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Asian Classics Institute

Course 14: Lojong, Developing the Good Heart

**presented by Geshe Michael Roach
(RAW TRANSCRIPT)**

New York

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The eight verses of Developing the Good Heart in ACI standard pronunciation.

Lojong sikgye ma by Dorje Senge – Diamond Lion

1.

*dakni semchen tenchela
yishin norbu le hakpoy
dunchok druppoy sempa yu
tragtu chupar dzinpar shog.*

2.

*gangdu sudang gokpoy tse
daknyi kunle manta shing
shanla sampa tagpayi
choktu chupar dzinpar shog*

3.

*julam kuntu rang gyula
togching nyong mong kyema tag
dak shanma rung jepo na
tsantab dongne logpar shog.*

4.

*rangshin nganpoy semchen ni
digduk dragpu nontong tse
rinchenter dang padpa shin
nyepar kawé chuzin shog.*

5.

*dakla shengyi trakdokgi
shekurla sokgmi rikpay
gyongka ranggi lenpa dang
gelka shenla bulwar shok.*

6.

*gangla dakgi pentak poy
rewa chewa gangshik gi
shintu mirik nuje na-ang*

she-nyen dampar tawar shok.

7.

*dorna nuo dang gyupayi
pende manam kunla bul
mayinu dang dukngel kun
sangwe dakla lenpar shok.*

8.

*dedak kunkyang chugyekei
tokpoy drime mabak pak
chukun gyumar shepayi
shenpay chingwa le drul shok.*

Lojong, Developing the Good Heart

Class One:

May 26, 1998

Okay. Welcome. I'm sorry it's so hot and oh, we have to do prayers.
(Laughter)

[prayer:short mandala]

[prayer: refuge]

Okay. We'll try that again. I'm sorry it's so hot and we ... I don't think we were supposed to be down here but it sounds like there's a nice choir out there so looks like that. After tonight we'll be up in the main church up there and it'll be a lot more comfortable so try to bear with it, okay? It's a lot bigger up there and more comfortable. All right?

This class subject is ... yes?

Say {lojong}[repeat] {lojong} [repeat] (*blo sbyong*)

{Lo} means head and {jong} means water. It's a sweating practice. Not really (laughs). (Laughter) Okay. Maybe {lo} means mind (laughs). {Lo} means mind and {jong} is an interesting word. It can mean to make pure, like the same root is used for Buddha in Tibetan. {jangchub}, {jang} means purified, meaning a Buddha, a pure being. {jang} can also mean to practice something like {lu tse jang} means to practice sports, like to practice football or something like that is called {jang}. And so there the word {jong} can mean ... I mean, when a Tibetan hears {jong} they think of pure, making something pure and then they think of practising something, okay. So you've seen it translated as mental training, some kind of mental training. And when I heard it translated that way I was thinking it sounds like something that would raise your IQ. You know, mental training sounds like maybe interesting, you know, maybe I can finally figure things out, you know, like that. Mental training. It sounded like some kind of intellectual exercises or something like that. And it has another meaning. It has a different meaning and it's some kind of very radical behaviour modification therapy, all right. Very, very radical behaviour modification, all right. And, you know, those of you who were in the last class, the survivors (laughter), I was kind of disappointed because a whole bunch of people stayed the whole class. It was like seventy people. I think we started with a hundred and thirty-five and it was a very hard class. I mean, it was logic. We counted up the pages of readings; it was three hundred and fifty pages of readings. It was a really, really hard class and that was Buddhist logic, how to make syllogisms, how to prove

things. It was very, very complicated and very difficult. This class is totally, totally different, okay. I mean, you're going from one extreme to the other, all right? {lojong}, a typical {lojong} text is one page long. All right. So like, in Tibet you have [b: Lam Rim Chenmo], Buddhist teaching, thousand pages long. You have the monks vow books in the *Kangyur*, sixteen thousand pages of how to be a good monk, you know. And Perfection of Wisdom, nine hundred pages for the tiny one, okay. The other one is twelve times larger, okay. And then you've got {lojong} and the {lojong} you're getting tonight is one page long in Tibetan, okay, and we're going to study it for two sessions. We're going to spend four hours on one page of {lojong}. {lojong} is totally different than logic or philosophy or something like that. {lojong} is something that is meant to change your behaviour forever and it's meant to be used at work. Okay? It's not something for ... you can use it for a meditation session and they have meditation sessions built on {lojong}, but {lojong} is something that's meant to be applied at work, with your family, with your husband or wife, with your kids; something like that. Okay. {lojong} is meant to be applied in your life all day long. It's not almost a Buddhist thing I think, you know, and it's a major change in how you relate to other people and very much more difficult than logic. Okay. Much more difficult than philosophy. And I'm not just being, you know, like the Dalai Lama is so heart ... you know, from his heart he speaks and he's so inspiring. I'm not being like big friendly religious talk, you know. It's really true that it's much harder to study a {lojong} than Buddhist logic or advanced philosophy. It's much more difficult, okay. So we're going to go through a {lojong}. To get the feeling for {lojong} and the point of {lojong} and what {lojong} is supposed to do for you. I tell people I was on a plane. I was eighteen years old. I was going from Phoenix to Washington DC. I had never been out of ... you know, I had never been on a plane like that and I was all by myself and I was going for a trip and I was all scared and I ... we took off and we were flying and flying and flying and then we got to Chicago and they said we reached Chicago so I'm like planning how do I get to the airport and what do I do. And then they started to circle in the air around Chicago and they circled and they circled. And then they started to ... the plane started to dive and then come up again, you know. So it would dive, like really sharp. And then they would stop and they would shoot up again and it was very foggy and we were all shaken up, you know, we don't know what they're doing and the plane's like, going like this, and they keep going like this. And then the stewardess comes down the aisle and she's shaking, you know, like this. (Laughter) And she's ... and she ... finally she goes in the back and she breaks into tears and like,

whimpering. And we're all like ... (laughter) ... (laughs) and it was really, really, you know, I can't tell you what it felt like. I can't describe what it felt like. It was really weird and she was just breaking down in the corner and then they flew around in circles for a while more and then finally they came on the thing and they said, 'we can't get the landing gear down.' And so we're trying to jar it loose. And so, you know, we're going into these dives and stuff. And we can't get it down. It's not coming down. And then they said, we can't do anything and they can't see us on the ground because of the fog so we've gone by the control tower a few times and they can't see us. So we have no way to know if the landing gear came down or not. We don't even know. None of the equipment is working. And ... so they said, we're going to circle until we run out of fuel, just short of running out of fuel so that when we crash you all won't burn to death (laughs), you know. And it was very weird, you know (laughter). And it had been a normal flight and people complaining about the food and people talking about the movie and people gossiping and all sorts of human interaction, you know, people getting irritated at other people, fighting for the arm-rest, you know, and it had been a normal flight and the stewardess was this pretty happy person and now she's sobbing in the corner. And it was really weird.

And then the other stewardess who wasn't crying came around and ... we had to take off all jewellery because it would burn through your hand, you know, like, all ... everyone had to take their jewellery off and keep it away from their body because it would melt and it would go through your fingers. And then everyone would have to take their shoes off. Anyone without normal running shoes had to take their shoes off so you could run faster. And it was really weird. And then they said like two minutes before we go down you're all going to have to get into this posture and let's practice it, you know. And ... so everybody was, you know, we went down behind the seats and you're supposed to put your head down and that was the worst because you can't see anybody else and all you can do is think, you know, and think about what's going to happen, you know. And it was really weird to think that, you know, when we hit that you're going to be in that position all by yourself and thinking about it and it was really weird. And we had like fifteen, twenty ... we had more, I think it was like an hour. And we circled. And something very different happened, you know, like I almost cry sometimes when I think about it. Everyone started to love each other and everyone started to serve each other and I never saw anything like it, you know, it was like, unbelievable. And people were hugging each other and people were pouring water for each other

and people were helping old ladies and old ladies were helping young people (laughs), you know, and it was ... everyone in the plane, there was this feeling that I've never felt in my life and the stewardess was the only one that freaked out and everybody else was (laughs) (laughter) ... everybody else was hugging each other and saying, you know, which town are you from, you know, and how many kids you got. And they were hugging each other and helping each other and talking about what they're going to do if they survive and stuff and it was weird, it was really, really weird. And this feeling I've never felt it in my life and ... you know, and then we landed and the landing gear held and ... There were hearses lined up on the runway and ambulances and twenty, thirty hearses and it was just weird. And we got off the plane and everybody's looking around and then the feeling disappeared, you know. And everybody rushed to get their baggage, you know (laughs) (laughter), and it was back to this thing and it was really weird. But just the feeling in the plane at that moment, that's {lojong}, okay. That's real {lojong}, okay, and if we have a good {lojong} class that's the ... that's where we're headed. That's what you're trying to do in this class, okay. The homeworks aren't like ... there's homeworks that I have to make up something, right? But it's not the point. This class, of all the classes, you got to do it at work, okay. And the goal of this class, {lojong}, really means to try to develop that heart that I had on the plane, you know, it's try to develop that feeling in your heart about the people around you, okay. Because we are in the plane, you know. Like, everybody around us is dying. I went back to work today after six months; two people died, you know. And it was so sad and people started ... got a little big of {lojong} and then there were extra orders for JC Penny and disappeared again, you know. And ... but we're all in the plane, there's no difference between this room and that plane at all. Right? I mean, we don't know that we're not going to die tonight. Anyone in this room will die. Somebody will die, you know. When I was at work no one would guess the people that died. They were ... one was a big executive, healthy, you know, tall, strong, rich, powerful, you know. And the other one was this very, very sweet, gentle, religious lady running a big department and you know, it doesn't matter, they died, you know. And we're all in the same feeling. Everyone around you is suffering. Everyone around you is having a bad life, you know (laughs), and everyone around you is nervous and scared and depressed at times, and we're all in the same aeroplane. And the aeroplane's going down and everybody in this room is going to die and you're going to lose everything you ever worked for and you're going to lose any person you love in this life. All your family you will lose, you know, it's just a question of a few years, maybe, or maybe sooner

than that. So why not have that feeling about each other? What's the difference? Do you see what I mean? What's the difference between being in this room and being in the plane? There is no difference but we just have trouble doing it, you know. Master Shantideva says and they quote in {lojong} texts, {jong} means you have to practice it, you see, you have to get used to that. You have to ... it's called developing a good heart, okay. Developing the good heart. I don't like the translation, mental training. You know, to me it sounds like IQ training or something like that. It's not that. You are seeking to get the feeling about other people that was going on in that aeroplane and you're seeking to live like that all day long. And {lojong} means you got to practice it and you have to develop it because it's not natural for us, you know. We're selfish, we worry about ourselves, we're worried about that we should get what we want, we're not thinking much about other people, we're struggling to make a living or to get ahead at work or ... we're not really thinking about the other people around and we're not really sensitive to the fact that everybody in this room is dying at the same rate. You know, and we're all in the same thing. You and me are going to lose every good thing we have, period, everything. And still we struggle like children to get something and it's useless, it's hopeless, you won't get anything. If you get it you'll lose it, you know, and then you're struggling your whole life to get something that you're going to lose anyway. You know, how many ... it's cool to watch children inherit stuff from their parents. The parents live to give stuff to the children. You know, I'm not happy but at least my kids will be, you know. And they collect things, like a house or money. And then ... I don't know if you've ever watched it happen. It happens over and over again. Then the kids get the house and they get the money and they just blow it. You know. I did mine in (laughs) ... my mother died, she worked to pay for this house for twenty years, you know. Me and my brothers spent the money in six months, you know. And that place was gone. You know, and all that twenty years of work was gone in six months, you know. And it's ... everything's going to be like that. You know, don't kid yourself. Everything you try to collect or achieve or ... like that, it's over with, you know, there's no ... there's nothing like that. You don't have anything to look forward to. All the people in this room who are depressed are right, you know (laughs, laughter). You know. And that's the way (laughs, laughter) ... that's the way it is. So why fight with each other, you see? That's the point. Why struggle with each other. What's the point of struggling with each other? We're all in the same boat. We're all going to die sadly, so what's the point of having any bad feelings between each other, you know? All day long why do we do it, you know, and we do it because according

to Buddhism thousands of years of past history, you know, you can't stop it. The purpose of {lojong}, the meaning of {lojong} is to change your heart and it's hard, it's very hard. But it's true, okay, nothing I said tonight is like ... I'm not trying to prove future lives or hell realms to you or hungry beings or hungry ghosts or something like that. You can't deny anything I said already. That's your condition, that's where we are. You know. You can't deny it. So why not enjoy things with each other? Why not be good to each other? But it's ... you have to practice, you have to get used to it and that's what {jong} means, okay, {jong}. Okay. So {lojong} means developing the good heart. Okay. Developing a good heart. I'm going to give you a ... I like in the class to pull out some Tibetan to back up what I say. Nothing in this class is done except by original sources, okay. And I'm going to give you a quotation from {Changkya Rinpoche}, okay.

Say {Changkya} [repeat] {Rinpoche}[repeat] (*ltsang skya rin po che*)
{Changkya} is a line of lamas, it's like the dalai lamas or the {panchen lamas} and the {Changkya ...} this {Changkya} lived 1642 to 1714. He's famous because he was the teacher of the Emperor of China so when you talk about politics between Tibet and China, really the old relationship between Tibet and China was very sweet and very beautiful and often times great Tibetan lamas would go to the court of the Chinese Emperor and actually become their lamas and their teachers. And there was this big thing that when they got there the Emperor had to sit down on the ground and lama would sit up on the throne because this is the proper relationship between a lama and their student, okay. And it used to be very sweet. It looks like this might happen again, nowadays. I mean, there are indications from China that are very interesting. As China becomes more affluent and as they get over the hurdle of needing money and things like that, it seems like there's a big movement of lamas into China teaching and there's a big interest in Tibetan Buddhism starting. And it's very beautiful to watch. It looks like that might be the way to free Tibet, you see. And anyway, I like Changkya Rinpoche because he epitomised the proper relationship between the Chinese and the Tibetans which was Buddhism. And both of them Buddhists. And there were Chinese teachers who came to Tibet and they were honoured and Tibetans studied with them and there was this beautiful between the Tibetan and the Chinese Buddhists. And I think it should be like that, you know, that's my hope for Tibet. And I think it can happen in the next ... you know, I spoke to some Americans working in West China yesterday and they said this is happening and there's factories cranking out Dharma books in Chinese and there are brilliant

young Chinese in the United States helping translate Tibetan books. And it looks nice, it looks very possible. I think it would just be one huge Buddhist country together and looks very interesting.

Anyway, {Changkya Rinpoche} was the key in those days between the Chinese Emperor and the Tibetan lamas. He's a former life of a lama named {Pabongka Rinpoche}, okay. They used to ask {Pabongka Rinpoche}, 'Are you {Changkya Rinpoche}?' And he said, 'Well, I do like those Chinese sedan chairs that they carry around.' (Laughs, laughter) And, you know, originally he was recognised as {Changkya Rinpoche} and they kept it quiet because there was some political problems in those days and that was connected with the Chinese government so they decided to announce that he was {Pabongka Rinpoche} but he's not, he wasn't, he was {Changkya Rinpoche}. And that's in his biography. And he says, I'm not a bit tulku and I don't remember my past lives, but I sure do like China (laughs), and I sure do like Chinese things and every time I see a Chinese thing I think I'm not ... I think of some other place where I used to live and it looks like he was, you know, and he keeps denying it very gently and his mother kept telling about all these dreams she'd had when he was ... before he was born. {Changkya Rinpoche} says a very beautiful thing about {lojong} and I'm going to put it up here in Tibetan and I like it because I think it shows you what the word {lojong} means, what it really means, okay. I always wondered what mental training was, you know, I thought they would take me into a room and have a bunch of IQ tests and, you know, that if I worked hard I would get smarter. I like the way he defines {lojong}. This is kind of {long}. This is the longest you're going to get tonight so appreciate it. I am ... you are not going to have major homework in this class. The major homework in this class is going to be done at work with that person you can't stand (laughs) (laughter), okay. All right. By the way, if you're new don't worry about all the Tibetan. You don't have to do the Tibetan. That comes second class you come to. No. But you can do it in either track, you can do it in English or Tibetan, doesn't matter. You can answer your homeworks in English; you're quite welcome to. Half the people in this room whose Tibetan is quite good said they would never learn Tibetan, okay, and we have a couple of good Tibetan teachers here. And I remember the first night they came to class and they had no clue they were going to learn Tibetan, okay, and now they're quite good at it. There's this one nun who swore she'd never learn Tibetan (laughs, laughter). Now every time you meet her you say, {Tashi Delek}, and she gives you this long commentary on the meaning of each word and then she starts telling you other words that you don't want to know about (laughter) (laughs). {sempa chenpo langri tangpa dorje seng-ge dzepay jangchub

semjong gi dampā tsikgye mar drakpa} (*sems dpa' chen po glang ri thang pa rdo rje seng ges mdzad pa'I byang chub sems sbyong gi gdams pa tsigs brgyad mar grags pa*) Okay, we'll go ahead. Those of you who are carving it can finish later. We are creating a CD-ROM with two thousand books on it that we saved from Tibet and a lot of people here are ... I mean, I counted up. There is like thirty people working on it and this book ... we came across this book, this is by the first {Changkya Rinpoche}. This is by {Pabongka Rinpoche} in his former life and it's an explanation of a famous {lojong}, okay. The person who wrote that {lojong} is called {Dorje Seng-ge}; so this part right here. Okay.

Say {Dorje} [repeat] {Seng-ge} [repeat] {Dorje Seng-ge} [repeat].

{Dorje} means diamond, okay. Do means stone and {je} means the king and {dorje} or {dorje}, it means the king of stones. In Sanskrit it's {vajra}, okay, {vajra}, and it means a diamond. If you've ever seen that thing they hold in their hands which is called a {vajra}, that little thunderbolt thing, okay, it's interesting that that's a perfect diamond crystal. You know, I'm a diamond maestro and, you know, I studied these things for many years and that's the natural shape of a perfect diamond crystal. It's called a twin crystal and they come in octahedrons, so that double-dorje or the two things coming off of the spoke is the natural shape of a real diamond. And that's why a diamond on a playing card is like that or a baseball diamond. That's the natural shape that they come in. And it has very, very profound meanings in Buddhism and we're not going to go into it, okay. Those of you who studied the Diamond Cutter know about it. {Seng-ge} is from the ... it's a corruption of the Sanskrit, {singha}, and that means lion. Like, there's a small town in Malaysia that was called the village of the lions, Singapore, and that's how that word ... it comes from the word lion. Okay. So {Dorje Seng-ge} means Diamond Lion, lion of the diamond, and this is the name of the author of one of the most famous {lojong}'s ever written, okay. This is the {lojong} in The Eight Verses, okay, it's called {Tsik-gye ma} and that's right here. {Tsik-gye ma}, okay. Without the {ra}. So if somebody asks you, you know, "what {lojong}'s did you study", you'll say, "oh, I started with {Tsik-gye ma}", and they'll say "ooh", you know, "who wrote it". And you'll say "{Dorje Seng-ge}, everybody knows that", okay. What are his dates? 1054 to 1123. He was a {Kadampa} (*bka' gdams pa*). {Kadampa}'s were the first Buddhist fanatics of Tibet. They met these whackie guys that came from another country. They studied this weird language that they were speaking. They worked real hard to learn it. They got really good at it. They started these little centers in their country where people would get together and practice this new stuff and learn it. And then they would try to get more teachers to come and then slowly some of them

would go to that other country and learn it and they would come back and get better and better at it. And then they decided to translate all the books into their language. So first they got all the books they could and made a big collection of them. And then they started translating and they made sure they trained a lot of people in that language. And pretty soon the little groups became little communities and they called them monasteries. And it started to spread all over the whole country. And then sooner ... by the end of the ... pretty soon there were like two or three million monks and nuns and everybody was practicing and it's pretty amazing. Okay. These were the {Kadampa}s. They were the first generation Buddhists, okay. They were the ... kind of the weird ones that chose a new way. All right. And the {lojong} was very popular among the {Kadampa}s. The {Kadampa}s generally started around 1,000, okay, so you'll see most of the books we're studying they come from 1,000. These were especially designed as Buddhism moved into its new country for the people to apply it right away at work, okay, and those were the {Kadampa}s, first Buddhists of the new country. All right. If they hadn't worked so hard we wouldn't have any Buddhism. By the time Buddhism reached its peak in Tibet they had written two hundred thousand books about Buddhism, okay. It's the largest collection of religious books in the world really, okay, and high quality religious commentary. And they had converted it completely to their own language and spread it throughout the country, okay. And then slowly the original books disappeared, there are no ... very few Sanskrit books left. The whole thing was transmitted and brought into the new country, okay, and that's the way it has to go. So these are very famous early Buddhists. He has another name, {Dorje Seng-ge}, which is {Langri Tangpa} and sometimes you see his name as {Langri Tangba}, okay. This guy ... this means the guy from the plains of {Langri}. It means like Mr Iowa or Kansas or something like that {Langri Tangba} just means the guy from Kansas or something like that, okay, {Langri Tang} is a place, it's a plateau in Tibet. So {Langri Tangpa} means the guy from {Langri Tang}. Okay. By the way, he was {sempa chenpo} (*sems dpa' chen po*). {Sempa chenpo} means great bodhisattva; high level bodhisattva. Technically speaking a bodhisattva with a high realization of emptiness. With a high level of emptiness understanding, okay, he was a {sempa chenpo}. And he made {dze}{depay}, he made something we call ... {drakpa} means we call in this case, okay, something we call ... he made a book that we call the {Tsik-gye mar}, okay, that's right here, {Tsik-gye mar}. In fact, I think I misspelt it. This should be ... okay. There should be an extra {sa} here [*tsigs*], okay. {tsik} means verses, okay. This whole book that you're going to study ... the last book you studied was about a

thousand pages long, the last class was based on about a thousand pages of material. The {b: Lojong Tsik-gye ma} is one page long. I saw a bunch of satisfied smiles, okay. {tsik} means verse. {gye} means eight, okay. Eight verses. That's all there is. There's eight little verses of poetry and that's the whole {lojong}. And that's the way it's going to be so take heart. Those of you who survived the logic class, this is your karma (laughs, laughter) that by being patient with that class you've gained this class where your whole homework is like one thing, one page. Okay. {Tsik-gye}, {Tsik-gye} means eight verses. {Tsik-gye ma}, okay, {Ma}. It's a tradition in Buddhism that books are named after women, okay, it's like hurricanes used to be ... or ships. Because a woman is considered the epitome of wisdom and of knowledge and of power, okay, the know... the power of wisdom or the power of knowledge, okay (laughs, laughter). Thank you. And even the Heart Sutra, the real name of the [b: Heart Sutra] is {bhagawati}, {Chomden Dema}, which means the Woman Buddha, the woman conqueror, okay, and it's because the woman, the feminine epitomizes wisdom and knowledge, okay. So the {Tsik-gye} also has a feminine ending, {Tsik-gye ma}, okay; it means the book in eight verses, all right, the book in eight verses, okay, and that's the {lojong} we're going to study. We'll spend today on it and we'll spend next Tuesday on it, okay; The Eight Verses. What's the purpose of those eight verses? It's a {dampa}, okay? By the way, for those of you who don't know, this is the {dampa} in {Kadampa}, okay, this is dam... if you want to know how to spell it, there it is, okay, {dampa} (*gdams pa*). {dampa} means religious advice or instruction, okay. {dampa} means ... it's a special kind of religious book where you're lama comes and he takes you up in the room and he sits you down and you're real quiet for half an hour and then he tells you some holy sweet things; that's a {dampa}, okay. That's what {dampa} means. {dampa} is not in a public class, {dampa} is not in a debate ground, {dampa} is not something you're memorizing. {dampa} is something whispered from the teacher to the student in a very sweet moment in the teacher's room somewhere, something like that, okay, all right. And that's {dampa}. The {Kadampa}s were called {Kadampa}s because once you get to a certain spiritual level no matter where you are, {dampa}s keep happening to you. You know, the boss calls you in to yell at you and all you get is this {dampa}. It sounds like Milarepa tried to talk to you, you know, and it's a certain spiritual level called a {dampa}, okay; very special, very sweet, okay. So this book – says {Changkya Rinpoche} – is a {dampa}, okay, these are like sweet little words - what do you call it – sweet nothings that the Diamond Lion is whispering in our ear, okay, and that's the meaning of {dampa}, okay, {dampa}. What are you supposed to do

with this {dampa}? Oh, you're supposed to {jong}. Okay. You're supposed to {jong}. This is the {jong} in {lojong}, okay, that's the {jong}. So you're supposed to develop something, you're supposed to grow something and don't forget the other meaning of the word {jong}; you're supposed to make something pure, okay. All right. You know it's a trouble to try to translate the world {lojong} because you've got to get a word that means pure and means practice and means develop, okay, very difficult. So {jong} means to try to work on something over and over and over again until you get it right. What? Try to go to work and get the aeroplane feeling, you know, all day long with those irritating people there, okay. I mean, nobody complained about the movie after they told us about the fuel and the landing gear (laughs, laughter), you know (laughs). Nobody was arguing for another dessert or something, you know. People forgot about food and everything. What's the point of eating if you're going to die in twenty minutes, you know. And life is like that, you're whole life is like that. Try ... but to try to act like that all day long, to try to reach that behavior level all day long, that sweet feeling about other people all day long. It does not come naturally; you have to practice, you have to do it over and over ... you have to go learn it and then you have to try to do it at work and that's {jong}. {Jong} means you're going to have to work your arse off about it. Okay. It's nice to stand up here and describe this good feeling that I had in the aeroplane; it doesn't come back to me very often, especially on a bad (laughs) day. People are screaming at me, at my job, or someone's trying to screw me or something like that, and that's when you have to practice, okay, because it does not come naturally to a human being and {jong} means you've got to practice. Okay, you have to ... the word 'develop' in developing a good heart. Now we get to the good heart part. He does not call it {lo jong}, he calls it {sem jong}. Okay, {sem}. He does not call Diamond Lion's book {lojong}. He says, this is not {lojong}, this is {sem jong}, okay. You want to know what {lojong} means, this is {sem jong}. Okay. What's the difference between {lo} and {sem}? In English we just have the one word, mind. In Tibetan and Sanskrit there are probably fifteen words for mind and they all have different meanings, you see. There's only one word in English for what we use in Tibetan. So {sem} and {lo} are the same thing, they mean mind, okay, a mind or thought or a wish. Okay, and that's called {sem}. So why does he go to the trouble to use a different word for {lo} if it means the same thing? Why doesn't he call Diamond Lion's book a {lojong} which is what it is. Why is he calling it a {sem jong}? Because it's a {jangchub sem jong}. Okay. And that's the punch line for those of you who know Tibetan. {Jangchub} means Buddhahood, okay. {Jangchub} means Buddhahood, okay.

He's trying to say something. The ultimate compassion, the goal of Buddhism, an extraordinary form of the aeroplane attitude, of that state of mind that we had in the aeroplane for half an hour and then we lost it when we knew we weren't going to die. Seriously. That state of mind in Buddhism is called {jangchub kyi sem}, okay, *bodhichitta*, okay, {jangchub kyi sem}, *bodhichitta*. And the word for *chitta* in Sanskrit ... in Tibetan is {sem}, okay. So that attitude of feeling this sweet feeling for other people because you're all in the same boat and you're all going to die so why are you fighting with each other? Who cares who gets the promotion? You know, who cares who gets more money? You know, who cares if it's hot in the room or cold in the room? We're all dying, you know, be good to each other. You know, be kind to each other, what else is there, what else do we have to do with each other? You all ... you're going to die and lose everything you fought for. So what's the point, you know, at least have a good time with each other, at least be sweet to each other. You know what I mean, and that's {jangchub kyi sem}, really, that's ... you know, think about each other and try to be sweet to each other and that's {jangchub kyi sem}, good heart, okay, I translate it good heart. I feel that translating {lojong} as developing a good heart is the whole point, okay. What are you trying to do? You're trying to {jong} or practice {jangchub sem}, the word {lo} is a code word for *bodhichitta*, okay. You're trying to practice a good heart and that's the whole feeling you get from the {lojong}. When you study the {lojong} now, when you study the first four verses which we'll do after we take a break - we're going to take a break, okay - and we'll come back and we'll do {lojong} and you'll get the feeling. This is not IQ training, okay, this is trying to develop some kind of feeling about other people where you love each other and that's {jangchub sem jong} is the meaning of {lojong}, okay, so I don't want to hear mental trainings running around much, okay. How about developing a good heart, all right. Because that's the meaning of the {lo} here and that's what {Changkya Rinpoche} said. All right. All right, we'll do the ... we'll start the four verses after. Take like a ten minute break. We have to finish by nine. We have to be good. And please don't bring any food or drink in here, okay. You can drink it outside, all right. Little explanation about those events. {Sojong} is a special ceremony of renewal and purification and it's to purify yourself when you break your ... whatever your vows, your ... either your freedom vows or your bodhisattva vows or your secret vows and so it's a special ceremony. Once a year we do a long {sojong}, a very long one. It's a custom during a {sojong} ritual that you cannot take a book with you, it has to be done from your memory so Rinpoche has been letting us kind of squeak by in the last few years. Now he's said he's

cracking down and he said he wants you to know. So it's a commitment to memorize them but it's what you are putting in your books every day, okay, it's only that and the point is that if you memorize it you'll ... it'll be easier for you to live by it. So if you can do it it's very good. All right. Last year he played chicken with us and at the last minute he said, okay, you can come anyway but I don't think he's going to do it this year, frankly, okay. I mean, if you want you could try but I don't think it's going to work. I believe that even if you haven't take a ... the initiation you could possibly come for the bodhisattva part but I'm not sure, so we'll ... I'll confirm that with him and I'll let you know next Tuesday. As far as teachings out of town, I never charge and I always have these conflicts with centers where I go and they want to charge. So to make it clear, we don't charge and they require some kind of registration fee. If you don't have any money we'll just talk about it with them, okay, so ... excuse me? They have schol... you know, they always crack ... break down at the end so ... don't worry about it, you know, send it in if you can but if you can't you're quite welcome to come, you know, I'll work it out with them, all right? We're about to study the first half of The Eight Verses and ...

I think that's as good as it's going to get. This'll be all right. Yeah. Just by coincidence or ... I don't know, but Rinpoche has just come out with a new book and it happens to be about The Eight Verses that came out like, I don't know, a week ago and after, you know, ten years and ... which is like you know, twelve pages a year. So anyway, it's a very beautiful book on The Eight Verses. That's Diamond Lion there on the front. That's a real carving from the Perfection of Wisdom sutras from Tibet of him. And his rosary's kind of big, I don't know. Anyway, it's a really beautiful commentary that Rinpoche gave. It's published by our own press which is MSTP. Now, I talked Art into getting me a couple of boxes to bring here to sell and then I got to feeling bad about selling things because we don't like to sell things and then some very bodhisattva student came up to me and paid for it all. So everybody should take one. Yeah (laughs) (applause). Who's not clapping (laughs, laughter). Who's not clapping? You got to ... not really. Yeah, actually we're still short a bit so (laughs, laughter) ... so, you know, talk to the bookkeeper's Fran Dayan, can you raise your hand. She's there. And there's a box outside if you want to throw it in there. It all goes to the same ocean of expenses. You know. But feel free to take one, okay, it'll be ... we'll try to put it at the door as you go out of the class, it's a very beautiful commentary. Yeah? Oh, technically it's seven dollars, six ninety-five, but we do everything free, so it's free, okay, and if you want to help that's fine if you can. Don't even think about it, okay, it really is free and we don't want you stealing

our virtue, okay, (laughs, laughter). All right. (*blo sbyong brgya rtsa*). By the way, on the book you'll see {Geshe Langri Tangpa} and he was one of the first geshe. Nowadays geshe {*dge ba bshes gnyen*} is a degree but in those days it meant {*kalyana mitra*} which is spiritual friend. Spiritual, you know, buddy, and that was the first use of the word geshe was during those days. So he was a geshe, okay.

Say {lojong} [repeat] {gyatsa} [repeat] {lojong} [repeat] {gyatsa} [repeat] (repeat).

{Lojong} means {lojong}, developing the good heart, okay. And {gyatsa} is a special kind of book in Tibet, it means a compendium or a collection of {lojong}s, okay. {Gya} means a hundred, {tsa} means root text and {gyatsa} is a kind of book in Tibet where you go get a bunch of lojongs and you put them in one book, okay. So if somebody says "what are you studying, you know, at ACI nowadays", you can say "{Lojong Gyatsa}", you know. {Lojong Gyatsa} is a special collection of all the lojong texts that was put together by this brilliant guy about six hundred years ago and his name was ... (*mus chen dkon mchog rgyal mtshon*)

Say {Muchen} [repeat] {Konchok} [repeat] {Gyeltsen} [repeat]

I had no idea what {Muchen} meant so I went to see Gene Smith today and he's this brilliant master and, oh, he said, {Muchen}'s this little county in central Tibet like Monmouth County. So {Muchen} means like Monmouth or something, okay. {Konchok Gyeltsen} is his monk's name, okay, {Konchok Gyeltsen}. We don't know his birth date, we don't know his death date, fourteenth century, okay, some time around six hundred years ago. And he put together a beautiful collection of {lojong}s and I wish we could read all of them together. We don't have time. I picked out about the best ... well, best ... I picked out some sweet ones, okay, you'll be studying about six different {lojong}s during this course. And some of them are just amazing. I'm going to go through the ... this will be in your syllabus if you have the syllabus. We'll spend today and Tuesday on Diamond Lion which is The Eight Verses. Which is Rinpoche's book, okay, that you're going to get tonight. The next one is by {Yang Gunpa} (*yang dgon pa*), class three. {Yang Gunpa} is a {Kagyu} lama, a very powerful lama and very much respected and admired in our tradition and we study his books on {lojong}. The next one is {Tongme Sangpo} Seven Points, [b:{Lojong} in Seven Points] and this is a very special {lojong} that's been studied over the centuries and forms a big part of the {b:Lam Rim} teachings, okay. A lot of the {b:Lam

Rim} teachings are designed off of the Seven Points. Class six is going to be on the ... it's called Freedom from Four Attachments and this is a very special {lojong}. To me it's so special that on Friday night for the next six weeks we're going to study only that, okay. So you're going to get one class on it here but if you'd like to know more about it you can come to the classes on Friday night. Okay. It's a beautiful text written by one of the most important Sakya masters of history called {Drakpa Gyeltsen} (*grags pa rgyal mtsan*). {Drakpa Gyeltsen} is special, {Jetsun Drakpa Gyeltsen}. He was not a monk. He was a layman and he had layman's vows. He was like Art or something, okay, and a very special lama, very great lama. Very important in our {Vajrayogini} lineage, okay. If you do that {*sadhana*} he's in there and very, very extraordinary lama in our tradition. Came from the {Sakyas} and we borrowed him, okay, and he's fantastic. And we're going to be studying that.

