, and my parts, OK? And that's responsible for all your suffering. Why? We'll get to it, OK? Those two tendencies grow. By the way, even bugs have them. Even birds have them. Dogs have them. Your stupid boss has them. OK? Every being has this tendency, that when they look at something they think it's existing from its side, and not as something created by their own mind. Yeah?

[student: inaudible]

Yeah, yeah. OK? Good question. OK, step number three. It's kinda long but I did shorten them up as much as I could.

[student: inaudible]

Oh, good. He said what's the difference between one and two. Number one is just the seed for it, looking at things that way, and then number two is when the seed grows in your mind and you start really looking at things that way, OK? Say it, {ralane} [students repeat]. Are you done? No? I'll wait. I thought it was self-existently written on your paper. The rest are all shorter, I promise. OK, let's try again. {ralane dupe yerola dan ye niyom tu sumin nyiche ke} [students repeat] I'm not gonna go in the order of the words, so, you know, stay aware of where I am, OK? Let's work of {nyiche} first, OK? {nyiche} {nyiche} is a mental function called {yile jepa along se jepa} and it means "to focus on something," OK? "To focus on something." It means "to move the mind to an object," "to focus on something." OK? Focus on what? Let's go up to {yerola}. {ye} means "mind," "ola" means "calms." {yerola} means "pretty," OK? "Comes to your mind." It means it's "attractive," OK? You can think of "attractive," or "pleasant," OK? "Pleasant." "Nice." {yerola} means like something pretty or something attractive. It's called {yerola}. Steals your heart away, OK? We say "steals your heart away." In Tibetan they say "it calms your mind," OK? Steals your heart away. {dan} means "and." {yerola} is that {eola} only with a negative in it, so what's it mean? Unpleasant, unattractive, ugly, bad, gross, turns out. OK? {ye dumiwala, yimala}, OK? By the way, we are describing here the process by which your whole existence is screwed up, OK? I mean, the Christians say it was some mistake about a snake and an apple and all that stuff, OK? Or whatever. I'm not criticizing, I'm just saying. We say, these six steps are the way that all pain in the world comes from, OK? So it's very important. So far, what we have is, you see some things as pleasant, and you see other things as unpleasant. Is that a problem? Is that in any way wrong? Use logic. Don't try to guess what I'm trying to get you to say. If I stood up here and said, look, some things look nice and some things look bad, OK?, I'd rather have a protein shake here than a cup of pee-pee, OK? Can I say that one is nice and one is not so nice to drink, OK? Yes, OK? Nothing wrong about it. It's not a misperception, there's nothing crazy, I don't need Madhyamika to tell the difference, OK? No problem so far, no problem so far. But we have some other words that we didn't cover yet, OK? What are they? {sumin} {sumin} means "wrong way." It's looking at them the wrong way, OK? It's looking at the protein shake and, I dunno, what is it? Something you don't like to drink. Let's

not use the other one. Ummm. Like fruit juice or something. Sorry. [laughs] OK, how about. . . motor oil, OK? [laughs] Alright? So, it's looking at the cup of motor oil, and it's looking at the protein shake, but it's looking at them the wrong way, OK? One looks to be nice, the other one looks to be bad to drink, but it's looking at them in the wrong way. How so? That's the last words here. {meluma dupa} That's one big idiom in Buddhism, {muluma dupa}{mulume dupe}. {rao} means "it's own," {nu} means "side," {me dupa} means "it comes from its own side." {mulume dupe}, it should be like a mantra. If you wanna debate {mulume dupe, chi cha}, you know what I mean. It should come off your tongue like that, {mulume dupa}. OK? The pen comes from its own side. It's a magic marker on its own. The next roach that crawls around in the Quaker house here will see it as a pen, because it's a pen from its own side, independent of me imposing "pen" on it, OK? I don't like this pen, which exists from its own side as a pen. I like this pen, which exists from its own side as a pen. It looks good to me from its own side. It looks bad to me from its own side. It is good or bad independent of me, OK? It is self-existently good or bad. It is self-existently a nice pen or a bad pen. And it doesn't depend on what I think about it. It's coming from its own side. That's step number three. That's crucial, OK? What's it focussing on? The things you think are nice and the things you think are not so nice. And it's believing in the wrong way, it's focussing on them in the wrong way, and it's thinking, being nice or being bad is coming from its side, not from me. OK? That guy at work that I don't like is bad from his side, not from my side. Well, how come his wife likes him. She's crazy. You know what I mean? You really believe it's coming from him. Well, how come the guy next to you thinks he's a great boss? I dunno, sooner or later he'll agree with me. He'll come to see the truth. He's bad from his own side, not from me. I didn't do anything. OK? It's not that it's coming from me. He's bad from his own side. And you believe it, OK? You really hold it. That's essential. Things looks as though they're good or bad from their own side, OK, mistakenly, {sumin}. What's that. . . By the way, each of these builds on the next. Each one of these creates the next. It's a chain, it's a chain reaction. It takes about a second to happen. It takes about the time it takes for your boss to get like four nasty words out of his mouth before you've gone through all six steps. Seriously. Seriously. These six steps occur in the space of about less than five seconds, OK? What's number four? Say {dujop dan chedang ke}, {dujop dan chedang ke} [students repeat] {dujop} means "liking something." It's been translated as "desire," {chedang}'s been translated as "anger." That's not the point here. How often do you get desire? I mean, what I call desire, you know, Playboy magazine desire, you know, how, how [laughter]. If you're not that precise, how often do you get this attack of desire? You know, like what? Once a week,

once a day, something like that. We're not talking about that. OK? {dujop} is defined as "the wish not to be separated from an attractive object." How often do you have that? About once every second, OK? I mean, in very subtle ways, you know? I like this, I like this, I like this, you know. It's not like this desire attack, OK? You can call it "liking things," OK? I like to say "ignorantly." You're doing it all day long. You're doing it many, many times every minute of the day. You're constantly evaluating the things around you and saying, I like this, I don't like this, I like this, I don't like this, OK? Based on an ignorant perception of them as good or bad from their own side, OK? And that's trouble. That is the snake and the rooster that's coming out of the mouth of the pig in the middle of the wheel of life picture. Every temple, said the Buddha, should have this picture at the door. And Leon, being a good temple-keeper, has put one at the door. OK? So if you go upstairs, you'll see in there. Buddha said, I want one at the front of every temple. Why? This is the key to enlightenment, those three animals, OK? The snake is disliking that things that look to you from their own side to be nice. I'm sorry. Ugly, bad, OK? And the rooster is the habit of liking things that seem to you to be from their own side nice, OK? Where did it come from? Out of the mind of the pig. I mean if it's drawn properly, in the ancient way, they're both coming out of the mouth of the pig. What's a pig? Ignorance. Misperceiving good and bad things. You think they come from their own side. Is it wrong to like something and to dislike something? Is it wrong for me to dislike drinking motor oil and to like drinking protein shakes? Why don't you drink the motor oil, OK? [laughs] I'll bring some next week, or maybe the other thing. [laughter] [unclear] Uh, anyway, do Buddhist like things and dislike things? Let's ask that. Of course. If you've ever seen the Dalai Lama eat something or listen to Richie Havens, you know, I saw him. Uh. Of course, of course, you know, of course. Buddhas love to see people get enlightened. They hate to see people in the house getting burned, OK? Of course they like things, and of course they dislike things. It's not like the ultimate goal of Buddhism to become like a vegetable somewhere in a corner, you know. Oohh. I don't like anything, I don't dislike anything. No, you know, many people explain it that way. And you feel guilty, you know, that Protestant thing comes back, you know. I like something. I dislike something. Buddha said don't like anything, don't dislike anything. And you start to feel, you know, you want to have something to feel guilty about, you know. Oh, I'm guilty but I like Two-Bits Pizza, you know? Um, you know, it's not like that. Of course you can be a great lama and enjoy things and dislike the suffering of people. Of course. This is not talking about that. {dechang} means liking things ignorantly, stupidly, OK? {chedang} means hating things or disliking other things ignorantly or stupidly. How often do you do it? These are {duksum}, these are two of the three

poisons. They're in your bloodstream all the time. You're doing it constantly. Every second of the day you're saying, I like this, I don't like that, I like this, I don't like that. Is that wrong? Not by itself, OK? The Buddha's also sitting there and every instant thinking, I don't like people being in hell. I would love people to be in a Buddha paradise, OK? It's not wrong. It is happening every second of the day. What makes it wrong? We'll talk about it, OK? This is the bad one, OK? {ke} means "they start," "they grow." {dan} means "and." It's only if you misunderstand the nature of your boss, if it's, only if you think that he's nasty from his own side, that you can get this kind of disliking him, OK? If you saw that it was your mind making him bad, who would you get mad at? Mr. Karma, OK? You'd get mad at your own karma. You couldn't get mad at your boss, OK? The only reason you could get mad at the boss is that you're choosing, if you're a good Buddhist, to ignore the fact that you created this guy. And am I just being metaphorical? No, not at all. You have literally created the reality of this man walking on the planet, for you. You created him. And I'm not being metaphorical. I'm not saying that. His very existence depends on your mind, much less his unpleasantness, OK? If you're going to blame anybody or get mad at anybody there's only one person. OK? And there's only one person who can fix it. Because he was not created by God or Thor or The Big Bang or the Creator. Those are cancelled. He was created by you, OK? We had that last class, right? What happens when you start to get mad at your boss because you think that he's an asshole from his own side? OK? [laughter]

[student: inaudible]

I thought you were gonna ask me to translate the other word, uh [laughter]. Actually, my lama said, don't use bad words in class. I apologize. OK? {dechak} means, oh, it means, due to number three you develop the habit of liking some things and disliking other things, ignorantly, please. OK? Ignorantly. Does it say "ignorantly"? No. But it better say that, and you better say that on the homework. Otherwise, who's in this six steps of suffering who shouldn't be there? The Buddha. His Holiness. Khen Rinpoche, OK? They're not there. But do they like things? Of course. Do they dislike other things? Of course. OK? Alright? But not ignorantly, OK? Say {le sak} {le sak} [students repeat] {le} means "karma," {sak} means "you do it," "you collect karma." Meaning, by the way, number five is, if you want to write it down simply, you yell back at your boss, angrily, OK? You yell back at your boss, OK? {le sak}, you commit karma. Yeah?

[student: inaudible]

Yeah, yeah. Um, I mean, it's a pretty, it's a great question. Uh, if the Buddha is always in a state of bliss, and as I said every single millimeter of every single object in this room would be creating total ecstasy if you were an enlightened being and sitting in this room, then how can they be liking some things and disliking other things? Aren't you implying that when they look at the house, and they see beings suffering in the house, shouldn't that give them ecstasy? OK? And that, I was, I often like to say, [unclear] about the fact, I was assigned to be the first questioner during the geshe examinations of the third Bapok Rinpoche, OK? Like I was the first debater, cause I was at the time the senior {nang} geshe of our college, OK? So I asked him the same question, you know, I said, if the Buddha's perceiving people in the house, you know, suffering and they don't like that then something in the universe is not creating ecstasy in them, right? You know, and there's a huge debate, you know, it went on for like two hours. Uh, the bottom line is they can be aware that you are perceiving it that way, OK? They can be aware that you're not having a good time about the same objects that are creating bliss in them. They cannot directly experience a hell realm. They're in paradise all the time. But they're aware that you don't see it that way, OK? They're aware that you don't see it that way. Do they feel some kind of bad feeling, in the sense of being upset or suffering? No. They feel some kind of tender love for you. Even that love is, is ecstasy for them. You know, compassion or mercy or, it's a kind of ecstasy for them. The object is suffering, and they don't like that. Uh, but they also understand that it's only you perceiving it that way. OK? They're not perceiving it that way. Alright? It's subtle, [unclear]. OK. So {le sak} means you do something bad, you yell back, OK? Yeah, Andy?

[student: unclear]

Uh, even long before that, but. . . Uh, by the way, as you're a Buddha you're sitting there saying, gee, the Quaker House looks like a Buddha paradise to me tonight. I wonder why? Oh, it's just an illusion. I collected the karma and now I'm forced to see it this way. And, so even while they're experiencing it they're totally aware that they created it, and it does not make it less functional. It does not make it less real. If you don't think so, go out in front and stand in front of that illusory Pakistani taxi, and, you know, see if it breaks your illusory legs when it hits you. Of course it's uh, it's not real in the sense of having its own nature. But the experience is totally real, you know.

[student: inaudible]

Um, they can read your mind perfectly. Your mind is a {cheja}, your mind is a knowable object, and they know it, because they know all knowable objects. They know how you're perceiving reality, although they're not perceiving it any more that way. OK? It's very subtle, you know. They can be perceiving themselves as a tantric god, and you can be perceiving them as a plain old schmuck. And that's not contradictory. And they can be aware that you're perceiving them as a plain old schmuck, but that doesn't mean that they don't see themselves as a tantric god. OK? No contradiction. Yeah?

[student: inaudible]

[laughs] Yeah, we're talking about it right now, OK? Last thing. Step number six. Say {korwar kor, korwar kor} [students repeat] He's making a pun, hear it? {korwar kor}, OK? [laughs] {korwar} is the Tibetan word for {samsara}, meaning "the cycle of suffering." {kor} means, the verb, "to wander around in a big circle," OK? {korwar kor} means "you're circling around in the big circle of suffering." OK? If you wanna put it in plain English, you have just perpetuated your suffering. You have just perpetuated your suffering. Why? Because you {le sak}. What's {le sak}? You yelled back at the boss, OK? Why? Because you dislike him ignorantly. Why? He looked to be bad from his own side. Why? Because you have that kind of ignorance. Why? It's not your fault, you were born with those seeds in your mind, OK? That's the whole thing backwards. We call it {lungjun} and {lungdop}. You can go either way. You know, it's fun to go through it bup bup bup and the dup dup dup. You know what I mean? It's a mental meditation, it's in your meditation, OK? In the monastery we do the twelve links, we go {unclear}. You know, we debate it that way, back/forth, back/forth, and you should do it that way too. Why does your boss exist? Because you yelled at a boss in the past. Well, why did you yell at a boss in the past? Because you didn't like him, ignorantly. Well, why didn't you like him ignorantly? Why did you dislike him ignorantly? Well, because he looked to me to be bad from his own side. Well, why did he do that? Because I had ignorance. Why? Because I was born with the seed for it and then it grew in my mind. I can't help it. OK? Alright? You gotta go back and forth like that. OK? And then that perpetuates the thing. What is the only possible way to have an ugly, stupid boss reappear in your life in the future, according to Buddhism? Yell at him. That's {korwa kor}, that's perpetuating the cycle. And that's why Master Shantideva in the last class said, kiss, kiss those ugly things in your life goodbye. Why did he say that? Cause if you stop doing this, they're gonna get less and

less in your life. And you can check it out. Check it out. You know, watch your behavior during the day. I suggest that you keep this little book. OK? Which we'll talk about on Monday nights if you want to come, OK? Uh, how to do the book. It will come up in the next few weeks, but. . . Monitor your own behavior, you know. Catch yourself committing stupid karma, and then work backwards, and eventually the lousy things in your life will start to disappear. Statistically, they will get less. It's very interesting. You know, instead of meeting a bad person every five minutes it will be every ten minutes, seriously. And then it will get to be once a day, and then it will get to be once a week, and then you swear to god that New York is full of these these sweet, charming people, you know, and people will come here from out of town who didn't do this practice will swear to god that New York is full of these crazy, insane people, you know. But your personal experience of New York City will start to become a Buddha paradise, honestly. Seriously. No problem. You'll never meet those bad people. They'll get less. That's the whole idea. Was Rome built in a day? No. You have to start, once you start not responding to your boss, they start to get less and less. It's a gradual process. Towards the end you start having glimpses of a Buddha paradise. You know, like once a week. And then twice a week. And then three times a week. And then it's half the day. And then it's three quarters of the day. And then it gets to be, uh, really amazing. OK? Yeah?

[student: inaudible]

Uh, the difference between three and four is that, number three is just the perception that this pen is nice from its own side. And then number four, coming after that, is I like this pen, OK? Hang on one second. Yeah?

[student: inaudible]

Nuns first, OK?

[student: inaudible]

Uh, Elly-la said, you know, really if you think about it, if you have a good intellectual understanding of your boss's emptiness, then you could slowly start to change your behavior and he would start to disappear. So why is it you have to have this totally powerful direct perception of emptiness? I can't give you a really good answer to that except to say that, um, the understanding of his emptiness after that is totally different than an intellectual understanding. I mean, it's a totally different level. It's totally, totally, it's much, much deeper. It's

infinitely deeper. And also you just. . . I guess it's the effect of all these things, like seeing your future lives, seeing the day of your enlightenment, things like that. What, according to the definition of nirvana, is that stop your mental afflictions permanently because you saw the sixteen aspects, because you saw emptiness directly. So it's apparently, your experience of those sixteen aspects is totally different after you've seen emptiness directly than before that. And that has much more power. Does it work . . .

[student: inaudible]

It won't destroy your mental afflictions permanently. They can reassert themselves, OK?

[student: inaudible]

No, I gave a long, I gave a long refutation of that idea. Right? The Buddha likes things, the Buddha doesn't like things. Does the Buddha respond to bad things by taking some action? Yes. Does the Buddha respond, did the Buddha kill somebody in a past life to save other people's lives? Yes. Or actually in order to protect that person from something terrible. You can take very forceful action, I mean, it may be appropriate, even if you're an enlightened being, if you're sitting in my particular office, and the boss comes in and screams, it may be totally the correct action to scream back at him, but never with ignorance and never with anger, you see? It may be the correct thing to forcibly stop that person, and that's a bodhisattva code, in fact. You have to protect other people's lives and property, for example. It may be very appropriate to act forcibly towards someone, but never with a negative emotion. Because that's just straight old bad karma, OK? Yeah?

[student: inaudible]

I, I didn't quite catch it. You said, I couldn't hear anything. You said rent-free apartment, and then?

[student: inaudible]

People. Oh, that you've known in the past or something. OK.

[student: inaudible]

Yeah, right. Right. Yeah, yeah, yeah, OK. The question is, like you have a cycle of anger, right? Like you feel angry about somebody, and then it makes you more angry, and then you have more anger, and how do you stop it. Uh, Buddhism says, understanding. You know. Buddhism says, to understand these six steps is powerful, is extremely powerful, you know. There's a great emphasis in Buddhism that just understanding what's going on, which is called the perfection of wisdom, just understanding what's going on is enough to stop it, OK? I mean, the whole idea of Buddhism, the whole idea of the Buddha coming to teach on this planet, was that if he could explain to a normal, intelligent American what they're doing wrong, they can stop it, you know. And that's what we truly believe. We don't believe that they can bless you with their hands, we don't believe you can pour water on their head. The first Dalai Lama in his commentary to the Abhidharmakosha goes through a list of stuff that doesn't work. And he includes washing people on their head, you know, transferring your knowledge to another person through ESP, uh, blessing somebody by putting your hands on their head, he said, it doesn't work that way. The only way to get out of suffering is to understand these six points, to understand where it's coming from. And, and the human mind, a normal, plain old, intelligent, half way intelligent American person, if they hear these six steps enough can get themselves out of suffering. And that's what the Buddha said. Yeah?

[student: inaudible]

Yeah, Veena, Veena said there's people who may understand this theory very well but can't put it into their actual life's practice. Of course that's true. It starts with understanding. If you don't do anything about it, of course nothing will happen. That's true. But the understanding has to come first, yeah. But of course if you don't act on it, nothing will happen, OK? But it's very difficult to keep understanding it, [unclear], and not do something about it, OK? It's very difficult. Although it's possible, right? The Surgeon General has determined that this stuff kills you, and, uh, [laughter], people go on smoking it. That's true. That's true. Yeah?

[student: inaudible]

Oh, great. Uh, what about anger you're experiencing in a dream. What happens? There's a couple of viewpoints about that. For example, monks have a vow of celibacy. So there's a question in the Vinaya. If you dream about breaking your vow of celibacy, are there any implications, are there any

repercussions on your vows, and it says no. OK. It's not a reality, it's not real. So it does not have any repercussions. Your vows are not damaged in any way, OK? So as far as murdering somebody in a dream, you don't have to go and, it may be useful to confess that you had a dream like that, but you don't have to confess murdering anybody, OK? You can confess thinking about it in a dream or something like that. Uh, any time, the first chapter of the Abhidharmakosha says {lele jedta lasam ke, dene samba dan deche}, "the essence of karma is any thought, any time you have a thought." The essence of karma. [unclear] concentrate, like Coca Cola concentrate? Uh, concentrate karma is thinking, you know. {deche luda ladule}, means, "and then [unclear] and actions come later." But it's the driver is up hear, you know. Just having a thought has repercussions on your mindstream. And it's true even of dreams, you know. Just having a dream of about doing something really bad has a very, very weak but very certain effect on your consciousness. So, yeah, it is a kind of, you do collect some kind of karma because you have a thought. It's very, very feeble. It's very, very weak. It won't have much repercussions. Most of the requirements for what we call {leke lam}, "a total karma," are not there. But of course just having the thought affects you slightly. And the opposite is very famous, you know. Your Buddhist practice gets to the point where you'll be starting to lie in your dream and you'll stop. You know, and if you've got to that point it's very cool, you know. You'll be starting to do something bad in your dream and you say, wait a minute, I'll have to write that in my book [laughs]. And, uh, you'll find yourself, even in your dreams, you won't do bad things. If you practice gets sweet, you'll find that you'll even be dreaming Buddhist practice, you know. Yeah?

[student: inaudible]

Uh, is it possible to change what?

[student: inaudible]

Uh, yeah. John said, is it possible to change the karma that comes up and, you know, affect it. Um, Patricia Duffet, no. [laughs] Tricycle Magazine is coming out with a, next issue, a whole issue on purification of karma, and, uh, and there's a little part in there on the, called the Sutra on the Four Forces, how to purify that karma. You know, if it's coming up how to stop it, and if it did come up how to clean it off your mind. And you can read it when it comes out, OK? Uh, yeah go ahead.

[student: inaudible]

Yeah, what it means is, if you see emptiness directly you have bashed number two. If you see emptiness directly enough, you destroy number one. OK? Seeing emptiness directly, and the habit of seeing things as self-existent, cannot co-exist in the same mind. OK, so for twenty minutes you're not having it, OK? What happens when you come out? The habit is still there. How do you destroy that habit? You continue to meditate on emptiness. Directly? Not necessarily. But remember what happened to you and constantly applying it to your life, eventually you get rid of your mental afflictions, OK? So it's really going for the jugular of samsara, you know? Which is what? It's that tendency to see things as self-existent. That's the whole point. By stopping the earlier causes, the rest collapses like a house of cards. OK? Uh, one more question, then we gotta . two more minutes [unclear].

[student: inaudible]

Yeah, yeah. Yeah. By the way, I remember in India going to a sermon in a church, when I first got there I was a Christian, you know, and, uh, I went to a sermon in a church and there was this Indian minister there and he was covering a text from the Bible called "why do the wicked prosper." You know. Why does it seem that when you're doing good things, you're getting lousy results, and when you're doing lousy things you seem to be doing quite well, and why is it that these creeps in business seem to make a lot of money, and the nice guys seem not to make a lot of money, and stuff like that. Buddhism explains it perfectly. I mean, you can be a saint in the present moment and be experiencing all the lousy karma you did before that. And in fact in this reading you'll see some of that. It's no contradiction in Buddhism that in 1997 you're suffering a lot from the bad deeds you did from 1955 to 1997, and from 1997 on things are going to get better, because you stopped doing them, you know, but the old bad deeds are still there. And they will continue to haunt you for a while. But you can purify them, if you know purification, and you can also, also you're going to stop doing them, so, Master Shantideva didn't say the day after you start practicing patience you won't meet any assholes, OK? He just said, if you start practicing patience in a serious way, they'll get less and less until one day they disappear, OK? OK, last thing. There's kind of a cool section at the end here. And somebody comes up to Master Shantideva and says, I like what you said about emptiness. I get it. I'm not like those hinayana guys. You convinced me. But I went to my room and I tried to meditate on emptiness and I got scared, you know. It was kinda scary, you know. I'm not sure that I can do it. It be really weird to go around thinking about everything, you know. Like my whole

day at work would be ruined, you know, it'd be changed completely if I couldn't yell at my boss, if I had to see my boss as my projection. This guy's coming from me. It gets kinda weird. Life becomes weird. It's a little scary, OK? I don't know if I can do it. And Master Shantideva answers him, OK. Last thing. Say {demba zimba doonyu keje donyi dopa dinye shije} [students repeat]. OK, this is a paraphrase of the verse. You'll see that the verse is a little bit different, OK? Uh, {demba zimba} means "that tendency to see things as self-existent." OK? {demba zimba} is the tendency to see things as self-existent. To think that your boss's ugliness is coming from him and not from you, OK? {doonyu} means "all the pain you ever had," {doonyu}. {keje} means "it causes all the pain you ever had," OK? That single act of thinking that the bad things in your life are self-existent, and not that they're created by you, is the source of all your suffering. Why? Because then you react to them negatively, and you collect more bad karma, OK? When you get serious about Buddhism and understanding emptiness, you can't even be grumpy anymore, OK? By the way, if Buddhism was all wrong, and emptiness was a big lie, and if there was no enlightenment and no nirvana, it would still be more fun not to be grumpy all day. OK? Alright? I mean, Buddhism is still valid in my mind, even if all that stuff about being enlightened and [unclear] Buddha paradise is all a big lie, it's telling you you can't even be grumpy without collecting some bad karma, sorry, you can't even have a [unclear] day, you know, you have to be bright and cheerful, joyful, maintain your joy, even under the heaviest crap you can imagine, you know. You cannot react to even low level, excuse me, crap in your life, uh, with anything less than joy. Because then you're just perpetuating it. It's very interesting. OK? You can't even have like a grumpy day, really. OK? It's very interesting. Uh, say {tungi dopa dewe chuje} [students repeat]. {tungi dopa} means "realizing emptiness." In this case, seeing emptiness directly. OK? Seeing emptiness directly. {dewe} means "all that suffering in your life," "everything lousy in your life," {dewe}. {chuje}. {chuje} means "it stops it." "It stops it," OK? "It stops it." So Master Shantideva comes up to you and says, dude, don't you get it? All the suffering in your life, everything that you can be, that could be pain for you, which means all the things that scare you about your life, they're all coming from your inability to see emptiness. So don't get scared about seeing emptiness. This is gonna stop all the things that you're afraid of. It's very cool. If you read the verse, it's very cool. He says, look, I admit you might get a little uncomfortable meditating about emptiness once in a while. But what's really scary in your life is your life, you know? And your life exists because you don't understand emptiness. So if you really want to stop things that are scary, meaning your age, your aging process, you know, the ups and downs of your life, the fact that you're gonna be dead in a couple of years, that's scary. Now

that's scary. And the fact that every day you're getting weaker and uglier, that's scary. The only way you can fix it is to see emptiness directly, so don't come to me and tell me you're nervous about meditating on emptiness [laughs]. OK? It's the only way you can get out of it, OK? Alright? It's very cool. You can read it. He gives a very cool answer. What's scary is living like we have been living. You know. That's the scary part. If you have to put up with a little weirdness while you're meditating on emptiness don't worry about it, OK? You're getting rid of the rest by doing that, OK? Alright.

[prayer]

The transcriber wishes to dedicate all merit to the well-being of all sentient beings.

ACI 12, Class 5

971021-1

Course XII: Guide to the Bodhisattva Way of Life, Part Three

Class Five

RAW TRANSCRIPT

OK, ah

We're reaching a place now in Master Shantideva's text where he's gonna' talk about the different kinds of wrong ideas that we have about ourselves that focus on ourselves. Ah, when you see the wheel of life painted, ah, it's really explaining the cause of all suffering in the world, the cause of all pain in the world, the cause of all trouble. And, in the very first, at 1 o'clock you see a a man with a cane and these are blind people. And that represents ,ah, ignorance or misunderstanding specifically yourself , ok? not just generally misunderstanding things but misunderstanding your own nature. And that is the cause of all suffering. So tonight we're gonna talk about that, ok?, we're gonna' concentrate on that.

Um, all the wrong ideas about yourself can be divided into two great texts.

Say Denzin

(student) "Denzin"

Kuntak

(student) "Kuntak"

Denzin

(student) "Denzin"

Kuntak

(student) "Kuntak"

DENZIN means the tendency to see yourself as self-existent or to see anything as self-existent. Den means true Zin means to hold it that way and it's the tendency to see things as existing from their own side or existing really in reality, OK? And we'll talk about that more, OK?

Do you really exist? Yes.

Is there a guy standing up here and talking? YES.

Uh, am I real in the way that you think I am? NO, OK?

Do I work? YES.

Do I function for you? YES.

Does that make me real in the way you think I am? NO, OK? And we'll talk more about that, alright?

But anyway, that's DENZIN. So Denzin is the tendency to see something as

existing in reality in a way that it does not exist, OK?

Is there a way that I exist in reality that does exist? Yes. I'm standing here, I'm teaching you. There must be somebody, there must be something, OK?.

KUNTAK is a special expression that means intellectual or learned as opposed to natural, OK? So Kuntak means a, a kind of wrong idea specifically normally about yourself that you pick up during your life, OK? You weren't born with it, alright? And in this category you can put almost all the beliefs you have about who you are, OK? I mean they weren't, they didn't come with you when you were born; you didn't come out of your mother's womb and say " OH, GOD MADE ME!" or you didn't come out of your mother's womb and say, you know, "I was made by such and such atoms and DNA from my parents" or something like that, OK? You didn't do that. Throughout your life people have been presenting to you ideas about where you came from and and you've been buying into some of them and you've been rejecting other ones, OK? What are some of the ideas?

I mean, ah, DNA, you know? You, Your nature comes from these very subtle genes in your, the cells in your body, and they, they determine what you look like and how you act and and what diseases you might get and things like that. And that's ONE kind of view about where you came from.

And then, you know, sometime if you went to church or temple or Sunday school , Saturday school, they said, they said, ah, "GOD MADE YOU." You know? And there's this guy and you have different memories from your childhood. I, I remember distinctly because of TV mostly, they had to show something, right? And so they showed a guy with white hair. I had a student, like Rick, who looked like that, you know? This beautiful long white hair and this really good beard down to here and and I'm not making fun I'm saying what I remember myself from my upbringing and he was very wise and very he was kind of similar to Santa Claus I mean you had this good feeling about him you know? And he was controlling the world and your parents said He made you.

And then there's the stork thing that they tell you for a while, you know? That you were brought by a stork, and, uh, and then, and then, there's the Big Bang theory, you know, I mean but that's a little that allows for the genetic thing, I think. So really, so those are the different ideas that people gave you about why you are. And then somebody said "I think therefore I am." I forget who said that? Descartes? Something like that. Anyway, OK, I think therefore I am so I am my mind, you know? And there's a school of Buddhism that kind of says something similar, you know, that you aren't all the things you're seeing because

you're always one minute behind them you're always a millisecond behind them. So really, if you think about it, what's you is your mind. And like that, there's all these different theories about who you are and where you came from.

And , and those are all Denzin Kuntak. OK? The ones you were brought up with, the ones that explain where you came from and what are you, really, you know, what are you made of ? Uh, those are all the theories that you grew up with. You know? All these psychological theories. Uh, you are who you are because of what your parents did to you before you were three or you are who you are because of what your mother drank or didn't drink while you were, she was pregnant. Or all these theories about why you are the way you are and where you really come from and what you're really made of and those are ALL Denzin Kuntak or some version of it, OK? All the theories you were taught in your whole life about where you came from, of which, half, you've rejected already. You know? You rejected that a stork, you rejected already uh, Santa Claus, well, not Santa Claus but some people have rejected the idea of a person who is standing in the sky somewhere and running the show or something like that. A certain, or maybe you rejected half of it or maybe you still believe half of it or or something like that but you have all these Denzin Kuntaks. You have all these things ideas about who you are that you didn't have the day you were born. It's due to your culture, it's due to your parents. 95% of what people believe is because Mom and Dad told them and there's no better reason than that, you know?

Uh, Kedyup Je when he wrote his proof of future lives and past lives, he said 100% of Tibetans believe in past lives and not one can tell you why. You know? I mean, they're ignorant about that. They are just as ignorant as we are about their past lives. They believe what mom and dad said about past lives. They can't explain why at all. So Kedyup Je is very disappointed in the Tibetans, you know, he says 95 % of Tibetans can't give you one shred , one good reason why there's a past life. You know? So, all of your understanding, you have to get used to that, of who you are and where you come from is Denzin Kuntak, you know? They're all different flavors of ideas that your culture has come up with, that were invented by some guy 5000 years ago in Egypt or Mesopotamia who didn't have anything to do one day and started to tell his kids where things came from and they told it to their kids and you know all this stuff that you believe about where you came from is just some kind of historical or cultural accident. A lot of it can not be defended successfully. Uh, even the scientific ones which seem so believable in the present time, I believe that in a hundred or two hundred years people will look back and say, OH, that was so weird you know that people believed that and so strange that people would believe that you know. Don't think that's because it's modern and because it's fresh and because it's

convincing in you culture that in a hundred years it's not gonna' just be thrown out the window. It will be. Like all the great, read science today from 1850 and see how much it's really silly and don't think that a hundred years from now everything that's written today is not gonna seem really stupid or even look just 20 years ago, ah, at some magazine about why things Science Magazine and 50% of it's already silly. Give another 50 years, you know, the other 50% will be silly. Don't believe in things because it's what Mrs. Melvin said, that was my 1st grade teacher, OK? Don't believe in things cause that's what mom and dad said. Don't believe in things cause the New York Times or great modern physicists say it. I mean, you have to think for yourself. I mean most of the ideas you have about where you came from and what you're made of are just Denzin Kuntak. They're different flavors, different repackagings of the basic idea that I must be self-existent, OK? Everything, all those ideas you grew up with. All that you were fed throughout your life, through the media and your parents and your culture, uh, it's all mistaken actually, OK? It's Denzin Kuntak, it's different rehashing of the same old "I am self-existent." OK? We'll get to why later. You know, I'm not saying reject science and everything else, I'm saying, with regard to where you came from and who you are and what you're made of you will eventually see that those ideas are mistaken, OK?

Here's the other kind of Denzin.

Say, DENZIN

(Student) "Denzin"

SHENGYE

(student) "Shengye"

DENZIN

(student) "Denzin"

SHENGYE

(student) "Shengye"

Denzin, again is the habit of seeing, the tendency to see things as self-existent. Shengye means inborn or innate the natural one that you're born with, OK? This one is not a product of your culture. It's not a product of your intellect. It's not a product of your thinking about it. Bugs have it, amoebas have it, roaches have it, elephants have it, fish have it, birds have it, humans have it. Every human that ever walked on this. And every being has it OK? So there's there two different kinds of misunderstanding yourself. One is all the stuff that Mrs. Melvin and those other people fed you..since the time you were able to listen to adults, right? And then, by the way there's a movie called "Fairytale" which you must see about uh, uh, so there's all this stuff you were fed by those adults and then

there's over here the one that came with your brain when your brain came, you know? And there's a mistaken, your brain has a tendency to see things the wrong way. A human, a normal human brain has a tendency to see things that way and that's called Denzin Tengye, you're born with it. Yeah.

(student) unclear

"It's actually the reason why they're born, OK?" (laugh) You need, see what I mean? Uh, the thing that causes you to create Karma and then to be born in this realm is Denzin Tengye, you know, uh

(student) unclear

Oh, Since time with no beginning. Ok? We'll, I'll give you the definition, it might help, OK? Let me finish the definitions and see if it doesn't cover what you're gonna ask. That's just an excuse cause I think we're gonna have to stay a long time tonight.

Tsor

Here's the description of it

Dupte...Lo...

Ok, let's try it

Tso

(student) Tso

Dupta

(student) Dupta

Lo

(student) Lo

Du Gu Pe

(student) Du Gu Pe

Denzin

(student) Denzin

Tso means mainly, OK? Tso is a very popular word among Logicians and Debaters because it gets you out of any problems that might arise later. Mainly, OK? (laugh) and then you say, Oh that's why it said "Mainly," OK?

Dupta means normally, a school of philosophy a school of thinking, OK? When Mrs. Melvin in the first grade taught you that people came from apes or gorillas or whatever, you know, where you came from is these like primates, you know. Then that was a Dupta, she had a belief system. Dupta's like that, OK? It's alike Sidanta in Sanskrit. And then, later on, somebody said, NO NO you come from this DNA and you know all this stuff and then later on somebody said NO uh, you went to church and then they said it was God, you know, God did it, you know, and all that, OK? So that's a Dupta. Each one of those is a system of belief. So Dupta is like a system of belief. Dupta te means by that by a system of belief,

Lo Gyulwa, Lo means your mind Gyulwa means has been changed, OK? Your mind has been affected by some school some belief system, OK? Lo Gyulwa, La Te Ge, La Te means it must depend on that Ge means must. La Te Ge means these are ways of looking at the world that must depend always depend on somebody teaching you some belief system, OK? This is the definition of the tendency to see things as self-existent because you are taught that by other people, OK? And here's the formal definition. Mainly, it is a Denzin, OK? Denzin meaning tendency to see things as self-existent, it's a tendency to see things as self-existent which always relies upon uh someone relies upon someone coming to you and teaching you a belief system and changing your mind in that way. When you came out of your mother's womb, uh, you didn't believe in DNA. When you came out of your mother's womb. If you had been left to your own devices, you know like they called those children in France, they found some kid who was brought up by the animals you know for twenty years, I mean and they studied him. Because here's a person who doesn't have any Dupa. Nobody has inculcated any kind of cultures or beliefs of any culture in this kid. So will this kid believe in God? Without ever having parents to talk to you know will this kid believe in DNA will this kid believe in atomic theory, You know? And no. None of it. You know. That kid's mind is Dupa Lama Gyelwa, free of any kind of affected by any kind of belief system. This kind of Denzin is defined as the one which must rely on being inculcated and your brain being changed by some kind of belief system that somebody taught you. OK? If you're gonna get fancy it's like Mind only, Madyumika. If you're gonna get general it's what Mrs. Melvin said it's what the Priest said at church it's what your friends said your other kids in your school they'll like make up stuff you know like all this stuff was made by Bugu Bugu you know you know and you believe it for a couple of weeks and then you hear another one OK?

Here's the definition of the innate tendency to see things as self-existent. It's defined as. You guys can thank Eric and Sutrum who came to me and said "These classes aren't hard enough can you make put a little more Tibetan in them you know OK.

Say Togma

(student) Togma

Mepa Ne

(student) Mepa Ne

Je Su

(student) Je Su

Shukpa

(student) Shukpa

Dupte
(student) Dupte
Lo
(student) Lo
Gyur
(student) Gyur
Ma Gyur
(student) Ma Gyur
Ni Ka La
(student) Ni Ka La
Yerbe
(student)Yerbe
Denzin
(student) Denzin.
OK?

Togma mepa Ne. ôTogma means the beginning. Togma mepa means what? Beginningless. Togma mepa ne means for beginningless time. And that's not just, uh, hyperbole. That's true, OK? According to Buddhism, the inborn or natural tendency to see things as self-existent never had a beginning. You have lived forever and you've always had it. And it was always perpetuated by its seeds which it planted earlier. And those seeds were caused by it earlier which was caused by it's the one of the seeds of the one before it and according to Buddhism your mind has had no beginning and also your tendency to see things the wrong way has had no beginning OK? That's why it's so extraordinary for a person to see emptiness in this life. You know you haven't done it for years beyond counting. Universes have come and gone since you were looking at things the wrong way. You know? That's why it's so extraordinary to be in a class and hear about these things cause if you are a normal person and I don't know who's normal here uh bu"t if you're a normal person who hasn't seen emptiness directly you're on the cusp of something happening that hasn't happened in the in the time it takes many universes to grow and to be destroyed. You know, you have been here for years without counting and you're about to stop that process and so it's extraordinary to be in this room right now. People tell me when I meditate I don't know what to rejoice about. Oh how about the fact that you're one in a zillion. (Laugh) You know what I mean? You know? That would be pretty cool. You're actually better than that. You're one in an infinite number of beings who's hearing these things tonight. Uh Because all of those other viewpoints I mentioned are just flatly wrong and if you believe in them and if you hold them they can only lead you to die and to

suffer. And And this is a different viewpoint and it's and it's correct. And it doesn't lead you to ódie or suffer. It leads you out of that. It's very profound. I'm not just, you know, making you memorize philosophical definitions. If you get it and if you replace your old world-views with a new one, you can enter a Buddha paradise in this life. You know, that's the whole point. It's not a joke, it's not like just trying to see how many Tibetan words we can memorize or something like that. OK?

Toma Mepa Ne means For time without beginning. Je su shukpa means it has followed you. You've had it. OK? It's been following you in your mind, OK? It has gone on since for time with no beginning. Je Su Shukpa, that's the first quality of the natural tendency to see things the wrong way, OK? Drupte Lo Gyur Ma Gyur. Drupte, the same expression from above Drupte means some belief system by some belief system. Lo Gyur, your mind has been changed, Ma Gyur , or yousome brought up by the gorillas in Africa you know you would still have this. It doesn't matter whether you've been exposed to another belief system or not. It doesn't matter whether you're an ant or a human. You ...all, all beings have this in their mind, and all beings are perceiving the world in the wrong way. OK?

Ni Ka La, means both of them have this problem. People who have been exposed to belief systems and people who have not been exposed to belief systems. Both of them have this problem. Ni Ka La Yepa means both of them have it. Yepa means they have it. And Denzin is tendency to see things as self-existent. OK?

The other big difference if you ever see emptiness directly soon. Assuming you haven't done it yet, uh, there's another big difference betwee3/4n, I mean, this is this is the description that you find in the text books OK? But if you if you came to a person who had seen emptiness directly and said Could you explain the difference between these two tendencies? They would jump right to this thing here.

Say Tong lam
(student) tong Lam
Sa Gye Pa
(student) Sa Gye Pa
Tong Lam
(student) Tong Lam
Sa Gye Pa

(student) Sa Gye Pa

If your homework said, I mean, to a person who has seen emptiness directly, if you said tell me the difference between the natural tendency to see things as self-existent and the one that you've been taught in your by your culture and by your parents and by your schools and by your churches, you know, what is the difference? That person wouldn't even hesitate. They'd say the intellectual one is the one I got rid of in the path of seeing I remember. You know? I mean up until the path of seeing which is when you see emptiness directly. Up until that 20 minutes I didn't know what I was doing I was actually seeing the whole world as self-existent you know? Then for 20 minutes I didn't see the world as self-existent and then on the 21st minute I came out of it I came down and boom it came back to me again everything looked self-existent again but I did not believe any more. OK? That's the difference. Talk to an Arya and you say. What's the difference, you know, between these two? He'd say, that's the one that I didn't believe for a minute after I saw emptiness directly. You know if you came up to me 5 minutes after I saw emptiness directly after I came down out of it and you said "Do you still see things as self-existent?" You'd say. Yes. But do you believe it? NO. What do you mean, you mean, you can't help yourself, you know your wrong but you're still doing it? Right. You know. That's the big distinction. The one that you don't have anymore. The belief in what you see is the Kuntak. OK? That's the intellectual belief. If you ask an Arya who has come out of that state. Do you still believe what you see? They say, NO. Do you know you're wrong? They say Yes. Can you see emptiness right now directly? NO, uh Do you understand that what you're seeing is mistaken? YES. Do you directly perceive that all the perceptions you ever had in your lifetime were wrong before this. I do. OK? That's the difference. They have removed forever Denzin Kuntak. They will never again intellectually believe in what they're seeing. Do they still see it wrong? Yes. Do they still see it as self-existent? Yes. What's that like? We gotta' talk about it. We'll get to that tonight. OK? Uh, So that's the difference. Denzin Segye the one that you're born with is much harder to get rid of. It takes another seven lifetimes typically to get rid of it. OK? If you're lucky and you practice Tantra with your whole heart and you have a sweet beautiful Lama who can teach you that, then, then you can you can get out of it you can stop it in this lifetime. OK? But, but normally seven more lifetimes would be more typical. So Denzin Semgye is a lot harder to get rid of. It's that natural tendency to see things as self-existent. OK?

Sa Gye Pa means the eighth bodhisattva level. OK? The eighth Bodhisattva Level. Sa means level, like Bumi, Bodhisattva Bumi and Gye Pa means number

eight. There's a total of ten Bodhisattva levels. The first Bodhisattva level starts on the day you see emptiness directly. If you're on a Bodhisattva track. OK? Meaning if you have total compassion in your heart. The first Bodhisattva level begins on that moment that you see emptiness directly. The eighth Bodhisattva level normally happens seven lifetimes later or something like that. So it's hard to get there, OK? And on the eighth Bodhisattva Level, you forever stop the manifest tendency to see things as self-existent that you were born with. Manifest meaning you'll never have it come up in your mind again. Are the seeds still there? Yes. Will they ever make you see anything as self-existent again? No. So eighth Bodhisattva Level is a very important level. OK? At that level, it sort of corresponds to what the lower schools what would happen if you reach Nirvana in the Hinayana track but I won't go into that. You have forever stopped the tendency to see things as self-existent actively in your mind. It'll never happen again actively in your mind. You still have some kind of seeds that will never make you see it again but those seeds have to be destroyed during the ninth Bodhisattva Level. OK?

So that's how a person would answer it if they had gone through that process. I mean, they'd be more interested in explaining to you..they would be talking less about your childhood life and what your Mrs. Melvin taught you and they'd be talking more about OH Yeah that's the one I got rid of the day I saw emptiness directly. I remember. Because I don't believe what I saw after that. You know. I still don't believe what I see. Or if they remove the second one, they say, Oh Yeah I remember that. I remember when things still looked self-existent to me but I new they weren't. OK? That's the difference. Experientially that's the difference. OK? Uh, I'm gonna' talk about three different kinds of . Yeah..

(student) Unclear

Can I say more about how things are beginningless? Oh Sure. Just a little tiny bit OK? And you have to take the course on Proving Future and Past Lives. I don't know, what number is that, 4? Course Number 4. You can get the tapes for free from Mary. Anyway. Master Darma Kirti goes into a long proof in the second chapter in the Pramana Martika . It's called Kewam Namchitupa. And, uh, the basic theory although I hate to say it in a moment because you won't believe it and you might disbelieve it and that's a bad karma but anyway. ÁThe basic theory is that mind is a kind of substance in the way that physical matter is and that they are totally separate substances. The substances, the substance of which mind is made is invisible and aware. Those are its two qualities. And the substance of which physical matter is made is like. It it has some kind of weight, it has some kind of visual form or smellable hearable tasteable touchable

something about it like that. But anyway, according to Buddhism, they are totally different. You know, the brain may, the the the mind may reside in the brain or close to the brain but it is not the brain. It is some invisible thing which stays around the brain but can also go home right now and check if some of those nice cookies that Ann made are still on my altar. You know? (Laugh) They are. The mind is not limited to your physical skin and it's not foolish to say it is. It's not at all. Or else Einstein couldn't have ever blown up Japan or whatever. OK? It's not limited to your physical skin. And it takes mind to create mind. The substance of which mind is made requires as its principle cause, uh, a similar substance prior to its existence. And the first moment of your consciousness in this life must have been preceded by a similar moment of consciousness. According to Buddhism, uh. Once you prove a single instant milisecond of consciousness prior to your first consciousness in this life then you must say that lives are beginningless. Then you must say that your mind is beginningless. And you can think about it OK? I mean that's the Buddhist Theory?

(student) Unclear

You're sure? It's gonna get late.

(student) Unclear.

(GMR laughs) I don't know exactly, uh. How would a Bodhisattva at the eighth level view reality? Uh. They still see things. You know they still see all the things you see. I would say that by that time they are totally sensitized to the fact that every single detail of every single experience they are having is a projection of their own mind. It's their own mind organizing data and they, I would guess that it looks like they can almost see the flow of their own karma a.. affecting and determining every detail of their life and then in response to that knowledge.. that Prajnaparamita and the compassion that they also have they are doing incredible Bodhisattva deeds all day long. You know? They never do anything that's less than a high Bodhisattva action cause they see directly how the karma is creating their world . On a moment to moment basis they're aware of it and they're watching it and they're very sensitive to to that. So they're never creating a bad deed, never creating a bad karma like that. Extraordinary. Also once you've gotten to the eighth level you have perfected the first six perfections in an extraordinary form. The first six levels correspond to perfecting each of them in an extraordinary form. So tható person would be extraordinarily generous, extraordinarily moral, extraordinarily patient, extraordinarily good concentration like that, extraordinary joy about good deeds, stuff like that. OK.

Uh, I'm gonna' give you three different kinds of intellectual wrong ideas about

yourself OK? When I say intellectual, I'm also including Mrs. Melvin. Ok? I I I wouldn't say, not to put her down. She was cool. First Grade, My first grade teacher, sweet lady. Uh, But she determined a lot of my world view. You know? Here's this lady who plays bridge on the weekends is mostly interested in chocolate. You know, and here she is determining my future. You know? By whatever she heard in the Arizona Republic newspaper which was a weird newspaper. Uh, that morning, you know. And she's giving it to us and we're like believe her like we believe God. And and then I'm stuck with that baggage my whole life. It it's very very difficult to remove the visceral presuppositions, as they call them at Princeton. Uøh, about your life, that you grew up with you know. It's extremely difficult to remove them. You take them as real because Mrs. Melvin said so. OK? YOU still do. Very difficult to remove them, very difficult to question them. OK? Uh. It ends up like questioning the New York Times which is very difficult for a New Yorker. Alright.
(Student) unclear.

Seriously.

Here's the first one. Three kinds of wrong ideas that you might have learned from Mrs. Melvin or somebody like that. And these are being presented in the Bodhisattvatara by Master Shantideva 13 centuries ago. Things haven't changed. The human mind wants to hold things as self-existent in the same old way. OK?

This is, uh, Stupid Way of Looking at your World #1. OK?

By the way when I say stupid way of looking at your world or I'm picking on Mrs. Melvin, she was much bigger than me in those days. Now I can get her back. I'm not, I'm not uh just being flippant and I'm not like attacking Western Culture for fun or somethin1/2g like that. Those world views kill you. You will die if you hold those world views. You know? You can not enter a Buddha Paradise, you can not enter Nirvana. You will continue to suffer if you hold those world views. That's why I attack them. They don't work. They don't work. They're not correct. They're not true they don't work. You suffer if you hold them. So the point is to try to replace them with something that can get you out of dying out of suffering in this life. That's the whole point. And out of mental suffering in this life. OK? Those world views don't work from that point of view. OK? They simply don't work. The Buddhist one works. It can get you into a Buddha Paradise in this life. If it can't. Or if it doesn't smell to you that it can, you shouldn't come to this class. The reason to come to this class is not to make you come is not to make you a better friendly person although you will be uh. It's actually to try Ýto get out of dying. And death. And suffering and help

other people do that. OK? That's the goal of this. That's why we're discussing world views. You must now give up the other ones if you don't want to die. Seriously. OK? If you're tired of suffering. You have to give up the other ones. You know. You can still read the New York Times. Uh, but uh don't believe it. Ok.

Say it. Kanksta. Dang. Pumbo. Jewo Dang Kulpo Shindu Tzimba.

Ok. Kanksta means a a person meaning you. OK? Kanksa means person it means you OK? Dang means and. Pumbo means uh pumbo means the scanas or the heaps. I like to translate it sometimes as your parts. The parts that make you your mind your body and the other stuff that makes you up. OK? That's all. Just When you hear the word heaps, I'll use the word heaps. But just think of it as the parts. Your parts. Your arms your legs your head your mind your jealousy your happiness OK? All the stuff that you are. Michael. Which is a concept. All that stuff is my heaps or my parts. OK? Jewo means. Je je like in Je Tsongkapa? It means Lord. Je wo means a master as opposed to a servant. OK? It's the ancient word in Tibetan for Master. It's a very very old word. It's it's not been used for a long time. OK? Jewo means a master. Uh, But obviously the word Je like Je Tsonghkapa is connected to it. Dang means and. Kulpo means a servant, servants. OK? Servant. Shindu means like or similar to. Zimba means to think of them that way or to hold them that way or to grasp it that way. OK? What does it mean? This is a kind of a wrong idea about yourself. OK? This is a kind of wrong idea about yourself where you view yourself as being outside of your parts. OK? There's a part of me there's a Michael who's not my arms and my legs and who's not even my mind but who's running the show. OK? Like a big boss in a corporation. And all those parts are like little employees that I get to boss around. You know? You, arm, move over thereô. You, fingers, you know? Open. Close. Ah, there, I'm the master. OK? And I'm somehow not them. You see what I mean? It puts a distance between me and my body. I am bossing my body around. Now I'm saying to my mind. Don't be jealous. OK? Today. Try to control yourself. But there's some guy like the Wizard of Oz standing behind a curtain. You know? And he's pulling all the levers and then you know I tell my hand move. You know, I tell my mouth move. I tell my mind don't get jealous today. You know? Uh. And then and then this is a belief that there's some guy separate from those things. OK? Essentially separate from those things. There's some guy named Michael. And he's he's telling the mind what to think. He's telling the mind what to do. OK? Like a master and his servants. OK? This is a viewpoint which is not held by any Buddhist school. Like by the time you get to kindergarten Buddhist mentality, you're not supposed to think this anymore.

OK? We think it all the time. We live in thøat. OK? And I believe that if you think about it. I grew up. Uh. You know, I grew up, People talked to me about soul. You know when you're a kid and I used to read a lot. And and you read books and you come to a new word and you ask mom. You know? I remember like ration. I didn't know what ration meant you know like food? I'd go to mom. What's What's ray-tee-en mean? You know? And they'd say, no no, it's ration. And you'd say, what's it mean? You know I remember words being explained to me. And you go and you say what's a soul? What's soul? This book says, "Put your soul into it." You know? What's a soul? And your mom says well that's just if there's a Michael who's like there invisible inside somewhere and even if they cut your arm off they couldn't touch him and when you die, that Michael's gonna' go to heaven. Or whenever you know. But but that's a special Michael. You know? And and in a way you carry that with you. Ever since then. Uh, in one sense. And in another sense you're alwaysú behind your mind and behind your body. You think that you're in control. You think there's some guy who runs the show like sitting in a cockpit behind your brain you know with all these levers you know and and like telling the body what to do and telling the mind what to do. YOu believe that . You hold that. Even if you say you don't. You do. You know. You you have this self-awareness that you believe in OK? You wouldn't want to say any other thing. And this is a subtle world view that we all have. I think it's partly connected to the idea of soul. Uh Is there a part of Michael which is not his body or his mind. You see? Is there a Pul Simba, right? Is there a third possibility. You know? If you threw out the body and threw out the mind. You know? Would there be anything of Michael left there? Is thwrong. It doesn't work. If you keep holding it you will keep suffering. That's the point here. Very subtle. The perfection of wisdom is to dump all these stupid world view. They're very strong. You grew up with them. No one's ever questioned them. You know? Nobody said. Tessie you're not Tessie you know? Yes I'm Tessie Yes I'm Tessie. What are you talking about ? You know? No one's ever questioned them. OK? Tonight we are. OK? That's the first one. No Buddhist school even entertains this world view. They say Come On. Dump the legs, dump the arms dump the tummy. What do you got left? You know. Dump the head dump the brain dump the mind. What do you think, something's gonna' be left? You know. They say, NO. No no no Buddhist school entertains this. Master Shantideva gets to a very cute a a metaphor for emptiness later on. He says thinŒk of a reed or a piece of bamboo. And start peeling the sides off. You know? You have a stem and start and you know it's hollow inside. It's like a platic straw. Start peeling pieces off the plastic straw and when you get to the last piece what do you got left? You know? You got that hollow that was inside right? I mean it's like Boom. Nothing. OK? If you start uh, same thing, you

know. We believe that if you strip away the mind and the body uh and all those other things that there would still be some kind of Michael there. I'm not just my body and my mind, OK? You hold that, you believe that. You believe there's some guy behind it all. OK? First Wrong Idea.

NUMBER 2.

By the way we didn't even get to the nasty one of the natural one, OK? We're talking about intellectual ones. You know? The nasty the the the inte , the internal one is much nastier much harder much more slippery. OK?

Say Dulchen Chamedo Simba x2

Dulchen means atomic particle. What's aè Dulchen gyi Po? In Tibetan? Dulchen gyi Po? (laughs). It's atomic bomb, ok? In the Tibetan newspaper it'll say Dulchen gyi po, you know, OK? Dulchen means atomic particle. Chame means partless, I mean infinitely small the smallest atomic particle OK? Chame means it has it's partless you can never divide it it's so small you can never break it into two parts infinitely small. Atoms OK? Chamedo Simba means to hold that that that is what you really are. To hold that that is the basis of all matter of all things. OK? Things are made of atoms. OK? Things are made of tiny little atoms. OK? It's a world-view. OK? If you took apart David Sykes head (laughs) Sorry. And you kept dividing those shiny pieces smaller and smaller then finally you come down to something that really exists. You would come down to a , in your mind you're thinking it's about a little smaller than a piece of sand right? I mean when your parents told you about atoms. This is all stuff that This is like òMr. Smith in the 6th Grade Science teacher, right? He's the one who brainwashed me into this one. OK? There's these little tiny uh things you know called atoms. If you've got a couple oxygen ones and a carbon one, you're healthy you know? Lose an ion or an electron you know you've got problems. You know? And and that's the reality of you. That's who you are. That's what really makes you up. You know? You can get down to those little tiny things that if they're going good, everything's fine. And if there's a problem with them, you're sick or something like that or it actually changes from iron into copper. Wow. And they they teach you that and they blow up cities by by messing around with these things. So you think wow that's real, it must be correct. You know, OK? Seriously. Or people will walk on the moon because of this theory. You know so it must be correct. You believe that. You believe that the ultimate reality of my body is that it is made up of atoms. That's the basic building block of all the universe is atoms. You know. That's Mrs. What is her name? French guy, anyway, chemistry teacher, Boulet. Uh, that was the that was the thing. You know? All the world, you are made up of this infinitely small stuff called atoms. And if you could get down to it. That's the key of understanding everything.

You know? That's what you are. You are made of little tiny atoms. That's the ultimate reality of Winston McCullough. You know? You got so many ions of this so many electrons of that? And that's why you're the way you are. OK? That is your reality. And those are real. Those are objectively observably real. OK? It's incorrect. OK? We gotta' talk about it. OK? We have to talk about it. It doesn't work. You die if you think that. OK? Seriously. It doesn't work. It does not explain the functioning of the world. It does not explain why you are here and why you are suffering. It does not suffice to explain that. It does not allow you to escape death and suffering in this life in this lifetime. That's a mist, It's a mistake to think that way. OK? It's not functional, it's dysfunctional. You know if you had a car and somebody said, This is a new Mercedes. You know and you'd say Great, you know and you'd say where's the keys, here's the keys you know Get In you know and you'd say OK. Turn the key you know Nothing Happens you say. Yeah but it doesn't work. You know? And they say but NO, NO, but look it's a great Mercedes you know. You'd say I don't care how great it is it can't get me anywhere. You know. I don't need it. It doesn't work. It doesn't function. This world view doesn't work. OK? Can blow up a city apparently, you know? If it really does it, that's another question but can it get you to enlightenment, can it stop you from dying NOT At all and it never will. And you will suffer as long as you hold that world view. It's dysf, it doesn't work for what a human being needs which is total bliss and happiness. It doesn't work for the needs of humanity to think that you are atoms. OK? Is it? Can Buddhism world view and the atomic world view coexist? NO. OK? NO. Alright? Because that assumes that they are self-existent. OK? They're not talking to you about how the copper atom came from your virtue. If it's carrying your phone conversation. OK? They don't say anything about that. So it, so they're holding that copper atom to be self existent. It doesn't work. It will never work. Why is the copper holding your conversation over a wire? Has nothing to do with atomic particle. It has to do with your virtue. It has to do with your past karma. And if your karma wore out the same copper wouldn't carry that phone thing. And they'd say, OH, you know unfortunately there's been an atomic disturbance and they're not carrying phone messages anymore you know? It's very, you know it's hard it's very hard but until your mind shifts. By the way, those ideas that I'm attacking. You weren't born with them. They were brainwashed into you and they don't work. And you can switch to another one that does work. It doesn't mean that you have to attack every scientist you meet. NO. You know. But if they see that you're extremely happy and that you're not suffering you know, you know they might get it or something you know. That's the point. Yeah.

(Student) unclear

(Laughs) She said we all accept the validity of science. You can see that it works. It doesn't work. OK?

I say it doesn't work. I say it can't bring you what you want. I mean you're saying I can achieve my desired results by using this principle called atomic theory. You know? I can achieve what I want. I can I can understand the universe. I can understand things. I can make things happen the way I want to. BULL SHIT. You know? BULLSHIT. Really BULLSHIT you know. You suffer. You can't make things happen the way you want to. The whole humanity is killing each other. The whole humanity is unhappy. Humanity is dying. Humanity is getting all these diseases. It doesn't work. That's not the way. See what I mean?

(student) Unclear

I am saying that that it's

(student) unclear.

Oh there there are non self existent sub atomic particles. Yeah. Yeah. If you understand their, how they're not self-existent. Then you can be a real scientist. And then you can create anything you want. Uh, I'm disputing the part of it that doesn't include the theory of good deeds and bad deeds. Seriously. Quite seriously. Dead serious. Life serious. OK? Something like. Very serious. Am I saying atomic particles don't exist? NO. Am I saying there doesn't exist any self-existent from its own side atomic particle which is partless and which is the basis of all you know the universe? YES. I'm saying exactly that. There is no such thing done. That thing doesn't exist. And your mind has for beginningless time grasped to that. And 1/4 I'm not kidding. And I'm not exaggerating. And I'm I'm not wrong either. And I'm I'm getting up here to tell you that because because it will save you. You know. It would . Yeah. Yeah.

What I'm saying is that yeah there are sub atomic particles. There's a thing you can call subatomic particles. But only because your mind is imposing that idea on it because of your past karma. Period. If it wasn't for that, there would be no subatomic particles. You are you're struggling cause you're holding that to be self..you're number 2. Really. No Go ahead. Go ahead. No you grew up as a scientist. It's not your fault. LAUGHS. Go ahead Go ahead go ahead.

(student) unclear.

If an if an Arya uh studied science. No yeah they are incongruent, they are. Ultimately, they are. It's Pom She. Pom She means you know, when I give a lecture in front of . If there were really a room full of Quakers here I would not be saying this right now. Laugh. No eand it's called Pom She. Pom she means You fit the you fit the presentation of Buddhism to the audience that you have.

Seriously. Seriously. But but is it true that atomic particles exist in the way they are believed to exist by every scientist? Not at all. Not at all. And that is why they suffer. And that's why the guys looking into an electron microscope is unhappy and will die. Uh. It doesn't work. It doesn't work. It's wrong. It's dysfunctional. It's like a Mercedes that doesn't turn on. You gotta' think about it. They all come down to the habit of seeing things as self-existent. All the, all, every belief, all those beliefs come down to misunderstanding the basic nature of any object. You see? It's very profound. That's getting close to Buddhism. (Laughs) The uncertainty principle, right? That's OK. OK.

(student) unclear

Uh, you can call it the Holding that Atomic Particles are infinitely small and that's reality.

(student) unclear

You could say that. But now you get what I mean. This is not some stupid idea that was held in the 14th century, you know, eighth century in India. Scientists have this, we have this. Seriously. And it doesn't work. It doesn't explain the way things work. It doesn't explain the universe. It doesn't explain your life. It doesn't explain why a car hits somebody. It doesn't explain why your aunt got cancer. It doesn't explain it. It explains what you observe. It doesn't explain where it's coming from. OK? Uh. Let me doone more and then I'll entertain a few questions. OK?

By the way hopefully I'm gonna' describe the correct here right? (Laughs) Otherwise you go home viewless it's like having no pants on or something. (Laughs) OK?

What I mean broñ is you believe in science cause it seems to work. And I'm saying it doesn't work. That's all.

(student) unclear

I understand. You're saying that scientists kind of caught up to this way of thinking because they agreed to the fact that uh they have come to understand that by observing an event, uh, you actually affect its reality. And if it were unobserved by you its reality would've been different. Um, it doesn't bring into account morality. You know? It doesn't, they're not talking that uh if you look on it while you're angry it's gonna' be affected one way, if you look on it while you're having compassion, reality will actually change to become something else. If they, if quantum theory will add that in the next few weeks, I will accept

Quantum Theory. Seriously, I'm not kidding. I am absolutely not kidding. You know? If you don't get to that part. You didn't get it. You know? And it won't function if you don't get to that part.

(student) unclear

Oh yeah. No. I'd say it's less of a total screw up. It's like 50% (laughs). Seriously. We're talking life or death, we're not just joking around about you know, are 3 billion people wrong about the way they think. You know? Actually, YES. You know. Uh. Yeah. Why? Because people die and suffer. And you don't have to. It's it's due to a misperception. He didn't say in his definition of Denzin Semgye that 80% of the population has it or 60% or 30%. He said 100 %. OK? You're born with it. OK? And you will, you will struggle to defend some belief because ultimately, which is to see things as self-existent. All of those world views that Mrs. Melvin taught me or all those other people. They all come down to seeing things as self-existent. Seriously. OK?

Let me finish the second one. OK. Say Shipa Kechink Chame Tu Simba. OK. Shepa means your mind. OK? Your mind. Kechink means the instants of your mind. OK? Your mind is coming into existence and going out of existence. It's beginning and ending by the moment. Right? It's a series of karmas going off. You know? So fast that it looks like time, itself. So fast that it looks like time passing by. It's like a movie. I don't know how many frames it takes to get the eye fooled. But I, does anybody? I don't know. I don't know how many frames it is a second that you need to flash by.

(Student) 24

24. Before the eye thinks it's moving. But it's not. It's a bunch of individual frames. OK? Uh. Chame means partless. Nothing smaller. An instant of consciousness which is infinitely short. Now we're not talking space as we were with the atoms. Now we're talking time. Infinitely short durations of the mind itself. Of consciousness itself. Dzimba means to hold that there could ever be such a thing. To believe that what's called my lifetime is a series of events, you know, of awarenesses of certain events which have their own reality. Very subtle. OK? By the way these last two are Buddhist viewpoints. By lower schools who are wrong. OK? To believe that those very brief instants, milliseconds of consciousness which make up my life time over the stretch of my lifetime forty-something years now. That each one of those things is a discreet real duration of my mind. That it's real and that my life of real moments like that. That there are objective moments of consciousness that altogether add up to forty-something years of Michael Roach's life and that's what I'm made of. And that's who I am. I am the sum total of all the instants of my life of my mind.

OK? By the way. The school before that is saying that Michael Roach is the sum total of all those nice little atoms in his body. And the school before that is saying Michael Roach is this Wizard of Oz behind the curtain running that body and mind. OK? Like that. Three wrong ideas about who you are. Do you have them? You bet you have them. OK? I don't give(tm) them names. We can give them names. Uh..... First one is you can say Master and Servant Complex. I guess. You know? To believe that there's some guy outside your body and mind who's running the show. We'll call it the Wizard of Oz theory. Uh Number two is Atomic Theory. Number 3 is I don't know what you want to call it but That my life is made up of all the moments of my life but each one of those moments is real. It's real. It has its own reality independent of me. I am made up of a you know 65x40x 52x7x24x60 moments of my life. But those are reality in the same way that atoms have reality. You know. I can break it down to that but when I get down to that shortest moment of my perception of my life. That's a real thing that's independent of me that has its own objective existence. Independent of my mind. OK? Those are three kinds of wrong views. Each one is more subtle than the one before. K The last two are held by Buddhist schools the first one is not held by a Buddhist school. OK? I'll answer a few questions and then you gotta' take a break. You can't go home without any pants on. OK? Yeah

(student) unclear

Yeah. Oh yeah. They do. Some schools hold both some schools you can always find two guys who'll believe almost anything. You know?

(student) unclear

Yeah. You could say that.

Unclear.... not somehow connected to his mind and his body. OK? Not not to be found in there somewhere. But the Middle Way school says that we are further neither any single one of our parts nor the whole of the parts. OK? Now we'll talk about those two separately. Alright? Is Michael Roach Michael Roach's little finger? The answer is... NO. OK? Next question. I went up to Janis Brady who's over here now and who's twenty-something approaching what? Anyway, when she was this tall. I think she was six or something or five and it was after Madyumika class in New Jersey and I was feeling really mystical, you know. And I went up to her and I said Janis, am I my hand? And she said "NO." And I say, you know, She used to sit in all the classes with her mother. And then I said, but Janis, Am I all my parts together? And she says, Yes. And you know, Madyumika says NO. And I was like and I couldn't answer her you know. It was like somebody going TSA you know. And I was like, and then here's this

kid you know and this kid like she said "Of course you are, you are the sum of your whole, of your parts. You are the whole of your parts. That's what you are. Don't be silly." And I'm like. I couldn't answer her. It was so funny. I went and made tea or something you know. I tried to change (laughs) I tried to change the subject. Now I figured it out. OK? So. Here you go. (laughs)

Nagarjuna, The Buddha, Thōe Dalai Lama, everybody says you are not the sum of your parts. OK. You are not. Why? Uh. Think about it. If you were in the Friday night class, you already know the answer. OK? Maybe we'll use the same pants so you remember. (laughs)

Uh. Is the pen the sum of the black and the white and the cylindrical. You see what I mean? This is very delicate. This is very profound. And and when all these Madyumika reasonings. If you understand one you can get them all. If you understand this one you'll always get all the other ones. OK? Am I, is the pen the sum of its parts? Is the pen the sum of the top the bottom, the ink, the thing in the middle, the cap. This thing here. Is all that stuff together the pen. And Madyumika says NO. And that's the hard one to me. You know. It's easy to say. It's not neither. It's not both. It's easy to say it's not any one of the parts. But that one about it's not being all the parts together as Janis pointed out, that's hard. You know. But it's not haùrd if you were in the class on Friday. What what is still incomplete? My perception of it as a pen. My imposing the idea of pen on it. Something coming from me. Until I think of it as a pen it won't work as a pen and it's not a pen. OK? If it were a pen because it was the sum of the parts which you could see in my hand, then any being entering this room from a roach to a dog to a cat to an Eskimo from the 11th century would say. OH. Magic marker. Vis a vis Company. You know. If it was coming from its side. If penness was its nature. If it had any nature of its own. Then any person who entered this room would immediately recognize it as that because it would be emanating penness. But it's not. Until I think of it as a pen it's not a pen. OK? Uh. And I think. I think as a Buddhist who wants to get to a Tantric paradise in this life. There's one step more you have to go. Why am I thinking of it as a pen? Why, why does my mind organize those colors and shapes into a pen. Karma, OK? If ÉI like the pen, it's good karma. If I'm frustrated that that pen hasn't run out of ink yet and I can't get home yet and I'll probably miss my bus if that guy goes on much longer, it's a bad karma. But it's coming from me. It's penness. It does not have a quality of being pen by itself. OK? That's profound. That's really profound. Now you can affect everything in the world. Now you can adjust your reality. What are the forces that could change even those very solid realities like the one called Michael Roach's death. OK? I mean what would it

take to change that? Powerful good karma. You know? Really powerful good karma. But if I had it, now I could change that thing called my death. I could transform it into something else. And that's the whole idea of the secret teachings. What Rinpoche's been teaching in the last few months. Shilam Drewa Sum Jangshi. That's that's it. That's exactly what he's been talking about. You know. You do have the potential. Because because my death is empty. Because I am not the sum of the parts. You see what I mean? Because my death is not the sum of all my body shutting down. But rather depends heavily on what? My projection of it from my own mind. Now death becomes something that's not necessarily true. OK? It's very profound. OK? So that's the answer to Janis' question. Sorry it took so long. OK?

I don't know. It's been going on for a long time. After class between you and me, OK? Alright. Here we go. Sorry. Anybody that has a burning question can come to me after class and I'll probably tell them to book an appointment with Phuntsok. Uh. And everybody knows there's no such thing. OK?

Uh. Why does the non-Buddhist opponent in the ninth chapter say that the person must be unchanging? They say. I don't like this thing about that the person is. Buddhism says that you don't last for more than a millisecond. You know? Within five minutes you're a totally different thing? OK? You are changing like that. Why, by the way? You are the sum of your karmic seeds going off. You see? It's very cool. You exist. You consist of all those perceptions going off in your mind. OK? It's those 65 perceptions going off in your mind that makes you who you are. And that's all you are. You are not the atoms; you are not the perceptions; you are not some guy who's outside running the show. You are only the sum total of those perceptions forced on you by your past karma and that's all you are. If you happen to see atoms, or if you happen to be aware of some mind or if you happen to get the feeling that you're running the show. That's only because it's a projection. OK? That's. That's very profound. You have to get used to that. That makes all things possible. Anyone in this room could become a Tantric Deity now. You see what I mean? It's very cool. But you have to be moral which is the hard part. OK. Uh. The answer is.

Yeah?

(student) unclear.

Say it again? What

(student) unclear.

Viewpoint number 3? No not at all. No. That's talking about self-existent moments of your mind. This is talking about imposed by your past karma perception of moments of your mind. There's a big difference. OK? Uh. The non-Buddhist school that says that that the person should be unchanging says

the problem with this Buddhist theory that you are constantly changing. And I got sidetracked because I was trying to explain to you that the real reason you change is that your perceptions forced on you by your past karma are constantly changing. OK? They say that if the person is something that begins and ends by the moment then the person that committed the karma is gone by the time that the result of the karma comes back. Like if I kill a bug on uh October 25th uh and t. OK? That is a different person. So where's the connection? You know. Why is the guy two years from now living off the sins of the father. Right? Why is the guy two years from now suffering because of something that somebody did two years that he's not connected to in any way? That's very, it's also subtle, you have to work on it OK? Why is the guy in 1999 suffering from stuff that Michael Roach did in 1997 if he's a totally different being by then? You know. How can he be suffering consequences of something that somebody else did about a zillion changes ago? It's a different guy. This is what the non-Buddhists say. Then they say. You must be UNCLEAR. You must be some unchanging thing. There must be some unchanging soul called Leon's soul. And the soul stores the karma and the soul experiences the karma at the end and it must never be changing. There must be a part of Leon that after you take away his mind and all his body parts that's still there because somebody has to experience the karma later. And it damn well better be the same guy because it's not justice for someone else to be suffering. OK? They say that way. They say it that way, OK?

How does Master Shantideva answer them? And this is the last thing tonight. Almost. OK?

Say Le Chepe Judang Jebu Nyowe Juki Kangsak Ze Kade.

He's gonna' give three answers to these guys. Here's the first one. By the way it's not a stupid question. OK? It's not a stupid question. It's very important. OK? If I'm just a bunch of karmas going off. Then who is it that collects the karma? If I'm just the karmas going off, where's the guy who collected the karma and where's the guy who's experiencing the result of the karma. You know. Where is he? Cause I like it I like it better to think of my karmic seeds like my hands and my arms. I'm the boss. I'm here and they belong to me. Don't tell me I am them. That's a little uncomfortable. It gets a little weird. You know. Don't tell me I am the sum of all my karmic seeds going off. That's too uncomfortable. I want to be a person who has the seeds up here. And when I do purification. Something goes away up here. Don't tell them I am them going off. Don't tell me there's nothing more to me than going off. That's very uncomfortable. You gotta' get lost in that. I want to be a person who has the karmic seeds. Ok? And

they say, they're complaining to the Buddhists. They say if you are the karmic seeds. Who's got them and who loses them when they finish. You know. OK? By the way. There's no contradiction to say you are them when you collect them and you are them when you go off. But they have a problem with that and it feels uncomfortable. OK? They think that there somebody that has them and then loses them. OK? So we say to them. Hey, look, Mr... I believe it's the Samkyas, OK? or somebody like tōhat it's a non-Buddhist school. And they say, Look Mr. Non-Buddhist, uh, if you think about it, Le Chepa means when you do the karma like crushing a bug, smashing a bug. Ju means at that time. Dang means and. Jebu means karmic result like getting mugged on the street. OK? Seriously. Alright? Nyowe means you experience that result. You get mugged, you experience the mugging. Nyowe. Ju, the time, that time. By the way, don't think of Karma as uh, accounting as some of your life, you know? Don't think of karma as the reason why you didn't get a promotion last year. Karma is responsible for every hair in your eyebrows. Karma is responsible for every breath you take. Karma is responsible for every thought you think. Everything is. Don't think of yourself as a person who is bumping into karma every twenty minutes or every hour or every thirty days or so, it's not like that. You are a result of karma. You are karma going off. You're made of that. And every experience in your whole öworld is that. Get used to it. OK? You don't have any other reality. You are not a bunch of atoms. Or a bunch of moments of consciousness. Or a driver standing behind it. You are the karma going off. OK? Alright. Nyowe Ju Ki. Kansak means that person, actually those two people, Ze Kade. Ze Kade means they are essentially different. All he's saying to the non-Buddhists right now is like, Look. You want to say there's some guy who's collecting the karma? And you want to say there's some other guy uh who's experiencing the karma and you have a problem that we say they're different because they're changing every minute? What? Do you think they're the same? Do you think they're the same? Do you think it's the same guy? What do you think? They can't say it's the same guy. OK? They can't say it. Even if they say there's some core inside you somewhere around your stomach. I remember when my mom talked about soul, I saw it as some kind of crystalline thing that was somewhere between my heart and my stomach. You know? If you believe that there's some thing here, Michael, who's independent of his body and his mind. There's some core Michael there then are you telling me, Mr. Non-Buddhist, that the core Michael when he crushed the bug and the core Michael when he experienced it are the same thing are the same thing? Exactly the same thing? In the same time. The guys would say, NO. Of course they're different. One happened in 1997, one happened in 1999. Then the Madyumika says Well then you have the same problem we have. You know. Ok, you're not saying it

changes from instant to instant, but if he's not the same one then it's not there. Poor old core of 1997, I mean poor old core of 1999 is having to experience the bad karma of poor old, poor old, nasty old core of 1997 who collected the bad karma. You have the same problem we have. Forget this idea of a soul. Forget this idea of some independent Michael, uh, who's not my body and not my mind and who didn't change from 1979 to 1999. It doesn't make sense. Of course he's different. And you agree he's different, right? And they say, yeah we agree. So don't give me this shpiel about who's gonna collect the karma, who's gonna experience the karma. You have the same problem that we do. That's his first objection to the non-Buddhists.

Yeah.

(student) unclear

Yeah. Ok. Ok. The non-Buddhist says, the non-Buddhist says, let's say you kill an ant in 1997. 1999 you cut your finger slicing some bread. They are totally connected. OK? They are absolutely connected. Don't think that you ever cut your finger by accident. There is no such thing. How are they connected? Because that guy was two years ago. He's totally different. You know. He had more hair. He was younger. You know. I'm a totally different person now. Where is the connection between me and that guy? Ok, they say that. They say therefore the person must be some unchanging part. There must be something about Michael Roach in 1997 that didn't change up to 1999 because it's not right that a different person should have to suffer from a different person's bad deed. It's not right. If you Buddhists are right. If I'm changing by the millisecond, I changed totally by two years later. So who's experiencing the karma who was guilty of committing the karma? OK. If there's not some soul or some person who's independent of all this other Michael stuff. OK? And you believe that. You think that way. OK? That's their first suggestion.

So Master Shantideva says look. What you call the core Michael of 1997 and the core Michael of 1999, are they happening at different times? Of course. When was that guy? 1997 when the deed was committed. Oh when is this guy? 1999 when the result is experienced. They're not the same right? Right. So you have the same problem that we have. What are you, why are you complaining to us? Tsupa Me means, Tsupa Du medium in the end he's gonna say. Your own argument is stupid because you believe everything that you say we believe. OK? First Objection.

Second Objection is shorter, luckily.

(Laugh) I just want to see if you put your donor on to make notes. Go ahead. Never mind.

(student) unclear

Yeah. You are only the goings off of your. Yeah.

(student) unclear.

Um. What I mean is don't think of yourself as a person who's having this karma going off in their mind. The person is the karma going off in their mind. Yeah it's the.

(student) What I'm asking....unclear

Oh. Uh. Data being presented to your mind and your mind organizing that data into a thing called John Stilwell over an extended period of time. Due to the things you did in the past. Yeah. Yeah. Yeah. Is there any data beyond those conceptualizations. Now that's a big debate. And ultimately no. But that's another. We're gonna' get into that later. OK?

Say Gyi Du su De bu Nyo Mi si.

è

OK. Gyu Du Su means at the time of the cause. At the time of the cause. Debu means the result. Meaning getting mugged. OK? The cause is killing a bug or something. Alright? Nyo means to experience that result Mi Si means it's not possible, it's totally impossible. To put it into plain English, it's totally impossible that you experience the result at the very moment that you committed the karma. OK? Why would Master Shantideva say such a thing that's so obvious. You know? It's obvious that when you give away five dollars even to His Holiness the Dalai Lama, you don't get rich the next morning. OK? But you do get rich from that. OK? But it doesn't happen at the same moment. It's impossible. Buddhism says that's impossible. The result has to come after the cause. There has to come a growing process. Why does Master Shantideva say that? Because the non-Buddhists come up with this thing. They say Uh, OK, you're right. The person in 1997 is different than the person in 1999 so we won't say that. Let's say uh the guy in 1997 experiences the result. The guy experiencing the result is the guy in 1997. And Master Shantideva says Come On, you know. Is the result because of 1999 is gonna' happen to the guy in 1997? OK? They're trying to get out of the fact that the self changes. And that the self is not what you thought it was. It's not some soul or some guy who's independent of your body and mind which is changing by the instant. OK?

OK. Alright.

What he's saying. Master Shantideva is saying, look, either the guy is experiencing the karma, the result of the karma two years later, or the guy is the same guy. Now which one do you want. Who's gonna experience the karma. Is it the guy two years later a different guy or the same guy? You see if they say different guy they have a problem. Cause they were complaining to Master

Shantideva about different guy. But they say some guy. He's gotta be the guy back in 1997 because a millisecond later he's a different guy. And if you say some guy then the moment you crush the bug, your ribs should start to break. That would be a hell of a lot easier. Life wouldn't be so bad. Seriously. Nagarjuna says Arya Nagarjuna said one of the worst things about karma is the time delay. You know. It would be so kind of karma. If Mr. Karma would behave then when you wouldn't go around asking Michael Roach, can I kill the bugs in my apartment? The minute you started to step on them, your rib would start to break. No seriously. It's exactly what really happens. You get. You giggle because it sounds silly. Worse than that happens. You know. But if it happened that as you start to crush a bug your ribs started to break, the world would be moral from tonight. You know. It's very interesting. If people saw how karma really works the world would be infinitely moral. You know. If the minute you cheated somebody your own bank account was wiped out in a stock market crash. You know. Which by the way is created by the collective karma of everyone who has stocks, right? You wouldn't cheat anybody anymore. If the minute you lied to somebody you know like your head split open or something, you'd stop doing it, probably. OK. Seriously. Seriously. There's this time delay. So Master Shantideva says, which way do you non-Buddhists want it you know? The guy's different or the guy's the same. If the guy's the same then the moment you step on a bug then your own ribs are cracking, right? And the guy says well that's not the way it works. So he says so it's a different guy, right? Yeah. So your own self is changing, right? Right. So you don't stay the same right? Right. So there is no permanent Michael Roach. There is no self-standing Michael Roach. Michael Roach is a constantly changing thing. You know. (laughs) They don't want to say that. They don't want to say that. Then I might have to get into accepting that Michael Roach is a projection which is constantly shifting because of my own karma OK? OK. Let me go a little bit further. I'll give you the last one and then we'll do some debate.

By the way, I'll cut you some slack. This question is not on the quiz, OK? Those last three things are not on I'll cut you some slack, OK? Homework question number 6 will not be on the quiz, OK? Cause it's too much, I think, it's a little much, OK? It will be on your Homework.

Say Gyin Jikla Le Chepa Po Dang Je Bu Chepa Po Te Run.

Gyun Jikla. Gyun means stream and I'll talk about it in a minute. Gyun means a stream like a continuum. Jik is one. La means on that stream. Le means karma. Chepa Po means the person who does the karma. Dang means and. Je Bu

means the result or the consequence of that karma like getting mugged, ok. Chepa Po means here the one who experiences the result. Ten Run in this case as you read in the commentary means it's OK to call him that. OK? It's OK to say that. OK? What does it mean? This is our final answer to the Nñon-Buddhists. What are they trying to prove? That there's some Michael Roach who's permanent unchanging inner core crystal little thing. I always saw it as kind of long you know I don't know why. The soul had to be long. And it was clear cause when they cut open your body they don't find anything. That is the way I thought of it when my mom explained it to me. And I definitely thought it was between my stomach and my heart somewhere. You know. OK? I mean it was in there somewhere. They say there is such a thing. We say no you are the constant flow of your karma. You are the constant shifting of your karma. You are nothing more than that. It's not like you have that karma. You are that karma. OK? If you want to be a Tantric Deity, you better collect some good karma. Then there's no problem. You can do it because then, that's all there is. OK? So deep down inside we say you don't have to talk about it like that, you don't have to talk about anything like that. We can call the ÷flow of your karma over a seventy year period, it's ok to call that Michael Roach. NO problem. OK? The person who crushes the bug and the person who experiences the mugging, OK, they are connected by their flow of Karma. And that's no problem. You can call them that. You can call them that. You know. You can think of them that way. Why? Why would you think of them that way? Forced by your past karma. OK? To perceive what? To perceive a thing called Michael Roach over the length of my life? Is it self-existent? Isn't it true that Michael Roach is self-existently flowing through his life? NO. Why not? There's people with mental illness who can't remember yesterday. There's people who are totally disconnected, disjuncted from each moment. They don't have the karma to perceive themselves as a person going through time. OK? That's also a karmic result. It's not necessarily true that everyone has that. Probably animals have less of a of a perception of that than humans, for example. Thùey are living more in the moment. OK? But it's OK. And it's quite proper to say that my perception of myself killing the bug and my perception of myself getting mugged and all the perceptions between. It's OK to call it Michael Roach. OK? Is it ultimately or self-existently Michael Roach? NO. Is it Michael Roach because I'm thinking of it that way? YES. Are all my parts Michael Roach by themselves? NO. Are they Michael Roach when I'm forced to think about them as Michael Roach? YES. Is there anything else to Michael Roach besides that? NO. But I got this thing. Oh that's a Gak Cha and emptiness is the absence of that. You see? It's cool. What is emptiness? It's the fact that nothing else is ever there anyway. OK? That's the emptiness of Michael Roach. There is no Michael Roach except for that. What I

perceive to be Michael Roach. What? All those parts. What are the parts? All the separate experiences in my life. OK? Are all the separate experiences in my life together Michael Roach? NO. Not until my karma forces me to think of them that way. Then they are. Then that's a perfect Michael Roach. What's the point of all this philosophical junk? You know. There's a big point. If I can keep my vows. If I can keep my my good way of life and if I could be good to others. If I could have compassion. That means I can change into a different kind of being. And the bad karma that made me. The bad karma that's going to produce my death, I can wipe it out and I can replace it. I don't have to die. OK? I don't have to die like that. That's a silly thing to say because I've never seen anyone that ever did that. Of course you haven't seen them. You didn't even collect enough good karma to see such a being. OK? It's not crazy to say that you would never see such a being. So because you haven't seen it there's no such thing, right? OK? Alright? Seriously. OK? Is it likely that there would be such beings. Sounds logical. How can I confirm it? Get ethical enough and clean up your life enough that you can see them. How do I do that? Keep your book. If you don't know how to keep your book, come on Monday nights. Uh. What if it's not true? OK? What if all this tonight's discussion is not true? What if all those other Denzin Kuntaks, those other world views are correct. You know one of them is correct and not the one I've been describing. Well just go and die. You know? Really. That's all there is left. You know? What do you have to look forward to? Getting old? Losing every possession you have. You know. Getting to a stage where nobody even remembers your name anymore. And that's happening to everybody else in your life. In unstoppably, indisputably, and Buddha and all those other religions that say that there's anything else it's just wrong. I say it's not true. You know. The other world views are supporting that. It's not true. It really isn't true. You don't have to be like that. You don't have to die like that. You can stop it. How long does it take to get a taste of it? Uh. Practice well for maybe six months, a year. Really well, seriously. You would really start to get a taste for it. You could start to manipulate to your reality in a way that you recognize. You know. You would say this is too much to be coincidence. Now something weird is happening you know. Something I'm doing is making things happen. You know. There comes a point in your own personal practice where you say. Now that was too much. You know. (Laugh) You know what I mean? Really. And you start to confirm the truth of these things. You can not do it without practicing. You know. And then people practice half assed. I had somebody at break tell me, I didn't have time to meditate yesterday. Don't come and tell me you didn't have time to meditate. What am I supposed to do about it? It's not like there's any God who can give you an excuse, you know write a letter to your parents you know say Sorry, uh,

they're gonna' suffer in samsara for 10 more years cause they didn't have time to meditate. You know. Please excuse them. There's no. I can't do that. Right? Don't tell me that. I don't, you know, I can't do anything about it. You know if you don't practice, it'll never happen. YOU know you can confirm its nonproof by not practicing. Then you'll never know. OK? Go on the way you are. By the way, you have nothing to lose by practicing. The worst thing it could do is make you a nicer person. You know. The worst thing it could do is like you're not gonna kill anybody steal anything, drink alcohol, etcetera. That's the worst thing that could happen. You're happier and it's cheaper not to do all that stuff. So that's the worst thing that could happen. Ok one more thing then we'll stop.

Uh. So what is they got to the end and mr. Non-Buddhist says, OK, Mr. Buddhist, how do you explain all this stuff? OK? How do you explain how karma works? Alright? If you're so smart, you tell me. And here's Mr. Maçdyumika's answer. Uh there's a mistake here. OK? This is a mistake. You should cut that letter. We have to fix that. OK? I also misspelled in Friday night class the Dak shi and I'll spell it for you correctly next Friday night class. It's spelled four different ways in Tibetan and I spelled it a new way so. (Laughs) We're checking the computer and everyone's misspelling it but not the way I did. OK?

So say Cha She Ki Tsog Pa La Ten Ne Tan Ne Tap Sam.

This is the ultimate view. OK? You want one? Here it is. Alright. This is how things really happen. This is how the me really exists. This is what you really are. You are not ultimately a bunch of atoms. That's not your final mode of existence. OK? Are there atoms in Wilson, Winston's body? YES there are. Uh. Is that. If you can get down to the last atom and the last electron and ion, would you find Winston's ultimate mode of existence. No. You gotta' go one more step. OK? And by going that one more step you can refach a tantric paradise in this lifetime. OK? OK what is it? Cha She means parts. OK? The parts. Winston's head, Winston's arm, Winston's leg, Winston's mind, Winston's emotions, Winston's thoughts and the idea of Winston. OK? Cha She means the parts. Tsog Pa means the sum of the parts. Cha She Ki Tsog Pa means the sum of the parts which with a pen is what? The top, the tube, the ink thing, the tip, the little thing here, you know, all of it, OK? They're all the parts together. Cha She Ki Tsog Pa La Ten Ne means Ten Ne means based on those parts, based on the sum of the parts, OK? The sum of the parts is the basis. OK? The sum of the parts is the basis. OK? This is the profound. This sentence reflects the Buddhist belief of how all reality exists. OK? It's cool. OK? Tsog Pa La Ten Ne. Tan Nye Tap Sam. Tan Nye means in this case, a concept of the mind. A concept imposed

oAn the parts by the mind. OK? Normally Tan Nye means term or name. Here it refers and in all Madyumika, it refers to the idea or the thought, the projection. OK? Tan Nye is a projection. The projection of the mind. Tap Sam means it's nothing more than a projection. OK? Based on the parts. Imposed on the parts. Superimposed on the parts. OK? I'll go over it again.

(student) Unclear

Yeah. I will. I will. Yeah. Here's what it really means. The way this pen really exists is that there does exist a bunch of parts out there but then I think of it as pen and then it's a pen. OK? The real mode of existence of this pen is that the collection of the parts serves as the basis and then my mind supplies the idea pen and then there's a pen. But only then is there a pen. The sum of the parts of the pen is not a pen until I think of it as the pen. How's that? The sum of the parts of the pen is not a pen until I conceive of it as a pen. OK? What's that ^got to do with my life? I don't care about that stuff. You were supposed to teach me how to be calm and meditate and stuff like that? NO no no. Now talk about you. You know. You don't have to be a person who is getting older and who is gonna die. You don't have to be that because what you are is not some reality out there in your atoms. What you. The reality of you is how your mind is forcing you to see yourself. And you can change that. How? Be moral. Keep your vows. Be compassionate. You know. Be kind to other people. You know. In an ultimately serious way. And you will see your body change. You know. You will be forced to see a different kind of body. This kind of body is a result of crappy karma. Got it? This projection of this wrinkly hand and these skinny arms and hair and all that flaky stuff. You know. This is a result of crummây karma. You know. If my karma improves I will be forced to see this as different as as a different thing. If my karma gets lousier I'll break my arm or I'll get cancer earlier than I would've. OK? If as I live my life longer I am less kind less compassionate less moral I'll actually see myself get sicker more quickly. If I can reverse that and be more kind more moral more compassionate then I I can actually get to a point where I will see Manjushri's arm or Chen Ray Zig's arm or the Dalai Lama's arm or some holy being, Ken Rinpoche's arm. You know I will see a tantric deity's arm. OK? I saw Ken Rinpoche. He just fell down. He's got like a broken rib. I don't want to be like that. Forget it. How does he see himself? You have no idea. You know. That's what we're talking about. How you see the Dalai Lama is your problem. How he sees himself is his problem. How he sees himself is totally different than the way you see him. OK? Alright. Uh.

Is there any other me thani the one I just described? You gotta' get used to this question. OK? This is the 9:50 Question. OK? Is there any other me than the one I

just described? Is there a Michael Roach's body a Michael Roach's arm that exists out there? And that I can not do anything about. It's gonna get old it's gonna rot in some hole in the ground somewhere and bugs are gonna eat it. You know. Is that always the case is it necessarily the case? Is there an arm that's out there whether or not I'm thinking about it in a certain way? There is no such arm. You've just established emptiness. That is the logic which establishes emptiness. If you do that often enough you will see emptiness directly. 20 minutes. You're out of here. You know what I mean? Not just 10 minutes OK? It's cool. Seriously. Ok, keep thinking like that. Keep asking yourself, is there an arm out there that does not exist through my projections? Is there an arm out there that can not be adjusted if I live a good life? And the answer is NO. And you just discovered emptiness. They say. This is seeking a self-existent thing and coming up empty-handed. Seeking a self-existent thing and coming up empty handed is exactly that. That's the logic which proves emptiness. You just went through it. The last example, Master Shantideva says, and that was his example. He says keep peeling away the skin of the bamboo and at the end you reach the inside which is nothing. Keep trying to find some Michael Roach which doesn't exist by my mind being forced to organize certain colors and shapes a certain way. Try to find a different Michael Roach like those non-Buddhists. They want some little Michael Roach in here that doesn't change, you know, the soul, something like that. Keep trying to find that, you won't come up with anything. There is no such Michael Roach. Thank God. You know. If there was, we'd be in trouble. You couldn't reach Tantric Paradise. You know? You couldn't get there. You know? Thank Goodness there is no such thing. OK? The lack of that thing is emptiness. OK? OK. We'll stop there. Alright. I figure if I go on long enough. No one will want to ask a question. Cause they're too tired.

971028-1

Course XII: Guide to the Bodhisattva Way of Life, Part Three

Class Four??

RAW TRANSCRIPT

Course twelve class six -- Vivian Nesbitt - November 14, 1999

[begins with the short Manila offering followed by refuge prayer and request for teaching]

Kinda like that guy uh Kevin Costner in Water World, okay. Uh, Last time we were talking about this pen an' we have to go back that pen, okay? Uh, and we did a little bit of an emptiness meditation on it . That meditation comes from {Kedup Je} which is another major student of {Je Tsongkapa} and uh also from some uh early Sakya traditions o' of which our Vadravayogini tradition is, is a part of that lineage. So uh first thing is to just look at the pen normally okay just look at it as a pen. that's called {ma takma chepa} means unexamined you're not trying to figure out its ultimate existence or anything you're just looking at it as a pen. So we'll do like a few seconds of thinking of it as a pen.

[pause here as he holds the pen up for the class to look at]

[Some laughter - "okay" it sounds like maybe he dropped the pen]

Now uh pretend you are like a aborigine from the 12th century and uh you walk in and you don' know what a pen is and all you see is this guy holding up a black and white stick okay? You're just going to focus on the raw data. The black and the white and the cylinder because that is all your eye really sees. Your eye cannot see pen. Your eye only has the capacity to see colors and shapes. So, now don't think of it as a pen anymore. don't think of this black and white cylinder as a pen anymore okay, just see it as a black and white cylinder okay turn off the pen mind.

[another pause while he holds up the b/w cylinder]

okay, and then we did it on and off you know, you can turn it on you can turn it back off; you can turn it on you can turn it off and it made you aware of the fact that seeing it as a pen or its being a pen is not from its own side. the "pen ness" is coming from your side and you have this mental image of a pen that you impose on it. An and w we drew it last time, there was uh raw data which is uh black an, uh it's, let's make it

[Pause while he draws]

See, its just a black and white cylinder, okay, in fact, let me do it again.

[pause with a little snort sound as he draws again]

Its really just just that okay thetas the that's the data your eye picks up black and white cylinder and then your mind pictures a nice well a pen okay and if you get really good at it this, you can see that this is like a little, y'know, Jung called them archetype or something. y'know This is a really just a mental picture of a pen and then your eye picks up the black and white 'cylinder -ness' and it transmits black and white cylinder to the mind and then the mind jumps on it and says oh that suggests a pen and it super imposes pen on that black and white cylinder. okay And we were talking about I think it was in the Friday night class, if a dog walked in here they wouldn't impose that at all they would impose

[Pause while he holds pen up - class begins laughing he is probably chewing on the pen]

they would impose black and white chewable object similar to my bone you know. no

an' they would impose it like that y'see, they they would look at the same black and white cylinder but they would only see something to be chewed upon. They wouldn't conceive of it as something to write with and if you think about it both conceptions are valid, okay? I mean if you're a dog and that's all the bakchaks you have in your mind, if that's all the karmic seeds you have in your mind, why not, it's a black and white chewable thing. It is. It isn't a pen for a dog but it is a pen for a human whowho can use the pen in a certain way and who has the karmic seeds to see it as a pen. so both are valid y'know you can't say that one is more correct than the other. If you're a dog, what's the use of a pen. If you're th', a human you can chew on your nails, y don' need a a pen to, I mean a c cylinder t' to chew on. They're both valid you have to get used to that. And this is called the raw data, we've been calling that raw data in Tibetan

[Pause while he writes]

Say {dak shi}

[class repeats]

dak shi

[class repeats]

{Dak shi} means the raw data the black and white cylinder. Okay? That's all your eye can see anyway - did you ever think your eye was seeing a pen. your eye can't see pen, your eye can only see colors and shapes. That's in Abhidharma,

all Buddhist scripture that's the limitation of your eye. Your eye can only see colors and shapes. You can't be identifying it as a pen with your eye alone. Something else is doing that. Okay? {Dak shi} means the thing which gets called a pen. The thing which is referred to as a pen okay the raw data, if you will. And then there is this mental image of a pen. An in an in scripture it has a couple of different names most simply

[Pause]

{Ming} which means name, it just means name okay. In Madhumika philosophy when you say we label the black and white cylinder with the name pen we are not referring to sound of the word pen we are referring to the concept Pen which is the picture in your mind of a pen so don't get confused when they say imputed only, in name only, in word only only nominally, what they mean is name in the sense of a concept that you impose on the {dak shi} okay its that when you get good at it when I hold up the pen up and say turn on the vision of a pen you'll catch yourself, the mind is applying it, and then when I say turn it off you'll see it disappear, its like stripped away but its like there some kind of bright uh it has a brightness about it - and its a mental construct and you're imposing it on the pen. And when you stop thinking of the pen as a pen you're stripping it away an' then you impose it again then you strip it away. If you want to meditate on emptiness that's a very good exercise, okay? This is the collection of the parts of the pen. Is the collection of the parts of the pen The Pen. Are they the same thing. Do the parts equal the whole according to Madhumika. No, okay. That's tricky, okay. it's okay to say my arm is not Michael Roach but what about all my appendages and my torso and my name Michael Roach and my mind? Are all those together Michael Roach? Madhumika says no. Okay And that's where most people get confused and if you read the commentary in the reading that you're not going to get tonight uh he'll somebody will say y'know Geltsab Je says oh look the pen is not, your body is not your arm you r body is not your leg your body is not separate from your arms and legs and your body is not your arms and legs and your mind altogether either and the other guy says wwwwait a minute that last one I don't get y'know the guy in the commentary the opponent says I don't get that last one. And he says think about that black and that white and the an' the collection, the whole of the cylinder and the black and the white is not yet the pen until something else happens. What? until you think of it as a pen. okay. why do you think of it as a pen and a dog thinks of it as a chewable object - y your past karma is you forcing you to see it that way. What's the point of all this intellectual blah blah, y'know. I happen to use it as a pen. okay Can we use it as a pen - fine know problem. Its

a bunch of colors and shapes that your karma is forcing you to see as a pen and that works that writes. okay no problem there. So what's that got to do with my liberation. How can that make me happy why am I in this class listening to this guy talking about a pen. Master Shantideva was doing very well before when he was talking about anger and morality and generosity and now he's got side tracked on to some thing about the pen. y'know I can see how not getting angry makes me happy. I can see how being generous makes me happy but why knowing that the pen is my construct how's that supposed to make me happy. The point is this pen will wear out and the hand holding it will wear out and the guy who has the hand will die and their all gonna wear out for the same reason. The karma wears out. The karma to see this as a pen wears out. The karma to see this as a human arm wears out the karma to see myself alive and to hear my mind think will wear out and that'll be called dead. y'know that'll b' we'll call that dead. In the same way that the pen doesn't have to be a pen - I don't have to be dead. I don't have to see myself that way. I can choose a different set of karmas. I can collect different karmas. The Buddha promised liberation from four things.

{Kega nachi} say {Ke G a} [class repeats] {nachi} {Kega} [class repeats] {nachi} [class repeats] He did not say I'll make you more calm he did not say I'll help you get along with everybody he did not say I'll make a perfect society. he said I will get you out of Birth {Ke} {ga} aging {Na} any kind of sickness and {chi} all death y'know. Much more radical than y'know Buddhism as uh learning to be friendly or learning to be calm or something like that. this is learning to be not dead okay and learning to not get old y'know. and that's much more profound. that's what he taught. it's only possible because I'm empty. It's only becau' possible because my karma can force these parts to appear as a tantric deity in this life time if I correc' the if I collect the right kind of karma. If I can, okay. If I learn them and then do them. I'll I know some people in this room who have learned them and then told me they're not doing them. Y'know so I'm like well. And then they come and tell me all these terrible things happening to them and I'm like you know did you do your book and they say oh, I'll get to that later. Of course you're going to see weird things if you haven't done your book, okay. Your life'll be like that uh an' continue to be like that and then you see yourself die. Right, um. Another word for that image is called {tan nye} which means term. And another word for it is {Da} which is another word for a sound or a term you can say term okay they both mean term. Very ancient words, they all mean the same thing. So you've got this we can call it name but now you know name means a concept, a mental picture, the name is put, is imposed on the raw data by your mind forced to do so by your past karma. If you like the pen its...its because of your past good karma if you hate the pen it's because of \your

past bad karma, if you could care less about the pen, its what I call background existence in your life, its because you had ignorance in your past. That's responsible for all the neutral crap, neutral stuff. Okay and the dog imposes this on it okay. What is the imposer is called {dop je} So remember the {Dak shi } is the basis of the of th' name the thought which is the raw data. That's raw data. Being presented to your eye and {ming} and all these are different names for these two things shining in you r mind, two pictures in your mind. And {dop she} is that state of mind that imposes this on the on the raw data. It's the its th' imposer - its the one who bends the transparency and imposes it. okay It labels, it names it thinks of the raw data as something and the {dop she} is the main thing being run by your karma. Yeah?

[Student]: inaudible

Right right right its a very good question - what he's asking if you noticed when I told you not to think of the pen as a pen and to withdraw this picture from the pen, your karma forced you to understand my w

*****t

in the raw data? [pause] If y' if {matakma chepa} - {matakma chepa} means where we started with the pen remember tonight? That's where the pen is. If you don't ask it's there, okay? {matakma chepa} means let's not get into it y'know, just use it to write on the transparency okay don don' worry about it. {matakma chepa} means not worrying about where it is. You can use it. You can go stand in front of a {matakma chepa} yellow cab and get your {matakma chepa} legs broken okay They work. It works. What is it? It's my karma forcing me to see certain data a certain way. Where does it exist? Is it in my mind or is it outside. Don't ask the minute you ask you've lost it. okay You can live in the world as long as its {matakma chepa}. When we started with the pen tonight it was {matakma chepa}. Unexamined. When you start examining, you've al' you're already into finding emptiness. okay so {matakma chepa} the pen exists. You can use it. okay. You can use it. It functions. Nothing wrong with it functioning. okay that's a little delicate okay? Lotta blank stares on that one. Okay. We'll go on to, now I was thinking Dr. Sykes was going to ask the \$54,000 question but he didn't. He got close. uh somebody's supposed to ask me what about the raw data. y'see, do these rules apply to the raw data as well

or is the raw data really out there y'know is there really a black and white cylinder out there or does this stuff all apply to the black and white cylinder as well. You supposed to wonder. okay. Why do you think in the years that I've been using the example of my boss coming and screaming about the J.C. Penney order I was talking about the emptiness of your feeling about the boss. I was talking about his emptiness of being nice or not nice right and I was saying the fact that one set of colors and shapes comes into the room and the person who doesn't like Michael Roach finds it quite amusing that Michael Roach is getting yelled at by the boss and Michael Roach finds it quite painful to get yelled at t' th' boss by the boss, proves that the boss is neither self existently nice or self existently mean. That proves it. That proves that the way we feel about the boss is a projection coming form the minds of each person in the room. If he was self existently nasty his wife would have divorced him already - except she owns half the company and there's this other stuff.

[class laughs]

If he was self existently nice I wouldn't feel bad when he yelled at me. y'know I would be like thank you, I understand I screwed up the order, you're right you know it's good that you care about me you know, I but the fact is that two different people sitting side by side looking at the same colors and shapes take those different, completely different. okay? So whether the boss is good or bad is a projection from our side but is the boss himself a projection. We never got in to that I've been avoiding that. For years, but now the time has come - we have to examine whether the raw data is really raw data. okay, we have to jus' examine that and I didn't want to because you have to be mature in your thinking (a.), (b.) you have to have a lot of virtue which you have because {yula dida tomjey du, tupay sherab dun dum sum} you've been through the whole Bodhisattva Charavatara. You have all that virtue of hearing the whole text. You have the ammunition not to freak out when we get to the boss's emptiness. [laughter from class]. And the question is this, this is the question that comes up in your mind automatically, should come in your mind, it has come up often, I think, I don't know if Jim Halpren is here he used to ask that question okay he gave up already, o' yeah he used to ask this question alot. So yeah here you finally get the answer.

say {koksok} [class repeats] {kyi} [class repeats] {dakshi} [class repeats] {yang} [class repeats] {takgyur} [class repeats] {yinnam?} okay [he laughs] question mark. {yinnam with upward exaggerated upward inflection} means question mark. Each word after him]. {koksok} means person, we're not talking about pens any more we're not even talking about my boss we're talking about you. Okay If your name is Tessie I'm talking about Tessie, if your name is Kim I'm talking about Kim. If your name is Andy I'm talking Andy. okay Its yourself,

we're on to the big emptiness, okay, the big emptiness of you. Why. That's the first one you'll see directly. When you see emptiness directly for the first time, it's your emptiness it's John's emptiness. John sees John's emptiness first directly. okay, in fact that's why it has such power to liberate you from your mental afflictions. Okay. So {Kooks} means person {koksak kyi dak shi} is that raw data of the person the raw data of the person. If you wanted to present the raw data of the person in a very simple way, like if you wanted to divide the person into their most basic parts there would be two very broad categories of stuff that make Michael Roach. What are they. mind and Body. okay? Mind and Body. If you gonna get fancy you could break it into five parts and call it the five heaps. It's the same thing. y'can d' you can basically boil the five heaps down to mind and body and a little stuff called the idea of Michael Roach. okay, but let's scrap the Idea of Michael Roach, that's a little complicated. Michael Roach's mind and Michael Roach's body are the two big parts of what we call me. Are what I call me; in the same way that the black and the white and the cylinder are the main components of this pen. So the main parts of a person are their body and mind. Those are the parts we have to look at. That's the {dak shi} . {Dak shi} means the collection of stuff that's being thought of as Michael Roach. Okay? In the case of the pen it's the black and white color and the shape. In the case of Michael Roach it's the body his mind and and those that stuff which all taken together we think of as Michael Roach we put the label or we put the concept we impose the concept of Michael Roach on those parts okay so we call it the basis of th' of the projection which is {Dak shi}. {dak shi} means the basis of the projection. Okay? {nyang} means even that, even that basis which is my body and my mind taken as a whole okay {tak gyur} means is it, I'm sorry {tak gyur} means a projection, okay just a picture, a mental picture imposed on a collection of parts. 'kay {Tak gyur} means that, exists in that way as a projection. {yinnam} means: Is it? okay [laughing] {yinnam} is the scriptural way of saying is it? Tibetan doesn't have punctuation marks like we do.. They use {nam} for the question mark. By the way, if it ended in {duk} you say {duk kam} if it ended in {ngyan} you'd say {hmmm beats me here sorry}

okay? um and that's the big question the big question that should have occurred in your mind by now is I understand that the way I feel about the boss is a projection. I understand that one boss that one collection of parts, a oval redness, a smaller oval darker red, a square whites in there, and a red wiggly there y'know and sounds coming out y'know rather loud decibel sounds coming out. I understand that if I feel good about it it's because of my past good Karma and if the guy sitting next to me feels bad about it that's because his bad karma and I understand that the boss is not good or bad from his own side but what about his very existence. Is that also the same way, I mean each sound that I

hear coming out of him each redness all the shades of redness to his face as he gets more and more angry right? A' are they also the same way. if I were a different kind of being would I even see those as boss. The answer of course is No you wouldn't. I I If different beings sitting in the room like an ant or a dog, they don't even see the boss the way you see the boss. They don't think boss. To them its just threatening humanoid or something okay y'know what I mean. They don't see boss anymore than they see pen. They would see chewable object okay. So the very existence of the boss in your room is also a projection. That's true. The raw data is also a projection. okay. There is no base data, but we'll get there we'll get to that. okay so the big question that should have come up in your mind at some point when Michael Roach was up there talking about his boss was, is the boss himself the same way. y'know if there were two radically different beings in this room would they see two absolutely different things and the answer is of course they would see two radically different things that's why uh uh a hungry ghost could be in the room and see a threatening animal, y'know uh Master Shantideva could be in the room and see a beautiful shining tantric angel entering the room because of his karma. Because he has different karma. okay No contradiction at all. No contradiction at all. Any more than this could be a chewable thing or a pen at the same time. No problem Its the glass of water if you've studied that. okay it's the glass of water. This basic distinction between the two kinds the emptiness, what two kinds of emptiness. The emptiness of Michael Roach and then the emptiness of my arms my legs my head everything else leads to two great parts in the ninth chapter of the Bodhisattva Charavatari. Master Shantideva finds it necessary at this juncture to start discussing the parts of the person because he has already proved that the whole is not self existent okay. uh me as a whole could become a tantric deity in this life because Michael Roach as a whole is not self existent and is only a projection forced on me by my my mixed past karma. That's why I'm having a samsara right now that's why I'm having ups and downs in my life, that's why I can have a close friend that becomes a not so close friend. My own karma is fluctuating, this stinking stupid horrible fluctuation of karma that's responsible for for all the changes in your life for the fact that samsara ... whad you used to say? never mind...[laughs] is so bad, is that fluctuation. So, because my karma is mixed my experience of my body my experience of my own thoughts my experience of the people around me will continue to fluctuate up and down. People around me will continue to be friends then distant, maybe enemies, then friends again because I'm forced to see them that way. okay so Master Shantideva says, didn't you wonder if the parts themselves are the same way, y'know is the color itself the same way, is the shape itself the same way. i' Are the colors and shapes self existent or is it possible that some other being could

come in this room and not even see a cylinder. Is it possible that even the cylinder-ness is not self existent and even the black and white-ness is not self existent and that some person could come in this room and validly see a purple and orange pen. okay uh Of And th' answer is Right, so we have to discuss not only the emptiness of the person but we have to discuss the emptiness of the parts of the person. Why? The day you see emptiness directly you will see the emptiness of the whole person, okay, you will see the emptiness first of you as a whole but intellectually you get there by understanding the emptiness of your parts. okay, during th' period before you see emptiness directly you start to understand the emptiness of your arm or something like that. okay. The emptiness of your thoughts, okay. yeah?