The next one is called Crown of Knives, okay. Some people have translated it as Wheel of Sharp Weapons which is a bad translation. It refers to a special ... like a throne ... sorry, a crown that has like razor blades flying inside of it and chopping up the person's head and things like that. It comes from a sutra called {*b: Karma Be Bunga*}. And if we have time we'll look at the sutra a bit but it's a very powerful ... it's a very powerful {lojong}, okay. Class nine is also a {Sakya lojong} text and it's about ... it's a very cool {lojong} about if things are going right how you can turn it into spiritual practice and if things are going wrong, how you can turn that into spiritual practice. So it doesn't really matter if things going right or wrong. It's a way to turn everything into spiritual practice, okay. That's by a teacher of the {Sakya pandita}. Also in that class we'll have instructions on developing the good heart that came down to the master translator of {Sumpa}. {Sumpa} is a place in Tibet. {Sumpa Lotsawa} (*sum pa lotza ba*) is a famous translator from early Tibet. And I was trying to figure out for the syllabus ... I'm trying to write ... I'm in the car going to Connecticut, right - because Fran Parella kidnapped me - and I'm sitting there trying to finish this syllabus. And I'm trying to figure out who wrote this book, because it says it came down from {Sumpa Lotsawa}. And I'm like studying the {lojong} and it doesn't ... usually they don't tell you anything; who wrote it, where it came from, you know, I'm studying, reading, reading, reading and then finally you get to this part. He's a translator. He went to India to learn Sanskrit. It would be like somebody going to Sera to learn Tibetan, okay, and he's brought all this gold with him because in the old days you had to pay for class ... no (laughs, laughter). It was a custom to raise as much gold as you could carry and offer to that lama. And sometimes they would just throw it in the wind; it was gold

powder. Sometimes they would just take it and go like that. But the point was that you had to sacrifice something for the class, you know, and it would be ... I mean, there are cases where it was your weight in gold or something. And they would just take it and throw it into the wind or something. You know, they didn't care about the money. It's a commitment from the student, you know what I mean. And he had all this gold and he spent it all and he learned everything and he studied for years in India. And then he's about to go home to Tibet and he goes to Bodhgaya to pay tribute to the stupa one more time and he's sitting there and these two women start talking, right? We know about them. We already talked about it. And he's listening and it's just these two women, you know, walking around the stupa and they're talking about death and they're talking about not having to die. And he's like listening, you know, and he's like just taking a break sitting there at the stupa and he's like ... suddenly he realizes that these are some kind of special beings that are teaching him something. You know, these are not just two people just showed up, you know, and then he realizes. Suddenly he understands every teaching he ever got in India and now he's ready to go home, you know, from these two ladies walking around the stupa, you know. And that's the {lojong} we're going to study, is what he heard. So that's why they don't say it's written by {Sumpa Lotsa}... they say passed down to {Sumpa Lotsawa} and that's the cool thing, okay. In class ten we'll do a ... I like this one. Instructions given by {Serlingpa} ... {Serlingpa} was a famous lama in Indonesia and he had a famous student called Atisha, Lord Atisha. And when Atisha was going back to India, I guess, on this dangerous boat trip in, you know, 1,100 or something and {Serlingpa} says, look, you're going to Tibet, I better give you some instructions on teaching weird students in foreign countries (laughs, laughter), okay, who are so difficult to discipline and to train them and tame their mind. I better give you some special instructions. So I thought that was sort of aprapo to (laughs, laughter) ... so we're going to study that {lojong}. I like the last one. Atisha was just hanging around one night and these two angels appeared to him and told him, you better study {lojong}. We're going to give you some advice about {lojong} and that's a special {lojong}. I really like that one and that's passed down by Lord Atisha, about a thousand years ago, okay. So that gives you a flavour of the lojongs we're going to do, okay, and those all come from the {Lojong Gyatsa} of {Muchen Konchok Gyeltsen}. All right. I'd like to start the {Tsik-gye ma}, okay, The Eight Verses. It's very good to memorize it. When I first studied with Rinpoche he made me memorize it, you know, and it's only like eight verses, it takes thirty seconds to recite it. It's not like seventeen pages or anything. And it

goes ... the first verse goes ...{dakni semchen tamchela yishin norbu le hlakpay dunchok dubpay sempa yitaktu chipar dzinpar shok}. And if you have time, memorise it, it's very simple, it's not very difficult. But I'm just going to go through it with you and I'm going to finish on time. We've been told by the Quaker House that we are not invited back again after this course. Okay. We've abused their rules, we ... I broke a lot of them. I ... the logic class went till, you know, ten o'clock, ten thirty and it doesn't look like they will let us come back again after this course. So if anybody knows a good place where they don't mind if we abuse them, you know, let us know because we'll need it for the next course. But in the meantime I think it's sort of embarrassing as a Buddhist group that we left such a bad taste in their mouths. So I'd really like you to please try to keep the ... I'll try to be here on time and leave on time. And you guys try to not to eat things or drink things in the class. Try to be nice, don't leave junk here when you leave, very important, okay. You can't get to Buddha paradise if you leave junk at the Quaker House, okay. But that's when ... called {shing jong}, okay, getting your own Buddha field requires that you don't mess up other people's property, okay. Seriously. So be nice to them, okay, be nice to the janitor, all right. Okay. {dakni semchen tamchela yishin norbu le hlakpay} {Dakni} means me. {Semchen tamchela}, means to all sentient beings. {Yishin norbu}... by the way, you have the text there so I'm not writing it. Means a wishing jewel. By the way, in Sanskrit this is {Chintamani}, it sounds like *chitta* in *bodhichitta*, it's the same thing. Whatever you can think of you can have. Okay. And there's a story in Tibet. There's this special jewel and there's a commentary on this by {Chekawa}, he was a famous {Kadampa} and he looked for {Dorje Seng-ge}. He went look... walking around Di... Tibet, looking for Diamond Lion to get this teaching because he heard about it and he missed him, he passed. He was too late. And he only learned it from one of his students but he went ahead to write a beautiful commentary on it. And he says ... you see, there's this thing in Tibet called {Yishin Norbu}. By the way, sometimes the Dalai Lama is called {Yishin Norbu}. Like, Tibetans don't call the Dalai Lama, Dalai Lama. Tibetans call him {Gyalwa Rinpoche} or {Yishin Norbu} and {Yishin Norbu} means wish-giving gem. And the idea is like an Aladdin's Lamp, you know, like you rub it and you get anything you want. And in Tib... in Buddhist Scriptures there's this special jewel that is found in muck, you know, you have to go to some muck somewhere. Like, I don't know, lots of New York, right, and you have to dig around in the muck, you know, and then you find this rough ... it's kind of a rough jewel and then there's this whole ritual you have to do. You have to put it on a high ... it's called a {tok} (*lcags*)) and {tok} means the ball on a flagpole,

what do you call it? I don't know. The ball at the flagpole. Like you have to find this special pole and you have to put the jewel up there and you have to wrap it in special silks, you have to wash it with all these special potions and then you put it up there and then you do these prayers, you do these rituals, you know, and if everything comes out right then you can wish for anything you want and you'll get it. It's like a ... it's called {Yishin Norbu} and the Dalai Lama's name is {Yishin Norbu}. You know, so it gives you anything you can wish for. Okay. This text is saying, this line says other people are better than a {*chintamani*}. Okay. Other people are better than a {Yishin Norbu}. The people around you are more ... {*le hlakpay*} means more precious than a wish-giving jewel. Okay. So you know, like imagine this little thing here, this pen, right, the famous chewable object. You know, imagine that it was like ... some ... like wishing jewel and you could take it in your hand like a penny or something and you could wish anything you want and you would get it. You know, so how could anything be more precious than that, you know? I'll debate you, you know. How can anything be better than that? I mean, you could just get it and wish that everybody got enlightened, right? And then ... it'd be over with. You know. So what's better ... why does he say they are better than a wish-giving jewel? Huh? He says you could lose a jewel. Well, it's interesting. No, you know, by the way, if you know Tibetan, study this verse, okay, study the grammar and studied the translations you see of it. And if you look at it carefully there's three different ways to read it. Diamond Lion is playing with us. He's having a good time. He's thinking, oh, about nine hundred years from now they're going to translate it into English. I'm going to put three different meanings in it that are different and they'll never be able to do it. He's probably giggling right now. You know. The first meaning of that is you can't conceive of how nice it's going to be when you get to your tantrum enlightenment. You can't even imagine right now. You know, if I told you ... if I stood up here and tried to explain what it would be like you wouldn't understand it. It wouldn't ... you wouldn't be able to think of it. Okay. You wouldn't get it. You know, that's by the way why tantra is secret. It's a self-protecting secret. I mean, you can open up those books, they're around. You can study Tibetan, you can try to read them, you won't get it, you just won't get it. You can't conceive of what it's like to move into a tantric enlightenment. Can't even imagine it. You can't think of what it would be like. You can't imagine the process and you can't imagine the steps in the process until it starts happening and in that sense other people are better than a wish-giving gem because a wish-giving gem, you and I could not even make the right wish, you see what I mean? We couldn't think of the

right thing to wish for because it's so foreign to us. What it would really be like in this lifetime to have this world turn into a tantric paradise is beyond ... you cannot imagine even what it ... you can't imagine the result and you can't imagine the events that would happen to you before that. You can't. You know, you can practice Buddhism and find out but right now you can't even imagine what the steps would be like, much less the final goal. Okay. So in that sense anything that could bring you to tantric enlightenment in this life would be better than a wish-giving gem. Okay. Anything that could get you there to that kind of enlightenment before you die would be better than some wish-giving jewel that you could find. Okay, better. So what is this holy method, you know, what is this amazing powerful thing that's more powerful than that kind of jewel; he says {semchen tamche} other people. Okay. That's like some kind of ... what he's saying is that you want to get to some extraordinary tantric angel's body of light and omniscient state of mind filled with ultimate compassion all day long and you want to become like that? Only way you could do it is by relating to other people, okay. You ain't going to get there unless you learn to do the right thing with other people. And those are the people at work. And those are the people in your family and that's your husband or your wife, okay. And that's what the book says. And that's ... the first two lines are like that. He hits you on the head right away. You know, (laughs) he says you want it ... your ticket to tantric paradise is none other than the people around you all day long. Okay. It's not some special bell, it's not like this amazing crown, it's not like this {dorje} and all these, you know, weird rituals and stuff like that. You want to know what's going to get you to tantric paradise, hey, got news for you. It's the people right around you in your office; and that's what the first two lines say, you know. You ... they are for you your ticket to deathlessness in this lifetime, are the people right around you at any given moment of the day. And you have to figure out why, it's like a koan, you know. Like, some people I could see that, but not my boss, you know what I mean? Like, can't be him. And start... and you have to figure it out. It's true. Okay, the first two lines are true. You want to get to a state of deathless bliss in this lifetime, you're going to have to do it with the people right around you. By doing the right thing with them, it will get you there. So do they become valuable for you or not? Yeah (laughs, laughter), okay. I mean, if you did not have people like that around you, you would not get to deathless bliss in this lifetime, impossible. That's the point. That's very radical change in the way you look at people around you, okay. Very radical. And he's not exaggerating and he's not being symbolic. This is not metaphorical. He's being literal, okay. The only way that you'll ever

change into this incredibly beautiful body of light and this extraordinary mind forever is with the people around you. You need them. You need them to do that. You'll never do it without them. And so you better appreciate them, you know. You know, these are the people that are going to make you enlightened and you have to look at them that way as very, very precious. {dakni semchen tamchela,

yishin norbu le hlakpay, dunchok dubpay sempa yi} They are going to get me to heaven. {taktu chipar dzinpar shok}. I love you. Thank you. You know, abuse me some more, you know, okay (laughs, laughter). All right. Test me, burn me, you know, check me, push me. Make me be kind, make me learn to be kind. You know, and this is the great thing they can teach you. This is what they're giving you. You cannot get it anywhere else. Go to a monastery, you know, I lived eight years with Khen Rinpoche. I did not go anywhere. I went ... one Thanksgiving night I went to Didi's house for turkey. It was a big trip. My mother died, my brother died, they got ... my other two brother got married, I didn't go. I just lived with him. And then I went to work and I learnt a lot more at work. Okay. You need those people. You need those people to be a real Buddhist. You know, to be a ... to really understand Buddhism you need good old New York irritating office workers all around you, you know (laughs), and that's the lesson of the {lojong} and the first verse is saying that, the first verse is saying that. Yeah? Actually you go to a monastery because you need protection because you're not strong enough to be out in the world. How's that? But that's a long story. It's also very important to... contemplation and meditation is also necessary for development and you need a quiet place to do that, you need a good place to do that. Now, Sera Monastery is about the least quiet place in the world but that's another story. It's just a place to concentrate on your practice but trust me, there's lots of events at Sera Monastery that test you just as well as an American office. Okay. And if you don't think so, come with me in September and you'll see. Of course they have personality conflicts as much as we do. Why do you go to a monastery? To fix yourself, you know. Who goes to monasteries? People who need fixing. So are they sweet and holy and wonderful to each other? No, not all the time. Are they learning? For sure. Are there great bodhisattvas there? Oh yes. But don't forget, you know, when you look at me and my brothers and sisters of the robes, we're here because we're defective and we're trying to fix ourselves, you know what I mean, really. Okay, that's a different thing. Anyway. That's the first verse. Second verse. So it means that if you're a good Buddhist you better figure out that your Buddhism is going to take place at your office and in your family and you will not meet all

sentient beings. They are the people at your office, okay. There's all these Buddhists who do all these prayers for all sentient beings and then they abuse the people in their office and stuff, you know. They are all sentient beings for you. You can't meet all sentient beings at once, it's too many. These are representing all living beings, okay. And if you study the Tibetan grammar, those of you who are doing the Tibetan track, you can read this grammar to say that the state of mind that wants to reach the highest goal is more precious than a wish-giving gem. You see what I mean? Meaning number two. *Bodhichitta* is better than a wish-giving gem. If you read it as {Semchen tamche la, yishin norbu le hlakpay dun chok dup pay}, okay. For those of you who are studying Tibetan, okay. You can read this line as saying that ultimate compassion is better than a wish-giving gem. So, so far you have two betters than wish-giving gems; all the people around you and also compassion itself. And finally, if your Tibetan is really good you can read it as {Dakni semchen tamche la yishin norbu le hlakpay dun chok}, which means that Buddhahood is better than a wish-giving gem. Okay. And you can read it all three ways. It's very cool. Okay. And if you translate it you have to decide which one, or maybe you put a footnote I guess. Anyway, Buddhahood itself is better than a wish-giving gem also. Okay. And those are the three meanings of it. Next verse is {gangdu sudang gokpoy tse, daknyi kunle manta shing, shanla sampa tagpayi, choktu chupar dzinpar shog}. Means, wherever I am, whoever I'm with, may I see myself as lowest of all. Okay. And may I see other people as the best. This does not ... this is not an exercise in low self-esteem, okay. And I never want you to take it that way; that's not the point. Okay. There's a difference between thinking, oh, I'm the worst person in this room, I'm the stupidest, I have the least compassion, I'm the most selfish, I've got the most debt on my credit card, everything. You know, I mean, you can ... that's not what the verse is saying. It's saying like this, and this is very holy, okay. How many beings in this room are enlightened beings, in disguise? Please raise their hands. Ah, you never do, do you. Okay. You're always lying, you know, I mean, whatever. Anyway. No, I mean, we don't know, okay, we really don't know. I'm not, okay, but you don't know how many beings in this room ... there are, okay, according to the Scriptures there should be a few sprinkled in, at least. Okay, according to the Scriptures there should be a few enlightened beings in this room disguised as normal people and we don't know which ones, we really don't know which ones. Millions upon millions of beings have already become enlightened. They can plan events millions of years ahead of time. You know, they could plan to be here three or four million years ago with no problem at all, it's no big deal for them. Okay.

They guy that's sitting next to you on the subway could have been sitting there for ten years waiting for you, okay. I'm not kidding, okay, I'm really not kidding. You don't know around you which people are that and which aren't. You will never know until you get close to being a Buddha yourself. Okay. You really won't know until you get pretty close, okay. Then you'll see. It's like City of Angels, it's a good movie if ever you're ... okay.

It's good karma that these movies are coming out. I think the class is having good. But you really don't know. What is their intentions towards you? You know, are they spying on you? You know, (laughs, laughter) what do they want out of you? Why are they masquerading? You know, why do they go to the trouble? Why don't they just hang out in their Buddha paradise? By the way, they do and they're just doing this on the sideline. What do they want? Why won't they stay in their own realms? What are they after? (Laughs, laughter). It's really crowded this realm, you know (laughs, laughter). They're eating and drinking and everything. It's like the point of this verse is the reverse version of ... what do they call that, persecution complex or something, okay. This is ... I don't know what you want to call it. You tell me. It's the opposite of a persecution complex. It's to think that everyone is out to help you. It's that the point of this verse is, look, among the people that you relate with every day, trust me, a certain number of them are enlightened beings and they are out to force you to get enlightened, you know. They are pushing you, they are wheedling you, everything they say to you has special meaning. They're trying to set you up for that big enlightenment thought, you know what I mean? They're trying to set you up for that. And they're working on you all the time. All around you there are spies from the enlightened realm who are working very hard to get you there. Okay. And that's what this verse means. It doesn't mean you have to go around feeling like a schmuck all day. It doesn't mean that. It means, you look around you, do you really know what the other people are thinking? Do you really know whether they're enlightened or not? Can you say who is and who's not? You know. So engage in some nice pleasant paranoia and believe in them and try to listen and try to be sensitive to somebody saying something to you. Why are they saying that, why are they doing that to me. Even the people who are bad to you and especially the people who are bad to you, what are they trying to get out of me? What do they want? You know. If this is an enlightened being why are they doing this to me, okay, and they're trying to do something, they're trying to get you somewhere, they're trying to ... figure it out. Okay. That's verse number two. Number three. Where's that go? What's number three? {julam kuntu rang gyula, togching nyong mong

kyema tag, dak shanma rung jepo na, tsantab dongne logpar shog}. This is a special lojong that says, listen, once in a while you're going to get upset or you're going to have a bad thought in your mind, okay. Once in a while you're going to get angry at other people or irritated at other people. Okay. At what point should you do something? And the text says, right away. Okay. The minute you start to feel bad, stop it. Okay. There's this thing in western psychology, you know, oh, express your anger. You know, don't bottle it up, you'll just get an ulcer, you know, go ahead and yell. Take the person out and tell them what you're really thinking, you know, and let it out, you know. Buddhism says the opposite. Okay. And I'm quite blunt about it and the minute you start to feel bad towards someone, stop it, okay, before it gets bigger, stop it, face it and admit that it's your problem, okay, they are dying just like you. They want help just like you. They are sad just like you. They've had death in their family, they've had ... their body hurts just like yours. Come on, cut them some slack. Okay. Stop it right there. The minute you start to think something negative about something, somebody, stop it. Okay. Why? In Buddhism one moment of a negative thought towards another person, even slight irritation on the street at someone who jostles you is tremendous bad karma and it builds, you see? One moment of slight irritation at someone has profound affects on your future life. Meaning, ten years from now your life won't be as happy. Small things will be going wrong. Why? Buddhism says because you got slightly irritated at a person on the street ten years ago. Okay. Believe it or not. Okay. And if you want to study the reasons you study ... you have to study karma. You have to study how karma works. Basically karma is an impression put into your mind and it grows much more powerful with every passing day. And it's not unreasonable in Buddhism to say that if you're slightly irritated with someone on the street that you yourself will suffer greatly in ten years from now. Okay. A few moments of irritation, okay, are enough to make very powerful effects on your mind. You have to study karma to know why. Karma is stored in your mental stream and it has that effect. One sec, okay. I got to finish in like four minutes. Okay. That's the main thing. I'm going to do one more verse and then we'll ... we got to clear out by nine-thirty, all right. But as you run out the door don't forget your book, okay. {rangshin nganpoy semchen ni, digduk dragpu nontong tse, rinchenter dang padpa shin nyepar kawé chuzin shog}. This is basically saying, look, bad people are hard to find so try to get the most out of it (laughs, laughter) okay. And then I was in the car going to Connecticut. I'm like ripping through the commentary trying to find out why bad people are hard to find (laughs, laughter) and you know. By

the way, those of you who studied Master Shantideva, you know, what did he say? Why are they hard to find? Yeah. If you stop reacting negatively to other people, bad people will get less in your life. Master Shantideva said go and kiss them goodbye, you know. Once you learn the secret of Buddhism which is to stop reacting to them in a bad way and start reacting to them in a nice way, you stop the karma of meeting them again. And then you'll be saying, it's weird, you know, everybody at work is getting nice, I don't know what's going on (laughter) and you will honestly, I mean, you don't have to just ... you don't have to struggle with people at work. The best way to get rid of those people you don't like is to be good to them. According to Buddhism, this is the secret method of terminating fellow employees (laughter) that you don't like, (laughs) okay. Seriously, very serious. And they'll just change, you know. Whatever person's giving you a problem at work, be sweet to them. Realize that you have caused them and you can change it. Okay. And that's the other {lojong}, that's the fourth {lojong}. These are special {lojong}s. The homework is pretty much to sit there and meditate about this all day and you go through one verse each time. Pick a verse this week, okay, you've got seven days. Don't do four, do one. Okay. Pick one of these four verses and try to do it at work, okay, and that's your main homework, okay. All right.

I'll answer just ... you know, catch me next week with that question, so try to remember, yeah?

Could be. Yeah. Yeah. Yeah. Fran's basically saying what if you meet someone who makes you angry and it doesn't work, they're not helping you, you just get mad, okay. All right. Those are not angels accord... those are bad people (laughs, laughter). That you created. No, no way. Okay. We'll do a short prayer. Okay. A real short prayer (laughs, laughter).

[prayer: short mandala]

[prayer: dedication]

LoJong

Tape Two

<Transcriber: Anthony Deague>

We've been studying the {B: Lo-jong sikgye ma}, which is {lojong}, or developing the good heart in eight verses and we're half way through. So last course you were doing about fifteen pages of logic a night and this course your doing sixteen lines a night, okay. And it's kind of cool, and I'm sure you'll appreciate it. So, [laughs] anyway, we'll go to the first verse, okay. Please repeat after me. {dakla} [repeat] {shengyi} [repeat] {trakdok gi} [repeat] {shekur} [repeat] {lasok} [repeat] {mirikpay} [repeat]. (*bdag la gzhan gyis phrag dog gis gshe skur la sogs mi rigs pa'l*). I think this is maybe the hardest class I ever taught, okay, this class tonight, okay, very difficult, and I'm not kidding. Like you guys have been through logic, and you've been through Shantideva's ... Master Shantideva's logic chapter and everything, I mean, wisdom chapter, and you've been through Diamond Cutter deep stuff, I think this class is more difficult. I think these verses tonight are more difficult, and I think your mind ... in the sense that your will not accept them, your mind will try to fight what you're going to hear tonight. And it's ... what I'm planting in you tonight is a lot of grief for the immediate future, okay. It's very, very hard to live, the kind of life that's being described in these verses, okay. And once you've heard it, and heard it explained, you know that it is the right thing to do. So you're cursed from now on. You'll be this schizophrenic, you know. You will know what's the right thing to do, and your mind won't want to do it. And it's going to be ... I mean, I had students break out in tears just spontaneously once in a while. They know this is the right thing to do, and it's very hard to do. And they're just sitting there and they just burst out into tears, you know. I say, 'What's wrong?' And they say, 'That's very hard to do', [laughs] you know. So your going to hear it, sorry, you know, and then you can't forget it after tonight, okay. This is the very essence of the lojong, okay. This is the sweetest part of the {lojong} and the hardest part of the lojong, okay. So here we go. {Dak la} means 'to me'. {Dak} means 'me' and {dak la} means 'to me'. {Shen gyi} means 'by other people'. Other people ... to me, okay. {Trakdok} means 'jealousy', okay. {Trak tok kyi} means 'out of jealousy.' Okay, because of jealousy. So the first line says, Other people, because they're jealous, will do something to me, okay, they will do something to me. What? {Shekur}. {Shekur} means to put somebody down or to criticize somebody or to speak badly of somebody, okay. Say bad things about you, out of jealousy. {La

sok} means etcetera, okay, and you know, everything else; they cheat you, tell the bosses bad things about you, all sorts of things, everything you can imagine that somebody else could do to you out of jealousy, okay. Say something to your friends that's not true, say something to your wife or husband that's not true. Say something to ... by the way, the {me rig pa, me rig pa} means here untrue, unfounded, unjustified, undeserved, okay, improper. Okay, like they're saying something to other people about you that's not right, it's not true, it's not just, and they are doing it out of jealousy. Okay. So what are you supposed to do about it? If you're a great {kadampa geshe}, if you're a great lojong practitioner, what are you supposed to do about it, okay? Somebody out of jealousy is trying to hurt you, okay, and the next few minutes is the hardest few minutes is the hardest thing to accept okay, and it's true, and it's the key to happiness, all right. And remember we studied Master Shantideva, and we were in the patience chapter. And I remember preparing the readings. It was too much to teach in one year, so I was chopping out parts, you know, and that's really hard, to go through Master Shantideva and decide what the people in New York won't hear. You know, and I was going through and I found this long section on where did the world come from and is there a creator and was there a big bang and all this stuff, and I said, oh, this is really nice, twenty pages long, this is perfect to chop out because who wants to hear all this stuff, you know, and they won't even notice it's gone, you know. And then I started to read it and it was really beautiful, because the reason he was talking about the creator and things like that, emptiness, was because he was trying to get you to figure out where all the bad things in your life come from. He was trying to get you to decide, you take one thing, like what? Like this one person who's jealous of you and who's trying to hurt you behind your back or something. So like, Master Shantideva saying, you cannot practice patience, you cannot be a good Buddhist, unless you analyse where this person came from. And then you can find out what's the right thing to do. Then based on wisdom, of knowing where did this guy come from in the first place, you can decide what to do. And it's a very important distinction between what are they doing to you, or how are they doing it to you, and where did they come from in the first place, you see what I mean. Like you say who's causing all this trouble in my life? Why is the boss getting down on me? Why is this person who used to be my friend, they don't trust me any more? Someone's talking to them behind my back, somebody's giving rumors to them, you know, somebody's lying to them because they're jealous of me, you know. And then your like, 'Oh, I figured it out, you know, it was so and so said this to them and that's why they're being mad at me, and

that's why they are saying bad things about me. I finally figured it out, you know, this is the way its going. This person started it, you know.' And then that's wrong worldview, okay, totally wrong. You just describing how it happened and not why it happened, you see what I mean? And there's a big difference; you see. What makes cancer, says Master Shantideva? And we talked about it before. There's chromosomes in your body, okay, every cell has a genetic chain, and one atomic particle, and it can come from brick, it can come from the ground, it can come from the sky, it can come from the sun, it doesn't have to be an uranium block, you know. One particle hits one gene chain in one cell, it breaks it in a certain way and then that starts to divide uncontrollably. And you die of cancer. One atomic particle hits one microscopic chain in your body, just standing next to a bus station, you know what I mean, doesn't have to be uranium or something like that, and then suddenly you've got cancer. That explains how you got the cancer, it doesn't explain why you got the cancer. And there's a big difference, you know, and you've got to think about that. To practice the {lojong} that we're going to talk about tonight, as a Buddhist, you have to give up thinking about how something happens. You have to figure out why it happened, okay. And it's a big ... you can never be happy, you can never reach paradise, you can never reach nirvana, unless you make this distinction. How did this happen? 'Oh, this guy was talking to the boss, they went out to dinner, oh, now I remember, two days ago, you know, he must have said something to him and that's why he's mad at me now.' Okay, that's how it happened. But why? You see? Why did they have dinner? Why didn't the dinner get cancelled? And why did the guy want to say that? And where did this guy come from anyway? Okay, and that's what you ... that's the real goal of Buddhism, is to figure that out, okay. That's the big thing. So what are you supposed to do when someone's talking behind your back? What are you supposed to do when something bad happens in your life? You have to figure out where it came from, okay, not how it came about. You have to figure out why? Why me? Okay, you have to figure out that. It's this thing about this ... you know 'world-emperors' in the third chapter of the Abhidharmakosha, king of the world, president of the world. There used to be these beings on this planet and other planets, because of the karma they collected, they get to be king of the world. And if you read the fine print, there's four different kinds. They're called 'wheel emperors' because they have these little ...well, some people say big space ships or something that they can fly around in. And some of them have gold ones, some have silver, some have copper, some have bronze or something like that. Or steel. And there's a very interesting distinction between

them. If you have a gold {*chakra*} that's helping you to rule the world, a gold wheel, then everybody in the world wants you to be king of the world, they come and beg you to be king of the world, you know. 'Scott, please come and be king of the world, you know, and we'll pay you anything you ask for. Just please be come... just come and be our king of the world, okay? And then he guy with the silver circle, he has to go and kind of sell himself, you know, he's like, 'You think I could be king of the world?' you know. And then the third guy, he has to like run an election, and he has to like convince everybody, and he has to push everybody, his karma is not as good, you know. And then the forth guy actually has to threaten everybody, you know, he says, 'You make me king of the world or I'm blowing you up', you know what I mean. And there's a difference in the karma between each person. And I used to think at work, you know, like they'd be considering me for a new position, or they'd be thinking to give me a raise or something like that. And sometimes it would be close, like maybe yes, maybe no, and then I'd feel like the guy with the copper wheel, you know. And then sometimes they'd say, oh, everybody wants him to have that position, please take it, you know, we'll double your salary, you know, and that's like a golden wheel. You see what I mean, and it depends on your karma. You see, some things are close, and some things are not close. You see what I mean. Some things you can get easy, and some things it's really a big sweat. You have to sweat about it. Maybe they're going to do it, maybe they're not going to do it. But where did that come from? You see what I mean, why? Why does one guy get the golden wheel, and one guy get the ... you see. And when something's bad, why did it happen in the first place? You see what I mean?

And I wanted to talk about, I was thinking to put it in terms of ... people were telling me they went to hear His Holiness speak, and there were demonstrators outside, and what do I think about it? You know, what side am I on? And I was thinking about it, you know, and my official position up to now is, I think the whole thing is ridiculous, and stupid, and crazy, and American Buddhists shouldn't even get involved with it, it's silly, you know. Its about a dharma protector whose essence is compassion, the ultimate protection is compassion. If there is a dharma protector, then their whole nature is compassion, which is loving other beings and giving them anything they want. And now people are fighting over this guy. They are fighting over a being, exist or not exist, I don't know? I'm never met this being, you know, but supposed to be the essence of compassion. So if you're on one side you're fighting about compassion, on the other side your fighting about compassion.

So people ask me, 'What do you think about it?' So now I'm going to tell you,

okay, the time has come, all right. [Laughs, laughter] And it's from my heart, it's really from my heart. When I was ...became a Buddhist, I went to see His Holiness, I mean. I was studying in Dharamsala. My mother was dying of cancer, that's why I wanted to become a Buddhist, I wanted to know why. You know, I understand how, you know, the cells are dividing in her breast; I understand that, but why her? She never hurt anybody, you know, why? So I go to Dharamsala, I study, I study, I study. And I keep getting these letters from my mother, 'Had my first check up, didn't go too well', you know, and then I get another letter, you know, 'Got really sick as school today'. She was a teacher, schoolteacher, like fifth grade school teacher. Then I get another letter, 'Got really bad, blacked out in school today, they told me I had to quit'. Then I get another letter, 'Doctors say it's going to be difficult, I have to take extra radiation'. Got another letter said, 'The doctor said go home, no hope, do whatever you want to do', you know. And people are starting to tell me, bring her to India, and the Lamas can tell her how to die right, you know. And then at least she can die right, you know. And I said, she's never been outside of Phoenix Arizona, you know, and they're saying like, put her on a plane - she's going into seizures every two hours or something - put her on a plane, bring her to India, let the Lamas teach her how to die. I wrote her a letter, I said, if you want come, you know, she said, 'What have I got to lose', you know, so she came! So here I am, you know, I remember behind the customs thing, they would not let me in. She's like dragging herself down the thing, and she's like passing out, and they won't let me in to touch her, you know. And I just remember this thing, and take her off to Dharamsala in a cab, laying down, you know, and trying to keep her alive all the way up there, and then go up ... and we get an audience with ... first we go to His Holiness' doctor and he examines her and he comes out and he says, 'Teach her about Buddhism real quick', [laughs] it's like ... teach her ... it's like, here are some pills for the pain, you know. And then they say, go meet His Holiness, you know, try to get His Holiness to touch her at least, or something like that. So we had this incredible meeting with His Holiness and ... and you know, I'm like asking him what should I do with the rest of my life? 'I want to drop out of school and stay with you', and he says, 'No, no, you have to go back to school, you have to finish school, and take care of your mother, and go meet this Geshe Tarchin guy, you know, and everything will be all right.' So I'm like, 'I don't want to go back to the United States', he said, 'No, you've got to go.' So I came back you know. So the reason I'm here is His Holiness, you know. The last person my mother hugged was His Holiness, you know, and everything comes from His Holiness.

So then, you know, when I was becoming a Buddhist, He was like God, you know. Like when we saw him the first time in Washington D.C. we were all like on the floor, it was so ... he touched somebody, and they're like 'Oh, he touched me, he touched me', you know. I remember he touched my hand and I was like, 'Oh man' you know, when he touched my hand, you know, it felt like something else, you know. It was like that. That was my karma when I was 22 years old. Was that that's how the world felt about the Dalai Lama. You know. Now what's my karma? I come back from retreat, you know, people tell me, I went to see His Holiness, I say, 'How was it? What did he teach?' They say, 'I don't know but there were these people outside yelling, you know, and they don't like him, and he's doing bad things, and there's all these horrible things.' I get phone calls from India, this is happening, this is happening, you know, and I'm like ... they say, 'What do you think, what do you think?' You know, what am I supposed to think? ... is that this is what your supposed to think, okay. I collected really bad karma with my Lama. You know. I haven't been good enough to my Lama, so I have to see this going on in the world, that I didn't have to see going on fifteen years ago. Whose fault is it? Who's right? You see what I mean? Is it side A or side B? No, it's Michael Roach, okay, and you have to think like that, okay. That's correct view, okay. Who's right in the protector controversy? It's you whose wrong, you know, you. Everyone in this room has collected the karma to see this holy being have someone dislike him and protest against him, in America, in the United States of America, not ... you know, like in Lhasa or something, you know. We have the karma to see that. Who made that? You know, you studied Shantideva; who made it? Whose fault is it? Who's right? Who's wrong? You know, we made it, you know, we weren't good enough to our Lamas, so we have to see this thing. That's all I think about the protector controversy [laughs], you know. I'm very sad I have to see it, it's ... and ... so who's right and who's wrong? You're wrong. What made it happen? You weren't good enough to your Lamas, you know, you didn't take care of your Lama. So you have to see this thing. How do you fix the protector controversy? Who will win? You know. Whoever treats their Lama right, and treats the Dharma right, then you don't have to see that any more. You know, some day you'll see in the newspaper, so and so went to Dharamsala and prostrated before His Holiness, and His Holiness hugged them, and the whole thing's over, and we hereby cancel, you know, the Berlin Wall went down today, why? You know, who did that? It was impossible when I was a kid, you know. It was impossible six months before it happened. You know, how do you get things to happen like that? What do you do if somebody, jealous of you

and ... and does something. You see, it's not the question of do you shut up or do you say something, do you fight back or do you not fight back? The question is why did it happen in the first place and how do you get rid of these things, you see what I mean? It's not a question of are they right or are you right? Don't think of things like that any more. That person exists in your life because you were jealous of somebody else. Period. And that's the right thing to do, what? Stop being jealous, you don't like people attacking you, keep your vows perfect and according to every Buddhist book in the universe you won't have to see these people any more. It's not the question of what's the best way to get around this person. What's the best way to handle this person? Should I say this or should I say that; that's not the point. Keep your vows and these people won't exist any more in your world. That's the whole point. You don't like this stuff? You don't like the protector problem, you don't like this person being jealous of you? Clean up your own act, okay. That's the hard thing about {lojong}. It's like the hardest thing they could have said, right. It would be easier if they said anything else, right? That's the lojong. So what are you supposed to do? Here's the hard part. Say {gyongka} [repeat] {rang gi} [repeat] {lenpa dang} [repeat] {gyelka} [repeat] {shenla} [repeat] {bulwar shok} [repeat]. (*gyong kha rang gis len pa dang rgyal kha gzhan la 'bul bar shog*) {Gyongka} means, in a situation, the disadvantage or the loss, okay. It's like your doing a business deal, like someone's going to come out ahead and somebody is going to come out behind. {Gyon ka} means, to come out behind. {Gyongka} means, the loss or the disadvantage in a situation, okay; {gyongka}. {Rang-gi lenpa}. {Rang-gi} means, by me, by you. {Lenpa} means, take it your self, okay. So this line means, take the loss yourself in any situation, in any unpleasant situation. In any kind of controversy, in any kind of competition, in any kind of problem between two human beings, you take the loss upon yourself. You decide, I will take the short end of the stick. And decide, okay; you take the loss. {Gyelka}, the next verse, next line, {gyelka} means, the profit or the advantage in any situation; {gyelka}. It means the profit or the advantage in any situation. {Shen la} means, to other people. {Bulwar} doesn't just mean, give it to them, it means, with great respect and love and honor, offer it to them. {Bulwar shok} means, may I have the strength to do that. Okay. {Shok} means that, okay. Any time there is an interaction between two people, and you're on one side of it, give them all the profit, all the benefit, let them come out ahead. {Gyongka rang gi lenpa}, and take the short end of the stick, and take the loss, okay. Is it just? No, he just said 'me rig pa' somebody has accused you unjustly, with no justification they have tried to hurt you, why? {Trakdok}; their jealous of you, okay. Well, what are

you supposed to do about it? With great respect and love offer them all the profit from the situation and take whatever loss there is yourself, okay. And I get twenty minds in this room just said, 'Oh, but people will just take advantage of me! I'm tired of being this push-over Buddhist, you know. Everybody, my supervisor at work will be taking advantage of me every day now, you know. If I keep cleaning up the bathroom, people will just make me clean up the kitchen too. You know, you know what I mean, [laughs]. If I keep doing all the ... taking the dirty side of things, everybody will take advantage of me.' Now get this, okay, you gotta get this. If there's a person in your life who would want to take advantage of you, that's because you didn't give people the advantage in the past. Get it? I'll repeat it. If there's a person in your life who wants to take advantage of you, or who's in a position to take advantage of you, or who's in any kind of position to hurt you at all, you made them because you hurt people in the past and you didn't give them the advantage in the past. So if you want to make sure that these kind of people keep showing up in your life, then struggle against them, fight against them, try to come up on top, okay, and you will assure that these kind of people keep coming up in your life. Okay. What's the best way to get rid of people who are exploiting you and who are taking advantage of you? Serve them, give them what they want, take the loss yourself. Okay, it's very difficult. It's the hardest thing I ever said in this class. You know, and your mind will struggle against it, you will find ten thousand reasons why he's wrong, you know. This is crazy, if the whole world was like this all the Hitlers would be running the show. You know what I mean, I mean, your mind fights against it, your mind doesn't want to accept that, okay. If you don't accept it, your not accepting karma and you're not a Buddhist, okay. I'll say it again. If you had constantly offered other people the benefit of any deal or situation between you and someone else, there wouldn't exist in your life those people. If we had treated out Lamas right, there wouldn't be any protector controversy for you to be on side A or side B, okay. So the goal of life is to get rid of them; what? To get rid of side A and side B, you know, so that it never happens, okay. How do you do that? You keep your own vows clean and you keep giving the advantage to other people. By the way, sooner or later you run out of people taking advantage of you, this is how you get rid of them, permanently. What will happen then, people will be knocking your door down to give you money, property, fame, admiration, whatever you want. It'll ... that's the only way to make it come. That is the source of money. Marx and Engles were wrong, okay, they were wrong. It's not the earth, it's good karma, okay. You want to get rich, famous, have people pay attention to you, get all the

girls you ever wanted? Keep your vows perfect, okay. I'm not kidding, I'm really not kidding. Keep your vows perfect, you ... everything you want will come, you know. You don't win by struggling against other people and you don't get everything by trying to push it and trying to trick them out of it, or get them out of it, or fight with them or struggle with them. You want things? Serve other people, okay. Aside from being the right thing to do, it's the smart thing to do, okay, and it works, it really does work. I'll point out something else. Whatever approach that you were taking up to now, didn't work, did it? You not rich, famous, admired and have fifty thousand whatever, okay. I mean, whatever ... I mean, you can keep trying that way, but it didn't work, did it? Admit it, okay, it didn't work. You have big credit card bills, you know, some people like you some people don't, there's still people at work who scream at you, whatever you're doing hasn't worked, okay, admit it. Okay, try this way for a while, try the Kadampa Geshe way. Okay, and just serve other people. They take advantage of you, God bless you, you know, thank you. All right, here would you like my overcoat also now that you stole my wallet, you know. [Laughs, laughter.] Okay, so three things to think about. First of all, you are a sworn Bodhisattva, if you're in this class, half the people here, I know I was there, you took Bodhisattva vows, okay [laughs, laughter], you know. You are sworn to make other people happy, you are sworn by your vow to be the servant of the people. You know. {"Ten du bor chur chik..."} you know, you said those words, you know, 'I give myself as a servant of all other living beings. I will give up all the happiness I have, and I'll offer it to anybody who needs it.' Period. You already took it, you swore. You can either, you know, send me a ... what do they call it? You know, you can retract yourself, or put up or shut up, you know. You said you would give other people your happiness. Well, let's see if you can do it, okay. I mean, that's the first part of the rationale. Second part is, that's the only way to be happy yourself. You want to be happy? Whatever you're trying didn't work so far. You want all your relationships to be holy, sweet, permanent, fantastic relationships? You want to be well-off financially, or you know, taken care of. You want to be physically healthy? Well, take care of other people. It is the karma of doing that that makes you get that, okay. That's what makes it happen, okay. Now, one thing more to say, one thing more to say, okay. If another person is taking advantage of you or another person in a way which would give them bad karma ... if you see someone mugging another person on the street, as a Bodhisattva what are you supposed to do? And if someone comes and mugs you, okay, or if someone comes and lies about you, or causes some kind of problem involving you, you

are required as a Bodhisattva to take whatever steps you can to keep them from collecting bad karma, okay. You are required as a Bodhisattva to go punch the guy whose mugging the lady. Okay, and that doesn't contradict what I said before, at all. And you have to think about it, okay. So there's three levels here. You swore you would take care of other people and give them all your happiness; put up or shut up, okay. If you want to be happy yourself that's the only way to do it anyway. So go do it and try it, whatever you have been trying up till now, didn't happen ... didn't work. Last thing, that doesn't mean that if someone is hurting someone else, you go step in and do something, even if it means they're hurting you. If someone's doing something wrong, you stop them. Why? Not to make yourself happy, to help them not collect bad karma, you have that responsibility. So I don't mean that Buddhists should roll over and let people stab you or something like that, you know, you have to try to stop them. Why? Mainly because they'll collect bad karma, okay. And those are the three things about taking loss, okay, but get used to it, get used to it, and try it. And do not believe your mind when it fights against it. And it will, you know. One quarter of the people in this room will actually go out in the next week and try this. And the first time they really do get the loss, they'll say, 'Huh, boy that was silly, forget that', you know [laughs, laughter] you know. You have to keep it up, you have to be persistent. And don't let that other side of your mind win, okay, and I curse you right now. I curse you with the knowledge that you have to do this, sooner or later everybody in this room has to reach the point where they can give up the dearest things to them on a moments notice because it's the right thing to do, okay, and it's hard, okay, it's really hard. And it's beautiful and it's perfect and it's the road to happiness, okay. Try. Okay, next one. And don't start diluting it, okay, and don't start making conditions. You know, every situation, everything good that you have, you know, give it away, okay. Even if they are being unjust and unreasonable and jealous of you, even if their motivations are crappy, you give them everything they want, okay. Very hard to do, okay. By the way we're on verse number six, okay. By the way, if we don't clean up our act with our Lamas, if we continue on the course that created the controversy, we'll lose them, okay. I mean, His Holiness will get old and he won't be here or something, okay. You want to lose His Holiness, then don't change, you see what I mean? The only thing that could make His Holiness leave this world is if we don't treat our Lamas right, you see what I mean? If you did treat your Lamas right, he would live in your world forever, as long as you're here, he would be here. And if he's getting old or if he's appearing to get old in your eyes, it's because you're not doing something right, and that's why