[student:] inaudible

Could be. yeah. They could have the karma to see nothing at all. Now would that be a {dak shi} that they impose nothingness on perhaps you see. We had a debate about that at the monastery one night. It went for hours. Does non existence exist mmm yes so, okay, that's another story okay you can see that upon the same raw data they are projecting nothing. yeah, you could say that, okay. They just wouldn't see it. but that also would be a projection. Emptiness itself sorry non existence itself has its own emptiness. That's a - cook it okay, we debated it one night. Uh, So here are the two great kinds of emptiness.

{kong sak gyi} [class repeats] {dak me} [class repeats]

{kong sak gyi} [class repeats] {dak me} [class repeats]

{kong sak} means the person, meaning you, Michael Roach or Leon or whoever you are, okay. {Kyi} means of which means OF, {dak} means in this case a self existent self nature and inherent self-nature okay. Self nature. {Me} means doesn't exist. The lack of any self nature to the person meaning the person has no nature of their own. What do you mean when you say of their own? What do I mean when I say of their own? independent of my projection forced on me by my past karma; there is no such nature to any object in the universe. That's emptiness. When you are talking about a person it's the emptiness of the person. What. the fact that when I look down and I'm aware of Michael Roach it is only because I'm looking at the sum parts and conceiving of it as Michael Roach forced to do so by my past karma. Forced to see a human who has to go through this ups and downs of samsara. Because of my lousy past karma which is like this - even the good karma from my past is what we call dirty good karma why? it wears out. {Sak che} {sak che gyi le} Suppose I start focusing on my parts okay. By the way its very important that you try to get it okay. We'll never go through the ninth chapter again the near future right. It's too hard right? And

there are thousands of lousy explanations of emptiness running around in the world and ah you're getting it the real one. So its really your very serious responsibility to get it straight this time, so you can teach it other people. Seriously. Okay. So get it straight.

Say {Chu gyi} [class repeats] {dak me} [class repeats] {Chu gyi} [class repeats] {dak me} [class repeats]

{chu} means what? Dharma or thing. Thing. okay Thing. In this case thing. {Chu gyi dak me} is the same, right, the fact that no thing has its own nature as opposed to, the one that came before was what? [student in audible] self, Me, person, person the one that came before for was person. The fact that no *thing* has any self nature. Couple of questions for you. Em is Michael Roach a thing or not. Well, an existing object I am. Right? Sometimes when you say thing as opposed to person you mean pens, chairs, carpet okay. You gotta learn something about this particular division. In Buddhist philosophy, when we talk about the emptiness of things in the same breath as a division of emptiness as opposed to the emptiness of a person, that word thing only refers to the parts of the person. So thing here does not mean outside thing and it doesn't mean the parts in general, it only means the parts of Michael Roach. okay You have to get used to that. Many people have never understood that. okay Do all objects have their own emptiness. Yes. Are we talking about the emptiness that all objects have. No. What are we talking about. In Tibetan we say {konsak gyi dang too fast chukyi dak me}

The emptiness of things which is the emptiness of things that we're talking about when we talk about the emptiness of the person and the things. When you say person and things you're talking about the the emptiness of the person and their parts. So don't get tripped up by the word things here. okay When you say I'm going to teach you two kinds of emptiness, one is the emptiness of you and the other is the emptiness of stuff. Or things. Don't forget, *things* is always talking about your parts, you could have called it {kong sok kyi chak shay} or something, the emptiness of the parts of the person. Unfortunately this has mixed up people for y' centuries. Still the Tibetan monastic texts books say don't forget when we're talking about the emptiness of the person and things together, things means the parts of the person. And it should, because, what's the natural question that comes up in an intelligent person's mind when they hears about emptiness is: Yeah but is the existence of the boss himself also a projection. Forget whether he's good or bad. It should come up in your mind. Forget talking about the pen, I want to know if there's a cylinder there and Black and white cylinder from it's own side. Or is that also a projection okay. Question: yeah

[student] inaudible

Uh, yeah, the parts, you can take many parts of the person but but we're gonna stick to mind and body 'cause its even more basic than than the five parts if the person called the five skandas or the five heaps okay. okay later catch me in the break. Okay. uh, so we're getting sort of an onion skin theory, I call it, or its a, I think of a microscope like in in the diamond business you can focus on the the top the cover of the diamond or you can move the the loop, y'know the cute thing, if you move it slightly you can focus in the middle of the diamond and you're checking black spots. When you focus on the top you're checking for scratches on the diamond which can only be made by another diamond and then you focus into the diamond and you're changing your focus into the diamond. And you're looking around it's like being in a hou' in a room and looking for black spots. And then somebody says Is it chipped on the bottom and then you move your loop and you focus and the bottom of the diamond, y'see. You're looking through the diamond in all the cases but you're going down different levels of magnification. Or it's like an onion skin y'know you're like going down different levels of magnification. So, when you're examining the parts of a person you're gonna be examining whether or not the body and the mind are also projections, okay. I accept that the idea of Michael Roach is a projection, I accept that if a dog walked in here

*hat about my parts. y'know wouldn't they even see something red up here. Would they even hear some sounds coming out. Would they even image that I had a mind or was thinking or was animate y'know alive, okay. Cause those a the two parts to me. The question is: Are the parts of Michael Roach also self exis' - are also projections or not. Are they also projections or not. and we have to look into that, okay. That's the examination of {chuk gyi dak me} and {Kok sak gyi dak me}. Now we're on {chuk gyi dak me} we're looking about the emptiness of the parts. okay. We'll go one more minute and then we'll take a break. [slightly under his breath] See if I got anything interesting here hmmm. Say {suk} [class repeats] {ki} [class repeats] {sopay} [class repeats]{du} [class repeats] {tradup}[class repeats] {Sup}, well lets not go that way. Let's talk about this first. MMM When you're gonna decide whether or not Michael Roach's parts are self existent, you have to decide what parts you're gonna look at.

okay, like with a pen we could choose three basic parts, I've only mentioned three parts right, the black part the white part and the cylinder-ness the cylinder. I've only mentioned three parts okay? If I wanted to get fancy, By the way the next step down with the microscope would be lets examine the parts of the part okay. Like you see there's this part hanging off here and there's this part here and its a half cylinder. To decide if that was self existent I think we'll have to look into the self existence of the of this part, cus if this is not self existent the rest is not. To get to the self existence of that, let's look at the top half of it cus if that's not self existent neither is the bottom half of it and then neither is all the top and then is the pen. But, let's look into half of that, y'kno okay, let's look into a quarter of the clip naw eighth eighth. But you can't really get to that unless you look at a sixteenth y'know an an ultimately I could keep going y'know until what? Seriously, no. The Atom. The atoms! We'd get down to the atoms of it, y'know. If the atoms of it are real then its real. Right? cus the atoms are smallest part of the pen y'know. If all of us believed deep in our hearts due to the kindness of Mrs. Melvin in the first grade and your own experience and your own hearts tells you, there must be a real small piece of that pen that you could get down to and decide whether its self existent and then if it was the whole pen would be self existent. And if it wasn't then the whole pen wouldn't be self existent. But quit getting fancy, quit fooling around. Let's get straight down to the atom, because if the, if that part is not self existent then the whole pen is not self existent, then the whole pen is not self existent. and if that part is self existent then the whole pen is self existent. So let's cut the crap. Get straight to the, whad do they call it, the meat of the matter. y'know, get down to the atoms and decide if the atoms are self existent or not. Are th', because we all, all of us sitting here believe that when you hit your head on a piece of cement or something it's because of those stupid atoms in there. Y'know there's something in there that's hard. There's some bits of something in there, y'know, Michael Roach can talk all he wants but here's something about a Pakistani taxi driver's bumper that's hard. That really y exists and breaks my legs whether or not its empty or, doesn't matter, but there is something that exists there down at an elemental or at an atomic, at an atomic level there is something hard there that breaks your leg, okay. You believe that. You can talk about how you perceive it. y'know, Do you perceive it as long or short. Do you like the bumper or not. You can talk all night about that. But there's in the bumper that breaks your leg. That you believe that there's an atom in there. There's some kind of hard stuff at the bottom of the bumper that's that's making it hard. You believe that. So let's go straight to the atom okay? {suk} Means physical matter, meaning the physical body. {Suk } can either mean in Buddhist philosophy the object of the eye consciousness in which case it should be translated as visual matter or

something. It's sometimes translated as form which is a bad translation, which I use, sometimes, okay. Uh, visual, physical matter. Colors and shapes basically, okay. But in this context it refers to the skanda of {suk} meaning your body. Your body. All your physical matter, okay. Sometimes the word is used for f' visual matter only, and sometimes its used in a broader term meaning all the parts of you, your body okay. {Suk}. {Suk gyi Sopa}. {Sopa} means the sum of the parts. The sum of the parts okay. The sum of my arms and my legs and my torso which if you think about it, is the sum of my ankle, my forefoot, my sole, my upper foot and my toes. Which if you think about it is the sum of the joints in my toes, which if you think about it is the sum of the left side and the right side of the joints of my toes which if you think about it, and then you can keep going like that, okay. We won't go like that. In the end it's {dum tarram}. Say{dum} [class repeats] {tarok} [class repeats] {dum} means particle, {tarok} means, we had it last class, ultimately small, ultimately fine. {Dum Tarok} means atomic particles. Okay, atomic particles. When you're talking about is Michael Roach's body self existent, does it have any objective reality from its own side. Big question. Important question. Do I have any objective reality from my own side. Maybe I don't, but what about my arm, how about the bones in m arm, how bout the hardness in the bones in my arm. At some point there must be some kind of objective reality. We get down to this question. Are the atoms in my arm objective reality or not. Okay? Do they have any existence from their own side because of when I tell you look at the pen and I say raw data you believe there's black and white there from it's own side. You do believe that. you can discuss whether its a chewable object, but everyone in this room thinks that there' black and white stuff there. So, is there any physical reality to my arm? okay? At the atomic level, so those atoms exist from their own side or not. That's that's the emptiness of my arm. That's the emptiness of my body. And the answer is no. Okay. The answer is no. How could there be. Its the same thing as the pen it's the same thing as Michael Roach, it's the same thing as my boss being nice or bad. Come on. It's just another level. It's just another level. okay. Don't think that you're interpreting raw data. There ain't no raw data because the raw data has it's own raw data that you're interpreting. And that raw data has its own that you're interpreting and I just made up raw data for your convenience cuz I didn't want to freak you all out. okay. There is no raw data. Why? Because you can get down to the atomic level of a taxi cab's bumper the steel, the iron atom, and there'll still be the left side of the atom and the right side of the atom. And then there'll be the upper side of the left side of the atom and the upper part of the left side. The bottom part of the left side and it's endless. And at any given time your mind is organizing it into a whole. y'know At any given time it's only again a bunch of parts that you r mind is being forced

to think of as a whole by what? Your past karma. So if you happen to be a m' an electron microscope molecular scientist y'know and if you happen to look into that microscope and if you happen to see that these atoms, your being forced by your karma to see those atoms. They don't have any more existence than my boss being mean or nice has any existence from its own side. They don't have any more existence than that. What's the point of all this. By the way you can get lost doing this. Right? I mean if you sit down and meditate on this and there's like three wacky people here next class, don't blame me, okay? Y'know if you sit there and figure out that there is no raw data and you start feeling lost, you would start feeling lost, that's why we don't teach this uh to people who haven't heard it about, to people who haven't had some preparation. Who haven't had the first two parts of this year. Uh, What's the point. The point is that your karma can force you to different levels the same, like it says like if you're floating in the ocean or swimming in the ocean and your karma can force you down to different depths, you can at atomic level you can see, you can see things on an atomic level, you can see things at a molecular level, you can see things at a freckle level, you can see things at a hair level, you can see things at an arm level, you can see things as a human body level, you can see things as a tantric deity level. There, all those levels are there. And your mind according to your karma could be forced to live at one of those levels. And in fact it is and that's why there's five realms of existence. And that's why there's hell beings and that's why there's animals and that's why there's deities because each one is being forced to see the world at a different level. And all those levels are valid. And they all really exist. They all really exist. So the point is not to get lost and worry about oh gees, maybe I'll get, y'know fall over board and go to some other level y'know like I could get stuck in atoms I could get stuck in atoms for the rest of my life, y'know. Y'know I could get stuck with all these electrons whizzing around my head for the rest of my life. I mean, what if I sh'm' my what if my focus shifted and I was suddenly thrown into seeing the whole world as atoms which is possible. Uh, what keeps me here in this reality? It's your karma okay. How long will it keep you here? God knows, y'know how much karma did you collect before you got here? Will you die tonight or not and where will you go on the next level. y'know. Where will your karma shift. The shift called death is just a shift in your perceptions. Where will it bring you next. Now you are starting to get the sense that that reality is like the Moscow hotel I used to talk about. It's this huge hotel in Moscow, they were very proud. Like the communists wanted to make the biggest hotel in the world. So it's like five thousand rooms and they're all like these horrible cement square block rooms. You get lost in that hotel, it's hopeless. I've been there y'know. I mean you start to see reality as like that I mean there are thousands of

different realities that you could be experiencing like that, but for the kindness of Mr. Karma. y'know uh. Mr. Karma is making you stay here for the time being. Uh, you have to collect good karma to assure you're reservation at the suite, y'know the penthouse suite. Seriously, y'know [laughs & laughter] you because life is because you could be thrown into any level by your karma you must undertake those deeds that would force you to see your body as a tantric angel in this life and you can so don't get, rather than getting disturbed by these thoughts you should be encouraged. y'know It should make you happy, you should finally see that it's possible in this life to enter a tantric angel's body; no problem. okay. But it should comfort you rather than disconcert you that there is no raw data. It will be what ever you collect the karma for it to be. How do you get that kind of karma, do the bodhisattva activities. Where can I find out about those? take the course you just took for the whole year. Okay? That's, he getting at information in advance then he tells you why you're going to need it. Keep those bodhisattva vows, act like a bodhisattva. you will, you *will*, your body will change. y'know You will see the body differently. But otherwise, by the way, you should get a sense of the hopelessness, if you get cast a drift in all of those possible levels of reality you're in trouble. Y'know, you 'rye here right now you can hear these things you can do something about it ,if you lose it , if you lose it and losing it means y'know like disrespecting your lama, uh failing to understand these things, not coming to class, not keeping your book, not tracking your vows, not watching your morality, not even knowing what is morality. y'know Then you're like then you're setting yourself up to drift like endlessly y'know. And it will be millions of years before you get that. I mean Buddhist scripture says a uh, millions of years to get to a place like this to where you hear these things because th' other' the other possibilities are endless, they're endless. The other rooms in the Moscow Hotel are endless. Why. Because there's no raw data. There is no raw data. There is no reality beyond what you' for' beyond what you're karma is forcing you to see. It's both a it's call {ki nyen chempo} say {ki nyen} sorry yeah {ki nyen chempo} {kay nyen chempo} {kay} means it's a big potential for profit {nyen} means its a big potential for loss. Whadda you call that in investing. There must be a word, Stilwell. Big potential for loss and a big potential for [students begin to through out answers] High risk bonds, look I dunna know, what? But but this stuff is high risk bonds. If if reality is empty high risk bonds, it's a high risk bond. y'know, if you keep your vows if you learn about compassion, if you act kindly toward everyone, y' you' you can turn this body into a tantric angels body and if you do the opposite, you can just cut yourself off and drift into a thousand other rooms in the Moscow Hotel, y'know and eventually you might get back here. uh, so get the feeling that that's the way it is that's true that's true. okay we'll stop then we'll

after that we'll talk about the emptiness of your mind. Yeah?

[Stilwell: Are you saying that there is no self existent thing out there?]

Of course, I' he' John says are you saying there is no self existent data out there or there's no data at all. Can you get run over by a car? So, there must be some data out there. okay, Is it self existent no. So he's probably saying self existent data, okay

[Stilwell: how would you describe the data that is out there in a cognitive way]

We're gonna to get that right after the'

[student: inaudible]

It doesn't have any objective reality either, you gotta get used to that. If you could get down to that level, y'know if there was a Walt Disney cartoon about getting real small down to atomic level and you get into the steel, the iron atom, and be down in that level you would also see that that is also a projection. What I am trying to say is there is no such thing as atoms. Just get used to the idea. There's no such thing as atoms, okay there isn't any such thing as atoms and you gotta get used to that idea y'know you could get down to the subatomic level of a taxi's bumper and what made it hard is not atoms. okay. you gotta get used to that. What's making it hard if hardness hurts your leg is your bad karma. There aren't any atoms making it hard. Science is flatly wrong. [transcribers note: he is speaking very clearly and slowly, punching every word deliberately]. Okay? you gotta get used to that. What's making a bumper hard is your karma to experience it as hard. The karma maybe expressed in something that if you have the karma you could see as atoms uh but that's not what makes the bumper hard and that's not what gives the bumper it's solidity and it's especially not why the bumper broke your leg. okay. According to Buddhism you can lump all of those together and say it's karma. According to science you can get up to steel is harder than bone. but you still can't explain why it broke your leg and not somebody else's leg. okay an' and the the Buddhist viewpoint is more inclusive and correct. It's also more useful meaning you can reach a place where you don't have to suffer anymore and where you don't have to die anymore if you see things with this world view. The other one is primitive and incomplete and people will understand that eventually. You see what I mean there will always co' there will come a time on this planet when each person sees that that is not' a.) It's not its not complete way of viewing the world and 2.) it doesn't

work and 3.) it especially doesn't work for people's happiness. You can make things that fly you can make things that go real fast on the ground but people still get hurt and people still die and people still can't get along with each other. Science is incomplete. That way of viewing the world is incorrect. There are not such things as atoms. There is no such thing as atoms. If there is anything that makes a bumper hard it's your past karma. It's very interesting. It's really profound. and that way of viewing the world will drive you into a Buddha paradise. Uh, Let me go a little bit farther and then we'll take some questions. In the in the Friday night class by the way we decided the next Friday night class would just be a free for all. An' People'll gonna bring up all their questions cus we been talking about viewpoints. you know five percent of your viewpoint is still Judeo-Christian. It's in your guts. Five percent of you still believe in this guy with the white beard up there. If you went down in an airplane tonight there's some percentage of odds that you'd be praying to Jesus or something okay [laughing] or God. You know really. And that's not a bad thing, I mean. Jesus, is a is probably a Buddha almost certainly a Buddha and that's another thing but I'm just saying there's still a part of you that has this world view, that does believe in a creator who's running the show.

Especially*****

***others not. Its not like that. The same reason that the bumper is hard the same explanation for the hardness of the bumper, is explaining why you were standing in front of it when it crossed the cross walk and broke your leg. And that's a good world view. And that's the correct one and that the one that will lead you to enlightenment, and will lead y'know I believe millions of American people to enlightenment. We just have to replace the old idea. The' ideas evolved and that's a that was an okay idea for the last few centuries and now we have to evolve into a higher uh world view which is actually correct. okay and is not incomplete and is not irrelevant to human beings happiness. It covers

[transcriber's note: beginning side two of tape]

both you see what I mean. um, we have to cover, by the way I will do some questions at the end, so I'll maybe I'll tell people they can go if they want and y'know I'll do all the other ones in maybe in shot alright. Cus we have a long way to go tonight. Um Proving the emptiness of your mind you see when you

think of the bumper of a taxi

[transcriber's note: end of side one]

your mind is ultimately thinking that there are atoms and your mind does believe that the hardness of the bumper came from the hardness of the atoms and not from something you did in your past. You believe that. In the same way you believe something about your mind. okay and this is it. Don't forget we have to cover both of the parts of you, your body and your mind. Say {Shepay} [class repeats] {gechikma}[class repeats] {gyin} [class repeats] {shepay} [class repeats] {getchikama} [class repeats] {gyin} [class repeats]. Y'know when I talk about or when you look around at the Quaker House and you see the walls made of cement and you believe that there must be some little tiny particles that are all packed together making those walls and making it hard, it's not true. There are no little bitty things packed together making it hard. What's really making it hard, your karma. What made the wall itself? Your Karma. That's like a static reality. We're not talking from six o'clock to seven o'clock or something like that, we're talking in one moment you are not a collection of atoms you are rather a perception forced on you by your past karma. That is the reality of your body, okay. Now you may have the karma to see atoms in there. In that sense there are atoms in there but that's not what's making your arm hard and it's not what's giving your arm reality. The only thing that's making your arm hard is your r perceptions forced on you by your past karma okay? Now is it true for your mind as well, okay. For mind is a little bit slippery more slippery than the body. you have to think what is the equivalent of an atom for the mind. y'know , what is the most basic building block of the mind? And I propose the following which is what all Buddhist philosophers have proposed through out history. The present moment. okay. Think about it. The present moment. your present moment of consciousness. Your present moment of awareness. The fact that in this instant you are aware of this room. That is reality for you. Right? That's like an atom. In the physical world it's atoms that make up stuff. Statically in moment, but in my in the history of my mind what makes up an atom of my mind in a sense is the present moment of consciousness. I am aware at this moment. I hear your words, I see you standing there I can see when you move your arm. I have an awareness of this present instant and that is the building block of the mind. The mind is a concept applied to the collection not of atoms but of moments of consciousness through my life. The collection of all those present moments through out my conscious life, I call the stream of my mind, the stream of my life. That's Michael Roach's mind since 1952 to 1997. That's Michael Roach's mind. What. [three finger

snaps] the collection of present moments glued together and conceived of as Michael Roach by my mind in the same way as all those little atoms are conceived of as Michael Roach by my mind. Okay. The mind also is a projection. Get used to the idea. okay on what on the collection of present moments since the day you were born. okay by whom my mind forced by my karma to do so. okay And that's why I have the experience of a mind. That's why I can hear myself think. okay. Get used used to it. What's the raw data? Moments of present consciousness. Present moments of consciousness. My mind in the present moment. Take enough of those together, we can call them Michael Roach from nine o'clock to ten o'clock. Sorry, Michael Roach's mind from now o'clock to ten o'clock. The collections of all those scenes of my life, of all those awarenesses of my life, lump then together like we did the white the black and the cylinder and impose on then the idea this is Michael Roach's mind during the last hour okay? It's just another projection. Now let's go and see if the raw data is a projection also or not. okay? I lost you already but let's go further. [laughs with the class] I had time to think about and I had a great blessing this weekend. I had a retreat an' all of it came clear to me. Um, I had a very intense retreat an' it all came clear to me. So anyway, uh, each moment, of what you call present consciousness has no more existence than those atoms. Why? That's also a projection. Why. because you can split it up into three moments and say the beginning of the present moment of consciousness, and then the duration of the present moment of consciousness and then the ending of the present moment of consciousness because even though we can't be aware of it so well. We know that the present moment of consciousness must have had a warm up, must have had a duration, and must have had a shut down. Even though we can't be very aware that what we call the present moment of consciousness must of had a beginning, middle and an end itself. we can think of it I mean, you know that's its true. The beginning of the present moment of consciousness cam a millisecond before the end of the present moment of consciousness. What I'm trying to say is, the present moment of consciousness even though it seems to be a single unitary thing we know it's not. And it must have three parts called the beginning the middle and the end and *somebody* is thinking of it as one thing. Oh, who's that? Mr. Karma! okay, [laughs] Mr. Karma's forcing me to experience my present moment of consciousness as one thing and it's lying to me and fooling me again. y'know, Looks like one moment of consciousness. It cannot be! There must have been a beginning of that moment of consciousness, a middle of that moment of consciousness an' an end of that moment of consciousness and I must be, my mind must projecting on to that my present moment of consciousness y'see. As you can keep splitting the body into its subparts and subparts and subparts, you can divide the present

moment of consciousness into its beginning, to the beginning of its beginning, the beginning of the beginning of the beginning, and etc. infinitely. Can you find a self existent building block [transcriber's note: he is speaking each word separately] of consciousness. No, there's no such thing. [Back up to speed] There's no such thing as an atom and there's no such thing as a present moment of consciousness. There is no such thing. Why are you having this experience. Your karma is forcing you to think this way. Okay, Very profound. Your mind itself has no objective existence beyond your projections. You're projecting it also. okay. Why. because you can keep goin' down through the onion skins and in the middle of an onion what do you hit. Nothing okay, that's another proof of emptiness. okay, you can't be seeing what you're seeing. it's impossible. it has to be a projection. okay. It's impossible. there isn't such a thing as a present moment of consciousness that's impossible. No more possible than an atom. they're both impossible. You're both projecting on to it something that's not there. Okay? What do we call that exercise where you go through the parts, y'know, am I my body, am I the parts of my body, am I the parts of the parts of my body and you finally get down to there ain't no atoms and there is no present moment of consciousness no matter how hard it's no matter how strongly it seems to be there. An' no how matter how strongly your heart wants to say along with the rest of human kind, there are atoms y'know, there is some objective reality. It's not there. There is no such thing. Uh, why do we do it why do we think that? Two things: say {matak} [class repeats] {machepa}[class repeats] , Let's stick to that right now, {matak} [class repeats] {machepa}[class repeats]. When you're, I mean how does raw data get to be raw data before you blow it up? okay, I mean it did feel like raw data at the beginning of class right? there was a black and white cylinder out there. okay. That's find as long as you don't look too close. What is that expression in English y'know, is that it until y' as long as you don't, [something from a student makes him chuckle] don't look a gift horse in the mouth no, y'know until you look too close it's fine. y'know there is a black and white thing. I mean when you are focusing, when I say think of it as a pen, now think of it as a pen [pause] an' when I say withdraw the thought of it as a pen and see it as a black and white cylinder the exercise is you are examining its pen-ness, but you ain't opening that can of worms called let's look into it's blackness. Let's look into it's very existence of anything there. I'm not asking you to do that. Let's do it again. Look at it as a black and white cylinder. [Pause] Look at it as a pen. But in neither case did I say examine whether there is any physical object there at all. Okay. I didn't open that can of worms. That's called {matak machepa}. {matak machepa} means let it be. Let it be. {Matak} means don't examine it. {machepa} means don't analyze it. {matak machepa} means if you don't examine it, if you don't analyze it that good old

black and white cylinder was doing fine out there on its own before you started asking about its atoms and everything. He was there for all of us okay before you started opening up that can of worms by examining it he was just there in a fuzzy unexamined way. Your whole world is like that and that's fine. No problem, Madhumika says no problem, the whole world works. {matak machepa} taxi cabs run over {matak machepa} legs and you've got to go to the {matak machepa} hospital and you get a whopping {matak machepa} bill. okay [laughter] and there's no problem everything exists. You can use a pen it works. {matak machepa}. When you start analyzing then you find it's emptiness. But we'll get into that. As a projection a reasonable projection by a reasonable normal human mind who's being run by normal old reasonable Mr. Karma, you can use it reasonably to present a class to a group of people. No problem {matak machepa}. okay? Without asking about it's emptiness, blah blah blah just unexamined it works. okay no problem there no problem there. by the way Buddhas, when they get enlightened they still use {matak machepa} pens. okay no problem. Gautama came to this planet, Gautama spoke words, Gautama probably scratched something in the dirt for his monks, no problem. They used them, you can use them. They are a projection of your karma, they don't have any ultimate reality. There is no atoms in this pen and you can use it. okay no problem you gotta get used to that. okay. {tanyay tsema dup}{tanyay} do you remember, means word or term. And that's that state of mind where you're just there's a part of your mind which is labeling it black and white cylinder and you just leave it like that. {Tanyepa} {Tsema} means that correct kind of perception. A better word would be valid perception. Valid perception. It's okay to say there's a black and white cylinder out there. You don't have to be a Plato or a Socrates to use it. It's okay to say that. {tanyay tsema} means normal perception which uses those mental images {dup} means establishes the existence of this pen. There's a part of your mind which sees black and white, interprets it as pen under the influence of your past karma thinks of it as pen uses the product of that process called a pen and everything is fine. no Problem. No problem. That's how we live. Even Buddhas in their buddha paradises are using objects in that way. They are thinking of them a certain way what-as what- total bliss ecstasy they can't think of anything any other way. okay. every object is creating the same feeling in them. they are forced, poor guys, [laughing] by their past karma to see every single object as totally blissful. Like for them this is like pure gold, shining, blissful object. When they touch that they get what you get you do your best things. [laughing] okay. Alright. {tangye}

[student: can you translate that?]

yeah, by the way someone asked me to put the English up here and uh it kinda

ruins the fun of it. I like you to struggle and try to translate it. what I did think was uh, what I, a compromise I worked out if it's okay with John, Ii maybe we'll give out the answer key two homeworks later or something like that, y'know what I mean. So you see the classical answer and the classical translation of all these things like before your final. But since people are behind in their [ahem!] quizzes often sp staff, I hesitate to do it immediately. Oh, so translate it. All the objects in your world [pause] can be established as existing through that reasonable perception that thinks of them in certain ways without analyzing their ultimate nature. Don't ask me to repeat it okay. By the way that last one {matak machepa} describes how the black and white cylinder is before we started class, for you. Y'know. you were happy up to that moment cuz we had some plain old raw data that Michael Roach was leaving alone. okay. That was almost self existent right, I mean there was something out there and it was sort of comforting, okay maybe I think of it as something to chew, maybe I think of it as something to write with but at least there's something out there. B' th' way I'm not saying there's nothing out there, there is something out there as long as you not examine it you don't look in to it. y'know with that plain old state of mind that pictures it of as a pen, that pictures of it, pictures it as black and white cylinder. you can live in a world like that and you do. And you will continue to when you leave this room. and it's not the point that you somehow space out and go walk in front of taxis, okay. That's not the point it's not the point at all. you have to live in a world like this, the point is to make it a paradise. you know it's not to get in to the point that really there's no raw data. You get lost in that, there's no benefit to that, it's stupid it's crazy it's a perfect way to waste your life, okay, n', that's stupid. The, presenting emptiness like that an' saying you should go meditate on that and live by that is obviously wrong. buddha's don't do that. They live in paradises where they are conceiving of things as things, but but incredibly blissful things. That's the point of understanding the emptiness of them. You don't space out in the place between atoms somewhere. Okay. No benefit to that, obviously no benefit to that. but people have done it. Many people have done it. Many people have taught that as some kind of goal it's no kind of goal you can see that you sense it you can smell it, okay. uh, The point is if you don't examine it there's a pen there and you can use it. And when you get to be a Buddha you'll still be using unexamined pens, okay. They'll jut feel different and they won't [student: leak!] Leak or [laughter] they won't run out of ink, okay, they won't run out of ink. They won't run out of ink. okay they won't leak and they won't run out of ink. They really won't run out of ink okay. What makes it run out of ink. It doesn't run out of ink, there's no such thing as running out of ink. Your karma to think of it of having ink runs out. And that applies to all the relationships you ever had in your life. An' if an' if they were

unhappy in the end and if they changed from happy to unhappy, from love to even hate, think about it. It's the same thing that makes the pen seem to run out of ink. We wanna live in a world where you don't have to have that happen anymore. That's what got me into Buddhism class was those kinds of relationships okay. An' an it should you, too. y'know I mean that's happiness, that's what you want. This world view unlike the world view of science, unlike the world vie of economic theory, unlike the world view of democracy, unlike the world view of capitalism or communism or socialism, unlike the world view of science uh, creates a perfect world. So it's more cool. Alright.

say {Tanngye} [class repeats] {takpay} [class repeats] {taktun} [class repeats] {tsaway}[class repeats] {tsena} [class repeats] {mangye} [class repe

* and you gotta now look into its parts and your gonna be gone for al long time before you come back. okay?[laughing] And you'll hit bottom, I mean you' hit zero. That is a method for meditating on emptiness. That is a method of establishing the truth of emptiness. Sooner or later you will hit, you'll get tired actually. You'll never hit the bottom okay. You'll decide that's far enough. okay, okay? What 's that process called what is that method of establishing the truth of emptiness okay. This is it. {drangye} means term and you being a Madhumika scholar, understand that the word term in Madhumika means that mental picture that even amoebas have. okay. When you some book about emptiness and they say [he takes a funny voice here] "The imputation of the term," don't forget bugs are doing it too. Sorry Mr. Hopkins, but anyway. uh, don't forget even bugs are doing it, y'see. It's a mental picture. It's how very fuzzy for a worm or whatever. This is {dang tzin teng gye} this is the one that all animals, all beings have from the moment of their birth right. you are creating pictures and and they're called terms, okay? {Tang nye} {Takpay} {takpa} means to imply a' to imply, to impose that picture remember when I turned over the turned over the transparency, that's {takpa} to imply or to impose the image over the raw data. What raw data oh oh that's also an image and its implied over its own raw data I' no' I mean over it's own image which is, you see It goes endlessly. Alright. {dakdun} {dakdun} means - The thing that got applied the image to. The thing that the image is applied to you can call it raw data but in this case it implies raw data which is really raw data in the sense of that's the end of the raw data. It doesn't have its own parts. is there such a thing? No. There

is no such thing. When you look for something some collection of parts that was thought of in a certain way which is not itself thought of in a certain way. Where it has parts that are not going through the same stuff, you're gonna find what? When you look for the atom, what are you gonna come up with. When you look for the one moment of present time, present consciousness, what are you gonna come up with. Forget It! There isn't any thing like that {Tang nye Takpay dakdun tsawa} means to go looking for it. {tsawa} means to go looking for it, {tsawa} go looking for it. {tsena} means at that moment at that time. {Ma ngye} you ain't gonna find nuttin'! I'll translate it okay? When you go looking for the thing [pause] that you thought of in a certain way [pause] you'll never find anything except something new that you're thinking of in a certain way. And the implication is by the way, if you go looking for the final raw data, the atom, the present moment of my mind, there ain't no such thing. you're gonna you're gonna draw a blank and that blank is emptiness. okay. I like that expression actually. You will draw a blank and that blank is the meaning of emptiness. okay there is no raw data there are no atoms, there is no present moment of consciousness, any world view which says there has to be mistaken and must ultimately fail its purpose of bringing happiness to a human being. And all other views except the view of karma and emptiness fail and cannot bring happiness to a human being okay. They cannot achieve the goals of a view okay a little more okay. okay uhhhh, lets see if we've covered everything...now we can start the second half of the class....[laughter] yeah hang on one sec. say what say again, say again, oh uh he asked me Jay asked me to translate this thing here: {gyu} means the stream of your consciousness, the stream of your mind okay. We don't talk about your mind in terms of the whole of the parts, we talk about your mind in terms of the stream of the parts. Just get used to that. With a static object like your body we talk about the whole of the parts, with a moving object like time or your mind we talk about the stream of the parts meaning the collection of parts over time. {Kechik} means {kechikma} means instance, {shepa} means of awareness. okay, Your mind is a big collection of instance of awareness which is called a stream in the same way that your body is a big collection of little atoms and if you go looking for the present moment of consciousness and you go looking for an atom, you're gonna draw a blank. okay. Okay last thing, hehehe, I was giggling in the car doing this lesson 'cus I knew what torture it would be for you guys. uh huhn, I'll give' , the last one is really cool, by the way the last thing tonight just so you can hold out till then is the proof of the end of samsara okay is the proof of the end of suffering. And it comes in the Bodhisattva Charavitar, tonight okay, but to get there you have to finish this [laughter] which is still more suffering okay. [pause while he writes] By the way I'm sorry to go on so long I hate classes when I'm in them as a

student that go on too long but there's no way we can cover the ninth chapter unless we do this, and I could either, y'know you could either go home and never hear half of the ninth chapter which is what happened to a lot of the monks listening to Master Shantideva right, [laughter] uh Maybe this is why, maybe he was trying to go thro', he did it in one afternoon right. Or you can stay a little longer so that's the way it's gonna be. okay say {chula} [class repeats] {mikpay} [class repeats] {ningjay} [class repeats] {chula} [class repeats] {mikpay} [class repeats] {ningjay} [class repeats]. We have talked tonight of two kinds of emptiness the emptiness of Michael Roach and for you it's you and the emptiness of the parts of Michael Roach so until you intellectually understand the what I said when I said there ain't no atoms, there is no atom, forget it. Get used to it. You're the first people gonna have correct view in this country. Seriously. Forget it. That's not why things work and it's not what things are made of. Things are made of your projections, there are no atoms. y'know If a bumper is hard it's your projection. If a hard bumper hits your leg and breaks it's your projection. They're coming from the same thing. It's better than science. It explains why you were standing in front of the cab. okay seriously. and then there's the emptiness of my parts, my mind and my body. We did that the question being why did Master Shantideva get to this problem y'know how did he get here. well the first answer which is on your homework, is that it's the natural question that comes up in your mind. y'know When I say whether your boss seems nice or mean is just a projection if you are an intelligent person you should start asking is he a projection too? And the answer is yes. but is the redness of his face a projection too. Yes Is the left side of the redness of his face a projection too, Yes. Goes down the atomic level. Is the atom which causes his face to absorb more green and blue from the spectrum and there by be red, Is That one existent No okay I mean we've done with that. But the reason, the bridge that Master Shantideva uses to get from the emptiness of the person to the emptiness of the person's parts is compassion. You wouldn't expect it. okay the bridge where he goes from one section to the next section is compassion. Why? You gotta remember this it's on your homework. that's how I keep people awake at 9:30 uh the opponent right, these these bad mind only guys and everything or whoever it was they come up and say look Master Shantideva, there must be atoms cus if there's no atoms there's no person and if there's no person how can you get to Buddhahood? And Master Shantideva says what are you talking about. And he says if there's no suffering people around how can you ever have compassion? Who you gonna have compassion for if there's nobody there. y'know According to you Mr. Madhumika there's nobody there so how's anyone ever gonna get compassion, and if nobody can get compassion how can anyone get enlightened. This whole stuff is meaningless stupid, y'know

if what you're trying to prove is true we can't have compassion cus there's no people. So what are you going to have compassion towards? okay And Master Shantideva says Come On, it's because they're empty that they're people, it's because they're empty that they suffer. And it's because they're empty that we can have compassion for them and especially its because they're empty that we can lead them to nirvana and to Buddhahood. Cuz if they were self existent we couldn't change them -okay- if they existed from their own side and if they didn't exist from their projections upon themselves they could never reach enlightenment. They could only get to an angel's body cus their body's empty. Because its a projection. They can only have an omniscient mind because their mind is empty because it's a projection. okay Not only do you not disprove me, you prove me. okay. They could never get to enlightenment if they weren't empty. It's not like because they're empty they could never get to enlightenment. It's because they are empty that they can get to enlightenment. if this arm was self existent if thus had atoms that had a certain kind of nature from their own side, and not as my projection as forced on me by my karma, Michael Roach would be stuck in this arm until the day he died. And there would be no reason to sit in a buddhism class. you could go to one of those other classes where you learn to be calm while your arm is dying. okay alright, seriously, okay there's no reason to be in a real buddhism class. If that arm is self existent then I'm gonna die for sure. And I shouldn't be here then I shouldn't be here. There's no reason to be here okay. But its because it's not self existent that I can do something for somebody, I can have compassion for somebody, I can teach them about this stuff they can get to have a tantric deity's arm y'know that's [snaps fingers once] because it's empty they ca' I should have compassion for them. It's be useless to have compassion for them if they weren't empty because I couldn't do anything for them anyway. okay That's how he goes from the emptiness of the person to the emptiness of the person's parts. It's on the question of why have compassion if there's no people. He says stupid head there's people b'cause they're empty. okay I don't meant to say there's no people because they're empty, I say there are people because they're empty. you didn't get what I mean when I said empty. okay alright cook that. [laughs] Now, you can imagine three people coming up to normal blo' Joe blow suffering being okay and they have three different understandings of emptiness. Guy number one guy number two and guy number three. okay Guy number one comes up to this person and doesn't understand their emptiness yet. They're feeling compassion for this suffering person but they don't understand their emptiness yet okay. But let's say, that they have come to some sort of sophisticated Buddhist understanding that this person is [snapping fingers] that this person is changing by the instant. At least they don't believe in a

“permanent soul” at least they don’t believe in some guy that’s running the show at least they got over that. y’know they don’t believe there’s a Michael Roach outside of my body and mind that’s somehow controlling them. Could you please not die tonight. y’know like that there is no such guy. but yu’ there is a level of feeling where you believe in that. And people throughout history have believed in some kind of soul or some kind of person who controls the body and mind. Oh let’s not have those thoughts today let’s not get AIDS today. y’know like you could control your body. Let’s not lose this shirt tonight. okay Let’s not get sick tonight. y’know The mistake, they think they have control they think there’s somebody running the show there’s not. At least that person who understood that person’s impermanence that they’re changing by the instant would at least understand that. People who have that kind of compassion are called {chula mikpay ningjay} say {chula} [class repeats] {mikpay} [class repeats] {ningjay} [class repeats] {ningjay} means compassion. {ningjay} means compassion. {Mikpa} means to focus on that. Focusing on the person that way. it’s a compassion that focuses on the person and sees what? {chu} [he speaks this is a low guttural sound] What’s {chu}? Dharma. {Chu} means things. okay things. But you learned tonight that it has another special meaning; parts of a person. okay So remember when you’re talking about this kind of compassion, we’re talking about a sort of sophisticated buddhist who when they look at someone suffer they are watching their parts. They’re watching the parts of that person. in what sense. We’ll get there okay. They are watching the parts of the person in the sense that they understand that the person is changing from moment to moment. okay. What’s that got to do with their parts? Well if you could understand that they were changing from moment to moment you’d probably get to the point where you didn’t believe that there was some eternal unchanging them. At least you would get there. okay How does the logic go from there? [let see mmm to himself]...oh it says and then you would stop seeing them as some whole soul, eternal thing running them. okay if you saw then changing from moment to moment you’d understand that there’s no Michael Roach who’s running the show. And eventually that’d get you to see that the real Michael Roach is an idea on his parts which are called dharma, {chu} things, and that’s why this viewpoint is called the compassion that looks at the person and sees things meaning their parts. This compassion eventually will understand that the person is an idea of their parts. That’s one way of having compassion. That’s one way of having compassion. You could see this kind of compassion getting into teaching somebody karma, because this kind of compassion knows that how that person sees themselves depends on what kind of karmas they’re having. Like this is a pretty good compassion, this is a great compassion. This kind of compassion would come up to somebody and say hey

could please collect some good karma so that you could see your parts a little better than you are now? [laughs] okay? alright? It's a pretty good compassion. This is a much better compassion than oh gee, you don't have anything to eat, can I help you. Why don't they have anything to eat? They don't have the karma to see raw data as food. Or to see it as their food, okay, they, maybe have the karma to see it in Starbuck's window but they don't have the money to buy it. y'see what I mean? They don't have the karma to see it as their food. if you want to feed the hungry of this planet teach them correct view. y'see that where food comes from. That's what creates food. It's really cool. So this kind of compassion is very cool. Eventually it will reach the point where it understands that how this person sees their life will depend on how moral their or how compassionate they are. That's a very cool kind of of compassion. What's the next kind of compassion. By the way there's three and then you can probly' [using Indian cab driver accent]. okay, Say {mikmay} [class repeats] {ki} [class repeats] {ningjay} [class repeats], {mikmay} [class repeats] {ki} [class repeats] {ningjay} [class repeats]. I translated it as, by the way the first one is called "the compassion which focuses on things" an' youse knows what things means, now, right. The second kind of compassion is the kind that focuses on nothing. The compassion which focuses on Nothing. this compassion looks at a suffering being and says they are nothing at all what they seem to be. That's the nothing, y'see. They are nothing self existent. They are nothing that exists from their own side. They are nothing that has any nature of their own. They are nothing that has any atoms. They are nothing which has any present moment of mind. They are nothing which resides or which is controlled by the rules of science or economic theory or capitalism or socialism or any other kinda Ism . That's not how they work. They are nothing like that. And that's the meaning of nothing here. Nothing is concentrating on their emptiness. They are not all of those other things that Mrs. Melvin and everybody else taught me. You don't have to think those thoughts. okay By the way don't blame Mrs. Melvin. Who made her? Mr. Karma. Who sent him to make her...[laughing] You. okay. you had the bad luck frankly to live in a world for thirty or forty years and have people inundate you with view points that don't work. okay. You have a choice now. y'know see which ones bring happiness to a sentient being. Y'know try it. Try morality and emptiness and see if it works. And confirm it. If you, by the way, you get two reactions to that. Some people really go out and try it earnestly by keeping their books on a in a sincere way and they get results you don't have to convince them anymore. Y'know their life changes noticeably and they start to get on a role. It's an upward spiral. Then you see these other people who say it doesn't work an' you say do you keep your book and they say no. They either say no or not very well which means no also. and ah an uh

an' they're miserable and dharms not working for them and they say I don't really believe in this view point. And Master Shantideva says what, last class. Somebody says I've been trying this generosity thing, I didn't get rich. is' Bullshit, y'know he says don' give me that - you didn't really try it did you. Well you know I did give away y'know like a five dollars and I mean you know and he's like y'know no no we're talking about the practice of generosity as presented in the Bodhisattva Charavitar, did you try that over and extended period with your whole heart and your whole resources and there like well no, so he's like well what did you expect. So, what I'm saying is you can confirm this world view. it's confirmable. Uh, And that kind of compassion sees that other world views don't work and rejects other world views. Its saying the person is nothing which is created by any other force than karma and emptiness. okay. And that is the coolest kind of compassion. That's the one that gets you to a Buddha paradise. It's so cool that if you had to write a praise of the greatest buddhist scholar that Tibet ever produced you might start it out saying {Mikme tserway terchen Chenrezig} okay that's {mikme} {mikpa mepay tserwa} means love {ninjay} They wrote a mantra in honor of Je Tsongkapa. That's the first line of it. {Mikmay} you have that kind of compassion you're so great. okay Third kind of compassion and then we're and unless you don't want the key to get out of samsara. Say{semjen} [class repeats] {tsam la} [class repeats] {mikpay} [class repeats] {nyingjay}[class repeats], {semjen} [class repeats] {tsam la} [class repeats] {mikpay} [class repeats] {nyingjay}. {semjen} means living being, living being. {tsam} means just, plain old Joe, {semjen tsam} plain old living being. {mikpay nyingjay} the compassion which is focusing on a plain people. It's not thinking oh is this being changing by the instant. Its not thinking is this being unchanging. its not thinking is this person a projection or not. It just sorry that there's poor people, its just sorry that people have to suffer. It's looking after them as well. Its giving them a place to sleep, giving them something to eat. okay. this is the lowest kind of compassion. okay Why? It doesn't address the root of the problem. okay. the reason they are poor is that they haven't practiced bodhisattva activities. they haven't been generous. Do you have to be Donald Trump to be generous, that's not the point. th' where it says in the Bible, y'know the lady who gave the penny go the most good karma, that's true. the point is that you give what you have. All that you have. just to try to give people things doesn't solve the problem. What's the problem. What is the problem. And then you can go home if you guess the problem. Ahhh! The problem is that the normal mind thinks that the best way to get money is to save and conserve and protect the money that you have. right I mean it's ignorant activity as far as money making. It would seem to a normal human being that the best way to collect a large amount of money would be to carefully protect it

from other people and the last thing you'd want to do would be to share it. okay the best way according to all human values up to the present time, they're gonna change now, right, is that the way to get a lot of money would be to protect the money you have and to try as hard as you can to remove other people's money. [laughter] you see what I mean? no I mean that you believe that. [laughing] you know people believe that. it's just ignorance why? Because having a lot of money is a projection. How do you get that projection, You give away your money. Okay as much as you can with as much love as you can. that's the way you get rich. I don't believe it it didn't work for me. Master Shantideva says Bullshit. You didn't really try. you know he says com' on you didn't really try it. Try it. Try it over an extended period of time to give away all your wealth. Money will come to you. The big problem then will be accounting for it y'know like like trying to get all the receipts there y'know all the all the money that you had y'know you can't keep track of it. Seriously. um so the real root of suffering is the misperception for example that money comes from hoarding it, and getting it from others and keeping it for you. its' a misperception. The root of samsara the root of all suffering is the belief in atoms. It's not what makes the taxi's bumper hard, it's not what makes your boss mean or nice. And it's not what got you money or didn't get you money and it's not what made you die or not die and is and not atoms and it's not viruses. It's your karma okay it's your morality, its your compassion - okay that's that's where it really comes from. now, Last question. Somebody comes up to master Shantideva and during this section and says com on is it really possible for a human being to stop this tendency of seeing things this way. y'know I believe everything you said. It all sounds logical to me. I understand that if I want to get rich I should give away all my money etc. But is it really possible y'know in the end of human evolution will every being achieve liberation form suffering or not. Is it possible for every living being to stop suffering. And he says sure it is and they say prove it. And he says it's true because you can stop the misperception that we have. We can stop those misperceptions. And they say prove it and he says they are st' they are a lie - they are standing on one leg. You know they have this thing about the truth stands on two legs and a lie stands on one. And he says almost exactly the same thing Shantideva says Master Shantideva says come on seeing the world that way that you get rich by grabbing money from other people is a lie and that's like a guy standing on one leg and seeing that it really comes from generosity and giving is the truth and if a two legged guy gets in a punch out with a one legged guy , who do you thinks gonna win. And he an he says that, he says the correct view being truth is is very very powerful. And the tendency to seeing things as self existent which is the root of all suffering is very very crappy

compared to that. Very weak. Once you get the smell, as you have in this room. Everybody in this room has got a little smell now of the truth one thing you'll never forget it, second thing now that the seed has been planted that world view is going to wipe out the other world view - if you put them on head to head, if they go head to head y'know super bowl thirty three, the all the view points that Mrs. Melvin taught you are gonna lose. They can't stand up to this view point. y'know Sooner or later the truth will out y'know the truth will overcome the misperception. Therefore suffering can be ended. Therefore there is an end to samsara because the truth is more powerful than the misperception. okay In the monastery when you finish your Geshe degree they come up and they say, the last question, an' you have to put your hat on y'know its like this struggle to keep it on they let you take it off after a few minutes and you hold it the whole in your hand and then they like give you a sign like time for the last question y'know an' then you put your hat on cuz its coming the last question is coming okay. And they say, ready? {korlabtop me payache} [he does a debate clap] which means does samsara have an end and you say, [Dr. Sykes yells: {Du} [class repeats and laughs] and they say prove it [claps] and you say yeah because the truth is more powerful than the misperception. And then everybody goes {yells in Tibetan} [laughing YAYYYY] and then they all run home and have tea. That is the last debate in a Geshe exam. That is the last debate in a Geshe exam. [hands the mike over for concluding prayers]

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ACI Course 12: Guide to the Bodhisattva's Way of Life, Part Three

Class Seven: Examining the Emptiness of Your Feelings

11/6/97

transcribed by: Maria DeVita

(prayer: short mandala]

How unnatural it is when you are talking about emptiness. For example, I always talk about the emptiness of the boss, and when you think about the boss coming in and screaming at you and the example I always give is if the boss is from his own side a nasty man then the person next to you when the boss is screaming at you who doesn't like you would find him bad but they don't they like him. Okay (laugh) they think it's great that he's screaming at you. And then you think it's bad the boss is not self existencely good or bad mean or nice it depends on who's looking right. Then sooner or later an intelligent person has to say what about the boss himself is he self existent or not I understand how two people in a room see the boss is not self existent but that could be driven by their karma. . I want to know I want to go back one step to the boss himself. I didn't have the karma to see the boss even be screaming would the boss even be screaming would the boss even exist and the answer is no, okay the boss is also created by your karma. Whats that got to do with me? Om. This is the step you take from thinking about the emptiness of me and thinking about the emptiness of my parts okay. I understand that how people feel about me is a projection and it depends on their karma then my own experience of me whether i feel depressed or not low self-esteem or not, etc. is also my projection, I understand all that. So, but what about my very existence, what about the fact that I was born into this world what about the fact have a body, what about the fact that I am having a mind right now, are those self existent. And to find that out we are going into the parts of the person and we discussed already the parts of the body. We got the body down to atomic particles and then we figured out that even an atomic particle it's a projection made upon the two sides of the atomic particle. There are always sides to a particle no matter how small you get there's always a right side and a left side. Because, if the right side ever touched the left side there wouldn't be any atomic particle, okay. This is a famous proof in (unclear) there are four directions east, south, north, west, and there is up and down six directions in Buddhism. If atomic particles were so small that they have no diameter at all east would meet west then two sides would actually be contiguous and there wouldn't be any (unclear) It's impossible that you ever reach a point in an atomic particle where you can't divide it into two and as long as you can divide it into two it has parts and those parts are not the atomic particle. Okay, any more than the parts of the pen are the pen they're not the pen, because we practiced that we looked at the colors and shapes of the pen and you saw that those were not the pen until you thought of them as a pen on an atomic level there are no atoms and your world and the chair you are sitting on is not made of atoms. Not made in physical matter the way you always thought of it because it can't be made of atoms

because the pen is not made of its colors and shapes alone. Okay. It can't be made of that it's not made of that science is wrong okay. Science is wrong, they do not exist an objective reality called atom . So what's the point of saying that you're just trying to get everybody to go home and feel kind of it's like a diet plan you feel lighter than you did before. You don't exist or anything there's no more atoms what's the point of talking about all this. If you realize that things are a projection of your mind then you can change If things were atoms you could not change them were going to talk about that tonight, okay. You could not end the suffering in the world if everything was atoms its only because there not atoms that you can change the suffering in the world. At this point having finished the emptiness of the body, (unclear) moves on to a very important part of the human being . We divided the human being last week into mind and body we discussed the emptiness of the mind the emptiness of the present moment. The unreality of the present moment, okay, the present moment except for your projections. You are not the sum of all the present moments of your life until you think of yourself that way forced on you because of your past karma. You are not the sum of your parts until you think of them that way, okay your body is (unclear) with your mind. Now we go a little bit deeper alright, we go to the five heaps the five (unclear) uh you heard the word heap okay. In sanskrit (unclear) it's kinda like I remember the first time it was very confusing I didn't know what they were talking about I have kind of a big tummy but it's not a heap you know. And I don't see how my mind can be a heap and I didn't know the five heaps sunyata does mean heap in Tibetan the word is pum. It's hard to get a good teaching on the five heaps, people have mistranslated them for years. They've been misunderstood for decades in the west, okay. If you ever were able to get a (unclear) that's the first thing the guy would cover would be the five heaps alright.

And that's pum. It's interesting in the first chapters of the (unclear) darma I was very happy when I found that (unclear) it's in the first chapter. They are called heaps because they are piles of different things. Pum means to pile up things like when you are raking leaves in Tibet you say pumlay make them into a pile. A heap of leaves pum it's not a bad translation the translations okay. It's only though a very simple word for the parts of a person okay think of it as the parts of a person.

I think sometimes it's even appropriate to translate it that way. It just means the five parts of a person okay . Why do you call them heaps? Because each one of those parts has a lot of other parts and that's all, okay and that's the only reason (Unclear) That's all you have five parts and each one has a lot of stuff to it and that's why its called . If you could understand the emptiness of each of your five parts or of your five heaps then you would automatically understand the

emptiness of you. The day you see the emptiness directly you are on your way

out you won't suffer again within seven lifetimes you will become a Buddha. So it's very important to understand the emptiness of each one of your parts. We did body and mind that was kind of easy we are going to go deeper okay. We're gonna go we got two parts of you how about five parts of you alright. What are the five parts of you? First one is your body which is called souk, in terms of the five heaps souk means body. The physical part of you the physical parts of you are called souky pumbo the heaps of physical matter. Sometimes souk refers to only to what you can see but not when you're talking about the five heaps okay. Towwha repeat Towwha means your capacity to feel things your ability to feel things how many divisions in scripture they say three or five. Three would be feeling good feeling bad and feeling in-between. Five would be physical pleasure, mental happiness, feeling in-between, mental unhappiness, and physical pain okay. You can divide into three, you can divide it into five. You can divide feeling those two ways, okay. According to the Buddhism the (unclear)) darma system feeling never stops, feeling never stops when you're asleep when you're unconscious (unclear) Feeling never stops feeling never stops when you're asleep and you just died and you're in your (unclear) feeling never stops you're always feeling something. Feeling is a mental function it will never stop it cannot be stopped for eternity you will feel. Buddhist also have (unclear) Buddhist also have five heaps they just happen to be pure, okay. Say Dushay (student) dusha this poor word has been much abused by translators you know and Dusha just means your ability to discriminate this is good this is bad this is tall, this is short he's my friend, he's my enemy, I like this I don't like that it makes discriminations it makes distinctions dushay. I forget which one (unclear)

I am going to skip number four for a second and go to number five. Say numsay, numsay, numshay is just the fact that you are aware at all. It's a weird thing you get up in the morning and you're aware, it's consciousness itself. (Unclear) you are conscious of color, shapes, you are conscious of sounds, of smells conscious, If taste tangible objects and you are conscious of your thoughts of your mind six general kinds of consciousness okay. It's general awareness it never stops, MikeTyson can knock you out you are still conscious on some level you can still have a ringing in the ears and some kind of blissful feeling.. (Laugh) It never stops according to Buddhism it has existed with no beginning and it will exist with

no end. That consciousness will go into the Buddha when you become a Buddha you will still have consciousness, except it will be a pure consciousness. What is number four (unclear) got called a lot of weird names its called duoshay comsta Duoshay is a synomon for cause anything that causing something else anything that makes something happen in general okay, is called a doochay. How is doochay defined in the (abby unclear) culture. Very, very profound. Doochay chelah unclear unclear) I'll call them factors okay, other factors. Factor because it does something that's all other factors. The definition in the (abby unclear) doochay is all the other stuff. (Laugh). After you got those four the other four one two three and five anything about (unclear) is doochary (unclear) defined like that anything else about you is I think they should have called it grab bag (unclear) you know what I mean. It means all that other stuff about you that wasn't covered in the other four , and that's how it's defined okay, it's just the other stuff. The other stuff that makes up a person now what's in the other stuff according to the Abby Dogma and other systems are similar you have a main mind which is your consciousness okay just the fact that you're alive, aware, is number five. But you have forty six distinct mental functions going on the capacity to feel things, the capacity to make discriminations, the capacity to concentrate on an object, the capacity to move your mind to another object and like that. There is a whole bunch of other, the capacity of will, okay, even amebas have these things in their mind according to Abby Dodby System and (unclear) system you have main mind which is number five and then you have a whole bunch of separate functions in separate parts of your mind okay, called mental functions. In the Abby Dogma system, there are forty six of them forty six mental functions. Forty four of them belong in other factors so what is in the other factors? For example faith is one, jealousy is one, anger is one. Okay different mental functions, forty four of the mental functions are in grab bag number four out of the forty six, forty four got thrown into number four. What else is in number four? The idea of (unclear) because that also is a part of (tessy) the concept (tessy) (tessy) is number four because that's part of (unclear) and things like that her impermanence is there. Concepts are in number four. Why am I getting into this? If you are a normal thinking person in this class, I would start wondering how come forty four of the mental factors made it into number four. Where did the other two go okay. Supposedly the five heaps cover every

piece of you every part of you from your eyebrow to the irritation you had yesterday is included into the five heaps where did those other two mental functions go? Someone asked this question in India twenty five years ago it was really cool and here's the answer alright. (Silence)

This is a verse from the Abby Dagna and I'd like you to memorize it and write it down. Say kor go mani, kor go mani what does that mean anybody remember. You don't have to (unclear) it just write it. (Laugh). That's a Tibetan saying when someone says (laugh). Say (soopay sowwa unclear) okay. We asked the question just to remind you what happened to the other two mental functions?

There are forty six in the Abby dogma system by the way, other systems have more okay, slightly more. . What happened to the other two, they are here in here. Okay. And the big question is its been asked throughout the century why did the Buddha why did the Lord Buddha take the trouble to give these two

mental functions the big status of being their own heap all by themselves. Forty six mental functions two of them get singled out at being extraordinary they get to be their own heap. If you think about it there would have been three heaps main mind, mental functions and your body. For some reason the Buddha thought it was important that two of them should get this special status being heaps all by themselves and he taught throughout his life about the five parts of a person he didn't say so much body and mind he said five parts of a person why did he make such a big deal about feeling and discrimination why did he give them such a big status. He could of spent his life talking about The way we do but he wanted to talk about five heaps. He wanted those two to be special why? This is the answer by Bassar Bundue sixteen centuries ago. Soopay means this is soopay okay. Soopay means debating or fighting or dispute, dispute okay even in the monastery now that's called soopay. Okay, disputation also means fighting, hassling, struggling against each other, soopay. Sour means the root , the root

sour means the root , gura means here because they are the root of all fighting in the world okay. These two get to be their own heap, these two get singled out because they are the root of all trouble in the world. All the struggle between human beings in the world, because feeling says I like this I don't like that. This makes me feel good that makes me feel bad okay. And then you struggle to get the things that make you feel good and you struggle to get away from the things that make you feel bad, even if it hurts other people. And that's the root of all struggle in the world all the wars fought in the world boil down to somebody wanting to feel good and not to feel bad. Every war every suffering between two people, every divorce you know boiled down to I want what makes me feel good and I don't want what makes me feel bad. And if it means I have to do something

to you I will. So that's the root of all suffering the root of all conflict is feeling and discrimination. Discrimination in what way? Master Dharma Londou and the First Dalai Lama in his commentary they quote a lot of sutras that say discrimination in the sense of this is my religion, this is their religion for spiritual people. For farmers this is my field, this is my boundaries this is my wall my fence, that's his field this is my field, that's his wife, that's my wife, that's his kids, these are my kids, that's his house this is my house, that's his car, my car. His and mine, There's and mine okay. It all comes from dooshay that other heap okay. The capacity the habit of making distinctions this is mine, this is yours I will fight for what's mine fight for your country, you know. Be patriotic Do the Russians love their children or not? You know (laugh). Their Russian you know it's a separate thing (laugh). By the way, some people have thought that Buddhism somehow gets you to a point where everything melts together. There is no me no my everything is non duality, you know. Buddhist are one big happy us you know that's not true. I almost used a bad word but I didn't. Of course, Buddhist still make the distinction between you and me you are a suffering (unclear) being, I am an enlightened being . I am trying to help you it's not like they melt into each other people who are enlightened continue to have their individual mind (unclear) and their individual identity. Why? Because you cannot collect karma from me and your identity consists of your karma ripening. You are your karma ripening I cannot collect karma from you and you cannot collect karma from me . We will forever be separate spaghetti strands stretched over eternity its not true and Buddhism never said as Time Magazine said you become one with the cosmos you know. You will always be separate from other people in that sense you will be a separate individual even after you reach Buddhahood. So there are so many Buddhas and they'll be one Buddha for every (Unclear) that now exists there will be one Buddha. Okay, eventually. So its not true that you melt into other people Buddhist have discrimination, Buddhist still have feeling, you know. They happen to be feeling blissful all the time totally blissful all the time okay. But is it true that they go into some heroin drug stupor or something and don't feel anything its not true. Is it true that the goal of Buddhism is you shouldn't feel good or bad about anything not at all you know. Find me this person I've been waiting you know I have a dental drill waiting for them (laugh) you know its not true, its not true. Of course (senyi munk fochue)

in the lowest school of Buddhism every school of Buddhism says you will have feeling for eternity, for eternity you will have feeling, And when you reach Buddhahood it will be a blissful feeling. Its not like you're trying to wipe out your discrimination, its not like your trying to wipe out your feeling. Your trying to

change them from impure to pure and we will talk about that later. We will talk about that later okay. So anyway the first reason that those two mental functions out of forty six in the abney dapra system got that status of being a whole separate heap is that they are the basis of all fighting in the world all the struggle comes from that me and you, and I feel good from this and I feel bad from this.

Say korway deecha, kowary deecha, (students) kowary deecha when you start fighting you collect bad karma okay (laugh), which sets the scene for your future suffering. Okay. And in that sense these two mental functions should get their own status because they are (unclear) they are the cause of this suffering world. They are the cause of the suffering world that you live in okay, because they drive you to hurt other people and collect bad karma. They drive you they instigate you to collect bad karma its because you want to feel good that you do something improper its because you don't want to feel bad that you hurt somebody else, to get away from them or get them out of your life or something that you yell at them, you ignore them, you hurt them okay. Its because of the distinction between me and mine I want to be happy I don't care if you're happy this is my thing its not your toy this is my toy okay. This is not only the cause of all struggle in our current world, it the cause of all the future suffering world that you will ever live in the continuation of this suffering life depends on those two mental functions okay. So if you think about it number one here which is the cause of all the hassles is in the present tense corri koe means future tense you are setting yourself up for more suffering and these two are the culprit these two are the villain. In their impure form (unclear) in their impure form obviously the feeling that the Buddha has and the discriminations that a Buddha makes are not causing future suffering okay. Number three say engo jhen, (student) engo jhen, Master

(unclear) points out that the five heaps are in order of subtlety. The least subtle heap is the first one the most subtle heap is the last one and that's another reason why you might want to take these two mental functions out and treat them separately and I'll explain more about that. You think about the five heaps what's the first one the physical body and there is nothing about you that which is more unsubtle or gross like compared to your thoughts, compared to your reflection, or compared to your meditation the body is very obvious and gross, okay. Not subtle at all. What is the next most subtle thing about you, its heap number two. What is heap number two? Your feelings why because so much of your feelings depend on the body my hand feels bad, my head feels bad, its not your head or your hand its your feelings but because it is so linked to your hands and so linked to your hand you relate to them that way because they almost mix something physical because they are so closely related to your physical body just a little more subtle than the physical body. How about discriminations, discriminations are very gross it takes like almost a very strong decision to say this is his, this is mine, that's a very gross distinction that's not like a very subtle state of consciousness its almost like a big stupid bowl in a china shop state of mind Not very subtle at all this is mine this is his, this is good, this is bad, this is big, this is tall he's my friend, he's not my friend okay. It doesn't take like a genius to make those distinctions okay, so that's number three. It's the grossest kind of mental function of that type. All the other mental functions are a little more subtle but they are still saying things like I want to be good like willpower you know. I wish that this would happen I am about to turn my attention to something I'm going to think hard about that you see those are all mental functions so they become number four because they are even more subtle than that big (unclear) discriminate. Okay. And then number five is so subtle that when I speak about it I am not sure that you are even recognizing it in yourself, I am not sure that you are even identifying in yourself. It is your awareness you've had your awareness your whole life so you are not even aware of your awareness, you see what I mean. It's hard to think about your awareness. It's just the fact that you are alive it's the fact that where did it come from its kind of amazing you know why is a bunch of meat being aware, see what I mean. Its very subtle thinking about your mind is very difficult being aware of your awareness is very difficult. Isolating your consciousness and looking at it is a little difficult its their all the time you take it for granted that this hunk of meat called Michael Roach's body should have this awareness, okay because you never not had it. Yeah, (student unclear) its like the weakest fact okay, the first two are one hundred times more important. I'm just trying to cover the verse for you okay I would of left them out but it would have ruined the meter okay, Also I'm not allowed to leave things out okay. (Laugh)

Apparently some omission being found is important, okay. Say semcheu, (students) semchen means mental function how many in the Abbey Dama system forty six sem means all the mental functions, lay means all, all, all the mental functions lay means all here in this case. Out of all the mental functions that there are forty six different states of mind soorla which means feeling, feeling, okay. Dum means and doochay means discrimination, the ability to discriminate between things. Each number two and three right. Lockshe means they were isolated, picked out they were isolated okay. As what as poombos, as heaps, okay. Poombos means they got picked out what do they call that in English when you single out lockshe is singled out, okay. (Unclear) They were singled out to be poombo, to be their own heap lockshe means he did that who Lord Buddha. Now I'll translate it for you very small (unclear) means because they are the basis of the order of the five heaps in this case que means (unclear). So I'll give it to you Tibetan syntax is pretty much backward From English syntax, we'll start at the back. The Buddha isolated out, singled out lets use singled out, you hate it when I . The Buddha singled out, out of all the mental functions, feeling and discrimination to be their own heap for three reasons okay. That is not stated here but that is understood okay. Number one they are the root of all conflict in the world. Number two they are the cause for all your future suffering in life. (Unclear) I don't know which life you're on. And three they help explain the order of the five heaps they how do you say, they relate to the order of the five heaps and that's not very important you know that subtlety, that subtlety idea (unclear) means reason number three is they relate to the order of the five heaps, okay they are important to take out and treat single out, because when you explain the heaps you can go in increasing subtlety, that's all. Why did we even get into this? What I am trying to point out, I threw in this (unclear) stuff, okay. Why? What I'm trying to point out is that master Sharpe Daba moves on from the body and mind directly to feelings when he discusses the emptiness that is his next section of the ninth chapter he felt that feelings were so important he wanted you to understand their emptiness especially, okay. To the idea of the emptiness of your feelings its very very important. If you are really going to get enlightened, if you really are going to stop suffering in this life, you have to understand the emptiness of your feelings. You must begin to understand the emptiness of your feelings. What feelings? How you feel when the boss comes in and starts screaming at you, okay. How you feel about anything in the world that you don't like I mean I like the emptiness of my feelings because this gives me immediate ammunition to achieve happiness in my life. If you can understand the emptiness of your feelings you can immediately start be happier, and that's the whole reason I am in this room. I mean I have this theory that everyone gets up to be happy in the morning, so

people are worst at it than others, okay. Depends on what (unclear) you have, must of us are burdened with this albatross called western world view, which doesn't work. Anyway, everyone gets up and tries right. They go home and sleep in more suffering than when they woke up, everyone's trying to be happy, you know. You are seeking to feel good, I mean that's the goal. Buddhism by the way doesn't say you have to you know, the goal of Buddhism is to be some stoic vegetable. You know, you just sit there you don't feel good or bad, that's okay that's the goal of Buddhism. Don't assume you can't do anything about it. The goal of Buddhism is not to sit there and put up with the crap of the world it's to remove the crap of the world. the goal of Buddhism is not to sit in the corner and not feel anything or to be happy when crap happens. It's not true that is not the goal of Buddhism, at all. Buddha's are not sitting in their Buddha paradises because they've learned to put up with crap in an ultimate way it's not the goal of Buddhism, no, I mean, people think that. People think you're suppose to sit there and not feel anything and that's the goal of Buddhism, it's not that. Of course you want to feel good. Who feels best in the universe? Buddha, okay (student unclear). Uh we're going to talk about it, we're going to talk about the difference. We're going to rip feeling apart, if we get time. (Student unclear) all of them are (unclear) (laugh) unclear, seriously. That's a good question everything the basis of all of them (unclear) they would all be there it would be in each of them. Later in the break, in the break come up to me in the break. Okay, so feeling is you have to, for me if Buddhism can change anything immediately okay, I understand you're saying I can change my (unclear). I understand you saying I can change my old age, and my sickness but, in an immediate sense can understanding emptiness change my level of happiness in this life, because frankly that's the most immediate goal for all of us, you know. I can talk about death not more than a few people in this room believe they are going to die today. You're not worried about it that much, you have this vague uncertainty and apprehension about it anxiety, but nobody in this room is definitely sure they are going to die tonight unless you've made some plans that I don't know about. Um, but anyway feeling if I say here's the thing that if you understand the emptiness of this thing tonight you can immediately start to have more happiness tomorrow. That would get your ears up, like okay what that's the emptiness of your feelings, really you want to be happy. You know that's really what you want that's why people get of bed, and that's why very seriously depressed people don't get out of bed they just gave up you know. You literally move out of bed in the morning because you seek some kind of happiness, you want to feel good today. You want to feel good today that's why you put your legs down on the floor, the feet on the floor that's why you move from under the covers however, slowly it goes, that's why you get up. (Laugh)

and that's why you move, that's why you get in a car, that's why you get in a subway, that's why you go to work. Why you do anything, you want to feel happy, you want some kind of happiness, okay. So, we have to discuss the emptiness of your happiness, the emptiness of your feelings, okay. Uh, this exercise has a name (unclear) empty examinations, we examine the pen, we examine you, we examine your body, we examine your mind. Now we are going to examine feelings, but this method that I am on to tonight is called timba, say timba nearshoc she, timba nearshoc she. Timba means to remember, near means close, shoc means to (unclear) she means for. I will give you the translation I consider to be a lousy translation, so don't write it down okay, (laugh). These have been called the four close recollections

you know, when was the last time you saw close recollection in The New York Times. I don't like to use words that don't have any meaning to me, It means close but close in sanskrit means deep, deep okay. Deep awareness, okay (unclear) the four types of deep awareness. A deep awareness you'll see why okay. It's a deep awareness of four things. What are the four? Nu, say nu, (students) deep awareness of your body. Okay, deep awareness of your body, what is deep awareness? Does it mean when your stomach growls, you're like really aware there something, we'll talk about it alright, we'll talk about what deep awareness means. The second one (unclear) soewa, soewa (students) your feelings right, that's what we've been talking about all night heap number two (unclear) your feelings, okay. By the way, in this case and I'll get into it more, awareness means the understanding of the emptiness of something, okay. It's an understanding of the emptiness of something. It's an awareness of your body in the sense of understanding its emptiness more and examining its emptiness, okay. And the same with feelings, okay. What's the third one? By the way, to me the second one is by far the most important where I collect my bad (unclear) is in the realm of do I feel good about this person or not. Am I happy with this situation or not, to me to understand your feelings deeply would be an important goal and also its my feelings I want to straighten out. I want to feel good, I want to be happy. Third one say sem, sem, (students) sem means mind, okay. Deep awareness of your mind means coming to an understanding of the emptiness of your mind, alright. Coming to an understanding of the emptiness of your mind being able to examine your mind to see if it really is empty or not. We're going to go through these four exercises alright. Maybe you get home, maybe you don't, okay. Chaur, chaur, (students) chaur as you know means darma and one of the meanings of darman which has nine or ten distinct meanings is think, stop other things. So anything that is not included in the first three meditations or the first three awareness', first three analysis we'll call the analysis of think. The deep awareness of objects, okay, deep awareness of objects. I'll start to go through these four exercises with you in the ninth chapter by the end of tonight we would only have finished the first three, okay. And in the next class we'll pick up on number four. The goal of tonight is to get through the first three, alright. If you're going to examine your body and examine its emptiness, here are the steps you'll take. By the way, here's the thing spelled out, you don't have to write this you already have it, you already have it, Body (unclear) is the same, it's a close examination of the body. I don't mind if you put on your homework the four then just say single words under them. That's okay, it's a formula right the deep awareness of your body, the deep awareness of your feelings, the deep awareness of your mind, the deep awareness of everything else, okay. What is involved in examining your body

to see if its empty or not, we actually did it last week I mean last class was jue mayee we finished that. What did we do? I'm going to go over it with you. By the way this is...GI Jane or not (student unclear) you ask for it. Your right seventy percent done, okay so bust ass for a few more classes. This is where a lot of people stop doing their quizzes and stuff like that, you know, you're going to be whining for two months because there are not going to be any classes wishing you had done more stuff. You'll be sitting at home and not having anything to read because you didn't do it just work hard, forget sleeping for a few..., we have like one more week okay. Don't be whimsy, you go to work eight hours, ten hours, you work fifty, sixty, seventy hours a week come on you can give these three hours, alright. Say chai chen, weedon yamma manypa opa, Chai chen menas the sum of the whole as opposed to the part. Chaichen means the whole as opposed to the parts the sum total you can say. Weedon Means the thing that has the parts as part of the whole.

When you are examining the emptiness of the body, what do you guess the whole is, your body. Duh..okay, that's a trick question. Chai chen means body, chunden chaishay means the parts, chaishay means the parts what are the parts. Your arms, legs, head, torso, etc. in Tibetan they are called the enlog, in this case I would translate is as components sometimes it means limbs, okay. But it's too many here its including your hairs, the eyebrow and every wrinkle on your face, and the stuff on your teeth and its too much to call limbs I think. Because limbs in English means yours arms and legs, so I don't want to use that word. Rumsa natur means it does not have any nature of its own they do not have any nature of their own. Who don't have any nature of their own, the whole and the parts. Who's the whole my body, who's the parts...my fingers, my hands, my head. Don't they have any nature of their own? Sure they do my head has a nature of being a head, my fingers have a nature of being a finger. Nature here must mean some special kind of nature that they don't have what's that. Their own side they don't have any nature from their own side. If I didn't have the karma to see them as a head, I wouldn't see them as a head. I would see them as a vast plane a gigantic redwood tree through which I the flea must caught in order to eat the dandruff on Michael Roach's head, alright. If it were self-existently a head he wouldn't be in that forest looking for food, okay. Of course, it's not self-existently a head, it has no nature of being a head, okay from its own side. It's has the nature of being a head for Michael Roach because I'm forced to see it that way. The flea, or you know those big things you see in the pictures they look like monsters that are eating the dandruff in your hair all the time I have a lot them. To them, obviously it's not a head, a vast field of good food with an occasional treat, alright. And that's the emptiness of my head, okay. Of course, my head does not have any nature of its own. Mipla deta lapa means you decide, it you establish it, you figure it out, okay. Stuff in what we call the deep awareness of your body. I mean if you went around realizing that your head was only your projection, that would change things, why? I would rather project Manjoosho head, I would rather it be golden with this thick black hair alright, with gold and everything and eternally blissful, you know. That's what's the importance of the deep awareness of my body. I have to understand the emptiness of my head because I want to get to a Buddhist body I must understand the emptiness of my head and that's called the exercise of establishing the emptiness of my head and other parts is called the deep awareness of my body, and we did that already. Did the atoms have any nature of their own? No. Do atoms make up the world, no. Does science work, for human beings happiness not at all. You make new machines to create the same old suffering, you know. In cave man days they were hitting each other with rocks, and now they got these really sophisticated atom bombs. Same thing,

same story, exactly the same story it hasn't moved an inch toward more happiness, you know. You can have a car, you can have a subway, you can have a 586 or 486 a pentium plus computer but it doesn't make you happier. Not necessarily happier but in the hands of a Buddha, of course. But from their own side its not a solution and it doesn't make people happier, people are not happier than they were fifty years ago, okay. They're probably not much more unhappier either, don't get into that romantic thing that everything was happier in (unclear) days, okay. You know, there teeth were rotting out they were fighting each other, they were hitting each other with hatchets. You dig up arrowheads what do you think they did with them. (Laugh) okay, that was a popular thing when i was in college, if things could get back to the forrest it would be alright, okay. That was the first (unclear) To this meditation and here is the second one . Say dayla moo (unclear) dayla means therefore, therefore what because your body doesn't have any nature of its own, and because its parts don't have any nature of their own. The loo the body, your body meala is a sweet word, lam is to dream meelan is the Tibetan word for dream its like a dream way it's the Tibetan word for dream. We used to drive down to Washington once a month and we use to go to Hojo, and he'd say is this real milk or melam, like there was this thing called dairy dream like (laugh) you always remember where you learned certain words. Meelan tabo means like a dream, okay. Chopa means attachment, Chopa means attachment in this case. It can also mean to become. meripa means its wrong to do that, wrong to do that, meripa, meripa. What does that mean to translate the whole thing (student unclear) its wrong to feel attachment for the body, because its just like a dream. Because of number one, okay, because of number one. What was number one the body, and its parts have no nature of their own. Now people go, Buddhism say everything is a dream and then people are like cool that's really mystical. I can do anything I want its all just a dream, you know. If I could just see that my life is like a dream, I wouldn't have to pay off my credit cards or anything, you know, I would be happy. If like could become like a dream then nothings real, you know I don't have any problems with my wife, my credit cards wouldn't matter anymore you know, my rent its all a dream. That's not what he means obviously, okay. You try and pretend it's a dream the collection agency will still find you, okay. They'll still garnish your wages and stuff like that, you know. You can't get out of it that way. What does dream mean here? It means right now when the boss comes in and yells at you, or someone hits you, your perception of your body is totally wrong. You see your body as some kind of thing made of atoms that someone else has hit and therefore you will hit the person back. They have damaged your body and you're going to hit them back. That's an illusion. The body you are defending doesn't exist. The body

you are defending doesn't exist any more than that Miss America body you had three nights ago when you had too much popcorn and fell asleep, you know and like wow, it doesn't exist. That body doesn't exist, the one you think is there is no more there than your dreams. So don't go defending it by hurting other people. Don't defend a dream body, don't beat up someone in your dreams who throws catsup on Miss America's dress because she's not there.

The body you are defending doesn't exist, because she is not there, she is not real. The body you are defending doesn't exist, a body they could hurt without your projections doesn't exist. What does that mean? If you are going to defend this body by hurting someone, your proving that your looking at the wrong body. Get it, I'll say it again. If you are going to defend your body by hurting someone else, you don't understand what your body is. There is no such body the body you're defending doesn't exist. Why? If to save or protect this body you are hurting someone else, your crazy. Why? This body is only getting hurt because you hurt somebody in the past, the body you are defending doesn't exist. Hurting someone to protect this body you don't understand what the body is. The body you're trying to protect doesn't exist, okay. . You've been doing that for countless years, you've been protecting someone who is not there, get it. The body you are trying to protect doesn't exist, if you (unclear) by hurting someone else. Think what the world would be like if everyone had this world view. Which is true, correct, okay. You wouldn't have anymore conflict, there wouldn't be anymore feelings it would be really amazing, okay. This is the correct viewpoint, this is yonvade , if the whole world had this there wouldn't be any trouble, and we'd all be like (unclear) in a short time, and no other viewpoint works, okay. It's profound, its profound implications for society, a culture for western civilization, okay. It's very profound it could work if people learned it, it would be profound. The whole behavior of western civilization would change, okay. We're working on it. Therefore, it's wrong to get attached to this body which is like Miss America in your dreams, okay. There is no such body, If you are hurting someone to protect that body, you don't know what your body is. You're looking at the wrong thing, you're looking at something that is a dream it has no more existence then that Miss America that was in your dream a few nights ago, okay. Very profound once you get to it. It doesn't mean you're not there Jay is not sitting in the second pew, you know, you can leave your wallet you don't need it. (Laugh) It doesn't mean that okay. When I say it means the body you protect by hurting others that one doesn't exit it never did, okay. Last thing and then I'll give you some non existent cookies and stuff. *** Say day (unclear) day means because of all the above by that or through that because of what we just said, konsa means the person in my case Michael Roach, in your case whoever you are, okay. It's very personal when they said konsa think of yourself (unclear) think of (unclear), Jay think of Jay, Anne think of Anne, okay. Konsay the person, kong (unclear) means you don't have any nature of your own, you don't have any nature of your own. Dewpa means that proves it, that proves it, okay. Let's translate it in normal English, steps one and two prove that I don't have any nature either, okay. Steps one and two prove that I don't have any nature either w hen he says either we started talking from the point of

view of your body. And since we proved that your body doesn't have any nature you don't have any nature either. What do you mean I don't have any nature? Am I myself or not, of course, your yourself. Are you yourself from your own side? No, because you could of been a vast plane covered with occasional trees. To a different being with a different karma, okay, that's all. Therefore, you are not self existent, who cares. If I stand in front of a taxi will I still get run over, go to the hospital and still get a bill, yes you will. So what is the point of talking about all this. If you can prove that you are not self existent, if you can prove that you are just a perception forced on you from your past karma you can change into a Buddha. You see, if Ann Lindsey is not self existent, Ann Lindsey can become a (unclear) angel, okay. That's cool, that's the whole point. If you can prove it about your body it applies to me and then I can become an enlightened being that's important. Take a break there and then we will finish.

(Silence).

We're on to we finished the deep awareness of the body, we are going to get into the deep awareness of your feelings. You have already written the name of it so I am just giving it to you again. Say sorwa temba (unclear) You already wrote that I am not going to go over that again. It's the deep awareness of your feelings when you have a feeling looking into the emptiness of it. By the way, I also want to clarify one other thing is it wrong if someone attacks your body to defend what you perceive as your body. It's not wrong the Buddha did it, the Buddha even forcefully stopped people from hurting his own body and other people's bodies. Why? To protect them from bad karma, okay. Because of compassion for them, you must protect people who are being hurt that is the (unclear) commitment you have it's all over Buddhism it's your responsibility to be interested when people are suffering and take even drastic actions to protect them. You are never allowed to do so with anger or hatred, it can only be done out of compassion. You do not collect bad karma if you do it that way, so if you see someone hurting someone, yes it's a non self existent body and your probably perceiving the wrong body. But it's quite proper and necessary and your responsibility to help that person but not with anger and not creating new bad karma. If the person attacking them was your mother, because she was gone temporarily crazy, you would find a way not to hurt them. There is always a way, I mean most often there is a way. The Dalai Lama said, I heard him in Seven Years In Tibet, when Brad Pitt said, " If we take every worm out of this dirt that we are digging the foundation from you will never get your movie theater. And he said " you're a smart guy, you figure it out". (Laugh) And he did. So you can figure a way not to hurt them and stop them normally, most of the time. Here are the steps in the meditation: On the awareness of your feeling this is the main subject tonight. And how to get into the emptiness of your feeling how to understand the emptiness of your feeling, okay. (Unclear) Solair means feelings, sola means of feelings, lowel means their nature, he uses a word that also means (unclear) okay, I think because he wanted to avoid the word nature because he's been struggling to get you to accept that they don't have a self existent nature. Lowel can also mean their essence, okay. (Unclear) you can think of as having a nature of their own. Karpa means we deny that, we disprove that, we refute that, okay. Now I'll translate it for you the first step in developing a deep awareness of your feelings is to understand that the feeling itself does not have a nature of its own, okay. The feeling itself does not have a nature of its own. That's the first step, okay. He gives two examples to clarify what he means by that first he starts talking about a feeling of pain, okay. A feeling of pain. You can say the feeling of pain you get when your boss comes in and screams at you that's my favorite example. Or the feeling you get when the dentist is drilling your teeth, okay. That pain, okay. If it had a nature of being a

pain from its own side (unclear) it could never change. You would always feel just that bad if the pain were coming from the tooth, if the pain were coming from your boss you would never change, you would also feel as bad the first moment they started drilling, or the first moment he started screaming. If the pain were coming from them, if the pain had any nature of its own, if the pains nature were to hurt it would never change, got it. If the pains nature was to hurt it would never change. Pain itself is a projection pain itself is a concept it's a conception see what I mean. Pain hurts only because your mind is making it hurt, get it. The thing called pain hurts only because your past karma is making you see it be hurting. That's very difficult alright. Pain is not to hurt until your karma forces you to see it that way. I'll say it again. Pain doesn't hurt from its own side. Pain doesn't have a nature of hurting. Until your karma forces you to see it hurt, it's very profound, okay. If it did have a nature of hurting from its own side, it would always hurt you the same way you could never change it. You could never get relief by taking Anacin, okay. Because that feeling has a nature of pain of its own. Which is not your projection and it doesn't depend on your past karma. So you are stuck with it forever, that's not the way pain is, okay. That's not the way pain is. You know that because pain goes away eventually. Pain goes away that's proof its not pain from its own side. That's proof that pain doesn't have a nature of hurting from its own side, because someone else is making it hurt, who Mr. Karma okay. Mr. Karma is making pain hurt. Very profound, if that were not true pain would never get more or less. It would always be the same. If pain were hurting from its own side, it would never change. That's Master S Davis discussion of pain, now he talks about pleasure. He says and think about it if pleasure were coming from its own side, if pleasure felt good, from its own side. Imagine a mother who's only child just died, think about a mother whose only child had just died and the grief they are feeling the mental suffering. If pleasure existed in itself, if pleasure felt good from its own side, they would could give them a nice cookie and they could feel very happy. I'll say it again. If pleasure felt good from its own side, then you could give them a cookie and their grief would just disappear immediately. Why? Why do I say that? Because if pleasure felt good from its own side, it would be one hundred percent better. You see our pleasure always mixed up, our pleasures are always like half pleasure, half pain, now pleasure, tomorrow less pleasure, more pleasure tomorrow, less pleasure today. Our pains are (unclear) were talking about it, you know. Every experience you have in this life, of pain or pleasure is almost always mixed up with some other component of another thing. You can't get a perfect pleasure in this life. There is a joke in Tibetan if cheerios really tasted good, then if you ate two bowls it would be twice as good as eating one. And if you ate four bowls, it would be four times as

good, and if you ate six boxes at one sitting right it would be twenty-four times. If it felt good from its own side but that's now where it's coming from. It changes into pain around the third bowl, I know. (Laugh) Why? If Cheerios were good from their own side, it should be true I would feel three times better on the third bowl something else shifts. The good karma declining, the bad karma asserting itself, like airplanes waiting in the runway. And I start to feel bad it's not coming from the Cheerios, their not so bad, its not like they decided to taste different, you see. It's not like they decided lets make his stomach hurt now, okay. They don't make these decisions someone else is calling the shots it's Mr. Karma. And that's what you have to understand, feeling so that's his argument. By the way those two are you homework, okay. His argument about pleasure that it doesn't feel good from its own side that if a mother had lost her only child, and felt so bad and if you had a cookie, if it tasted good from its own side and made people happy from its own side, then it would be one hundred percent happiness. Never missed up with sad and when you fed it to her, her sadness would go away. And he's giving that example because that's not the case, at least no mothers that I know. Alright. Here's the second step, by the way you can do there meditations in December and January, okay. I am going to do a retreat and I encourage you to do a retreat. If you want to we can talk about how to do it and stuff like that. I think it would be good if each person who is training themselves here could do like two long term retreats a year, that would be a goal, nice goal. (Student unclear) I'll get to you. Say tasho (unclear) toopa carpa , tasho means the cause of that feeling, (unclear) means it has some nature of its own. Carpa means we deny it we prove that its not true, carpa means we prove that its not true. So I'll translate for you. Step number two in the meditation called the deep awareness of your feelings, it's too prove that its not correct, that the causes of your feelings have any nature of their own either. We finished the nature of the feeling itself now we're talking about do the causes of your feelings have any nature of their own. That is the next step in figuring out that your feelings are coming from your past karma and not from the people you are mad at, okay. Or the people you desire, alright. What are the causes of an active feeling, okay? What are the causes of the act called feeling good or feeling bad? We can talk about it in terms of strange encounters of the third kind, strange encounter meaning three things have to come together. There has to be an encounter between three different elements, three things have to happen for you to have an experience of pleasure or pain. For you to have a feeling three things normally happen, and here I am going to concentrate on physical feeling, you know like feeling good physically, okay. A. There has to be an object. An outside object, like a pretty picture or a really good tasting (unclear) and strawberry protein shake like that, okay. Has to be an object, like

that, okay. (Laugh). Then there has to be a sense organ, which is the cells on the top of my tongue, okay. According to Abbey Darba there are certain cells sprinkled around the top of my tongue and inside my mouth that make things tasty. Then there has to be the consciousness of the taste, there has to be an awareness of the taste, its no good if the tongue feels it and I have been knocked out by Mike Tyson. You can pour the shake down my mouth and I won't be like licking my lips okay. So there has to be the object, which is the shake, there has to be the sense organ, which is the tongue the cells on the tongue receptive glands whatever, Jim can tell us later. And there has to be an awareness of the taste. When those three things convene, we call it the convening,

lepta, which is by the way step number six in the wheel of life is called contact, meaning the convening of those three things. Step number seven in the wheel of life is feelings then you get a feeling, then you say hmm. Good. (Laugh). Okay. But those three things have to convene first, okay. The next step in this mediation about the emptiness of your feelings is to see if those three things have their own nature or not. Got it, okay. We'll start with the shake, okay. I am going to finish it one way or another. (Laugh) After class I never get a chance people want to talk I have to get into the car. Um. Doesn't it have any nature of being delicious from its own side. No. Why not? I am sure there are people in this room who would find this disgusting if they tasted it, okay. (Laugh) They proves that the tastiness is not coming from its own side, very simply, okay. Are my tastebuds coming from their own side? No. Why not? I am going to lose them, okay. They will lose their ability to taste. If the ability to taste were coming from their side and not dictated by other events, they would always be there. I could keep tasting for hundreds of years. But they are not feeling from their own side, tasting from their own side, their tasting because I have the karma for them to taste. And as I get older they will lose their ability to taste and then you get into heavier and heavier Starbucks coffee, more and more cigarettes because you don't get the same taste, you know what I mean. You lose the ability to taste things. Why? If they had the ability to taste from their own side they should always taste as well as the first day I had them, but they don't. Because that's not where the tasting is coming from it's coming from my karma. And my karma is wearing out as I speak. I lost a lot of karma between seven and nine twenty and my taste buds are less affected then they were two hours ago, okay. It's not like it happens every three years that you know, Mr. Karma says lets lower the taste buds ten percent. It's an instant by instant process, I had lost some in the last hour, okay. The karma started to get less, okay. So they are not self existently tasting. How about my consciousness of the taste, that is not self existent either. That doesn't come from its own side either. It's also my karma, why? I can't always get a (unclear) shake when I want one. You see what I mean. If tasting something good was coming from its own side, it shouldn't depend on (unclear) I can get it any time I want. I can have it any time I want. It doesn't depend on my karma, something like that. So the causes for having the feeling are not coming from their own side. What's the point of discussing all this? I mean for me the important thing, it goes back to the chapter on patience, how do I stay patient with things I don't like. When things that happen during the day, the people I meet somebody this morning dissed me, okay. I get to be a bigger, bigger lama fewer people diss me, so when somebody dissed me it hurts more. I used to get dissed all the time, now I get dissed some of the time. You know, so, someone dissed me this morning so

why where did that come from, I don't like it, I really don't like it, I don't want it to happen. This person anyway, (laugh) I don't like this I don't like this thing that's happening (Laugh), and you have your own, I don't like it, I don't like (unclear). So, why where is it coming from I have to understand where is the object coming from. Where is the feeling coming from, where are the eyes coming from, where is the idea coming from. Where is being dissed coming from, you have to think of all the causes where is the person coming from. Where did my mind come from, where did my ability to see them diss me come from, you know. Where did all this stuff come from, and that's the whole point you have to see that it came from karma. Can you stop people from dissing you in the moment that they are dissing you? No, okay. Can you stop future ones? Yes, it's all in the reaction, it's all in the reaction, you know. If I can be patient and stop getting any at them, I can slowly choke off all these people and that's the whole point of Buddhist practice. Master Chame Davis said "kiss them goodbye". Because every moment your patient with them you just lost a few more of them. Eventually, you won't have to meet these people anymore, you see people who go around New York City and they swear everybody's nice but you know better right. Not true, okay, they're meeting the same people you do. They're having a totally different experience of New York City, why? Different karma, why? They didn't react in the past. You're still reacting, as long as you keep reacting negatively you'll meet these people. You'll be the person who runs into every creepy guy in New York, and they'll somehow tread this path and meet every neat person in New York. Why? It's all in the reaction, okay. You can't stop in the present moment meeting people who you don't want to meet, but if you are patient with them and you stop reacting you will stop meeting them. This again is the only correct view, it's the only correct way to handle a situation in New York City, okay. It's the only way that makes human beings happy in the long run, the current viewpoints in Western civilization on this question also are totally wrong, and no one will ever be happy as long as they keep up those viewpoints. And if we change viewpoints, then slowly everyone will begin meeting nice people. That's called the Buddha field. Okay a Buddha paradise, you can get there, that's how you get there, okay. I really would like to propose that we junk Western civilization viewpoint up to now, okay. It's really not such a big deal and try this one, it works. It brings the human being what the human being seeks and the others don't, okay. They just don't work, okay. So the second step in that meditation is to figure out where all these causes are coming from, where did this person come from. Where did my eyeball come from, where did my awareness of my eyeball come from, okay. Why am I meeting this person right now? The basic question, why is this happening to me right now. You have to ask yourself this, that is part of the

meditation on the emptiness of your feelings. Why, okay. Mrs. Melvin said "it just happened", Father Smith says either "it just happened or God was testing you", you know. No thanks, I asked someone the other day "Do you have to keep meeting these people," they said, do you want to keep getting run over by cars, you see what I mean it's not a test, it's crappy karma, and you can stop it, you don't have to get tested anymore. It's enough, we got tested forty years, enough crap either I passed or flunked I don't care, but I am tired of it, okay. I don't need to be tested anymore, I was tested enough, okay. Tay mingeu (unclear) Tay means feelings, of feelings, feelings. Mingeu means the things they're focusing on, the thing that the feelings are focusing on. In the case of a delicious bagel from Al's Cheese Shop, it's a good taste, see what I mean a delicious bagel, a bagel that's the mingeu of the feeling. If I like it it's the bagel or the taste of the bagel, get it, okay. Tay mingeu dropa means has its own nature, its tasty from its own side, okay. Garpa means we refuse that we deny that, it's not true. Why? Somewhere in the world I always say this, somewhere in the world there is a culture where if you don't put a bagel on a shelf and it gets really hard and crusty it's not considered good tasting. Somewhere in the world, good mothers take fresh bagels and put them away on a shelf for a week because in that culture they don't taste good until they are hard. See what I mean. I was in Mongolia, you know this old monk he was like ninety years old he gave me the honor of fermented mares milk, you know. And he had a big bowl of it and he said here, you know. I am going to give you my only bowl of fermented mares milk Oh....and he was very offended, and I didn't want to offend him, but I would throw up and I had another monk with me a Mongolian guy and I said, here you drink it. He finished two bowls in like a minute, and the guy had a gas can filled of fermented mares milk, see in that culture milk is not delicious until you put it in a gasoline can and let it rot for a couple of weeks, see what I mean. So the object is not, you laugh, but in Mongolia they would laugh at you, they drink it fresh, they are so stupid you know what I mean. (Laugh) It means it's not self existent, okay I mean it's not tasty from its own side. That's the emptiness of the object of the feeling. Remember that, okay. We covered it in step number two, here we are isolating it and talking about it specially. And again, use it with the situations and people in your life that make you unhappy, because this meditation on emptiness works right away. Those other ones are slower, this one is cool this one makes you happy right away, why? Does it make fermented mare's milk delicious at this moment? No, but it does immediately address your reaction you stop feeling upset, you stop feeling angry, you stop feeling stupid distaste for that thing. Why? Because you know who made it. Who fermented that mare's milk before Michael Roach got there? Michael Roach's karma, it wasn't that old monk, okay. If it didn't taste good to

me it was Michael Roach's crappy karma who came there a few weeks before I got there and started rotting this milk, you know what I mean seriously. And stop blaming the guy, and stop blaming the milk and your life immediately, what I am trying to say is I wanted to concentrate tonight on the emptiness of your feeling because now you can immediately start to feel happier. If you understand the emptiness of the things which piss you off, you'll immediately start to feel better, why? Because if you feel bad you are inviting them back, you see. If you get upset, if you get angry, if you feel hatred for them, that is mental karma you are inviting the thing to come back, you are causing the thing to come back again. A Buddhist has to stop reacting to the whole negatively, you can't. Because every time you do you create a seed in your own mind for this thing to happen again. It's over with you can't feel upset anymore, you can't feel angry anymore, you can't feel hatred anymore. Because it's stupid because you know better now, because if you want that thing to come back then get upset, or feel angry, or feel some kind of hatred for it that's the power of understanding the emptiness of your feelings, you see. If you understand the emptiness of your feelings, the last thing you would ever want to do would be to get angry or to feel upset at the things that piss you off. And if you stop doing that I swear to God, okay if I had a bible I would. Um. Unshanti

dava (unclear) it works, it really works. You will find less and less bad things in your life and more and more beautiful things will happen to you, really. Try it, you can always just check it out. Buddhism is very cool, we are not afraid to say try it. It's not like pray to God and maybe it will work, maybe it won't work. It's like try it and it will work, just try it. The only thing that can happen is you won't feel lousy, okay. (Laugh) Yeah, (student unclear) Yeah, I would personally say that (unclear) can be included in number two, you see. It's one of the three elements isn't it. But I believe that Master ShantiDavis is making a stronger point by isolating it saying, don't forget to pay special attention to the object. Who made that person at your office that you don't like, you did, you did. And forget all world views which tell you anything else because they don't work. You'll continue to be miserable your whole life unless you change over to this world view, okay. Last one (silence) Say tay nooshin (unclear) karpa, Day means (unclear) those feelings, of those feelings, right. Yuchen means the subject meaning my mind, Michael Roach's mind, okay. Yuchen means the subject as opposed to the object. (Unclear) means has some nature of its own, from its own side. Karpa means we deny it, we reject it, okay. To translate it we deny in the fourth step of this mediation, you deny that the mind which is having this pleasure or pain could have a nature of its own. Could be a mind from its own side. It's the answer to the question not who made this guy at work that I don't like. It's rather the question who put me here, okay, you know. (Laugh) It's not asking why is he here in my office at this moment pissing me off, who put me here to listen to him, okay. Who put the subject here? And we deny that the subject is existing at random or that it was made by a guy with a white beard or some big bang put me there on my desk okay, you put you there, okay. You put the subject there the subject doesn't exist from its own side. It was not created by some guy it's not an accident, without any explanation. It's not a big bang, okay. Your karma put you there to listen to that guy saying those things to you this morning, okay. Your karma put you there if you don't like it fix your karma, okay. If everybody did that what would the world be like. Let's switch world views, okay. Alright, last one where is that last one, how many last ones are there here. Say sockchay, sock means impurity, chay means has impurity. Sockchay means its impure, impure. The last thing I want to talk about tonight is the difference the way a Buddha feels and the way we feel, you see, we have to talk about that. What's the difference between the way a Buddha feels and that way we feel? We said that the goal of Buddhism is not to be like a vegetables without any feelings at all. And the goal of Buddhism is not to learn how to sit there and let disasters happen in your life and feel econimity about them, you know. Of course, you should hate them there stupid, there bad and you should stop them and you know that in your heart. Your not going to

be satisfied if I tell you go home and have economy while all this crap happens to you and while you get old and while you die. Don't worry, okay watch it flow, you know. I think all these people should be locked in a room and let them watch the flow of the dental drill or something. It doesn't work that way, your heart tells you it doesn't work. Not like that. What's the difference between our feeling and a Buddha's feeling. What's the difference between our discrimination and the way a Buddha discriminates. Let's talk about feeling, okay. Our feeling is sockchay would mean dirty. A Buddha's feeling is sockchay which means totally pure. What's the difference? A Buddha has the deep awareness all the time, okay. It is one of the chong chuk, say chong chuk (unclear) it's one of the thirty-seven qualities of a Buddha, I mean it's one of the thirty-seven attributes that a Buddha knows how to do. A Buddha is constantly in a deep state of awareness about what's really going on when they have feeling, okay. When something happens and they feel good they understand the emptiness of it all the time, they always have this awareness, deep awareness of what's happening to them. How does that relate to us? You can have that kind of awareness and stop having impure types of feeling. What's the difference between an impure type of feeling and a pure type of feeling, okay. For us on a level of our lives means if someone comes into you at work does something bad to you, you get a bad feeling. You have stop and do a (unclear), you have go into a state of meditation, awareness about your feelings. Meditation doesn't necessarily mean that you close your eyes, and you put your thumbs up and you tell that guy can you wait five minutes, you know I'm going to meditate on you. It don't work that way, if you want to get him more pissed off try it. (Laugh) (Unclear) said you can have a state of meditation at work, you know, it's just a focus a question of focus. Focusing up on the person, you feel the anger, you feel the pain not anger yet, you feel the pain, come up in you right and at that moment you have to enter the deep awareness of feelings you have go into meditation on the deep awareness of those feelings. You have to understand the emptiness of where this pain is coming from. You have to understand the emptiness of the guy, you have to understand the emptiness of his words and you have to understand the emptiness of your ears, you have to understand the emptiness of the consciousness which hears what the ears report and most of all you have to understand the emptiness of this situation, why is this happening to me, okay. The emptiness of it is, it's no other explanation except that this is happening because of my past karma, okay. The last thing I want to do is get mad because that is raw karma, you know. Talking is a kind of karma, moving is a kind of karma, hitting someone who bothers you is a kind of karma but they are very weak compared to mental karma. Mental karma is much more powerful, the thoughts of anger even if you don't say anything, even if you

don't punch the guy, the thought coming strongly into your mind, is (unclear) extremely powerful karma, okay. You already screwed up, okay. You already set the scene for this person to come back into your life. And you will be unhappy, you'll just be unhappy. And then you won't get what you want you want to be happy. (Laugh) Very important of all the objects in the world for your present happiness and for me that's immediate. I understand that I might take a future ride on Pluto some day or something like that, but it's so remote that I can't really relate to it very well. I can very well relate to the people who piss me off, you know. It happens every day, it happened this morning, you know. Somebody dissed me I felt bad, I don't want that anymore. You must learn to go into the mediation of the awareness of the emptiness of your feelings, okay. It's really cool, try it, try each of those steps. That's what Master S Davis is talking about in this section, okay. Next time we'll get into the emptiness of your thoughts. That's the next step. It is the last homework question for tonight. It's difficult I'm not going to lay it on you tonight, okay. It's nine forty I don't want to freak you, I could do it and I wouldn't do it very well and you would be asleep by the time we finished. Then we could meditate on the emptiness of your sleep, but (laugh). So leave that one we will do it on Tuesday and we'll shorten the rest of it, okay. We can do one or two questions, okay. (Student unclear) What I mean to say about sockchay is impure feeling means, you made a good point, impure feelings means the kind of feelings that would make you do bad karma, okay. The kind of feelings that would make you do bad karma, you could call it stupid feeling, alright. You Buddha used a nicer word like ignorant. To put it in plain English it's stupid any kind of stupid feeling, the definition of a stupid feeling is one where you would hurt the person back, you would say something to them, you would hate them in your mind, which is the worst karma. Of course, its important not to say anything, not to punch people it is important. But for a Buddhist, it's much more subtle and much more difficult you have to get as quick as a cat the minute your mind wants to think a bad thought you have to catch him, turn around and say stop. This crap about express your anger is crap, the minute you express it you've already had intense mental karma, you've already collected a lot of mental seed to see this person again, okay. That's not true. Does it mean its note useful to explain to someone why they are making you angry in a non angry way, that's not what I'm saying. I'm saying it's not beneficial to get angry to let it out or something like that you can analysis it and stop it And I don't mean to bottle it up and never explain to the person why they are making you angry. You should explain to them why they're making you angry. It's better to wait a day or two, it's definitely better to wait a day or two. Then you can do it without getting angry, hopefully, alright. (Student unclear) Yes, Nancy. Continue what, what do you

mean. (Unclear) A lot of people have asked me that and it's kind of late to get into. The idea of free will. It's occurred to a lot of people in the class that if your reasoning that you have given in this class for the last six and one half classes is correct, it's beginning to sound like even our choices are projections. In that case there not really choices anymore. There kind of imposed on us by our past karma so dictated by our past karma, we didn't have any choice but to make this choice you see what I mean. And that makes people feel they're out of control or they can't get better easily because they're like pretty much trapped in their own karma that's exactly the case, okay. That's the exactly the case, okay. You know the Buddha taught, somebody asked him, what are the odds of coming back as a human against the odds of going to a hell rebirth. He licked his finger and he touched the ground, okay. And he came up with one piece of lint there, okay and he said that's the number of people who come back as a human and counting all the atoms of this planet is the number of people who don't make it back into the human realm, you know. And he was not exaggerating, okay. That's the odds, okay you are under the control of your past deeds, you are a projection of your past deeds and which choices you make are all largely dictated by your past deeds. Could you ever get out how long have you been here? Countless eons, millions of years, literally but to make it to this class is an unspeakable achievement, you know. It's unspeakable the karma you have to hear this for five minutes requires so much karma you can't imagine what you did to be in this class for five minutes, and that's why these classes will end, you know. And that's why we'll be torn from each other, you know. The karma is extremely expensive and we're using it. It's extremely rare and the odds of really getting it are extremely bad. And you have to try and you really have to try hard and people say do I have to meditate, and I say no do you want to wander around the Moscow Hotel again for another zillion years. (Unclear) I'm not forcing you the odds are bad, are really very bad there is not much free will and odds that are spoken in the (unclear) about coming up eternal that's not an exaggeration. The odds are really bad the choices you make are is one of the four kinds of karmic results its called the, it's the habit of doing that thing again, it's extremely difficult for a human being to change their karmic patterns, to do that is almost impossible, you know. Much of the decisions you will make are forced on you by things that happened a long time ago. Extremely difficult, and the scriptures, that's what they say. I don't like to talk about it much, okay. But we're different we're going to get out in one lifetime. (Laugh) Why? Because the words do have meaning you do have the karma to hear them have meaning. You can get out of this thing and ultimately you will because the words have meaning and you understand the meaning, and that's the perfection of wisdom, you see what I mean. The understanding of emptiness is thousands of times

more powerful than the misperceptions we've been laboring under for all these centuries, and that's why we have a chance, otherwise, it would be hopeless. Free will or no free will if you can understand emptiness it gives you a very, very good chance. If on top of that you have the great fortune to study the secret teachings incredibly rare, incredibly powerful and incredibly sweet, if you can get into that door, you know, someone can truly initiate you into then your odds of you getting out in this lifetime are real. Then you really have good odds. You really can do it but you have to learn it properly, and the person has to know what they are doing and it's very difficult to get initiated into it. I'm not talking about the weekend initiations in New York City, excuse me. And I don't mean to criticize that, that you can do for \$25.00 go pick up a flyer and so and so, you know. Don't forget to bring a little thing on your hand I'm not criticize but I am. (Laugh). Not talking about that, that's not (unclear). If you can get into the real thing then you have a good (unclear). You can't get into it unless you understand everything, okay. (Unclear). Alright

Prayer:

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Course 12, Class 8, 11-11-97

Transcribed from audio tape, by Linda Gatter, no edit.

They say if I don't teach a nice class, they're gonna turn on the electricity!

OK. We have a little bit left over from last week. Everyone was asleep so I decided to cut it short, and there's one thing we didn't finish.

This is [Gyaltsab Je] when he gets to proving the emptiness of the parts of the mind. What are the parts of the mind, by the way? If you treat the mind as static, it's the mental functions, like 46 or 52, depending on what school you're in. Nobody's been treating them static since the last class, since the last course, actually. They've been treating them like a rosary. Meaning what? Meaning like a string of moments of consciousness, like right now you're having a moment of consciousness. Most of you, okay? [laughter] Alright? And then we, you can treat them the same as atoms. I mean they don't really exist, okay? They are not the smallest part of your mind. You could split those into two and it's just more raw data, and you can split each of those into two, and it's just more raw data, and you will never find anything. okay, what appears to be to you a self-existent present moment of your awareness is really just another projection onto some parts. okay, what are the parts? The beginning, the duration and the end of this moment that you're having right now. okay. And your mind is projecting onto that, ôMy awareness.ö okay. So it too, is forced on you by your past karma. okay. When you get to be an arhat, and you destroy your mental afflictions, your past karma is forcing you to see your mind as totally free of any more mental afflictions. Really nice. When you get even better karma, that's forcing you to see all these moments of consciousness as omniscience. okay. It's another projection as much as the boss. okay. Not different. It's physical, the boss is easier to deal with. The mind is a little bit harder to be aware of and it's a little harder to deal with but the principle is exactly the same. The boss is a bunch of red, oval, square, white, wagging, red thing. Your mind is interpreting it as a yelling boss, because you collected bad karma in the past. You probably yelled back at your boss at some point. okay? And it's the same with your mind. You know if you experience your mind the same way I do, sometimes nice, sometimes bad, sometimes pure, and sometimes not so pure, is because your karma of experiencing your own mind, and the projections on your own mind are coming from a mixed karma, you know negative and positive karma. The idea is that eventually you clean out all of the negative ones. okay? [Gyaltsab Je]

says you can use that analysis that you find in [Arya Nagarjuna's] classic root wisdom okay? [Mula Prags Nya] and here it is, it's called [Shingtay chepa]. This is from last week so I'm gonna go kinda fast on it. You might've noticed that you couldn't do your homework til you had this.

[whispering, and joking]

Say [shingtay]

(students: [shingtay])

[cheпа]

(students: [cheпа])

[dun]

(students: [dun])

[shingtay]

(students: [shingtay])

[cheпа]

(students: [cheпа])

[dun]

(students: [dun])

[Shingtay] means, [shing] means, "wood, " [tay] means, "horse." Wooden horse is a wagon, a cart. okay, a wagon, like 4 wheels, and all that. You can say, a car, I mean, when we, when Buddhism spreads in America, we're gonna be using a car. Seriously. No reason to use a wagon when you got a car. okay? [Shingtay] means, "a car." [Chepa] means, "analysis." And [dun] means, "seven step," seven step analysis of the car. [Arya Nagarjuna], followed by [Master Chandrakirti], followed by the great commentators from India, followed by [Je Tsongkapa], followed by the greatest commentators in Tibet who came from Sera Me Monastery all used the seven part analysis of the car. okay? And I'm gonna give it to you real fast. [Gyaltsab Je] says at this point, if you want to understand the

emptiness of the parts of your mind, the use the cart, use the wagon, use that analysis that Nargarjuna gave. [Arya Nagarjuna], okay? Here are the seven parts. You can just write the first one. I'm sorry I'm in your way, but no matter where I stand I'll be in your way. I'm not self-existent.

(Student: Can you bring it down?)

Sorry. okay.