people lose their Lamas; Geshe Rabten, Lama Yeshe, like that. They didn't take care of them, they didn't have the right attitude towards them and then they lose them. And we're like half way with His Holiness. If something like that can happen, in my world, it means I'm already going in a very dangerous direction, you know, all the signs are very bad and very wrong. And I have to change or else it will get worse, you see what I mean? If something like that can even happen, in my universe, then the sign ... if I continue like that into the future, it's very bad. Very bad things will happen, much worse will happen. You know, he's getting old, okay. Say {gang la} [repeat] {dakgi} [repeat] {pen takpay} [repeat] {gang la} [repeat] {dakgi} [repeat] {pen takpay} [repeat]. Okay, you thought the last one was hard, here's another ... [laughs],okay. {gangla} means, to anybody at all. {Dak kyi} means, by me, okay, by me. {Pen} means, help. Pen means, help, to help you. {Pen takpay} means, that they will help you. {pen takpay, pen takpay}, same thing; to help you. Whoever, by me, to have, what does it mean? Well, let's see the next line... Say {rewa} [repeat] {chewa} [repeat] {gangshik gi} [repeat] Okay, {re wa} means, hope, like you're hoping someone will help you. So, so far it means if I turn to another person with hope that they will help me, okay, what kind of hope? {Rewa chewa}, big hopes. great hopes, okay. I turn to another person with great hopes that they will help me, I'm really in a bind, I'm really down and out, there's something you can do for me that I need desperately, okay, and I know you can do it. And finally I break down and ask you, 'please, you know, give me what I need, I know you have it, I need it right now'. {Re wa che wa gang shig gi}. {Kang shig gi} means, and they ..., okay, {gang shik gi} means, and they, what? You know what's coming. Say {shin tu}, repeat. In colloquial they say {shin-tu!} [Laughs, laughter] Say {shintu} [repeat] {mirik} [repeat] {nuje na-ang} [repeat] (*shin tu mi rigs gnod byed na'ang*). Okay, {shin-tu} means, really, okay, really. If somebody in the monastery does something to you they say {"shin-tu nyne yang la kyan ba sor shag"}. You know, 'He really did me over', you know, okay, {shin tu}. {Mirik} means, very, very wrong, unjustified, undeserved, or is anything undeserved? Anyway, unjustified, totally irrational, undeserved behaviour. What? {Nuje}... they screw you. {Nuje} means, to harm somebody. And it's exactly the word in English 'screw' is very good, and I don't ... I'm not, you know, I'm not ... my Lama told me not to use curse words in class, okay. But here the word means screw, okay. You go to somebody, you know, and you got ... or your just hoping from the bottom of your heart, you know, please help me get this position, you know, please help me get this grant, you know, please help me get this money, please help me get this thing I need, you know. And two days later you find out that

they totally, totally, they went in and blew the whole thing purposely, just to make sure you didn't get it, you know what I mean. Like they just turned around and did the complete opposite of what you asked them to do. And maybe they ended up with this money or this girl or this job or whatever, three days later, you know. Not only they didn't put in a good word for you, they went in and put a really bad word, and then got whatever it was themselves, you know what I mean. Like this is {shin tu nya ne du chu nam}, okay. So suppose you have a situation like that. You're hoping they will give you some help, they turn around and screw you royally, {shin-tu}, okay, royally. Okay. Say {shenyen} [repeat] {dampar} [repeat] {tawar shok} [repeat] (*bshes gnyen dampar blta bar shog*). Okay, {shenyen} means holy spiritual guide. Holy, sacred, wonderful, spiritual friend, okay. Normally it's reserved for your Lama, your root lama. Okay, {shenyen} , okay. {dampar} means, holy, highest, incredible, okay. {Tawa shok} means, look upon them that way, realise and look upon them as your holy guru, as your holy lama, okay. The next person who screws you royally when you turn to them for help, and instead of just not helping you, they turn around and knife you in the back, okay; {shenyen dampar tawa shok}, this is my holy lama, oh, thank you, okay, you taught me the essence of life, you know. And I used to say, you know, I spent eight years at Rinpoche's side, I didn't go anywhere, I didn't go to my mother's funeral, I didn't go to my brother's wedding, I didn't go to my brother's funeral, I stayed by His side for eight years and I didn't move, you know. Then he said, 'Time to go to work' and I'm like, 'What?' He said, 'You got to go to New York. 'No, no, anything but that. 'No, no, go to work and go to New York and go to work.' I said, 'No, please, no, you know.' And I resisted for six months, you know. And then one day he gave this very moving lecture in Rachures University, and on the drive home I said, 'I'll do anything you ever ask me to do'. He said, 'Go to work in New York' and I said, 'No.' [Laughs, laughter.] And so I went to work in New York, and then I entered the Dharma laboratory, you know, a New York city office, corporation. you know, and it was wonderful. And my mind opened like ten times more than before. Here's everything; jealousy, desire, anger, competition, people screwing each other left and right, greed, greed, you know, everything you could ever hope for is here in one convenient office, you know [laughs, laughter]. And I got an education that I never got in eight years of monastery, you know. In six months I learned more, seriously, I learned to deal with so many more emotions and mental afflictions then I ever could have learned at Rinpoche's side, and I went and thanked him, you know, I said 'Oh, thank you for sending me to stay with those people in that office you know, it's

an education you never gave me from the Scriptures, you know. I never could have understood those things.' And he's like, 'See, I told you to go to work in New York' you know. And that's the thing, you know, there are things you can learn from the bad people around you, you could never learn from anybody else. And thank them, you know. What's the main lesson that they taught you? Rinpoche said, he used to always say, 'You don't like samsara? You don't like suffering?' You know. 'Then do something about it!' You know, you know, I mean, he's like ... samsara or the suffering that we have in life is very kind to us because sooner or later it reveals its true nature. It strings you along for awhile, life is happy, life is cool, the Big Apple, everything opportunity, maybe you can make it, you know, maybe life can be all right, you just need a little more exercise, you know. And stuff like that. It strings you along and then suddenly it reveals its true nature, you know. You got cancer, okay, you're fired, you know, I met another man, you know what I mean, or something like that, you know what I mean, and in five minutes the whole thing collapses. He said the nice thing about samsara is that sooner or later it must show its true colours. So here's this person coming to you, giving you a gentle or not so gentle reminder that this life is your fault. And here you've been trying to live with it, you've been trying to find something nice about it, and now it's screwing you. Thanks for reminding me, you know, and you have to thank them. You have to say, you know, I forget, I was hoping things would be all right, now you showed me, I have to get out of this thing altogether. By the way, is it going to another planet? No. Can you get out of it and still be in New York? Yes. Very delicate, okay. Nirvana is a mental condition, okay. You can be in the same office, you can be around the same people, you can be working the same job, and you personally move into a state of Nirvana in that office. By the way, that's how it has to happen and it will happen. So, if you ain't there yet, and if there exists a being in this life who could screw you, then thank them for reminding you that you ain't there yet, okay. And as long as you keep meeting those people, it's just a barometer of your own state of your mind. You didn't get there yet. Thanks for reminding me, okay. And see them that way, honestly see them that way. If there still exists a person in New York City who can piss you off or screw you, that's your fault. You didn't get there yet, okay. And if they weren't around to remind you, you'd take longer to figure it out; thank you. Thanks a lot, okay [laughs]. You have to see it that way, it's true. It's the truth. I'm not saying ... by the way, this lo-jong stuff is not try to see it this way because you'll feel better, it's not that. This is the truth, you know, it's not like, try to see them as your spiritual friend. They are your spiritual friend, okay; make the distinction.

It's not like, try to see this lousy situation in a good way, that's not the case. They really are this holy, sweet lama, who's reminding you, you're still stuck here and you better do something about it, okay. It's not symbolic, it's literal, okay. All right. Take a break and come back in about ten minutes, okay. Okay, please repeat after me. {dorna} [repeat] {ngudang} [repeat] {gyupa yi} [repeat] {pende} [repeat] {manam} [repeat] {kunla bul} [repeat] {mayi ngudang} [repeat] {dukngel kun} [repeat] {sangwe dakla} [repeat] {lenpar shok} [repeat]. (*mdor na dngos dang brgyud pa yis, phan bde ma rnams kun la 'bul, ma yi gnod dang sdug bsngal kun, gsang bas bdag la len par shog*). Okay, {dorna} means, {dorna} means, in brief, okay. It comes from the word {'do'} which means sutra and sutra means a brief book, so {dorna} means, in brief ... he's going to wrap up the first six verses, okay. Then he says, {ngudang gyupa yi}. {ngu}, {ngu} means, directly, {dang} means, and {gyupa yi} means, indirectly. Okay. So, directly and indirectly. It means directly and in other ways, okay. {Pende} means, {pen} means, help. {De} means, happiness. {Pende} means help and happiness, okay. {Manam} means, my mothers; referring to all other living creatures, okay, my mothers.

{kunla bul} means, give them everything, I'm sorry, give it to all of them, give help and happiness to all of them, directly and indirectly, okay. Give good things to other people, directly and indirectly, {dorna}; hey, that's the bottom line, okay. Do nam means this is the bottom line. Everything good, give it to other people, okay, directly and indirectly. Then it says, {mayi nudang dukngel kun sangwe dakla lenpar shok} {mayi nudang} means, all the harms they do to you, all the harms that are done in the world by any living being. {dukngel} means, and all of their sufferings. {Kun} means, all of those things, everything they do wrong and all the suffering that's happening among other people.

I'm going to skip the {sang we}, okay, I'm going to skip the {sang we}. {Dakla lenpar shok} means, I will take it upon myself, okay, I will take it upon myself. Anytime someone's going to get hurt, anytime someone's going to hurt someone else, I want it to happen to me first. I'll take it myself, and {sang we} means, secretly. I won't brag about it, I don't care if nobody knows about it, I'm not going to advertise it, if somebody asks me 'Are you doing that?' I'm going to say, 'Huh' me?' You know, okay, but I mean, every chance I get to take the heat off somebody, every time there's a chance for me to take some problem away from somebody, I'll do it and I'll do it in such a way that no-one ever knows about it. You know, I will take other people's sufferings away from them secretly, they won't even know I am doing it. Every time I have a chance to intercept some kind of a problem and make it happen to me instead, I'll do it.

They will ... maybe they will never know. And that's the perfect way to do it, okay. That's like ... I read Ann Landers one day, she said that too. I swear to God, she said, 'Do something good for somebody today and make sure they don't find out about it'. And that's the secret to happiness, you know. This is Diamond Lion is saying the same thing, okay. Like if you're aware that someone's got a problem, if you're aware that something's going to hit somebody, go and make sure that it never reaches them, you know, if your ... especially with somebody like Khen Rinpoche or Lama Zopa, there's a problem forming, he's going to hear about it, just intercept it and take all the problem yourself, work hard, stay up, finish it, make sure they never hear about it, okay. And that's like perfect service of other people, you know. Any time they're going to have a problem or something, just quietly move in and take care of it even if you lose money, or lose sleep or lose your ... anything, just move in there and take care of it. And who cares if no-one ever hears about it, no coveching about it, 'I love to do that, oh I donate all this money, they don't even appreciate me, you know', and none of that, okay ...okay, just secretly. Just take care of it, they don't need to know, nobody needs to know, those are the sweetest virtues of all, okay. Then {ngudang dukngel kun sangwe dakla lenpar shok}, and then give them all your good things, and maybe they never know where it came from, you know. I have this fantasy of Bodhisattvas breaking into peoples' houses and putting money in their wallets and sneaking out at night, you know, and stuff like that, you know. Like just do things for other people, give them things, take care of things, take care of them. In programming the call it 'transparently', you know, the user never knows that the programmer took care of all this stuff, it just works, you know. And do all these sweet benefits and do all these sweet things for other people, and just do it anonymously, and if they never know, fine. You know, one less problem got to them, one more sweet thing happened to them, and you're at the bottom of it but nobody knows, okay, and it's the sweetest kinds of virtue. Okay, those are {ngu}. {gyupa yi} means, if you can't do it directly then do it indirectly by doing the practice of {tong-len}. And that's a reference to {tong-len}. Okay. It's a special meditation where you visualise all of the problems that are happening some place where you can't do anything about it, you know what I mean. Like there's problems happening in some part of the world, you can't get there, you don't have the resources to help these people, then you visualise yourself taking all of these problems in during your meditation in your breath. And then you destroy them, you put a special bright light in your heart and you bring all those hassles of other people and you breathe them in your nose and you bring them down

here and you ... and it's very important, in one breath you blow them out, and you destroy them. And you practice fantasizing about being able to destroy all the troubles of the world, taking all the troubles of the world upon you, especially when you're sick or having trouble, and especially at the moment of your death, is the most powerful one, okay. At the moment of your death you say, 'I'm going to die in the next five minutes, let all the troubles of everybody who lives come into me and I'm going to destroy them. You know, my death will destroy them.' Something like that, and this is a very powerful {tong-len} that's taught in the Scriptures, okay. So you can do it every morning, quietly, secretly, in your own room, just practice taking in all their problems, goes into your heart, and you blow it out. You destroy it with this light in your heart. And it's just gone and they don't have it any more, okay. And then you practice doing the opposite. I like this one, it's really cool, it's called, it's the {tong} of {tong len}. And you practice that when your breath goes out it's this beautiful white light, like honey, and it's going out and it's spreading in the world and everybody who walks through that breath, or everybody who gets touched by an atom of that breath, it's ... on that atom of your breath exists everything they ever wished for, okay. So you imagine that atoms from your breath are floating around New York City, like you breathed I don't know how many thousand times today, a lot of atoms came and went. Each one of them is stacked with cars, houses, raises, you know, girlfriends, boyfriends, dogs, cats, anything anybody wants. And it's just floating around the city, people are breathing it in, people are getting money, you know, suddenly they got a raise, they don't know what happened, suddenly met the boy of their dreams, you know, and they don't know that you did it, you know. And this is this fantasy thing where you create everything that anybody would ever wish for, okay, and you have to study that meditation. There's a separate course for that, there's an aux... you know, supplementary course for that, and you can study it sometime, it's very holy. But that's what it means when the text says directly and indirectly, okay. Directly, take care of people quietly, efficiently, secretly, okay. Indirectly, you know, visualise that you could do more, you know, fantasise about doing more and then, what's it mean? Indirectly means, some day that kind of thinking, that thinking pattern, will make it actually happen and you will be able to do it directly, okay. You'll become an enlightened being and then you'll be able to do all those things. So that's the exercise, okay, that's what he means by indirectly, okay.

Okay, we're onto the last verse. I'm not going to write the Tibetan because you have it on page five. I'll write the pronunciation. Say {dedak} [repeat] {kun

kyang} [repeat] {chu gye kyi} [repeat] {tokpay dri me} [repeat] {mabak par} [repeat] {chunam gyumar} [repeat] {shepa yi} [repeat] {shenpay chingwa} [repeat] {le drul shok} [repeat]. (*de dag kun kyang chos brgyad kyi, rtag pa'I dri mas ma sbags zhing, chos kun sgyu mar shes pa'I blos, zhen med 'ching ba las grol shog*). By the way, you'll see it spelt slightly differently in different texts. These {lo-jongs} were not written down in the beginning and they were passed from person to person, so if you get five manuscripts they are slightly different, okay, and I'm just warning you in case you see it in other versions. I've checked like five of them and they all mean the same thing, there's some slight differences, okay. {dedak} means, those. And it means all those holy practices that I just talked about tonight. All of that stuff that I talked about doing, all that impossible stuff so now you know you have to do sooner or later. By the way, you may you might as well just roll over now and do it, okay. Sooner or later your going to have to do it. You can't get to nirvana unless you do it, you know. You can resist, what, you can run but you can't hide. Sooner or later you got to do it, okay, you might as well start now. Just give up, just do it, okay. Whatever you're doing up till now didn't work, you're proof of that, you life is proof of that. So try this for a while, see if anything changes, what can you lose? Right. A lot of money, but anyway ... [laughs, laughter]. {dedak} means, all these behaviours that he's been talking about, these crazy Buddhist behaviours which are beautiful, holy and the right thing to do. {kun kyang}, all of these. {chu gye} means, the eight thoughts. I translate it as eight ideas of things. Now, in the commentaries it's very beautiful because there's two different sets of eight, some people say this is the eight worldly thoughts, some people say it's the eight ways of seeing things as self existent. And I think they're both beautiful, so that's why I was trying to time it so you could get both of them tonight, okay. So we're going to go over the eight worldly thoughts, which is one way to explain it, this is the way that Chekawa explained it for example, about nine hundred years ago. And then we're going to see like the first Changye Rinpoche from the seventeen hundreds, he's going to explain it totally different way, and both of them are right. And I think they are both sexy, so here we go. Say {jikten} [repeat], {chu gye} [repeat] {jikten} [repeat], {chu gye} [repeat]. (*'jig rten chos brgyad*). By the way, before I explain that I want to say one more thing about the verse that came before about taking the loss yourself. There's a homework question I didn't cover, okay? It says what did the first Changye Rinpoche have to say about how we should take the loss ourselves. And he made a big deal about it, he made a big deal in his commentary, about two things, he says, you've got to have two things going on in your mind when you let yourself get

the short end of the stick in your office tomorrow morning, okay. For me it's going to be tomorrow afternoon, all right? And Dean didn't go under and they sucked me back, okay. First of all, enjoy it, have a good time, okay. Realise that this is going to get you liberated, Buddha paradise, nirvana, totally whole, purely pure dharma being of light, and say 'Wow, great'. Here, I'll take it. Be happy about it, okay. Any kind of hesitation is very bad, okay. And the second part is, don't have any regrets about it now or a year from now or five years from now, okay. No regrets, okay. It's very important when you do a difficult virtue, like giving someone else the position that you really wanted, that you do not feel regret later, okay. You must never regret doing something, even if it was hard for you, be proud of yourself, okay. And every time your mind says, I don't know if you did the right thing, say, shut up, you know, you did do the right thing for once, stupid, you know, don't regret it later. If you want to destroy that good karma, regret it. You'll lose the job and you'll lose the virtue, okay. So don't blow it, okay. Never regret it, once you give something away, once you give another person the ...you might have to report to this person for the next five years, it's happened to me, okay. Fine, never regret it, okay. Then the virtue gets bigger and bigger, okay. And do it joyfully, you know, don't say, 'Yeah okay, yeah, I'll wash the bathroom, yeah', bodhisattva, you know, [laughs] okay, don't make a big face. I mean, look, you're going to have to wash the bathroom anyway, you might as well be happy about it, okay. So when you take the loss yourself, do it with joy, okay. It'll help the other person a lot, all right. {jikten chu gye} {Jikten} means, worldly, non-nirvana, okay, non-enlightened. {Chu} means dharma but here it just means thoughts, okay. People have translated this as the eight worldly dharmas and then they went on to describe these eight horrible thoughts, and I always thought it was weird they called them 'dharmas', you know. The word is dharma but here it means thoughts, okay. {Gye} means eight different worldly thoughts, okay. And Diamond Lion is saying look, 'You go do these powerful virtues, don't mess them up with eight thoughts, {mabak par}. {Mabak par} means ... {bak par} means polluted or stink them up. {Bak par} means don't stink them up with the wrong thoughts, you know. While you're doing these difficult spiritual practices like making sure somebody else in your office gets the promotion you wanted, don't blow it later by having these eight stinky thoughts, okay. {Bak par} means like to take a pure glass of water and throw vomit into it or something, okay. It's a very bad word in Tibetan, {bak par} means polluted or corrupted or, like that. So do your seven verses that came before and never have the following eight thoughts, okay. Here they are. Say {nye kur} [repeat], {jungna} [repeat]

{ga} [repeat]. {nye kur} [repeat], {jungna} [repeat] {ga} [repeat]. (*rnyed bkur byung na dga'*). {nye kur} has a lot of different meanings. In this case it means something that you got, you know, like money or a position or a car or a girlfriend or something that you obtained. {jungna} means, if you get it, {ga}, to be happy, okay. So the first worldly thought is, when you get something, you get all excited and you get all happy; {nye kur jungna ga}. That's the first worldly thought. This line has caused all these guilt complexes among the Judeo Christian westerners like me, who, you know, have this inability to be happy when the time is right to be happy. You know, okay, so you just succeeded in teaching a great class at the Quaker house, don't be happy, don't be happy, it's wrong. You know what I mean. Of course it's not meaning that, okay. Of course it doesn't mean that. It doesn't mean like, don't enjoy ice-cream or don't enjoy a good movie or something like that. Don't listen to music, you might like it, it doesn't mean that. {nye kur jungna ga}, means this unreasonable, stupid happiness that gets all high, that's going to fall down in twenty four hours. It's like kids who are eating candy and then you know they are going to be crying in half an hour. You know what I mean. It's like this unreasonable up, about, oh, you know everything's going oh, oh, I'm so excited, I met this guy in the coffee shop, oh, everything is perfect now, you know, you know, and your mind goes too high. You know, and it's just going to fall down. It's like to be too excited about something that doesn't deserve it. Normal good things in samsara are all going to collapse shortly. Don't get your mind all excited about it, because you're just going to be disappointed later, okay. So {nye kur jungna ga}, you can have dharma happiness. Hey, look at that, the laws of karma have been satisfied; I was good to somebody and I got some money back, great. Karma is wonderful, thank you Mr. Karma. That's intelligent Buddhist rejoicing, okay, that is fine. Don't think you shouldn't do that, that's wonderful. That's very smart because it will - what's that Pavlov thing, you know, - it'll encourage you to keep doing it. Hey, this stuff really works, right? Hey, this stuff really works, you know. I've been good, I kept my vows for, you know, like three months, and all ... everything is straightening out in my life, that's wonderful. That's fine, your supposed to think like that. This is talking about, you know, getting all excited about some worldly thing that's going to collapse in a week anyway. And you know that, okay. Number two. Say {ma jung na} [repeat], {mi ga} [repeat]. {ma jung na} [repeat], {mi ga} [repeat]. (*ma byung na mi dga'*). {ma jung na} means if you don't get what you're hoping to get, okay, {ma jung na} means if you don't get something that you're hoping to get, {mi ga} means, to get all upset about it, okay. That's the second worldly thought. And he's saying,

when you do those first seven verses, don't let your mind be poisoned by these eight thoughts. This one is, 'Oh, I didn't get what I wanted.' I had ... There was this lady who came to Khen Rinpoche and said, 'I'm taking my ... I haven't been to temple for my whole life, but I want to come to a class and go into temple and do some prayers'. And Rinpoche said, 'Why did you just decide to come to temple and come to class and go to the temple and do some prayers?' And she said, 'Well, I'm doing my driver's license test tomorrow and I want to pass, so I'm coming into the temple to pray. And by the way, if I don't pass then I'm not going to ever come to the temple ever again.' You know, so you know, Rinpoche is like, threw her out. And the point is this. If you're trying to practice and things don't go so good, okay, some things will screw up, okay. If you're doing good practice, you can make ... the Diamond-Cutter Sutra says, the Buddha said, if you're doing really good practice, your bad karma will ripen quickly, and finish. So you'll have some disasters will happen, okay. Some things won't go well, okay. And by the way you're just kidding yourself anyway because you didn't do that much virtue that you didn't ... that you cleaned out all your bad karma. Of course you still have a lot of bad karma and of course, even if you do make some whimpy attempt to practice the dharma for a few weeks, you still have a few million years of bad karma left, okay. So don't be shocked when something happens, you know, and don't quit dharma and say, 'Oh, this doesn't work' or get all upset about it, okay. But over a steady, extended, sustained, dharma practice, keeping your book and your vows, your life will absolutely transform and every event and object in your life will change into some holy sacred thing, and you can watch it happen, and you can bet on it. In the meantime, occasional bad things will happen, and expect it, and don't get all depressed about it, okay, that's a worldly thought, okay. Even as you practice dharma, you know, you finally going to say, 'Okay, I'm going to be honest today at work for the first time because of that inspiring lecture last night, you know. So you go and you tell your boss what you really think, and he kicks you out or he yells at you and you get in trouble, you know. And you go back to your chair, you know, and your sitting there and your like, 'Gee, you know, I don't know if it's so good to tell the truth and all that stuff.' You know. Don't doubt yourself and don't get upset about it. Truth is extremely powerful. You know, always stick with the truth, and then ... there will be like hitches, you know, due to you're past bad karma, but in the end truth always creates wonderful, beautiful things. So just stick to it, okay, that's the point. Number three. So, so far we have being happy in a stupid way when you get something, and being unhappy when you lose something. Rinpoche is always watching

New York Mets on TV and some guy will hit a home run, you know, bamm! and he says watch the {jikten chu gi} on this guy's face as he rounds third base, you know. And this guy's like, you know, like that. And then he says, 'Watch the {jikten chu gi}, the eight worldly thoughts on his face next inning when he drops the fly ball,' you know. And I'm waiting, you know, and the guy's like 'Ahh', and he misses the ball and all the fans are like ... 'Boo' and he's going ... he's like that, you know [laughs, laughter]. And he's always like saying, 'There, there's the eight worldly dharmas you know, there's the eight worldly thoughts,' you know. He loves to do that. [Laughs, laughter] Say {dewa} [repeat], {jung na} [repeat], {ga} [repeat], {dewa} [repeat], {jung na} [repeat], {ga} [repeat]. (*bde ba byung na dga'*). {ma jung na} [repeat] {mi ga} [repeat]. {ma jung na} [repeat] {mi ga} [repeat]. (*ma byung na mi dga'*). {dewa} means, you feel good, okay, {dewa} means you feel good. {jung na ga} means, you get all happy when you're feeling well, especially physically, okay. Like, you know, you had a good lunch and you had a Michael and Zoë's milkshake and one of those no-sugar brownies and the whole world is wonderful, you know. And then suddenly you get a headache or suddenly you get a cold, and then suddenly everything in the world is horrible, you know, everything's bad. So he's saying number three is to get all happy when you're feeling good physically. 'Oh, everything's wonderful', you know. And then you get a little headache or something goes a little bit wrong or you feel upset stomach, and suddenly you're grumpy to everybody, you're saying bad things to everybody, they can tell something's ... your back is hurting you again. You know, because you're being nasty to everybody again. A true dharma person, the way you relate to other person must become independent of how you feel physically, okay. I mean, you have to be able to overcome that, you know. You know, whether you feel really good physically or whether you're in pain physically, you have to have joy and love for other people. It cannot change just because you had a bad lunch, okay, can't change, that's what he's saying. When you take that lose yourself, and you don't have a coat, and it starts to get cold, you know, don't get grumpy and start acting different, okay; you have to act the same. Whether you feel healthy or not, whether you have a headache or not, whether you feel tired or not. Whether you feel cold or hungry or not, you still have to do the right thing as a Buddhist, okay. You still have to be compassionate to other people, you still have to worry more about other people, okay. That's three and four. By the way, it's not cause and effect, right? You're not cold because you gave up the seat for that other person. You're not hungry because you gave away your last no-sugar brownie, okay. All you're doing is creating more in the future. What number are we on? Five and six. Say

{nyendrak} [repeat], {jung na} [repeat], {ga} [repeat]. {nyendrak} [repeat], {jung na} [repeat], {ga} [repeat] (*snyan graks byung na dga'*). {ma jung na} [repeat], {mi ga} [repeat]. {ma jung na} [repeat], {mi ga} [repeat]. (*ma byung na mi dga'*). Okay. {nyendrak} means, you get famous or well known. People start talking about you, you get on the radar, okay. {jung na ga}, you get all excited about it. 'Oh, I was in Time magazine, you know, lot of people coming to my classes, I walk down the street, they recognise me, you know', and you get all like happy about it, okay. And then, {ma jung na miga}, nobody knows you, nobody cares [laughs] and then you're all upset about it, okay. And you get worried about it, okay. This is a cool thing. You know, Sakya Pandita, you're going to study, I mean, those of you who are coming to Friday night class, and you're studying that Sakya {Lo-jong}, there's a very powerful commentary by the Sakya Pandita and I'm feeding it to you, okay, and this is this extraordinary holy Lama who memorised the eight thousand verses, Prajna Paramita in Sanskrit and used to go around reciting it for fun, you know. He became the greatest Lama in Tibet at that time, 1200s, throughout the country, known from one side to the other side. Couldn't get down the street without somebody stopping him and asking him to prove something. And then they asked some Lama, you know, why is he so famous, you know, why is his name gone all the way to the border of China, the whole Tibetan world knows this guy, what was it that he did? You know. And this guy has like some kind of clairvoyance, you know, and he checks, and he says, 'You know why, because his lama had diarrhoea one day, and he went in and cleaned it up with his hands, with his own hands, and he thought, this is the sweetest nectar I ever saw, you know, and that's why he's so famous.' You see what I mean? The real cause and effect of things is very weird. You know. Why is Madonna famous? You know, you know, I mean, [laughs] why? You know, why are famous people that seem to have no ... You know, I mean, I'm not saying her ... I'm not, I can't know, right, I don't know, but I'm saying why does it seem like people have no particular good qualities, are like famous and rich, you know, and then some other people who seem to be very pure and noble and everything, they just ... nobody heard about them, nobody could care less about them, and they die in obscurity, poor, you know why is it? It has nothing to do with their current situation. It has everything to do with what they did in the past, okay. And you get exactly what you deserve. You know, karma is merciless and infallible. Karma never moves an inch. You know, nothing ever happens to you that you didn't design yourself, okay. So don't get too happy about it or too sad about it. Just be pure from now on, that's all you can do, you know, just take care of everything from now on. Don't

worry about the karma that you did was bad. You're going to get good things come, and they're always going to screw up to something else, and just when you think it's the worse thing of all, there'll be this cheque in the mail from Uncle so-and-so that you never met, you know, and that's the way it'll go. In every single situation involving another person, do the right thing dharmically, and don't worry what happens, okay. Because it cannot have a bad result. Everything will be perfect, you just have to keep doing it, okay. {Ma jung na miga} means, same thing, right. Don't get famous and you're unhappy about it, okay. Seven and eight. Stillwell, we could just come in and turn the clock back, you know. Did you think of it? No. We'll take care of that. Say {tura} [repeat], {jung na} [repeat], {ga} [repeat] (*bstong ra byung na dga'*). {ma jung na} [repeat], {miga} [repeat] (*ma byung na mi dga'*). {tura} [repeat], {jung na} [repeat], {ga} [repeat]). {ma jung na} [repeat], {miga} [repeat]. {tura} means, somebody praises you, 'Oh, you did such a wonderful job, you're so smart. You're so clever', you know, 'You did that so well.' And then {ga}, you get all excited. You know. You go to work and the boss says, Great job on that account', you know, and you're like wow, you know. And you know what happens the next day, you know, and you go in and you're the same person, right? You didn't change since yesterday; suddenly you're the biggest idiot in the company, you know, {ma jung na miga}. I can't believe you would do that, I just can't believe it, you know. And it used to amaze me because every ... the most lavish praise I ever got in my company was for things I had nothing to do with. You know, like they would call you into their office and you would be like shaking, you know, and they'd say, 'Great job on that JC Penny account!' you know, and your like, I wasn't even here that day, but you're like, 'Thank you, sir', you know. And then the next day you're in there and they're screaming at you for something you didn't do either. You know, and you're like what goes on, what makes these things happen? You have to understand the emptiness, right? You have to see. Don't get all excited because they said something good. Don't get all depressed because they said something bad. Just keep your vows pure. Just follow those {Lo-jongs}, you know, and everything will be happy in the future. Everything will be pure and wonderful in the future. It's obvious from the praise you get and the yelling you get at work, that it's all random, right? It's obvious, right? It's obvious that it has nothing to do with your current behavior. Right? It's obvious it's coming from some former thing, you know, that you have no control of right now. So don't get so excited about it, don't be too depressed about it. Do the right thing from now on. In every situation, good or bad, negative/positive, they're praising you, they're not praising you, you're sick,

you're not sick, you're getting things, you're not getting things, people talking about you, or they're not talking about you. Forget it, it's out of your control, it's passed, that karma was collected a long time ago. Now respond with a pure dharma {Lo-Jong} mind, you know. Every activity you do, every response now is total truth, purity, everything pure your mind and your activities and your speech, everything is true. And then the future will take care of itself, you know. Don't confuse the crap from the past that you can't do anything about, with creating a Buddha paradise in the future, because you have that option now. And that's what lo-jong is all about, okay, that's what you ... that's now how you have to live from now on. Forget the last one and a half questions on your homework, okay, and we'll cover them at the beginning next ... on Thursday, all right. So don't worry about the second set of eight, and don't worry about the last question. They both are talking about the emptiness of the situation, they are both talking about, now it's time to see the emptiness of these situations and do the right thing from now on. But you must understand the emptiness now, don't be stupid any more. And that's too long a subject to cover in one and a half minutes, okay. We'll do a short prayer and then please try to leave as quickly as possible because otherwise they'll throw us out, okay.

[prayer: short mandala]

[prayer: dedication]

Lojong, Developing the Good Heart
Class Three: Eight Views of Emptiness.

GMR

May 26, 1998

Transcriber: Su Hung

Tibetan Edit 1 - AD

We didn't quite finish the last lojong we were on. We ran out of time. And we were on the Eight Verses and we were on the middle of the last verse. And the last verse says: {dedak kun kyang chu gye kyi tokpay dri-me mabak par.} So all of these things that you're doing for other people, for example, in any situation, any time interacting with another person, if somebody is going to get the short end of the stick, you take it. And this means everywhere – this means on a bus, on the subway, standing in line for some tickets, waiting for the bathroom; who is going to wash the dishes; who is going to clean up; who is going to do the dirty work; who is not going to get on the bus; who is going to get the worse seat? Once you have studied lojong, it has to be you. PERIOD. And then I said, don't let your mind start diluting it. Don't let your mind start saying, 'Oh well you know I really have to get there. I have a dharma class', something like that. Your mind will start to dilute it. And I had students come up to me and say, 'Well you know, what if this happens, and I could have lost myself and it would be very bad, you know.' And I say, 'No, no, don't...hold the line.' There's a line right here. The lojong is creating a line here that you have never been there before. You have never lived there before. And this line is, is in a new place. And everybody else gets what they want first and you come last, okay. And everybody else gets the advantage of the situation and you get the lost. And you take care of other people invisibly and anonymously. And they never know it. And that's the principle of lojong. And don't let your mind start pushing the line back, and say, 'Come on let's be reasonable.' You have been reasonable all this time and you're dying. I mean the reason you're dying, the reason your body is mortal is because you have been acting that way, really. When you study Highest Tantra, they explain it physically why you're getting old and why you have to die. And it all has to do with that attitude that we have been holding up to now. If you could get old with that attitude and stop that attitude, that is how you reach a deathless paradise. And you can go there. And many, many people have gone there. And you never will go there if you don't change that line. If you start letting the {lojong} get diluted, you'll never change. You'll live like you are which means you will die, okay. You will be like that. I was studying for the

next class, the (lojong dun duma) didn't do much, The Seven Point Lojong, very famous and I was looking through...we have about forty, fifty thousand pages of catalogues and I'm trying to figure out who wrote this stupid thing. You know one catalogue said this Geshe Chekawa ; one catalogue said Gyalsa Togme Sangbo; one catalogue said Serlingpa; one catalogue Lord Atisha; one book said the Lord Buddha wrote it. You know I'm like all confused and I'm trying to figure out, who wrote this thing you know. I mean it's the most famous lojong there is and nobody knows who wrote it. I went and asked Rinpoche, 'Who wrote this thing anyway?' I think it's Chekawa, I don't know. We were looking and I'm studying. There appears to be a commentary by Chekawa before the root text was written down and two hundred years later and the whole thing is confusing. Then finally I get it all down, it was secret. The lojong was secret until about twelve hundred or something. It was kept secret. And then you say, 'Why? Why keep it secret?' and then it has all these explanations that people couldn't handle it and they would disrespect it. They would say, 'Sounds nice, not practical.' Or they would by refusing to live by the lojong they would disrespect the lojong and collect more bad deeds than if they had never heard it. So they kept it secret. And around twelve hundred they started to teach it openly. They taught the lam rim openly for two hundred years before they taught the lojong openly. Because they figured people couldn't handle it. And people would start to disrespect it. People would come to Michael Roach and say, 'Yeah, yeah, take a loss myself but this one thing, at work you know, it would be crazy for me to take the loss; it would be crazy for me to give all the advantage to the person. They're really bad, it's unjust.' The root text says, unjust, okay. Forget the unjust and the just. It says, {mi rikpay gyongka ranggi lenpa dang gelka shenla bulwar shok}. It says that. It doesn't say in a reasonable situation where you deserve the benefit or the profit out of a situation, then take it. It doesn't say that. It says, 'when the other person is screwing you, take it. And God bless them and help them and give them everything they dream for.' And most people... that's why the lojong was secret and maybe we are disrespecting it also. Be careful. I mean, it's very holy. If you think it's just some nice, cute, little verses that some guy wrote, and people say these are miscellaneous texts. In all the catalogues, these are miscellaneous texts. It's only one page long, oh, must be miscellaneous, not very important. Heart Sutra, two pages, okay, be careful. Very holy. So tonight we're going to finish the last verse of the Eight Verses and he says, {dedak kunkyang che gye kyg tokpay dri-me mabak par} means don't let your practice of the lojong be polluted; don't let your lojong practice be made corrupt by thinking of the eight thoughts. And then we went over them and they're very

difficult. Most people...I think it was Nitszche said, 'everyone is good philosopher when their stomach is full and then philosophy goes out the window when you're hungry.' And you know as long as you're feeling good you practice lojong. And the minute you get sick or something you start being grumpy and you start acting bad to other people. That's not lojong. Or you just made some extra raise at work so you're generous and friendly to everybody on the way home. And then when you get your pink slip or when you get cut your salary, then you're grumpy for three days and you're mean to everybody. No, you can't do that. He says {mabak par}. {Mabak par} means don't take this beautiful holy water and throw crap in it. You know that's what the word means. Don't take the lojong and make it corrupt with these worldly thoughts. And then we... I indicated last class that a later lama named Changkya Rinpoche who is later to become Pabongka Rinpoche, and was the emperor's Lama, that would be like being lama to Bill Clinton or something or better. He was the lama to the emperor of China. He said, 'No, no the Eight Thoughts here are more profound. There's something different.' And I will give you those eight and then we'll go on to today's, different Lojong. {ta gye} {*mtha' brgyad*} The last verse of the Eight Verses is very, very profound. And what it's saying is, according to Changkya Rinpoche, you cannot practice lojong unless you understand emptiness. And if you read this...there's lot of versions of the Eight Verses, which only have seven verses because they thought verse number eight was too heavy for people. And you will see versions throughout scriptures where there's only seven verses. So the last verse is really...you have to do all this lojong stuff and the only way to succeed at lojong stuff is to stop believing that things are not empty. You have to understand emptiness to practice lojong properly. If you don't practice lojong with an understanding of emptiness you will fall into the eight thoughts that we talked about last time. When you feel good, you will practice lojong well. When you feel bad you won't practice lojong well. When you're getting something you will happy, when you'e not getting something you will be unhappy and it will affect your dharma practice. Those all hinge on not understanding the real nature of existence and not understanding emptiness. So Changkya Rinpoche says, lets stop fooling around. He's not talking about those eight emotions, he's talking about eight kinds of wrong understanding of emptiness. And if you get down to those eight you wouldn't have the other eight anyway. So lets get down to the real eight, which is {ta gye} Say {ta} [repeat] {gye} [repeat] {ta gye} [repeat] {ta} means extreme. Like if you had a lama who had gone to the final limit or the final edge of enlightened behaviour and being, you might call him {tarchin} {*mtha' phyin*} – gone to the {ta}, that's

what {tarchin} means. That's what our root lama's name is. So {ta} means a limit. Sometimes it can mean a cliff or like that or the edge of a table or the edge a cliff. {Ta gye} means eight. Eight different...you can call them the eight different cliffs that you could fall off, okay. If you have these eight it will screw up your lojong, like the root text says, your lojong, this pure beautiful crystal water will be... it's like if you threw dog food into water or something, you know; it will be this ugly, dirty water. If you can't divorce it from these eight wrong ideas, about what? About emptiness, okay? You cannot practice lojong successfully unless you understand emptiness, okay. If you understand emptiness, you can do those seven verses which are very hard to do but if you understand emptiness, no problem. If you don't understand emptiness it's like suicide attack. It's like walking into a minefield without any armour or something, you know what I mean? It's crazy to try to practice those seven verses, to try to give other people the benefit and take all the loss yourself, for example, if you don't understand emptiness, you'll probably fail, miserably. And it will be painful. If you do understand emptiness, it's a breeze. So you have to avoid these eight thoughts, {ta gye}.