Say, [De nyi]

(students: [De nyi])

[dang]

(students: [dang])

[De nyi]

(students: [De nyi])

[dang]

(students: [dang])

[De nyi] means, By the way, the whole examination is, what is the relationship of the mind to those moments of consciousness? Meaning it's parts. What is the relationship of the car to the parts of the car? okay? And that's what we're looking at. That's what we're trying to find. [Gyalsab Je] doesn't tell you what the seven are. They're kind of hard to find, actually, unless you have a computer with lots of pages of stuff on it. And then you can find them in some ancient commentaries, but the first one, analysis, by the way, this is all premise on self-existence. Can you find the mind in self-existent moments of consciousness? How many self-existent moments of consciousness in a finger-snap? Trick question, okay?

(Student: none)

None! Cause there's no such thing. It's a two-headed, purple, full-sized elephant hiding somewhere in this room. It never existed anyway. okay? So the whole

analysis is based on things that never existed anyway. Now, got it? okay, here we go. Is the car its self-existent parts? You know, is the car equal to its parts, individually? Is the car its wheel? Is the car its hood? Is the car its steering wheel? Is the car its windshield? No. okay? If it were, there would have to be as many cars as there are parts. So that one you don't even need to say "self-existent," right? I mean that one's silly by itself. It's silly whether you say self-existent or not. Obviously, the car is not its individual parts, individually. okay? If it were, then there'd be a whole lot of cars, because there's many parts. So that one, we can cross off. By the way, if we cross out all seven, then the car is not ?

(Student: self-existent)

Self-existent. okay? So, one down, six to go. Alright?

(Student: So, what does [de nyi] mean?)

[De nyi] means, "that itself," meaning the parts, themselves. [Nyi] [De nyi] means "it," "those themselves," [de nyi] means, "the parts, themselves," alright? And then you understand, "individually, individually." So, number, by the way, [de nyi] is, I'm, I'm using the words by Nagarjuna, himself, in his root text. That's why I'm using these short words. If you glue them all together you get Nagarjuna's root text. And it's a blessing to hear it, okay? So, [de nyi dang] means, "the parts, themselves, individually," okay? And it's not, or else there'd be like 700 cars there. okay? So, number one is down. Check. [word is unclear] That's number two. (Sorry.)

Say, [shen nyi]

(students: [shen nyi])

[dang]

(students: [dang])

[shen nyi]

(students: [shen nyi])

[dang]

(students: [dang])

[Shen nyi] means, ôsomething other than the parts.ö okay? Something independent of the parts. okay? Is there a car that's totally unrelated to the parts? No. Why? That would be like the idea of a soul. You know, that would be like the idea that there's some Michael Roach who's not Michael Roach's mind, and not Michael Roach's body. There's some Michael Roach; somehow they're driving, or in charge of Michael Roach's body and Michael Roach's mind, okay? Like, he exists like a diamond crystal, unchanging, eternal soul, outside of the body and the mind. You know. And this is like this, I grew up with this idea, when I, when I was taught the word ôsoulö when I was a kid, that was how I visualized it, and it, and I think that's what, this is what they're addressing. Is there this car that's independent of the parts? Is there a mind that's somehow beyond all your moments of consciousness? And the answer is obviously, ôNo.ö Why? If there was such a mind, it would be unchanging. You see? It wouldn't have the nature of the parts, at all. It would be divorced from the parts. It would be out there: ôcar.ö You know? And it wouldn't have to have a flat tire, because it's not the tire. It's not related to the tire. It doesn't matter if the tire is flat or full. Car is there. You see what I mean? Take away two wheels, ôcarö is still there. You know? It's the idea of a soul. And you have to reject it, okay? There is no mind, separate and somehow beyond, the moments of consciousness. okay? There's no such thing. Scratch number two. That was easy. It just means that, if there's a mind that, if the mind is not related to the parts, you have a big problem, right? Like you couldn't change your mind, okay? Seriously, okay? That's the whole point. There'd have to be some big mind out there that had a different address than your mind, you know, because it's not related to all the parts of your consciousness. It's just not a good idea, okay? [laughs] It's not very profound. okay. The main problem with number two is that the mind would have to be unchanging, and it's not.

(Sorry.) Somebody has to find us a really nice place for class, okay? In the Spring. Seriously. Alright? Go around the East Village, find, I'd, I'd like a big church with stained glass windows and a big floor, a wooden floor with no pews. okay? I don't care if it's falling apart, alright? Seriously. Reasonable rent. okay? Go find one. Alright? I think those white pews just don't make it, you know? okay.

Say, [ten]

(students: [ten])

[dang]

(students: [dang])

[tenpay]

(students: [tenpay])

[chok dang]

(students: [chok dang])

[ten]

(students: [ten])

[dang]

(students: [dang])

[tenpay]

(students: [tenpay])

[chok dang]

(students: [chok dang])

OK. Here, Arya Nagarjuna covers two more possibilities. Does the car depend on its parts, okay? Does the car depend on its parts? Here you have to understand something, that if two objects, this is just plain old Buddhist philosophy, like the kind a thing you're gonna get in the Spring. okay, these are just the basic things like every young monk learns when he's twelve years old, you know. The nature of a relationship, there are two possible relationships in, in the, in the universe. This one is [ten dang tenpay]. You would have a table, and on top of the table you'd have a pen. okay? This is called the relationship of a, of something supported and something supported it. You know, is the car supported by the parts? Is it resting upon the parts? okay. If I say it that way it's

kind of silly because there'd have to be a car that was separate from the parts. You see what I mean? You have the same problem that you just had with number two. okay, if I say, the depends on the parts, or is supported by the parts, then the car and the parts have to be separate things, because anytime in philosophy at all that you have a relationship between two things, they have to be separate. They have to be distinct from each other. And, and here you have the table and the pen resting on the table. That's a support, that's a relationship of something supporting something else. okay? Dependence implies the existence of two separate objects. The car cannot be in dependence on its parts, because then the car is separate from the parts. You see what I mean? When you say the kid depends on the parents for money, the kid must be separate from the parents to depend. You see if they were one thing you couldn't speak of dependence. Scratch number three.

(Student: unclear)

We'll talk about it. We'll get there. We're gonna get there. Not the same thing. The label is not the thing. The thought is not the thing. The little thing that had the lights coming off of it is not the thing. It was the sum of, it was one of the parts that had to be there. Right? okay.

OK. [Ten dang] [Tenpay] [Tenpay], number four means, oh we scratched number three. I'm going through kinda quick 'cause it's easier. okay.

(Student: unclear)

Oh [unclear], I know you're gonna debate me. Come on, what?

(Student: unclear)

Oh. You could say, the mind is not supported by its parts. okay. Number three is, the mind is not supported by its parts. Does the mind support its parts? I mean, is it, can you reverse it? Let's say this is the parts of the mind, which is the moments of consciousness, and this is the mind. Is that their relationship? No. Why? Because they'd be two separate things. We already proved that can't be. okay. If they were two separate things, then what, what relationship would they have? You see what I mean? Then, then if you took away the parts would the car still be there? Yes. Why? They're two separate things. One is depending on the other. okay. What if you reverse it, okay, put the car under here and put the parts on here. Is that the nature of the car to its parts? Do the parts depend on

the car? No. Not if, by the way, not if the car is self-existent. okay. You gotta get that. These are all talking self-existent. That's the trick. You'll understand it more when we do the other example tonight. Anyway, if the car was supporting the parts, instead of the parts supporting the car, which is impossible, then that's impossible for the same reason. That's impossible for the same reason, because then they would be two separate, unrelated things. okay? They would be two separate things. When you talk about relationship you're talking about two separate things. What's the relationship between this guy and his wife? They're different things. You can't say, "What's the relationship between Skye and his wife's husband," you see? Because they're the same thing. When you talk relationship you have to talk separate things. okay? And there's no two separate things between the parts and its car. okay? Yeah?

(Student: unclear)

I know what you mean, but in that case you're using, when you say you're independent, you know like you're self-supporting, you're using "you" in two different senses at the same time. You see what I mean? You're actually talking about the "you" in the past that sets up causes for the "you" in the future to have enough to eat, and stuff like that. You're talking about different "yous." okay.

[laughs] okay. Let's go on.

(Student: unclear)

Yeah, now by the way, remember here we're talking about a self-existent "you." Now what does that mean? We'll talk about it. okay. I means, a pen, which could be a pen from its own side. We went through it many times, okay? A pen which could be a pen from its own side, without you thinking of it as a pen. But all you really see is colors and shapes. All I'm really holding up is blue, white cylinder. okay. If it's a pen, it's because you're a human, who's used one before, and your karma is forcing you to see this as a pen. If you're a dog walks in here and sees the same blue, white cylinder, they see what? Something to chew. A chewable object. Who's right?

(Student: unclear)

They're both right. It just depends on what frame of mind you're approaching this cylinder with. okay. But what about the cylinder itself? Same story. We

talked about it. okay. Same story. This is all assuming, this is the debate of, of Nagarjuna, here, Arya Nagarjuna, is talking about a pen, that was a pen, from its own side. Is there such a pen? Is there a two-headed, purple, full-sized elephant rampaging in this room? [laughter] No. okay. It never was; it never will be, I mean, hopefully. okay, so, [laughs] okay. It can't be, you know. He's examining the existence of a car that exists from its own side. You see what I mean? That kind of car can't depend on its parts, and that kind of car can't support its parts, because that kind of car never existed anyway. okay? And you have to get used to that. You have to get, we'll, we'll do it in more detail with the lesson tonight. Anyway, Nagarjuna says, Arya Nagarjuna says, the car does not depend on its parts because a self-existent car that depended on its parts would be separate from its parts. And the car doesn't, and the parts don't depend on the car because parts that depended upon a self-existent car would also be totally separate from its car, in the way that Skye is separate from his wife, because to enjoy a relationship, two things have to be separate. Two separate things. If the whole were totally separate from the parts, it'd be weird. You could take the parts away and the whole would still be there. You see what I mean? The wheel, and the chassis, and the windshield away, the whole would be there. If the whole depended upon the parts, then they would have to be separate guys. And when you took away all the parts, the whole would be just sitting there, but that's not possible, okay? Yeah?

(Student: unclear)

[unclear]? I'm gonna get to that just after this. okay? If I don't, then get back to me. okay. The thing to remember there is, For two things to have a relationship, they have to be separate things. okay? Alright.

(Student: unclear)

Oh, the second example there was, Do the parts depend on the car? Number 3 was, Does the car depend upon its parts? Self-existently, please. Number 4 was, Do the parts depend on the car? Self-existently, please. okay? What does the "self-existently" mean? We're gonna get more into it tonight. Number 5. By the way, I'll do it one more time. I was trying to get away with doing it fast, but let's not do that. okay, here we go. Look at, look at this cylinder of blue and white. Now think, "pen" about it. I mean, first pretend you're not a human, you're like some neutral being who only sees a blue and white cylinder. okay. Now pretend you're a human and you see it as a pen. Think of it as a pen. But you can turn off the thought of it as a pen. Turn it off now and think of it as a blue and white

cylinder. Now turn on seeing it as a pen. Now turn off seeing it as a pen. Now turn off seeing it as a pen, just see it as a blue and white cylinder, and I'm gonna ask you a question. Is the pen the blue, or is the pen the white? [laughter] It's a stupid question. Cross out number one. That was number one. okay? That was [de nyi dang], that was number one. okay? Ready for number 2? Ready for number 2? okay. Don't think of this as a pen. It's just a bunch of parts. It's just a blue and white cylinder. Ready? Where's the pen? [laughter] Where's the pen before you thought of it as a pen? Where's the pen? Is it something else than the parts? I mean if I took all the parts away, if I threw this out in the street, Rutherford Place, you know, and said, "Where's the pen?" You'd say, "Well, what are you talking about? There wasn't a pen to start with yet, because I didn't think of it as a pen yet, because for all I know it was a chewable thing." okay? I didn't think of it as a pen. Independent of my projections, it's neither its parts, individually, nor something divorced from its parts, okay? You get the flavor of it? okay? Alright. Let's go to number 5. You know the rest.

Say [tenpay chok]

(students: [tenpay chok])

[tenpay chok]

(students: [tenpay chok])

[Tenpay] means, [tenpay chok] means, by the way, this is root text, [tenpay chok] means, Does the pen possess its parts? Does the self-existent pen possess its parts? [Tenpay] means "possess." Does a self-existent car possess its parts? I, let's do it again. Look at it as a blue and white cylinder. Do not think "pen." Pretend you're like a neutral being. You're not a dog and you're not a human. Dog is vehemently saying it's a chewable thing, self-existently. Human is saying, vehemently, "No, no, you're all wrong, it's a pen." And probably they'll have a World War III over it, okay? That's what humans do, okay? [laughs] Alright? Pretend you're like neutral, third party, you know? Geneva, something. And you see it's just a bunch of parts, okay? Does the pen possess those parts? It's a stupid question, there's no pen yet. You're saying self-existent pen. You're siding with the humans. I thought you were neutral. okay? [laughing] Alright? Got it? There is no self-existent pen that has any parts. Scratch number 5.

(Student: unclear, but asking Geshela to move the overhead transparency up, so the projected Tibetan and transliteration can be seen.)

Sorry. We'll go back to number one, okay? Say [dupa tsam]

(students: [dupa tsam])

OK. Back to number one. Look at a blue and white cylinder. Focus on the blue and the white as two separate things. You're not looking at it as a pen, yet. You're neutral. You're not siding with the humans or the dogs. okay? You're just looking at colors. Is the pen the blue? No. There's nothing pen there yet, until I go over to the human side. okay? Is the pen the white? No, 'cause you're already saying "pen." Whose side are you on, anyway? You gotta be fair to animals. Alright? It's not a pen until you think of it as a pen. There's something missing, which is your thinking of it as a pen. If you strip away thinking of it as a pen, there's nothing pen about it. okay. And when I ask you, "Is the white, by itself, the pen?" You say, "Huh, what pen?" And if I say, "Is the blue itself the pen?" You say, "Huh, what pen?" And if I say, [dupa tsam], number six, "Are the blue and white together that pen?" You're supposed to say, "What pen?" 'Cause we didn't think of it as a pen, yet. I'm saying, before you think of it as a pen. Before you decide to be on the dog's side or the human side. If you're just coming in and you're from Mars, and you can see that it's a blue and white cylinder, but you don't know what its for, you wouldn't think of it as "pen." Independent of your thinking of it as pen, are the blue and the white, together, the pen? No. Why? It's a stupid question. All it is so far is colors. It's just raw data. I didn't think of it as anything yet. okay? A self-existent pen would be "pen" from its own side, and it wouldn't have to wait for me to think of it as a pen. And then every critter that came in here, dog, horse, roach, would see "pen, Magic Marker, great, I can use that." But they don't, okay? There's an element missing. So, if I say, "Is the collection of the parts, [du pe tsam], the pen?" You're supposed to say, "No way." And I say, "Why?" And you say, "What pen?" And I say, "The pen I see here in my hand." And you say, "Oh, you're pretty, you're already being prejudiced. You're already on the human side. You're already thinking of it as a pen." We're talking, independent of your projections, independent of thinking of it as a pen, are, is the sum of the parts, the pen? And I say, "No." okay. Why? There's one part missing. What? Thinking of it as a pen. okay. As long as thinking of it as a pen is not there, you cannot say the sum of the remaining parts is the whole. okay? It's not. okay? Stop thinking of it as a pen. You're being prejudiced. okay?

(Student: unclear)

I'm sorry, again, am I?

(Student: unclear)

I think you're saying, "But, you started out calling it a pen, so you're kind of begging the question, like that? You mean because I started out calling it, "We're examining the pen?"

(Student: unclear)

No, I'll tell you why. Because the other school, the non-Buddhists are saying that, "Whether or not you think of it as a pen, it's a pen." That's who we're fighting with in Chapter 9. We're fighting with non-Buddhist schools, and even some Buddhist schools who would say, "It has a nature of being 'pen', from its own side. Before I think of it as a pen, it's a pen. It is a pen." okay? They say that. And it's not true. What's it got to do with my life? Who cares if it's a pen from its own side or not? I can still write with it. That's true. But this pen will run out, and the hand holding it will die, because of certain projections I'm having. I can change those projections. If that pen existed from its own side, and if the arm holding it existed from its own side, I have to die, and there's, there's no point to studying Buddhism. okay? If the pen is not self-existent, if the pen is a projection, and if the arm, this arm, is a projection, then I can change things, then I can become a tantric deity, if I collect the right kind of karma, okay? The, the whole thing is in the potential. Emptiness creates the potential for anything. If it was a pen from its own side, then I'm in trouble. That's why we're going through this apparently silly analysis. It's, it's deadly important, deadly serious; life and death for each of us. okay? It really is. If you can establish that the pen doesn't exist from its own side, then we have a chance. If it, if it is a pen from its own side, you might as well go to drink some beers, you know. You have only one life to live; live it up! Seriously, you know. It's an option. okay. So, [dupa tsam] means, "Is it the collection of its parts?" Is the pen the collection of its parts? Which pen? The pen, out there, that exists on its own, independent of my thinking of it as a pen. But there is no such pen. Yeah, I know, I'm just asking you a trick question. Is the pen that doesn't exist a collection of its parts? No, stupid. okay. Scratch Six. [Dupa tsam] means "the sum of its parts, independent of my projections." okay. We're always assuming independence. okay. We'll get it better when I go to the class for tonight. [Nyu kyi nam pa, nyu kyi nam pa]. I'm gonna cut it here, okay? Cut it right here. You know what? Cut it right here. Sorry. I'll make it, [laughter] no, I'll just make it easier for you. The rest just belongs with the whole and not the parts. okay? Just [yip], okay? [Yip, yip], sorry [yip]. By the way, those of you who are, want to know how to pronounce Tibetan, this is, it is a high tone,

strong [unclear Tibetan] [yip!] okay. Yippee. [Yip] means, [laughter] [yip] means the outline. There was Buddhist, there was a non-Buddhist school that said the outline is the pen, you know. That the pen has a special configuration, that the sum of the parts has a certain look to it, which is the pen. okay? What is, is, is the pen that, that configuration, you know, that car? Is the car the, you know if you have a Corvette, you know, if you have a Porche, you know, what's his name's Saab. Who is that? Chilton, you know. [laughter] You know, I mean, is it the, is it the configuration? Is it the general outline? There was a non-Buddhist school that said that. And Number Seven, Nagarjuna takes the time to say, "Come on. You know, like, sorry. [laughs] It works well, I know. [laughter] Is it, is the pen its general outline? You know, is it some special configuration or outline of the thing. [Yip] means "outline" in this case. And it's not, okay, not before I think of it as a pen, okay. And that's all. Those are the seven. You'll never find them in scripture. They mention them all the time, and I just thought it'd be cool to go through them. The bottom line is, if the pen, if you treat the pen without your conception of a pen, if you think there's some pen out there, on its own, from its own side, before your karma forces you to see it as a pen, then all kinds of crazy things can happen. The fact is, there is no such thing. The fact is that the only thing there, if you want to call it that, is "raw data," is some blue and white cylinder. okay? And then what you see depends on who you are. You know. If you're a dog, you come in and see some blue and white, chewable object. If you're a human, you come in and see a blue and white writing instrument. If you're a tantric deity, you come in and see a blue and white ecstasy stick. You know? I mean, it just creates ecstasy in you, you don't even care what it's used for. You see what I mean? Seriously. Magic wand, if you want. And, and each of those beings would, validly, reasonably, see one of those things. No problem. Which would you rather be? You see? That's all. okay. You examined the pen in seven ways to assure yourself that if there was a pen out there, everything would be screwy. All those things are impossible. It could not be the sum of its parts. It could not be the individual parts. It could not have its parts. It could not depend on its parts. Its parts couldn't depend on it. Nothing could go right if the pen existed out there on its own. okay? And you have to get used to it. That's the examination, the, the, the examination of the, they sometimes, they call it the examination of the chariot or the wagon, like that. Yeah?

(Student: unclear)

Oh. Why did we even talk about it? It was because [Gyaltsab Je] dismissed the whole idea of the mind, itself, being self-existent. Remember we finished examining the self-existence of Michael Roach. Now we're discussing the self-

existence of his parts, which are body and mind. And we rejected body, easily, and then we went on to mind. And [Gyaltsab Je], all he did was leave you hanging. He said, "Use those seven examinations for the mind." And he never mentions what they are. If you, you'll see in the reading tonight. So, I thought if you might like to see them. This is from, straight from Arya Nagarjuna. Apparently, in 1402, everybody knew, okay, but we don't. And and thought it was, you always hear this analysis of the, of the wagon or the chariot, and you never get to see it. And that's it. And, and you have to understand that they're talking about, if you just get that, they're talking about a pen that was a pen from its own side. And there ain't no such thing. So none of those things can be possible. By the way, one of them is true. Which one? Maybe a couple of them actually. Which ones are true, conventionally, if we're talking about projection? Well, it is the sum of its parts. If you include the part called "projection." It does depend on its parts, if you include as one of the parts, the "projection." It does possess its parts, if you include, among its parts, the projection. Some of them are okay, if you're not talking about a pen that exists out there from its own side. okay? You gotta get used to that. You cannot even imagine what I mean when I say, "A pen that exists from its own side," 'cause you've been assuming that the pen was that way all along. And that's why humans and dogs have fights. And that's why you fight with your friends about what's good music and what's not good music. okay? 'Cause to you, it seems like self-existently good music from its own side, and you believe it, and then you collect bad karma. And then you have to listen to the bad music. [laughter] okay? Not Neil Young's first album. okay. We'll go on. Seriously. I mean, that creates all your suffering: believing in self-existence. okay. Now we can actually get to the class.

[Master Shantideva], at this point, now we're onto today's class, starts to discuss, there are five beautiful proofs of emptiness. okay? They appear in [Madhyamika] literature. Their roots are found in [Nagarjuna, Arya Nagarjuna], and they're carried on by [Chandrakirti]. Yeah?

(Student: Did we do all four, unclear)

No, we have not. okay? We have not done them all yet. Yeah, yeah. It's a very good question. okay.

So, there are five very beautiful proofs found in [Madhyamika] literature, for proving emptiness. And when they get to this they always say, "Is that all there is?" And they say, "No, they're endless. There are countless ways to prove emptiness," but these are the big five. okay, these are the big five. And, they

start out with a proof called,

Sorry.

(Student: unclear, asking Geshe Michael to do something with the transparency)

John says this will be easier on your eyes. Is it?

(students: unclear, discussion)

Not self-existently? [laughter] Only for some people? [laughs] Oh, I don't mind.

Say [dorje]

(students: [dorje])

[sekmay]

(side one of tape runs out. Note: The transliterated Tibetan term on the transparency was, [Dorje sekmay tentsik].)

TAPE 1 / SIDE 2

(recording begins mid-sentence) Diamond, okay, neatest thing. [Dor] means "stone," [je] means "king" or "lord," like [Je Tsongkapa]. okay? So [dorje] is the king of stones, or the diamond. okay? [Sekmay] means, it's a very hard word to translate. I translate it as "a sliver" of diamond, a tiny piece of diamond, like there is not any other object in the universe which can scratch a diamond, period. There's nothing. Nothing in the universe can scratch a diamond. But you can put a diamond on the ground and hit it a certain way and it'll shatter, into thousands of pieces. okay? If you've ever been a diamond cutter, you know this from experience, you know like, [laughs] you go to your client and say, "You know that 20 carat piece of rough you gave me?" You know. [laughing] "It's a [dorje sekmay]", you know. [laughing] And sometimes you hit a, sometimes you hit a, a knot in, a pressure point, and it just shatters, inside. When the diamond is being cut, which it can only be cut by another diamond, it gets red-hot, it's actually glowing, red, and, and then it, it just hits a flaw and it just blows up, just like that. And then you have to go explain to the client. Anyway, [dorje sekmay] means "a sliver of diamond," like that, a tiny slice of diamond. For example it's used in:

froth, of the ocean wave, when it blows up, hits the shore, and there's these splatters of froth; those are each called [sekmay]. So [sekmay] means like that. It's a rare word. [Tentsik] means, "the proof." The proof, of emptiness, here. [Tentsik] means a proof, a logical proof, a syllogism. okay. A proof. [Ma] just makes it feminine, which is always "wisdom," okay, the feminine side. okay. [Sekmay] means, "a sliver," but there's this sense of feminine and wisdom. okay? So, [dorje sekmay tentsik] means, "the proof of emptiness called 'the sliver of diamond.'" Why is diamond so important in Buddhism? Why does it come so often? Why, for example, is The Diamond Cutter called The Diamond Cutter, although the word "diamond" doesn't ever appear in it? okay. The day that you see emptiness, directly, which we said at the beginning of this class, if as a result of this class, you could see emptiness, directly, for 20 minutes, you're, you would be on your way out of suffering. Within a limited time-span, you would become enlightened. And, and you cannot say that of anyone until they have seen emptiness, directly. If someone has not, yet, seen emptiness, directly, and they, and you ask a Buddha, "How long's it gonna be?" He has to say, "I don't know, we don't know yet." But the minute you see emptiness, directly, the nature of ultimate truth is that it begins to change your being, drastically. And now you have the ability to become enlightened. And you will be. And you see your future enlightenment. After you come down out of the direct perception of emptiness, you see your future enlightenment. That's the whole goal of this class. The whole goal of all of these courses. If one person, of all the people who ever come here, or who ever take these correspondence courses, and things like, if one person could see it directly, it would be worth all the effort of everyone here. If one person could see it. Hearing about it over and over again, seeing it proven many, many different ways, is, is the beginning of seeing it directly. Along with that, you must be meditating, deeply, practicing meditation every day, one or two hours a day, every day. And along with that you must be collecting very, very heavy-duty good karma. For example by helping other people understand emptiness, okay. You're doing all those things, and serving the Dharma like that, but all those things have to come together for you to see emptiness. The day you see it, you see that it is very similar to a diamond. okay? Or I should say, that a diamond is similar to it. Why? In the physical world, in your reality as it stands now, there are no ultimates. You can't say, this person is ultimately nice. You can't say, this is the tallest thing in the universe. You can't say, this is the smallest thing in the universe. You can't say, this is the hardest thing in the, hart, hottest thing in the universe. But there is a hardest thing in the universe, and that's a diamond. There is nothing in the universe which can scratch a diamond, except another diamond. Diamonds have soft grains and hard grains, like pieces of wood. Along its hard grain there is no substance in the

universe which can scratch a diamond. It is close to the idea of ultimate. And there is no other object in your reality, if a Buddha was try, or if a person, if an Arya was trying to explain to you emptiness, what they had just seen, all they could say is, "Think about diamond. Just think about diamond." It's an experience of all Aryas, when they come down out of that, that they are obsessed with diamonds. okay? It's, it's an experience. And that's why you see diamonds throughout Buddhist literature. [Dorje] here means "diamond," in the sense of the closest thing an Arya could talk to you about, to describe emptiness as an ultimate. It is an ultimate. It is a higher reality. It's way beyond this reality. It's so ultimate that if you saw it, directly, for twenty minutes, it could eventually stop every kind of suffering you have. That's why you're here. okay? That's its quality, and that's the closest that an Arya could come to telling you about it. And a new Arya, a baby Arya, would want to be around diamonds all the time. To remember, what they saw. You know? They would purposely set up some kind of way to be near diamonds. okay? That's the meaning of diamond. [Sekmay] means every object in this room has its own emptiness. Every person here, has their own emptiness. Every, every part of every thing here has its own emptiness. The emptiness of every thing in this room is totally equal. okay? It's total, pure, 100%, unadulterated ultimate reality. okay. It's attached to a different basis, but its quality is pure, total, 100%, unadulterated lack of self-existence. And in that sense, every emptiness in this room, and there are as many emptinesses in this room, as there are objects in this room, and pieces of objects in this room, each one of them is pure, 100% emptiness. And when you see emptiness, directly, for the first time, you are seeing exactly the same emptiness that an enlightened being sees, all the time. The, the emptiness that you are aware of, and your experience of that emptiness, directly, is exactly the same as an enlightened being sees all the time, and your awareness of it is total. It's not like you have half of their realization of emptiness, or three-quarters, or something like that. Your understanding, I shouldn't say, "understanding," your direct communion with emptiness is as pure and as ultimate as that of an enlightened being. So, in that sense, all the emptinesses in this room are totally the same. If you take a diamond and smash it, each [sekmay], each tiny piece, is absolute, pure, total diamond. And so, [dorje sekmay] is a very important meaning in Buddhism. okay? It means, each emptiness in the universe is total, pure, absolute reality. In the same way that if you smash the diamond, each piece, diamond is, by the way, chemically, perfect, perfect carbon. It's the same carbon as in a pencil lead, but the one in a pencil lead is, is not arranged well along this axis, so when you write, it shaves off, pieces break off. When you write with a pencil, it's just lousy atomic structure along this plane. And so they slice off like slate, pieces of slate falling off. But diamond, every possible configuration is a perfect bonding.

There's no more perfect bonding. Every molecule of diamond is absolutely pure diamond. Pure, absolutely pure diamond. Absolutely perfect configuration. Cannot be split by any other object in the universe, and emptiness is the same. So [dorje sekmay] is, is a really, really important word. It's not a mistake that they named this proof of emptiness [dorje sekmay], okay? It relates very importantly to your first perception of, of emptiness, okay? Direct perception. okay, anyway, what is the [dorje sekmay tentsik]? Mmmm, let me see. That's it, and this is, again, from [Nagarjuna], and I'm gonna teach it to you from his words. I just think it's a blessing if you can get the straight, the story straight from the, what they called the second Buddha, okay? These are [Nagarjuna's] own words. We'll do it line by line, how's that? Then you won't get indigestion.

Say [Dak le]

(students: [Dak le])

[ma yin]

(students: [ma yin])

[shen le]

(students: [shen le])

[min]

(students: [min])

OK. You may not have noticed it, but we finished proving the emptiness of your body and the emptiness of your mind. okay? Those are easy, okay? The emptiness of your body is easy. Why? It's standing still. okay? Like, we can think of its parts like they have those charts in the butcher's shop. You know, rump roast, loin, ribs. [laughter] You know what I mean? It's not like it's moving, like a cow. It's like you gotta, it's up there on the wall and it's stationary. It's staying there, okay? But, the emptiness of the parts of your body is easy, because the parts are so easy. You know, "arm" is not that difficult, "hand" is not that difficult. "Mind" is a little more subtle, but you are aware (he snaps his fingers) of this present moment. There is a (snap) moment of awareness right now, and it's not so hard to imagine that what we call your mind is the sum total of all those moments (snap) that (snap) have (snap) ever (snap) occurred in your life. We call

those, "Leon." We call those "Leon's mind." The sum total (snap) of all the present moments of consciousness. Like what? Like the one you is havin' right now. okay? So it's not so hard to imagine that as a part, and to imagine your mind as being made up of those parts, over the length of your life. That's, that's harder than your body 'cause it's kinda, invisible. But, it's, it's not so hard if you're having a present moment of awareness, which I hope most people are. okay? It's not that hard, okay? Now, we're getting into tricky territory. okay. [Nagarjuna] is about to prove, by the way, well, he's gonna prove the emptiness of causation, itself. Why does one thing make another thing happen? Why does one thing make another thing happen? What's the emptiness of things making other things happen? When you hit a nail with a hammer, what's the emptiness of the nail going into the wood? okay. What's the emptiness of the hammer blow causing the nail to go into the wood? What's the emptiness of going to work, and getting money, and then using it to buy food? okay. Causation of itself. Causing things to work. What's the emptiness of a taxi cab that takes you across town? The cause of getting across town is the cab. okay. What is the emptiness of that? Is that also empty the way your mind and your body are empty? okay. That's more tricky, and it's much more important, in my mind. Why do things work, okay? You can call tonight's class, "Why Do Things Work," okay? Why is it, when you present the guy this green paper, they give you a Michael and Zoe's strawberry, protein shake? okay? [laughter] Why? okay. Why is it, when you spend eight hours there, the guy gives you another paper with these zeros on it, and a number in front of that, you know. Why is it that when you put a certain number of parts together this thing turns and, and goes across town, called a car? You know, why? Why is it that the sun comes up in the morning? okay. Why? What's making it happen? okay? And, and [Arya Nagarjuna] gives us four choices. Sometimes this is called a [mu shi], the reasoning based on four possible choices. The first choice is that [dak, dak le]. okay, choice number one. Things happen because they happen. Who made a pea round? This is a big debate in the non-Buddhist schools of great, of India, the great (unclear). Who made thorns sharp? Nobody, they made, they're sharp from themselves. Come on, you know. Who made the sky blue? Nobody. Come on, the sky's blue. But that's the big one, you know: Who made thorns sharp? Who made needles sharp? Who, who made peas round? Peas is round, they're round, themselves, okay? [laughter] It sounds stupid, right? It's like saying, why did, who was it yesterday, you know, why did, why were two people in a car accident and one of them died and one of them didn't? Oh, it just happened, Johnny, don't ask anymore. You know what I mean? That's science's answer. Science is saying [dak le yin], things come from them, just random; it just happened. okay? What caused it? Nothing caused it, it just happened. If you ask why he died, I can tell you. You know,

there's a certain conchoidal fracture to the left temple of the third part of the brain, you know, due to the windshield cutting in at that angle, and like that. "Yeah, yeah, I know that's why the windshield smashed his head, but why was he sitting on that side, and why did the car hit him on that side?" And science says, "[dak le yin]." [Dak le yin], it just happened from itself. There's no explanation for that. I can tell you why his skull was crushed. There's no answer to the question, "Why was he sitting on the left?" okay? I mean, science would say, it comes, because it comes to that question. That question doesn't have an answer. We're very scientific 'til we get to that question. okay? Everything has an answer; everything has a cause, except for the stuff we can't figure out what its cause is. okay? You see what I mean? We choose to ignore, that one. okay. That, "Is it an event?" "Yes." "Do all events have causes?" "Probably." "Does that event have a cause?" "No, it just happened." okay. "Well, why do you restrict yourself to explaining why half the stuff has causes, and the other stuff you don't bother to explain?" "Cause we can't figure it out, okay? Stop asking." okay? [laughs] We can't figure out why that guy was sitting on the left. We can't figure out why you were born into this crummy life. We can tell you how you're gonna die. We can tell you which virus is gonna kill you, but we can't tell you why, that virus, you got it that day. We can't tell you that. It just happens, [dak le yin], okay? [Dak le yin], it comes from itself. It happens by itself. It's like the roundness of peas, in ancient India. It's like the sharpness of a rose's thorn. Nobody made it that way, that's just the way they are. okay? And [Nagarjuna] says, "No thanks. I don't like it." okay. It's not true. Everything has a cause, come on. Everything has a cause. You can't say some things, events, have causes and some don't. You can't explain how the AIDS virus kills you and not explain why this guy got the AIDS virus, and not somebody else. okay? It doesn't make any sense. okay. Things don't come from themselves. Things don't just happen. okay? He rejects Number One. Things don't just come from themselves. And in a way that's the most important one for us to, to discuss. We have to fill it in. I claim that western civilization's viewpoint is incomplete and dysfunctional. okay, incomplete, in that it doesn't answer those questions; dysfunctional, in that the questions it does answer, don't help us. You know? We still die. It doesn't explain why I'm here and why I'm dying. okay? It explains, like a little stuff about my viruses and my proteins, you know, but it doesn't keep me from dying, and it doesn't even talk about that. okay? [Dak le ma yin]. So, [Arya Nagarjuna] rejects that. He says, "Come on, things don't come from themselves." okay? For one thing to cause another thing, they must be separate. okay. For one thing to cause another thing, they must be separate things. Come on. Things don't just happen on their own. Something else has caused it to happen. okay? And, and if you think about it, even though it sounds silly to say that an oak tree caused an oak tree, or that a full-grown corn

sprout caused a full-grown corn sprout, that's what science is saying when they say, "It just happens." okay. It's exactly what they're saying. How about Number 2? [Shen le min]. By the way, that [ma yin], there, is "no way." [Nagarjuna] says, "No way." [Dak le] means, "it just happened." It just came by itself. [Ma yin] means, [Arya Nagarjuna] is saying, "No, things don't just happen by themselves." Something else comes along and makes them happen. Even the question of, why did Mr. A died but Mr. B didn't die. okay. There's a cause. There's a reason.

Say [shen le min]

(students: [shen le min])

[shen le min]

(students: [shen le min])

[Shen] means "something else." [Le] means, "it comes from something else." okay? When a nail sinks into a piece of wood, is it because of the action of some other thing? Of course! [laughs] Called what? A hammer! okay. When a hammer crosses empty space and hits the head of the nail, is that caused by something else? Yes, your arm. Ask Andy Graves. okay? When the arm moves from Point A to Point B, is that caused by something else? Yes. What? Movement, here, something like that. Is that caused by something else? Yes, motivation. Is that caused by something else? Yes, yesterday's mind. Is that caused by some, everything is caused by something else. Of course, everything is caused by something else. Everything that does something, does that because something else happened before that. That's the way things work. No problem, right? What causes a Michael and Zoe's strawberry, protein shake to appear in your hand? You pay, okay? What causes the money to appear in your pocket? You "woik," you go to "woik." okay. What makes you go to work? Your Mom and Dad create your body. You know, what caused your Mom and Dad to create your body? Etc. okay? Everything is caused by something else, and [Nagarjuna] says, [min].

Say, [shen le min].

(students: [shen le min])

[Min] means "no way." It's not. [Arya Nagarjuna] is hallucinating. He's saying,

they don't, things are not caused by other things. Things don't cause other things to happen. Donald Trump, were you in the class, Friday? We re-did the New York Times front page, according to karma, okay? [laughs] No, we're fighting a world view. We're fighting a thing called western civilization's idea of the way things "woik," because it's incomplete and it doesn't help us. okay. You can find a complete one that will make you enter a permanent bliss, and that's a lot better. okay? So, what's the difference? [Shen le min] means, it's not the money that got you the Michael and Zoe's strawberry, protein shake. It's not. That was not the cause of the shake, to Buddhism, period. It's not the cause of the shake. There's lots of people with money who can't get a shake. [laughter] okay? So, it's not the cause of the shake. Most of the time you can get a shake if you have money. Right? If you go into Michael and Zoe's and you have enough money, you can usually get a shake. But, I have to say "usually." Why? Sometimes they'll be out of, you know, strawberries; sometimes they'll be out of protein stuff. Sometimes there'll be a long line, and you don't have time before class to get one. okay? Get it, okay? This is profound. This overthrows all of western civilization's viewpoints, and it also happens to get you to a Buddha paradise. A shake is not caused by money. Why? Hey stupid, did you notice? It doesn't always cause a shake. If money was the cause of a shake, you would always get a shake if you had enough money. Seriously. I'm not kidding. It's so obvious, you missed it, for what, thirty, forty years. You continue to miss it and you continue to suffer and you will die unless you get what I'm saying right now. A shake ain't caused by the money, and it's not why you get the shake. okay? It's not why you get the shake. You're talking about self-existent money causing a self-existent shake, and there ain't no such thing. Why do you get a shake?

(Student: unclear)

Karma. You're forced to see yourself getting a shake because you provided one to someone else, period. "Oh, come on, it's too easy, it's too simple. How can we live like that? We'd have to go around giving shakes to everybody." [laughter] Yeah, right! And what would happen? You'd be in a Buddha paradise with all the strawberry shakes you want. [laughter] Seriously. [laughter] Seriously. If it was money that created a strawberry, protein shake at Michael and Zoe's then anyone who walked in there with enough money would get one. That's not the cause. Get it! Get it! You know, you have to get it. Your life depends on it. Your life depends on it. You can become a tantric deity. You can enter a Buddha paradise. You have to give up that wrong view. Self-existent money doesn't cause self-existent shakes. okay? A shake is a projection onto some red, cold, wet. And if you want one, you'd better setup that projection. How? Give

somebody something to drink! okay? It always works. Get it? It always works. It's better than money. Money is defective. Money doesn't always work. Money's not the cause. Why? Because it doesn't always work, stupid! okay? If it was the cause of the shake, you'd always get the shake when you had money. That's not why you get the shake. okay. But if you walk into Michael and Zoe's without the money, are you gonna get a shake?

(students: [laughter] Maybe.)

If you had the karma, and I'm not kidding, and I'm not exaggerating, you could walk into a restaurant in the East Village. The waitress would come up to you after the meal. You'd say, "Please give me the check." And she'd say, "I would never think of charging Vajrayogini for a meal," you know. "It's not, it's not my right, and it's, and it would be presumptuous for me to charge Vajrayogini. If you'd like to pay, you can pay, and if not, it's alright." It's not impossible. It happens. It happens. It's not impossible. You must collect the causes to have that projection. It's a really cool projection. It does wonders for your credit card. You know? [laughter] okay? Seriously, not possible, not IMpossible! Why? Because the food, and the waitress, and the restaurant, and the bill are all empty. okay? They're just raw data. They can be chewable objects, or pens, or, or a Buddha paradise. And it will happen to you if you, if you do it. If you collect the right causes. If you act smart, and if you have the right world-view. Hopefully, this world view, we, we really, if you get it tonight, what I'm saying, you get what the world would be like if we lived like that. You know. You get what would happen. No one would hurt anybody, ever. Because it's stupid, because you can't get anything that way. okay. It doesn't work. It's dysfunctional, and people would just start, that'd be weird, you know being compassionate towards each other all the time, and helping each other all the time, and giving each other shakes all the time. I mean, aside from being the way to get to Buddha paradise, societally it's the best way, right? Even if there's no such thing as karma, it's be the sweetest way to live. But, in fact, it does cause you to reach a Buddha paradise. [Master Shantideva] calls it, "a blissful path to bliss." It's more fun, and it's, it makes you a Buddha. And it's correct view. And that's the only correct view. You have to help others. You have to give to others. And that's what creates shakes. That's why [Nagarjuna] said, [shen le min], things are not caused by the things you think. You're wrong. You don't get across town because you got a taxi. Got it? You don't get across town because you got a taxi. Prove it. Lots of people get into a taxi and never make it across town. okay? [laughter] I'm not, I'm not kidding. I'm really not kidding. Your, your ignorance grasps to a taxi as self-existent. Your ignorance thinks that that's the way you got across town. It

ain't the way you got across town. You got across town, if you wanted to get across town, because you helped someone in the past get somewhere. okay. Is it some kind of magic? No. It's an imprint planted in your mind. When? When you saw yourself help somebody get somewhere. And what's the nature of a taxi going across town, in your perception, in your projections? It's your karma ripening, as a taxi ride across town. okay. How do you want to make sure you get across town? Help other people get somewhere. okay. Well, how can you prove that getting across town is not because I got a taxi? Because lots of people die before they get across town. okay? If getting a taxi were how you got across town, you would always get across town, when you got a taxi. Even science says that. If something is the cause of something else, given the same conditions, it should always work. And it doesn't. So stop doing that. Stop thinking that. Stop fighting someone else for the taxi. Seriously. What would the world be like? What would America be like? You know. It'd be cool. And everyone would get a taxi. You know. It's really profound. It's deep. It's very deep. [Shen le min], these three words; very profound. That's correct view. You have to change your life to live that way. If you don't do it before you die, you will die. You have to change it now. It doesn't work. Did you notice? How long have you been alive? Are you happy? Did you get the things you want? That world view sucks! It doesn't work! [laughs] I mean, get it. It doesn't work. It's dysfunctional. It's amazing people still hang on to it. okay? Yeah?

(Student: unclear)

Ahh, difficult. You study emptiness in the ninth chapter of [Master Shantideva]'s book. Seriously. You start with something like a pen, and you explain it clearly to someone, and, and you explain the theory, you know, that if you did certain things, you would be seeing this blue and white cylinder as a pen. And then what you should do is say, "Prove it." And then I'd say, "Here's a list of exercises called The Six Perfections. You practice them, and, or Bodhisattva vows, 64 Bodhisattva vows. You take anyone of them, and you practice it seriously, for a year or something, or six months, and see if you get a result or not." And then there's that famous guy that came up to [Master Shantideva] in the patience chapter and said, [Geshela uses a whinny voice], "Oh, I gave away five dollars and nothing happened," you know! [laughter] And he says, Come on, I'm talking an extended, serious practice of one of the perfections. Pick any one you want. If you are sick of irritating people in your life, take the perfection of patience and make it perfect. Really, seriously, practice it for a year, and, and you will see that irritating, there will be fewer irritating people in New York. okay? Really. It works. It really does work. The thing I described about the waitress is not a

story. It, it happens. okay? "I never saw it happen." Right! Get it? [laughs] You come out to lunch with that person; you're not gonna see anything. The, the waitress will probably add some more things on the bill that you didn't even eat. [laughter] You now? I'm not kidding. This is how reality really works. The rest is a mistake. How do you know? You're suffering. It doesn't work. okay? Your life is not working. okay? You're getting old, and, and, and, and, and things fall apart. Every time you get something nice, something screws it up. That's wrong view. okay? Believing that the money caused the shake, or believing that the taxi's what got you across town, is, is based in the belief that things are self-existent. It's based in a basic, mistaken idea of every detail of your world. okay. Thinking that that's why things work, is a huge mistake, because it's based on a misperception of reality. okay?

(Student: unclear)

No, I'm saying you can try it. That's a different thing. I say, try it, it works. Just try it. Oh, by the way, I can stand up here and say anything I want. You know. I can say the waitress said that to me two weeks ago, you know? And that's not gonna prove jack-shit for you. okay? You wanna know if it works, and you shouldn't accept it, and if you're a good Buddhist, you won't accept it, until you've confirmed it yourself. And once you've confirmed it yourself, you don't need Michael Roach up here to tell it to you. And that's the bottom line, isn't it? I mean, the proof is in the pudding. Try it. Try it. Take any one of the perfections and do them seriously. Take some Bodhisattva vows and follow them, strictly. Keep your book. And see what happens. If you don't keep your book, and your practice is halfhearted, and if you're not learning about things properly so you can do them the right way, don't blame Buddhism. You're just not doing it, okay? And there are many people who fit into that category. You know, they heard this all, and they say, "I'll. I'll, I'll start my book tomorrow, or next week," you know. Or, "I, I, I, I didn't have time to meditate today," or "I didn't have time to check my vows today." And, of course, you're gonna get any result. And believe me, you won't get any result. You will live exactly the way you did in the past. You will suffer exactly the way you did in the past. No change, okay? That, I can say for sure. I can prove that. [laughter] They'll probably call me to your funeral, you know. "Could you do some things for this guy?" [small laughter] It's too late. [long pause] Hmm,mm you got a lot to go tonight. You have getting-home-late karma, I think.

Say, [Nyi le]

(students: [nyi le])

[ma yin]

(students: [ma yin])

[gyu me]

(students: [gyu me])

[min]

(students: [min])

[Nyi le ma], [nyi] means, "two, both." [le] means, "comes from them." [Ma yin], "it's not." I'll say it in plain English, okay? If things don't come for no reason at all, just from themselves, and if things don't come self-existently from something else, then how could they ever come from both of those things at once? okay? So, the third thing, the third possibility, is that the things that happen to you either cause themselves, I'm sorry, both cause themselves, and were caused by something else, at the same time. But we just proved both of those wrong, separately, so there's no way they could be true together. okay? Things don't come from themselves, and things are not caused by something else, so how could they be from both? And that's number three. They can't be from both. They can't come from both. okay? Number four is [gyu me min]. [Gyu me min] means, "And they don't come from nothing at all." Don't give me that. They don't come from nothing at all. So, I'll give you the four possibilities in plain English, okay? This is the diamond, the sliver of diamond, okay? This is the first of the five famous proofs of emptiness. okay? Everything inside you, and everything outside of you that does anything, that works, okay? This is the, when you're debating, this is the [cho chen], okay? What are we talking about? We're talking about everything in the world that does something. okay? That has to be the first part of your proof. "Let's talk about everything in the world that does anything." Taxi cab, money, hammers, bosses, anything. They're empty. Why? Because they don't come from themselves (1), and they don't come from something else (2), and they don't come from both (3), three is they don't come from both, themselves and something else, and (4) is, they don't come from nothing at all, come on. okay? Now, generally, if I said to you, consider a watermelon: It doesn't come from itself; it doesn't come from something other than itself; it doesn't come from both; and it doesn't come without a cause. You

should say to me, "You're crazy," because number ? Something is true.

(Student: two)

Two is true. It does come from something else. What?

(Student: a seed)

A watermelon seed. okay? I'll say it again. If I come up to you and say, [Geshela uses a big voice] "I am a great Madhyamika philosopher. Consider a watermelon. It does not come from itself. It does not come from something else. It does not come from both. It does not come from neither." You say, "You're crazy." Why? "Number two. Come on, it does come from a seed." But, does a watermelon come from a seed? You see? If, if you have a watermelon that fills your belly, is it because it came from a watermelon seed? No. What really happened? You fed someone else. Why? Seeds don't always produce watermelons. If the seed were the ultimate cause of the watermelon, and you're filling your belly with the watermelon, it would always have to work. But there's lots of farmers, I have paid, thousands, tens of thousands of dollars of debt of Sera Me Monastery that had lots of corn seed, that didn't work. okay. [laughs] It didn't work, okay? It did not produce corn. It failed. okay. Corn seed doesn't produce corn, independently. There has to be your karma. okay. It has to be, but when we deny that it comes from something else, we're talking about, we deny that it comes from a self-existent seed. A seed that's gonna behave the same way, whether I have good karma in my pocket or bad karma in my pocket. okay? That's a self-existent seed. I'll say it again. Things do not come from self-existent seeds. What's a self-existent seed like? It be, always behaves the same, whether I, Michael Roach, have good karma or bad karma. It always makes corn. It's not true. If you don't have the karma, it won't make the corn. If you do have the karma, you'll get a corn crop and Europeans will be very interested in your sacred dance, and the monks will come back with \$80,000. [laughter] okay? [laughter] On top of the corn. You see what I mean? It's not the corn seed, it's the karma. okay. You have to think like that. You have to start thinking like that. If the seed works, it's because of your karma. If the seed doesn't work, it's because of your karma. It's not coming from the seed. okay. If you want a good corn crop, take care of other people. okay? We'll stop there for about five, ten minutes, okay?

***** break here *****

Number two, two, okay? Because we're running a little short on time and I don't want to blow, blow you out. Number two. Why is it more difficult to understand the emptiness of causation than the general emptiness of ourselves and our parts which was already presented in the text, okay? And the answer is, it would require us to understand that the very way in which things work in the world is completely different than what we have always thought. You know, you always thought that if you wanted a milkshake, you should go make enough money for it or grub it off your friends. But in reality, the real cause of a milkshake is, is taking care of someone else who needs a milkshake. Why? Because it's infallible. It always works. You always get a milkshake if you take care of what other people need to drink, okay? Period. It's not like money. Money works half the time and doesn't work some of the time. Work works half the time and work don't work half the time and you know that. Lots of hard working people are poor and lots of lazy bums are rich, okay? That's why. It doesn't depend on that. But, but understanding that is very difficult because you're not used to it. So that's the 'all events and objects are caused only by a shift in our projections, and not by some external, self existent causes like what you call money'. okay? Yeah?

(Student: Sounds a bit like the way it works (unclear words)).

Sounds like what?

(Student: Unclear words.)

Oh. He says the way it sounds like it does work sounds like self-existent. Self-existent, don't forget self-existent means not a projection. In fact, now that you brought it up, we're going to get to it right now. The famous [gakja]. You've been waiting for [gakja]. Most wanted man after Mr. Karma. Say [gakja].

(Students: [Gakja].)

[Gakja].

(Students: [Gakja].)

Don't forget that emptiness means a lack of something. Never forget that, you know. There are schools of Tibetan Buddhism which say emptiness means some kind of glowing light in your mind. Master Nagarjuna, Chandrakirti, His Holiness the First Dalai Lama, His Holiness the Fourteenth Dalai Lama, Je Tsong

Khapa, Khen Rinpoche, Pabongka Rinpoche - they all say 'bullshit'. Why? Emptiness is a lack of something. It's an absence of something. It's not some golden light in your brain that you're trying to identify, okay? That's a positive thing. Emptiness is a negative thing. Emptiness is the fact that something is not there, okay? What is the something that's not there? [Gakja], okay? [Gakja]. [Gakja] means the thing that we deny. The thing that all Madhyamika, and all, all studies of emptiness say does not exist. [Gakja] is the thing which we deny. With Madhyamika. Yeah.

(Student: Unclear words, and it's not nothingness).

Right.

(Student: And a direct perception of emptiness isn't a direct perception of, unclear words).

Nothing. Right, it's not. We'll talk about it. We'll talk about it. We'll distinguish between dependent origination and emptiness and that will help you. okay? okay, so [gakja] is the thing that we are trying to prove doesn't exist. Never did exist, never will exist, never could exist, it's not there. If you want a perfect example, and your homework asks you for one, you can put a two headed, purple, full size elephant rampaging through the cafeteria of the Quaker House, okay? Why? It never could exist. It never will exist. It doesn't exist now. Don't forget, emptiness is the absence of a thing that never existed in the first place. So why are we talking about something that never existed, never could exist, never will exist? Because you spend your life chasing after that thing, and you die because of it, and you suffer because of it. What is it? It's a taxicab that could get you across town. It's money that could buy you a milkshake. It does not exist. Things don't work that way. You want a [gakja]? Money. You want a [gakja]? Taxicab. Are they there? Of course they're there. Do they cause a milkshake? No way. You gotta get used to that. If you can identify the thing that was never there, and never will be there, it's money that always gets you a strawberry-protein shake from Michael and Zoe's. That's a self existent thing, and you live in that world, don't you? You know, you spend your life suffering 'cos it doesn't work. okay? Forget this 'God' idea that doesn't work, that's cruel enough, to tell somebody, pray to this guy that doesn't exist and he'll give you help that never existed, okay? That's bad enough. But you have a worse one. It's called 'capitalism'. It's called 'science'. You work hard, you spend your life sweating for this green paper, and if you take it to Michael and Zoe's, you'll always get a milkshake. But it don't work that way. And you suffer, and you die. Maybe you

die on the way with money in your pocket, you know. Really. Seriously. It doesn't work, okay, [laughs] it doesn't work. That's a self existent object. You know, people think that they have to think real hard to think of a self existent object. When you want to think of a self existent thing, the [gakja], the two headed, purple, full-sized elephant that never could have rampaged through the cafeteria of the Quaker House, you think of the money that you think you're using to get the milkshake with, 'cos that ain't where the milkshake came from. There's no such money as that. Is there green paper in your pocket? Yes. Does it function to get a milkshake? Yes, but only if you have the karma for it. okay. Money without the karma to get you a milkshake don't get you a milkshake, and you know that. Lots of people with money in their pocket die, or they get to Michael and Zoe's five minutes after they close, and they don't get a milkshake. Seriously, I'm not kidding, and that's why you suffer. That's why you suffer. You want milkshakes on time? Give them to other people on time. okay? You don't need money. You might get one anyway [general laughter as Geshe Michael pulls a milkshake out from beneath the overhead projector]. okay. That's [gakja]. You don't have to go so far. [Gakja] is a thing which could exist without being a group of parts that we are forced by our past karma to see in a certain way. okay? That's [gakja]. A group of parts, a group of parts - I'm going to go slow - a group of parts, you can call it the change in your pocket, okay? A group of parts like the coins in your pocket that you and the guy from Michael and Zoe's both conceptualize as the money to get the thing. okay? Why? Because they're forced by their past karma to see it as enough money to pay for a milkshake. And you're forced by your past karma to see it as enough money to pay for a milkshake. And since you both agree, it works to get you a milkshake. But is it because of the money? No. It's because of the conception in their mind, and the conception in your mind, and where did they come from? You gave somebody help in the past, okay? What, so what's a self, what's a [gakja]? Anything that could exist without being our projection, forced on us by our past karma. okay? I'll give you the Tibetan for that. That's a two headed, purple, elephant that never existed, and if you chase after it you will die first, and doesn't everybody, so far? okay.

(Student: Unclear words).

Sorry.

(Student: Unclear words).

I'm gonna, this is the, this is it. I didn't set this up [Geshe Michael indicates his

milkshake], okay, it just... came [general laughter]. No joke, okay?

(Student: Unclear words).

Sorry?

(Student: Unclear words).

This [dokpa] means a, a conception, and the other [dokpa] means a realization, and when you debate in the monasteries and somebody says ô[Dokpa]ö, you say ôWhich one?ö You know, you draw the sun in the palm of your hand, and if the guy doesn't ask you can really catch him.

(Student: Unclear words).

If you spell that [tso], the [dok], with a secondary suffix, it means a totally different word. 'Realize' as opposed to 'think'. Big difference. okay, say [tsok pay].

(Students: [tsok pay]).

[Tengdu]

(Students: [tengdu]).

[Tokpe]

(Students: [tokpe]).

[taktsam]

(Students: [taktsam]).

[mayinpa].

(Students: [mayinpa]).