They all hinge on...{ngo bos grub pa} say {ngowu} [repeat] {druppa} [repeat] {ngowu druppa}. {Ngowa} means essence or nature; essential nature. {Ngowu} means by the essential nature and {druppa} means to exist. And it means that things could exist from their own side or things could exist through some nature of their own. {Ngowa druppa} means the idea that things could exist from their own side. That this is a pen, that this blue and white cylinder is a pen from its own side and not because of some way that you're looking at it, okay. If this pen was...oops sorry, I did a {ngowu druppa}. If this white and blue cylinder were a pen from its own side then any creature that walked in here, including a dog or a roach would, would say, 'Oh pen. That's a pen.' But it's not a pen from its own side. So what does an animal see when it walks in here? 'Oh there is blue and white cylinder. I don't know what they use it for, probably good to chew on.' Who's right? The dog or the human? Is this a nice chewing thing or is it a pen? Who's right? Both. I mean it depends, if you're a dog, it's a chewable thing. If you're a human it's a pen. But don't tell me it's a pen from its own side or else a dog would be writing with it and a human would be trying to chew it. Don't tell me it's a pen from its own side. Don't think like that. If you think like that then you're holding this thing to be self existent, okay. What is this thing from its own side? Right now it's just a cylinder, blue and white. If I start writing with it, you will say, 'Pen.' If a dog walks in then he will say, 'Oh something good to chew on' especially a puppy. And each one is right. Which

proves that the pen is not coming from its own side. The pen is coming from some kind of perception of the viewer. Pen is in the eyes of the beholder. Chewable object is in the eyes of the beholder, okay. There's nothing more pen about this than there is a chewable object about it. From its own side it's just a blue and white cylinder, that's all. It does not have a nature of being a pen from its own side. {Ngowu druppa} means it could have a nature like that, which means there's no such thing as {ngowu druppa}. There's no such thing as a pen that's a pen from its own side. There's lots of cylinders in the world that are pens because you are happening to be seeing it as a pen but there aren't any cylinders in the world that are pens because they are pens from their own side, okay. There's no such thing as a cylinder, which is a pen from its own side. You gotta get used to that. If you understand that you can practice lojong successfully. You can develop ultimate compassion for other beings successfully. You can truly give up what you want and offer others what they need but if you don't understand that you won't succeed. The key is somewhere there and Changkya Rinpoche says read the verse that way. What are the eight extremes? 1- {Kyewa}{skye ba} By the way these are very, very famous from a work by Nagarjuna, 200AD, third century AD, very famous, {Mulaprajñā} Starts out {Kyewa mepa, gakpa mepa, cha mepa takpa mepa} ok , it's like that. The eight extremes. Say {kyewa} [repeat] {kyewa} [repeat] Okay, things don't start – {ngowu druppa}. Nothing in the world starts (ngowa druppa). If you want something to start in your life, if you're looking for a new relationship, if you're looking for the start of a new job, if you're looking for a new apartment, none of it is going to happen from its own side okay. This is very profound. You want a new apartment, take care of other people's needs for housing. And you will be able to find a new apartment easily because that's the only place where a new apartment comes from. You need money, your credit card bills are overwhelming you, be generous to other people. Give to other people and then the money will come. How will the money come if I'm generous to other people? This is very profound. Money is only paper. This is only a blue and white cylinder, okay? Money is only paper. It's only in the mind of people who use it. Try to give a dollar bill to an Eskimo to buy some reindeer meat, up in Alaska two hundred years ago, they will say, 'Are you crazy?' I mean money is just a convention. Money is something that has value because you perceive it as having value. And the same with the pen. Why does everyone in the world recognize the paper that you have as valuable? Because they have collected some karma in the past that you've collected in the past. That's where money comes from. That's why money has value. If you have certain kinds of paper

and other people have certain kinds of karma to see it a certain way, they will give you an apartment for this paper. And that's how it works. It's all a perception. Why are they having the same perception of the paper that you're having? Why is everyone having such a lucky perception today that they're accepting my paper in return for an apartment? Past karma. You gave that necessary help to people in the past. You and the people around you are forced to see this worthless paper as having the value of an apartment. Five hundred of these worthless papers, then you can stay in this apartment for a month or something, okay? Or more. But it's only the past karma of you taking care of other people's needs in the past. That's the only place this money is coming from. That's the only reason people can recognize it as money. You want to get an apartment, take care of other people's housing needs. You want money, be generous. You want a promotion, make sure that the other people get the benefit out of any interchange you have with them. And that's the only place they come from. There's no beginning of any object in your life, which does not come because you were good to someone else. Everything is empty. Very profound. Nothing ever will come to you good unless you have done something to take care of someone else. That's {kyewa mepa}. {Kyewa} means nothing happens in the world except that you have done something to someone else, good or bad. Student: 'what kind of generosity...[not clear] GMR: for what? Student: [not clear] GMR: He said, what kind of generous... there's four kinds of generosity. I mean like giving material wealth; giving love; giving protection to other people; and the highest act of giving is to give people the knowledge of how to give because then they can make more money, which is dharma. So that's the four kinds of generosity. 2- {gag pa} Say {gakpa} [repeat] {gakpa} [repeat]. {Gakpa} means why does anything stop? Why does anything stop? If you have a headache or a backache that's really hurting you how do you make it stop? According to Buddhism there's only one thing that can ever make a backache or headache stop and that's taking care of someone else's pain. Period. And there's never been a headache in the history of mankind that stopped except that that person took care of someone else who had pain. Period. There's no other cause of...there's no other cause and effect relationship going on in this planet, period. Headaches do not stop because of aspirin. They do not stop because of something you ate. They do not stop because of, you changed your posture. The only reason a headache could ever stop is if you took care of someone else's pain. Period. But wait a minute I took *Alieve* you know, two didn't work but when I take three, it goes away. You telling me how it works and not why it works. A Buddhist has to make the distinction, okay. You're

telling me this is how your headache stopped but you're not telling me why your headache stopped. And I can prove it to you. Some people take fifty and nothing happens. Some people take one and it goes away. Some people don't take any and it goes away. Some people don't take any and it doesn't go away. Really. That's not why things happen. It's just...that's the truth. And no drug in the world will always work like that. It just won't. No headache drug has been discovered, I mean, despite the claims on TV. The reason they have to make the claims is because they are not true. Really. If one pill works for everybody, just pass it out on the street and that'd be the end of it. It doesn't work for everybody, why? The only time it works is if you have the karma to make it work and the karma to make it work is taking care of someone else's headache. You cannot stop, {gakpa} means to stop. No good or bad thing in the world ever stops except that you have the karma to make it stop, okay. Where does that karma stay? It is not self-existent. It does not work from its own side. It's an impression put in your mind when you help somebody and when your headache stops it's because it's an impression in your mind which is ripening, in your mind. It never went anywhere else. And if you don't think that impressions in your mind can last from year to year then you shouldn't have gone to first grade to learn the alphabet because that impression is still in your mind now. So don't tell me Americans don't accept this principle that you can plant an impression in the mind and it can stay there for years and years. That's why you send your kids to elementary school because you want the impressions to stay in their minds from first grade, when they get up to eighth grade and they didn't forget the alphabet yet. Of course impressions can stay in your mind for a long, long time. People who have been victims of abuse when they're little kids, they don't even remember and they're still living the... the results of it twenty, thirty, forty years old...later. Don't tell me it can't stay in your mind. {Takpa}. Oops sorry. That will be {takpa}. I hope not. We're on number four? Three? Oo, we're going slow. Don't worry, Stillwell. 3- {rtag pa} Say {takpa} [repeat]. {Takpa} here means unchanging. Unchanging. The day that you reach your Buddha paradise, this cylinder, this blue and white cylinder along with every other object in this room, along with every freckle on your arm and every hair on your head even if you don't have them all, okay, every single object in your experience, will create great bliss for you, total bliss. Every single, detail of every object, every curve here, every atom here, every detail of this pen will be like the best physical emotion you have ever had here multiplied by a million. I mean imagine the best physical feeling you've ever had in your life, multiply it by a million, and every detail of this pen will give you the same feeling. Every

object in your world will give you the same qualitative emotion. That's what a Buddha paradise is like. But if this pen existed as a pen from its own side, it would be immutable. It would always be a pen. It could never be that bliss cylinder that it's going to be. And by the way it could never run out of ink either if it was a pen from its own side. And you have to get used to that. The reason a pen runs out of ink if you're not happy that it run out of ink is that you collected the karma to see it run out of ink. It did not run out of ink. You gotta get used to that. If it ran out of ink from its own side, it would be unchangeable and it never would change from being full of ink to being out of ink because it exists as a full pen from its own side. If things existed from there own side they could not change and everything around you would be {takpa}, unchanging which is wrong and that's an extreme and that's why number three is called unchanging. {Takpa} here is an implication of thinking that things exist from their own side, okay. I will say it again. {Takpa} is an implication of thinking that things exist from their own side. If everything existed from its own side, nirvana, paradise would be impossible. You might as well just shoot yourself, except you wouldn't change, okay, all right? Really. It's only because they don't exist from their own side that everything is possible. That makes life exciting. That makes this world you know a jumping off point for Buddha paradise, is that it's empty. Thank God it's empty. Thank you. Thank you for making things empty. 4- {chad pa} Say {chepa} [repeat]. {Chepa} is the opposite implication, okay. I mean this {takpa} and {chepa} are two extremes that result from people misunderstanding emptiness. If you take everything to be the way it appears you fall into the extreme of {takpa} meaning nothing ever changes. If someone comes up to you and say, 'Hey, Jay Siller everything is empty. It's not what you thought. Everything is an illusion.' And so Jay Siller says, 'Cool. Nothing matters any more. I can go break all those vows I was struggling to keep, because nothing matters anymore. It's all empty. It's all illusion.' That's called {chepa}. {Chepa} is another extreme. {Chepa} means nothing the hell matters anymore. {Chepa} means everything is, what do you call it, nihilism, like nothing exists, nothing matters. I can go do anything. Everything is empty. To think that's what emptiness means is {chepa}.. Thinking that, if that was true, if emptiness meant that things don't exist or don't matter then everything would just have to stop. {Chepa} means that. Those of you who studied {b: The Diamond Cutter, Dorje Chupa}, and {chepa} is the past tense. {Chepa} means terminated, stopped, finished, not going any more. If it were true that things... if it were true that emptiness just meant that nothing mattered then everything would just grind to a halt, {chepa} Number five...these are extremes that you want to avoid and if

you don't successfully avoid them, you will not be able to study lojong. You will not be able to do those high spiritual practices such as taking the blame at work when it's not your fault. It's beyond most people. And I dare say that most of us in this room when the poop hits the fan, we will not take the blame. Because there's this whole ninety-five percent of your mind that says, 'Are you crazy what's the point of taking the blame? I mean honestly it's not your fault. It's the other guy's fault. Why should you take the heat for him?' Your mind believes that and that attitude has kept you in suffering for millions of years. It doesn't work, it's dysfunctional. It hurts you. Don't believe it any more. Try the other one for awhile. It's cool. This anonymous Lone Ranger, good guy, okay, just running around helping people, not getting any credit for it. Going broke all the time. And then slowly your world will change. You will enter a Buddha paradise, by acting that way. 5- {gro ba} say {drowa} [repeat], {drowa} [repeat]. And I'm going to give you number six also. 6- {ong ba} Say {ongwa} [repeat], {ongwa} [repeat], {drowa} [repeat], {ongwa} [repeat]. {Drowa} means going and {ongwa} means coming. You can say, coming and going. Believing that things come and believing that things go are two more wrong ideas about reality. And I think you have to study a commentary here. It's not general coming and going. And luckily we have good commentaries in our computer bank, and they explain these two words. {Drowa} here means going from the cause into the result. (Drowa) or going means going from being a seed to the condition of being the result. So 'going' here means growing. 'Going' here means growing. And then 'coming' means to come to a stop, like when the seed produces the result and then the seed stops; the seed comes to stopping. So for the seed to go into the result and for the seed to come out of existence. Let me make sure that's right. Yeah, he says, coming in the sense of the sprout coming out of the destruction of the seed and going in the sense of a seed going into being a sprout. Okay I will say it again. Going in the sense of a seed going into being a sprout and coming from the sense of a sprout coming from the destruction of the seed. So Nagarjuna says again, Arya Nagarjuna, 'there's no coming and there's no going' which means there's no cause and effect, from its own side. Things don't cause each other the way you thought. Things don't cause each other the way you thought. Okay, if someone is hassling you at work, and someone is trying to blame you for something that you didn't do, the way to get out of that situation, and fix it, is to continually take the blame for other people and take the heat for them, purposely. It is not to sit there and explain why you're right. Cause and effect ain't what you thought. And I will repeat it. Someone at work is attacking you wrongly; someone at work is blaming you for

something you didn't do; the way to stop that blame is not to sit there and explain why it's not your fault. The way to get of that blame is to prevent that kind of thing from ever happening again which is never, ever, to judge other people, for example. Okay. The real reason you were blamed for something that you didn't do had nothing to do with bad communication or anything like that. It was all caused by you blaming other people in the past wrongly, period. And it will not be fixed by you explaining to that person why you were right. What's the litmus test to prove what I just said. Next time somebody blames you for something you didn't do, go explain to them why you're right and tell me how many of you are satisfied. How many people are exonerated by the boss. 'Oh you're right. That's not your fault at all. I'm glad you explained it to me.' Come and tell me how many people, we'll take a vote, you know, we'll say, how many people did the boss say, 'Oh I'm sorry for blaming you. You're right. It's obviously the other person's fault.' You know and I know that fifty percent of the time, pretty much at random, whether you're right or wrong, you gonna get blamed... today they were pouring praises on me for doing these business deals, you know, and two hours thousands of diamonds, whole thing telling you 'brilliant job', you know. I'm like, I don't know, I just got here. I didn't do anything different from yesterday. It's just coming from something you did a long time ago. Don't get excited about it. Don't get sad about it. You know smile, thanks you know. Tomorrow you're going to yell at me for something I didn't do also. [laughter] and get used to it, okay. So what's the point of acting crazy like this. Sit there and smile when they yell at you and sit there, smile when they praise you knowing that it has nothing to do with your current behaviour. What's the point of acting like that? The point is that you won't collect any new bad karma that will make these bad things happen again in the future. The point of the Wheel of Life painting is to break the wheel at one o'clock which is for you over here, okay. At one o'clock there's these two guys with sticks, blind people, walking along, 'cos they don't understand what I'm just talking about. If you can stop acting like that it breaks this vicious cycle, vicious circle. It cannot go on if you break it there, whether they tell you, you did a wonderful job and whether they tell you you did a bad job and whether you did or you didn't deserve it just be pure, and virtuous and keep your vows and everything will be perfect in the future. You have to divorce the appearance, the illusion of life from what's really going on, okay. You're not getting praise because you're so smart. You're not getting yelled at because you're so dumb. You're the same person on Tuesday that you were on Monday. The point is in reaction to those things, knowing about emptiness, just play it cool. I appreciate

your comment, thank you. If I did something right it's because I helped somebody in the past. If you thought I did something wrong, it's because I hurt somebody in the past. Either way, I'm going to stop hurting people right now. That's all and if you don't understand reality you will not be able to practice lojong. The whole thing is an illusion. The whole day at work is an illusion. Nothing is happening because of what came just before it. Everything is happening because of the impressions in people's minds that were put there years and years ago. And if you don't like work, or you don't like to be at work, then be good to everybody. That's lojong. And it's difficult but it's more difficult if you don't understand emptiness, right? Okay. Seven and Eight. 7- {gcig} Say {chik} [repeat] 8- {tha dad} {tade} [repeat]. {chik} [repeat] {tade} [repeat]. {Chik} means one. {Tade} means different or plural, you can say, one or many. It's one way to prove emptiness, it's called {chik du drel} {gcig du bral}. {chik du drel gyi tan tsik} . It's one of the five great proofs of emptiness, okay. This is related to it. (Chik) means one and (tade) means many. Is this pen one thing or many things? I'm not being... it's not a koan okay. I'm not trying to trick you. {chik du kun chu ma yin pay chir}. It's neither one nor many. {ngo du che chik du ma yin pay chir} don't tell me a story. Yes or no. {tak madrup} or {du}, {tak madrup} or {yin}. Student: [not clear]

GMR: No, you lay your traps for me by answering simply and innocently. And if you're right, sooner or later I will fall. This is Buddhist logic. {ngu ko du chik du kare ma yin pay chir}

Student: not clear

GMR: no you just say {tak ma drup} or {yin}. I said it's neither one nor many. You can either say yes or no, right or wrong.

Student: {'tak ma drup'}

GMR: {tak ma drup} He said, it's not correct to say that that pen is neither one nor many. {chik ten tarme ma yin par tel} You're telling me it's neither one nor many? You're telling me it's wrong to say it's either one or many?

Student: 'yes' {'du'}

GMR: {du}{du}{du}! {Ka rin}? which one is it? Is it one or many? Is this pen

Student: 'I said neither one nor many'

GMR: no, no, no. You said, he said one or many. You can say neither if you want, your going to go...you're going to get into trouble that way. {uhha, ngu ge ma yin par tel} you're telling me it's neither one?

Student: {'Du'}

GMR: so this is not a pen? Well? It's not a pen?

Student: 'well ultimately or not?'

GMR: I didn't say ultimately or not, I didn't say that. Yes or no. If I'm wrong you'll beat me, don't worry, that's logic. Logic is infallible. {ma yin} it's not a pen?

Student: 'before you said it was a chewable object?'

GMR: {yin pay ma kyab par tel} Which means, so it's not true when every Buddhist book in the world says that every object in the world is either one or many? {ma yin par tel} [laughter] That's the proof. That proof hinges on the fact that everything in the world is either one or many. (Jik ten chik du drel yang yin pay chir), all objects in the world are either plural or singular. Even in grammar, even in the words we use for objects, it's either a pen or pens's, as Rinpoche likes to say. {ma yin par tel} I didn't say anything about self-existent or anything like that, conventionally. If you want to say conventionally, I don't mind.

Student: 'okay, conventionally it's a combination of parts.'

GMR: is it plural or singular?

Student: 'plural'

GMR: no, it's a combination of parts but it's one pen. It's one pen made up of many parts, which is to say, one pen. {chik yin par tel} so then you're telling me it's one?

GMR: is it one? Are you telling me it's one? One pen made up of many parts {yin par tel}?

Student: {'du'}

GMR: okay, phew... no it's okay, he's doing it right. This is how debate goes on for four or five hours before you get to a pen, okay. It's a pen. It's one pen, all right? So {chik du dzin na tade yin par tel} so it's no extreme to hold that it's A PEN. Right it's not an extreme, relatively, meaning, apparently. But from its own side, {ngowu druppa} is it a pen?

(chik du tade yin pay chir) – it's either one or pleural from its own side, right

GMR: {Tak madrup}

Student: {Tak madrup}

GMR: {Ma yin par tel} so it's not from its own side, one or pleural.

Student. {'du'}

GMR: {Ma yin te} why the hell not?

Student: 'There is no self existent pen in the parts.'

GMR: Good, you can say there's one or many self-existent pens, 'cos there ain't any self existent pens in this room, okay. There isn't a pen in this room which exists from its own side so what the hell are you talking about? What do they

answer in the monastery? {ri-bong gyi rva ka chi yu }How many inches is the horn of a hare please, ten or twelve? That's our big question tonight. Is the two-headed, purple, full sized elephant in this room got one head or three? I didn't quite catch it. You say, neither, it doesn't exist. A pen in this room which could exist from its own side does not exist, okay. A situation at work in which someone is blaming you for something that you didn't ever have anything to do with is created by only one thing. You hurt someone else in the past that way. There's no such thing as a situation at work where someone is blaming you unjustly. There's no such thing. And if you respond negatively you just made it happen again. And that's what the vicious cycle of life is. And you will stay in this realm until you figure that out. You will remain here until you figure that out. So stop it. That's lojong. Lojong is impossible to practice if you don't understand emptiness. And if you do understand emptiness it's the only way to live.

All right. Last thing on your homework says, Changkya Rinpoche says, the text says that we can be free from the chains of attachment, how does Changkya Rinpoche explain this attachment. And this is the two extremes and then we will stop and we'll take a break. The two extremes are these. Extreme number one – things are the way they look. Things are the way they look. I'm being attacked at work because this guy was talking behind my back. That's one extreme and it's wrong. It's not true. You're telling me how you were attacked at work and you're not telling me why you were attacked at work, okay. Why did this guy want to attack you in the first place? Why did someone in this office want to talk behind your back? Where did this guy come from? You can tell me how he did it you know, 'He went to the boss's office after I left, six o'clock, he was like weeding, telling the boss this and that. You're just describing to me the process. You're not describing to me the cause, the real cause is that you did it to someone else. Oh that's hocus-pocus karma stuff. No it ain't, because it is a perceptual thing. A perceptual thing. What, what do you mean? There are cylinders and colors and squares and circles moving around your office. You are being forced to see them as a person stabbing you in the back, in the same way you're being forced to see these colors and shapes as a pen. It's the same principle. It's not a pen from its own side. You're seeing it that way because of your past karma and if you had a dog's karma you'd be seeing it as a chewable object. And in fact that's what it is to be a dog and some day you will understand that. But the whole interpretation of all those colors and shapes going on at work is the result of your own past deeds. Your own mind is making you see things that way. Go have a really good café latte and a biscotti

and come back and don't... and see if it changes a bit, you see. It really does. I mean that's a very tiny example of...the whole reality of it could change. That office could be a hell and you know that; and that office could be a paradise and you can experience that in the future but you must act in accordance with the lojong. You must understand that these things have no existence from their own side. It's all coming from your mind. So straighten that out. And that's the teaching. {Chingwa le drul shok}and then you will break the chains of your life. That's the last line of the Eight Verses. Yea, all right. Go have a latte outside and we will come back in about ten minutes. The other extreme is thinking that if everything in your office is just colors and shapes, that everything is just some kind of twilight zone or outer limits, you know, that everything doesn't exist or doesn't matter or it's an illusion so I can go to office and do anything I want. I can punch the boss in the head because it's just another square, okay. It's not like that. That's the other extreme. So either you believe the way it looks or you think if it's not the way it looks it doesn't matter at all. Those are the two extremes and you have to take a middle way between them and that's why Buddhism is called the Middle Way. All right, we will start again. Just this announcement. It's very nice to come to Rinpoche's birthday, if you can make it it's very wonderful, it's a lot of fun. And it's starting on, at two o'clock on June 28. Also to repeat the instructions about the {sojong} ceremony. Those of you who have a tantric initiation from Rinpoche he has requested that anyone who has ever been initiated from him should come on the 6th? 8th of June which is a Monday at two o'clock down in Howell to a special ceremony of purification that takes place once a year and so he expects every person there. So you can get sick or whatever from work. Then you'll have something to confess when you get there. [laughter] Then ... and he expects everyone to have made a good attempt to memorize the text. On June 6th, Saturday June 6th, some of our students will be debating at the 'Change Your Mind Day', that is sponsored by Tricycle Magazine at Central Park. And you can find out more about it from Ora or We were scheduled to have a children's class that day and we've rescheduled it from... now it's been changed from two o'clock to one o'clock. So if you're a parent who is bringing your kids to the kids' class, that's the first kids class of this semester, instead of two o'clock please bring them to 6th Street at one o'clock. And they're going to be participating in the debate so we have to prime them. Also our illustrious sangha is invited and they will also be debating a little bit, okay. And we will go over all the questions and answers and make sure that I win. [laughter] The next lojong that we're going to learn...we're going to do five or six lojongs during the course of this class. You've just had the

most famous one, the Eight Verses. I think in the world right now this is the lojong which is most taught. His Holiness often teaches it when he goes some place because it's such a powerful piece. We're going to do a few other lojongs. We're going to do one brief one tonight that has come down through the Kagyu tradition of Tibetan Buddhism. So it's very interesting that, at the point of lojong, as Buddhism begins to enter Tibet is where all the traditions meet together. And I like it. I think it's a very nice place to get acquainted with all the different traditions. It's not my intention to teach the {Sakya} or the {Kagyu} or the {Nyingma} traditions in this class because my hope is to give you one consistent lineage from Buddha to the present day and I want you to learn one way of studying Buddhism that's coherent and internally consistent from the time of the Buddha up until our root lama which is a pure, direct, consistent and lineage taught in one way. That's my schtik. I'm a Gelugpa monk, Geshe and that's what I'm training you in. So you will be... you will have one pure lineage that works. And you will be able to achieve enlightenment based on those teachings. There are also other beautiful, fantastic, perfect lineages going on in Tibet and to study them would take another five or six lifetimes. But it's cool to meet them, it's cool to be with them, it's cool to relate with them. We do that. All the projects we do, we've been... like we went down in Nyingma... a lot of the group here went to the Nyingma, the main Nyingma Monastery in the west, down in Poolsville, and we had a wonderful {vinaya} teachings there and it was very cool and like that. I taught the Kagyu group here in New York for nine years, every week. So we have really good relationship... I think you should... I want you to get a taste of that beautiful lineage, okay. It's not what we're going to be doing, all our time here but I think it's a good place... in the years of the lojong, all these lineages were in one town or one area and they were all just starting out. And so it's a good place to take a photograph of where they all came from. So I'm going to introduce you to a teaching of a Kagyu master named {Yang Gunpa}. He's one of the founding fathers of the Drukpa tradition. Within the Kagyu there are different sub lineages like the Drukpa or the Karma Kagyu or the Drebung Kagyu. And there's different kinds of Kagyu. So we're going to be looking at a beautiful lojong by one of the founders of the Drukpa Kagyu. {Druk} normally means Bhutan but in this case it refers to an area of Tibet where there was a famous monastery and they took the name of that monastery and became known as the Drukpa Kagyu.

So we're going to study a book by Yang Gunpa . Not really a book, more a collection of sayings. {yang dgon pa} {Yang Gunpa}, and his dates are (1213 – 1258). And since it's tradition never to refer to a Lama by what we call their

naked name. You don't call them, hey Nagarjuna or hey Tsongkapa. You say, 'Arya Nagarjuna' or you say, 'Je Tsongkapa'. We call him Gyalwa Yangunpa. So you have to put Gyalwa here. {rgyal ba} – {Gyalwa}. And {Gyalwa} means victorious one, meaning he's been called a Buddha. He is a Buddha. They consider him a Buddha. {Gyalwa} means the Victorious Buddha. The book you're going to study...you're going to get a collection as you go out tonight of his teachings. And you will get a very good sense of the beauty of the Kagyu tradition which is short, sweet, sharp, powerful and these are called {dam ngak} – {gdams ngag}. {Dam ngak} means personal advices. Like when you say it in Tibetan it's almost like 'things that a teacher said to their student while they were in a car going to Vermont or something.' These are like, somebody brought up a subject about emptiness, then they say, 'What about that?' and you're sitting around having root beer and you start talking about it. And somebody is like secretly taking notes. These end up being {dam ngak} text. These are like aphorisms or personal advices that were given by a Lama often in a very limited context between close disciple and teacher. These are called {dam ngak} Where did he learn his stuff? Where did he get the lojong teachings? Well one of his teachers was ...*(sa skya pandhi ta)* {sakya pandita}. Say {sakya} [repeat], {pandita} [repeat]. Okay {Sakya pandita} as we mentioned in the Friday night class, one of the greatest lamas ever to live in Tibet; lived about 1200. Did stuff like memorizing the eight thousand verses of [B: *Prajnaparamita*], in Sanskrit. You know, would wander around Tibet reciting it in Sanskrit. Eight thousand verses, it's a thousand pages, and stuff like that, brilliant. Great lama. His nephew, {Pakpa}, invented the Mandala in thirty-seven piles which we studied, brought Buddhism to Mongolia. Became the teacher of the Emperor Kublai Khan and met this weird Italian guy there named Marco Polo. So very cool lineage. That was one of his teachers and the other one was...{rgod tsang pa}. So by the way there you have a Sakya-Kagyu conjunction and Sakya Pandita being one of our tantric lineage Lamas. We have a Sakya, Gelugpa, Kagyu, probably Nyingma in there somewhere. In those days it was very much a big family. Say {gu tsangpa} [repeat] {gu tsangpa} [repeat]. {Gu-tsangpa} is a great lojong writer himself. We study some very beautiful lojongs by him. These are both lojong writers that our tradition also calls upon. And when you read the writings of like Pabongka Rinpoche he's pulling out quotations by Yang Gunpa and Gu-tsangpa, a very beautiful one. There're very poetic and very beautiful. I wanted to spell Drukpa Kagyu for you Tibetan guys 'cos it's on your homework that way. {'brug pa bka' brgyud). And that's how you spell Drukpa Kagyu. He's the Lama whose lojong you're about to study, Gyalwa Yangunpa is one of the founding fathers of

the Drukpa Kagyu tradition. I thought I would read to you in English some of his advices, okay. They're very short and then we'll talk about some of the difficult points. So here you go. In Tibetan it says {Duje la takpa me kyi. Shen me kyi driwa che. Korwa na dewa me kyi. Ngejung gi kyo she kye.} It's like boom, boom, boom, okay.

In English it's: 'Nothing that starts remains unchanged, Have no attachment, cut the ties; There's no happiness in this vicious circle. Get tired of it, find renunciation.'

{Iikten la nyingpo me kyi. Dzunla lote ma che. Rang sem sanggye yin gyi. Ngo she kyi she je gyi sung.}

'The world is hollow and meaningless, Do not trust the lie; Your own mind is the Buddha, Go and meet your friend.' And that's it. End of lojong. That was the first part of his {dam ngak}. Then people would study these for years and figure out what he meant. I think here you see the difficulty of this style of teaching. He said, 'you must have a lama there to explain it to you.' You can't go round thinking your mind is a Buddha, it's not true. So you need someone to say, what did he mean when he said, 'Your own mind is the Buddha, go and meet your friend.' And this is where, I think, if you feed this stuff to a new student who hasn't studied much and doesn't get a proper explanation they can fall into the extreme of thinking, 'I'm a Buddha, I just have to reveal my true nature and everything is okay.' And then they get hit by a car and they're in a hell realm. You know what I mean? So you have to know what did he mean when he said, 'Your own mind is the Buddha.' And this is what he meant. And we're going to go through a couple of his verses like that. By the way this is the whole lojong, it's only like five pages or something. When we say Buddha nature, {sang gye kyi rik} {sangs rgyas kyi rigs}, okay, {rangshin merik}. what they call the nature of the Buddha, *Sugatagarba*. It's a very specific thing. It's a very specific thing. When they talk about your Buddha nature it doesn't mean that you have some nice little crystal nature inside you and if you could ONLY clear away all your bad things this real nature would come out. It's not like that. That's not true. You're not a Buddha inside. And your mind is definitely not a Buddha's mind if you are who you seem to be and I'm not sure. Like some of you don't even seem that way, and that's another story. What it means is {rang shin merik} Buddha nature refers to the emptiness of your mind. The only Buddha nature you have now, the only thing about you which is Buddha-ish is the emptiness of your mind. What does that mean? Refer to the...what was that again? Chewable object right? No I'm not calling you a dog. Refer to the good old blue and white cylinder. Your mind is the same. Is this a pen or a chewable thing?

It's both, depending on who's in the room, okay. And the emptiness of this blue and white cylinder is that if you had the karma to see it that way, you would be seeing it as a very nice thing to chew and that's what it is to be a dog. That's what it is to be born as a dog. It's to have those perceptions. That's what makes you a dog. That's why it's so easy to get born as a dog. That's why it's so dangerous to die. And a human just as validly sees it as a pen but by itself and from its own side, it is neither thing it's a blue and white cylinder and even that we got to talk about some day. Your mind is the same. You're presently forced to experience your mind as this bizarre mixture of happiness and sadness; goodness and evil; you know satisfaction and dissatisfaction; up and down; in and out, all over the place. You're forced to perceive your mind that way. If you had collected better karma you would be forced by that karma to see your own mind as the mind of an enlightened being. It could have been that way already if you had gotten your act together a few lifetimes ago and started keeping your book. Started keeping your vows carefully and by now you'd be perceiving this mind, you would be forced to perceive your own mind as a beautiful enlightened being's mind. If your mind is the way it is now from its own side, by its own nature then it's hopeless, things are hopeless, can never change. The fact that your mind is empty or doesn't have any nature from its own side is what gives you and me the potential to become a Buddha. That's cool. That's the Buddha seed. That's Buddha nature. That's the potential that you own already to become an enlightened being. Thank God for the emptiness of your mind. That's the only Buddha nature you have. So when he says, 'Your own mind is the Buddha, go and meet your friend.' He is saying if you understood how your own mind is empty you would appreciate Buddha nature, you'd keep your vows and within a short time you would be forced to see this mind as an enlightened being's mind. That's all. But you put this in the hands of an inexperienced American without a Lama teaching them, it's dangerous. You know they will go and just meditate in their mind and say, 'Oh I'm a Buddha already. Oh, oh just meet your mind.' Okay you gotta be very careful. These lojongas are... that's probably why they were kept privately for so long. Let me see if there's another one here. I like this one. 'Nothing but the Dharma means anything at all, Throw the rest out like trash; It all boils down to dying, Pack light and take off now.' [laughter] We had like a really hard time with the 'pack light and take off now.' It says, the Tibetan says, 'Take speed with dry meat.' Me and Rinpoche was sitting there and I said, "Rinpoche what do you think this means?" He says, 'I don't know. Those lojongas, you know.' And there's a couple of meanings it has. There is a famous lam rim teaching about eating the

meat yourself, which we've talked about before. And that's a different thing. This one means, don't stop to pack lunch; don't stop to cook lunch. Throw some potato chips in a box and run. In Tibet it was dry meat. You could carry a bag of dry meat for six months or a year and you could just walk around. You didn't have to carry anything heavy. You could just take off. Get going on the path of enlightenment. And he says, 'throw the rest of your life out like trash. Just stop doing what you're doing. Just junk it.' What's the test of what you should throw out and what you shouldn't throw it? He says, 'It all boils down to dying.' And that's what we talked about last week, okay. You have to apply the test of death to every action you undertake. Is my current activity for the next hour worth my life? Is this what I would want to die doing? You know if someone said to me, 'You have one more hour to live, how are you going to spend it? Would you spend it the way you're going to spend the next hour of your life?' And a dharma person, a person who is doing lojong, that's the line you have to live by. You constantly have to check the things that you're doing with your life. Is this worth dying for? Because I might die in the next hour. Is this what I would want to be the last thing I ever did and don't do anything except that? And that is an automatic barometer of whether you are spending your life well, because you will die. And I have this fight with people constantly. I'm like... they say, 'why are you doing this? You didn't do your financial reports. You're going to get into trouble. You're not going to get any money.' Said, 'I don't know. I got to practice this morning. I got to do my meditation.' They say, 'Yeah but you're going to lose all this money, million dollars.' I'm like...I can't, I can't do it. I just can't do it. You know if I was going to die in the next hour it's gotta to be my meditation this morning. It's got to be, I'm sorry. I've got to give that up. And you gotta keep making...every hour of your life you have to keep making this decision. And to live the other way is very tempting. You know the whole world is living like that. The whole world thinks you're crazy. And you gotta ignore it. On the last day when everybody is dying they will say, 'You were so smart.' I mean you'll have to wait a long time. But in the end that's...the only way, right thing to do with your life. And every minute... I mean spending your life purely in dharma activities is the smartest thing to do because everybody has to die. And all things should be judged by this measure. Is this the most important thing to be doing right now given the fact that you're going to die today. Then live your life like that. That's his, Gwalwa Yang gunpa saying, 'death, do I want to die doing what I'm doing right now?' Because you will die don't think it's tomorrow. You will be sitting there and saying, still trying to make up your mind and you'll be dead and it'll be too late. Just get

ready now, okay. Then if somebody wants you to do something else later, it's okay. Then he wrote a thing called 'The Six Keys' and I want you to study 'The Six Keys.' I will write them for you. I'll read them for you in English. Key number one....by the way, you're all going to get this after the class. You don't have to worry about writing it too much. Put your death in your heart; this is the key for checking whether your practice is tuned too tight or too loose. You want to know whether you're too fanatical or not. Would you be doing this if you were to die in an hour? Then you know if your practice is tuned right. Tuned means, not too crazy and not too loose. Is your practice...they call it tuning it like a guitar string. It's not too sharp or too flat. If your practice is too tight you're going to fail. You know, anal. If your practice is too loose, you're going to die also. It has to be tuned right in between. How do you know what's too tight and too loose. Would you be doing this if you were going to die in an hour? Think of the viper's nest of the problems of this life; this is the key for stopping attachment at the bottom of your heart. And it means, think about, very simply, one sentence... every good thing about your life, any friends you have, any family you have, any money you have, any possession you have, the place where you stay, the job that you have, the body that you're walking around in, all your clothes, your own face and your own name, you will be stripped of shortly, all of them, inevitably, okay. So don't be attached to these things. Don't work for those things. That's all, simple. Very simple. If you live like that, if you keep saying that to yourself, you'll do the right thing. Number three. Let every thought be of what other people need; this is the key for making everything you do the Dharma. He's just saying, it doesn't really matter what activity you're doing – you can work in an office in Manhattan, you can have a normal family, you can watch TV at night, but in the back of your mind all the time, you're thinking about doing things for other people's sake. Everything you do, you do for other people's sake. If you do go watch TV it's because you're trying to reach or make comfortable the people around you or something like that. Everything you do is motivated for helping other people. Then what he's saying, it doesn't matter what you do, everything will become Dharma. Every activity will become Dharma. Ah, key number.. what was it, four. {Samgyu lama la gyi dang. Tuk yu chik tu drepay ne yin.} that's all. Don't think of anything but your Lama; this is the key for turning your mind and Theirs into one. And ultimately, I mean ultimately if throughout your day your thoughts are focused on your Lama, whoever it is and by the way it has to be the one that fits you. Lamas are like food, you know. I mean different foods for different bodies. To say that one food is good for everybody is ridiculous. To

say one Lama is good for every person is ridiculous. But once you find the Lama that fits your needs then let your whole day be spent in... standing in their glory. You spend your whole day thinking about them, serving them, being with them, communing with them. And then sooner or later their mind and your mind will become one. Ah, next key, number five I think: {Nuchu yidam du jong dang. Tame gyi shenpa ndzokpay ne yin.} That's all. See the world and the people in it as angels; this is the key for stopping the idea that life is an ordinary thing. And the better your practice gets, the more this white and blue cylinder will begin to take on blissful emotions for you. Rome was not built in a day. If you practice steadily every object in your life, whether it's a pen or the sunset or New York city or the people you live with or the people you work with or your own body and your own mind, but if you keep your vows nice, better and better and better, those things will start to transform. And ultimately the entire world will change and all the people in it. So he's saying, 'Get ready, start thinking of them that way now because that's the way it will be.' That's the way it will be and it's very healthy to stop believing that everything is normal because it's not. You may see it that way but you're wrong and the more you study and the more you keep your vows, it will be revealed to you that this world is not what you thought. There's something very weird going on. There's all these special things going on around you. They will be revealed to you as you study your vows and keep your life more and more pure, it will all be revealed to you. He's saying, 'Get ready.' Okay last thing. Whatever comes make it crystal; this is the key for making this life turn to freedom all by itself. This life will become nirvana and paradise by itself if you can see all things as crystal. Again this is the kind of verse that sounds so poetic and nice and can be so misunderstood by hundreds or thousands of people if you don't get a good teaching on it. I've met many American young people, you know, older people too, wandering around, life is crystal; nirvana is automatic and then they die or the next time you see them they got cancer and they're in hospital, you're like, 'Hey what happened to that crystal stuff?' And they're like, 'Who cares I'm dying.' And it's like this statement is true but you need to get the understanding of why? Crystal means everything is empty. The world around you is empty. Will it become nirvana by itself? No. Why not? It didn't do it yet, did it? Of course it takes effort on your side. The Buddha made great effort after the day He got bodhichitta for seventy-five, seventy-six and seventy-seven thousand, ten times the sixtieth eons. Ten to the sixtieth power aeons don't tell me this world is going to turn into nirvana by itself. It won't, that's not what the verse means. It means if you understand how the objects and the people around you are empty, you've got

all the information you need to turn it into a Buddha paradise by keeping your vow sweetly, okay, and that's hard. And by keeping your lojong. So the fact that everything is crystal which means empty, will make everything turn into nirvana almost automatically, once you understand how to do good deeds, that's the real meaning of it. But if you wander around saying everything is crystal and I don't have to do anything because it's going to be automatic nirvana, you're going to get disappointed, by a thing called a hell realm or something. Last point and then we're done. {'dod chags. bde ba thams cad.} {Duchak, dewa tamche}. He gives a very cool five verses. He gives a little lojong... by the way all these are separated by... 'He also said' (sung yang) this is just reports from his students who were sitting there in the car, 'Hey by the way he also said the following.' It's like five little, cute little powerful lines, verses. So at this point in his lojong or his {dam ngak}, his advices, he gives five really beautiful verses. And in each one he describes one of the five poisons of the mind. Usually we talk about three poisons of the mind, in Gyalwa Yangunpa's tradition there are five. We'll be talking about five poisons, five mental poisons. You know nowadays we're memorizing something? Rinpoche asked us to memorize something. So every morning I'm walking around the temple and I'm trying to memorize something. And I've noticed something very interesting. I have a problem with jealousy. I get jealous with almost anybody, about anything. It's my specialty. It's my special mental affliction, and I admit it openly. Maybe it's a blessing, I can get rid of it. But anyway, so I'll be walking around the temple trying to memorize this thing and doing pretty good. And then I'll start to have a jealous thought about somebody. And then suddenly I notice that I can't memorize anything for about two minutes, it's really weird. You know like I was doing really good and then suddenly I got jealous of somebody. And then suddenly I can't memorize anymore for about two minutes, I might as well sit down 'cos it's not going to come for about two minutes. And in tantra by the way there's a physical basis for that. Certain things are going on in your *chakra* caused by that jealousy that are ruining your ability to memorize. And it's true. It's really happening. It's not just like some psychological effect. There's an actual block being created by your jealousy that's ruining your intellect at that moment. And that's a poison. Those mental afflictions are literally poison to your body and mind. And the less you have them the more healthy you will be physically and the more intelligent you will be and the more compassionate. They really are a poison, it's not a metaphor. They really do poison your body and your mind literally. First one is {duchak}