OK. [Tsok pay] means, "the collection of the parts," all the parts together. [Tsok pay]. All the parts together. What parts? Cylinder, white and blue. To make it

simple, okay? Cylinder, white and blue. All the parts together. [Tengdu] means, "on top of that," onto that, [tokpe], you conceptualize, or you impose, the idea of what? A pen. If you're human. Ahh, caught you being biased again. You forgot to remember those dogs. You should have said, ôAhh, which realm are you talking about, please?ö okay? Animal realm, it's just as naturally a chewable object. okay? There's nothing inherently 'pen' about this, don't be so biased, okay? [Tengdu tokpe taktsam, taktsam] means, "just conceived of in that way," just conceived of in that way, nothing more. What do we have so far? I'll put it into plain English. 'Inguish'. This is a collection of parts, which I'm thinking of in a certain way. Forced to do so by my past karma. okay, I'll say it again. This is a collection of parts, and I'm thinking of them in a certain way, forced to do so by my past karma. If my past karma was medium, rare, I'm seeing, I'm, I'm imposing the idea of 'pen' on this thing. If my past karma was lousy, I'm thinking of it as a chewable object, and I've got four legs instead of two. Because I'm thinking of those things as legs, okay? Forced to by my past karma. Now, you find me something in the world that's not that way. I'll give you a, an assignment. It's after your meditation assignment, okay? You find me something in the world that's not that way. You find me any object in the world that's not just a bunch of parts which I'm forced to see in a certain way because of my past karma. You find me something like that. If you do, you just found the [gakja]. 'Cos there ain't no such thing. Never was, never will be, never could be. [Mayinpa]. [Mayinpa] means, "not like that." Not like what? It's not just me thinking of these parts in a certain way. Is there such a thing? No. Can you imagine such a thing? Yes. Is your imagination the real thing? No. Can you imagine a two headed, purple, full-size elephant rampaging through this room? Yeah. Could it? No. Don't, don't forget to distinguish between, you could imagine a self existent thing, but in reality there's no such thing, okay? What would a self existent pen be like? It is a pen. From it's own side. Any being that walked in this room, on four legs or two, would see it as a pen. But that's not the way it is. Find me any object in the world, that's not just a bunch of raw data, that you're thinking of in a certain way, because of your past karma, and you've found me a self existent object. Thanks. I've been waiting for one, okay? There is no such thing. The fact that there is no such thing is called - emptiness, please! okay? [laughs] okay? The fact that there's no such thing like that is emptiness. Not some glowing, beautiful, pink light in your mind, okay? That doesn't do anything for you, okay? The fact that there's nothing in the world which is anything until I think of it in a certain way, forced by my karma to do so, has profound implications. I can get free, Michael and Zoe's protein shakes for the rest of eternity. Seriously. And, and ain't that what we want, you see? I mean, I'm not talking shakes, but, they can be there too. But Cheerios has gotta be there

[laughs]. okay, anyway, you get the point. Seeing your mind as a pink light doesn't do you anything. If everything in the world is only my projection of my mind, forced on me by my sweet past karma or my lousy past karma, then there's profound implications. Then I can enter a tantric paradise in this life. I don't have to die. Seriously. That's why you came to this class, you want to learn that, you can do that. Could I do it without getting rid of my mental afflictions? Could you, like, give me a, an exemption or something? Sorry [laughs]. Could I do it without keeping my vows properly? Sorry. Keeping your vows properly is what does it. Who said so? Lord Buddha, okay? Well, how do I keep them? Watch them all throughout the day. Every two hours, stop your ass wherever you are and check them. How many? Do one, okay? That's hard enough, okay?. If you keep that up over each day, six times, you could call it, well, [tundruk] or something like that, you know? And you might even require people who wanted to get enlightened in this lifetime to do it. Let's make it a requirement. Called [tundruk]. For people who want to get enlightened in this lifetime, okay? And it works, it really works, okay? [Tundruk] don't do anything unless it's [tundruk], okay? If you don't check six times a day, nothing happens, okay? Yeah?

(Student: ôSo [gakja] is the thing you asked us, you challenge us to find?)

Yeah.

(Student: ôSo if it's not a collection of.)

Right, right, And the fact that thing don't exist, anywhere, is, the meaning of emptiness. That's emptiness. By the way, how many [gakjas] in your life? The money in your pocket. The way you think of the money in your pocket is wrong. It does not bring you the things you want, okay? Why? Incomplete and dysfunctional, okay? It doesn't work all the time and it doesn't make you happy. It just doesn't work. It's a, it's an illusion. It's not true, okay? Money is not what gets you the things you want, it doesn't work. I know some of the wealthiest people in the world. They're profoundly unhappy. It doesn't work, you know [laughs]. Yeah?

(Student: Unclear words).

I'm sorry, say again?

(Student: Unclear words).

What is ultimate reality? Yeah, it's, it is emptiness. Same thing. Ultimate reality and emptiness are absolutely synonyms. Yep. Absolutely the same thing. The fact that there isn't anything in the world that is not a projection caused by your past karma is emptiness, and that's ultimate reality. Now, you, you got me an easy way to get into my next subject easily, okay? It's Master Shantideva who brings up the idea of the [gakja]. He brings up the idea of a two headed, purple elephant that never could have existed anyway. Why? It's very interesting. When I understand, people in this room, just now, during the last hour, you perceived emptiness. You did perceive emptiness. Everyone in this room, if you weren't asleep, okay, you got some deeper appreciation of the meaning of emptiness. In a way, you perceived emptiness during the last hour. You really did, honestly you did. Did you see emptiness directly, in a deep state of meditation? No. Did you perceive it intellectually in a, like a normal, everyday state of mind? Yes. When you were focussing on what I said, when I said imagine something that's not a projection, and you were trying to imagine it, and you came up with zero, did you perceive emptiness in a way. Yes. Not directly but you did perceive it in a way, okay? Got it? At that moment, was the emptiness you were perceiving, were you thinking of it as self existent or not?

(Student: ôYes.ö)

You had to be. That's very interesting. Got it? You actually were understanding emptiness, but while you were focussing on it you were misunderstanding its reality completely. You were thinking it was self-existent. You were thinking that was not a projection. Got it? The human mind, until you see emptiness directly, can not see emptiness without thinking it's self-existent. So in a way, you're making a mistake while you're perceiving the truth. You're understanding the truth and you're misperceiving it at the same time. You understand what I meant when I talked about emptiness, but while you were thinking about it, again you were making your same old mistake of thinking it was self existent. okay? And the non-Buddhists come up to Master Shantideva in a very sneaky way and say ôSo I guess emptiness doesn't exist?ö And he says ôWhy do you say that?ö And they say ôWell, this [gakja] thing, when you, when you see there's no such thing in the world, you think you see some kind of emptiness, right? And Master Shantideva says ôRight, you do.ö ôBut even while you're perceiving it you're thinking it's self existent, right?ö ôYes, that's trueö. ôSo really you're not perceiving anything?ö ôWrong.ö okay? Got it? I'll say it again. You are misunderstanding emptiness while you're thinking about it. While you're thinking about emptiness you're actually thinking that it's self existent. So it's true you're mistaken about emptiness, but it's not true that emptiness itself is self

existent. It looks to be self existent to you at that moment, but it's not true that it is.

(Student: Unclear words).

At that moment, intellectual understanding, yeah. I'll say it again. At the moment that you're understanding emptiness intellectually, you are still believing in its self existence. Is it self existent at that moment? No, it just looks self existent at that moment. What's wrong with it being self existent at that moment? Hey, stupid, two headed, purple elephant, get it? It wouldn't even be there, okay? Very subtle. So, if on your homework - this is how I get people to pay attention - this is why the homework exists, actually [laughs], if on your homework it said "Why did Master Shantideva get into the [gakja] at this point?" He was answering that question. What was the question? Somebody came up and said, "If you understand emptiness intellectually, aren't you at the same moment believing that it's self existent? That it's not a projection of your mind?" And Master Shantideva says, fearlessly, "Right". So they say, "Oh, well - is the emptiness you're perceiving self existent? Because if it is, doesn't even exist and you Buddhists are crazy. And Master Shantideva says "Look, it's true that I'm not seeing it the right way at that moment, but that doesn't mean it's the way that I think I see it. Because I also agree that if it was self existent, it wouldn't exist at all. But it's no problem for me, Master Shantideva to say that when I'm a baby Buddhist in class number twelve, and I'm trying to understand emptiness, and I've got some fuzzy idea about it, and at the same time I'm seeing as self existent, it still works for me. I'm still getting closer to enlightenment. There's no problem with that. okay. I'm seeing it a little bit wrong. I'm seeing as self existent. But that doesn't mean it is self existent, that doesn't mean it doesn't exist, that doesn't mean Buddhas are crazy. okay, that's their, that's their attempt to, to defeat the Buddhists. It boils down to this. Get it. Is emptiness itself empty? Is emptiness itself a projection? Yes, okay? Why? Hey, everything's a projection. Even emptiness? Right. okay? Get it? It's, it's the question, if everything's empty, isn't emptiness empty? He says, "You're right". And they say, "Well does everybody understand emptiness as empty?" He say, "No, when you're just a baby in Buddhism class and you think it's still self existent." Well then doesn't it not exist like your two headed purple elephant?" "No, it's just the guy's not mature enough in his thinking yet and he's seeing it as self existent and later on he won't," and "Well then how can it help him, he's, he's not even understanding it?" "He is understanding it, with a wrong perception." That's no problem. okay? It's no problem to get across town in a taxi whose existence you totally misunderstand. okay? Does it work for making yourself into a Buddha in this

life? No. Does it work for getting across town? Well, most of the time. It's a, incomplete and unfulfilling way to get across town, okay? [laughs] Seriously, okay, that's the question of the emptiness of emptiness, and luckily you brought up that question 'cos I wasn't sure how we'd get to that. okay. By the way, that's why Master Shantideva gets on to the subject of the [gakja] here. Why? Because [gakja] comes up in the context of understanding emptiness intellectually. okay. Think about it. Does money cause a Michael and Zoe's shake? No. Is there a kind of money that I used to think did? Yes. What was it like? Oh, it was like green paper, you know. But it had this inherent ability to get me a Michael and Zoe's shake. Well doesn't it? No. Why not? Sometimes they're out of strawberries. Money didn't change its' nature. If it was self existently potent money, it should always get me a milkshake, whether or not there's any strawberries there, because it's the cause of the milkshake. That kind of money does not exist. Money that could do its schtick without your good karma is useless. You'll die like Howard Hughes, with your own hospital floor. Thirty, thirty doctors attending you, you know, and the money doesn't work, because money doesn't work. Karma works. Money imbued with karma works and money without the karma don't work. Money doesn't cause happiness, money doesn't cause prosperity. It, it's like obvious, okay. Yeah, Ilya.

(Student: öYou always talk about the taxi and how it functions, you always talk about the taxi that functions to crush your legs, so don't we have to say, functions to crush your legs if you have the karma?ö)

Right, absolutely, absolutely. Yeah, yeah. It's your karma that crushes your legs in the form of a taxicab, how's that? Yeah?

(Student: ôSounds like, every time you say karma it sounds like the karma is self-existent.ö)

Yeah, yeah it's very tricky. It does begin to sound like the karma itself would be self existent. If it were self existent we could never change our karma. For example, we could never do purification. You know, every person in this room, I mean if I started to describe the odds against us you'd get depressed, okay? I mean, you have about a hundred negative thoughts for each positive thought during the day. The odds are almost impossible that you could have the waitress come up and say what she said. So there must be a way to purify that karma, and there is. That proves the karma's not self existent. You see what I mean? It can be changed. It can be short circuited, it can be defused, and even though it's still there, it doesn't work any more. And that's what you want to do with your

old bad karma. okay? Yeah?

(Student: unclear)

Yeah, if the concept of karma itself, if the principle of karma was self existent, then everybody would be attracted to it equally. You see what I mean? If it were self existently true, no-one would misunderstand it, and everyone would follow it. You see what I mean? It's also a projection. If you happen to be having that projection, you will become a Buddha in this lifetime. okay? [laughs] But that's not, that's not necessarily the case. It's also empty. okay, we've got to move on a bit, woo, we're getting into it, okay. I, there's a line in Master Shantideva where he explains the importance of understanding the [gakja]. What's that? And I thought you might like to, we, we have to memorize it in the monasteries, it's like a mantra. It is the most important line of all from the Bodhisattvacharyavatara, and I thought you should see it. I thought you should learn it. We'll do the first line, I'll give you the second line. After I have my self existent shake. okay, back to the first line. Just read it, it's like holy, holy words, okay? [Takpay]

(Students: [takpay]).

[nyu la].

(Students: [nyu la]).

[Ma rekpar].

(Students: [Ma rekpar]).

[De].

(Students: [De]).

[nyume]

(Students: [nyume]).

[dzin mayin].

(Students: [dzin mayin]).

OK. [Takpay ngu, takpay ngu] means 'the thing you thought was there.' 'The thing you thought was there.' [Ma rekpar] means 'until you can identify it.' okay? 'Until you can identify it' So this line means, 'until you can identify the thing you thought was there.' Like what? Like self existent money that always gets you a Michael and Zoe's shake. Self existent money that's the cause of the shake. Money that gets you a milkshake. okay? We can say, example, okay, money that gets you a milkshake. You thought that's what got you the milkshake, right? Money that gets you a milkshake. What's the ontological status of money that gets you a milkshake? How, how much does money that gets you a milkshake exist? Not a bit, okay? Get used to it. Money that gets you a milkshake doesn't exist. Period. It is a two headed, purple, full sized elephant rampaging through the Quaker House cafeteria. I'll say it again. Money that gets you a milkshake and a two headed, full size, purple, elephant rampaging through this cafeteria at this moment have exactly the same existence, which is zero. Get used to it. You want to get milkshakes, there's only one currency. It's good karma. It always works. It's the cause of milkshakes. No milkshake was ever drunk in the world but that somebody collected some good karma. Who? The drinker, please. okay? Seriously. It was not caused by money. Get used to it, okay? What Mrs. Melvin said was wrong. And the New York Times was mistaken. Prove it. It don't work. You're no happier than people were a thousand years ago thinking the same thoughts. They don't work, okay. They don't work for human beings. If a viewpoint doesn't work for human beings, you should just dump it. If there's an alternative that works all the time. Prove it. No, you prove it. Try it, okay? It, it really does work. It's really cool. You can live without any money at all, actually. okay. [De].

(Students: [De]).

[ngume]

(Students: [ngume]).

[dzin mayin].

(Students: [dzin mayin]).

By the way, the existence of money in your pocket and having the karma for that money to be able to buy a milkshake are closely related, okay? If you have the karma to have that money be recognized as worth a milkshake, you

probably have the karma to have that money in your pocket. You see what I mean? It's not a mistake that they seem to cause each other. A person who has one most often has the other, but not always. You see? They're both caused by good karma. That's why the world thinks that money causes a milkshake. But that's a very subtle thing. okay. [De ngume dzin mayin] means, "the fact that it doesn't even exist," in this case. The fact that it doesn't even exist, [dzin mayin] you cannot recognize it. What's he saying? I'll put it in simple terms. Until the day you identify the thing that you thought was there, you will never be able to realize that it doesn't even exist. What 'it'? Money that causes milkshakes. You believe it. You really believe it. You walk out of here and you put that money in your hand and you walk towards Michael and Zoe's and tell me you don't believe that this is the cause of a milkshake. You do, and it's wrong. You have in your hand nothing. There's nothing in your hand, okay? What do you mean, nothing? And use those seven point analysis, please. Why? Why did you bring up that seven point analysis? I didn't even get what you were talking about when you were talking about it. [laughs] You check some money in your hand to see if it self existently will get you a milkshake. You check the money in your hand and see if without your karma, and without the guy making the milkshake or selling the milkshake's karma, forcing him to see it as worth a milkshake, and forcing you to see it as worth a milkshake, you see if that money works otherwise. You see if the money, independent of anybody thinking of it as worth a milkshake, will ever get you a milkshake. Which is to say, go take some wampum to Michael and Zoe's, okay, and offer it for a milkshake, and see if that guy has the karma to perceive it as worth a milkshake. And he won't. Does that mean it's impossible to think of that as worth a milkshake? Forget it. The island on which Michael and Zoe's is sitting was bought with wampum. Seriously. Because somebody had the karma to see that as worth an island called Manhattan. Of course it's only in your mind. Of course it's only a projection. okay? You go find me some money that's not a projection. What? Oh, let's take wampum. And you go offer it for a Michael and Zoe's milkshake and see if it works. It doesn't work. Well how do you get a Michael and Zoe's milkshake? Give some away. okay? Keep giving them away, and you won't be able to stop the money coming. Your main problem then will be to account for it to your sponsors, you know, 'cos it's too much, and you don't have time to account for it, you know, it'll just come, and, and property and stuff like that, if that's what you want. Yeah?

(Student: Unclear)

Say again, I didn't catch it.

(Student: Unclear words.)

Yeah, yeah. Well the fact that a diamond is so hard, I'll ask you Jay, you tell me first, does it make you happy or sad, 'cos if you're, if you're talking about what was it caused by, I need to know good karma, bad karma, you tell me. Was it caused, does it make you happy or sad or neutral?

(Student: Unclear)

Well it happens to work for you, I mean like they can't make car engines except for the fact that the diamonds can sharpen the carbide steel that can cut the steel to make car engines. You can't make car engines without diamonds. okay? So let's say it works for you, it helps for you. In that case the fact that they're so hard is a projection that is occurring for you and about three billion other people,

(Student: Unclear)

No, communally, because you helped someone get somewhere, or something, okay? That's all. okay. That's, this is Master Shantideva's famous lines where he starts to say look, you have to know why we keep talking about, when we say emptiness, we mean something isn't there that you thought was there. When you reach into your pocket at Michael and Zoe's and you forgot your money at home, you experience the emptiness of money. You know, you're like, you know, and there's, there's nothing there. Something you expected to be there was not there, so you said "my pocket is empty." In the same way, you thought there was a thing called money that bought milkshakes. The day you learn that that is a two headed purple elephant, you'll be really close to seeing emptiness. You see what I mean? Because emptiness is the lack of that thing. You know, you don't have to go, like, a thousand miles to Asia to find a [gakja]. The [gakja] is in your own pocket. Don't ever forget it. Money, which self existently could get you a milkshakes, forget it, don't even say self existently, money that causes your milkshakes, doesn't exist. It's karma that causes your milkshakes. If you didn't have money in your pocket, could you still get a milkshake? I dunno (takes a sip from his milkshake). okay, last thing. I'm gonna give you the next, the next of the five great reasonings for emptiness, okay? It's called the next of the five great proofs for emptiness. Sorry, what?

(Student: "This is number two?")

Yeah. You can say number two, I mean there's sometimes different orders. Yeah?

(Student: Second or third?).

Did I have three yet, I think I only had two?

(Student: Is [gakja] separately or).

Oh, [gakja] was just a separate subject that came up because somebody attacked Master Shantideva and said

(Student: I thought it was a tangent)

OK, yeah it was a tangent, yeah, yeah, okay. okay, proof number two, say [tendrel].

(Students: [tendrel]).

[tendrel].

(Students: [tendrel]).

Dependent origination. I hate that word, it's too long. Dependent origination. Oh, things happen because things depend on other things, how's that? Things happen because things depend on other things. That is the second great proof for the truth of emptiness. To understand this one I think you have to understand what dependent origination means. So this gets in, this is sort of in answer to your question, okay? Different schools of Buddhism have different ideas about what dependent origination means. Say, are you ready? Not quite. okay, three different ideas about what does dependent origination mean. By the way, dependent origination is the way that things really happen. You see what I mean? Dependent origination is the way things really happen. For example, dependent origination is responsible for you getting a Michael and Zoe's shake. If you could find a Michael and Zoe's shake that didn't come from dependent origination, you would have located a [gakja], and it would exist just as much as a two headed, purple, full size elephant that never did exist, could exist or will exist, okay? I'll say it again. If you could find anything in the world, that was not running or not created by dependent origination, then you would find a self existent thing, a [gakja], okay? And for some reason, believing in that [gakja],

and living by that [gakja], has caused us all our suffering, even the fact that we have to die, is caused by believing in that [gakja]. So it's very important that we identify it. It's very important that we see what the opposite of it is, okay? It's a life and death thing, we're not just having fun here. It's a life and death question. If you don't get it, in this class, you'll very likely die in a normal way, okay? If you do get it, your odds are good. Why? Because the correct perception, because it's true, will always overcome the incorrect perception. You see what I mean? The truth stands on two legs, a lie stands on one. They used to say that when I was a kid. You know, dependent origination and emptiness and morality and compassion, are going to win the world. It's just a matter of time. Why? Every time they come up against some crappy world view, like science, or voodoo, or western civilization's idea, so far, they're gonna win. Why? They work. People try 'em and they work, so they give up the other one, okay? Why didn't it get here yet? What took it so long? [laughs] Your karma, okay, the karma of our forefathers, okay? Seriously, all right? We had to go through that voodoo period called, you know, science and, seriously. And, and those ideas which don't, they don't work, they didn't make people happy up to now, okay? Anyway, [gyu].

(Students: [gyu]).

[dang].

(Students: [dang]).

[Kyen la].

(Students: [kyen la]).

[tenne].

(Students: [tenne]).

[druppa].

(Students: [druppa]).

[Gyu] means, "causes," for example a seed. [Dang] means, "and." [Kyen] means, "conditions," for example, fertilizer, sunlight, water. Careful tending of a gardener. [La] means, "upon." [Tenne] means, "to depend," [tenne drupa] means, "they exist because they depend." okay. So here's the first idea of what

dependent origination means. Things exist because they depend on their causes and their conditions. Things exist, things like trees, exist because they depend on their causes, like seeds, and the other conditions like water, fertilizer, sunlight, a good gardener, etcetera, okay? Who believes this? When I was growing up they had 'The Untouchables', Elliot Ness, it's like, sounds like the (unclear). I don't know if you remember, but we met them at the beginning of this class, and they were the lower three schools of Buddhism in ancient India. What were those? First, the Abhidharma schools, secondly the Logic schools, called Sutrists, and then thirdly, the Mind Only school. All these guys lumped together believe that this is the ultimate meaning of dependent origination. And this you've heard over and over again from people teaching Buddhism. They often times never get past this one. Oh, dependent origination means things come from their causes. How am I supposed to improve my life? Oh, just understand that it comes from its causes. Yeah, but, Ahh never mind we'll just go onto the next one. okay. Say [rang gi].

(Students: [rang gi]).

[Chashe].

(Students: [chashe]).

[la].

(Students: [la]).

[tenne].

(Students: [tenne]).

[druppa].

(Students: [druppa]).

[Rang gi chashe] means, "its parts." And the rest is the same, okay? It exists because it depends on its parts, okay? Iöll say it again. It exists because it depends on its parts. I once read a Harvard doctoral thesis on Tibetan Buddhism, and it explained that if we only understood that things depend on their parts, we could overcome our mental afflictions. And then it went on to give the example of desire for a woman, improper desire for a woman, and it said if you could only

see her as a bunch of parts, you would, everything would be alright, you know. So, I tried it, you know, and I said, "Oh, look, hair, eyes, arms, legs, just a bunch of parts. It didn't help me at all, okay? [laughter] This is a lower school, okay? This is the, this is called the independent group. These are ideas of what dependent origination is. okay? They're supposed to help you get out of samsara, get out of suffering. But, the lower two don't work very well, by themselves. Independent Middle Ways, okay? It's the lower half of the middle way group. [Madhyamika]. By the way, they criticize Number One, and that's on your homework. Why is Number Two better than Number One? Because there's lots of stuff in the world that doesn't have any causes. But it's still dependent origination. okay? The guys who say Number One is what dependent origination means, the guy who's, the guys who say Number One explains the world, are leaving out a lot of stuff. What? All the things that don't have causes? Well, how many things are there like that? Oh, how about emptiness, to start with? That doesn't explain dependent origination of all those things that don't have causes. It's a very incomplete explanation of dependent origination. Number One is incomplete. And the guys who like Number Two complain to the guys who like Number One, and they say, come on, it doesn't cover everything. What's Number Three? And then we'll stop. Ooo, that's long. By the way, I congratulate you that you survived this long. And you might as well just finish, okay? What's it? Two more classes, okay? So. But, it's really good. It was a hard one. It was a, it was a hard course. I think that's the hardest one. [pause] Sorry [referring to the transparency]. Especially if you can't see it, it's hard.

Say, [tsokpay]

(students: [tsokpay])

[tengdu]

(students: [tengdu])

[tokpe]

(students: [tokpe])

[taktsam]

(students: [taktsam])

[la]

(students: [la])

[tenne]

(students: [tenne])

[druppa]

(students: [druppa])

[Tsokpay] means, "all the parts together." All the parts together. The collection of the parts. [Tengdu] means, "on top of that thing." We already had this, by the way, tonight. On top of that thing, [tokpe takpa] means, "you think of it a certain way." What? You take the blue and the white and the cylinder, and you, you lay on it, you impose on it, "pen." The idea of pen. okay? Forced to do so by ? Your past karma, okay? You can't, by will power, look at this blue and white cylinder and say, "This is the magic wand of immortality." Can somebody in the universe see it that way? Yes. "Who?" Tantric deities. Can you see it that way? Later. [laughter] "Well, why can't I see it that way now? I'll just think of it that way." No. It's, it's what, your past karma is calling the shots. Don't forget that, okay? You must collect the right karma. That's why you have to keep your vows. okay? (Aside to a Student asking a question: Hang on.) [Taksam] means, "nothing more than that." And that's how things exist. They depend on you, thinking of parts in a certain way. And that's the ultimate meaning of dependent origination. okay? I'll say it again. The ultimate meaning of dependent origination, is that things exist, because they depend on you looking at the parts and thinking of them in a certain way, because your karma's forcing you to do it that way. You're looking at the parts. You're thinking of them a certain way, because your karma is forcing you to do so. If you, by the way, that's highest Middle Way school. That's called the Necessity School. I'll ask you a question. Last thing. If you're a monk, who's trying to do the right thing with your vows towards ladies, and, and some guy comes up to you, he's number two school, school number two, here, and he says, "Just think of her as a bunch of atoms and you'll be okay." And you, like, try, you know. It doesn't work, you know [laughs]. If you were in school number three, what would you say to the guy? Think of this person as ?

(students: unclear)

Yeah. As a projection of your past karma. And that's why you're seeing this thing as a beautiful, lovely thing. okay? What's that supposed to do for you? I mean, it's just explaining why it's a beautiful, lovely thing. It's not telling you, it's not explaining why you should act correctly towards it, or anything like that, or, or is it?

(Student: unclear, "want to continue seeing it.")

Yeah. If you like to see beauty, then keep your vows. okay? What's the best way to get good-looking girls? I wish I'd known this in high school. [laughter] When I could've used it. What's the best way? Keep your morality. okay? Keep your, strictly avoid adultery. You know. Strictly avoid looking at another person's spouse or partner. Strictly. And you won't be able to stop them. You know. Seriously. okay? That's where the projection is coming from. The projection is coming from keeping your sexual, keeping away from sexual misconduct, perfectly. And then you'd be seeing them all over the place. okay? Seriously. It's a secret, it's the big, we should publish that somewhere. [laughter] You know. okay? Seriously. okay? Seriously. Alright? That's where it's coming from. That's exactly where it's coming from. okay? Yeah?

(Student: unclear)

Well, you're asking me, do the parts and the projection come from, both come from

(Student: unclear)

You're asking me, I mean, Jay, what you're saying is, "Ahh, I think the projection might be dependently origination, but are the parts dependently originating?" I mean, is the raw data self-existent? Do you want the raw data to be self-existent? No. It's, nothing's self-existent.

(Student: unclear)

Ahh, good question. He says, if that's the case, then what's wrong with the Mind Only School? We love what the Mind Only School says about that. okay? Maybe you didn't hear that part. We love what the Mind Only School says about that. The only thing they get wrong is that they think there's some seventh part of your mind where all that stuff is staying, and that's not true. But the rest is

fantastic. okay? Alright. Last question, I'll read it to you, on your homework. I think this is the whole punch line. Number Eight. What would be a good to describe the object we deny in the sliver of diamond, Remember the sliver of diamond? The sliver of diamond said that things aren't caused by what you thought they were caused by. okay. Things were not caused by what you spent your whole life thinking they were caused by, and that's why you're suffering. What's the [gakja] in the sliver of diamond? What's a self, what's a good self-existent, two-headed, purple elephant, never could exist, never did exist, never will exist, causes you all of your suffering? One example.

(Student: unclear)

I'll say it again. Give me any self-existent thing that caused another thing.

(Student: there is none)

Good. There ain't any. [Tibetan, unclear, takpay tak singay]. What would it be like if it did exist?

(students: unclear, it doesn't exist.)

That's a very nice answer. I mean, very, very cool. It's a, it is very cool. I mean, in Tibetan they joke in the debate ground, they say, "Oh, you wanna know how long a rabbit's horn is? Ten, twelve inches, probably." [laughter] okay. No, but imagine that a rabbit did have horns. I mean, you wouldn't say thirty feet, right? I mean it would have to be about, I mean you can imagine what they would be like, right? Seriously. But, he's right, you see. I'm asking you to describe something that never existed; never will exist. When the guy gives that first attack on our wrong idea about what makes other things happen, what's he attacking? What's the gakja? It's money that you could take to Michael and Zoe's and it would always get you a milkshake. It's money that causes a milkshake. I don't mind if you put that. okay? Because that isn't what causes a milkshake. Money which causes a Michael and Zoe's milkshake doesn't even exist. Get used to it. You are living in a world of illusion. You are struggling to fill your pocket up with something that doesn't even exist. okay? Is there this green paper in your pocket? Yes. When you take to Michael and Zoe's and flash it at the guy, do you get a milkshake? Sometimes. Most of the time. Is it the cause of the milkshake? Not at all. okay. Your pocket is full of nonexistent money that gets you milkshakes. It does not get you milkshakes. Giving away milkshakes, give you milkshakes. okay? Got it. Yes. Here, have a milkshake. [laughter] okay, we'll

do a prayer.

ACI 12, Class 9

11-12-97

[GMR] Last class we did a very important thing. Which was uh, establishing the uh true nature of a Michael and Zoe's Strawberry Protein Shake. Michael and Zoe's Strawberry Protein shake. Ok. And uh...we found out that I mean it looks like it's money right. You can say apparent causes are like this. Ok. We did this in Central Park last year I think, something like that, uh. So it looks like the money is causing the milkshake, ok. Uh and then add to that, which we didn't get to yet, is uh, when all the milkshake is gone ok, and if you understand these three parts uh you've understood emptiness and we can go on to the tenth chapter cause we are gonna do the tenth chapter in the last half of the last class ok. Rinpoche took ten years to teach this book. Uh we did it in like six months. New record ok.

Last week, last class we went over the emptiness of the causes, which was the emptiness of the money, ok. The emptiness of the money. Uh and we saw that you can say that money causes a milkshake. I mean you go to Michael and Zoe's and you give them the money and they give you a milkshake. Um but it's not a self-existent money. And we talked about it last class. Uh, self-existent means, uh, for it to be self-existent it would have to exist without your projections and without the projections of the person who's taking the money. So it'd be like, try to imagine money that was money without anyone thinking of it as money, ok. Seriously, and we talked about wampum and stuff like that. We talked about trying to go to Michael and Zoe's and give them wampum, like uh sea shells. And try to get a milkshake with that. They don't have the perception or the projection onto that as money anymore. They used to in Manhattan when the Dutch were here and they bought the whole island with this wampum right? Uh people don't have that anymore, this projection.

So we we decided that money could, you can say that money causes the milkshake but not until somebody thinks of it as money, ok. Why did people stop thinking of wampum as money and started thinking of green paper as money? Uh, that's karma. It's a projection of your karma. What's forcing you to see it as money is some kind of karma ok. And uh people like you and me like, why would your credit card change from completely full to complete.. I mean completely unused to completely over loaded you know what I mean? That's a change in your projections ok. Did you send the money self-existently? No. ok so we'll get into that.

Today we're going on to another proof of emptiness. We've had two big ones so far, The Sliver of Diamond and then we had the proof of Dependent Origination. I think some of you might have tried to do your homework. Uh there was one question that I didn't cover. And then I went and hid out today so nobody could find me, uh. I asked you to state the proof of dependent, based on dependent origination and that wasn't in the uh non-existent reading that you didn't get. And uh and I didn't also cover it in class, so I'm just gonna cover that from the last class ok.

This is the tendrel kyi tendik ok. If you remember the Sliver of Diamond proof was meant to talk about the emptiness of the causes we were examining the causes which in the case of the milkshake was the money, ok. Uh when we got to tendrel kyi tendik that covers all things ok. It's not like specific. It covers all objects in the universe, ok. Uh especially if you interpret dependent origination the way that the highest school does. It covers everything ok. Right? If dependent origination means I'm projecting on everything and they depend on that for their existence then it, then that proof covers all objects because all objects are creations of our projections. Ok. This part, this this uh tensik, like all Buddhist syllogisms or logical statements, will have three parts ok.

First part you say, (CLAP) chur chin, ok. Chi nang gyi (UNCLEAR TIBETAN) chur chin (CLAP). Den dapa mey pe (CLAP) Den nigi mey a che (CLAP) That's the, how you do it in the debate grounds, and you're gonna start that in the spring ok. Uh so first thing you do is you take the example. What is the example? What are we talking about? What are we arguing about? Ok. Here's the example, or what we are fighting about. My my head's too big? The letters are too small? I have to move it up. Ok say, Chi nang gyi.

[STUDENTS] Chi nang gyi.

[GMR] Mupa lam.

[STUDENTS] Mupa lam.

[GMR] Chur chin. (CLAP)

[STUDENTS] Chur chin.

[GMR] One more time. Chi nang gyi

[STUDENTS] Chi nang gyi.

[GMR] Mupa lam.

[STUDENTS] Mupa lam.

[GMR] Chur chin.

[STUDENTS] Chur chin.

[GMR] Ok and then chi means uh outer objects. Like this room ok. Nang means inner objects like your thoughts or your stomach, no that would be outer. Eh it might be inner ok.. [Some what out of it?] No uh, ok no pan means no pan means things that do something. Almost everything in your world is a no pan no. Cars, glasses, tongues, teeth ok.. Anything that does anything. Almost everything in this room does something ok. Nam means those things. Chu chin means lets take those. Let's talk about those ok. Chu chin means this is what we are going to debate about. We're gonna debate about this thing ok. Chi nang gyi mupa lam chur chin. Ok, ok.

Next is what we call the assertion ok. It's what we're trying to prove about them ok. Du chey chu, alright. And it's, ok say sin damba.

[STUDENTS] Sin damba.

[GMR] Mey Pe.

[STUDENTS] Mey Pe

[GMR] Dun dampa

[STUDENTS] Dun dampa

[GMR] Mey Pe.

[STUDENTS] Mey Pe

Dun dampa means ultimately speaking, ok. Ultimately me means they don't exist. Ok they don't exist ultimately, in an ultimate way. Do they exist at all?

Yes. Can he use money? Yes. Does he get you things? Yes. Ok uh does a milkshake exist? Yes. Can it fill your stomach? Does it exist in an ultimate way? One test is would it tastes the same to everybody? And are its qualities inherent in itself? And and the test would be well the ultimate test is how many kinds of milkshakes does Michael and Zoe's sell? It's like seven or eight. Why? Because different people like different shakes. Why? Because a strawberry protein shake is not self-existently pleasant to everyone. Why? Because being tasty or not tasty is not a quality of the shake. Why? Because not everybody likes it. If it was a quality of the shake inherently everybody would like that one and they'd only carry one kind of shake. Seriously. Sometimes things are so obvious that you miss them, right? Uh, why do I like that kind of shake? Because my mind is forcing me to see it that way. To see it as more pleasant as more pleasant than the other shake, ok. Why is my mind forcing me to see it that way? Some kind of karma. Was it good karma or bad karma? Must have been good if I enjoy them, ok. That's all. That's the analysis ok. They do exist in a relative way. They do exist with my mind participating in its goodness or badness and ultimately in its very existence. But they don't exist in and of themselves and if they did, they would be tasty to everybody and Michael and Zoe's would only carry one shake and it would be the only shake in town, seriously. Because nobody else would have to sell any because everyone would only like that one, ok. Yeah?

[Student] *Could you substitute the shake in the in the uh the example that was given the other day about the cookie? (UNCLEAR)...and prove the same point?*

[GMR] Uh yeah you could do, yeah exactly. Yeah. If a cookie were self-existently tasty.

[Student] *Or a milkshake.*

[GMR] Yeah. The example in that case was if you met someone who had just lost their only son to AIDS or something and you gave them a cookie and it was a tasty cookie it would obliterate all of their grief. They would be totally happy in the next instant uh because it was self-existently tasty, alright. A hundred percent tasty. It would overtake all of their other experiences, ok. Du dan pi mey pey. Ok say tun drel.

[STUDENTS] Tun drel.

[GMR] Di bey cha

[STUDENTS] Di bey cha

[GMR] Tun drel.

[STUDENTS] Tun drel.

[GMR] Di bey cha

[STUDENTS] Di bey cha

Tun drel means dependent origination, Di bey cha means because it is one kind of dependent origination. It arises through depending on other things. It arises, it grows, it begins through depending on other things. If you're in the lowest schools of Buddhism, it depends on other things because it depends on its causes. If you're a little more sophisticated and you want to cover things that don't have causes but which do exist, for example, empty space or emptiness itself then you can say it depends, it's dependently originating because it depends on its parts ok. And if you're in the very highest school of Buddhism, which is where we're stuck, you would say it is dependently originating because it depends on my projection forced on me by my past karma and aimed at some raw data, which when you start to look at that depends on its raw data. And when you look on that depends on its raw data. And when you get to the thing that you really do believe exists which is atom, some little bits of material, I mean you can agree with everything I say until I get down to atoms and then you say there has to be something there. And then I say can you divide it into two and you say yes. Why? Because it has a left side and a right side and never the twain shall meet, you know. If they ever do meet the thing will disappear. Seriously, ok. Everything can be split into two. Everything that's physical has a left side and a right side, ok. Must, ok. Must. And then it has to be either parts or a whole it can't be parts cause it's only one thing ok. It can't be a whole because it's projected onto parts ok. It cannot be what it seems, ok. And you get to zero if you keep going you won't find anything.

There is no such thing as atoms and that isn't what makes up your world. And that's not what a Michael and Zoe's shake is made of ok. And you can't push those atoms around like you thought you could. You can't make things happen by arranging atoms in certain ways ok. Nothing makes another thing move or work. Nothing causes anything else, unless some other energy is present ok.

And that's your projections ok. That's your karma. Prove it. I mean there's nothing that works. I mean take a medicine, uh. Medicines work sometimes they don't work at other times. Uh, why? If we knew why if a medicine's efficiency or efficacy were based on its atoms it should always work, ok. If money were the cause of a Michael and Zoe's milkshake it should always work when you take money to Michael and Zoe's to get a milkshake and it doesn't, ok. If the theory that external causes could make external events happen were true, if it were comprehensive and if it were not dysfunctional, if it worked, then human beings would be happy. And we're not. It doesn't work and it's incomplete. It doesn't serve either of the goals of a world view. It doesn't explain everything in your world and it doesn't make you happy. It doesn't bring you your goals in life and people continue to suffer and try to push around self existent objects to make other self existent events happen and it will never work, it can't work cause there are no such objects, ok. There's no such thing as money which causes a milk and uh uh Michael and Zoe's milkshake. There's no such thing. There is some green paper in your pocket. It's not money that buys a Michael and Zoe's milkshake by itself. In and of itself because if it was then you could always get a Michael and Zoe's milkshake with it and you can't. and it so it's incomplete and to think it works and to think it's what causes a milkshake is an incomplete worldview and it and it doesn't bring you happiness. It doesn't always give you a milkshake. What I'm trying to say is that as I said before the idea that that's what causes a Michael and Zoe's milkshake and that you can get one by working harder and getting more of this green paper is incorrect. Period.

Did you have a question? Yeah?

[Student] *So you're debacking(?) the theory...*

[GMR] Just about everything. Seriously, it doesn't work..

[Student] *Tell me your view on the...(UNCLEAR)*

[GMR] Evolution of species you mean? Or where the human race is going eventually?

[Student] *No no no.*

[GMR] No seriously.

[Student] *The solar system. The galaxies. The universe...(UNCLEAR)...*

[GMR] Yeah

[Student] *That's all projection?*

[GMR] Of course there's nothing which is not a projection. Even emptiness itself, as we proved last week is a projection ok. Even the lack, even that fact that nothing is not a project is projected itself. How's that? Ok. Uh no we're not saying there are no dinosaur bones or anything like that, ok. Uh, if if human beings did come from that. If they did evolve from that. If the physical matter of a human being did evolve from that. That's a projection too. That's all we're saying. We're not saying that a taxi car can't break your legs. We're just saying that it's a projection. Why? Because saying, because if the answer to the question of why was I in the crosswalk when the car came across the crosswalk is that we don't know. Or that doesn't have a real cause or that's random you know. Like science is telling you frankly we some things have causes and others things don't. Some events do have causes other events don't have causes. That in itself should make you suspicious. Well where where is what you know. When do you decide that something has a reason and some when do you decide doesn't have a reason. Basically they're telling you, and they've been telling you all along, you just never caught them, right, they're telling you when we can't figure out the reason it doesn't have a reason ok. What are my examples. What example two guys are walking across the crosswalk. Uh a cab comes across the crosswalk. It hits one of them and kills him. Breaks his legs. Doesn't touch the other guy ok. Why? It's an event. It's an event as much as a plane flying. It's an event as much as corn growing. That's an event. What? The fact that one guy got killed and the other guy didn't. that's an event. It has to have a cause. You can't say some events have causes and some events don't have causes that's not scientific. Science is breaking its own rules ok. They say that doesn't have a cause ok. That's all. Yeah?

[Student] (UNCLEAR)...

[GMR] Yeah. Yeah. Alright.

[Student] *You said that atoms are like different (UNCLEAR)...*

[GMR] Oh ok.

[Student] *I imagine...(UNCLEAR)*

[GMR] She said I said that atoms... She said I said that atoms act differently to from to compassion that to anger. Not in the present moment. Not in the present moment at all. Ok. Buddhism never ever said that. In fact we're gonna cover that tonight. There is always a time gap between a cause and a result, you know. If I have compassion now towards a pile of atoms called a person who irritates me, uh, in the future I won't have to meet those people again. If I have anger towards that pole of atoms called the person who irritates me, I will have to meet that person again. There will never be anything more than my projections of a pile of atoms but but that's real. That counts as real, ok. There's a joke in Madjamika it says, uh uh, (UNCLEAR WORDS) rang shing gi mey pey na. Rang shing gi mey pe na mey pe na kyab. Uh, rang shing gi mey pey na mey pey ma kyap. Just because something doesn't exist through its own nature doesn't mean it doesn't exist. Uh, rang shing gi mey pa mey pa kom me chup, to say that something doesn't have a nature or doesn't exist by its own nature is not equivalent to saying it does not exist, ok. Like that. Yeah? Go ahead.

[Student] *Everything has a cause, ok?*

[GMR] Uh no. There are a few things. There are a few objects uh such due to such listen (217)There's only about three or four things that don't have a cause. One is empty space. Empty space doesn't change. The place where this pen is doesn't change. Uh, the place where this pen is doesn't change. It could either be occupied, ocupado or non ocupado. But either way it doesn't change it's still there ok. And emptiness itself, which is the general lack of a thing which never existed never changes. It's never less or more empty and it never goes away and it never starts it's just always there ok. The object on which it's hanging can disappear and then it will disappear but during its existence it never changes and it had no cause. Yeah?

[Student] *Yeah uh, this is off the subject, um...*

[GMR] Yeah

[Student] *Uh UNCLEAR...for example...(UNCLEAR)...there are species how does one explain that fact of relative...(UNCLEAR)*

[GMR] Yeah. It's a really good question. Uh, he asked uh how come groups of people can perceive same things. Or groups of beings can look the same, like all

mammal have roughly the same qualities. Umm, You can ask the question of why is there a border between Mexico and the US, seriously. Why are there things called Mexicans and why are there things called Americans, you know? What created that? According to Buddhism as a nation all the people living in the United States, if they enjoy some kind of prosperity which is not always the case, but those who do enjoy some prosperity uh as a group did some charitable action. Like helped starving people in other countries or something like that. Decided as a group to pass laws that they would devote a certain part of their taxes to help people who needed food. And because of that we all have a certain level of prosperity. And then people living in Mexico, assuming they don't have any prosperity, uh, as a group in the past uh withheld their help from other people and chose not to help other people. And that's why they're having a lot most of them having a lack of prosperity. And if you think about it the border between the two is totally artificial. It's created by those two karmas. You see. Nations are created by the communal actions of those people in the past together. It's very interesting. Why do three billion people have a similar perception of the sun rising everyday, you know. That is a projection. It doesn't have to be that way. One day the sun will burn out, third chapter Ahbidharmakosha, last line ok. Uh it'll it'll nova to seven times it's not it's present heat. The earth will melt and then the sun will die out. Uh, what happened to the sun? It didn't die out. Three billion people's karma to see a sun has finished, ok. And it's true.

Everyone in this world frankly, who has the sun come up for them in the morning must have done, if they enjoy the light ok, if they are thankful for the light you know, if it somehow helps them, uh they must have, three billion people must have done some kind of action together who to help someone else who needed to see something or who needed warmth or something like that. No kidding. According to Buddhism that's where the sun comes from. The sun itself is not self-existent. The sun itself is a projection. The fact that it comes up every morning is a projection. The day you die and move to another realm for you that karma has ended ok and you won't see the sun come up ok. One more but we won't get done tonight. Ella (?) do you mind? Be a bodhisattva, ok

[Student] *If you keep looking at something keep analyzing a thing and there's always a left and a right you keep going...*

[GMR] Physical stuff, yeah.

[Student] *Ok, physical physical stuff...*

[GMR] Yeah, Yeah

[Student] *umm, and you keep going down through the levels...*

[GMR] Yeah.

[Student] *Are you saying that there is something at the end that is not what you expect or that there's nothing?*

[GMR] There's nothing. Alright. I mean, she asked is there any...the obvious question is do you finally get to a point where there is some raw data? Or or I think maybe you're saying is it that there is absolutely nothing there at all or is it that there is nothing there in the way that you thought it was there. How's that? Um there are fourteen unanswered questions in fact. The reason the Buddha didn't answer them is because the person who was asking them truly in their own mind was framing the question, both both options that the person questioning the Buddha gave, that person was perceiving as self-existent. You see what I mean? So if the Buddha said yes he would have been admitting to a self-existent yes. If he said no he'd be admitting to a self-existent no. And he knew that that person was thinking that way. Either option if he had given an answer would have been interpreted by that person as meaning that things do have some nature of their own and they are not projections, ok. Maybe I should cop out. No actual... no there's always a level of raw data below the current one until you look at it Ma tap ma je pa, unexamined there's a level of raw data. As soon as you examine it you can't find it. Ok so you tell me, you see, that's shy I'm answering your question that way. If you think about it in your mind both options you were thinking of as self-existent so I'm I'm gonna give you a pung sumba, a third option ok. That's all. Ok we gotta go on or you won't get home tonight.

Uh den ba nyi be cha, the whole proof says the whole proof states inner and outer let's consider all inner and outer things which do anything ok. Uh they don't exist in an ultimate sense. Because they depend for their existence in the highest schools on your projections. They are dependent origination ok and that is the proof of dependent origination. Normally in a Buddhist syllogism there would be those three steps and then often times there is a fourth step and we'll give that one. Say penna tsun yim shin. Penna tsun yim shin. Uh, Michael Wick asked me a good question. He said gimme give us the names of each part of the syllogism. Each of the elements. Number one here is called, you it can call it the

object under consideration ok. The thing that we're trying to examine. You're going to learn all this next next class. By the way logic is not just a stupid exercise it's uh called the key to understanding emptiness ok. Somebody else asked Gyalsab Je what was the kindest thing that that Je Tsongkapa did for him and he said he taught me logic, you know. Uh, ten tsamba mey tey, uh that is called the assertion ok. Uh it does not exist in an ultimate sense. They do not exist in an ultimate sense. Number three is called the reason. Why? Because it's dependent origination. They are dependent origination. They have dependent origination ok. Which is to say in the higher school they are projections forced on us by our past deeds. Good deeds or bad deeds. Number four is called the example. And the trick in number four is to give your opponent an example which they can relate to ok. They already accept with regard to that example that if something were dependently arising it would be like it would be it would ultimately not exist. It would not exist in an ultimate sense. They accept that about your example. Ok so here we go. The example is pen a, for example, pen na means for example tsuk nyen means the reflection of a person in a mirror ok. Shun means it's like that. It's like a reflection of a person in a mirror ok. If you think about, I mean I don't know if you've ever done it but I've seen children do it. They mistake the reflection in the mirror for themselves and that's the point here. You know like you might over here in one of those cafes that's really like 6 by 6 and there's a mirror on one wall and it looks like it's 6 by 12 you know what I mean. Uh you're mistaken the reflection for an actual room ok. So the idea here is that the reflection looks like a real person but of course it's not. The reflection looks like a person but it's just a reflection in a mirror ok. So it's an example of something that looks like it's real but it's not real ok. That's the proof of dependent origination ok. That's just so you can finish your last homework. Now we start the real class. This is how we get behind every week.

Say that again. Sorry? Oh the whole proof. Um. Consider all inner and outer things which do anything consider all inner and outer things which do anything, I'm repeating that proof ok. Consider all inner and outer things which do anything, they do not exist in an ultimate sense because they exist in dependence. They occur in dependence through depending on other things ok. They are for example like a reflection in a mirror. By the way if you remember where we started tonight. Oh where was that, we were trying to analyze these 3 elements here. The money the shake and the end of the shake. Ok this was the cause, this was the result and in between here you had a growing or starting how's starting? The starting of the shake. The guy goes in the back and starts you know throwing stuff in a cup and stuff like that. Around here you have what? Ending of the shake, that sad moment ok. We try to explain each

element that that diamond sliver proof was meant to prove that this thing here, the money is not self-existent, ok. What does self-existent money look like?

[Student] *It doesn't look like anything...* (UNCLEAR)

[GMR] Good. Nice. He said it doesn't look like anything it doesn't exist. Yin na ya duche namba ma shawa dey tomba tonye tobe me me ay cha, you can't perceive emptiness without trying to imagine it though ok. Because perceiving emptiness on an intellectual level is realizing that that thing can't exist. So what would it look like if it did exist? What would self-existent money look like if it did exist in terms of Michael and Zoe? I hope you appreciate all the free advertising I do.

[Student] *It'd look like a green piece of paper.*

[GMR] Nope. He said it'd look like a green piece of paper. Nope. Huh?

[Student] *It looks like a cause and effect.*

[GMR] It would always buy you a shake. It would always get you a shake ok. Even if you died on the way to Michael and Zoe's. Even if you died on the way to Michael and Zoe's it would get you a shake. Even they were closed it would get you a shake. Even if they had run out of strawberries it would get you a strawberry shake. Really, self-existent money. If money existed the way that you truly believe that it does, and you live by this. Your life is this. I'm describing your life. You truly you honestly you totally no matter what I stand up here and say you believe that the shake is caused by the money and that's wrong. The money that you think is causing the shake doesn't even exist. It's not a question of whether it causes the shake or not. The money which could have caused the shake is a two-headed purple full sized elephant rampaging in the cafeteria of the Quaker house. It never did exist. It never will exist, hopefully. It doesn't exist now ok And you are living in that world. You live by that, you know. You think that you might have to tell a white lie so called to get something. There's no such thing ok. You can't get anything by saying a white lie. Why? What's the ultimate proof of that. Very simple. It's so simple that you missed it for for forty years and Western civilization has missed it for however long. Seriously, no kidding. What's the proof that a white lie doesn't get you what you want? Yeah?

[Student] *Cause if you lied you would get something every time you lied.*

[GMR] Right. It doesn't work all the time. Seriously. Causes should be replicable ok. Given the same conditions the same white lie should always get you what you want. Some guy came up to me and said, I liked on my green card applications. I got a green card cause I lied, you know. I married some girl or something like that. Uh, so so why do you say that it doesn't work? It works. I lied. I got a green card. Green card is pleasure for me why is bad karma, pleasure came from bad karma. So everything you say...this is at central park the guy came up to me you know. According to Buddhism the green card if you enjoy it was caused by your taking care of someone else who needed prosperity or whatever. See what I mean? The reason you got the green card had nothing to do with lying ok. Why? Because some people lie to try to get a green card and they don't get it. Some people lie to get a green card and they do get it and they're like the suffering of the entire planet. Everyone on this planet is undertaking activities which not only don't give them what they want they get them the opposite because now that guy will never get a green card again. You see what I mean. And people, the karma of lying will continue to harm him and cause him suffering seriously. It has no connections to getting him the green car. Why? Cause it doesn't work all the time. Prove it. Your life proves it. You're suffering. The way you're acting now doesn't work. Do you get it ok? Get it? Alright. So what am I suppose to do? Be pure ethically. Follow the Bodhisattva activities. Keep your secret vows if you have them and watch the fireworks. You know seriously. I mean you've tried the other way for thirty forty years you're not happy. You're getting older. You don't get the things you want you still meet with crap all the time. Now try the other thing. Give it a try. Give it an honest try. College try right. It works. It really does work. You know, that's why we're having this class ok.

It even works to the extent that you would not have to perceive this body die, ok. Prove it, we never saw anybody who didn't die before. Right you didn't see anyone who didn't die before including you ok. Why do you think you would see it. Ok. Does that prove that other people haven't seen people not die. Maybe even the same people that you saw die ok. Does the fact that you can not recognize that some people in this room might be tantric deities mean that they are not? See what I mean? Are there any tantric deities in this room, you know? Is there anyone in this room who can recognize the tantric deities in this room? And if they can does that mean that you should be able to? You see. The tantric deities should be self-existent. If they were sitting next to me I should see them as a tantric deity. Come on. Get back to the pen. Is this a pen or a chewable object? It sounds like I'm just being silly. And I like to be silly but I'm not being

silly now. It's both ok. It depends on what you are. if you're a dog, honest no kidding this is a chewable object tsema pramana valid perception. Totally valid correct for a dog. This is a chewable object. For a human it's a pen. No contradiction for it to be both things. If the dog can not see the pen does it mean the pen's not here? If you can't see that some of the people in this room might be tan are tantric deities does that mean they're not here? If you can't see that there are some people in this room who will not have to die and get does that mean they're not here? Does that mean they are dying and getting old? No. does the dog have to see this as a pen? It's the same question ok. Really, honestly. That's the function of emptiness. That's the use of emptiness ok. It's called natural nirvana, the emptiness of things. We'll talk about it later ok. We gotta get on to another proof.

Now we're gonna talk about the proof of the emptiness of the result which is the shake ok. The money doesn't work on its own. It works because of your karma ok. What about the shake. Let's look at it from the result side alright. And this proof is called. Say yumay kego key densig. Yumay means exists. Me means doesn't exist. Key means uh starts. Key means starts or begins ok, or you can say grow. How's it grow? Uh go means we deny. It also means to stop, ok. So here you got stopping and starting. Stopping and starting. Densig means proof ok. I'll translate the whole thing. This is the proof. You can say it this way. That proof that things umm let me think about it. I'll say it this way. The proof where you deny that things could grow which already existed or not. What's that mean ok. What's that mean?

When you have a seed for a corn plant say, and you haven't planted the seed yet. So the plant hasn't grown yet ok. The seed is the cause and the plant is the result. At the time of cause, ok when you have the seed in your hand, does the result exist yet or not? No. So in fact what seems to happen is that something that didn't exist starts to exist right. The plant which didn't exist before starts to exist now. Why? Because of the cause. But at the time of the cause the thing didn't exist yet. But Nagarjuna and everybody else says forget it, ok. It's not true that the result did exist at the time of the cause yup(?) and it's not true that the result didn't exist at the time of the cause, me. By the way he also says two more things. It's not true that the cause that the result both existed and didn't exist at the time of the cause, he's covering all the bases. It's also not true that it neither existed nor didn't exist during the time of the cause. All of the above is wrong. All four possibilities are wrong. What? That result was already there, that the result wasn't there yet, that it was both was there and wasn't there yet, or that it wasn't or was there yet. All four don't work. I'll say it again, and this is

the proof ok. What's the chur chen, what's the example he gives result? You can take the corn sprouts ok. It's not true to say, here's number one there's gonna be four ok, it's not true to say that the plant exists at the time that the seed is still there. Meaning before you plant the seed say. It's not true that the plant is there yet.