Say {duchak}[repeat], {duchak}[repeat] {Duchak} – I like to call it liking things

ignorantly. Liking things ignorantly. What's the test of whether you like something wrong or right? Can you like something in a good way? Of course. What? How about Buddha paradise? How about helping all other living beings? How about getting a nice Michael & Zoes milkshake legally and morally and properly? You can like that. There's no problem with that, that's fine, that's healthy. So what does {duchak} mean? {Duchak} means where you would hurt someone to do it. You would hurt someone to get it. Why? Because that's morally repugnant? No, because it screws you up. If you've got to hurt someone else to get what you want, that's the best way according to the laws of karma to never get that thing again. If you don't like money or fame or good Michael & Zoes milkshake then hurt someone else to get them and you will assure yourself future problems to get them. So {duchak} means liking things in a stupid way. It's not wrong to like things but Buddha would like to see you get out of this struggle. Is He ignorant? No. Does He have duchak? No. Does He like things? Yes. Watch the Dalai Lama eat, he's enjoying himself. He likes the food. Does he have {duchak} about the food? No, it's a different thing. Say {dewa tamche} [repeat]. If you can overcome this tendency of liking things the wrong way, you can get every kind of happiness you ever wanted. That's {dewa tamche}. That's the result of acting the opposite way. I refuse to hurt someone to get what I want. Why? Because I want more of it, get it? All right? {zhe sdang} Say {she dang}[repeat] {She dang} is the opposite emotion. Not liking something or disliking something stupidly, in a non dharma way. Do the Buddhas dislike things? Yes. What do they dislike? Oh they dislike to see you suffer, how's that. They dislike to suffer themselves. Do they have mental poisons? No. What's the test of whether you're disliking something intelligently or not? Would you hurt someone to get rid of it? If you stop acting this way you can get (Dukgnel dang drelwa). (Dukgnel dang drelwa) means no more pain in this life at all. No more pain at all. Okay poison number three. 3- {gti mug, byang chub thob pa}. I'm going through the poisons fast 'cos we have to leave in eleven minutes or something. By the way it is all in the reading, so don't worry okay. Say {Timuk jangchub toppa}[repeat] – {Timuk} means not understanding the world in the way I described it today. {Timuk} means ignorance about the way the world really works. The guy did not screw you at work because he's a bad guy. The guy screwed you at work because you created him when you were bad to someone else before, get it? If you don't get it you've got {timuk}. If you do get it and you stop reacting to the world as if it was coming from its own side you are gonna {jangchub toppa}. You are going to achieve enlightenment. If you can stop thinking of things as being other people's fault, okay, stop thinking of

things as coming from the other side. All of these sufferings were made by you. Very famous in the sutra. Buddha said, 'Do you think the hell realms were made by 'Acme Construction Company'? There was some sadistic maestro who paid for all the concrete and the steel and the molten lead and all the stuff. And pays for the oil bills for the fires in hell, do you think there's some guy like that? Where you think they came from? Do you think someone made them? Of course it's your own perceptions.' And anything you don't like is coming that way too. Number four. 4- {nga rgyal. rang mgo thon pa} Say {Nga gyel} [repeat]. I'll let you finish writing. {Nga} means me. {Gyal} means king. Me king is the Tibetan word for? Pride. Wrong pride by the way, it's not bad to be proud when you just gave up the benef... the profit and took the loss yourself. You can say, 'good job, Michael Roach. Out of ten thousand lifetimes you finally did something for somebody else. hey, not bad.' That's all right. That's a good pride. Bad pride is like, 'I don't have to listen to him, I'm as smart as him' or something like that. That's {Nga gyel}. If you could stop thinking that way, you know, if you could relate to other people as your teacher, you know, if you could go around New York city thinking every being in this city has something to teach me, let me listen, maybe I'll learn something. Then the karmic result of that is {ranggo topa}. Say {ranggo tunpa} [repeat] {Rango tunba} even now in colloquial Tibetan is a very special word that means totally independent. I saw in a book one time, they call it...well it's a bad word, I can't repeat it. Anyway it's the point at which you don't need anybody else. You can tell the whole world to...okay. You have everything you need – {rango tunba} means money, knowledge, compassion, intelligence, dharma, everything. You are complete in and of yourself. That's {rango tunba}. Rango tunba means you want to be like that, like a whole person who is self sufficient in themselves, in their own dharma knowledge and in their own wisdom and in their own meditation, in their own morality. They are {rango tunba} means, 'I did it. I grew up. I'm independent; mean in a good way. You are like... now you are like a bulwark in the world; you are like a pillar of strength in the world. You can stand on your own as a dharma person. That's call {rango tunba}. But if you're jealous... if you have pride you will never get to {rango tunba}. Karmically you cannot reach that stage if you have pride. Last one. 5- {prag dog}. Say {Trakdok} [repeat] {gegs thams cad sel ba} Say {Gek tamche selwa} [repeat] {Trakdok} means jealousy. Okay all you aspiring bodhisattvas out there, how about a definition for jealousy. The state of mind that cannot see other people get what they want. It's like disgusting for a bodhisattva. Really bad. Your career is supposed to be the international supplier of happiness to all beings and instead you're like the

international scrooge who wants to make sure nobody gets what they want. I mean that's the state of mind of jealousy. Jealousy is unhappy when other people get what they were hoping for. That's {trakdok}. That's jealousy. As long as you think that way your life will be full of obstacles. Every time you get close to something, something will go wrong. Every time something you want, something will go wrong with it. You will miss out, you will be a day late and a dollar short for the rest of your life because you couldn't stand it when other people got what they got and what they wanted. Karmically it will keep happening to you, that as you get closer to the things you want, people you want to be with, places you want to live, work that you want, money that you want, place that you want, there will always be some kind of obstacle. And the karma is that you were jealous of other people. So if you can stop that, then {Gek tamche} means obstacles, {selwa} means you will be able to remove them. Karmically it won't happen anymore. Everything will go smooth. Okay real last thing. He has one line at the end which again and this is the delicate part of the... I think a lot of these kinds of teachings, they are very powerful short comments that this Lama made in a divine state to his personal disciple, who in many cases, that you're going to get next week, those disciples have had twelve years of Buddhist logic, advanced philosophy, emptiness teachings, constant teachings of the great classics of ancient India, they were master scholars of thousand of texts, in many cases they have memorized hundreds of technical Buddhist texts in the way that you've been doing for the last six years or something. Then he taught them lojong. Then he said, quote, "The reality of things is beyond the mind, So reside in a state where you hold to nothing." They know what he really means but you don't go teaching this to new people. They know when he says, 'the reality of things is beyond the mind' he's saying something like 'until the day you see emptiness directly you're not perceiving ultimately reality.' It doesn't mean that this is not reality. If you don't think so, let me hit you on the head with a illusory two by four, and lets see if you get an illusory bump on your head and then you tell me this is all an illusion. It doesn't mean that. Of course it's not beyond the mind. Of course you're experiencing reality right now. But ultimate reality is beyond your current state of perception. And if you practice and study carefully you can see ultimate reality. That's what he really means. It doesn't mean no one could ever see it or else no one could ever reach nirvana. 'So reside in a state where you hold to nothing' – it doesn't mean sit there like you're on heroin and meditate with your brain just wiped out. It doesn't mean that. It means, don't think this thing has any nature of its own from its own side. Don't hold to it as being a pen from its own side. It's not. Don't hold onto your

own body and mind being a crummy old unenlightened being because it's that way from its own side, it's not. It's blank. It's empty. You can make it anything you want if you keep your vows, if you meditate regularly and if you learn proper Buddhism, because those things are empty you can reach a Buddha paradise. That's what he means by 'don't grasp at them as existing from their own side.' He doesn't mean go space out in a corner somewhere. And that's why they didn't give these verses to new people because it sounds like that. And I'm afraid a lot of Westerners have gotten hold of things like this and wasted years of their life. These are very powerful if you know what they mean and you have to have a good teaching on them. So you teach them that way to your students, all right.

Okay we will do some prayers now and then we'll go.

[Prayer: short mandala]

[Prayer: dedication]

Geshe Michael Roach

Course XIV: Lojong, Developing the Good Heart

Class Four: The Buddha's Lojong.

June 1998

Tape 4

Transcribed by Angie Overy

<Tibetan edit 1: AD>

<time begin="01:00:02"/><clear/>
Okay, we finished a couple of lojongs already. We've finished lojong Tsik-gye ma, famous 8 verses.

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And then we finished Yang Gunpa, Gyalwa Yang Gunpa's famous Advices, and tonight, we are going to do, we are going to start a lojong which Pabongka Rinpoche,

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in his great Lam Rim, the {b: Lam Rim Namdrel Lak Chan , 'A Gift of Liberation'}. He calls it the greatest lojong ever written, okay. So, it's a very beautiful lojong. Very important lojong. The name of it is {b:'Lojong Dun Dunma'} Please say, {lojong}[repeat] {dun} [repeat] {dunma} [repeat] {lojong}[repeat] {dun} [repeat] {dunma} [repeat] okay. I'll put that on the board for you. {blo sbyong don bdun ma}. lojong means, again, it's translated as mental training but again {lo}, means here, refers to,{jangchub kyi sem,} *bodhichitta*; and {jong} means, trying to develop it. Like trying to develop a good heart or something like that.

So, lojong means that; {dun} means points, important points and then {dun} means seven; {dun ma}, as we've often seen with the {b: Heart Sutra}, books about wisdom or knowledge have a feminine ending. So, {ma} is an ending. So it means the 7-points on developing a good heart.

The lojong called: {b: The Seven Points on Developing the Good Heart}. I went crazy trying to find out who wrote it, ok. It's kind of strange considering this is supposed to be the most famous lojong and the most important lojong. So, I'm like, going crazy trying to find out who wrote it. You know in the computer we have a lot of catalogues. We have 1000 pages of catalogues. So, one catalogue's says that Gyalsab Togme Sangbo wrote it; he lived in the 1200's. Another catalogue said, Serlingpa wrote it; he was Atisha's teacher, one of his teachers. Another catalogue said, Atisha wrote it, Lord Atisha wrote it. Another catalogue says, Chekawa wrote it. There's some lineage trees that we find in the computer

that say that {Tubwang} wrote it, ok. There's {Tubwang}, you should write that, ok. He's the first person that's credited with this. (*thub dbang*) Who's {Tubwang}? The Buddha Himself, all right. (laughs) So, you have a 1700 year spread to choose from, seventeen centuries apart, okay. Now, who are we going to believe? So I started studying it more and more. I started reading more and more texts. I went to Khen Rinpoche, and said, who wrote the {b: lojong dun dun ma}? I'm embarrassed because this is a famous lojong. He says, you know, I don't know. Maybe Chekawa wrote it, you know, this is a kadampa geshe. And you know, he's like, maybe Chekawa wrote it. So we're studying it and reading it and looking at it and ah, and I came across a very beautiful biography. It's called {b: Lamrim lama gyupay nam tar} which means the history of the lam rim teachers. There's a beautiful story about Geshe Chekawa, and I'll give you his name. There's his full name. {bka' gdams pa dge bshes mchad kha ba, ye shes rdo rje} His dates, by the way, are 1101 to 1175. Say, {Kadampa} [repeat] {Geshe} [repeat] {Chekawa} [repeat] {Yeshe} [repeat] {Dorje} [repeat]. {Kadampa}, you know, refers to the early Buddhists of Tibet. You are the {kadampas} of America, okay. And it's not inappropriate that the group in England, you know in recognition of the fact that they are the first western Buddhists, or we are among the first western Buddhists, then they're calling their group 'The Kadampas', which is fine. That's a good...very appropriate. If they hadn't done it I probably would have stolen it myself. Geshe is, in those days it was not a monastic title, it was...it meant a kadampa who had studied a lot, someone who knew a lot and a spiritual friend. It was sort of a title for an early Tibetan Buddhist who was very learned. Okay.

Chekawa, I believe Chekawa is probably his place name. It's like calling him 'the Virginian' or 'the New Yorker'. There's a lot of different spellings of that. Some people spell it 'awoo- cha' {'cha'}; some people say 'chekapa'. Different spellings of his name. And then {Yeshe Dorje} is his full name. Okay, {Yeshe Dorje}.

Student: 'What does {yeshe} mean? Diamond?

{Yeshe}, means wisdom; {dorje}, means diamond. Diamond Wisdom, right.

Then I start to read ... they say it sort of started with the kadampa Geshe Chekawa. So I start to read Chekawa's life story to see if anywhere in there it says he wrote {b: The Seven Point lojong}. And I read and I read and there's this beautiful thing, and I thought you'd like to hear some of it. He was a very great scholar, very early in his life like from the time of seven or eight years old he started studying. He knew a lot. He reached a point, before. You know he was in his twenties, he had already memorized hundred major scriptures, by heart. He could recite them and he understood the meaning of them. Then the text is very

interesting; I have it here. It says, and you know I'll quote it, {tuk kyi dun nam mepa den tsang gyal wa la chu shin chi yu yul gong de} which means, at the bottom of his heart, after memorizing hundred scriptures, after studying all these things in depth, he felt like he was missing something to reach Buddhahood. You know like he was already a great scholar and a very accomplished saint and at the bottom of his heart he felt something was missing. {'gong de tuk gyi den, mi de shing'} and he was troubled. He couldn't sleep, he couldn't be happy, he felt like something in his life was missing. {'To ma chu pa shi na mang chu, de ne geshe nang chak shin pa la, lojong sik gye ma Seng'} and then he had the good fortune to meet another geshe and study the Eight Verses, {b: he Lojong in Eight Verses}. So that...after memorizing 100 major scriptures, he gets this little eight verse thing, okay and he freaks out. That's what I've been waiting for. That's what I need. And he's like very, very excited. And these are the days of the Kadampas, they were like 'wild west'. People would go to India and learn some scripture and come back to Tibet and then they would trade notes. It was very, very exciting. It was like people going to India now and one would study Vinaya and one would study Logic and one would study Madhyamika and one would study Perfection of Wisdom, and they would master it and then come home and they would teach it each other. If you try to draw a lineage tree of the kadampas it looks like a tumbleweed. You know you can get really confused trying to draw...it's not like a nice org chart, it looks like this because they were teaching each other. So he sets off to Lhasa, to find... who? Diamond Lion, right? They're contemporaries. So he's off to Lhasa to try and find Dorje Senge, Diamond Lion. He's going to find the person who wrote this book. He just freaked out about it. He's going to give up everything. He leaves his home and he goes to Lhasa, because he hears that Dorje Senge's there, Diamond Lion.

He gets to Lhasa, {'de ne Langgri Tangpa la deney jal du chun de'} he gained great faith in Langri Tangpa, which is another name for Diamond Lion, and he went to meet him. {'jun de, hlasa peb du'} he reached Lhasa, looked around for him {'Langri Tangpa dey selwa'} and people told him he'd already passed away, he's already dead, you know. He freaks out again, says now I can't learn the eight verses from the person who wrote it, okay. {'drel wu na kun gyi shun na top pa gang tor chi pey'}, and then he asked around and he says who of his lineage, who, who of his students is still around that I could learn the eight verses from. Who is there that I could get to know and maybe you know ... who among them is the most learned and understands the most? It boils down to three different great Kadampa scholars. And then they tell him but there's a

problem of those three in Lhasa, and it's known to be an open problem between them that they are all struggling to get {Densar}. {Densar} in those days meant the position of the throne. Who's going to be the number one man after Diamond Lion has passed on. You know and he says, there's some trouble going on. There's some kind of thing going on between the three. He hears about that and gets all depressed. And he says, you know if these people are trying to practice lojong and there's a problem between the three main people, like who's going to be his next in line, you know, then I'll go to {Langri Tang} itself. This is this plain out in Amdo somewhere or something. It's like going out to Utah or something. And it's like well, he's all depressed and then he starts packing up and getting ready to go and somebody comes and says why are you going. And he says, I heard about the problem between the three guys, who wants to be the next in line and these people aren't practising lojong at all. He says, wait a minute, wait a minute, you didn't get the problem straight, you know (laughter). You didn't hear the problem. He says, they're all struggling to give it to the other guy. (laughs) (laughter) He says, they're perfect Diamond Lion followers. They say, {'Langri Tangpa gi, shun je, je shu shu pa'} means, these are perfect lojong practitioners. The struggle that is going on is that each one is saying he's too stupid to be the throne holder and that the other guys are more intelligent and more wonderful and more talented and he's just a schmuck, and they should take the throne. And that's the nature of the problem going on. So then he's all happy and he decides to stay in Lhasa. This is the story. Then he meets a geshe, named {Sharawa}, and I'll give you his name. {sha ra ba} Say, {Sharawa} [repeat], {Sharawa} [repeat]. {Sharawa} appears to be a grandson of Lord Atisha. There's one great Lama, called {Potowa}, between Atisha and {Sharawa}. So he's the spiritual grandson of Lord Atisha. So he goes to Sharawa and asks if he can teach him lojong, can he teach him Dharma. He teaches him for twelve years and he teaches him all the great scriptures of India. All the great philosophy books: *Madhyamika*, *Prajnaparamita*, *Pramana*, *Vinaya*, and *Abhidharma*. And he becomes a master of those books. Then he learns all the Lam Rim. And Sharawa is... for twelve years during that time, teaching lam rim in public assemblies to the people and they're going through lam rim all the time and studying it. And then one day, apparently, Geshe Chekawa goes to Sharawa and Sharawa says, 'I've decided that you are worthy to hear the secret Dharma, the real thing now'. Now you are worthy. And he taught him {b: The Lojong Dun Dun Ma}. So up until the time of Geshe Chekawa this was a secret book. And that's why you can't find out who wrote it. That's why I went crazy trying to find out who wrote it. Like there comes a time in their relationship when Geshe

Sharawa comes to Geshe Chekawa and says, okay now I think you're ready for the lojong. After all those years you know, you're ready for lojong now. I'll teach you lojong. And he teaches him lojong and he becomes a lineage holder of {b: The Lojong Dun Dun Ma}, okay. {b: The Seven-Point Lojong}. I thought you would like to see, ... the secret lineage has been written down. And I'll show you some of the major lamas who passed down the Seven Points. The Seven Points, Geshe Chekawa wrote them down as seven points, but he organized them into seven points, but they were being passed down secretly in groups of two or three or less, from lama to student, from lama to student. And it starts with lord Buddha, okay. So we traced the lineage back to {Tub-Wang}; {Tub-Wang} means, {Tubpe Wangpo}, means the king of all kings, or something like that. King of the Able Buddhas, and that's Lord Buddha. The next person in the lineage, of this text that you're going to study tonight is {Jampa}{*byams pa*}. He looks pretty young but he's been around (laughter) for a while. What's the Sanskrit for {Jampa}? *Maitreya*. So he was the next one to get it. In the time of the Buddha, there was a bodhisattva named *Maitreya*. Next person in line to get this teaching. Then it goes down to {Tokme Kuche}. {*thogs med sku mched*} Say, {Tokme} [repeat] {Kuche}, [repeat] {Tokme} [repeat] Kuche [repeat]. In Sanskrit, the negative is 'a', starts out a word like 'agnostic' comes from Sanskrit; 'atheist' comes from Sanskrit; 'ignorance' used to be an 'a', came from Sanskrit.

So, 'me' is 'a' and 'tok' means 'sanga'. So the Sanskrit name is, *Asanga*, okay for {Tokme

Kuche}, means the two brothers, okay. The *Asanga* brothers. So they're really referring to *Asanga* plus who? Master *Vasubhandu*. Masters, okay. They were half brothers, okay. They lived about 350 AD. If you look at the great books, Asian classics studied in the monasteries in Tibet, they wrote about half of them. Between these two brothers they wrote: {b: The *Abhidharmakosha*}, {b: The *Abhisamayamkara*} and many of the other books that were used. All of the Mind-Only texts were written by Asanga, written down by Asanga, okay. Their mother was the same, their fathers were different. Their mother was a nun and she had a vision that if she were to bear children that they would become great Buddhist saints, great scholars. And that she should have one child with a king and one child with a Brahmin. She obeyed the vision, you know probably at great personal cost. Probably people thought she was crazy, or like a crazy woman, I don't know. But anyway, these were her two sons. *Vasubhandu*, wrote {b: The *Abhidharmakosha*} and other great works on Bodhisattva's Life. And then Asanga wrote, he helped Maitreya, the secretary for Maitreya's five great books, okay, including {b: The *Abhisamayamkara*}. We spend twelve years on that in

the monastery; we spend four years on {The *Abhidharmakosha*} Rinpoche taught it for ten years. Turned out to be a pretty good deal, okay. {Serlingpa}. {*gser gling pa*} {'Ser'}, means gold; {'ling'} means like {Rashi Gempil Ling}, means an 'isle', an island. And the golden island ... this is the lama of the golden island – {Serlingpa}. That was Sumatra. And when Lord Atisha was looking around to find the bodhisattva lineage, the lineage for the teachings on *bodhichitta*, he found out about {Lama Serlingpa} and went to study with him. So, he's... he's the grandfather of the bodhisattva traditions. They came to Tibet because of Serlingpa. Serlingpa taught Lord Atisha and he passed it on to the Tibetans.

His other name is *Dharmakirti* and it's not the same *Dharmakirti* as the logician *Dharmakirti*, so be careful, you might see both. Next we have {Jowo Je}. {*jo bo rje*} This should be an 'o'. 982-1054

{Jowo Je} is another name for? Lord Atisha. Okay {'Jowo'}, means 'the lord'; 'Je' means 'the lord' (laughs) okay Lord Atisha.

[student: When did Serlingpa live?]

I don't have dates for Serlingpa. There may be dates for Serlingpa, I couldn't find them easily but he taught Lord Atisha, so he must have overlapped ... probably he was active in the early ten hundred, thousand, okay. then we come down to Dromtonpa, Dromton Je. {'*brom ston pa*} Lord Atisha's most famous disciple. His dates are, question mark. 1005? – 1064? {Dromtonpa} is Lord Atisha's most famous disciple. A lot of people say he was an emanation of a tantric deity. He was, like, always showing up with the money at the right time; he was always showing up with horses and donkeys and big bags of {*tsampa*}. And he never became a monk. He was a {Genyen}, he was a Lifetime Layman's vow holder. And is... for our lineage, is the first and one of the greatest Tibetans that ever passed the lineage on. So we owe a lot to him. He was the great facilitator of Atisha's mission to Tibet. Atisha couldn't even speak Tibetan when he got to Tibet and {Dromton Je} is helping him to spread, to start the Dharma in Tibet. So we owe a lot to him. He had a student, named Potowa, {*po to ba*}. 1027-1105. who was a *geshe*.

In the time of {Dromton Je}, {Drom}, with {Drom}, they start teaching {b: Lam Rim} publicly but still *lojong* is secret. *Lojong* is still being passed on secretly from teacher to student in groups no larger than two or three people. And only very selectively. They study the students, they watch them for years and then they decide they are worthy of learning the *lojong*, okay. And I you know, I was curious why it was secret. It's not tantra, ok. I mean it's not a tantric teaching. I was curious why it was secret until the time of ... and then by the way, Potowa taught it to Chekawa, Geshe Chekawa. So I was wondering, ... I'm

sorry, Sharawa who taught to Chekawa, okay. So actually, it's the great grandson of Lord Atisha. And I'm like wondering, what is it about the lojong that they felt that it had to be secret, you see. And up to the time of Geshe Chekawa. So it means from 500 BC until 1100 AD, this is sixteen hundred years, somebody is feeling that lojong shouldn't be taught publicly to normal people. And it was ... I finally found there was a text that talked about it, and talked about why it was kept secret all that time. And it's kind of interesting. It says, it quotes Shantideva, Master Shantideva's book and says, most people are not ready for the idea of exchanging themselves and others. He said, the students, they couldn't find enough students who were ready for the idea that you should spend your whole life concentrating on what will help other people, rather than concentrating on what will help yourself, okay. The whole idea of devoting every minute of your day, and every resource you have, every thought that you take, devoting it to other people, making sure other people get what they want or what they need, was too deep for people to be...to have it taught publicly. And they would 'dis' it, you know. I mean, either verbally they would 'dis' it, or worse. Mentally they would say this is a stupid idea, you know what I mean. Because the currency of the world is to watch out for number one. The instinct of human kind is to take care of yourself first and to make sure you have what you want and the things that you need. And the idea, the concept of taking care of other people, devoting your whole life to other people, is so Einstein, you know, is beyond most people. And they will disrespect that concept if you try to teach a group of people, then a certain percentage of people in that room will say, that's crazy, that's stupid. Why should you do that? You know. I mean, not so many people will go home and say, Oh we had a lojong class tonight and he was talking about I should help everybody else'. I mean in America, you just say, well...you pay it lip service, right. You say, it sounds nice, it's very noble, I'd like to be able to do that, that's a nice idea, and then you just forget about it. Which means in the bottom of your heart, you don't really consider it something that you should start doing tonight. That every thing you do during the day, from the time you wake up to the time you fall asleep, should all be motivated at giving other people what they need especially Dharma. That your whole reason for being, and your whole reason for staying on this planet is to give other people what they need in this continual outflow of stuff from you. And no thought about what they can give you or what you can get out of it or something like that. That it was too profound and it shouldn't be taught in public because the public wasn't ready for it. And then Geshe Chekawa, ...it's hard to understand his thoughts on it, but it seems to be that he felt ... it seems

to me almost self-deprecating at that point, because he says, who am I to guess who might be ready, you see what I mean? He felt like maybe they'd be 10 people in this room that are ready but I couldn't judge it properly. I'm too much of a schmuck to keep it secret any more. I might make the wrong judgement and then some holy person or some holy being who needs this teaching might be deprived of it. So I'd rather teach it to a bunch of wrong people than miss a couple of important people, so I'm going to start teaching it publicly. And that's when the {b: Lojong Dun Dun Ma}, broke out into public. And that's why it's so hard to figure out who wrote it, okay. He was the first person to teach it publicly. And then it comes down through a very beautiful lineage and it branches out into all of the lineages of Tibet. Like the {Kagyus} study this text very deeply and many other traditions. There's {Gyalsab Togme Sangbo}, around late twelve hundreds, who is so much connected with this teaching, that in some of the catalogues I was reading, he is credited as the author of it, he's the person who wrote it down. {Ngulchu Dharmabhadra}, who's very dear to our Vajrayogini lineage and very dear to the ... the regular students here have been fed a lot of {Ngulchu Dharmabhadra}, and his student Yangchen Lodro, who's very important for Sera Je monastery, I'm sorry, different one ... Anyway, you've been getting a lot of {Ngulchu Dharmabhadra}. He is one of the main holders of this lojong. This lojong is very powerful going through {Ngulchu Dharmabhadra}. Then it comes down to Pabongka Rinpoche who, if you read his lam rim, spent many, many pages on explaining it. And finally down to Trijang Rinpoche, Kyabje Trijang Rinpoche, who is Khen Rinpoche's main lama, and the main lama of the current Dalai Lama. So it's very much our lineage. It's very much a strong tradition in our lineage. I can't spend more than two classes on it which is ... you can't do much in two classes. We'll go through the seven points, and I thought we would concentrate on the hard parts, okay. I mean, there's about twelve or fifteen verses worth of stuff. I'd say four or five of them are so difficult that if I just give you the reading and you go home with it, you might pass it on wrong, okay. So I'm going to concentrate on the hard parts tonight. We'll just gonna do...we'll do the first two or three or four points. We'll be focussing on the verses that are difficult and the ones that are sort of, you know like very mystical and could be misunderstood. And we don't want them passed on in a misunderstood way. If you just read them it might be confusing and you might teach other people the wrong thing. And I, and I fear that in some, in some instances this teaching might be misunderstood. Might be passed on in some sort of way which is not correct, especially with the emptiness part. So I... we're going to concentrate on the hard part, okay. This is very Gelugpa

and you don't have to be shy about it. The lineage of the Dalai Lamas and Je Tsongkapa, we like to concentrate on the hard stuff, okay. So here we go. I'm going to first just give you the seven points one by one and then we'll start explaining them okay. This is the first of the seven points. 1) {*sngon 'gro rten gyi chos bstan pa*}. Say, {ngundro} [repeat], {ten gyi} [repeat], {chu} [repeat], {tenpa} [repeat]. {ngundro} [repeat], {ten gyi} [repeat], {chu} [repeat], {tenpa} [repeat]. {ngun} means before, {dro} means to come. {Ngun-dro} means preliminaries. And you've heard the word {ngun-dro} in many different contexts. Oftentimes it refers to a set of spiritual practices like a hundred thousand mandala offerings, a hundred thousand prostrations, etc. There's a set of them that in some traditions is very much emphasized as a method of softening yourself up to start your Dharma studies, okay. This is not what it refers to here. I'll go into what the preliminaries are later.

{ten gyi chu} means foundation Dharma, okay. Foundation Dharma. These are the Dharma thoughts or the attitudes, like all Dharmas, its attitudes and less Dharma than attitudes (audience sneeze) whei! (laughter) Somebody asked Rinpoche if there was a Tibetan 'god bless you' and he said, Oh we say, {"gyab chik"} and he explained this to this guy who came to visit us one day. And then later I asked him what does {"gyab chik"} mean. He says, well 'gyab' {*sp.brgyab*} means 'shut it', (laughter) {chik} means 'shut it', anyway. (laughs) (laughter) {Ten gyi chu tenpa}; {tenpa} means to teach them, okay. So it's instructions on the foundation dharmas, the foundation attitudes that you need before anything, okay, preliminaries. And these are not so much practices as attitudes. They are contemplations that you should do before you get to the main event. The main event in Tibetan is called {ngushi}. {*dngos gzhi byang chub kyi sems sbyong ba*}. Say {ngushi} [repeat], {jangchub kyi} [repeat], {sem}[repeat], {jongwa}[repeat], {Ngushi}, again is always opposed in Tibetan to two other things: {ngundro}, which means the warm up, {ngushi} which means the main event and then {je la} or the conclusion. So {ngushi} means the main event, the main thing, the main practice, okay. In the study of concentration or meditative states, it refers to a certain kind of meditative state, meaning the main meditative state. There are preliminary meditative states and then there are subsequent meditative states. In the study of meditation it means a meditative state. But here it means the main practice, okay. What is the main function of lojong in the lam rim structure? Where does lojong fit in the lam rim structure? (You thought you weren't raising your hand, Oh you're in big trouble ... No, sorry. Never yawn at the wrong time, okay.) Where is it? [student: "bodhichitta"] Developing bodhichitta. But where? There's two ways to develop bodhichitta, right; the seven step

practice and exchanging yourself and others. And this comes ... lojong's place in the lam rim is exchanging yourself and others. So this is going to be the main event. This is what ... there's another name for this book, which is learning how to exchange yourself and others' really'. How to really do it. That's the alias, that's the a.k.a. also known as. Some of the catalogues say, Geshe Chekawa's SevenPoints on How to Exchange Yourself and Others. That's going to be the main event. Right.{Jangchub kyi sem} means bodhichitta. The decision to reach absolute total bliss on behalf of others. Twist my arm, okay, all right. I mean that's all. The best way, the best thing you can do for others is to clean up your own mind, make it pure, reach a total state of bliss where you're surrounded by holy tantric deities, and then go and teach other people how to do it. You know it's not like this obligation thing {Tre, tre yo mo re da} It's not like some kind of boring obligation that you have to do. It's this exciting journey to total ecstasy in this life so you can show other people how to do it. That's all. That's {jangchu kyi sem}. It's not like giving up the 'Michael & Zois' shakes for others. It's like learning how to get zillions of them and handing them out to everybody. And there's a big difference between those two. You're not depriving yourself of anything. You're just getting to your ecstasy faster so you can help other people get there also. {jongwa} means to practice or to develop that state of mind. This is lojong, okay. Remember? We had it the first class. This {sem} is {lo}; this {jong} is {jong}. That's the lojong. How to develop the good heart, okay. And again the first few times I heard 'mental training', I thought ... I went to Dharamsala. I was in a bus. I got to, where's the golden temple? Amritsar. And people told me Geshe Dhargye's going to teach you mental training and I'm like, Oh great, I'll get my IQ increased, you know. It's not like that. It's how to develop a good heart towards other people, okay. That's going to be the main event. By the way, those of you who are a little sophisticated about it, know that there's two versions of bodhichitta. The word {jangchub kyi sem} has two absolutely different meanings: one is {kundzob} and one is {dundam}. One is {kundzob} and one is {dundam}. {Kundzob} means the deceptive one, meaning the normal everyday version of the wish for enlightenment, which means wanting to reach your own enlightenment for the sake of others. That's the bodhichitta you're usually hearing about. That's version (a) of bodhichitta. Version (b) is much deeper. What's that? What's {dundam janchchub kyi sem} What's the ultimate bodhichitta? Direct perception of emptiness.

Bodhichitta. Two different states of mind go by the name bodhichitta. Regular bodhichitta is the wish to reach your own ecstasy so you can take other people there. Ultimate bodhichitta is the direct perception of emptiness. Anybody who

wants to be a bodhisattva should have both. You gotta get to both. And this {ngushi}, this main event, is going to cover both of them, okay. This one is...it's not restricted to the practice of loving others. It's also seeing emptiness directly. Both are going to come here. Number three. 3) {*rkyen ngan byang chub kyi lam du khyer ba*} Say, {kyen ngen} [repeat], {jangchub }[repeat], {kyi lam du} [repeat], {kyerwa}, [repeat]. {kyen} here means circumstances, normally it means a factor, a secondary cause. Here it means circumstances, okay. {Kyen} means circumstances here. {ngen} means lousy, bad, okay. {kyen ngen} means bad things that happen to you, lousy things that happen to you, problems. {jangchub} means Buddhahood, enlightenment. {lam du kyerwa} means to transform them into the path for enlightenment. So if you want to translate this into plain English ... What's the name of that great Lama Zopa's book? Transforming Problems into the Path of Buddhahood, or something like that, okay. That's exactly what he's talking about; number three of the seven points. Turning the problems of your life into a ticket to enlightenment, okay. We could all use that right (laughs) If you can't beat 'em join 'em, right. If you can't stop the problems right away, well then at least learn to use them as a vehicle to get enlightened. Okay. And how to transform them into a vehicle to get enlightened, ok. {Lam du kyerwa} means turn them around into a path. Rather than being an obstacle..., the obstacle becomes the path. The blockade you use as a path. It's a kind of a cool idea. It's like skateboarding down the thing that's crossing the highway that ... those guard things. It's like getting up and riding on it rather than braking to it, you know what I mean. And you turn it into...you ride on it rather than try to bust through it. You use it, like that, okay.

By the way, those of you that are studying the {dak kye}, when they say {ku sum lam kyer} this is the expression. {lam du kyerwa} means to turn those three events in your death into a {lam kyer} for a {ku sum}, the three bodies of a Buddha. That's where it comes from {lam du kyerwa}. Number four. 4) {*tse gcig gi nyams len dril nas bstan pa*}. Say {tsechik gi} [repeat], {nyamlen} [repeat], {dril ne} [repeat], {tenpa} [repeat]. {tsechik gi} [repeat], {nyamlen} [repeat], {dril ne} [repeat], {tenpa} [repeat] {tsechik} means one human life, one lifetime, a whole lifetime. You can say a whole lifetime, {tsechik}. {nyamlen} means spiritual practice in the sense of practice as opposed to theory; {nyamlen} means putting it into actual practice. It's always opposed in Tibetan to the theory of enlightenment. {nyamlen} means 'nuts and bolts'; {nyamlen} means actually doing it. {dril ne tenpa} means instructions. {Dril ne} is a tough word that means like all wrapped up into one, okay. Even when you wrap a package it's called

{dril}. {gang du da dril gu re}, means I have to wrap the package. So it means wrapped up into one. Step number four of the seven are these brief, tiny little sentences, where you get a whole lifetime of practice expressed in a nutshell, how's that. {Dril ne tenpa} means in a nutshell, okay. 5) {blo 'byongs pa'i tsad}. Say {lojongpay} [repeat] {tse}[repeat] {lojongpay} [repeat] {tse}[repeat]. Is this misspelled, isn't lojong ... those of you who are studying Tibetan, isn't that how you spell lojong {sbyong}, right. Is this misspelled? No, okay. It's a verb here. It's a past tense, past tense. By the way, those of you who are studying Tibetan, when there's a secondary {sa} on a verb, almost always past, past, past, past participle, like very past. {Lojongpay} means done developing the attitude; finished developing the mind. Developed the good heart, okay. Done. And that's why it's spelled differently here, okay. Done. Finished developing the good heart. {tse}, {tse} is a very...in this case is a very idiomatic way of saying, at what point can you say that a person has successfully developed this state of mind. How do you know when you've got it? Okay. Like in the {b: Lam Rim} {nyintsan kuntu tarpa don nyer lo jung na de tse nge jung kyepa lak} how do I know when I have renunciation? {nyin tsan kuntu tarpa don nyer lo}, when you are fixated night and day on getting out of this crap, you've got renunciation, okay. That's a {tse}; {tse} means how do you know that you've reached that point? So point no.5 is really cool. He's going to tell you; you reach this point, you got it. {Lojong}ed. You {jong}ed your {lo} when you reached this point. He's going to tell you the {tse};{tse} means when you've reached that point. In this case, that's what it means, okay. 6) {blo sbyong gi dam tsig}. Say {lojong gi} [repeat], {damtsik} [repeat]. {lojong gi} [repeat], {damtsik} [repeat]. Here {lojong} means trying to develop a good heart. {damtsik} means pledges or promises you have to make to yourself. Okay, I make the following resolutions or promises or pledges. {Damtsik} means pledges, things you've decided to keep. It's defined as {dor du mi duwa} things you should never give up. Once you decide to do it, never give it up. {Damtsik} means promises to yourself, which are the hardest to keep, right. That's a {damtsik}. {Lojong gi damtsik}. 7) {blo sbyong gi bslab bya}. Say {lojong gi}[repeat], {labja} [repeat]. {lojong gi}[repeat], {labja} [repeat]. Lojong again means the practice of developing the good heart. {labja} means like, advice, okay. Like, certain kinds of advice about how to do it. Oftentimes, in a teaching, for example when a monk takes ordination, at the very end they say, by the way, okay you're a monk now, the ceremony is over, you sat here and sweated in those robes for three hours, here's a few little tricks to keeping your vows. That's called {labja}. {Labja} means hey, between us here's a little few tricks of the spiritual trade. You know and then they go

through and they give you a few little short, cool advices about how to keep the lojong, how to keep doing it. And that's called {labja}, those things are called {labja}.

By the way, those of you who are studying Tibetan, {labja}, can also mean the rules, for example the bodhisattva vows are often called {labja}. Those vows are called {'labja'}. So you have to not mistranslate. When you see it written down you have to know which one they're talking about. We're going to take a break. I'd like each of you to get the reading. If you have a few minutes look through the dark, the bold print and read through them. There's only a few lines. And look it through. You're going to see some really weird ones; those are the ones we're going to talk about tonight, so look it over and come back in about ten minutes, okay.

[The following section not shown on video]

[I think there was a couple of announcements I was supposed to make and I don't remember them, but I remember (laughs) I remember one of them. I think I mentioned we have a sponsor, one of the sponsors of Godstow, came to us and asked us if we... if they could throw a fundraiser for us and we didn't have to do anything. So I said well, I guess (laughter). And they have a... I think they're close to a... I think I mentioned it, a group of flamenco dancers that I went and saw last year. They were really, really good, a group of us went. They're called Nochas Flamenco. Apparently they come every summer and do their thing at St. Mark's place... what's that place called, I don't know, it's called Eight, St. Mark's. It's a small theatre; it's 160 people, and they sell out for 2 months and they've offered us one night of the proceeds. And they...but what they're going to do is charge \$100 a ticket. I think the normal tickets are like \$25 or something.