Number two it's also not true that the plant is not there yet. You should give me a weird look. Ok I had about three. Maybe the rest of the people are asleep, I don't know. Number two is it's not true that there is no plant yet when you are still holding the seed in your hand ok. That's number two.

Number three is, it's not true that the plant was there and wasn't there at the same time. Number three is it's not true that the plant was there and wasn't there at the same time. As a seed right? Number four it's not true to say that the plant was neither there nor not there at the time of the seed. I'll repeat it. It's not true to say that the plant was neither there nor not there at the time of the seed. All of the above are wrong.

[Student] (UNCLEAR)

[GMR] I issue, I get a headache actually. I had to do this in Tibetan for like fifteen years right. At like you know, yu ta ...(UNCLEAR. really fast Tibetan) Uh, it's not true that the plant is neither there nor not there. All four is not true ok.. Which one, by the way number one is ok. It is true, I'm sorry. It is true that it's not true. It is true that the plant wasn't there yet when the seed was there ok number one is ok, no problem. Let's skip number two for a minute. If number one is false then number three has to be false cause it's both number one and number and number two right. So we can throw out number three right away. We threw out number one because the plants not there before you plant the seed. We can throw out number three because it can't be both there and not there at the same time anyway. Nothing can ok. Number four is a little tricky. You can't say it's neither there nor not there. It's got to be something right ok. Number four we can throw out. Now number two is the tricky one. I'll say number ok you think... if you think I was trying to trick you on number four we'll do it more slowly. It would be crazy to say look both are impossible. You can't say it's there and you can't say it's not there. When the when the seed is there ok ok. That's that's not true of course it's one or the other ok. number four we can throw out. Can I?

[Student] No, yes...

[GMR] I'm gonna throw it out ok. Number two. Number two. There's this way to win a debate in the monastery, it's just to confuse everybody and just keep going. Uh number two. I mean number two is the real one. Isn't it true that there wasn't the plant there when you had the seed in your hand? Yes. And then when you planted it and watered it then the plant came up. Something happened. Obviously number two is true but Nagarjuna said it aint true. Why did he say that? Why did Arya Nagarjuna say that? Come on you know the punch line. If you studied Madjamika for more than twenty minutes and you don't know the punch line come on . You have to add the words self-existently ok. There's this huge debate in Madjamika whether you should he should've added the words and made it easier for twenty centuries of people you know. Anyway you can write him a letter. Uh...ok, is it true that the plant wasn't there self-existently? Yeah. Which Master Shantideva, well let me get on to the next question.

He says, that's about the same as asking if it did grow would it be self-existent. You see what I mean? I mean it boils down to that doesn't it? If the seed did a plan t, would that plant be self-existent? Ok, could that plant be self-existent? Could the milkshake from Michael and Zoe's be self-existent? We finished with the money, ok. We junked the money already. Money which in and of it self gets you a milkshake doesn't exist but you live your life believing that and that's why you did actually. Ok. That is the cause of your death. This gets serious, ok. I mean if you get it the odds, the stakes are very high. Your life, ok. Your life, or your death, ok. Uh the money which could always get you a Michael and Zoe's milkshake, does not have any nature of its own, ok. Well I understand that it might not always get me a milkshake but isn't it money per se. Come on, you know. Take it to Timbuktu see if that green paper gets you a jacket on a cold day. You know what I mean? Go to a place where people don't have the karma to see it as money and try to use it, you know. It's it's I've done it. Uh, I got caught in the snow one time... (UNCLEAR) and and we started fired with these dollar bills you know. I mean, I wasn't perceiving it as money. We were perceiving it as, you know, something to start a fire with. Ok it changes. The karma changes. The projection changes. Uh.. . How about the cause? How about the milkshake? You see what I mean? Is the milkshake...Did the milkshake exist before before you promised to pay the money? No. I mean you go and you order and it's assumed that you're going pay. If you look really bad they might ask you to show the money first, you know what I mean? They haven't got it yet. Uh...so basically you have to have the money before you can get the milkshake. But what about the milkshake

side. Is the milkshake a milkshake that would always grow if you had the money, you see? If the cause were there would it always grow. First question I ask you is whether, was it there before you put out the money? Was it there before you came in and ordered it? I mean the strawberries were there and the milk is there and all that but the milkshake wasn't there yet, ok. It wasn't there yet. That cancels number one. Possibility number one, ok. The shake aint there yet until the guy makes it, ok. And he aint gonna move until you put up some money, ok. so number one is wrong. Uh, number three is wrong because it can not be both there and not there at the same time, regardless of self-existent or anything, ok. Number four is wrong because it can't be not there and not not there at the same time. It's gotta be one or the other, ok. But what about number two? Number two says it's not true that the milkshake wasn't made until you put up the money. Is that true? No. what does it mean? It means a milkshake that could exist by itself, regardless of your seeing it as a milkshake and regardless of your karma doesn't exist, could never grow. Got it? We just proved that money's not self-existent, which is the cause. And we just and then the second thing we did was prove that the milkshake is not self-existent without your karma, ok. Without your karma. Lot's of people have put down money on counters and suddenly died. I I knew a lama who died with a a roll in his hand. Sitting like that in my house, you know. Uh...You know lots of people have put their hand on the milkshake and never drunk it, you know. Uh...it happens. Uh...it's not necessarily a milkshake until you served it as a milkshake ok. Alright? Ok.

Who was Master Shantideva picking on specifically, this is a homework question, wake up, uh...when he tries to prove that results are not self-existent by using this proof ok. He's picking on two different groups alright. Here they are. Say tan chimba.

[STUDENTS] Tan chimba.

[GMR] Tan chimba.

[STUDENTS] Tan chimba.

[GMR] Tan chimba is sanskrit samkya and uh in English you can call them the numerous. This was a popular school back in uh India in you know Shantideva's time, Master Shantideva's time, thirteen centuries ago. You can call them Judeo-Christians. Seriously. I'm not picking on and I'm not saying that it's a bad thing. I'm not saying that I'm just saying there's a belief about some of our religious

traditions which is very similar to what they believed in. That's all I'm saying. Ok, I'm not criticizing that thing. Yeah?

[Student] UNCLEAR...

I'm gonna explain that right now ok. One believe of that school, of that system called Judeo Christian belief system. Ok say di du su.

[STUDENTS] Di du su.

[GMR] Nyey pey.

[STUDENTS] Nyey pey.

[GMR] Drey bu.

[STUDENTS] Drey bu.

[GMR] Di du su.

[STUDENTS] Di du su.

GMR] Nyey pey.

[STUDENTS] Nyey pey.

[GMR] Drey bu.

[STUDENTS] Drey bu.

Di means cause. Cause. Du means time. Su means at the time. At the time of the cause. Yupa means it exists. There exists. What? Debu. Debu means the result. The samkyas have a very a weird system. There were twenty-something existing classifications of objects, uh. They were all created by some primal one, you know. They exist all over the place. When things cause things they were actually just taking a a sheet away and revealing something that was always there ok. They believed that all causes in the world have always been there and when they're caused or when they grow it's that it's being revealed, ok. they believe that's it's always been there. It would be the equivalent of saying that uh the cause is already there, I'm sorry, the result was already there before it

was caused ok. The result was there before the cause did its schtick. As if there were in some philosophical school a belief that there was a Being who created all things ok. Uh.. before he got around to creating himself. Which is which is crazy. You know it's just silly. It's just silly ok. it's it's it's if person A created all things in the universe and if person A is a thing in the universe then person A must have been there before he created everything. You see what I mean? The result must have been there before the cause was there. Or the result must have been there when the cause was there ok.

[Student] UNCLEAR.

[GMR] Say again. Oh I'm just saying this. That if there is a belief like that, that would be the same thing. It would be saying that before the seed cracked open, the plant was already there. Which is impossible ok. Uh...And that's all. The Samkya's believe that there was some eternal result there forever and the cause is just revealing what is already there. That's all. Ok. They believe that the thing was before the cause did it's thing to create the thing ok. On day zero the guy who created the stuff on the other six days was already there. You see what I mean? Anyway you get it. Yeah?

[Student] *What's the explanation for knowing the future life the Buddhist canon...*
UNCLEAR

[GMR] I'm sorry, to know the future?

[Student] *You know the idea that you know that you know that some day the super nova will pass and ...*(UNCLEAR)

[GMR] She asks what's the what's the nature of it? Or how how do we know it...

[Student] ...UNCLEAR...*Causing a ...*UNCLEAR..

[GMR] Ok she said if the thing hasn't occurred yet, then how can a Buddha know it, for example. So it's said that the Buddhas know all things. That the Buddhas know the future. They are not omnipotent, right? We know that. They didn't create the world. You created the world. How? You collected karma. Yeah but how was the first karma collected? There's no such thing. Ergo, you know there isn't any such thing ok. But that's not comfortable. You

mean there's something without a cause? I didn't say that. Everything has a cause. You're the one that's saying that there is something without a cause if you're saying that there has to be a first cause, seriously. Ok got it? It's obvious, I mean I'm sorry but Mrs. Melvin was wrong you know. Mrs. Melvin was my first grade teacher, alright? She just (UNCLEAR) you with a lot of stuff that doesn't make any sense ok. Um...How do the Buddhas know the future? There's two theories ok. There's a Buddhist school that says, Buddhas are very good. They are like super computers who can see everything in the world now and extrapolate what will happen in a hundred years, from current events. You know they know, like a chess master all the possible moves of the future and that's all they ever see. It's not that they really see the future because it hasn't happened yet. That's not what, that's not how they see things ok. They actually do see uh future events. Have they happened yet? No. How can you perceive a thing that hasn't happened yet? You perceive it as a thing that hasn't happened yet. It's a long story, ok. Alright, there's a big debate in Abhidharmakosha ok about it. Anyway that's the first group that Master Shantideva is attacking, ok? That's number one. Number two, say debu.

[STUDENTS] Debu.

[GMR] Rang shin

[STUDENTS] Rang shin.

[GMR] Key.

[STUDENTS] Key.

[GMR] Nyepa.

[STUDENTS] Nyepa.

[GMR] Dep bey.

[STUDENTS] Dep bey.

[GMR] Nang ba.

[STUDENTS] Nang ba.

[GMR] One more time. Debu.

[STUDENTS] Debu.

[GMR] Rang shin key.

[STUDENTS] Rang shin key

[GMR] Nyepa.

[STUDENTS] Nyepa

[GMR] Dep bey.

[STUDENTS] Dep bey.

[GMR] Nang ba.

[STUDENTS] Nang ba.

Debu means the result. By the way for your information De means ripe debu means fruit in colloquial Tibetan. The ultimate result in Asia is ripe, right. I mean that's what you're interested in producing, ok. Debu Rang shing kye yupa means has some nature of its own. Exists through some nature of its own. It has some nature of its own. Dupa means they believe it. They believe that. Who? Certain but not all nangbas. Nangba means an inner one, which means a Buddhist. A Buddhist school. The second group that Master Shantideva is attacking are aha Buddhists who believe that a Michael and Zoe's milkshake could occur on its own, ok. Could occur on its own. That anything could make a Michael and Zoe's milkshake happen on its own.

So you got two points of view. Is the money self-existent? No. Why? Because it doesn't always work ok. If it were self-existent it would always work ok. what about the shake, you know. Is the shake created by the money? No. Why? Sometimes you have money and the shake's not there you can't make a shake. Shake doesn't function ok. Or you could say you get a shake in your hand and you spill it. You drop it. I mean you've done it right. Like you stood in line for like twenty minutes and finally got it you know. And then, you know an ice cream cone in the summer, and then that top one rolls off you know. Then you're like oh man you know. You're just down to your last dollar right and

you're like looking at it and you didn't get. The ice cream is not self-existent. It's very uh important, it sounds silly ok. You say but that's not the ice cream that I paid for. It's not fair to pick up that ice cream. It's not fair to bring up that ice cream. That ice cream is an accident or random or if you think about it it's not really an ice cream anymore. It's on the ground now. But you're stuck in that Western civilization thing that we have to stop asking why the ice cream fell off. You see what I mean? You should ask, you know. You ask your Mom why does my ice cream fall off and Johnny's didn't? you know. And they say well you know you tilted it. You say, yeah but he tilts it sometimes and it doesn't fall off. Yeah but yours was ready to fall off and his wasn't. Well how come mine was ready to fall off and his wasn't ready to fall off? That doesn't have an answer. Oh but Mom isn't that a phenomenon? Isn't that a an event? Doesn't everything have causes? That's what Mrs. Melvin said. Yeah everything has causes but we never talk about those causes cause we don't know what causes stuff. We don't know why your ice cream fell off and his ice cream didn't fall off. You see it's incomplete and it doesn't make you satisfied. If you're the kid whose ice cream fell off you want to know why, ok. Is it a silly question? No. Could you live in a world where ice cream never fell off? Of course, ok. Frankly of course. That's why you're here. In your heart that's why you're here. You wanna be happy. You think, somehow in the back of your mind, that something in this class might make you happy. If beings took care of the food needs of all other beings, no ones ice cream would ever fall off. You could hold it upside down, shake it. It would not fall off. That in itself is not self-existent, seriously ok. I'm not kidding, ok. The fact that there's gravity to make ice cream falls down is a result of bad karma for the person whose ice cream falls down and it doesn't have to be that way, seriously. Really. Everything is possible. You don't have to age. You don't have to age ok. You don't have to die. Those things are not self-existent, really. They have causes. And unless (UNCLEAR WORD) get the AIDS virus and it kills you and that's what kills you. Come on that's not what kills you, ok. Some people live for a long time with it, ok. Seriously. Something else is killing you. And you can stop those things ok. You can stop those things. I'm not kidding when I talk about ice cream that never falls off. In a Buddha Paradise ice creams never fall off. I have it on good authority or something ok, seriously. And I'm not being funny. I'm not trying to be funny. We're talking life and death. You could live in a world where people don't die. There are places like that and that's what Buddhism promises. Buddhism is not uh for the purpose of being calm while you're dying or something like that. That's not the function of Buddhism. Buddhism. The Buddha said gig a natche, you can avoid uh rebirth aging death and sickness period. And he wasn't being metaphoric. He wasn't being something like that. **(STARTS SIDE TWO OF**

TAPE) He's talking truly honestly ok. Uh, let's take a break ok then we'll suffer some more. Yeah?

[Student] *What about the mother who says oh God know...*

(Tape skips to after break)

[GMR] Homework question number three. Explain the basic reasoning that Master Shantideva uses to show that cause can not give rise to a result that does not exist at the time. Ok so someone came up to Master Shantideva and said I like your...Excuse me? Hello...I put it down there because sometimes they leave it on during the break and I'm lots of embarrassing things get out ok. Uh... . Explain the basic reasoning that Master Shantideva uses you don't have to right the questions come on, to show that cause can not give rise to a result that does not exist at the time. So the opponent says come on Master Shantideva says I'm not one of these stupid samkyas you know. I didn't think the result was laying there under a sheet and then suddenly the cause like took the sheet away and it was there, you know. I don't I don't happen to believe that God made himself before he made himself ok. I'm not that stupid alright. Uh but it seems quite feasible to me that the thing was not there when the cause was starting and then when the cause did its thing, the thing that didn't used to be there started. And that's the way things really happen ok.. How does Master Shantideva talk about that? Uh you have to understand he starts out, the reason I put the question here is that he starts out by saying look it's not you could ever create a thing that never changed ok. that's his approach.

It's interesting. He doesn't start talking about projections. He doesn't start talking about causes. He does talk about Dependent Origination. He says look how could you ever create a thing that never changes. Ok so that's the answer to the question whether you understand it or not. Ok his approach, which I think is interesting and Gyaltsen Je is gonna have to cover for him uh., is look how could you create something that's never changed? OK how could you create something that never changed. Or how could you take something that never changed and turn it into something that did change? Ok, that's his question to the opponent. You know like you're the opponent and you're saying like what's that got to do with my question ok. I'm I'm asking about something that didn't exist yet. Your talking about something about something that's not changing you know. The implication of course is that if the Michael and Zoe's shake existed on its own it could never change. For example it would always be the most delicious shake in New York ok. If it had a quality of its own of being

delicious, then it would be delicious to everyone all the time. It would never ever change to sour. It would never ever melt. It would never ever evaporate under my closet and start stinking and then I'd find it like a week later you know. You know what I mean? It would be delic...If being tasty were a quality of that milk shake, it would always be tasty ok. And that's the answer to someone who says I think causes cause things that don't exist yet and then come into existence. And he says no because the things you have in mind is again like someone asking a question but in their mind always thinking a self-existent milk shake. So how do you answer a question like that. Somebody comes up to you and says "I think a milk shake that was tasty from its own side didn't exist before you ordered it". And he says no you're wrong. It ever could have exist anyway. It's not like a self-existent tasty milk-shake didn't exist and then when you put the money down a self-existent tasty milk shake was created. That's impossible. That's all. He's saying, what you have in mind as a milk shake is exactly what you had in mind last class when you were talking about money. Money which has power of its own to buy a milkshake. And milkshakes, for example which have tastiness as part of their being are both equally totally non-existent. There is no such thing.

You live in a world where you struggle for those things. You create bad karma to buy and sell those things and you're doing it all for nothing, ok. You see what I mean? That's the irony of our existence you know. You are lying, stealing, sexual misconduct, killing, slander, harsh words, [UNCLEAR WORD(s)] craving, ill will, wrong view. Because you try to get things self-existent. That you see as self-existent. You can not get a milkshake by paying for it. And a milkshake can not be tasty from its own side. If you want a milkshake to be tasty you have to serve other people. You have to supply food to other people. You have to take care of other people. To the best of your ability. It doesn't mean you have to give away all your money. No no you could just like give away half and then you'd be in half of a Buddha paradise ok. Is it advisable to give it all away the first day that you hear this teaching? No. Cause you'll regret it later and that's a very bad karma ok. What does Master Shantideva say? Start out with carrots and potatoes. Start start on a real level that you can maintain. And then work up to giving away you're eyeballs ok. Like reaching in and handing it to somebody, ok. and you can. You'll be able to do it ok. But realize where the shake is coming from. It's not coming from the money. Realize what's making it tasty. It's your karma ok.

Will there be a last pop song that you can hear on your radio on your car radio? You know. They're not self-existent. You know you think right now you could

go home and play a song anytime you want. You really think that. You do believe that. You know you look at your radio and you say, you think you have a choice of turning it on and not turning it on. You know. You really do believe that. You believe that the breaths that come in and out of your nose are innumerable. You're not like counting them. You're not like worried you know like there goes number seven billion three hundred and ninety nine you know. But you should be counting them. The karma will change. All karma will change. There will be a day when you play your last song on the radio. And and literally you will not be able to play another song on the radio. You are not running your life. It's under the power of other forces, ok. And there will be a day when you can't turn on the television anymore ok. It happens to everybody, unless you get it. Unless you get emptiness. Unless you do something about it ok. Sure, later ok. We gotta go. I, John's gonna hit me and that's really bad karma. Uh.. Anyway maybe the elephant can.

Ok that's all. So basically he attacks the other guys. The people who come up and say the shake doesn't exist until you put your money down, he says you're talking about a shake that was self-existent. By the way if the shake was self-existent he says, it would never change ok. Of course it does change alright.

Number four, name another kind of event which the above proof demonstrates can not exist through any nature of its own ok. What have we been trying to prove so far? Did you remember that stupid picture, where is it? We were talking about...we promised to talk about three things. The cause, now you see money doesn't work. Honestly, money doesn't work. So you can stop fighting for it. You can stop ever doing saying and thinking any thing negative to another living being to get money because that doesn't work. That's not how you get money and that's not why money works ok. You can not get money by saying, thinking or doing anything harmful to another living being. It's a lie it's an illusion. It's incomplete worldview and it will never you happy and you've confirmed that with your life so far, so give it up. Money doesn't have any power of its own until you endow it with your good karma, with goodness ok. Then it has all the power you want. You can take a dollar and turn it into a million dollars honestly ok. Uh, the result the shake is not existently tasty alright. The tastiness doesn't come from the shake. You can go to a restaurant and complain all you want, you know. You can go to the best restaurant and get a crappy meal. You know that ok. Why? You don't have the karma to have a nice meal. All right. It doesn't depend on your money. It doesn't depend on the name of the restaurant. It doesn't depend on how many stars it has ok. really because it's not self-existent. That not what's making it tasty. Your karma's

making it tasty. That's why you can go to a good restaurant and have a crappy meal and that's why you can go to a lousy restaurant and have a nice meal ok. What about the ending of the shake. We gotta talk about that ok. We've explained how things start but we didn't explain how things end. And Master Shantideva at this point says Oh you can use that last proof I gave to explain why things end. Why things stop. Why did the shake run out ok. Why is it that if you don't practice the Buddhist path correctly you will listen to your last song on the radio or you will see your last TV show in this life? There will come a day in this life when you're incapable of reaching out and turning on the television. It will happen ok. It will happen. If you don't practice this worldview properly it will happen. It must happen. Ok why? What happens when a Michael and Zoe's shake runs out that's the question then we can move on? Why?

[Student] *Your karma wore out.*

[GMR] Your karma wore out ok. Your good karma wore out. That's all. Karma is created by causes. Anything created by causes wears out period ok. Good karma wears out. So what about a Buddhafield? What about a Buddha paradise. I mean, you you're standing up there saying I can reach a some place where I don't have to die. You can reach some place where there's angels around me all the time. Isn't that gonna run. Isn't that just the result of good karma. Isn't it just another projection forced on me by my helping the old ladies to cross the street and all that.

[Student] (UNCLEAR)

[GMR] Yeah it would wear out except Buddhas know how to what do you call it recycle what do you call it perpetuate it. There's a perpetuating method ok. it's like if every time you get money you give it away you'll have money. You see what I mean? Uh, if your if you keep dedicating you know if you keep...uh Buddhas have a an ability to take the result of their good karma and turn into more good karma than the good karma they started with. And it's just always going like that. It never ends ok. I think it's like fusion they say that there's gonna be that the idea that you put less energy into the reaction than you get out and if they could ever discover that, I know they're working on it right then a teaspoon of water would run all the cities in the world because more energy would come out than is put in, you see what I mean? Karmically it's already been done. Karmically Buddhas are already doing it. Yeah, less energy in than out and always perpetuating itself ok. Yes?

[Student] *Isn't it possible that they emanate that they're emanating... (UNCLEAR) ... that it's their bodhicitta wish that... (UNCLEAR)...*

[GMR] I think it contributes, yeah. Yeah. She said their ability to be in all places where someone needs somebody and have the karma to see them as anything like a dog or a tree or a wave. Uh, yeah they're automatically collecting good karma all the time. It's perpetuating itself. Yeah?

[Student] *What you said about good karma is it true also for bad karma that it wears out?*

[GMR] Absolutely. And that's why you can get out of the hells. And that's why a headache stops. It's not because you took aspirin. Why?

[Student] *It sounds like it would just winds down by itself you know.*

[GMR] No because you're perpetuating the opposite. How? You get angry you know or you're hurting or you didn't get enough sleep you get grumpy or something like that you see what I mean? It's the nature of bad karma that normally it's a downward cycle. Uh when you don't feel well you yell at people. Uh when you yell at people you don't feel well more and because of that you yell at people. And people say karma doesn't sound uh fair. You see what I mean? God's God's fair you know. If your if you're nice He'll help you and even if you're not nice He'll still help you. Uh but karma sounds kind of cruel you know, it doesn't seem fair. It's like accusing gravity of not being fair you see what I mean, seriously. I mean gravity doesn't care whether you're a pen or a human standing on the hundredth floor of the empire state building. If you jump he'll pull you down and flatten you whether you're a person or a pen and you can't talk karma in those terms. Karma is not a person. Karma is a principle. You can't avoid it. If you step off the empire state building karma will do its thing, you know uh. And if you throw a dummy off the Empire State Building he'll do his thing. He doesn't care if you're a nice person, or a fat person or a skinny person or you have kids or don't have kids or anything like that. Karma is relentless. If you know how it works you can use it for good things. If you don't know what's going on it is gonna make you suffer. And and there is no justice. Uh, if you're good you get exactly...crap in crap out. You know, if you're good you'll get an excellent result. If you're bad you'll get a bad result and never ever does anything else happen. Uh that's why you can get enlightened, you know. Yeah? By the way, if it ever acted some other way things would really be terrible you couldn't get enlightened you know. You

wouldn't know what to do. Yes? Loud.

[Student] *I don't know much about it but I've heard the term fallen angels.*

[GMR] I saw it in the subway.

[Student] *I don't know what they mean by that. In the case of the description(?) of enlightenment the Buddha's (UNCLEAR) able to perpetuate and recreate ... (UNCLEAR)...a safety clause...(UNCLEAR)*

[GMR] He's asking is Buddhahood an eternal state, you know once you get there could you ever degenerate? And there's a huge scriptures, huge books written about it. They're call getomishu. The twenty permutations of the it's a flow chart for enlightenment. You know all the stages of realization. Some of them you can regenerate from and some of them you can not. And you can not degenerate from enlightenment. Once you're there you're always you will be there. You can't go back. It's called ningtopa. It's like there's a state you reap reach before enlightenment where you can not be turned back. Nothing in the universe can turn you back at that point ok. All right.

So what we did basically was we proved that the cause of the milkshake depends on its existence on your karma and your proje..and your thoughts and your projections and that even more difficult to understand the starting of the milkshake also depends on your projection ok. It's one thing to understand the emptiness of a of a of a standing object , something that's not moving. But to understand the emp..you know, to understand the emptiness of the sun coming up that's a little harder. Motion seems to be more self-existent than things that are standing still. And the last two classes what we've been trying to say is that even the motion of things is caused by your karma ok. it's a projection. If you sit and stare at a chair, that's a projection, or at a pen. But if I drop the pen and and go down then my movement is also your projection. Got it? That's a little harder. The fact that the milkshake can stand there and be for a while is a projection. And very importantly, the ending of the milkshake, the reason any of the good things in your life end is also only a projection. It's a shift in your mind. Nothing's changing outside. It's a shift in your mind. If that were not the case things could never change. Get used to it. Things change because they're empty. Things change because they are your projections. Get use to it. Nothing's changing outside of you ok. they don't change. You, your mind changes. Your mind shifts. As long as you keep up the karma that makes things shift, you will be forced to lose everything nice in your life, period. Ok? Your

health, your appearance, your family, your friends, your career, your own mind's ability to think. Everything about you you must lose, you will lose. Why? It's a projection. It will run out ok. That's why you suffer. That's the emptiness of Samsara, got it? That's the emptiness of suffering. That's the emptiness of your life ok. Your karmas are wearing out as we speak.

There was a karma that threw you into this realm. There was a big huge karma that threw you into this realm. The minute you get here it starts running out. Everybody gets old, you know. Everybody as we sit here is falling apart ok. Your mind is actually slowing down as we sit here ok. It mean I...(TAPE BREAKS UP)...It's a projection of my karma and that's wearing out as we speak unless you can learn how to create the best kinds of good karma it will wear out it must wear out. And that is the emptiness of suffering. That's the emptiness of our lives ok.

Question, is the opposite also empty? If it's true ok, what you're standing up there saying, what you've been saying all these classes. Of it's true, if your world view, you know one guy against three billion ok or whatever you know. If you world view happens to be right and the worldview shared by three billion people is wrong, ok let's say just for argument's sake, it's called takba ta sim ge rimka in Tibetan. Let's just say that your world view is correct ok. Does the opposite process also involve emptiness ok. In other words if I understand that, for example, that my bo... that my body is is just a bunch of colors and shapes and that if I had different kind of karma I could be looking at the radiant arm of an angel ok. Uh, is that also supported by the fact of emptiness? Is emptiness responsible for that? Absolutely. You see what I mean? The process by which the world gets screwed up and the process by you and I are getting old and dying depends on the emptiness of this world ok. Why? Because everything is a projection. Everything is our karma. Our karmas are wearing out so we get pain ok. All the nice things are projections. They must wear out. You must lose them ok. Can you turn it around? Of course that's why we're having a Buddhism class ok. And you can ok. How much time do you have to do it? You don't know. You don't know when the karma's gonna wear out. How much karma does it take to turn it around? A hell of a lot of karma. What's the first step? You have to understand the process. If don't really believe it, if you sit here and listen and then you don't anything in two or three days you're just gonna die like everybody else ok. You have to turn it around. How to turn it around? Collect good karma. What's good karma? You know what's good karma if you can see the future. I can't see the future. I don't which actions are good, that create good karma in the future. I don't know which actions are bad

and create bad things in the future. Could you tell me? When refer to an enlightened being. Who? The Buddha. How do you collect good karma? Three sets of vows ok. Three sets of behavior. Three guidelines for behavior.

First one is called praktimoksha ok. It's morality. Plain old morality. From the ten good deeds on up to the two hundred and fifty three vows of a fully ordained monk. So you can, you know. choose your poison between them, you know. If you want ten, ten's ok. Thirty-six, thirty-six, you know. Whatever ok. Whichever level you choose to follow, you have to have some kind of code of behavior. Ethical code. Then there's the bodhisattva behavior, which you have been studying for this whole year ok. At the end you should take the sixty-four bodhisattva vows and then start practicing them, ok. Uh, if you want to accelerate things and get everything done in this life for sure, take tantric vows and keep them ok. Are they some kind of weird sexual thing? I saw it at Open Center last night, you know. I have a student her husband asked me, uh you know...is that...? Not at all ok. Not at all. They're very sweet, normal, beautiful clean behavior. They are strongly based on the ten non..you know avoiding the plain old ten non-virtues ok. They're totally based on that. They're totally based on living a very pure, clean, holy life. And uh, in fact much more strictly than someone who doesn't take them ok. Uh, so nothing like that. Um, keep those vows.

Is it just is it enough to take them and just have them for a while? No you have to keep them. What's the best way to keep them? I'll tell you. I'll break a tantric vow ok. Well I won't exactly break it ok. Anyway it, it involves, it involves ok closely monitoring your behavior ok. The Kadampa Geshe's uh used to keep a bag of black and white rocks. And every time they thought something dirty or said something bad, they would take a black rock out and put it in their left pocket. And every time they had a good thought they would put in a white rock in their, a pebble, in their right pocket. And uh, at the end of the day they would empty out their pockets and count, you know. And there's this big pile of black pebbles and this little pile of white pebbles you know. And basically that's that is the method. And I'll teach you and I can teach you. I'm allowed to teach you. We're gonna do it on this Monday night, this coming Monday night. If you don't know how to do that, practice monitoring your vows, which is the only way to get to enlightenment, uh come on Monday night. At Sixth Street, seven o'clock ok.

Uh, we'll be back in Connecticut right? Ok. Alright. Right? Ok. Ok. That's good. Uh, oh so in a way, if you think about it, the fact that our suffering has

emptiness is what causes it. See what I mean? It's a projection of bad karma and the fact that nirvana has emptiness is how we can achieve it because that's going to be projections of excellent karma ok. By the way, what's the definition of nirvana? Basically removing all of your bad emotions forever. Jealousy, anger, desire, pride etc. ok. What's really happening when you get there? Are there self-existent bad emotions being removed from your mind forever? No. What's really happening? Interesting. It's cool. The day you reach Nirvana you are being forced by your past good deeds to imagine that you don't have any bad emotions in your mind. It's also a projection. Get it? It's also the result of good karma. There will come a day when your karma is so powerful it will force you not to see those emotions in your own mind. And that's called nirvana. The fact... that quality which nirvana has and that quality which Samsara or suffering has is called natural nirvana ok. and I'm gonna write it for you.

Ok say it rang shinge nyande de. Rang shinge nyande..Nyande as I said, nyande means nirvana, ok. Nyaande the end means nirvana. Nyande. Nirvana is defined as roughly as the end of your bad emotions ok, negative emotions, roughly ok. But rang shinge nyande means the fact that everything is empty ok. there is nothing which has any nature of its own. All the nature that things have, good or bad or neutral, is coming from you ok. on their own they don't have any nature at all. They don't have any nature of even existing on their own. That's also coming from you ok. Everything has that quality and as we near the end of the ninth chapter, which we are. Master Shantideva wants to tie emptiness into your life, you know. It's no good to study emptiness like a philosophy class and then go home and not use it for something, ok. He wants to tie it to your life so he says, he teaches the principal of, say see shi yampa nyi ok. See means your suffering life. The life your in right now unless you're a tantric deity that I didn't recognize yet ok. See see means Samsara ok. for example the Wheel of Life is called See Korlo. See Pey Korlo ok. Shi means peace which in Buddhism is a code word for nirvana and Buddhahood. The opposite of See ok. Nyampa nyi means they are the same. They are equivalent. Nyampa nyi means doesn't even mean similar. It means they are equivalent. You know you hear these people say, uh ah then no problem you know. It's all the same you know. Buddhism says, I heard, Nagarjuna said, Arya Nagarjuna said Samsara, meaning your suffering life and nirvana are all the same. We just didn't see it yet. It's some mystical state where you get into where pain is as cool as pleasure. Something like that ok. In fact, I've heard that Shantideva said, where is that?...ok say Nang yen de dang la dey pa ang tenee tune key pa ney. I think it's nee, ok. I'll check ok. It's somewhere in the computer well we'll worry about it later. Hmmm. Hang on a second, let me get it right. I'll give it to

you next class but I think it's nee ok. Uh, Nang yen de means nirvana. Dang means and. La dey pa means not getting to nirvana. Getting to nirvana and not getting to nirvana, I'm going to the next, to the last half of the second line, key pa ney means it's all the same. No difference. No difference between getting to nirvana and not getting to nirvana ok. That's like saying there's no difference between a Two Boots pizza and getting your wisdom teeth taken out ok. Seriously all right. That's like saying that. And people have ss... I've heard many people say that. Oh, Nagarjuna, Arya Nagarjuna said it's all the same. Master Shantideva said in this two lines. It's all the same. Suffer here. Get enlightened. It's all the same. No different ok. But there's this other little part here right? Day nee doo nee or day nee doo nah, ok. Day nee doo nee means in terms of their real nature ok. In terms of there real nature. What nature? Their natural nirvana. That's why we call it natural nirvana. What's their natural nirvana? Their emptiness ok. From that point of view your pain and your enlightenment are the same. Why? They're both empty. Whether you through one or whether you go through the other it's gonna be because you're projecting on to it. It's your projection of your mind. Oh, in that case, I'll take the pleasure. Uh, sorry. Sorry you have to do the good karma first ok. Can I get it(?UNCLEAR) today and uh sit back tomorrow? Probably not ok. You have to do it for a while. You have to do it seriously ok. According to Buddhism it can not fail. It's not like self-existent money. It's not like self-existent milkshakes. It's not like Capitalism, or Socialism or Communism or Western world view or science or anything else. It works all the time. All the time. And it explains everything. It's functional and it's comprehensive.

And my claim and the claim of Buddhism is that the worldview that we hold now is not comprehensive. Why? It doesn't explain why some people die and others don't die at any particular time. Uh, and it's dysfunctional. Why? Human beings in the world today are not one iota more happy than human beings who lived a thousand years ago ok. It it doesn't work. It did not make us happier. It did not achieve your goals and it didn't make you not die or get old, ok. It keeps you together a few years longer maybe, ok. Oh well maybe Indians were happy in the old days, you know, nature and all that. Forget it, you know. The, some of the cruelest wars fought on American soil were the Indian tribes slaughtering each other. You know what I mean? Don't don't fall for that either. People are just as miserable as now as they were a thousand years ago and they were just as miserable as we are. Why? They didn't have right worldview. It didn't work. They didn't see that the best way to get more meat is to make sure that other people get the bison, you know. They, that's hard to figure out. They didn't see that the way to make money was to be generous, you see. They didn't see that

the way to get delicious meals was to cook other people meals, you see what I mean? They didn't see that the way to happiness is to be compassionate and caring for other people. Period. And until you do you'll suffer ok. But from the point of view emptiness suffering and pleasure. Pleasure and pain are totally equivalent. See shi yampa nyi. Nirvana and not going to nirvana are totally equivalent. Why? They both have this great potential called what? Natural nirvana. Code name for? Emptiness, ok. Got it? So you see natural nirvana and nirvana are very closely related. That's a homework question. I call it regular nirvana. Somebody said, somebody saw the homework they said come on don't call it regular nirvana ok. By the way I really want to thank the people who help with the readings and the homework. It takes like ten hours of intense work. People are working all night sometimes to finish the readings and stuff like that. And they all are getting cranky and over stressed and hopefully not creating any bad karma, but there's people working really hard to finish them and I would like to thank them and I'm not going to name them ok. Uh, but that's what Nagajuna meant when he said suffering and and pleasure are the same. Nirvana and samsara are the same. All he meant was they're both empty, they both have natural nirvana, and if you know how to use natural nirvana you can get to what? Regular nirvana and Buddhahood. That's all. I think we're just about done. Dampa tseway (? UNCLEAR) Let's see. I can make up something more. There's one short one. Two minutes. Ok say say pey.

[Students] *Pey*

[GMR] Kor sum

[Students] *Kor sum*

[GMR] *Pey*

[Students] *Pey*

[GMR] Kor sum

[Students] *Kor sum*

[GMR] Uh the last thing that Master Shantideva wants to talk about in in regard to all these emptinesses is how do you get it to work for you? How do you get it to work for you? Sepa means an act of craving. You can say jealousy for example. Wanting what other people have and being unhappy that they

have it and you don't have it. Sepa. Sepa generally means means craving. I'm gonna use the example of jealousy because that's the enemy which I am struggling with just about everyday ok. Sepa.

Kor means the three elements. Kor sum means the three elements. There are three things going on in an act of jealousy. If you understand the emptiness of each of them you can get out of it. You can defeat it. Forever ok. And only, according to Buddhism only by understanding these three emptinesses ok. What are they?

First one; the emptiness of the Sepa shi. The thing you're jealous about ok. The thing you're jealous about. What? Oh, atten...somebody else getting attention, for example ok. The object of your jealousy ok. Sepa shi.

[Student] *Can you place that with anger...* (UNCLEAR)

[GMR] You can place it with any mental affliction. There's 83,999 others, according to scripture ok, roughly ok. Sepa shi. What's the example, you have a friend who has another friend and the other friend is getting attention from your friend when you would like him to have to pay attention to you ok. what is the object of the jealousy is the your friend's friend, ok. the other friend. The other person who's getting the attention that you're not getting ok. That would be the object of of the jealousy. What is the emptiness of that object? By the way I'm giving you a clue ok. You know a real Emperors Chaka baras right. They ruled the world according to Buddhism there's planet planetary president and the whole world begs them to be presidents and then if don't have quite that much karma you have to sort of threaten everybody and they'll make you president. You have to campaign and then they'll make you president. And if you don't have that much karma you have to collect a big army and like threaten everybody and they'll say ok you can be president of the world you know. But this is there have been beings like that on this planet and other planets ok. And it's very interesting, you see the ones that have to threaten people have the karma to have competition. You see what I mean? There's a karma that makes you have competition. What is the karma? If it's like in a relationship the karma is sexual misconduct, adultery. You did a adultery in your past. You checked out somebody else's spouse or something like that, even just lightly and now you're gonna have competition for years with the person that you like. That's the emptiness of the object of your jealousy. That person exists because you committed some kind of sexual misconduct even just mentally ok. that's why that person exists, ok. That's where they came from.

Don't blame them and don't blame your friend who's giving them the attention. You created it literally ok. They exist only because of you. Prove it. There's people who don't have competition. Well how come some people have competition and some people don't? Well your worldview doesn't explain that yet ok. Is it just random? Is it a God who is like unfair to some people and fair to others? You know, you you you figure it out ok.

Number two (UNCLEAR??) ser pra po. The emptiness of the person having the jealousy ok. Ser pra po. By the way in the case of someone who irritates you, what's the best way to get rid of them. I mean by the way, you don't even have to live in a world where you you have competition. You can eliminate all competition. How? Buddhism doesn't say you don't have to put up with the crap. You can eliminate the crap. You can get rid of the other guy. How? Be perfectly moral sexually. Keep your vows sweetly. You'll never have any competition ok. You can actually get rid of the other people. How do you get rid of irritating people? Stop being stop be... acting with anger and they will slowly disappear. There are people who seem to slide through life without ever meeting bad people very often and that's because they have been patient year after year and now they're getting the sweet result of that and everyone they meet is sweet. You see? It's possible. It works. Eventually if you keep that up you get to a paradise, seriously. You will ok. Serpa po means the person who's being jealous ok.

[Student] *It would be you in that case?*

[GMR] Yeah me.

[Student] *I mean the...*

Are you reading my book? Sorry. No the person being jealous. What's the best way to be ugly, have bad breath, have perspiration you know be physically unattractive in the future? It's jealousy ok, seriously. That's one of the karmic results of jealousy. If you want to make sure that you never get the object of your attention uh be as jealous as you can ok. It's interesting. You're screwing up your own future be having a mental affliction ok.. You you're messing up your own future happiness, you know. Buddhism says people actually very actively engaged the art of screwing up their own futures. You know. Yeah?

[Student] *Is there a list of this in scripture?*

[GMR] Yeah there is and I'll give it to you if you like. Je Tsongkapa called it from scripture. The Vinaya scriptures, the Kyra, the Jakata Tales of the Buddha, they are not kids stories they were meant to outline all the actions and their consequences for the beings who can not see into the future, which means us ok. For example um I lived on thirty-ninth Street in Hell's kitchen.. We had this if you guys remember who were there we had this huge garbage thing outside. And on a hot day there was a vegetable stand and a fruit stand and it was full of rotting vegetables and there was this incredible sweet smell you know. Uh, that smell is a result of sexual misconduct ok. For example, I mean I know you would never guess that. Uh the reason there are potholes in New York is the result of unkindly speech towards other people, for any who falls into a pothole. Seriously, no kidding. And you know they're difficult. You wouldn't guess those things. You can, by the way address the karma that's creating any particular problem you have. Health problem, mental problem, depression, low self-esteem. The spouse that you're having your problem with. A boss you're having a problem with. You can analyze backwards. You can work backwards from the problem and you can identify the karma that you must have committed even though it might have been long ago and you can stop that karma. And that's a very cool process. That's purification. It's a four-step process. You can identify the real causes of problems in your life and you can go about removing the karmic seed which is actually causing them to exist, you know. It's very cool ok.

Sepe cha wa. The action of jealousy itself. The action of jealousy itself. The event of me getting jealous. Why did it happen? It's one of the karmic results of being jealous in the past ok? One of the screwy things about jealousy or any other emotion is that, negative emotion is that it creates karma for that to continue in your mind in the future ok. The event of my having the jealousy is being caused by my past jealousy and now I'm gonna have to undergo more mental suffering in the future. I will have the same habit in the future. Long into the future. It will make me miserable much longer than the present moment ok? That's called the three elements. The three...kor sum means the three elements. If you understand in an of jealousy what's really going on the last thing you would want to do is continue, ok. It's the best way to screw up what you're trying to get. In fact, according to Buddhism it's the only way to lose what you're trying to get. It's very ironic. It's very ironic. I'll repeat The natural reaction you have to something bak happening is the best way to get it to happen again. According to Buddhism all your suffering is coming from your stupid reactions to things you don't like, ok. And you have to learn to do the opposite ok. Yeah?

[Student] ...(UNCLEAR) *Uh, about the emptiness of the karma itself...*

[GMR] Uh it is empty itself and we can talk about it. And what that means is that some people will never understand it. Some people will never perceive it as an object, as an existing thing. The laws of karma are not written up in Time magazine every week you know. Uh, all those people who don't get to read about the laws of karma, don't have the karma to be projecting the laws of karma, ok.

[Student] So ...(UNCLEAR)...*laws of karma can't take place?*

[GMR] Right, can't take place. But you can get really fast karma, you can get really fast karma and I'm going to talk about that right now and then we'll stop by ten and still we all have to be out in two minutes ok.

We've been talking about a lot of different proofs about emptiness. A lot of them I know to you seem to be very obscure or difficult. You know I sit up here and said this is this and you were like, you know. And then I kept saying stuff like and maybe you got more and more or maybe you didn't get more and more but you were wondering does he really get it? You know, um. I mean Master Shantideva if you at the picture he really did start to fly. I mean as he taught this chapter I assume he was already into this part because this is near the end he actually, there were very few of monks in that ancient monastic monastery who could understand what he was talking about you know. Very people there understood the last part of this chapter. He taught it in one sitting, right, the whole book. Uh, and they just, they say he started to fly up into the air. Whether you think it's a metaphor or not definitely the whole audience was pretty confused or lost by that time ok. Um, it is possible to hear all of these things. It is possible to pick up the ninth chapter and immediately understand it as if you were reading a newspaper ok. Not only that it's possible to take that chapter and go sit down in meditation and see emptiness directly ok. you can do it ok. There are people on this planet who can look at the ninth chapter and immediately understand all of it and there people on this planet who have seen emptiness directly. Uh, so what's a person who has done it and a person who has done it yet. Is there any trick, you know what I mean? That's the last thing that I wan to talk about tonight.

Je Tsongkapa uh, who was the teacher of the first Dalai Lama, uh he spent half

his time... you know he was a great scholar. He wrote ten thousand pages of commentary, that are a lot of them are a lot harder than this ok. He wrote ten thousands pages in his life. He founded the great monasteries of Tibet. The three great monasteries, which at their had like twenty-five thousand monks in them. Um he met the Buddha directly in the form of Manjushri. He learned this subject directly from an enlightened being ok. How'd he do it? You know, uh and wouldn't this be..I'm trying to say if you're going to really study emptiness you better know the trick to get it fast and to get it so that you just look at it and you know immediately know what they're talking about, uh, or that you see emptiness directly. He spent about half of his lifetime in retreat in meditation. And and most of that time was spent requesting his lama for his blessing ok. That he could bless his mind ok. So if you really, seriously. In the monastery when you get to the study of emptiness it's your thirteenth year you start studying this subject. Uh, you actually get time off. They give you time off and you go do some retreat. Khen Rinpoche, for example did a very powerful retreat when he reached his thirteenth year of his studies. Which would have been around 1940 ok. Uh, and uh, you actually go into mediation and you go into a retreat and you sit and you visual your heart teacher, your root lama and you beg them for their blessing, know what I mean. And uh, you have to learn that skill. I mean we should have had a class on that maybe. But uh if you do it you can pick up this book and read it like a newspaper and everything would be obvious to you and uh and then you will see emptiness directly ok and and then you don't have to die like this. But you have to spend, what I'm encouraging you to do is spend some amount of your time as you try to understand these objects, maybe just before your final, uh you know meditate on your root lama and ask your root lama for their blessing you know. Uh, and it works, ok. I mean uh the only way I ever studied these things was I literally when I do a reading I spend about an equal amount of time doing that, seriously honestly. I'm not trying to uh praise myself I'm trying to say it works. And you can give them equal airtime, you know. You should disappear a couple of days before a reading and uh ask them for a blessing. You know try to be in their presence and and try to get their blessing.

What's the emptiness of their blessing? Is their blessing self-existent? Can they bless you? What are they like cheapskates? They only bless people who beg them to bless them? That's the Christian thing right. Please bless me you know. Yeah, I'm not gonna bless you until you really get down on your knees you know. I'm jealous...you know. Anyway. Why? Why you know? Are they like holding out until you grovel. Uh, obviously not. They love you more than you love yourself, you know. They would love to bless you but something's missing

and and it's interesting, they don't have any power to bless you at all ok. If they could bless you they would have done it yesterday. They would have done it before you started the ninth chapter. They have no reason to hold out. There's no absolutely no incentive for an Enlightened Being not to bless you if they could bless you, but the fact is they can't bless you, ok. So why did Je Tsongkapa spend roughly half his life asking his lamas for their blessing, you know. And trying to stay in their presence. Trying to be near them to have their blessing? Uh, it's a result of your faith, you see what I mean? You can get a blessing. You can wheedle, you can force a blessing out of those lamas. How? With great devotion, ask them to bless you. You know what I mean? With with faith and with knowledge ask them to bless you ok. And if the faith, you know it's funny you know, as with everything else it's your motivation and it's your devotion which creates the blessing, you see. And and you'll get it. And I swear you pick up a book on emptiness or something, you just, it looks like a newspaper. You can just read it, you know. You understand it perfectly. Of so you have to you have to uh, I'll I'll answer afterwards ok. You can come...(UNCLEAR WORD) I'm I'm giving you a, what do you call it, like a clue about it. Inside dope ok. Yeah inside dope. Do it ok? and and then everything will change. Your whole understanding of madjamika will change. Try to spend uh, especially with emptiness, it's funny. You can sit there and stare at the same Tibetan words hour after hour and you won't get it. Go into your prayer room, visualize your your Holy Lama. Sweet Holy Lama and uh ask him for the blessing ok and they do it. Ok it works ok. Alright that's all.

(Short Mandala Offering)

(Dedication Prayer)

Course XII, class 10

RAW TRANSCRIPT

Transcribed by Brian Smith.

[prayer]

OK, so, huh, lot of survivors in this class. [laughs] No, congratulations for that, because, uh, I think it's the most difficult class we've had, course we've had, and I didn't expect this many survivors, so that good. Uh, we've reached the final verses of the ninth chapter, uh, the chapter on wisdom. This chapter is so difficult that in Tibetan monasteries there were separate chapters written just for the ninth chapter. And people who have tried to translate it have always ended up, you know, giving up and translating the verses and they just make it into a long paragraph or something like that, which you can see. Because it doesn't make a lot of sense, just the verses themselves. And you can tell that Gelsup Je is really stretching to fit the meaning into his commentary. So, uh, we've covered all the difficult sections. We've gone over all the different interpretations of emptiness from all the different schools, he's defeated all the other schools, um, he's gone through a lot of other worldviews and he's eliminated them. Uh, and now it's like the last verses of the ninth chapter, and what does he choose to talk about in the last verses? Uh, Gelsup, Master Shantideva. . . By the way, there's a tenth chapter, and we have to do that tonight too, but that's pretty short. Uh, so it's interesting what he chooses to make his last, his very last verses, and he talks about uh the best way, you know, if things are empty, if all things are empty, and if nothing has any nature of its own, uh, and if it's our karma that gives things their nature, then what would be the most powerful karma of all to collect. And I think in his mind Master Shantideva was deciding, his audience, whoever was left by that point, right? He did all this in one afternoon, I guess, right? The whole book. Uh, and I think that towards the end he's deciding, let me leave them with the one karma which is the most powerful karma of all. Uh, because if you understand that everything is empty, then you'd want to go directly to doing the most powerful karma of all, OK? And he does. He starts talking about that, OK? Uh, which is the karma of compassion, the karma of wanting to spend the rest of your life to help other beings achieve their goals, and, and to keep the teachings in this world. You know, so he's talking about that in the final lines of the ninth chapter. So here we go with that. Hmmm. He starts out with the definition of two states of mind, uh, which I've translated as love and compassion, OK? Uh, and I'll give you the description of them. I've dug around to find a short description because I didn't want you to have too

much homework on your last class. So this is a description of love and compassion and the difference between love and compassion, uh, according to Je Tsongkapa in his {b: Lam Rim Chenmo}, OK? And it's very short, and I thought you would appreciate how short it is, OK? Say {dèewa dang tuda ki shamba dang dunya dang tandu ki ningje}. Ok, {dewa} means "happiness," alright, {dewa} means "happiness." I used to mix it up with {gewa}, which means "virtue," so don't do that, OK? {Dewa} means "happiness." {Dang te} means "meet up with it," to encounter it or meet up with it, OK? {De} means "you want them," you want them to do that. And then {shamba}, which is the name of that nice monk out in New Jersey, {shamba} means "love," OK? Love. So the function of love is to wish that people should meet with every kind of happiness, OK? The function of love is that you want to get them every kind of happiness that there is, all living beings, OK? {Dang} means "and." {Dunya} means "suffering." {Dang tel} means "to be separated from" or "freed from," "freed from," OK? {De} means "wants." And {ningje} means "compassion." So compassion on the other hand, {ningje}. By the way, {ning} means "heart" and {je} means "the lord". "The lord of all hearts." It's a beautiful èword. And, uh, it's defined as the desire that all living beings be freed from suffering, OK? So you get the difference. One state of mind wants that all living beings should be freed from suffering, and the other state of mind wants to make sure that they get all happiness. And then there's this huge debate in the monastery about which one comes first. Uh, when you teach the uh, seven step method for getting bodhichitta, uh, one comes first, but when you think about it logically, the other one comes first, and there's this big debate about it, OK? But basically if you think about the metaphor of a child, and a mother wanting to take care of her child, uh, if the child were sick, if the child had a fever, then first the mother would seek to remove the child's pain, and then only afterwards would they give the child a toy. You see what I mean? If the child is still in pain you wouldn't think about giving the child a toy. So the goal is first to remove people's pain, and then geèt them to a tantric paradise. I mean, that's the goal. So, in practice {ningje} comes first: you want to remove people's pain. And then secondly you want to get them to the goal of happiness. Um, and it's interesting that at this point, and this is probably the most important thing tonight from the ninth chapter, what Master Shantideva is saying is, I've just presented emptiness. You understand emptiness now perfectly. So that means that it's time for you to feel these two emotions. And he prays at the end of ninth chapter, he says, I pray that I can get these two states of mind, you know? And I pray, and this is very important, I pray that I can have an understanding of emptiness while I'm having these two states of mind. You see what I mean? He's praying at the end of the ninth chapter that when I look at people and want to remove their

suffering, I pray that I can understand the emptiness. And when I look at people and wish that I could give them whatever they wish, uh, I pray that can understand their emptiness. You see? And he's saying equally, now that I've understood emptiness I know that the most important thing to do is to take care of other people. OK? Like he gets it. And he sort of like wants to leave you with that from the ninth chapter, OK? Like that's the most important thing you can do with your emptiness. It doesn't help to understand emptiness if you don't do something with it. So he's saying, now love people. Because now you understand. . . I think, really, if you understand emptiness well you understand that love could work, you see what I mean? If people were self-existent, if all the people who suffer in New York, and they're not suffering just physically, but I think almost everybody's suffering mentally, if you could, if you took all the beings in New York, if they were self-existent, you see, if their suffering were self-existent, then things are hopeless. And I think a lot of intelligent people end up like abusing drugs or abusing alcohol or getting deep into business or something to distract themselves from that suffering. It's too much. It's too heavy. You don't want to think about it. And I think the most, I think what makes people almost crazy in this world, in this city, intelligent, normal people, is that they really don't believe that there is anything they can do for other people. You know, they really don't believe that there's any way that you can really help other people. You understand that you could feed them, you understand that you could give them a place to stay, and you also understand from reading the daily news that every wealthy person in New York is also suffering. So you're almost, I think an intelligent person, a normal person like anyone here is kind of, considers it, in the bottom of your heart you consider it kind of hopeless to help anybody. I mean you could go start a soup kitchen and maybe you could help fifty people and then you would get old and die. And you see that. You know that. And you kind of, in your heart, you feel like not doing that, because you know how hopeless it is. You know what I mean? Because they're going to die, you're going to do, and what's the use of having some soup or not. And you just sort of go into some kind of denial about it, you see what I mean? And, but if things are empty then you can do something for other people. You see what I mean? You can teach them to feed themselves. You can teach them to make their own money. Uh, you can teach them to make their own paradise. You see what I mean? And if they were not empty, all those things would be impossible. So it's appropriate that at the end of studying emptiness you get this huge feeling of love for people, and compassion. You can have known, logically, or a functional feeling of compassion because now you know you can do something. Because until you've studied the ninth chapter, frankly, things are pretty hopeless. If mental, if the mental unhappiness of everyone in New York is self-

existent, then, then things are hopeless. And if their physical life and the fact of their death, and their old age, and their sickness, if that were self-existent, then things are hopeless. And you know you sense that and you've always sensed that. You know I worked for the farm workers for two years, you know I was on picket lines, I worked all over the place, I stood up to Teamsters, you know, and people got run over by trucks, you know, we worked for the poor, you know. And then they were just as poor at the end as they were in the beginning, you know, and it was like what to do you do, you know? You just kind of, you know when you're twenty or twenty-two you can do that, but when you get thirty it's like, what can I do to help people, you know? There's nothing that I can do. You know, and the people who did end up getting their farm workers' rights and their farm workers' pay, they ended up watching TV in their little house and they ended up going to nursing homes and dying anyway and then you're just like, what can I do, you know? It doesn't seem to mean anything. Uh, but if they're empty, the whole ball game has changed. You know, if people are empty and their suffering is empty then you can really do something, you know, then you can really change them. You can help them move to a Buddha paradise in this lifetime. And then, you know, you get some more inspiration to be compassionate and to have love. Because now you have something that you can do for them. And you sense it and you know it. From this class, you sense that it's true. And now you have to think about what you can do to, to pull it off, OK? So here you see the two sides of love. It's almost one word in English, right, love, but in Tibetan it's {jaba} and {ningje}. The {jaba} part means, you want them to get every good thing in the world. The compassion part is that you want them to be free of every suffering in the world. OK? And now you can do it because, because things are empty, OK? They are empty. If they weren't empty, it's hopeless. Things are hopeless. Because they are empty . . . because their minds are empty, and their bodies are empty, and their situation is empty . . . now there's a chance. Now we can do something. You gotta get that, OK? The ninth chapter's not just an exercise in philosophy. He closes it with compassion because he wants you to get it, that now, now things are possible. You know, now we can really help people, now we can do something for people. You see what I mean? It's possible that we could go to a Buddha paradise, it's possible that you could change into a different kind of body, and it's possible that you could teach other people to do that. There's no problem with that. And in America, the opportunity is perfect. You know, people are well educated, uh, people have enough food, they can think, they can study, people are fairly comfortable. People have free time. That's why the television exists. That's why movies exist. People have enough time. Uh, people also suffer. You know, we know, we're sophisticated enough to know that mentally we suffer as badly

as anyone else on the planet, even though we have enough to eat and we have nice houses and everything else. But we understand that, almost every American in their heart they know that they suffer as much as people in South India or something like that. Mentally. So Americans are quite right. You know, we also don't have any religion. You know what I mean? There's nothing. . . People are hungry. People need something, you know. There's some religions that don't seem to work very well, and there's a lot of people who don't follow any religion, and so people are missing that, it's like an essential vitamin or protein in their life. And you feel the lack of it, you know? Even I eat vegetables from time to time, uh, I get this craving for green vegetables, you know? Because my body saèys there's something missing, you know? And I think that people in America. . . you know I did all these interviews of people who came to class for a long time, and now Elly's doing them, but, uh, people want something. I mean, people grew up, they rejected their religion when they were younger, or they didn't reject it but they don't think it works. And it doesn't. And, and you're hungry for something. And that's why people come to classes and that's why people order. . . Ten thousand tapes have gone out. You know. We didn't advertize. . . There's a little thing at the back of [unclear]. . . It's just word of mouth. But people need it. People want it. And if there's something that works then, then, then you some personal responsibility to help, to help them get it, you know what I mean? I don't mean, you know, what do you call it? What's the people who come door to door, you know and keep. . . Yeah, anybody. Yeah. Not like that, you know. We're not allowed to go dooèr to door and bother people like that. But if people are interested and they want to know, uh, it's your responsibility to be ready, and to be ready to help them in a, an authentic way. OK? Hmmm. I'm going to give you the technical definition of great compassion. And it's a little bit long but it's very beautiful. So bear with it. That's the longest thing tonight. I think I'll do this. This is my last shot at you so I'm trying to make it really long. Say {dunya chengi semche kangla mikya ma puchipa la sewe se samdu dunya dang towar dupe low shewma mimba rangi langi kewe lo}. OK. Uh, {dunya} means "suffering." {Chen} here means "who is suffering," {chengi} means "who is suffering." {Semche} means "any living being." The {kangla} is "any," OK?, "any living being." {Mik} means "to focus on them," "to focus on them." So the first quality of great compassion is that it focusses on a living being who is suffering, OK? {Kang} means "no matter which one it focusses on," OK?, è"no matter which one it is focussing on," {kang}. {Pu} means "child," "child." {Chipa} means "only child." Yeah?

[student: [unclear]]

Oh, I'm sorry. You can put the {ma} here. {Ma} means "mother," {pu} means "child," {chipa} means "only," {la} means "towards that child," {sewe}, {sewe} here means "love," another word for love. {Sut sambdu} here means "no less than that," "no less than that." So what do we have so far? This kind, this state of mind, focusses on any particular being who is suffering, OK?, and no matter which one it's focussing on, the feeling is no less than a mother has for her only child. There's a mother who has only one child; the feeling you have for those beings is no less than that, the love you have for them is no less than that. OK? Exactly that amount. By the way, if you're like me, I mean, I, I, I would like to have that kind of compassion, I have the feeling that if you had that can of compassion your life would be something extraordinary. You knèow what I mean? I think if you had half or a quarter of that kind of compassion you'd be blissful all the time. You know, I have the feeling that the key to happiness to have this kind of compassion, you know. . . I, I personally, it always escaped me, you know what I mean? I can't, I can't walk down the street and someone's irritating me or someone's doing some stupid thing and I, I can't. . . He says no matter who, see, kangla, no matter who you're focussing on, you feel like they're your only child, you feel this love, this overwhelming love for them as if they were your only child. And for me that's difficult, you know what I mean? And I always thought it's like the Holy Grail, you know, if you could get to that your life would be special, you know. If you understand the person's emptiness, I think you can get it a lot easier. You see what I mean? I think you could get this kind of love a lot easier. And that's why people who see emptiness directly have this extraordinaèry event, this extraordinary experience of bodhichitta right afterwards, OK?, who are on the Mahayana track. They have this extraordinary experience of bodhichitta right after they see emptiness. OK? And I think the point is that, for the first time you realize that every suffering of this world is unnecessary. You know what I mean. All the death that's going on in this world, all the struggle between people, all the unhappiness of individuals, all the unhappiness that people have about each other, you know, all the, every cut on a kid's finger, you know, every kind of terrible thing that ever goes on, from the slightest headache to the atomic bomb, you know, in Japan or something, from those, the whole range of suffering, the entire mental suffering of the United States, you know, it's all totally unnecessary. I think that when you see emptiness directly, or you have a deep understanding of emptiness, and you see that all this dying, and all this fighting, is just not necessarèy, that it's just based on people not understanding emptiness, that then you start to get some feeling of, uh, of real compassion for them, you know. Because it's needless suffering. They don't have to die like that. They don't have to suffer like that. And they just didn't understand it yet. And there's probably planets where, or there's probably

countries on planets where everybody got it already, and there's no more suffering on that planet. You know what I mean? There's probably planets where Buddhas have done their thing very effectively, the people were ripe, and then just everybody on that planet understands emptiness, they follow their vows, they keep their book, no one's hurting anyone, and just people are just happy. And people don't suffer, and people don't die like they die here. And this, so, and we're like somewhere lower on the evolutionary track, you know, and this planet, in the realm we're in, people didn't get it yet, and very, very, very few people understood that what would really make the world happy, and what will, and that you can stop death, you see? And that you can stop every single form of suffering, mental or physical. That it's all, I mean, if you really, really understand emptiness and you get this true realization in your heart that it's all a big waste, that it's all unnecessary suffering, people don't have to live like that, then I think that you can get the feeling a little easier. It's a little more easy to, if you look around and realize that all this pain is unnecessary and it's just a mistake and you could fix it, uh, then, for me, it's easier to have compassion for people. OK, {dunya} means "suffering," mental or physical. {Dungjawa} means "to be free of that suffering," "to be free of that suffering." {Dupa} means "you want it." {Lo} means "that state of mind," "that state of mind." {Chumba mimba} means, {chumba mimba} means when you first practice compassion for other people it's, uh, what we call contrived. It's artificial. You know, you have to sit there and say, oh I really love all these sentient beings, even my boss, you know? You know, you're like, you feel like it's your obligation to say it but you don't feel it at all. That's what we call, uh, contrived bodhichitta or artificial bodhichitta or something like that. It's also like {kirim}. OK, if you have, uh, that teaching, it's very similar to {kirim}. {Kirim} is also called {tak den lonsom} which means "the yoga of pretending," you see what I mean? So there is a state, a necessary step, where you pretend to have compassion, where you pretend to have love for people, because that helps you develop the real thing. {Chumba mimba} means "the real thing." {Chumba mimba} means "not pretend," it's not pretend, it's the real thing. Pretending is not a bad thing.. You have to pretend you love people and act like that for a while and then you can learn how to do it really, you know? You just keep practicing it until it becomes real. OK? You don't feel it right away, but you keep trying. OK? {Rangi nangi} means, uh. . . I had a good translation of that, what was that? Hmm. "Uncontrollable wish," OK? {Rangi nangi} means "uncontrollable." It just comes up in you. You can't stop it. Yeah?

[student: [unclear]]

Which one? It's {lung}. Oh. Yeah, you can say {yang}, if you want, {yang}. {Lungi}. {Kewa} means "it comes up in you," {lo} means "that state of mind." It's the state of mind that comes up in you uncontrollably. By the time you get to great compassion you can't stop it anymore, OK? You just, it just keeps coming up in your heart. Uh. So we can define it, I'll read you the definition, I mean in English, OK? What is this a definition of? Great compassion, OK? {Mahakaruna}, you know. {Ningje chembo}. The definition: "that uncontrived state of mind, that uncontrived state of mind, which, that uncontrived state of mind which, no matter what suffering being it may focus upon, OK?, no matter what suffering being it may focus upon". . . it means you can't leave out your boss and your cousin and people like that . . . "feels an uncontrollable wish, feels an uncontrollable wish, to free them from their pain, with exactly the same intensity, with exactly the same intensity of love, that a mother feels for her only child." Again, uh, if you under. . . I think, you know, everyone would like to have it. We don't have it. How can you get it? Um, for me, personally, it's a lot easier if I think of their emptiness. Because then it becomes not only people who are in pain, they're in pain because they're, they're doing it to themselves, you see what I mean? And that becomes, to me, very pitiful. You know, I then I can get, I can feel compassion, you know what I mean, it's a lot easier for me. Uh, they are suffering, every suffering they have they are causing to themselves, and everything they do during the day to make themselves happy is backfiring and they don't get it. You see what I mean? Now that's, that's like watching a kid play with a razor blade or something, and cut themselves. And it just feels bad. It'd be one thing if the kid, like, if something fell on the kid accidentally or something like that. That's one thing. But to see a kid sit there with a razor blade and cut themselves up, you know, that's, you almost can't stop but feel sad for them, you know. You, people, an entire planet, three billion people are, uh, cutting their own fingers and they don't get it, you know, they don't understand, and they haven't been exposed to this, the truth, which is that it can stop and they can stop it but not by collecting bad karma, you know. They have to stop that. You have to understand what really causes other things, and it's not cheating or lying or money or things like that, you know. What causes a [unclear] milkshake is not doing something to hurt someone else. It's taking care of other people. But people don't get it. So you have a whole planet covered with people who are suffering. And they're doing it to themselves. That's the hard part, I think. It must be hard for Buddhas to watch us, I think. You know, it must be kind of sad for them. Uh, it must be very poignant for them. They can see from two thousand years ago that we would be doing this. They probably have to watch it through all time. It must be very painful to watch, you know. Two types of great compassion. Say {semchen dunya dang tawde ki

ningje chembo}. Uh, {semchen} means "living beings," {dunya} means "suffering," {dang tawde} means "wanting to free them from suffering," and {ningje chembo} means "great compassion." So the first kind of great compassion is the one that hopes to free people from their suffering, OK? That's the first kind of great compassion. There's this huge debate in, in Mahayana literature, like, can Hinayana people have this kind of compassion. Can people on Hinayana track have this kind of compassion. And the conclusion of Je Tsongkapa, for example, is yes they can. They can have that. {De} means "suffering," it just means "that," meaning that same suffering that we just mentioned, uh. {Delek cowp} means "to protect people from that suffering," "to protect people from that suffering," OK? {De} means "it wants to," and {ningje chembo} means "great compassion." So, by the way, don't confuse this with the three kinds of compassion you had the other class, you know, the one that just focusses on the person, then the one that focusses on their impermanence and other qualities, and then the one which focusses on their emptiness, or something like that. Don't confuse it with those three. This is now division into two, OK? The first one is a general wish that people be freed from suffering. The second one wants to protect them from the suffering. OK, what's the difference? I mean, in your mind what's the difference? The first one wants to see them get freed from their suffering, the second one wants to protect them from their suffering. OK, it's the difference between thinking, in your mind, it's a pity that there's three billion people on this planet who are trying to be happy and because they don't understand emptiness every single action they undertake to be happy actually causes them suffering. You see what I mean? Now that's a pity to watch that go on. The better you understand emptiness the more of a pity it will seem to you. I mean, you go out on the street and watch people drive or walk or move or go into a store and every kind of human activity, you know, all karmas, all social interaction, it's all based on not understanding emptiness. And everything they're doing to be happy is actually causing them suffering. And, and it's some kind of pity to watch that. That would be the first one. The second one is something like: could I protect them from that. You know, is there anything I could do to protect them from that. You get the feeling? the taste? the difference? This is Mahayana. OK? Could I do anything to protect them from that, OK? Frankly, if what we said in the ninth chapter is true, OK? Frankly, if everything we said was true in the ninth chapter, there's only one way that you really can help them. And that's to teach them this worldview, OK? Teach them about emptiness and then teach them about good deeds, doing goodness, you know. And they have to come together. You can't have one without the other. That's the great weakness of all moral teachings in the West. They don't teach about emptiness, OK? They don't teach why good deeds work.

You see what I mean? If good deeds didn't operate in emptiness they couldn't work, they can't work. Because things are empty, you can change anything, you see? Because things are empty you can change anything by doing good deeds. Yeah?

[student: [unclear]]

Uh, he asked about the bodhisattva vow of not teaching emptiness to people who are not prepared. Um, that is a very, very spècific kind of teaching. First of all, in the vow, the people listening have to be people who have already accepted Mahayana Buddhism. OK? That's the first part of that vow. Secondly, you must teach them a special kind of emptiness called {turdo}. It's a special way of presenting emptiness that leaves the listener feeling very, uh, you know, how to say it? Disoriented. OK? I mean, I've never done that with you. I've never gone through that meditation. I always stop just before that, OK? [unclear] has a good one, et cetera, other people have a good one. When we did Friday night class we always stopped just before we got there. And it's like throwing them off a cliff, you know. If they're strong, if they understand Buddhism well, they can, they can get great insights, and if they're not, you cannot teach it in public, you know what I mean? It's, it's the same emptiness that I'm teaching you, but the presentation is a little scary. So, first of all the people listening havèe to be Mahayana already; secondly, the emptiness you teach them is that scary one, OK? And then, thirdly, after hearing it they have to give up Mahayana Buddhism. They have to say that's too scary, I don't want to do that anymore, I'd rather stick, you know, to the good old plain Hinayana stuff. You see, that's, that's how you break that vow. Uh, also, very importantly, if you teach someone emptiness and you do not immediately teach them ethics or morality, then you've broken, you see what I mean, then there's a reason to break that vow. If a person goes straight from emptiness into compassion, if a person goes straight from emptiness into morality, then they're on the right track. You see what I mean? If you give people a wrong teaching on emptiness and you try to teach something weird, or something disorienting, or something that just like some black hole in space or something like that, then you've really smashed that vow. But if you teach it purely and properly to people wèho have been prepared for a year by two other courses in the {b: Bodhisattvacaravatara}, and if you go immediately to compassion and morality, uh, it's perfect, no problem, beautiful, saving their lives, you know what I mean? You have to teach that. You must learn that. And you must spread it. And you can't sit in this class and not teach it, OK? So, yeah?

[student: [unclear]]

Uh, John said, if people are empty, rather than it being so important to teach other people about compassion, the most important thing would be that you yourself keep your own morality and your own compassion and then you get enlightened. Uh, they're not contradictory. See what I mean? They're not contradictory. The best thing you can do for other people, if you're doing it yourself. . . Uh, you wouldn't see them as suffering, they would see themselves as suffering. See what I mean? Very delicate. And I, I struggled with that for years, OK? It's not contradictory to say that to me you look like an angel, and to you you are suffering. Because you're empty. You see what I mean? There's no contradiction there. It's a very, very delicate point. It's a very, very delicate point. I can enter a Buddha paradise and you can be one of the angels in my Buddha paradise, and you can still be in hell. There's no contradiction there. For you.

[student: [unclear]]

Absolutely. There's no contradiction at all. That you perceive yourself suffering very badly, and I perceive you as an angel. There's no contradiction there at all. If you are not empty, that would be a contradiction. Since you're not empty, there's no contradiction. If could be entering, or close to entering a Buddha paradise at this moment and you can see me as a regular old guy, and you can see your world as a regular old world, and I can be perceiving it as a Buddha paradise. And that's the whole point. There's no contradiction. If you think there's a contradiction, then you didn't understand emptiness.

[student: [unclear]]

Yeah, yeah. Uh, it's not a contradiction that you're aware of their seeing themselves as suffering, OK?

[student: [unclear]]

Yeah, I know what you mean. Because they are suffering. [laughs] I shouldn't say that. You're right, you're right. It seems to be the case, alright? It seems to be the case. OK? Maybe at that point you wouldn't see that. You know? Uh, can a Buddha see suffering beings? Not in their paradise, you see what I mean? But I believe they can be aware of suffering beings in other realms, in their own desire realms. One of the qualities of the {sambhogakaya}, there are five what

they call, the five definite qualities of being in the Buddha paradise, and one of them is that you can't meet anybody except for tenth level bodhisattvas, or better. You know what I mean? And that's one of the qualities. But it, they don't say that that applies to the realm in which you send down your {nirmanakaya}.

[student: [unclear]]

It's not your suffering, it's their suffering. It is. . . . Yeah, yeah I gave this debate to Babok Rinpoche when he did his Geshe [unclear]. That was my question to him. And, uh, it's not your suffering, you see what I mean? Is it suffering to have to watch it? No. You see what I mean? It's not suffering in that way. Is it unpleasant for them? They feel some kind of compassion. The feeling, the emotional content of compassion is not being upset or having suffering. That's all. That's how they answer that question.

[student: [unclear]]

Because those beings have created the karma to see themselves that way. OK? Yeah, yeah. It's not an easy question, and I don't, I struggle with it every day, to tell you the truth. I do struggle with that question. When Rinpoche was asked that question at McDougal Street twenty five years ago, he said, what do you think Buddhas are going to do, retire? And then he, he stopped, he wouldn't say anything else. [laughs] Perhaps you would act the same way towards them even with [unclear]. I struggle with it, OK? I really do, on a daily, on an hourly basis I struggle with it. That's the best I can come up with. It seems to me that we might have to behave the same either way. Say {chema dun flaxsom numba ni tenche chema dun flaxsom numba ni tenche}. {Chema} means "the second one," "number two," which is the kind of compassion where you want to protect people from suffering. Rather than just some wish that they might get out of it somehow. {Dun} means "and." {Flaxsom numba}, {flaxsom numba} is a special concept, and the word has been mistranslated and abused and all sorts of things. Uh. I think it's been translated as, not "philanthropy" but something that sounds like that. Uh, I forget. Anyway. {Flaxsom numba} means "personal responsibility," "to take personal responsibility." {Ni} means "those two ideas," "those two states of mind." What? Great compassion that wants to protect people from pain, and the state of mind we call taking personal responsibility for their liberation. {Dun chi} means "one and the same," "they are exactly the same thing." OK? The same thing. And I really like the word {flaxsom numba}. It very much attracts me. Stilwell was talking about, this morning, about

corporations where some people have {flaxsom numba}, and some people don't. {Flaxsom numba} you have to get it. Each person in this room has to reach {flaxsom numba}. If I never see you again, if we never have another class, if this is all you ever hear about Buddhism, you should still have {flaxsom numba}. {Flaxsom numba} means, "I'm gonna make sure that other people don't suffer anymore. And I don't care if nobody helps me," OK? "I don't care if nobody helps me." And trust me, they won't, OK? [laughs] Alright? A Buddhist, in the United States or anywhere else, has to get into this state of mind, you know? I am gonna practice the path. I am going to study all the teachings. I'm gonna master them. I'm going to do myè meditations. I'm going to enter the secret teachings. I personally am going to reach the goals of the secret teachings in this life. And I'm going to get my rear end enlightened so that I can help other people, and, and, I don't care if other people don't help me, I don't care if other people don't understand me, I don't care if other people even attack me for what I'm doing. I'm going to do it. You know what I mean? And, and, if you're going to be a real Buddhist, uh, you gotta get this state of mind. You have to get into this state of mind. The closer you get to seriously advancing your knowledge, the closer you get to your goal, the more crap will come. You know what I mean? The more problems will come. And the less support you'll seem to get. You see what I mean? Until, there'll come a day when you think there's nobody else in the world who cares about what you're doing, you know? You're like, what are other people doing? I don't get it, you know? Nobody seems to be interested in this stuff. I don't care. I'll do it myself. You know what I mean? You have to be able to get into that mode, you know. You will not get support, especially in the United States, you're not gonna have dozens of people coming up to you and congratulating you for taking a one month off your job for retreat, you know. And you're not gonna get people coming up to you and saying you're brilliant for giving away all your money. And stuff like that. It's not going to happen. And, and I, particularly Sangha, OK? It's not going to happen. It's not going to happen that there's gonna be people standing in line to feed us, and house us, and make sure we don't have to work, you know. Forget it. Uh, probably the opposite, you know what I mean? We, Sangha members especially, and then everybody here, you're going to have to do it on your own. You know what I mean? You're not gonna get big support from the American public, you know what I mean? And, and much less you'll probably get some trouble from some people, you see what I mean? And you have to persevere. And you have to be steadfast. And you personally, each person in this room, you have to decide, I'm gonna reach the goals of Buddhism and I'm gonna help everyone, whether anyone helps me or not. It'll be totally unilateral. You know? I don't expect anything from anybody. If I have to pay for the classes I'm

teaching, I'll pay for them. You know what I mean? Fine. You know, you have to be that strong about it, and, otherwise you'll give up before you . . . What's ironic is when you get real close to the goal you start to get more obstacles. And then you're likely to say, to get discouraged, you know, I can't believe these people. There's this story about this Buddhist saint, and he's walking down the street in India, this guy comes up to him and says, "you're a bodhisattva, right?" He says, "yeah." He says, "give me your eyeball. If you're a Bodhisattva give me, reach into your skull right now and give me your eyeball. I want your eye." So he does, you know. He's like, "yew." He reaches in and he rips it out and he hands it to him, you know, like, like that, you know. I forget what it is. He hands it with the wrong hand. And, and the guy takes it and he throws it on the ground, he smashes it, you know, and he says, you know, "how can you do that to me, give me your eyeball with the wrong hand," you know. And, uh, and the guy got discouraged, you know, he was a high bodhisattva, and he said, "people are unbelievable," you know. I'm serv. . .[laughs] He says, "I'm serving them," you know. "I'm practicing day and night. Every single thing I do is to benefit other people. And they're, they're complaining about me, you know. They're saying, you didn't serve me the way I wanted you to serve me," you know what I mean, and stuff like that, you know. "Could you take out your other eyeball, you know, and, and hand it to me with your right hand, you know." And he got discouraged, it's a very famous story, and he lost a lot of mileage in that moment, he like destroyed his bodhisattva attitude, you know. If he had just kept it for another five minutes he would have achieved all these goals, you know what I mean. He lost it. And, don't do that, OK? Just don't expect any help, and don't sit around and wait for it. It's not going to happen. Uh, make your meditation perfect, serve other people, give away, use your own money, use your own resources, and, uh, teach them. You have to. OK? You have to help other people. Don't expect, don't expect and don't wait for any help, OK? Yeah?

[student: [unclear]]

[laughs] Um, the {b: Diamond Cutter Sutra} says, and it will be in Tricycle Magazine, I don't know when. It came out already, I think. There's a nice article in there about purification by Carlito, and uh, uh, in the {b: Diamond Cutter Sutra} the Buddha says as you practice this path all the bad karma you have, practicing seriously makes it ripen faster. And much, much, much less than it would have. So you will get headaches, you will have bad things happen, and, for example, like on the day you see emptiness directly or something like that, you could meet demons, you know what I mean? You and I, you don't really

know if demons exist, you know. We've, modern science and modern, sophisticated, uh, you know, civilization has told you that there's no such thing. You know, and it's superstitious and it's stupid and it's, uh, there's no guy running around with a little sword and spear and red tail and all that stuff, you know. Um, there are demons, you know, there are beings like that, and they're not stupid little guys. They're extremely sophisticated, they're extremely intelligent, and, uh, they're very, very harmful. And, uh, you will have to run into a few, you know, before the whole game is over with. And, uh, things like that do happen. I mean, you have to overcome those. There are some great testè before you finish. I'm, it does get more and more pleasant, as you overcome each test, you know what I mean, as you overcome each obstacle. They will come, you know. The reason modern man hasn't met any demons is that they're quite happy with our progress, and they leave us alone, you know. If we continue like that, everything is great, you know. You try to start a class like this, you know, you try to start practicing seriously, you'll meet a few of them, you know. But just have {harmsa numbdak}, you know, kick their ass, you know. And you will. And you can. But don't think they don't exist. They do. You know. And they're not stupid little Casper the Ghost or something like that. OK? Yeah?

[student: [unclear]]

Yeah, uh, {plasam nundar} is the final step before you get bodhichitta. You know, deciding, because you have compassion, {ningje chembo}, to undertake personal responsibility, to take personal responsibility for helping other people. That's the immediate predècessor to bodhichitta itself. It's the first, it's the last step before you reach true bodhichitta. Just before final bodhichitta. Yeah. OK. Yeah?

[student: [unclear]]

They are. [Laughs] The second half of {ningje chembo} is {durngi}, OK? Alright? Uh, lets' see here. I think we'll take a break here. Ten minutes, alright?

[silence]

At the very end of the book, Master Shantideva, uh, he pulls off a big trick on everybody. And I think by this time he was well on his way south, to South India, in the sky. And, uh, remember people argued about whether or not he ever taught a tenth chapter. And, uh, and he saved the perfection of giving for

last. He didn't, uh, you know, he didn't cover it yet. Like he forgot the first perfection, you know [laughs]. But he's very clever, you see, he, he wants to have something to give before he covers the perfection of giving, so he just gave the most precious things, and, uh, so his last action in the book is to give away the virtue of doing the book. You see what I mean? So he's going to give away the good deed of doing the book, and we can do the same for the good deed of studying it for a year, OK? And, uh, so now you have something to give, alright, and in his case it's finishing his book. Like, all the Indian pandits before they wrote a book they pray that they can have the virtue to finish it. And some of them never finished their books, and we still have them in the thing here and they finish, they stop halfway through a page, you know. The person died, or something happened, and he's finished it, and so he wants to give away the good deed, he wants to dedicate the virtue. So, uh, he covers, he covers the perfection of giving by giving away the good deed of, of what he just did, which was probably the best gift he could have given away, and he couldn't do it at the beginning of the book because he wasn't finished yet. OK? So, if you remember the seven limbs, the seven components, of your practice, of what practice? Um, we'll cover it. Hmmm. OK, {sakya ki ne dupe nyela dumbe nangsen tu kirpe lar}. OK. {Sakyan} means when you do any kind of activity, especially your morning meditation, your morning practice, first you have to collect good energy and you have to get rid of your negative energy. OK? {Sak} means "you collect good energy." And that's that process of preparing for meditation, that we're talking about on Monday evenings. And it's the way to get into meditation. Some of those seven components are meant to collect positive energy for the success of your meditation. {Jang} means "getting rid of negative energy," purifying negative energy that's gonna hurt your meditation. {Ne}, {ne} means crucial point. In other words, if you know the seven steps to do this, you can save a lot of time and money, you know what I mean? They're very, very effective. {Dupa} means "it includes those," everything you need to know. {Nyela dupa} means "the seven steps," "the seven steps." And that's what you do before meditation. {Nangsen tu kirpa} means "here's one of them." In fact, it happens to be number seven, OK? {Nangsen tu kirpa} means "here's one of them." What is it? {Lar}. {Lar} means dedicating a good deed that you did, OK? So, Master Shantideva is killing two birds with one stone. Ah, he's gonna wrap up his book, and he's gonna dedicate the virtue, and by dedicating that good deed he's gonna show you how to do the perfection of giving. You see what I mean? So his excuse, uh, for, the way he's presenting the perfection of giving is to dedicate what he just did, OK? And that's, that's gonna be the perfection of giving. That's all he says about the perfection of giving. Alright?

[student: [unclear]]

Yeah, I'll translate it. You go backwards, right? Uh, "dedication, which is a member of the group of seven components that include in them all the crucial points of how to collect good karma and how to purify bad karma," OK? So if on your homework it said, you know, what was, how did Master Shantideva get out of teaching the perfection of giving, well he taught dedication. Which is the last and one of the most crucial of the seven steps that you use to collect good energy and dispel bad energy. OK? You have to know, by the way, the difference between. . . . Say {lowa munlam, lowa munlam}. {Lowa} means "dedication," name of the tenth chapter, which is a trick to teach you the perfection of giving, right? And then {munlam} means "a prayer," "a prayer," like the great prayer festival in Lhasa is called {munlam chenmo}, for example. What's the difference between a {lowa} and a {munlam}? What's the difference between dedication and prayer? Dedication is when you have just done some very powerful good karma, OK? When you've just done some very powerful good karma, OK? Then you {lowa}, you dedicate it. It's like putting it in the bank, OK? Mainly it has two effects. OK? Mainly it has two effects. What the first one is èpositive and the second one is negative. The first one, the positive one, is if you think about anything nice in your life, let's say your own body, OK? Your own body. Whether you have a beautiful body or not, or a healthy body or not, it still works. It got you here tonight. You have to thank, thank you Mr. Body, you know? Your body is the result of a good karma, OK? But it's what we call a dirty good karma. Dirty good karma means it's gonna wear out. OK? So it's a good karma, but it's a dirty good karma. It's gonna wear out, OK? If you do lowa with any virtue it will turn into pure good karma. You see what I mean? Especially if you understand the emptiness of your good deed, you know? While you're doing the good deed, while you're doing a whole year's course in the {b: Bodhisattvacaravata}, you're thinking, I'm empty. The person studying, the person sitting in this pew, is empty. Great. Now I can make him into a tantric deity, you know? If he, if he or she wasn'tè empty, I'd be up the creek, you know? Thank goodness he or she is empty. Now everything's possible, OK? The person studying, the book itself, the lectures, are also empty. Some people were bored. Some people went home and never came back. Some people heard something interesting, and they were studying words, you know, there were people, it seemed, you know, who were just studying words. Oh, I learned a new word tonight. Oh, I'm not so interested in that; I already know that word [tape ends].

. . interesting, and they were studying words, you know, there were people, it

seemed, that were just studying words. Oh, I learned a new word tonight. Oh, I'm not so interested in that; I already know that word. You know what I mean? Some people were getting the class on the level of words, you know. And then, some people were thinking, maybe I'll meet some nice people here, you know, or something like that, some other motivation. And then a few people got it. A few people were lièke, oh my god, you know. First of all, everything I've been taught in my life up to now doesn't work, you know? And here's something that if it's true then I don't have to die. I really don't have to die, you know. If it's true what he said, then I can actually change that and everything else about my life, you know. I can have all my loved ones forever, you know. I can have a body that's perfect, you know. I can have the high school cheerleader, you know. Stuff like that. You know, all things are possible if they're empty. And you don't have to lose them later on. You see what I mean? And then some people got it, you know. So the teaching is empty. Different people are hearing different things. You know. You're empty. You could be a normal person, you've got a choice now, it's a flow chart, right? A certain percentage will die. Uh, a certain percentage will die and go to some kind of suffering. A certain percentage will die and go to some kind of happiness. And èa certain percentage, if they're lucky, won't die at all. I mean, they'll practice secret Buddhism, and they'll just not have to die. And they'll enter some kind of paradise, you know. So, everything is empty. You're empty, I'm empty, the class was empty. You know what I mean. There didn't have to be this class. Because of the virtue of everyone in this room tonight, this class is happening. You know? If there wasn't, if you weren't here and you didn't have the virtue, this class wouldn't be happening, there wouldn't be this class. That virtue is also wearing out, you know what I mean. That virtue you have to be very careful. That virtue is very expensive. You know what I mean? So the class is empty, you're empty, and the book is empty, OK? Everything about that is empty; there's a whole emptiness going on. Um, and you can either take the virtue of doing this class and just kind of enjoy some result you're going to get from it, or you can very consciously, and I suggestè that when we finish tonight, you know, during the meditation, that you put it in the bank, OK? If you dedicate it to becoming an enlightened being in this life to help other people, you see? I always thought helping other people would be a big hassle, you know? Like helping people on the subway's a big hassle. You might miss your stop, you might be late to work. It's a hassle to help other people. But in Buddhism it's not, you see? The best way to help other people is to be enlightened. Enlightenment happens to be the most blissful thing you can do. And the path to enlightenment, which is keeping your vows, all three sets of vows, is the most exciting and turned on and happy and blissful thing you can do anyway. So,

Master Shantideva said "a blissful path to highest bliss." You see what I mean? Doing it is fun, blissful, it's very cool to keep your vows. It's a lot of fun. If you start getting into it, there's nothing like it. There's no kind of sensual pleasure, there's no kind of mental pleasure, there's no kind of any kind of pleasure that's as fun as being a Bodhisattva. Know what I mean? And the result is that you get ultimate pleasure. So, you know, twist my arm, you know. It's cool. It's really fun. It's really fun. So dedicate to that, you know? And, and Master Shantideva says at this point, any small thing you ever do, you know. . . I was sitting with this really good Buddhist, you know. And we were eating, uh, it wasn't sugar, OK? It was like a croissant or something. And this sparrow came in to the door of the cafe. And we're sitting there and we throw a few crumbs to them. And then we're like whispering, you, within three lifetimes, are going to study ninth chapter with me. You know what I mean? [laughs] It's like a trick, you know, and you think, come on, come on, come on. And you throw it just the right way, and they're like scared, and then they get a little closer, and you say, come on, come on, come on. And they're getting like closer and closer, and you say, come on, ninth chapter, ninth chapter. And then they take it and they eat it, you know, and you say, alright, I got you, you know. Three lives, you know. I got you, you know. And you can do that all day long. It's not some stupid fantasizing. They are a sentient being. If you have the right energy, and if they pick up the right energy from you, you can do it. So don't. . . Master Shantideva at this point says, dedicate everything, you know, the smallest little thing. It's more fun, actually, to dedicate small things, it really is. Give some kid a candy, you know, and say some prayer in your mind, you know like, you're gonna be, you know, my friend in Buddha paradise field number thirty four, you know. Uh, and we're gonna hang out together, and you can play your tuba, alright, or whatever. You know what I mean? And you can think like that, and you can do anything for anybody. Master Shantideva says don't blow the chance. You know, anytime you do something good, if you don't think like that it becomes dirty karma, you see. And also if you don't understand the emptiness, it becomes dirty karma. And then it just wears out. But, but if you're thinking, in the back of your mind, you are gonna learn the perfection of wisdom from me, you know, when I get to be a Buddha, you're gonna be with me. We're going to toast together the nectar of immortality, you know. Why? Because I tricked you into taking this piece of bread from me, you know? And, and all the time, all day long think like that. It's not some stupid fantasy. It works. It really works. So dedicate everything to that, he's saying. The difference between dedication and prayer is, with dedication you have some kind of raw material to work with. What is it? Virtue. You did something good. And you say, I don't want this to become some dirty karma. I don't want to get

a Lexis from this karma. I'm going to the big time, you know. I want Manjushèri's hair, you know. That's what I want this thing to do. Why? Because when I get to be this incredibly blissful, incredibly beautiful deity, I'm going to go and teach other people how to do it, you know what I mean? And, and there's this thing about doing it yourself that other people smell, you know. If you've done it yourself, people smell it. And if you haven't done it yourself, people smell it. So do it, alright? And all the time think in your mind, I'm going to do it for my mother, I'm going to do it for my brother, I'm going to do it to help other people, you know. And it happens to be the most fun you can ever have anyway, so why not? You see what I mean? That's mulam, sorry lowa. Mulam means a general prayer without having done any specific virtue that you're dedicating. Mulam is a nice wish. Lowa is an investment. You see what I mean? Big difference, OK? Mulam is like some kind of nice wish. Lowa, you know, you've got something to invest, you know? I was, uèh, just a joke OK, I'm not saying it's really. . . I'll give a facetious example, OK? So I gave somebody this little diamond on, last Saturday. Not so small, OK? Pretty nice. And, uh, on Sunday this lady gave me a pretty big diamond. So I was thinking, gee that was fast. [Laughs] You know. No, sorry, I gave it away on Friday, I got the big diamond on Saturday. On Sunday I went and gave it to Khen Rinpoche. You see? This is reinvestment. You see? And, and that's how you have to think. Don't waste your virtue, you know? Anytime you get something, turn it over, you see? Turn it over immediately. It's really, really cool. And it keeps snowballing, you know what I mean? I mean, I'm not talking about money as the only thing. That's just one example. Things happen like, things will happen like that. Just keep giving, you know? Just, every time you get something back, then just give it away again, you know? And dedicate it. Trick the people around you, you know? You èare going to be in my Buddha paradise, you know? OK? That's the difference between {mulam} and {lowa}, OK? So in a positive sense, even little actions like giving -- in that case, it was, honestly, like giving a few crumbs to a sparrow -- turns into some incredible virtue. Like, you don't have to live your life as an ordinary person. Especially if you're a {kirimba}, you know, you don't have to live that way anymore. You don't have to think of anything as ordinary anymore. Little things that you do have profound karmic result, you know? Giving a piece of bread to a bird can result in a Buddha paradise. And that's very, very much part of the tantric teachings and everything. You know, they're constantly saying, if you know how to give a piece of bread to a bird, you know, that virtue is unbelievable. You can't measure that virtue, you know? Like, people who understand emptiness know how to give a piece of bread to a bird. How? Remember the emptiness of the bird. They can èbecome your student. Remember the emptiness of you. You

can become Vajrapani or Vajrayogini or anybody you want, you know? And you can meet them in the future, and there's no problem there. So you have to. . . The world is struggling to make you think ordinary thoughts. You know, New York City, the people around you, the New York Times, they're struggling to make you think you're a normal person, and that nothing special's going on. You know, and if you go to somebody at work and say, you wouldn't believe what's happening in my life, you should see all the neat things that are happening -- they'll try and debunk it as fast as they can. I mean, the world wants to convince you that your life is just some stupid, ordinary thing, and it's not. OK? Especially if you're sitting here tonight, forget it. You know, you're one of a hundred Americans, two hundred Americans, to go through the whole {b: Bodhisattvacaravataara}, you know? If you think you're just a normal person, forget it. You know, and don't let people convince you of that, you know? You're walking around New York, you know, setting up your future paradise. And you're selecting, you're volunteering all these candidates to be with you there. You see what I mean? And don't think of it any other way, you know. Go through New York, everything's empty, it doesn't have to be like that -- every building, every sidewalk, every subway, every other person, you know, go ahead and fantasize. Uh, it works. It actually works. When you get to the secret teachings, that's a major component of the secret teachings. It works. It really does work, OK? Uh, oh, negatively, if you don't dedicate it, what will happen to that good deed? It becomes dirty good karma, OK? It becomes just plain old dirty good karma. What will you get? You'll get a Michael and Zoe's milkshake that runs out. OK? And you won't remember it the next day, and it will be gone, OK? And then all that stuff is wasted, you know, all that effort is wasted. So dedicate it, dedicate it that I will become, I will move into my angel's body in this lifetime. And I'm doing this deed for that. How many deeds should you dedicate? If you've been doing the book, and you've heard of the book, you know. It's not this huge, big good deeds, you know. It's not like you're gonna save a million people's lives, or stuff like that. It's not like that. Dedicate the little things you do. Master Shantideva's very adamant about starting small. Dedicate even the little stuff you do. If you clean the bathroom at Sixth Street, dedicate it to your future enlightenment, you know? If you clean up a table which is messy, dedicate it to your future enlightenment, you know? If you say good morning to someone at work, dedicate it to your future enlightenment. Because that's the realm we're in, and that's the raw material, and it does create your future enlightenment. Don't just wait for, you know, the next time you get a million dollars to save, you know, thousands of people or something. It's not like that. Yeah?

[student: [unclear]]

Immediately. Immediately. You know, every time I have a flower to give my lama I like run and give it to them because I might die. You see what I mean? You gotta do it quick, you know. The minute you think of a good deed, just do it. Don't wait. Don't hesitate. You know, sometimes you feel uncomfortable. People will think I'm eccentric, you know? Forget it, you know. All those people are gonna die. At least you can die eccentrically enlightened, you know what I mean? And don't worry about, you know. Don't worry so much. . .the whole world wants you to be normal, and the whole world's trying to convince you that all this stuff is not real. This is more real than they are, you know what I mean? This is the real thing. Yeah?

[student: [unclear]]

He said can you keep dedicating it. For sure, yeah. You can keep rejoicing in something you did, you know. If you were the director of some dharma center in California that was really hard work and no one ever helped you and stuff like that, uh, but you were obeying your lama wishes by doing that, yeah, keep dedicating it. Every time you get irritated, then, well, wait a minute. I can dedicate this. And just dedicate it. And then you keep getting. . . You can get, the investment can be made over and over again, no problem. I had a friend who says, uh, he sees a good parking spot on, on the street where he lives and he doesn't want to take it cause he'll say he'll use up his good karma, you know? Forget it. I mean, if you understand emptiness, you go to a store, you get the nicest, biggest dessert they have and you sit there and eat it, you know. And you dedicate it. Like I was surfing and dedicating it to Khen Rinpoche and Geshe Dargye, you know. Great. No problem. You don't have to think like that. How do you think Buddhas perpetuate their paradises, you know? Do they deny themselves those ecstasies? No. They consume them, and create more. They turn it around. They dedicate it. They reinvest it and they get more in than they put in, more out than they put in, right? Like that. You don't have to worry about that. Enjoy your life. Enjoy everything you have. Enjoy music, enjoy your friends, enjoy nice food, whatever, you know. And dedicate it. And, and it's more powerful than saying, oh, I shouldn't eat it or something like that. Go ahead, you know. It's great. That's the whole point. And the more you dedicate it, the more things are going to happen to dedicate. And it's just a big snowball. That's the whole idea. OK? Uh, OK, last thing. What is that? We'll skip that word. At the very, very, now we're at the end of the tenth chapter, OK? By the way, the tenth chapter, we don't have time to go through it in detail. I thought it

was more important to go through emptiness, in some detail. But, uh, it's a very, very beautiful chapter, you know, you should read it. There's a couple of translations out. They're probably pretty good. And read it. The tenth chapter's very, very beautiful. Master Shantideva goes through just about every kind of suffering you can imagine, in the whole universe. And he prays that he could become the antidote. You know, and so he's like praying for all the people in the hells, and he's praying that he could become a raincloud and that he could be the raindrop and drop down on them. Uh, he prays for the crops in every corner of the world. He prays that every pregnant women who's delivering today should have a nice, smooth delivery, you know. And all these beautiful prayers. I mean, it's really, really beautiful. Uh, it just felt to me like you either go through the whole thing or you don't. And, I, I didn't know how to choose one of them, they're so beautiful. And it goes on for page after page. It's really beautiful. It's so beautiful that in Tibetan Buddhist monasteries we just do that chapter as a prayer, and we read it and just follow the prayer that he's making, the dedication that he's making. So you should try to get the translation and read it. I didn't have time, it's a little bit long to translate, and I think it would have to be done very beautifully, you know, it'd have to be done in a deep retreat or something like that. I was in New York, so. . . uh, what I did do is that I went straight to the last one. The very, very last dedication he makes, OK? And to me it's the most important one, OK? Uh, and I'll show it to you. It must have been the most important one for him too, cause he saved it for the last. OK, say {drowa dungya manchikpu tamba yune ngechik}. Uh, the final dedication he makes, you know, of all the dedications he makes, he goes through every single suffering of mankind and he dedicates the virtue of his book, and we can dedicate the virtue of studying the book, sometimes I think that we did a bigger virtue because it was harder for us than it was for him, I think, uh, we can dedicate it, this is his final dedication, these are the last two lines of dedication. This is what he chooses as the most important thing to dedicate to. And I would propose that we do the same thing. {Drowa} means "living beings," all kinds of living beings. {Dungya} means "their pain," "their pain," physical and mental pain. {Man} means "medicine," "medicine," medicine that cures the pain. I'm gonna skip {chikpu} for now, save it for later. {Tamba} means "these teachings," OK? "This system of teaching." I don't think it really matters whether you call it Buddhism or not, you know? If you can teach somebody, it doesn't matter whether you call it Buddhism or not. If you could teach somebody about the emptiness of the pen, and teach them that it applies to themselves, and then get them to understand, uh, virtue, good deeds, compassion, they, they will enter an enlightened body and mind. See what I mean? I don't think it even matters if you call it Buddhism or not. It doesn't really matter at all, you know. What can

you do to get people to understand that the pen is not the pen from the pen's side. It's your mind that's making it the pen. If it were the pen from its own side, then to a dog who walked in here it would seem like a pen. You see what I mean? But you think of it as a pen because of your own karma. And he thinks of it as a chewable thing because of his own karma. And the only thing that's out there is blue and white in color and a cylinder shape. That's all your eye can see. Your eye cannot see pen. Teach somebody this truth -- it's a truth -- and then teach somebody that that makes you eligible for enlightenment, you know, your body is empty. It doesn't have to be like this. You're seeing it in a certain way because of your past karma. If you were compassionate, if you served other people, you'd see something totally different. And you wouldn't have to die. And there wouldn't have to be all the suffering that's going on in this realm. It's not necessary, OK? Teach them that. That's the teaching. I don't think, it's totally irrelevant whether you call it Buddhism or not. It doesn't matter. Uh, {yuring} means "long time," "long time." {Ngechik} means "may they stay," may these teachings stay in the world, OK? Because they are the medicine that cures the pain of every being. I wanna talk about {chikpu}, OK? Remember {chikpu}? Here's {chikpu}. {Chikpu} means "the one and only one," "the one and only medicine," OK? And, I, I think it's the most important word here, OK? It means, if what I say is true about the pen, if the principle of karma is correct, if by serving others good things come to you and if by hurting others bad things come to you, if it's true, and all the religions of the world are flirting with that idea, more or less, more or less they're all saying if you hurt others you will suffer, if you serve others you will be happier, pleasure will come to yoèu. In my mind, Buddhism explains it much more clearly, with the idea of emptiness, you know. Because things are empty, and because karma is stored in your mind, when you see yourself doing good things, or when you see yourself doing bad things, then every object of the world takes its content from that, you know, whether it feels good to you or feels bad to you, whether it makes you happy or not, whether you die or not, all depends on how you treat other people, you see? Uh, I don't think that, in my, in my own experience, that hasn't been expressed to me in any other teaching except this one. You see what I mean? And I, and I say it's true and you can confirm it yourself. You know what I mean. You, you have to try it and confirm it yourself. But suppose it is true. I always say suppose, OK? I'm not saying it is, OK? But suppose it is true. Then, uh, on the negative side all the other systems are, they're incomplete. Why? Uh, they don't explain why my mother died. I mean, è for me, that's all I need, you know. They do not explain it. They don't even try to explain it. You know, they say she got cancer. I say, why her? She wasn't at the average death, you know, she was forty something. She wasn't seventy point three years. So why? Why

did she get it? Oh, she smoked. Millions of other people smoked, they didn't get cancer, you know. Why, why her, you know? I understand that the smoke caused the cell, caused the division, caused the tumor, caused the brain, caused the death, you know. But that's not the answer to my question. The question was: why did she get it? You see what I mean. Why did she have that happen? And, and any system that you're gonna follow should answer that. If it doesn't answer that, give it up. You see what I mean? It's incomplete. And you can say, those things have no answer, and I don't buy it. You know, you might as well kill yourself as far as I'm concerned. You know what I mean? And my brother did, for example, when my mother died. Uh, you know, if that's the way it is then I don't see any point to life, to living, you know, if there's no answer for that thing, I don't see any, uh, point to it. You might as well just stop it, you know. It's obviously pretty suffering. You might as well just stop it. Uh, if there's no answer to those things then you should just give up. The second one is dysfunctional. There's some kind of fancy spelling, right? Oh well. Is it like that? Is it? Dysfunctional. [pause] Dysfunctional means the point of human life, the point of human activity, the point of every person's every action, and word, and thought, is only one thing. People want to be happy. I mean, you can say, we're not trying to be happy here. We're trying to sell cars, you know. But, but you're selling cars because you want to be happy. I mean, there's nothing, basically, that any human being does except that they think it might make them happy. Even sado-masochists who beat themselves, they like to have, they get some kind of happiness out of it. You see what I mean? There's nobody, even people who commit suicide think they might be happier. You see what I mean? They, they believe that, better than not. You see what I mean? And it's the goal of all human life to be happy. It's not just some Dalai Lama, smiley, compassion thing, you know. It really, truly. . . it's not like he's just some irrelevant, uh, fringe person who's running around the world telling everybody that they can be happy. Like, have a nice day, you know. And it kind of, it not only doesn't make you happy it makes you disgusted in a way, you know, like, what do you mean have a nice day, you know. I'm not having a nice day. You know what I mean? I mean, don't think of the happiness of mankind as just some weird idea of some Tibetan guy who's running around the world. It's not like that. It's, it really is truly what everybody wants. And it's not a side issue; it's the issue. You know, people want to be happy. And that's why everyone does everything they do. And you can talk to me all night about it, but I don't believe you if you say anything else. People want to be happy. And the viewpoints that we hold now don't work at all. They just don't work. But we continue to cling to them. It's weird. You know what I mean. It takes some kind of, you know, disaster in your life, or some kind of miracle, for you to wake up, you know.

That this way of looking at the world, which is so reasonable, and fashionable and scientific, doesn't work at all. It doesn't make anybody happy, you know. Uh, so, you have to find a viewpoint or a system that's not incomplete. It does explain why my mother died. And it does make people ultimately happy. And, and if it's not possible just, I mean, if it's not possible than I would just kill myself or, you know, I'd wait for a while until things got worse, you know, like, until the credit card company caught up with me, yèou know. Uh, but if it's not possible I don't see much point in going on like this, I mean, you're not happy and life is really bad, so. . . If it's not possible, then just give up, you know. But it does happen to be possible, and it's not possible with what you're using now. The present system by which Western people live doesn't work. It's very possible, you know, that a billion people are making a boo-boo. It's not impossible. And, and it's also possible that you can fix it, with a certain worldview. What is it? Things are empty. And therefore things can change. And if you collect enough virtue, and if you teach the people around you to keep, to do virtue, then, then I say it's possible that in fifty or a hundred years the majority of people in the United States could be following a totally different way of life, and that they would be extremely happy, and that honestly and sincerely, and you should imagine that a certain percentage of them have entered their own Buddha pèaradise, you know. And will not be dying this time, you know. I mean, the obituary page would go out of business, you know. And, uh, think of, imagine, I'm saying imagine it, OK? When you dedicate, what did Master Shantideva think was important enough to dedicate about? These, these ideas spreading to other countries. These ideas spreading in the world. And, and I say imagine it. Just try to imagine it, you know? We're gonna dedicate the virtue of this class later on. Just try to imagine what would happen if the whole country were behaving along the lines of the Guide to the Bodhisattva's Way of Life. Try to imagine it. And if what I said was true, try to imagine a significant number of people entering their own Buddha paradise, you know. Imagine it. And then dedicate the virtue of this class to that, OK? Dedicate the virtue of what you did today, OK, tonight? Don't say that I'm crazy, and don't think that it's impossible. It's happened in other countries, you know. Ièt works, you know. And, and the other thing doesn't work, so why not give it a try, OK? The other system doesn't, it just flatly doesn't work, OK? So give it a try. OK, last, last thing. That's not the last line. It's the last line of dedication. And here's his last, last, last line. And then you get to go home, right on time, almost. Say {daki gila gewe chok darwar zepa gewe chenyen la dat choksaw lar}. OK. This is the final, final word of the book, OK? And, uh, {dak} means "me," {daki} means "my." {Gil} means here, the best word in English is, "your heart," "in your heart," OK? It means "mind" or "heart," {gila}. {Gewe chok}

means "the virtuous side of things." {Gewe chok} means "all the goodness that there is," OK? "Goodness itself," OK? {Darwar zepa} means "to spread," "spread them," OK? It's a pun, OK? He just prayed that the teachings should {darwar} throughout the world, and now he's praying that goodness should {darwar} in his own heart. You see, because {darwaèr} is normally used for spreading teachings into new countries and stuff like that, OK? {Darwar.} So "the person who spreads all goodness in my own heart," my {gewe chenye}, OK, {gewe chenye}. Um, {gewe chenye} is an old Sanskrit word, {kaliyana mitra}, and it means, uh, your lama, your root lama, OK, your lama. {Gewe} means "virtue," {chenye} means "friend." "Virtue buddy." OK? Your lama. The shortened version is {geshe}, OK, and that's where that word comes from. Uh, {la}, "to that lama," {dat}, "I," {dat} means "I," {choksaw}, {choksaw} means "I bow down," "I prostrate to my lama," OK? Uh, we just finished going through the whole {b: Bodhisattvacaravata}, OK? We went through the whole ten chapters, and, uh, and the book is extremely, extremely powerful. I mean, the ideas there could transform whole nations, you know. The ideas there can transform millions and millions of people's minds. And the ideas there can save millions of people from death. Literally, OK? Butè, uh, you can't study it, and it won't work, unless you find a lama. Your own heart lama, OK? So each person here, you have to go find your lama, you know. And, and, uh, you have to, you can't do it without some holy being who comes to you and helps you, OK? It's impossible. You have to go find this person. And it's a long journey, you know; it might take a long time. But you have to find that, that one being who can really spread these things in your heart, you know. And you know I can get up and teach you and stuff like that, you may or may not have that relationship with me, but you have to find that person, OK? You, you have to personally go and find the person that fits you, and that, and that you have the karma that they can actually drag you into your Buddha paradise, OK? Uh, and they will, and they do, OK? But you have to find that person. This whole book, and all this study, all this homework and quizzes, you know, all these hours of work, it doesn't mean anything èif you don't have a lama. You have to go find your lama. And, uh, don't be shy about it, and when you find them, glue yourself to them, because they, you can't get to a Buddha paradise unless they help you. You need to find them, OK? You need to find that person. And, and you should check carefully, take your time, don't just take the first one you meet, uh, check out many, many people, find the one that fits you perfectly and then, uh, then just give yourself to them, OK? And, uh, let them lead you to them. There's a lot of things that you have to do to get there that you can't do on your own. Impossible. And, uh, and you will actually fight with them. You know what I mean? If you use a lama, if you find your lama, they know special ways to get

you there much faster than you could ever do on your own. And some of them are not what you would guess, and sometimes it's uncomfortable. You know, and sometimes it's like, I dunno, you know, they're telling me to do this but it's not what I would do. But you just do it. You see what I mean? They know your future. They see everything. And they know what's the best thing for you at that moment. And just give yourself up to them. Make sure they're a pure lama first. You know what I mean? You don't just give yourself up to anybody. Your very precious, you know. Your mind's very precious. And check them out. I mean, in scripture oftentimes they, the student checked out the lama for twelve years or something. Very common. You know, I mean, go look, find a pure one. Test them. Check them. Ask other people, you know. Examine their behavior, you know. Examine what they teach. And, and spend your life trying to find this person. And then when you find them, you know, glue yourself to them and then listen, you know. Keep your ears open and follow, follow what they say. And then, uh, devote yourself to them. And, uh, then you can do all this stuff. And frankly you can't do it without, without that. It won't work. It just won't work. So find that person. You have to. Then, so he's bowing at the end. Who's his lama? Just before this he mentions bowing down to Manjushri. Apparently he was bowing, you know, he was being coached by Manjushri. And, and eventually if you find a lama, and if you can live with them in the proper way, then, uh, they will be, you'll see that they are a tantric deity. There are all these tantric deities waiting, there's one special one, they've been trying to reach you, they've been working very hard to reach you, and, uh, you have to follow them, you know. You have to find them. And, uh, a lot, when you do then give yourself to them. And, and, you'll reach your paradise, OK? Um, that's all. Uh, that's actually all I have, so. We'll do a little meditation, and then, don't cop out on Thursday. Come. Thursday's the review class and it's very, very important. And don't think it's not important. It's probably the most important class, so, hso come on Thursday. I suspect you might get out a little early. I don't make any guarantees, OK? But, uh, but don't cop out. That's a very important class, OK? We'll go over the whole final exam, OK? Alright. And I thank you for making me do it, OK, cause, uh, you don't know what I'm perceiving, unless you're enlightened, I don't know, but, uh, for me, uh, you know, this is the most precious thing that I have the opportunity to do. And, uh, for me it's an incredible blessing. And, uh, I suppose if there were a bunch of tantric deities in New York they'd just, you know, trick me into teaching them the {b: Bodhisattvacaravataara}. So thanks, OK? [laughs] OK. Um, meditate for a few minutes and dedicate it, OK?

[silence]

[chant]

The transcriber wishes to dedicate the virtue of this transcription to the well-being and happiness of all living beings

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