So...anyway, just to let you know. I asked them if they could do something afterwards for us normal people and they said they'd think about it so I'll have some announcements on that. But if you....i mean there's about three kinds of students here: one is real broke, one is broke (laughter) and one still has room on their credit card. So (laughter) if you're the third kind please consider buying a ticket. They initiated it and it would be nice if... I thought we could get twenty or thirty people to go among the four thousand people on our mailing list. I suppose that many people could do it. It's July 8th, I think it's a Wednesday night.]

Okay. I hope you've had a few minutes to look over the dark print, the bold print. I think I would like to talk about a few of the difficult points. Page three of the reading, okay. The first line looks pretty easy. It says: Train Yourself First in the Preliminaries, okay. And that's all. The whole {b: Lojong Dun Dun Ma}. If you want to be really smart, if you're on a bus or a subway sometime and someone says do you know {b: Lojong Dun Du Ma}? You say, yeah. Well what's the first one? You can say, train yourself in the preliminaries first and that's it. That's the whole lojong. That's the whole thing, all right. And as you can see it's not cleaning your room, putting out water bowels, anything like that. It's not that kind of preliminaries. These are much harder. First one is recognizing the fact that you have a very wonderful short beautiful window of opportunity to do something now and it will close quickly, you know. Like I'm always ... I'm going around, Khen Rinpoche's around, Art's around teaching great stuff, these classes are going on. It's easy to think it's all permanent or something. Forget it. It can end any day and it will end abruptly and then there wouldn't be anything like this going on. I find it kind of funny that I'm like, could you please come to class, you know. It's not like that. Very rare to have classes. Very rare to have so many classes going on. Very rare to have so many chances to study with good people. And the first one is to just recognize that fact, that the window of opportunity is very short. Rinpoche hasn't taught in New York ... the last time he gave regular teachings in New York was I think 1973, okay, something like that. It's hard, it's hard to find. And you're healthy and don't think that's permanent. You're healthy now, you have a good mind, you're busy but you're not too busy to get here, you see what I mean. You're busy but you still have time to meditate and practice and that can stop any time, you know. One good car accident, you know, one good AIDS virus, you know it can all end very, very quickly, very abruptly. Now's the time, to think like that. Second one. Meditating upon your death. I always tell people death and rebirth is really easy to ... it's hard to think about unless you've studied emptiness, unless you know that this world is you perception, that your own mind is creating this world. Then death does not become ... even if you tell people the only thing between you and your death is if your nose gets blocked up for three minutes you're dead. It's a miracle for this many years your nose didn't get blocked up. It's a miracle that you could feed yourself for this many years. I've got this old Chevrolet I'm trying to sell, it's like...if anyone wants to buy it (laughter) (laughs). It's like thirty years old or something. It's all broken down, it's made of steel and it's all broken down. Here I am ten years older than that poor thing and it's amazing that I'm still here. It's amazing that I'm still alive.

Same with you. It doesn't even take that long to die. It takes about five, six seconds for your mind to change. You see it's not dying, it's not like your body has to die. It's a change in your mental state and then you see yourself die. It's very easy to die. It's too easy to die. And it can just go like that (snaps fingers) and you have to keep that in mind. You have to do something now while you can. Third thing. Meditate on the problems of ... I found a good new word for *samsara*, vicious circle of suffering, okay. Really. Vicious circle is what {korwa} means. It keeps perpetuating itself, you cannot be happy here, nothing will go right here until you learn Dharma, especially until you learn your vows. That *Pratimoksha* morality, *Bodhisattva* morality and Tantric morality; until you learn those three and until you keep your book well and sincerely. This is all going to be miserable. Nothing can go right here. Don't be amazed when things go wrong here. You should be amazed when something goes right, okay. The nature of this place is for things to go wrong. We are in a defective realm, you know. I had a friend call me, he says, I just got out of jail. He's crying on the phone, he's weeping on the phone. My mother had to put up bail, I've ruined my life, I've made a boo-boo, I've hurt somebody, I've just got out of jail, I don't know what to do, you know, everyone hates me. I said, listen if you're in the desire realm and I'm in the desire realm, our mental states are just about the same. The fact that your mental state is defective is proven by your presence in this room, you see what I mean. If you're in the desire realm you have all of the mental traits that made Hitler famous and Mao Tse Tung and everybody else, you know. You are a millimetre away from being those people if you are in this realm. I said, you know he's feeling like a bad person, he got caught doing something bad. He was in jail. I said, don't worry about it. Like we're about a millimetre away from you; we didn't get caught yet, you know. But everybody in this realm has some kind of problem. I mean that's why you're in this realm. The day you see emptiness directly, you perceive the other two realms directly, and then, you know you really are in a special realm. And it's the worst one. And you are here because your mind is like that. It's your mind that is producing this realm. So don't think you're much worse than anybody else here. You're not because their mind is producing the same realm. We're all messed up about 99% the same, you know. It really is a ...defective realm. It doesn't work right. Nothing will ever work right here, you might as well just forget it. It can't work right here. You have to move to a different realm, you have to get out of this realm. It's like being in an insane asylum and you have to find the door as soon as you can, because nothing is going to go right as long as you're in ... it can't. Don't get frustrated trying to make things go right in this realm, it can't. It

will never. You have to change it. And that's keeping your vows, keeping your three sets of vows.

But if you don't realise you're in an insane asylum, you can't break out. I mean it's some kind of an achievement for a crazy person to realise they're in an insane asylum. And we're trying to do that, you know. We are crazy people in an insane asylum trying to figure out that we are here. And that's the first step, is to figure out that you are ... this is a defective, this realm will never work right. Just won't. Forget having a good job, money, enough to eat, all that. You can't even...it won't work. It'll never work here, okay. You need to move out. You have to get going. That's the preparation, that state of mind. As you start a... this is a meditation manual. This lojong is designed as a meditation manual. The whole thing is meant to be a meditation practice. People come up to me all the time, I need a meditation. Well here you go, okay. {b: Lojong Dun Du Ma}, it's enough for a sweet meditation. You know, I like to change my main meditation every three months or so. You know, I do {Tonglen} for three months, then I do death meditation for three months. And I think you'll find to stop from getting stale it's good to introduce a new meditation. You might want to study this one. And it'd be a really nice one until the next series of classes. The next series of classes is in October, so you might want to work on that. By the way, we are planning some interim classes. Eric Columbelle, who's a good Tibetan teacher, will be teaching intermediate Tibetan. Tupten Puntsok will have the regular Wednesday meditation going on and maybe you can talk him into doing a language class, but that's your problem. We're trying to get Rinchen Dharma to teach colloquial Tibetan again. And Gene Smith, who's a great scholar, for those of you who have taken Vajrayogini initiation, he's agreed to teach us about the lineage which is not something that is normally taught. So those of you who have that initiation, he's agreed to give us an extended lecture about the lineage, because he's a Sakya scholar. He is a Sakya and our early Vajrayogini lineage comes from the Sakyas. And in fact, we're going to study one of the most famous lojongs by one of the greatest – the greatest, I think, Sakyas of all time. We're doing it on Friday night. We'll do it in this class later on in the course, Drakpa Gyeltsen. Okay part two. Number two. As you'll see on page three at the bottom, that's where you actually do the getting ready for meditation. You do your refuge. Making supplication means you visualize your lama and you ask for help, okay. Very simple, very beautiful. You do your seven part practice. That's the ... if you've studied {b: Ganden Hlagyama}, that's {b: Ganden Hlagyama}, that's the seven steps of getting ready for meditation and then closing your meditation. If you don't know what they are, come on

Monday night, we're covering them every Monday night, okay at 6th Street.

And then he talks about taking your meditation posture. Here the breathing meditation is twenty-one breaths rather than ten. Ten is designed for us; twenty we'll probably never be able to do, okay.

Page four. The reason I wanted to go over the difficult lines is that this first verse here, the four lines and the next one, I think this kind of stuff, I think this is why they kept the {b: Lojong Dun Du Ma} secret. These five lines, to me, should either be taught carefully or kept secret because this is the kind of teaching that someone who doesn't get a good oral tradition explanation will go for it and waste their time for twenty years trying to see the 'isness' of the antidote or something like that, you know what I mean? Very dangerous these lines if they're not taught properly. So I want to go over the difficult lines with you and make sure you get them and that you teach your students properly, okay. So here we go. It's not just some vague mystical thing, okay. The more you learn about mystical things the more you'll learn that they boil down to Buddhist logic of all things, okay. It's all very logical. I mean you really want to go to a mystical realm? Study plain old logic, okay. All right, here we go. When it says, 'Learn to see all things as a dream', this is talking about realizing that the outer world and especially your body, is empty of having any nature of its own. It's a dream. It's an illusion. What does illusion mean? It doesn't mean, it doesn't mean, it doesn't mean, it does not mean (laughter) that it's all not there and you can do whatever you want and you know, some weird deity has created this illusion, another illusion around you, you just have to punch through it. It doesn't mean that at all. It means the way the world seems to work to you is not correct. It's an illusion. It's a dream, okay? You want to get rich? Don't go work hard, don't go slave at some corporation, give away your money as fastly and as beautifully and as effectively as you can, okay. You want to be healthy? Take care of other people. Don't go to the gym and don't buy vitamins. You want to be healthy? Go serve the sick and make sure other people are well, you know. You want to be beautiful or handsome? Meditate well. Think about compassion for other beings. It actually changes your inner energies and you do become that, okay. I mean you have to realise the real causation of things. And don't believe in the appearance of things. You want to get what you want? Take care of other people.

You want to get some handsome guy or some pretty girl? Keep your sexual morality perfectly, okay, you'll be beating them off, okay. This is how the world really works and everything else is an illusion. All that stuff about the world

being created by different things, other things, is wrong. It's an illusion.

Why? Because things are empty. And what's really making things happen is your own karma.

That's what really makes things happen. And you have to get used to that. You have to get used to that. Somebody gave me that, I hate this goddamn question, what about the roaches in my apartment? You know, they always me (laughter), right. Like I'm some roach expert, okay (laughs) (laughter). I say, you want to get rid of roaches? The best way is to take care of someone else who needs a place to live. If you want your place where you live to be clean, your mind has to be clean and you have to be good to other people, that's how you ... the roaches will go away. They say, well can I kill them? And I said, Buddhism says that a negative action cannot have a positive result. If you kill the roaches in your apartment and if they're not there the next morning, it is not because you killed them. There's no cause and effect relationship between killing them and them not being there the next day. That's not why there's no roaches in your apartment. Killing them has nothing to do with them not being there the next day. If you're a Buddhist, you have to reject that line of thinking; there is no such thing. A bad action, which harms another living being, could never make your apartment beautiful. It's totally impossible. Total wrong view. And Jesus kept saying the same thing over and over again, you know. We're in good company right. He said you don't get lemons from oranges, you know. Impossible. Don't even think about it. You don't plant watermelon seeds hoping for corn, it's impossible. You cannot have a clean apartment from the act of killing another sentient being. It doesn't work that way. There's no cause and effect relationship between those things. Nothing, not the slightest bit.

Prove it. They don't go away when you kill them all the time. That proves it's not cause and effect. Get it? Okay? If killing them got them to go away they would never come back. They come back Oh, but wait, they come back because my neighbour didn't kill his. Yeah, what created that? Why do you have a neighbour like that. I don't know, because his neighbour didn't kill his.

No, not cause and effect, okay You have to get used to that. Anything else is illusion. Believing that is illusion. That's what it means to 'learn to see all things as a dream'. The outer world and your own body and all the problems in your life have come about through one thing only, your selfishness and your lack of lojong. Your failure to practice lojong. Your failure to develop a good heart. That's what lojong teaches. All the problems around you - traffic, pollution, dangerous parts of the city, roaches in your house, everything else, any problem you have, problems at work are all created by your failure to think about other

people's needs. Period. That's the first thing. To believe anything else, to believe that the bad things in your world came from anything else, is an illusion. And that's what the first line means. Got it? It's not some nihilistic, cool, Sartrean thing, sorry, you know. It just means you have to be a good person. Number two. 'Examine the Nature of the Mind Unborn' And this sounds really cool because ... then you get somebody coming to New York for a two day teaching and they say, okay you guys, for the next three years until I can come back, just meditate on the unborn nature of your mind. And everybody goes home and crazy trying to figure out what's the unborn nature of their mind. It's only this. The first line is talking about your world and your body. They are like a dream because the things you think are what make your body healthy are not what makes it healthy. It's not food. It's not vitamins. It's not going to the gym. You want a healthy body? Take care of other people. You will have a healthy body. That's the first thing. You want to clean up your New York City? It's not by electing this mayor or that mayor. It's by watching your speech for example. Very subtle, okay. Line number two is talking about the true nature of your mind. Your mind is just like the city. Your mind is just like the... your body. Are you tired of being depressed? Do you have low self-esteem? Do you often feel anxious, anxiety? Do you feel unhappy? Do you feel nervous? Do you worry about the future? Does it seem like nobody loves you? All these mental problems, all stem from the same thing: not taking care of other people, okay. So he's saying, your mind also is just as empty as the outside world. And if you see something in your mind, which is ugly or unpleasant, that also is a projection on an otherwise empty screen. The mind does not have any nature of its own, it's an 'unborn'. In that sense, it's unborn. It's empty. If you experience your mind as something painful or depressed or unhappy or anxious, it's because you have made other people feel that way. You want to stop that, you don't have to go to a \$100 an hour psychiatrist. Just be good to other people, you know. And in fact, according to Buddhism, you cannot stop it any other way. There is no other way to take care of any kind of negativity in your own mind than to take care of other people and to think about what other people need, okay. Period. We're going to put all these psychiatrists out of business. Anyway, they can come to class (laughter). We need more people to do the folders and stuff. Number three I think is particularly dangerous. The Antidote Itself Is Gone to Is. And frankly you know, there were lineages in Tibet, traditions in Tibet where this became very catchy. It was very sexy. It was very cool. And the meaning seems to have gotten lost, you know what I mean. They go around, Oh meditate on the 'isness', you know. Like after about three weeks of that or ten

years of that, people are always showing up in my class and saying, what did they mean when they said meditate on the 'isness'? I've been trying all this time. I don't get it you know. Here's what meditating on the 'isness' is. 'The antidote itself has gone to is' means ... what is the antidote?

It's the mind of wisdom which has done the first two lines. We're into line number three now. Wisdom is the mind, which understands what's going on in the empty outside world, in your empty body and your empty mind. And it realizes that the outside world, your body and the condition of your psyche, is a projection forced on you by your past karma. So that wisdom is number three. That wisdom is being talked about in number three. Understanding what's really going on is the subject of number three. Understanding what's really going on is the subject of line number three. Then why does he say, 'gone to is' you know? It sounds like 'Wizard of Oz' or something, okay. What does it mean to 'gone to is'? It means, sooner or later, you're going to have to realize that wisdom itself is also empty, okay. The wisdom which understands the emptiness of your world, the emptiness of your body and the emptiness of your mind, is itself, empty. And it also is a projection being forced on you by your past good deeds, okay. Not even the antidote is self-existent. Not even the wisdom which gets you out of the other problems is self-existent. Not only is the object on which your mind is focussed empty and not only is the mind itself empty, but the understanding in that mind is also empty. Meaning, it's also a projection. Understanding emptiness is itself a projection, okay. By the way, he's flirting here with which one of the five paths? If I say, {tsok jor tong gom mi-lob}

Say {tsok} [repeat], {jor} [repeat], {tong} [repeat], {gom}[repeat], {mi-lob} [repeat], Okay five levels of spiritual realisation that every person in this room wants to go through. {Tsok}, basically achieving renunciation and bodhichitta. {Jor} understanding emptiness intellectually. {tong} - seeing it directly. {gom}, using what you saw directly to wipe out your negativities. {milob}, nirvana and Buddhahood. Which of these five paths has he just been describing? (audience member) Yeah.. Yeah, number two. I mean you're gaining intellectual understanding. Nobody in this room went into the direct perception of emptiness that I could see just now. (laughter) okay I mean, I spoke about emptiness and you were like, oh that makes sense yeah; outside world, yeah; mind, yeah; my depression is a projection of my own mind, yeah I get that, yeah okay. You just went through an intellectual understanding, you perceived emptiness just now. Directly? I didn't say that. (laughs) Intellectually, okay. Fine. Number four. Let it go in the Essence, Source of all Things Again, very sexy, very vague, very dangerous you know. Get these lojong all put into a book,

pass them on in America, make that American Buddhism. I can't think of a worse way to ruin American Buddhism, okay. You need those other thirteen notebooks also, okay. Lojong doesn't work ... remember Chekawa memorized hundreds of those books, spent twelve years studying the classics and then they let him study lojong, okay. Let it go in the essence, source of all things; 'let it go' here means two things. First it means, 'let it go' means let the problems of meditation go, meaning try to overcome in your own mind the obstacles to perfect meditation. 'Let it go' is a code word for you must overcome the obstacles to meditation. What obstacles to meditation? Mainly two; {shing} and {gur}{shingwa} and {gurpa}, right. {Shingwa} means ... well, let's start with {gurpa}, it's easier. {Gurpa} means distraction.. When you're meditating in the morning and you think of, like me, my meditation is constantly ruined. I'm a busy person, I have the whole day planned out. My meditation...anyone who's working like in an organized job, in any job situation this is the great demon in your mind every morning. What do I have to do at 4.00? I have that meeting at 3.00. The budget's not working out for department X, you know. And your meditation is ruined by then. Or, you start smelling breakfast from your neighbour's door. That's called {gurpa}; {gurpa} means the mind gets distracted. That's the obvious one, that's the easier one. {Shingwa}, the opposite, means mental dullness. In it's gross form it's the result of eating too much or not getting enough sleep. And you know what it feels like. Like the day I fell asleep in my room and hit my head on Puntsok's closet (laughs). That's why we're taking the bed out, so I can land on something soft. (Laughter) The more subtle one, okay the more subtle one, is when you get very good at sitting very still and your breathing is very regular and your mind is just buzzed-out. You're not thinking about anything clearly. This is much more dangerous, much, much more dangerous, okay. So 'letting it go', on the fourth line on page four, means, let go of those two obstacles. Meaning work your arse off and overcome them, okay. It doesn't mean like, you know, relax. The other meaning of 'let it go', is if you do that and if you study emptiness properly, you will reach a point where you can let go of the perception of things as being self-existent, okay. You will move into the direct perception that things are not self-existent and that is {tong lam}, okay. So from line three to line four, you just went from an intellectual understanding to a direct perception of emptiness. That's cool. That's what line four means. Now you go give these lines to any normal American person who's interested in spiritual stuff, could they get that out of those? Could they ever figure that out? I don't think so. You have to be careful who you teach the lojong to. And you have to teach it correctly, okay. It's plain old *Abhidharma* and

Prajnaparamita and *Madhyamika* and *Pramana* will a little spice of *Vinaya*, okay. Asian Classics. And you have to study them okay to understand these four simple lines, okay. Then what's it got to do with this next one? Here's a weird one: In between Sessions be a Figment of the Imagination Oh, I'm just a figment of the imagination (laughs) (laughter), I don't have to keep my morality anymore (laughs), yay (laughs), all right. It doesn't mean that, okay. He's talking about a very specific spiritual level called {jetob yeshe}. Say {jetob yeshe}., it's so important I spelled it out for you, okay. {rjes thob ye shes} Say {jetob} [repeat] {yeshe} [repeat].. What was path number? What was great spiritual level number three? {Tong lam}, Path of Seeing. Direct perception of emptiness in a deep state of meditation, Okay. Extremely rare. If there's one person on this planet right now, who has had that experience, it's amazing, okay. {Jetob Yeshe}. {Jetob yeshe}, is part two of that experience, okay. {Jetob} means subsequent, that which comes after. {Yeshe} means wisdom or state of wisdom. This refers to the... you could say, about ten hours or twelve hours following the direct perception of emptiness. The direct perception of emptiness takes maybe twenty minutes. During the next twelve hours or so, you have these incredible spiritual realisations which are collectively known as the Four Arya Truths, badly mistranslated as Four Noble Truths, okay. You go through a group of experiences that could be organised into four groups, called the Four Arya Truths, misnamed the Four Noble Truths. Arya means anyone who has seen emptiness directly, okay. Noble is a bad translation of arya, okay. Something important to realise about that experience. Up to the time that you see emptiness directly, you're having (snaps fingers) mental impressions at the rate of sixty five per finger snap, okay. Count this (snaps fingers 3 times), you just had two hundred discrete mental impressions. (snaps fingers 3 times), in that much time, you've had two hundred fleeting mental impressions according to Buddhism. {kye chik ta me yin} That's called {kye chik ta me} {ja tso gi tse chik} you've had that many mental impressions, okay You have major mental impressions every second, you know enough to say, I understand that sentence or I like this milkshake or stuff like that, okay. To form a new thought happens every few milliseconds, okay. During the length of your life, you have not had a single correct perception . During the length of your life, okay. If you multiply that times the number of hours and minutes and days and months and years of your life, not one of those impressions (snaps fingers) was accurate. And you realize that the day you see emptiness directly. That you're belief that the things around you come from their side and not from your projections, infects every single perception you have. You cannot have a perception, until the day you see

emptiness directly, which is not infected by that belief. So much that we can say you have not had an accurate perception in your life, unless you've seen emptiness directly, okay. What happens when you...then you see emptiness directly, that is your first accurate perception in your life. Now, what happens when you come down out of it? I'm afraid that you go right back into the same state (laughs) all right. Frankly When you come down out of the first direct perception of emptiness, back into, {jetob yeshe}, back into the state of wisdom, which is subsequent to seeing emptiness directly, you revert to your original state. You do not overcome the innate tendencies to see things as self-existent, but there's one big difference. Before and after, there's one big difference. What is it? You know you're wrong, okay. Like you're looking at things and you're saying. I know I'm seeing them wrong and I can't stop myself from seeing them wrong, but at least I know I'm wrong. I've made progress, you know (laughs) And then the next path, the whole fourth path, which typically takes seven lifetimes if you don't practice tantra, the whole next path for five hundred years say, you are using that knowledge to permanently overcome that tendency, okay. And when you overcome that tendency, finally, you've reached nirvana, that is nirvana, okay That's what line five is talking about, okay.

During the period after you see emptiness directly the whole world will look like a figment, you have to keep reminding yourself, I'm not seeing things right. They still look to be self-existent, but at least I know I'm wrong. That's the ultimate meaning of illusion in Buddhism. When the word illusion is used in Buddhism, this is the ultimate meaning of it. For a person, who has seen emptiness directly, they know the world isn't what it looks like. But at least they understand that they're not seeing it right, okay So that one line is very, very deep and never forget the real meaning of it okay. It doesn't mean go around thinking you're like Casper the ghost, okay (laughs) It doesn't mean that, okay. And it especially doesn't mean that morality doesn't matter or something like that, which is a very evil way to teach this line. It doesn't mean that. It means for that kind of person, at that high state, the world looks like that. It is a figment ... they know it's a figment of their imagination. Meaning, something forced upon them by their past karma. A perception forced upon them by their past karma, okay I know you'll never get it wrong, okay. There's another part that I find a little... I found difficult. By the way, at the bottom of page four, is the root text, one of the first mentions ever, of the practice of tonglen, okay. The meditation called tonglen. Those two lines at the bottom of page four, which I always thought were by {Tokme Sambo}. It was {Tokme Sambo} who publicised them openly, I mean very openly, two hundred years later, or a hundred and

eighty years later, okay. This is Geshe Chekawa writing down these lines for the first time on the teachings on tonglen. Apparently, even the teachings on tonglen were secret until the time of Geshe Chekawa. And here you get one of the first open references on it. I'm not going to try to teach tonglen tonight, it's too much. It's a practice where you meditate taking the suffering of other people, away from them, in on your breath. And you use your breath to give them all good things they need, okay. But it would take about ... we did it in North Carolina, it was twenty to four hours of teaching I think to do it properly. So I really think we should have a class on it in the next year or so. Like a weekend special, or something like that, to do it properly. We have a good note-book about it. We took all the teachings on it for the last eight hundred years and collated them into an instruction manual that you can get. It's available, but you should really try to get the oral teaching. We should do it sometime, it's too much to do tonight, okay. And you shouldn't try to do it until you know how to do it properly. It's a little tricky and it ain't as easy as it sounds, okay. Page five at the top. It has three lines at the top. It says, 'Three Objects, Three Poisons, Three stores of Virtue. Practise throughout the day in words. The order of taking is to start with yourself.' This is all pretty obscure and I want to help you. The second line, we'll start with the second line: 'Practise throughout the day in words'. This means, if you have had the teachings on how to do tonglen, if you know how to do tonglen, there's a very holy instruction by the first Panchen Lama especially, where you repeat the meditation, in a prayer, all day long. While you walk around New York, every time you look in a new person's face walking down the street, you fantasize about taking away their problems with your breath. Like sucking it into your nostrils and then destroying it immediately. That's very important to say. Every time you see ... where was I? Oh, I was at Grand Central Station at 5 o'clock or 5.30 and I was watching those poor slobbs come in to the trains with their brief case, they look so...it looked like corpses....walking like corpses you know. And I felt so bad, I'd done it for fifteen years, so I can empathize. And they're walking in and I'm looking at their faces are a little bit grey and their whole day is written on their face, like eight or nine or ten or twelve hours of struggling for money and trying to do business. It's written on their face, you can see all the worry and the pressure and the stress, it's on their face. And then you can fantasise about taking it all away from them, you see. And in New York you have plenty of opportunities, you know. So, New York is good for that. So that second line is, all day long you're muttering to yourself, come on give me your problems, I'll take that, give me that (sniffs in) (laughs) (laughter). And then you take that into your chest and

you destroy it, okay. You take their stress into your heart and you destroy it immediately, you're not supposed to keep it inside. You go (demonstrates inhaling) and you take it away from them and you destroy it in your heart with a bright burst of light. And then you go (demonstrates exhaling) practice breathing out as if your breath itself could give them some kind of happiness, give them everything they ever wished for. This is all done in about two seconds as you walk past a business man who looks like he's about to have a heart attack. It's like (demonstrates) and he never knows. And then you do this little prayer, you do a tonglen prayer, okay. That's what it means to do it all day long in words. 'The order of taking is to start with yourself.' I'm not going to teach it tonight, I'm not going to go into it. But when you do tonglen properly, you start by taking away your own suffering first. In the morning you do a meditation to take away the suffering of Michael Roach when he's at that company in the afternoon getting screamed at by that diamond salesman, you know. So in the morning Michael Roach meditating in Leon's beautiful quiet space, takes away the suffering of Michael Roach at that company over in the west village, as three phone calls come in at once and the boss is screaming, you know, I take away his suffering. Start with yourself and then later you build up with other people, okay. And it's a beautiful meditation to do in the morning. It actually helps you in the afternoon. When the poop hits the fan you remember that this nice guy took away your suffering, and it actually helps. And it's this whole karmic up-cycle. You can learn it, we'll do it some day. You can learn it, okay. What are the three objects, what are the three poisons, what are the three stores of virtue? I'm going to put it up here in Tibetan. {yul tid du 'ong mi 'ong bar ma gsum}. Say {yul}[repeat], {yiduong} [repeat], {miong} [repeat], {barma} [repeat], {sum} [repeat]. Three objects, means the three things that all people that people in New York City on any given day are focussing on. The three things that every person in New York is focussing on at any given time. What are they? {yul yiduong} means things you like, things that are pretty, things that are nice, okay. Could be a dress in a window, it could be a Michael & Zois milkshake, it could be your boss telling you did a good job, okay. It could be your back feeling good for one day. {miong} means the opposite; {miong} means anything you meet up with during the day that's not nice; a backache, boss screaming at you, something bad on the street, seeing something bad on the streets, okay, anything like that, feeling depressed, anything that's not nice. It's called {miong}. {barma} you know the word {bardo}, it means in between state right, {barma} means the same thing. In between likeable and unlikable, okay. This is the other forty-eight people on the bus going to Howell that you couldn't care less about.

If I was to ask you, who was on the bus today when you came down to Howell? You'd say well there was this nice girl in the third row and there was this guy next to me who was crushing me, the other people I can't quite remember, see what I mean. Those are called {barma}. {Barma} means the people you couldn't care less about. Neutral. These are the three great objects. What are the three great poisons? {*chags sdang gti mug gsum*}. Say {chak} [repeat], {dang}[repeat], {timuk sum} [repeat],

{chak} means to like the things that are nice in an ignorant way, and Puntsok, if they don't put 'ignorant way' on the homework mark it wrong, all right. It doesn't mean desire, anger and ignorance, okay. I don't like those translations. It doesn't mean liking things, disliking things and being ignorant. The Buddha likes things. The Buddha doesn't have the three poisons in his mind. It doesn't mean simply liking things or being attached to things or anything like that. It means, ignorantly. What do we mean 'ignorantly'? It's like being attached to something in a way that you would do something wrong to keep it. That's ignorant because you don't understand that this thing is being created by your own mind. That proves you don't understand it if you would hurt somebody to get it. That proves you don't understand where it came from. Because where do all good things come from? Helping other people. So it's a contradiction in terms to hurt someone else to get what you want. That proves you're not a Buddhist. That proves you're ignorant. It proves you don't understand world-view if you would hurt someone else to get what you want. It's shooting your own toes, okay. {dang} is disliking things ignorantly. Does the Buddha dislike things. Of course. What does the Buddha dislike? He want to see you go to hell. He doesn't want to go to hell himself either. He dislikes things, but not ignorantly. Disliking things ignorantly means you would hurt someone to get away from something you don't like. You would kill the roaches to get them out of your apartment. It's by definition a stupid thing to do. It creates the vicious circle, okay. {timuk} is the state of ignorance that doesn't get it. {Timuk} doesn't get what I just talked about. Now, last thing. It says three stores of virtue. What are the three virtues that you can get out of these six stupid things? Six crummy things have come already. Now he's talking about thee nice things. At this point in the meditation you take away those three poisons from other people. Get it? Now if you read that line you'll never get it. You see look at the line and tell me that's what it means, you'll never get it. At this point, in the practice of this lojong, you're supposed to be sucking in the three poisons from other people as they focus on the three objects; things they like, things they don't like and things they don't care about, okay. At this point in the meditation

you are sucking it in. Give me your desire, give me your hatred, let me take your ignorance please (demonstrates sucking-in), okay. Buddhists are snuffing other stuff, right (laughs), other people's problems all right. Better than that other stuff. Okay. And by doing so you get incredible virtues which are the opposite of these three poisons. And that's what the three roots of virtue are. If the homework said write the three stores of virtue in Tibetan, you could just put a negative here. You could cop- out that way and you'd be right, okay, especially if it was 9.30. Okay. Last thing. There's a line that's a little hard...by the way, page five, where it says 'the blame all belongs to one person', you know who they're talking about. I don't have to mention it.(laughter) (laugh). You know, I used to go to Rinpoche to complain about stuff. I'd say, this guy yelled at me at work. He said, if you don't like it, you keep your vows better. If you're sick and tired of getting yelled at, at work, you keep your tundra. Don't come to me whining. Conversations with Rinpoche are very short. (laughs) (laughter) you know. As you may have noticed. People say, Rinpoche give me some advice, you know what should I do? I want to make an appointment to see you. He says, I don't give appointments. I taught you lam rim for twelve years, you do the right thing, you know. You figure it out. That's why I taught you for twelve years. All right. Page six, at the top. 'See the deception as being the four bodies and emptiness as the matchless protector'. This is supposed to be the step on how to use problems as a spiritual path, okay. You know what the deception is now. Deception means it looks like, if you lie you can get some money; it looks like if you kill the roaches they'll leave your apartment; it looks like if you could get the guy in trouble at work everything would be alright for you. That's a deception. A negative action cannot lead to a positive result according to Buddhism and according to Jesus and a lot of other people, okay. Can't do a bad thing and have a good thing happen from it. If you lie, someone will lie to you in the future. It has nothing to do with getting the money or not getting the money. Prove it. Because it doesn't always work. Wake up. What are the four bodies? He's talking mainly about the *Dharmakaya*. What is the *Dharmakaya*? The Buddha has four bodies, right. There's the foxy body that stays up in the paradise, white light, long black hair. I'd like ... I'm just going to get enlightened so I don't have a bald spot anymore (laughter). Okay, I mean that's the first thing. Sending bodies all over the universe to whoever needs it. You could look like a dog, you could look like a bridge, you could look like anything – *Nirmanakaya*. So we have *samboghakaya* and then *nirmanakaya*, okay. The paradise body and then the emanation body, okay. What's a third body? Their omniscience, their state of mind. But when this text says four bodies, we're

really talking about body number four which is? *Dharmakaya*. What is the *Dharmakaya*? Hey, it's the emptiness of the other three, okay. It's the emptiness of the other three. It's the fact that the body you have now, and the mind you have now, could have been that foxy paradise body. Could have been the body that was emanated to thousands of planets at once. Could have been the omniscience of a Buddha, if you had gotten your act together earlier. That's the emptiness of those three bodies. You have those three bodies, in a sense now, because they're empty. Your body can change to that body. Your mind can change to that mind. And it's the emptiness of that that makes it possible. That is the Buddha nature. That is called {sang gye gi rik} *sugatagarba*. That is the Buddha nature that you have. The fact that those are empty, okay. So what can really protect you? What's the real refuge? Emptiness. And that's what the next line means. You can bow down to paintings of the Buddha, won't help you. There were no more paintings of the Buddha in the world than in 5000 Tibetan monasteries which got burnt to the ground. Didn't protect them, okay. The pictures cannot protect you. A million monks and nuns killed or forced to disrobe. Wearing the robe doesn't protect you, okay. It's the emptiness that protects you, understanding emptiness, okay. If you understand that your world and your body and your mind are empty and that any bad thing that comes to you is a projection of your own mind forced on you by your past karma, what will be your natural reaction? I have to keep my vows now. I've got to learn bodhisattva vows. I have to learn *Pratimoksha* vows. I have to learn tantric vows. And keep them. And then I won't have these problems. And then the emptiness of the world will be my saviour because the fact that it's blank and what I see is projected by my mind that can save me. People ask me, what am I supposed to think when the boss screams at me? First thing, emptiness. He didn't have to be screaming. He could have been coming in to give you a raise. And he would have been if you'd kept your vows last week or something like that, okay. Seriously. Emptiness is the only protection. That's that line. That's the meaning of that line. Those are all the nasty lines, okay. You can figure out the other lines I think, all right.

We'll do some prayers and we'll leave quickly because I'm a little bit over, okay.

[Prayer: Short Mandala]

[Prayer: Dedication]

<Geshe Michael Roach>

<ACI Course XIV: Lojong, Developing the Good Heart>

<Class Five: The Ultimate powa: Sending Your Mind Into Death>

<11 June 1998>

<Tape 5. Transcribed by Angie Overy>

[prayer: short mandala]

[prayer: refuge]

All right. We're halfway through {b: lojong dun дума - Seven Point Instruction On How To Develop A Good Heart}. And this is kind of the dessert okay. I really like the end of the text is really cool. And I kind of saved it ... I broke it in two halves so you could have the second half and enjoy it okay. We've reached the fourth part, and you'll get the reading during the break because when we reach the end, the sixth and seventh parts, some of the instructions there are very weird, and kind of strange. And if you don't get an oral explanation of them you'll never get it straight, so during the break you'll be getting your copy of the rest of the text and then I'll go through explaining. There are eighteen different little advices like 'don't expect anyone to thank you' and stuff like that okay. They're very beautiful. We're going to go through now parts four and five before the break. Part four is called 'Summary of an Entire Lifetime's Practice'. And it's basically five different parts to your practice for the rest of your life okay. Five brief points for practicing for the rest of your life. And at the end of this section which is only four lines, okay, very nice lojong, very short. At the end of this lojong, of this verse, he teaches you how to do {powa} okay {powa} is very sexy and very popular. You have to teach for one day teaching in New York City if you do {powa} you get the most people to come, you know. And Rinpoche doesn't teach {powa} and it's very, very secret in our lineage. We have a {powa}, there's a {Vajrayogini powa}, very beautiful and very deep, but here in the {b: lojong dun дума} you get the best lojong of all. He actually goes into great detail and it's been approved for us. I mean it's all right that I go over it. So in the {b: lojong dun дума} is a very powerful {powa} practice. {powa} means to ... {powa} comes from a verb {powa} {*spos ba*} and {powa} means in the monastery you say {dra shak, pu ge re da} which means, I don't like my room and I'd like to move to a different room, you know. Then you go to the guy's room and you say, Where did he go? And he says {pu shak, gupu shak, gu par re pur shak} means he's changed rooms, he's moved rooms, he's moved. In the

sense of a moving van you know, moved. And {powa} has that meaning. {Powa} means to move your consciousness . It's to deliver your consciousness or to send your consciousness into death, okay. It's the proper way at the moment of death or as you die or if you find out that you're going you die and there are certain practices for figuring that out. Like if you find out you're going to die within a month or something, there are certain special practices for... you know, calling the moving van and moving your mind to a better place before it actually happens. And this is a very secret, normally secret practice, and there's a {powa} here which is supposed to be even more effective than the other ones. The other ones are strange, they require some very special practice. Of course they would be strange, right. And after they get through explaining this {powa} in the {b: lojong dun дума, in The Seven-Point Lojong}, they say this is the most powerful one and this one you can teach. So we'll be going into that.

We have to start with what to do before that okay. Five steps to do during this life and those are called the 5 powers, okay. This is the same spelling as the {topshi} {stobs bzhi}, a lot of you have had the four forces of cleaning away bad karma; how to clean out your bad karma. And here you get five okay. And they're a different set, different meaning okay. {stobs lnga}. Say {top} [repeat] {nga} [repeat], {topnga} [repeat]. {top} means force or power. I call it power in this case okay. Like there's a thing called {top kye men}. {Men} {sman} means herbs or some kind of concoction. {Kye} means that which produces {tob} and {tob kye men} is the Tibetan for ... they use another word which is 'bitamin', 'bitamin' okay (laughter). So vitamins are {tob kye men}, they give you {tob}. So {tob} means power or strength okay. And {nga} means five. Here's the first of them. There are five different {tobs}. And these are powers or forces that you have to use during your whole life. {'phan pa} Say {penpa} [repeat] ... I think this one is misspelled, no it's okay. Say {penpa} [repeat]. {Penpa}, the verb {pen} means to project something like the word for shooting an arrow is called {da penpa}, and an archery master is called a {darpen lopen}. So {pen} means to throw something or project something. Like projecting karma is called {penjay kyil le}.. Here it has a special meaning that all throughout your life, from now on , when you get up in the morning everyday, you do a {penpa}. You do a special practice called {penpa}. And you know you can do it before you even sit up. You know when you wake up and you haven't sat up yet, just lay there and keep your eyes closed and do {penpa}. {Penpa} means to decide what you're going to do for the whole day. It's called projecting ... I call it making a resolution for the future. And the future can be the rest of this day, or the rest of the month, or the rest of the year, or the rest of your life. But before you get up off the bed, before

you even sit up, you sit there with your eyes closed and you do {penpa}. And {penpa} means I will not waste this day I'm going to use this day in a very good way. And you just decide when you wake up, first thing you think of 'I'm going to use this day well. This is another day of my life and I am will use it well'. Doing what? And then he says you have to decide that during this day you will try to overcome the mistake of watching out for number one. There was this New York best time...best seller, New York Times best seller, like a couple of years ago, 'Watching Out for Number One'. Totally sick, wrong idea according to Buddhism. Like the worst thing to do. If you want to ruin your life, watch out for number one. We are in a realm ... I mean you are the evidence of your attempt to watch out for number one. You life, as it's going now and this world that you live in, is the result of trying to watch out for number one. You know as long as you continue this very big mistake of trying to take care of what you want before you take care of what other people need, then your life will never go right. And the fact that you're getting older, if you have a bald spot or grey hair, if the bones are getting more brittle, if you're getting more tired when you walk down the street, this is all evidence of the failure of a spiritual practice. If your spiritual practice was good, you'd be going the other way, frankly. You know, you would actually be feeling younger. And you'll start to be...your body would start to change and...and so if you're...if you're in a normal aging process and if the world around you seems to be getting worse and worse and you're more and more tired as you get older, this is evidence, and get this okay, this is the most important thing tonight. That's evidence that the way you're approaching life doesn't work, okay. Getting old, having your body change, losing friends, losing family, people dying, you dying, is proof that you're not approaching life the right way. I mean, according to Buddhism you can reverse all that. And the key is to stop worrying about yourself alone and start being concerned about other people. The most generous person you can find, all the Mother Theresa's in the world, are still, according to Buddhism, mostly concentrating on what they like. They may like helping others, you see what I mean, or something like that. Or they may like the attention they get or something like that. But according to Buddhism it's extremely rare to find a person who truly is devoting their life to what other people need. Who's truly giving up their whole life to help other people. And all their resources to help other people. Extremely rare. And that kind of person would be getting healthier, younger, more intelligent, like that, as the years go by. And entering another realm, a sacred realm. And you wouldn't even be aware of it. I mean they could be next to you all day long and you wouldn't know. You wouldn't

see it because you're not doing it. And the key is giving up the approach to life of watching out for the things you need before you watch out for the things that other people need. And that's very difficult. But as long as you continue that behavior you'll suffer. So if you're suffering it's a sign that you are continuing the behavior, see what I mean. So the {penpa} means, when you wake up in the morning you say ... the {b: Lama Chupa} says, god damn it now I found out who my real enemy is, and I...now I know who to lay the blame on, and it's my tendency to cherish myself first. And after all these years, forty five years of human life, now I've figured it out: you're the one who's giving me all my troubles and I'm going to stop you. You are now my enemy. You wake up thinking, today what can I do to destroy that tendency in myself? That's called {penpa}. So every morning when you wake up, it's a life or death thing. Your life is at stake. Your life is truly at stake and you can fix it. I am only teaching this class for that reason. I have no other motivation for teaching this class. I don't care if you're calm. I don't care if you're friendly to people. I don't care if you're whatever you know ... you're seeing red or green lights in your meditation it doesn't matter, you know. The {penpa} is to get you out of this realm and into a higher re...into an enlightened realm. That's the whole reason to be in this class. And the only thing that is between you and that is your tendency to watch out for yourself first. And if you can overcome that, you got it made. And that's {penpa}.

So every morning you wake up and you say, you know Blank you, I know who my enemy is and I'm going to work ... today I devote my day to overcoming that tendency which has served me so badly so far in my lifetime, you know which has gotten me into so much misery in my lifetime.' It just doesn't work. It literally doesn't work. And that's why we're getting older. And that's why you feel less energy than you did 5 years ago or something. It's that single state of mind is responsible for all the lousy things in this life, okay. So every morning you wake up and say, 'f' you, you know. I'm going after you today. I'm tired, I don't want to live like this and I don't want to die like this. That's {penpa}. Still think it might be misspelt but we'll get to it okay.{Top} number two. {goms pa}. Say {gompa} [repeat] {gompa} [repeat]. There's a word in Tibetan that means meditation and that's {gom} {sgom}. {Gompa}, {gompa}, this is a different pronunciation. {Kompa}, okay. There's {ka, kha, ga, nga rga 'ga}... and we're on number five or something. {Gompa}, is related to the word for meditation and this {gompa} means to get used to something or to get accustomed to something. Habituation. Making a habit out of something, {gompa}, {gompa}. And {gompa} means in this case, getting used to the idea of what I just talked

about, okay. And running it in through your mind in all the different situations of the day. {Penpa} is in the morning right. {Penpa} is before you actually sit up and it's a very beautiful, typical kadampa practice. You do it in secret. Nobody knows. They think you're still asleep. That means you can sleep in til noon and people think you're practising okay (laughs) (laughter) all right. It's like a very good kadampa practice. You're sitting there ... you're doing ... {gompa} means then you carry that throughout the day. You carry that, and you get used to thinking like that throughout the day. And they say check in with yourself every time you change position. Meaning every time you go from sitting to walking, check in with yourself. I'm not going to spend my ... from the time I just stood up at the Quaker House pew, until the time I get home and sit down on my chair at home, I will use this time to fight my main enemy. And, and that's called {gompa} and it's connected to the four stations of the body, you see what I mean. When you get up, think about it. When you sit down, think about it. When you lay down, think about it. When you start walking somewhere from stationary position, think about it, you see. And so every change in your location is supposed to set off these thoughts. Now if you're sleeping all day that's hard okay. I guess when you go to the bathroom or something okay. But every time ... it's like a trick, it's a kadampa trick to get you to think about it. Every time you change positions think again of what your main job is. My main job is to start learning to think about what other people want and worry less about what I want, okay, because it has not served me. It didn't work so far. I tried it for forty years, it didn't work. Let's try the other one. Let's try it for six weeks. If it doesn't work we can always go back to the other one okay, something like that. Okay number three. {dkar po sa bon} Those of you who know Tibetan, you have to add {top} on the end of each one. This would be {karpo sabun kyi top}; and the other one would be {penpa top} and {gompa top}. I like to make them as short as possible so you don't suffer on your homework okay. Say {karpo} [repeat], {sabun} [repeat], {kyi top} [repeat], {karpo} [repeat], {sabun} [repeat], {kyi} [repeat], {top} [repeat]. Okay. {karpo} means white Okay, {karpo} means white. White, like the color white. And in Buddhism it refers to virtue, goodness. {sabun} means seed, like a mental seed, karmic seed. So {karpo sabun kyi top} means I call it the force of pure white seeds okay. The force of pure white seeds. This just refers to two practices. You know every day for the rest of your life you have to concentrate also ... I mean frankly, I'll tell you some secret stuff okay. The reason you're dying, the reason you're getting old, is related to your inner energies okay. Every time you have a bad thought about someone else, even if it's a moment's irritation in traffic, even if it's being slightly

upset that you can't find a parking space, even if it's slightly disliking the rain outside, much less being angry at another person you know even those tiny irritations accumulate. They're like low-level radiation. Every time you have a small negative thought about anything, it effects your inner channels. And they get a little more constricted. The effect of that on your body is that you start to age. And every time you do the opposite it loosens them, it opens them slightly and you...your body begins to open up and change. And that is how you reach tantric enlightenment. Eventually, that process frees you in one lifetime. Changes your body into the body of an enlightened being, within one lifetime, okay. It takes extraordinary attempts in two directions, and that's what 'white seeds' means. White seeds means first of all you have to collect some really powerful good karma okay. That's the first part of this. White seeds means you have to figure out what are the most powerful ways to collect good karma. You have to study karma. And here we get into the idea of {dom}. We talked about it last Friday, for those of you who were here at the Friday night class. People in this room, if you're faced with screaming at your boss or being patient, you don't have a moral dilemma to worry about. You know five minutes after you scream that you shouldn't have done it, you know. You're aware that you just did some bad karma. But I think most people in this room who are on a spiritual path and who are serious about a spiritual path, your quandary or your dilemma becomes something else. What is more powerful virtue than other virtues? You have to go into the virtue- comparison shopping market. You have to, you know, it's not enough for you to be a nice person anymore. Once you understand the amount of good karma it takes to change your very body into an enlightened being's body, you have to now get into the art and the science of figuring out what are the most powerful karmas you can do because you don't have time to fool around with the little ones, you know. My boss, when we started our company, three people, \$50,000. He got all these calls from these small jewelry retailing chains, you know and they said we want to buy diamonds from you. And he said, well how much can you afford to pay on the first order? They said, \$40,000. He said, I'm not interested, you know. He said, I want 20 customers and I want the minimum order to be \$ 100,000. I don't want to have an order under a \$100,000. He's still doing that. Now he's sells 100 million dollars a year. He has 900 employees now. And this was his policy; I'm not going to screw around with the paper work and the trouble, I'm going to concentrate on the 20 largest companies in the United States. And that's what he did. You have to be the same. You have to be a virtue pig, you know. You have to decide what are the most powerful ones because you don't have time to

fool around with the little mom and pops. You have to figure out what's the most powerful karma you can find and then you have to go after it. And then you must start collecting that now. Yeah. [student: Is there a list?] Can't hear you. The list is hard you know because it seems...it seems self-serving okay. Most powerful one is towards a lama, is helping a lama in the mission of teaching this to other people, period okay. I don't like to say it because it seems like, yeah I'd like to have a limousine okay and I want a brown one ... It's not like that. The other thing is serving the Dharma in any way you can, most powerful. You know like buy a house and fill the basement full of correspondence course notebooks, spend all your free time stuffing them, and...you know stuff like that. That would be a good idea. Serve the Dharma. Take the two rooms....two floors of your brownstone and go move into a tiny corner of one of the floors and then give one floor to a bunch of monks and make the rest into a temple, something like that. Serving the Dharma is by far the most powerful. Serving, facilitating that this knowledge should reach other human minds is the most powerful karma you can do, period, by far, okay. And most of that is mental, you know in your motivation. You may not be in a position to give away two floors in a brownstone, but mentally you have to be willing to give away everything you can to help that effort you know. According to your ability. That's the thing about the lady with the penny, right. Like that. Okay. The second half of {karpo sabun} is ... By the way, studying emptiness of course, right. That's the other great virtue retailer, okay. Study emptiness. That's a for sure extremely powerful karma, the study of emptiness. And then of course something like tonglen meditation, trying to develop compassion. If you had to name the big three or four, the J.C Penny's of the virtue business (laughs) you know, it would be helping a person or an organization who's trying to spread this knowledge, and then...and then studying emptiness, and then studying compassion, especially tonglen meditation. That would be the top things to work on. And most of those things are worked on in private okay. Second half of {karpo sabun} is to figure out ways of wiping out your old bad karma okay. Those of you who know the Four Forces, you already know how to do it. But basically it's the art of keeping your vows and thereby ... I mean the main art of wiping out old bad karma is watching yourself in the future, right. And that's your book, okay. That's keeping your book. So keeping your book and doing powerful good karma. Wiping out your old bad karma, making sure you don't collect new bad karma, everything's there okay. And that is force number three. You have to do that. In the monastery, I repeat, we spend twelve years studying the Perfection of Wisdom. We study a little 50 page book called [b: *Abhisamaya*

Alamkara] for twelve years. After the twelve years, we stop and they tell us to leave the monastery and we go for three or six months we travel around and we try to do some good deeds because the next subject in the curriculum is emptiness, is Madhyamika, it's {uma}, okay. And they actually send you out of the monastery and they say, you go and find some powerful good karma to do and you come back when you got it, you know. Some people are gone for six months, some people are gone for up to a year. And they go do some special practices that would collect incredible good karma because you can't get it, you won't understand emptiness without that good karma. Rinpoche went into a cave and meditated and almost died in the cave before he started his Madhyamika class. That was...he did this incredible purification and then he could understand it when he got out, you see. So that's the purpose of that. Number four. {sun 'byin pa}. Again, this is throughout the day, okay Throughout the day you're looking for the most powerful karmas you can create and throughout the day you're looking for purification of your old bad karmas. Number four is called {sunjinpa}. Say {sunjinpa} [repeat]. {sunjinpa} [repeat]. Not the same as the one in the Four Forces, okay they have the same name, different things.

{Sunjinpa} means to rip something out from the heart. If you saw the film 'The last of the Mohicans', you know okay. They like rip the guy's heart out, it's really cool. {Sunjinpa} means to rip something out from the very heart okay. It means like to waste something, all right. Here it means, throughout the day, when a thought comes into your mind about what you want and it starts to get strong, you know, people aren't paying attention to what I want, you know, people aren't giving me what I want, this situation is not good, every one is getting the kind of food they like and I'm not getting what I want, you know. When the 'I want' comes, smash it. Smash the... you know. You know it, smash him. The minute he raises his ... it says {kon yonpa}, means , the minute he raises his ugly head, bash it. That's called {sunjinpa} okay and it takes great sensitivity because he slips up on you very quickly. He comes up in a few seconds, you know. Wait a minute, we didn't get what we wanted, you know. Look, they're getting what they want. And when you...when you catch him, then bam, hit him on the head. {Sunjinpa} means that. And that's the practice throughout the day. And if you're going to be a great lojong practitioner, you have to get good at that. These are the five activities to spend the rest of your life on, day by day. That's the beauty of lojong. Lojong is hour by hour, day by day, okay. Here's number five. {smon lam}. Say {munlam} [repeat], {munlam} [repeat] {Munlam} means prayer, prayer. And again, this is as you go to sleep at night, okay. We

just went through the whole day. You spent your day doing those things. When you woke up, you stayed on your back on the bed and you thought about how today you're going to go after your main enemy, you're going to devote the day to going after your main enemy. And then you went to the other practices. You thought about the other three practices. You spent your whole day on them no matter where you were, every time you move, every time you change positions, you're thinking about doing something for other people okay. Every time you had a chance, you went after the biggest karma you could do and tried to avoid bad karma. And every time you had a...every time you had a thought about, oh, wait a minute we want this, you know, then you smashed him. And you spent the whole day like that. Now at the end of the day, {munlam}, as you go to bed, lay down on your bed, close your eyes and think about, okay that was a great day, I made great strides. I caught myself three times worrying about what I wanted and not thinking about what the people around me wanted, and that was a pretty cool day. So I dedicate that. I make a prayer that I be able to get bodhichitta okay. Bodhichitta. The wish for enlightenment. And don't forget that the whole lojong, the whole seven-step lojong, as you saw from what we call the main event, the main practice, there are two kinds of bodhichitta here, right. The normal one and the special one. Normal one is what? I would love to save everybody in this room from getting old and dying, that would be some achievement you know. I may write books or not write books, I may become a famous business man or not, doesn't matter. If I could get this many people not to die and to enter another realm, now that would be something. That would be the achievement of a lifetime. If I could help one person do that, you know, that would make my whole life worthwhile. So you think that. I pray I can do that someday. You know and you pray when you go to sleep.

The other one I pray I can see emptiness directly. It's very important to see emptiness directly because on that day, you confirm that everything you ever heard about in this class was 100% right. And everything you ever heard outside of this class was just about 100% wrong, okay. I mean on that day, and I'm not just trying to get you to donate to our box out there ok (laughter) ... it doesn't happen anyway. It's not the point (laughs) The point is this: on the day that you see emptiness directly, you yourself will meet the Dharmakaya of the Buddha directly. You yourself will see your future lives directly. You yourself will see your own enlightenment directly. You yourself will confirm the truth of every thing you ever heard in this class directly, you know. You will see those things. And you have this other experience that you know you're not crazy, which helps

a lot okay. Alright. So all those things, directly.

You don't need Michael Roach any more after that. You don't need anything. You don't need anything in the world after that. They call it {kang le chik gyu me wa} Nagarjuna called it, you don't have to worry about anything. You're totally...you've reached the state of total fearlessness. You know everything that's going to happen. You see your future lives, you know what's going to happen. So who can do anything for you after that? What do you need after that, you see what I mean? You confirmed everything directly. You want to get to that state where that happens to you. You really want to get to that state. So every night when you go to bed you say, I pray that I could ... ten people that I know closely I could save them from dying, (a); (b) I pray that I could see emptiness directly. And I dedicate all those wimpy attempts I did today, to stop my own habit of watching out for myself first. I dedicate all that to those two goals. To those two kinds of bodhichitta; regular bodhichitta and ultimate bodhichitta. I dedicate it to that. And that is the Five Powers. Those are the Five Powers. Five Powers, meaning that's how to spend everyday of the rest of your life. If you're going to be a good kadampa they say, I think I wrote it down here actually, I like the expression so much. No, I don't have it here. Anyway, it's like the idea of taking a butter lamp and getting a big Indian pot and hiding it, you know. Like you light it and you hide it inside and cover it and nobody ever knows that you're doing it, okay. I pray, I hope, you know that some percent of the people in this room, just start it from tonight and do it for the rest of your life and never tell anybody, you know. I hope that a certain number of people in this room just do it. That's a perfect kadampa practice you know. Nobody ever knows. You know you seem to be getting much happier, your face changes, your body changes and your attitude's changed, the lines in your face change. Nobody's quite sure what's going on. They don't need to know. That's all, like that, okay. The last two lines, by the way, that whole thing that I taught you is called ... it's in two lines. I'll read you the two lines in English. Okay. It's in...it's in your reading: *'The brief essentials of this instruction are combined within Five Powers.'* And that's it. You can spend the rest of your life doing that. He gave you a lifetime's practice. But then he says two more lines and these are a little weird: *'In the Great Way these same Five are the advices for sending your mind. Cherish the act.'* These are the advices for sending your mind. Cherish the act. That's all. They don't tell you anything. I mean this is why the lojong was carried on almost secretly for so long. It was more or less just a few short lines to remind them what their teacher taught them for twelve years or something, you know what I mean. It was just like little secret reminders, secret post-its,

spiritual post-its, okay. That's what lojong is. That's all it is. What does it mean? In the Great Way, means Mahayana. He's going to teach you {powa}. Here is the hidden instruction for real {powa}, you know. I mean frankly, I hear all this other stuff about {powa}, and I'm not afraid to say and I'm not breaking bodhisattva vow number one, okay, I'm not afraid to say they are mostly wrong. And they mostly probably would not help anyone very much in their last moments okay. If you don't prepare Mahayana {powa} now, so good that you could do it anytime, it's doubtful that at the moment of death, which is the most frightening and most confusing moment of your life, he mind itself is breaking down. The building blocks of the mind itself are breaking down like dominoes, and you start to go into a standard set of like five hallucinations. It's very unlikely that at that point you can sit there and do some special weird practice. It's extremely unlikely that you could do it okay. The real {powa}... I just don't have patience for those...there are special ones that are extremely effective, very secret, very difficult, have to be trained personally by a lama for a long time. That's a different thing. But just to go on a weekend and teach somebody something and then go away, frankly, forget it, okay. What's the real {powa}, Mahayana {powa}? It's here okay. And, and after you hear it you'll say, Yeah, that makes sense, okay. It fits what you've learned for fourteen classes, for fourteen courses over seven years, it fits. And you'll feel good. You'll say, Oh yeah, that's {powa}. So here it is. He says, In the Great Way, these same five. What five? The Five Powers. He says, take those five and convert them to a death...what's it...to a dying method, okay. Convert them to dying instructions. How to die right. That's {powa}. He says, 'send your mind'. 'Send your mind' means, send your mind into death, okay. Deliver your mind to death with these five instructions. And now they take on a different meaning. Each one of the five takes on a new meaning, okay. So frankly, if you know you have a bad disease, if you know you might die soon, if you see that that's coming to you ... I mean in America the doctors tell you, you know, you got six months maybe a year. I mean if you're lucky you'll know a little ahead of time. There are special practices you can do, even if you don't know, to figure out when you're going to die, okay. There are special practices. I don't care how you find out. If you find out, here's what to do. Here's how to send your mind into death properly. And they...they are the same Five Powers with a totally different meaning to each power. So we'll go back. Same five. There's number one. {Penpa}. Remember what {penpa} was? {Pempa} was to sit there in the morning and think about how you were going to spend the day and the month and the rest of your life, you know. Penpa means, projecting, making a resolution about the future,

okay. This is how I'm going to do it. {Penpa} in the death {powa}, in sending your mind into death, is this one. I'm about to die, okay ... this is to be done on your death bed. This is the most precious thing you can learn tonight. This is what to do as you're dying. Each person in this room, unless you practice well, and I hope you do, will be faced with this moment. Get ready now. Know what to do, okay. These are very, very important and they will help you a lot. People ask me will you come to the hospital and wait around you know, it looks like student so and-so is going to die this week. And I'm like, okay, but I can't really do much you see. I can't do much. People ask me to go visit people in hospital. I can comfort them slightly, but the main thing is in your own mind. I cannot collect karma for you. You must collect your own karma. You must know these instructions on how to die well, how to die properly. And they have to be in your mind ready for when you get hit by a car, when the least you expect ... it always comes at a time when you don't expect it, right? So the first one, {penpa}, means I'm about to die, I can see I'm about to die. I will go into death itself, I will pass into the {bardo}, and I will go beyond that, but I will not lose one thing, and that's my wish to help other people, okay. I will not go into that experience... I will not lose that one thought. I will keep that thought as I go through it. I'm about to go through death, I'm about to go through the {bardo} and I will not lose this thought that I would like to help other people. Let me serve other people, somehow, you know what I mean? And don't lose the thought – the best {powa} you can do. Most powerful. Very best thing to die with. No one can give you anything more mystical than that, okay. And you know it in your heart. You know that, okay. So be ready. When the time comes I will not lose my intention to become an enlightened being to help other people, okay. And that's {penpa}. {Penpa} means to plan ahead, right, as you die. Okay {Gompa}, number two. {Gompa}, means what? Yeah, get used to something, get accustomed to something. This is during your life and as you begin to be aware that you're going to die, that you get so used to thinking about other people, that it becomes very natural at the moment of death that you're not even worried about yourself at that moment, okay. And that's called, you're really used to this idea. It's so strong in your mind that even as you start on this very frightening process, which is frightening for almost everybody. I don't care what they say about nice peaceful looks on people's faces, forget it. Inside the mind – chaos. The mind is breaking down. The energies are breaking down. There's a standard set of very frightening hallucinations that every human being goes through. And you will not be able to think clearly.

You have to go into that experience already accustomed or already totally

imbued with this desire to help other people, okay. It has to be part of your nature before you start the death process, okay. The idea that you could turn on some special practice at the last minute is...is cheating people. It's cheating them. It doesn't work. You can't think about it. If you haven't been doing it your whole life from moment to moment, keeping your book from hour to hour, you're not going to be able to turn it on at the last moment. Why should you be able to do it? It's not....it doesn't work that way. It's like, you'll be able to learn down-hill skiing in the last five minutes, you know. It's not like that. It takes practice. It takes constant practice for years to die right. And you have to start now. Don't wait for some special downhill skiing miracle to happen. It's not going to happen. You have to get ready now. And, you're so used to thinking about other people, you're so used to the dream, the vision that I could be responsible for teaching other people how not to die and how to go to a Buddha realm; that vision, that you die with that vision in your mind. Beautiful, perfect way to die. I could do it. These are instructions that work. If I tried really hard, I could help other people do that, you know. If I really got my act together I could do it. That vision in your mind that you could do that, you have to die with that in your mind. And you have to get used to it by thinking about it now. {Powa} instruction number three. What did it mean in the day to day stuff, remember? See we got this whole day to day thing, sixty nine years, three hundred sixty four days, right. You did the Five powers for that. The first five. Now we got the second five which is happening on the day you die or a few weeks before you die. As you're aware that you're going to die. What is {karpo sabun}? White seeds. Pure white seeds. What are the white seeds for dying right? How do you die right? Give away everything you have, mentally. Give away everything you have. Very important. If you die with any kind of attachment to what you used to own or to what you used to be, especially to your body, it's extremely bad karma when you die. It has all these horrible results when you die. You have to die free of possessions. So you practice the white seeds. The pure white seeds practice for {powa}, for sending your mind into death properly and effectively. You know this is a whole exercise. It's like anything else you ever learned how to do like sailing a boat or something like that. You've got to get used to it. You've got to practice it over and over again. And when the moment comes you turn on the white seeds power, which means, I give it all away, in your mind. Everything I used to own, god bless, let them use it. Let all sentient beings use it. I hope they use my bank account. I hope they...God bless whoever lives in my house. My body is going to be gone, I hope the worms like it. I'm not attached to it. It was useful, it got me to class at

the Quaker House for all those years, and now it's broken. And goodbye, it's been nice knowing you, you served me well. The important thing is to give it up. And whatever virtues you have, whatever good thoughts you have, offer them to the high beings. I offer all the good things I ever did in my life to the lamas, to the high lamas and to the holy beings, I offer everything. Die with nothing. Die clean, you see. All my possessions I give them up. Let people use them, you know. And all the good things I did with my life, I offer them to the Buddhas and the bodhisattvas of the universe, you know. All the bad things I did, I'm sorry. We can throw those out, you know what I mean. But you die totally free of any kind of possessiveness about anything. Everything you were, everything you owned, is gone and you die free, clean. And that's another excellent thought to die with. If you have any kind of attachment to your house, to your body, to your family, to your money, as you die, it's extremely dangerous. Karmically, it's extremely dangerous. Wrong karmic seeds are activated as you die, okay. And they force your mind to see bad things as you die. Those thoughts, if you want it stated in tantric terms, secret okay, don't tell anybody, constricts your channels at the wrong time and at the wrong place. It has an effect on your channels in the wrong time and in the wrong place and certain kinds of negative emotions will start. And they're very bad to die that way, okay. You have to die clean, happy, I don't own anything, use it. And all my goodness, I dedicate everything to the holy beings. Die right. Clean, okay. That's number three. {Sunjinpa}, what did it mean? Destruction. Smashing. Destroying. Bashing. Ripping out from the heart. Last of the Mohicans thing, okay. {Sunjinpa}. As you die, very important ... you know my father had lung cancer. They told him six months. I went to my lama, I said what should I tell him, he doesn't believe in anything. I mean he doesn't seem to. He said, teach him to die clean of any bad deeds he did. Make him talk about the worst things he did in his life and make him believe that they are finished and that he's clean. He has to die clean. So number four refers to dying, smashing or destroying all the negative imprints in your mind from the negative things you did in your life. Review your life as you die. Say, here's the three things I couldn't tell anybody. That was a mistake, you know. I should've just cleaned it all. But now I clean it out. The whole thing about the Catholics and having a priest there to take confession is very good according to Buddhism. Very, very good. That someone is there at the last moment and you say, look here's three more things I never told anybody and I want to die without them. And you destroy them, you wipe them out, you see. Very important, especially if you're aware of having broken your vows knowingly, you know what I mean? Especially your

secret vows or your bodhisattva vows and your Pratimoksha vows, your monk's vows, nun's vows, etc. That you say, okay, it's all gone now.

You have to die with the belief ... you have to die with a clear conscious. Very important. You review them, you examine them and you remove them. And then the most important thing, you believe they're removed, okay. The most important thing, even if you're just confessing to yourself, like if you're unconscious at that time. Okay I'm going to go over the really bad things in my life and I don't own them anymore. It's a disowning process. Okay, I don't own that anymore, I'm clean. I'm done with that. I'm dying with a pure heart. I'm dying with a pure conscience. Very important to do that. Very important to go into death that way.

My lama was very adamant. He said make sure your father believes he is clean, And that's ninety percent of being clean, you know; that he...that he told somebody everything terrible about his life. And he cleaned it, you know. And you have to die with this...with this knowledge that you're clean, okay. Number five. One more thing about number four. The text says, if you are a person who has taken a tantric initiation, then during those final hours do a {dang juk} okay. Do a {dang juk} into the {king kor}. If you don't know what that is you have to get an initiation. You have to do a {dang juk} into the {king kor}. If you are conscious enough to do so, you should ask a qualified lama for an empowerment, to give you a re-empowerment, okay. Like if you were a {Vajrayogini} practitioner during your life, the very best thing for number four, would be to have a lama there redoing the {wang} as you die. That just before you die you have a new set of tantric vows, a new clean set of bodhisattva vows. okay. And someone is there making sure that you have a fresh new clean empowerment in the final hours. okay. If you're doing tantric practice, very important to do that. You enter that world as you're dying. Very important to die there, in the {seng dor re king kor}. Try to die there okay. Number five, {munlam}. It's the sweetest part of {powa} okay (cries) You know this is the real {powa}, right. As you die, you say, I'm going...about to die. This is going to hurt a lot. It does hurt a lot. There's a special physical pain to dying. That's why nobody wants to die. Deep down inside you remember it from your past lives. It hurts a lot. The moment of death is very painful, physically quite painful, special pain.

And at that moment you say, okay I'm about to die. Could be a week later, could be six months later, could be an hour from now. I know I'm dying. It's going to hurt.

And then you do the special tonglen. You say, as I die, I pray that all the bad deeds, all the suffering mental and physical of the entire world, should come into me and die with me. Okay, most important. Most important part of powa. I dedicate my death to destroying the suffering of other people. All their bad deeds, all their bad karma, all their pain, suck it into me and die that way. My mind will go that way. I'll die, I'll take it away from them, okay. I dedicate my death to that. And when the pain comes, remember it, okay. Like that. Then last line says, cherish the act. Cherish the act. It means when Lord Buddha died himself, pretended to die okay. It wasn't this big screaming and crying and wailing. He quietly lay down on his right side okay, the 'lion's posture', you know, try to get, if you can move okay, try and get down on your right side. Like that, down on your right side and try to die peacefully. And that's what cherish... 'Act' here means the behavior of a Buddha. The final physical posture of a Buddha, just quietly lying down on your right side, you know like that, and thinking about helping other people, okay. Quietly, peacefully, serenely. Try to die like that. That's what the second half of the last line means, okay. Cherish the Act. So there's a whole {powa}. Come back in five, ten minutes okay and we'll do the fun part okay. Okay, we'll start again. You don't have to write all this down in Tibetan but I think it's kind of cool. There's the spelling of {powa}, okay. Sending your mind properly into your death. It's a sign of the degeneration of our realm that they don't have schools for learning how to die because it's the one thing you have to do. You don't have to pay your taxes, I didn't do mine (laughs) okay, no kidding, okay. This is a beautiful quotation. As Geshe Chekawa himself was dying, he blurted out these words. As he was dying, I mean they recorded ... he sort of screamed out these words. I think it shows he was doing {powa} himself. *{ngas sems can thams cad kyi don du mnar med du 'gro bar smon par byas kyang. mi 'gro bar 'dug. dag zhing gi snang ba shar byungI}*. *{nga semchen tamche kyi dondu narme du drowar munpar je kyang, mindrowar duk, darshing gi nangwa shar jung}*. Means: I was praying that I could pass on to the lowest hell for the sake of helping every living being. It's not working. I can't go. All I see before me now, is the Paradise of Enlightenment. He was upset, you know. He was trying to go to hell to help sentient beings. He was praying. That was his last prayer. And he was praying that he could go down to the ... {narme} is the lowest hell. And he's like frustrated it's not working. The more I think like that the more clearly I see the Paradise of the Buddhas before my eyes. And then he died. Nice {powa}, okay (laughs) [student: question] In English?

I was praying that I could pass on to the lowest hell for the sake of helping every

living being. It's not working. I can't go. All I can see before me now is the Paradise of Enlightenment.

Okay, we'll leave that up there. It's sort of auspicious. I'm going to go through a few of the points that come later. We're into part five. The fifth of the seven-points okay. It's on page seven, towards the bottom. I think you got the reading, right? Some of the lines are a little difficult to understand unless you get an explanation. So I'd like to give you some brief explanation. The verse...by the way this is the.. part five is, how do you know when you've got the lojong in your mind? You know. How do you know that you've done it, okay? What's the {tse}? What's the point at which you can say, I got it. I know how to do lojong. I 'lojonged', you know, okay. First of all it's when you get it, that all the Dharma that was ever spoken boils down to one thing, okay. And that's fighting your tendency to take care of yourself and to ignore other people okay. That all...all the Dharma that was ever spoken by the Buddha ..you know we are in the business of putting it on the computer. We know it's going to take a hundred and fifty more years to do the Gelugpa tradition, okay. To finish that, is going to take us a hundred and fifty more years. We're trying to train young people who can train other young people because I'm not going to be around when it's...when it's even a tenth of the way finished, you see what I mean. We're trying to get a lineage going, you know of different ages of people so that they can carry the work on. It's going to take about a hundred and fifty years just to put in the basic things, okay. All of those scriptures boil down to one thing: try to fight your tendency to care about yourself and ignore other people, okay. The next line says: There are two judges. Keep the main one. He talks about judge in three different ways and I like it. By the way, if you're studying Tibetan, {pangpo} {*dpang po*} literally means witness. There's only two...only two people can witness to the success of your Dharma practice. One of the witnesses or one of the judges are the people around you, okay. I'm very suspicious when someone comes up to me and says, I became a Buddhist and now my whole family hates me, you know.(laughs) It probably means you didn't do it very well.(laughter) (laughs)

If you're doing lojong well, you know, you should come and say, I became a Buddhist, I got into lojong and now aunt so-and-so who hated my guts likes me, cousin so-and-so who I didn't speak to for ten years talks to me, and my parents are quite happy with me because I changed, you know. I'm a better person, you know. Probably if I get that kind of report it's better, you see what I mean? It doesn't mean, by the way, that there won't be temporary political problems.

That's a different thing. You know that. The other judge is yourself, okay. And the lojong here is saying, Keep the main one means, look, the main judge of whether or not you're successful in your Dharma practice will always be yourself, okay. Now you can fool yourself very well and we are very good at that. But the only person who can really judge your practice is yourself. Don't worry too much about what other people say. Don't try to impress other people. Whether or not your practice is going well, ultimately only you can say, okay. And you have to judge. And you have to be a witness to yourself about whether or not you're succeeding. You are close to succeeding in lojonging, you are close to lojonging well if that inner judge is active and sensitive and can honestly say, you're doing good, you know. Okay, three other people don't think so, but that's okay. Maybe no one knows what I'm doing personally, privately, in my own heart about my lojong practice, but I am succeeding. And I know it. My mind has sweetened. My life has sweetened. I feel more love inside myself.

I know I'm doing better. Ultimately, that's the main judge, okay. He mentions two other judges in this...in the commentary to this. The main judge of whether something is the Dharma or not, is whether it is helping to fix your mental afflictions or not. I like that. The reverse of that, or the converse of that is, anything that helps lower your negative emotions, is Dharma. And if something is not having that effect on you, it's not Dharma for you, okay. You have to get used to that. Is the thing you're studying now, lowering your tendency of jealousy, anger, emotions like that? Is it getting better? Then, what you're doing is Dharma, okay. If it's increasing those emotions, like competitiveness, I memorized these three prayers but she didn't, Ooh I'm so smart. Then it's not Dharma, you see. Then you have changed Dharma into something else. And this was the sweetest thing that my first Lama ever said, Geshe Ngawang Dhargye, holy Lama. He said the judge of whether your practice of Dharma is successful or not is whether or not your own mental afflictions are getting less, okay. Are you becoming happier? Do you have less negative thoughts than you used to have? Then, you can say that your lojong is successful, okay. It does not relate to how many Tibetan verbs you know okay. It does not relate to how many ACI courses you've completed. It doesn't relate to the grade that Puntsok gave you, okay. I mean the real test of whether you're successful, whether you know Tibetan or not, whether you look like you're successful or not, is are your negative thoughts getting less and are you a happier person than you were a year ago, okay. Then you can say your Dharma is succeeding. Doesn't have to be perfect because 'Rome wasn't built in a day', and you don't clean out a mind

of 84,000 different mental afflictions that have been there for a million years, in one year. But you should be increasingly, more deeply happy than you were the year before, okay, generally. You can have a bad year, but at least okay two years, okay. Something like that. The next line says: Be joy alone in an unbroken stream. Very briefly, it means this - if things are going well don't get too happy. If things are going bad don't get too sad. As long as your practice is good ... this is a key to lojong and you have to get this, okay. Karma doesn't work immediately. There's no such thing, except for tantra. It doesn't work right away, okay. What is happening to you now probably has no connection to your spiritual work, okay. That's crap from your old crap. And the good stuff is going to make new good stuff, you see what I mean. So don't get too excited if something's going wrong. Don't get too amazed if something's going right because it'll probably flip-flop within the next 24 hours and that's all being driven by your past karma, okay. It's not connected to your current spiritual efforts. You have to learn to disconnect them. You have to learn to not get too thrown off balance if things look screwy for a while, because it takes time for karma to kick in, okay. And the laws of karma say good spiritual practice cannot result in something bad. If something bad is happening to you, it's not related to your practice, okay. That's something else. That's coming from the past. Over the average, over a length of time, things will get better and better and better, okay. And there will be occasional explosions caused by that deep pocket of old bad karma that you have. And don't get too excited about it and don't get too depressed about it. Just keep your joy, all the time. Be happy all the time. It's very hard especially it's difficult with the people closest to you, okay. With the people very, very close to you. The people who are right around you. When things aren't going well, that you lose your joy or something like that, ignore it. Don't believe it. That's coming from the past. Any problems you're having now are coming from before you started practicing, probably. And then just keep planting good seeds for the future. And don't get distracted by what's going on now that's coming from the past. You have to learn not to take it too seriously because that's coming from the past. You have to concentrate on keeping a happy state of mind, even when 'the crap is hitting the fan'. You have to concentrate on staying happy because that will create a good future, okay. That's planting the right seeds. The last line here says: It's there when you can keep it unthinking.

'It's there', means you got lojong in your head when you can keep it even when you're not thinking about it. Okay and here the text says think about people who learn to ride horses and there's two kinds, you know. One kind of person

who's just learning to ride a horse, if they get distracted, if they see something that distracts them, if they wave to somebody, they fall off the horse. okay. And then there's other people who are so used to riding a horse, they can talk to somebody, the horse can move and they just move, you know it's all automatic for them and they don't get thrown off the horse. The point is, when your lojong ... I call it the reaction time. What is the reaction time between when somebody yells at you or somebody pushes you on the street, or somebody does something to you at work, how quickly can you catch yourself getting angry? What is the lag time between a bad emotion starting and your lojong kicks in? And that's the measure of your success. There's a lag time. Somebody pisses you off, if it takes five minutes to catch your self getting angry, your lojong is no good. We want to reduce the reaction time to zero. As soon as anger starts to come up, lojong starts to handle it, you see. That's lojong. Then you got lojong. And you don't get thrown off the horse, get it? You've been doing it so often, so long, that you're just like these people who can ride bare-back without even thinking about it. They can talk to somebody, they can look at the trees, and every time the horse does something weird their body just automatically adjusts to it. Every time somebody does something to you, every time somebody says something to you, the lojong just goes 'woop' and the lojong is there to handle it. And you're not, like 'urhh', with positive things and with negative things, you know. Like something good happens and you're not like 'oh, wow whoopee, you know that's fantastic ...' and you get all excited. And then half an hour later the boss tells you, Oh, Oh, that was the other guy's raise, we made a mistake that wasn't your raise (laughs) (laughter) and then you're like all shattered, you know. I mean a lojong person has to be riding this horse and the horse goes... whatever way the horse goes they just adjust immediately. It's the ability to adjust immediately. My boss went from zero to a hundred and fifty million dollars a year. The one quality about him that is amazing, is that as soon as something doesn't make sense, he changes, immediately. You see what I mean? He doesn't get attached to his plans. We built a building, fifteen million dollars. He went through six architects. He went through a hundred twenty changes, you know. Change throughout the whole building. Market conditions changed, we didn't need that department any more, he ripped up the plans. He paid off the architect and hired a new one, you know what I mean. He just wasn't attached to it. We've made plans to go on business trips, six weeks, twenty four stops, thirteen countries, eighty four days you know \, and then he's like, Hey that doesn't make sense any more. We're leaving for the airport and he says, conditions have changed, cancel it. (laughs)

(laughter). Ane he has this adaptability, immediate adaptability. And a lojong person has to be the same.

Something goes wrong, you're already adjusted to it. Something goes right, you're already looking at it and saying, yeah maybe it'll be good, maybe it won't, you know. Let's see. I'm not going to get too excited about it. Right. That's lojong. I thought number...the next question...the next thing in the reading that's not too clear is part six on page eight, okay.

In part six there are like eighteen little rules of the game for lojong people, okay Eighteen little rules of the game for lojong people. Some of them are clear. Some of them are not. The ones that are clear are probably not what you think. Somebody has to go through them with you. I'm going to save that, okay. If we get to it tonight we'll start it and we'll continue in the next class if we have to. But I don't want to rush them because they're so sweet. So we'll skip part six and start at part seven, okay. Part seven starts on ... well let me make sure... where is that? I'm going to start on page eleven, okay. Most of them are pretty easy up to page eleven. The verse on page eleven says: Act now. Do the most important thing. The most important thing is, obviously, crush your tendency to watch out for yourself. Don't get it backwards, is a long story. I'm not going to talk about it. I'll do it when we go through the eighteen. The one I did want to talk about is : Figure out both and free yourself. Okay.

Figure out both and free yourself. He doesn't tell you what the both are, so I want to go over what 'both' means. Figure out both means this. Number 1 of the both is you study what got you upset in the past. You study your mental afflictions of the past and you concentrate on the biggest one first. So mine is jealousy, all right. I'm a jealousy expert. I can get jealous about things that happened ten years ago, you know what I mean. Really, okay. So you identify what's your own personal one. Everybody has their own. Your and mine may be the same or may not be the same. If you are living in this realm, and if you are not an emanation of a tantric deity, you have a major mental affliction and you have to identify it, okay. So identify the one that gave you the most trouble – jealousy. Then they say study the object which triggers it. Study that object, okay. Do an analysis of your favourite mental affliction. Who is it, Art Engle, that gets you most jealous, okay (laughter). Figure out, what is it, like somebody at work, somebody ... whatever it is. Figure out the object towards which you get most of your jealousy, or whatever it is. But first you have to figure out what the object is. Then you figure out, under what conditions does this happen, okay? When is it that I start to get jealous? And it's like very often when you're tired. Very often when you have too much to do. Very often

when you ate too much. Any kind of activity that would lower your ability to deal with a mental affliction. Too busy, too many things going on, didn't get enough sleep, not getting exercise, stuff like that. Just in general you haven't been treating yourself well and then you're more likely to have a mental affliction, okay. So you've identified the mental affliction, you've identified the object that most commonly triggers it in the past and you've identified the ways of thinking that promote that mental affliction; being tired, maybe it's eating too much food, maybe it's having too much to do, maybe it's being under too much stress, whatever, okay. And what is it that the mental affliction consists of? Why is it sick? Oh Michael Roach swore to be a bodhisattva forever, you know seeking the happiness of all sentient beings. Person (b) has got some happiness – I don't like it. (laughs) It's sick, you know. You have to analyze the state of mind. So you're analysing the mental affliction. First, you identify the biggest one. Then you analyse who is it that triggers it in you. What are the conditions, like not having enough sleep, not eating well, not exercising or whatever, that promote it in your mind? And then, what is the problem with that mental affliction? You know why is it stupid? It takes about two minutes to figure out why it's stupid. Mental afflictions are indefensible. You try. Yeah, I'm jealous because of blah, blah, blah, Yeah, right, you know what I mean? It takes about two minutes to talk yourself out of it, if you're honest. They're just sick. They're just stupid. They're dysfunctional, okay. And you can identify that. You analyze the mental afflictions of the past, that's number one of 'both'. When he says figure out both, that's how to figure out number one. Now, what's number two? Figure out how to stop them in the future, you see what I mean? The first figuring out, figure out what made you get them in the past and now, make a plan for the future. I know I have jealousy towards these particular objects, now let me work on them. I know that if I don't get enough sleep or I'm too busy, they're more likely to come up, let me take care of that. I know this way of thinking about people is wrong and I should examine it, let me work on that. And they say for the future one you have to go for the smallest form of that mental affliction, you see. For the past, you're trying to work out your worst mental affliction. For the future, you are planning how to prevent even the smallest form of that mental affliction, get it? So for the past you're working about, what was my grossest mental affliction. For the future, you're like designing how to get away from even the smallest version of that. So it's big going to small and it's past going into future. And that's what the 'both' means. Figure out both means that. And free yourself, okay. Free yourself means you don't have to think like that anymore if you do a good job, okay. The next one

says: Stop thinking all the time about how wonderful you are. (laughter) (laughs) You know, Americans with their low self-esteem tradition, they relate to this one. I don't want you to relate to it that way. That's not what they mean, okay. If you're here, in this class, in New York City, tonight, you are one in a million. I mean the people in this room are extraordinary. Each of you has the capacity to become a major spiritual guide for other people or you wouldn't be here. You wouldn't have the karma to be here. Each person in this room has the {kelwa}, or the core of spiritual energy in them to become a very important person in the transmission of this knowledge. Each one of you has that seed or you would not be here. You are literally one in a million. You should be thinking about how wonderful you are. You are wonderful. And a certain number of people here, I suspect more than half, will become important spiritual guides for other people. That's not what the book means, okay. This line means, don't...when you finally go out and do something to help other living beings in a concrete way, don't get too enamoured with yourself, okay. And he says for two reasons. Here's the two reasons; (a) They really need you, they are suffering big time, they are dying. All of their mental afflictions are killing them, literally. They will die unless you do something. (b) You took bodhisattva vows. You swore to help them, okay. These are the two conditions. They are literally dying before your eyes like flies. Secondly, you solemnly swore to help them. So what's the big deal that you finally did something to help them? Why are you taking such credit for it? (laughs) Don't get so excited about it. Just keep doing it. Just do it, okay. They need it, you swore to do it, that's all. Don't go and say, Oh congratulations, you're so wonderful, all right. You are wonderful. The last line there, in that verse says: Don't expect any thanks. (laughs) Don't expect any thanks. Here's what it means. He says it refers to three things, it's actually four things. First of all, if you get into spiritual practice in a good way, in a deep way, I mean it's almost universal at the beginning especially, no one's going to thank you. Don't expect it, don't wait for it, don't hope for it, you know. I can tell you many stories okay. Like you could go to work for fifteen years, twelve to sixteen hours a day, commute for three to four hours, give all the money away for Dharma purposes, and still have people coming to you and criticizing you for something, you know. Why didn't you arrange that last ten dollars for me? Did you notice I gave you a million dollars for the last fifteen years? Yeah, but I want to know where the ten dollars is. And you can't get discouraged. Don't expect any credit. Don't expect any thanks. Don't expect anything like that. It might not come at all and it doesn't effect you. You have to do it anyway. It's your honor to do it. You took a vow to do it. (b) Don't expect any help from others.

You could be paying for a new house for your lama; he could have plenty of students you could be building that house stick by stick by yourself as they watch you. You could be up on a ladder with a can of paint, dangerously trying to paint this thing because there's nobody to hold the bottom, and someone come up to you and say, why aren't you over at my house painting my house, you know, something like that. These kind of things could happen and don't expect any help. Just forget it. You're a lojong practitioner. You're a secret kamikaze, spiritual kamikaze, you know. Whether any one helps you or not, you're going to do it, okay. And it's very liberating to get to the point where I don't care if anyone thanks me, I don't care if anyone helps me, I'm going to do it anyway. Last one, or third one, don't expect anyone to say anything nice to you. Any good words you know. Like, hey you're doing a good job. I mean it's very conceivable that you could do this stuff for twenty five years and never have anyone... let's say, like if you were a student of Khen Rinpoche or something (laughter) it's very possible that they could never in twenty five years say, thanks that was great you know or something like that you know what I mean. It's very possible. It's extremely possible (laughter) Or that was a good job you did last fifteen years. Don't worry about it. You have to go on and do it. And you have to do it independent of whether people thank you, or say you're a nice guy or a good guy or whatever they say about you. Most likely people will say all sorts of things about you and you have to do what's virtuous. You have to do what's right and what helps other people, okay and not worry about those other things. Last thing, you ruin the whole thing if you want any kind of reputation or fame out of it. The whole thing gets ruined. The classic kadampa behavior, lojong behavior, is just to do it quietly and don't make a big schmiel out of it. A lot of the energy is ruined if you're concerned about whether your good deeds are public or not, okay. We have a few minutes. I'll start on the eighteen pledges because you're supposed to be meditating on a few of them. It's page ... what page is that? How about page eight. Actually the one of the eight, actually the first line ... if you count the lines, there's only sixteen lines okay. How you get eighteen lojong laws out of sixteen lines? Line one has three. Line one says: Keep to the three laws. What are the three laws? It's not the three sets of vows okay. The Tibetan commentator on page nine gives you a clue. At the end of the dark part, there's a note from the Tibetan commentator. By the way, this is not a major commentary. He's just throwing in a few little comments here and there in this text that you have, okay. This is the root text of the seven-points as it was written down two hundred years after Chekawa, okay. I mean for a long time I thought that was the author, was {Tokme

Sangbo}, later {Gyalsay}. But he wasn't. He was just like one of the first people to ever write it down. And this is not even him I don't think. This is somebody later that I don't know who it is. But anyway, it's a great commentary. He says the three laws are, never acting in a way that contradicts what you have committed yourself to; never placing yourself in a dangerous situation; and never falling into the habit of discriminating between others. Now here is what those three really mean okay. Here's what the three laws really are. Not acting in a way that contradicts what you have committed yourself to, means most people in this room before they came into this class, have committed themselves to some kind of vows. Lifetime laymen's vows, monk's vows, nun's vows, some kind of vows, tantric vows, bodhisattva vows. Lots of vows running around in this room. At least, if you're some kind of Buddhist in this room, you promised to keep a moral guide, a code of ten different rules: no killing, no stealing, no adultery, etc. At least that, each person in this room. Now you get to lojong. Now you get to these extraordinary, special ... these are very cool. I mean you're going to see these eighteen are very cool. You get to do little crazy yogi stuff, stuff like that. He says law number one, rule number one, don't get excited about the lojong and diss your other vows, okay. Don't say, now I'm a crazy yogi, now I'm a lojonger, I don't need those other vows. Mistake number one. Rule number one is, you can't do that. You can't use the lojong ... you can't grasp onto the lojong, this crazy wisdom stuff and say, who needs those ten those are boring.. These are sexy. He says, forget that. That's rule number one. Rule number one is that these rules don't make your other rules irrelevant, okay. You should not diss them okay.

Rule number two. Never placing yourself in a dangerous situation, means the lojong says, stop cherishing yourself and apparently people who got those instructions started to act in these very exciting ways, like okay I can sleep out in the streets, I'm a yogi. I can sleep out in the streets tonight, no fear. Lojong is my protection you know. And and...or you don't eat anything for three weeks or you don't wash your clothes for a month. Now I'm a crazy yogi, I don't need all that stuff. He says, forget it. Anything which endangers your holy human body is not lojong. That is not cherishing yourself to take care of yourself, you have to take care of yourself. You duty as a crazy yogi... lojong yogi is to take very good care of your body. Do not expose it to a New York City street for a night. Don't, don't play this game that now you're this great yogi, so you're going to disrespect your body or your health. You need it. You have to take care of it. I've seen many students, in the last thirty years, of Khen Rinpoche, they went out into the Howell woods and said they were going to live like

Milerepa. They came straggling back after three days and they're all cold and wet, you know. He says rule number two for lojong is, you don't hurt yourself. That it's not 'cherishing yourself' to live in a comfortable place where you can meditate well, you have to, okay. To see emptiness directly, frankly, you have to be in a fairly comfortable situation. You have to be able to sit there for four or five hours, quietly, without someone banging you on the head, okay. You have to be fairly well fed, not over fed. And you have to be healthy. You have to be able to sit properly. You have to take good care of this holy vessel and then you have to dump it. That's the process. But in the beginning you have to take care of it. Rule number three

Don't make your lojong selective. I will practice the perfection of patience with those people whom I like (laughs) (laughter) and I will not practice the perfection of patience with people who get on my nerves, you know what I mean. And that's exactly what the text says. Don't be selective in your practice of the perfections. You have to practice patience towards the assholes as well as you do towards the people who are these nice, holy, spiritual friends of yours. Equal air-time for your perfections. I'll do one more then we'll stop. Number four

It says, Change your mind and stay the same. Change your mind and stay the same.

'Change your mind' means, inside of yourself you must undergo major change, major reconstruction, with the three principal paths, okay. He says... commentary says, understand that you do not want to live in this realm and die in this realm the way every one else is dying in this realm. You are beyond that now. At least you know you have to try to get out of it Understanding number one. Understanding number two you now know that taking care of yourself and ignoring other people doesn't work. Understanding number three, you know where this world comes from. If the future is going to be bright, it's going to be because you practiced well. If the future is crappy, because you didn't practice well. And you have to take responsibility for the future now. It comes from your karma. It comes from your actions. Whether you keep your book or not will totally determine every detail of your future. And those three thoughts have to cause a major change within your mind. Those three understandings have to make major changes on the inside. So why does it say, Stay the same? On the outside you should look like Joe Schmoe, okay. Joe Schmoe. I mean the original monk's clothes, to be frank, if they were done today, would be a normal...it'd be like the way Winston is dresses or something. I mean it would be a normal old shirt and normal old pants and you would look like normal old Joe. And that's what the goal was. It was to be...you were supposed to take

them out of the garbage and wear them over and over again, ... I'm not saying that but ...(laughter) (laughs). But you know, you'd just be dressed in a tee-shirt, you would have a normal old tee-shirt, and have some normal old jeans on and you would be happy with that and satisfied with that and that's...on the outside, you would look like a plain old east village person, and nobody has any clue that you're this ... that internally, you're undergoing this yogic transformation. On the outside you just look like a normal person and you act like a normal person. You're a little more helpful, kind, patient with people, but on the outside, physically, no one can tell what you're up to. It's all going on in the inside. Those are the first four. We'll cop a little time from next week and do the next fourteen, so we'll stop there okay.

[prayer: short mandala]

[prayer: dedication]

Geshe Michael Roach

Course XIV: Lojong; Developing the Good Heart

Class 6: Freedom from Attachment

June 1998

Transcribed by Angie Overy

Okay, couple of announcements, ah, don't forget Khen Rinpoches birthday, ah it's a lot of fun every year, and ah, very sweet. So try to come if you can. What day of the week is that? (audience: Sunday). Sunday. And ah his classes on Sunday have been amazing. Last time we went, this Sunday, it was really cool because the whole bus was people going to his class. The whole bus; it was really nice. They asked us what it was and we said it was a Star Trek convention. (laughter) (laughs) And they looked at us and said, 'yeah, probably.' (laughter) But it was really nice. In fact, I think three or four people on the bus ended up coming to class, other people. Ah, there's been a really sweet class. If you intend to request the ah, the initiation in August you have to come to those classes okay. It's at two o'clock on Sundays. If your not sure how to get there talk to one of the Sangha people, they'll probably know. Okay. Ah you will be doing the preparatory initiations and the vajrayogini initiations together, so it's like a three-day shtick, or something like that. So it's very convenient for people, okay. If you don't know about it talk to one of the sangha people okay. July eighth I think, fundraiser. Ah July eighth ah, again somebody has offered us to sponsor a fund-raiser for us. We didn't have anything to do with it. One.. somebody..one of our sponsors is doing all the work and they're arranging to get all the proceeds from a flamenco performance are being donated to our nuns, the nunnery up in Godstow. So I'd appreciate it if you could buy tickets for that. You can talk to the nuns also about that. It looks really nice. I heard yesterday that Phillip Glass is going to be the announcer, okay. So that sounds nice. What else? There's a bodhisattva in the audience. I mean many, but one is special. He's worked with this Institute for the last twenty years or so, and selflessly. He helped start the computer centers overseas, the first person there. And doing all the course work, all the grading, all the record keeping, everything. Quietly, free ... well almost, anyway (laughter) but really beautiful man and I'd like to welcome Dr Taylor (laughs) (applause) (laughs) He's here from Washington, okay. We're eating popcorn together in the evenings. Okay we're going to talk about ... we didn't finish last time. There were eighteen advices from the {b: lojong dun duma; seven-point lojong}. I thought I'd just go over them with you because they're not very clear sometimes. What page they

start on? Page, yeah. Page eight of readings four and five. Page eight...it starts at the bottom with 'Keep to the Three Laws', okay. We're just going to finish that off because we didn't get through that last time okay. And I'll repeat the first three. There are eighteen different pledges. The first line has three of them in them and then they have fifteen more lines, so you get eighteen. The first law is never contradict what you have committed yourself to and this means once you have started lojong behavior...lojong behavior means you're supposed to be like crazy yogi, who gives up all their things for other people, who doesn't need anything for themselves. Acting totally backwards: whatever other people need they take care of that first, whatever they need they do that last. And they're acting totally opposite to the way the world acts. But in the progress...in the process of that activity, the first law is you cannot disrespect your other vows. Okay, like a monk who's a crazy yogi lojong practitioner can't break any of their monk's vows okay, monk or nun. You can't break any of your lifetime vows. You can act in a special way, but you're never allowed to disrespect your vows. Your Morality vows, your Bodhisattva vows and your Secret vows. Rule number one is you can act as crazy as you want about taking care of other people first and taking care of yourself second, but you cannot break , you cannot use it as an excuse to disrespect your other vows. They should be going in harmony. They should be working , okay. Number two: 'Don't place yourself in danger' Okay, like, lots of people get all excited about this idea, 'okay, I'll just work for other people, I won't do anything of what I need, I'll spend all my money, everything on other people.' And then they get sort of... I don't know, the word 'cavalier' comes to my mind. They get cocky and they put themselves in danger. You're not allowed to do that. Your body is very precious. Your life is precious. You need a nice place to stay, you need a nice place to study. You and I cannot go out and live on the streets and practice Dharma well. You can't meditate on the streets, it's dangerous. Things like that you know. You should have a quiet, modest, cheap little place where you can do your practice well. And you shouldn't ever like hurt your body or do some kind of practices that actually put you in some kind of danger you know. You can't walk in a dangerous area at night and say, 'Oh I'm a crazy yogi, you know it doesn't matter whether people beat me up or stab me or something like that.' You can't think like that. Your body is very valuable. You have to leave it behind later, but in the meantime you have to use it and you're not allowed to endanger your body. You need it, okay. Rule number three, law number three. It says you can't discriminate in your Dharma practice. Like we're supposed to be patient with people, we're not supposed to get angry at people. And the

tendency is to be very, to act very much like a bodhisattva with your friends and then act like a creep with the people you don't like, okay. And you see that, especially in a Dharma group, you know. With each other we're very kind, and when one person has a mental affliction attack all of us are very supportive and 'you're all right, you'll be okay' and we put up with each other very sweetly. And then when you get to work someone you don't like has the same mental affliction attack and you go after them. You hate them, you talk bad about them, you feel bad about them, just because they're not in your Dharma group or something like that, okay. You can't discriminate between people. Law number three. Number four says, 'Change your Mind and Stay the Same'. This is a Kadampa rule of practice. Inside, your mind has to change. You have to understand that in this life all you have to look forward to is dying. All you have to look forward to is losing everything you love and everything that's close to you. And you have to think like that and that everyone's in the same problem. And that you can stop it. That there's a special way that you can stop it. And you have to think like that. So inside your whole attitude, your whole world has to change.

'Stay the same' means on the outside you should stay the same. People shouldn't guess that you're trying to save the world. You act like a normal person, you look like a normal person, you have a normal job, you wear normal clothes, you don't do weird things. You know all people know is that you're just a really sweet nice person and you keep helping everybody. But you don't advertise the fact that you're working on it. Like, you could be doing it at work for years and no one would ever guess you were a Buddhist. They just are the beneficiary's of your anonymous goodness you know. And that's the concept: anonymous goodness to other people. They don't need to know; they don't have to know what lineage you are, they don't have to know how many books you memorized, they don't have to know how many courses you've completed, they don't have to know you're a Buddhist at all. And you just take care of everybody around you. Just slowly the sphere of your influence of taking care of people around you spreads and spreads. And all they know is that they like it, okay and that's all they need to know. The Kadampa's said it should be like a butter lamp inside a big pot, a big clay pot. And on the inside it's burning and hot and sweet and on the outside no body knows, okay. Now we get into the ones that we didn't reach last time, okay. And you can look...you can follow with me on your ... I think we're on page eighth at the bottom, okay. It says, 'Speak Not of What was Broken' – It means don't worry about other people's Dharma mistakes. You will observe other people around you... it's almost

universal that people run up to me, I teach a class in some other state and four or five people run up to me and say, 'I'm moving to New York.' And I say, 'Okay but be aware of one thing; the people that I'm with and I myself, as you get to know us more and more you will see faults. And you will think that ...the initial honeymoon is very exciting. 'Dharma Honeymoon's' are very exciting. The first few weeks everything's incredible and then your nature reverts to what it always has been and you start to see things in the same old way. And then these people who seemed to be so wonderful, due to your own minds, start to go back to normal. And, and I just warn people that's going to be the same. Don't judge other people's practice. There's only one person's practice you can be sure of and that's your own, okay. Does that mean if you see some guy out on the street mugging somebody you shouldn't help them? No, you should help them, you have to help them, your bodhisattva vows say you have to help them. But it means you can't judge them, okay. Maybe they know that this guy is going to be the next Hitler in the world and they're mugging him so he's two minutes late to this appointment where he would have been introduced to the A-Bomb secrets or something, you know. I mean you don't know. You can't judge people. You can't judge other people's minds. You can judge their outward actions. You can say, looks to me like you're mugging somebody I have to stop you. But don't judge them. Don't be sure you know why they're doing what they're doing or like that. There's only one person you can be sure about and that's your own... your own mind. I don't know that any other person in this room is not a tantric deity. I really don't know. And you have to try to act like that and think like that. You can judge their behavior and say you're hurting people, you're getting angry at people, I know that would be wrong for me to do and if you hurt other people I'll try to stop you, but I don't judge you, you know what I mean. Very important, okay. So number five means, don't talk about other people's mistakes in the Dharma, you might make a big mistake. There are many, many stories in the scripture. We talked about one before the Logic class. People...the Buddha told His disciples about this guy who was judging this bodhisattva who was going to town to teach normal people, and looked like he was messing around and they spoke about it and talked and talked and talked. And they guy who was doing the gossiping ended up being reborn as a dog for five hundred lives and being in hell for thousands of lives and like that. And then at the end of the story the Buddha gives the punch-line which is; that was me. So don't do it. I'm speaking from experience. I did it. I criticized some guy, I judged some other person and you don't make the same mistake. So he's actually describing something that happened to Himself, okay.

Most of the Jataka Tales are very scary because it's not some ... you know in the west they're kids stories, which is very funny. They're actually these horror stories of the Buddha telling what he did in the past by accident, what mistakes He's made. And he's trying to get His disciples not to make the same mistakes. And usually He tells a Jataka Tale when His disciples are fighting with each other. You know like, they jealous of each other or they're misbehaving with each other, then He'll sit them down and say, look I did that before. I went to hell for so many lifetimes. I'll tell you the whole story. Now don't do it, okay That's where the Jataka Tales are coming from. They're very scary, okay. Number six: 'Never Worry About What They Are Doing,' is the same thing. Worry about your own practice first. 'They' means other people, okay. And it seems to be a pattern in most Dharma organizations that when...you know when people get together to talk, oftentimes the subject is the other people's behavior, you now what I mean. Like, I saw this other person doing this, I can't believe it or stuff like that. Or I saw this monk or this nun doing this. There are certain organizations that I've been to where it just seems to be the theme of the conversation. And you can almost tell the energy of a Dharma group by how much of this they do, you see. Because there are some Dharma groups where you don't hear this stuff at all. And the energy is very pure and very good you know. Each person is keeping their own book. It would be silly right, you wouldn't go up to some body in this class and say, could I have your book, I'm going to write down one of your bad deeds for you. (laughter) I saw you doing that. That's what you're doing when you gossip about them right? I mean that's what you're doing when you talk about them. You're...you're assuming, you're being...what's the word...you're presuming to write their book for them. Do you see what I mean? It would be crazy. Like, Winston I saw you do that the other day, could you give me your book I'll write it for you. If it's not the vow for today I'll just put it down for you, you know. You wouldn't even think of doing that but all the time we're talking and dropping hints about other people's practice, okay. This one means, worry about your own practice. Number seven is very powerful. Identify your own worst mental affliction. It's hard, okay. You can identify your third worst mental affliction. You don't even want to admit to yourself number one and number two. People are very very good at confessing to me their third worst mental affliction, you know (laughter) and me too. They never mention one and two. There can be a group of five people and they're saying, I really have a problem with anger and everybody's going, Yeah, but what about the gossiping and the jealousy? (laughter) (laughs) But they don't see it you know. And everyone's sitting there going, mmm that's not really their

worst mental affliction. They're pouring their heart out about this thing that everybody knows is number three. Go for number for number one and to admit number one is very hard. It's very difficult. Be very honest with yourself. When you're in really good mood you know, like you had a Michael and Zois milkshake and you can see yourself clearly, then write it down quick, you know. And then later go back and look at it. When you're in a very pure mood you can find out, you can admit your worst one. Or when something happens that endangers your life. Like, if you just about get hit by a car or something, you know for thirty seconds your mind is really clear and, and very honest with yourself. Oh, I nearly died with that on my conscience, you know. Write it down quick before the mood goes away. Number eight: 'Don't Hope for Any Rewards' Okay, mmm the commentary here says you can hope for rewards, you will get rewards, okay. There is no...we don't believe there's a divine being who rewards people. We believe that the rewards come as automatically as gravity, okay. Like you don't get all excited when you drop a pen and it falls to the ground, okay. It's gravity, it's a normal law. You can expect every time you practice Dharma, you can expect wonderful things to happen. And they will happen. The better you get, the more they'll happen. People come to me they either say one of two things. I get calls all day long right. Half the calls are: It's unbelievable, my life is unbelievable. People start crying, breaking down and crying. People are throwing themselves down on the floor. My whole life changed you know. Everything's different. I saw this thing the other night, let me tell you about it. These things in light and glory and wonderful things you know. I say great. They say, I'm keeping my book and everything's great and I'm meditating regularly. And I'm like, Cool, you know. Then these other people come to me. Nothing's happening, I'm unhappy, nothing's going well, my life is terrible, I'm depressed all the time and blah, blah, blah. I say, how's your book going? And they say, Well you know I was going to start it, I was really going to start it, you know... And I said, Just get out of here, don't even tell me about it. I sent this guy overnight mail, he needed the vows. He's having this terrible depression and I said, keep them. Whether you...whatever happens you might as well keep them from now, I'll send them to you overnight. A week later he calls me up; I'm still depressed. I say, how's your vows going? Are you checking them every two hours? He says, Oh yeah I did get that thing. And I'm like, but did you do anything? He says, No not yet but I'm planning. I said I don't even want to talk to you. I don't even want to stay on the phone with you. That's how you get happy. It's to check your behavior. It doesn't work otherwise. So you can get results but don't expect instant results, is what

this one means. Karma don't work that way, okay. And you will go through some dark days even if you keep your practice well. Even if...even if instantly you start doing everything right, which is impossible right. It takes time for karma to change. Karma is a reaction to an effect...to a cause. It's an effect to a cause. You create goodness and it takes time to get the result. It don't work overnight but it...it always works. Number nine says, 'Stop Eating Poison Food', okay. That one means when you do a good deed, when you finally get yourself to do something right, don't poison it with an attitude of watching out for number one. They call it 'self-cherishing', okay. When you finally get around to doing some good deeds don't poison those good deeds with thoughts about 'oh what am I going to get out of it' or 'am I getting what I want', you know, 'am I okay?' The people around you are suffering, they're depressed, ready to commit suicide, don't have enough money, major problems in their lives, and you're like worrying about yourself. And to mix those ideas with your virtues, poisons them okay. If you do good karma it's like eating poisoned food. That's number nine. Number ten says, 'Don't Let the Stream Flow Smooth' This refers to when you're having a nice mental affliction attack, okay. I had one over the weekend, Saturday night. It was great, lasted until Sunday morning. 'Don't let it flow smooth', means don't be a pushover. Put up some resistance, all right. Don't let it just come out in an uninterrupted flow. You know at least put up a fight. You have bodhisattva vows. If you took bodhisattva vows you have a vow that says, if you catch yourself being angry you're not allowed to let it go on. And if you catch yourself having strong desire for something in a negative way you're not allowed to let it go on. And then in the scripture they discuss, we talked about it in Vermont, they discuss well what if you're just overwhelmed with this emotion? Normally when you're angry, even if you catch yourself being angry, you're going to break it, you can't stop it. That's one of the qualities of being angry is it's almost impossible to stop it while you're being angry. And he says, in the bodhisattva vows they say, Je Tsongkapa says, as long as you put up a fight you don't break the vows, okay. Just put up a fight. Then he's talking about how long does the fight have to be; a minute (laughs), two minutes, five minutes. Does it have to happen during the mental affliction? Could it happen later, you know? (laughs) And there's all these debates about it, but the basic idea is that when you get a mental affliction attack, even if it's going to beat you up and even if it's going to beat you eventually, maybe in an hour or two hours...maybe you. I mean there's times when frankly, when you know and I know, you can't stop it. And you know you're not going to be able to stop it. At least put up a good fight okay. At least hold out, like the Alamo, okay. Like you

know you're going to die but at least hold out for a while. And the virtue of putting up a fight is very special. That karma is extremely powerful. Every minute that you can keep putting up a fight is extremely powerful good karma. It's very good karma. So if you're about to get angry and you know you're not going to be able to stop it, at least wait five minutes or two minutes or thirty seconds, you know what I mean? Put up some kind of resistance. Don't be a push...don't roll over, okay. Put up some kind of fight. That's what number ten means. Number eleven for those of you who know the bodhisattva vows well, refers to what we call the Four Points of Virtue, okay, in the practice of virtue. It means, 'Don't Pay Back in Kind'. When somebody criticizes you, don't just immediately criticize them back. It's a bodhisattva behavior when somebody criticizes you to listen and see if there's anything you can get out of it. And it's very un-bodhisattva behavior to just think about how they're doing some bad things and how you can criticize them back. Okay a real bodhisattva... and it's one of the interpretations of the first bodhisattva vow {dak tu shen mu} One of the interpretations of that is...I'm sorry, {dak du shen mu, chu nor mi ter shing, shak kyang mi nyen- shen gyi shak kyang} number three, okay. It's one of the interpretations of that, if people criticize you or give you an honest suggestion, you break that vow if you don't at least listen a little bit, okay. I mean normally I can tell you from experience that when people criticize me it's always wrong (laughter) but there might be a little grain of truth in there somewhere. So listen carefully and try to learn from the grain of truth and don't try to blow back, just blow them away. I mean, okay, ninety percent they're wrong, right. Try to isolate the 1% that might be true. And then just accept it and try to change. The second part of number eleven is, if someone actually does you physical harm or mental harm, you don't try to do it back, okay. If someone actually goes so far as hurting you in some physical or mental way, you don't try to do it back to them. It's very, very hard if you get actually physically struck by someone, to follow this one, okay. At that moment you don't pay it back. Just stop. Stop the violence there. It's a cycle of violence. They're hitting you because you hit someone in the past. If you hit them back you're going to get hit again. And the idea of breaking the Wheel of Life, you know, breaking it at the reaction point is very important, okay. When they hit you stop the circle of violence there, okay and just stop it by not responding, okay. Number three, in number eleven, within number eleven, 'responding to anger with anger.' You have to stop that; tit-for-tat is not a bodhisattva behavior. Forget it, okay. Somebody told me there's this thing in the Bible, if I don't repay them, who will? I mean there's this misquote. I said, show me that,

it doesn't sound like the Bible you know. It's like, if I don't watch out for myself who will? I said, it doesn't sound right, show it to me. And the whole line says, if I don't watch out for myself then who will and God knows that it's the right thing not to be concerned about yourself, so give me the strength not to be concerned about myself. You know and they take it out of context right. It means the opposite. So don't get...it's very typical that when somebody's angry at you, you get angry back. That anger is a result of your past karma. It has nothing to do with your current behavior, okay. Nothing. If you can shut down the cycle now, it'll never happen again. So just shut it down. You may be doing good Dharma practice, you may be following all your vows correctly, you may be living a good life, still people will come and criticize you or be angry at you. Just let it end now. And that's the trick, okay. That's all coming from the past. You are creating your future. They're not connected anymore. You have to learn to divorce them. It's ignorance to think that that's a reaction to what you're doing now. That also applies to good deeds. I mean bad deeds, okay. You may be well-off financially; you may be physically strong; you may be handsome; you may be intelligent, that's mostly coming from something that was done a long time ago, you know. Don't...you have to keep doing the good behavior that created those circumstances. Don't assume that it has anything to do with what you're doing now. You were born that way years and years ago. You can credit your past life guy. It has nothing to do with the way you're behaving now. Most people who are powerful or very intelligent or very physically beautiful or handsome, have this kind of pride or something, arrogance, that's coming from it that is the best way to prevent it from happening again, you see what I mean. So you have to disconnect the good things and bad things that are happening to you from your current behavior. Your current behavior has to support the future okay, and there's no connection. Last one is, 'Responding to a scolding with a scolding. Somebody screams at you, just stop it and don't scream back. It's very, very hard. I work in a corporation. I regularly get fried by the boss and it's very hard not to respond, especially when the scolding is undeserved you know. Some rare occasions it is deserved, okay but generally it seems undeserved, right. Just shut up, okay. Just let it stop there. That's lojong behavior. That's bodhisattva behavior. And that's intelligent behavior because everything will change in the future if you do that. At every given moment you have your future in your hands. At every given moment you have the opportunity to change tomorrow, completely. I have this student who is facing some court charges, you know so I said, here, keep these bodhisattva vows, it will actually effect the outcome of the decision, you see

what I mean? Keep them very well. You can change it now. He's got like a month to work on it, so I'm like, keep these very well. You...your future depends on your current activities because they are the result of your mind. So if you change your behavior now, you can actually effect the outcome of the court decision, so do it, you know. That's the guy I sent the ones to that didn't do it, okay. Anyway, (laughter) that's why he's going to court, okay. Twelve: 'Give Up Laying Ambushes' This one means somebody hurts you and you're just waiting for a chance to get them back at them. You know like you're planning some opportunity to hurt them back. And when they get hurt you're very happy about it you know. That's called 'laying in ambush', so give that... give up that kind of behavior, okay. Number thirteen: 'No Going for the Jugular' It means, the commentary says when you're in a group of people, and someone has made a mistake or someone's been doing something wrong, and you have a chance to criticize them and embarrass them in front of everybody you know, like they will get very hurt in front of a group of people, that you go for it, you know. It's called {tsang dru wa/ tsang brus ba}, {tsang druwa} means, {tsang} means an ant's nest underground and {druwa} means to dig it up and expose this person's faults right in front of everybody, okay. It also says, I mean, it's almost not necessary to say it, but it also says if you're a Buddhist you can develop some special powers, even some negative powers like you could hurt certain kinds of spirits. You know like...there are certain kinds of negative spirits or evil spirits. You know, I don't spend a lot of time talking about them because I can't show them to you and you cannot confirm it. So the rules of Buddhist logic say that I cannot talk about it, but they are, there are. And at a certain point you can learn how to hurt them and then at that time you have to be merciful, okay. So when the time comes, you control them but you don't just be cruel to them, you see what I mean. And they have special influence on your spiritual life. And when the time comes, you have to be forceful and strong, but not cruel, okay. And that's the other meaning for 'going for the jugular'. I don't think you have to worry about it right now, okay.(laughter) But realize that someday it will be an issue, okay. Number fourteen: 'Load Your Own Truck. No Passing the Buck.' People ask me, come on did Chekawa say that in twelve hundred? (laughter) It says, don't take the load off the girl-yak and try to dump it on somebody else, okay. That's the literal. It didn't sound too good. It means if you've done something that's wrong, don't try to put it onto somebody else okay. In fact there's a monk's vow. It's very much a part of monastery life that... apparently there was an art- form in the monasteries in the past where somebody criticized you, especially in an open assembly, you tried to figure out a way to turn it

around back on them, you see what I mean. They criticize you for some kind of behavior and you say, yeah but I saw you doing that and you get the whole assembly to focus on the person who was speaking the truth about your misbehavior. You know and you kind of focus it all back on them. This is very much against bodhisattva behavior. If you have done something wrong, it's very good for a bodhisattva to just say, yes I did it, you know. I admit it. And then you wait five minutes before you start exposing the other person's (laughter) okay. Also it says in general if something doesn't work out, like if you're trying to do some activity and it just fails. We've had certain activities that we tried to organize here that just didn't work out. Then you just be happy and take responsibility. Don't try to say, oh that was all their fault, they didn't do what they were supposed to do. Just say look okay, I was part of that, we tried to organize it, it didn't work. It was good that we did it and I take responsibility for that. You just admit it and go on, go ahead, keep going. Yeah? (question) Jay says what if you didn't really didn't do something and you blamed for it. Should you take the blame? I mean lojong behavior is very extreme, of course you take the blame {gyonka ranggi lenpa dang gelka shenla bulwar shok.} That's the Eight Verses you know. You take the...whether it's true or not. Bodhisattva behavior is whether the buck is supposed to be stopping with you or not, you take it. It's called {hlaksam namdak}. When you develop bodhichitta it is the final mental attitude just before you get bodhichitta: I will take all the crap in the world and the buck stops here, you know. I take personal responsibility to straighten out everything there is. I will not let it go on to other people. Every thing...every kind of little hassle that's coming to somebody else, even if they deserve it and even if it's supposed to go to them, I'll take it on. Come on, give me your tired and your poor, you know. Give me all the problems that everyone else has to go through and I'll take all of them. I don't want anyone else to have to face them. You know you just take them. I had somebody come up to me immediately after that last class and said, but the bodhisattva vows say, if someone talks bad about you, you're supposed to clear it up, you know. That's true. If someone's spreading very bad rumors about you, it's your responsibility to address them. If you've done something...the text says, the scripture says, if you've done something wrong admit it publicly. If you haven't done anything wrong state that publicly and that's part of clearing up rumors about yourself. But it doesn't change the lojong behavior, the bodhisattva behavior that the buck stops here, you know. Anything that goes wrong, any problems that people have, anything I can do to divert all problems to me, I will take that responsibility. And that...that is the final step just before

you gain bodhichitta. It's called {hlaksam namdak}, it's called personal responsibility for the happiness of the entire world. And everything in your sphere of influence that you can fix, you direct it towards yourself, okay. Yeah. Loud. (question) He said what if you try to do something right and it fails and you don't know why. You have to study a bit more. But basically, every time something fails that you're connected with, it is your fault. It's something you haven't ... karmically you've failed in the past at some point. But we'll talk more about that. I'll get more into it. You're not being noble, you are responsible, okay (laughs) That's important.

Number fifteen: 'Don't Get Fixed on Speed.' This does not refer to any kinds of drugs (laughter). This is where in any circumstance there is some kind of profit to be made by a group of people, or there's some kind of opportunity, and you direct the best things to yourself, okay. They order a Thai dinner, there's those big yummy tofu chunks and there's not enough to go around, and you make sure that one of them gets on your plate before everybody else has had a chance, you know. Or you just thoughtlessly drink somebody's Speed shake all the way down to the bottom and then when you hear the sucking sound it occurs to you that they didn't get any. I did that to one of the students. That's a confession, okay (laughs) (laughter) you know, something like that. 'With speed', means you try to re-direct the thing to yourself before anybody else can get it; 'with speed', means let's make sure that I'm in the front of the line so that when Ora's birthday cake runs out, I'm not the person who's the next person, you know what I mean. Like let me make sure that I'm...I'm up near the front there. Like that. And in any kind of situation that might produce some benefit or profit, you are watching out that you can carve some slice out of it and quickly divert it to yourself. That's what this one means, okay. Bodhisattvas should be last. We had a children's class in New Jersey and we used to bribe them to class by giving them these huge cakes from the {tsok} offerings. And I had the most popular children's class in the whole town. But when the dessert time came it would be this huge, it would be like an Indian line if you've ever been in India. It would be this mass of kids squashing up against the cakes and stuff, so we made a rule that the kids closest to the cake would get it last. It was called, 'last is first'. And so then they would run across the yard (laughter) (laughs), over near Andy's house and wait out there. We'd call them in, okay you're a real bodhisattva, come on. Last is first, okay, for bodhisattvas. You're supposed to be last. Sixteen says, 'Don't Feed the Wrong Face' I'll just quote it directly. It says lojong is supposed to starve your tendency to cherish yourself, okay. Lojong is supposed to starve your tendency to take care of yourself first

and not worry about others, but instead you take lojong as another opportunity to look good, you know; 'I know lojong really good. I can teach it really good. I memorised all this lojong.' You know you use it to feed your pride and you use it to feed your plain old mental afflictions. You turn lojong into one more opportunity to act out your favourite mental afflictions, okay. If you have a problem with jealousy then you get mad when you hear that somebody out in New Jersey is teaching lojong, you know what I mean. It's one more opportunity to take one more object in your life and cheapen it and prostitute it with your mental afflictions. Something pure, something holy, and then you're parking your plain old, your usual mental afflictions, and you're turning something beautiful into something bad, okay. And that's feeding the wrong thing. You're supposed to use lojong to starve your mental afflictions and instead you're using this holy Dharma to feed it. And that's very dangerous for people who are getting serious about study. You know you have to be careful about that. How will people look, you know, if they know I memorized ... I'm a Geshe. What if they find out, you know. And that becomes your concern and not ... The Dharma becomes something to feed your mental afflictions rather than starving them, okay. Seventeen says, 'Don't Turn the Sweet Angel to a Devil' and that's the same concept. The lojong is the sweet angel; the practice of watching out for other people first and taking care of other people first, is the angel. And you corrupt it and you turn it into a demon by putting your... by doing lojong with the same old mental afflictions that you did everything else in your life with. You use it as another opportunity to act out your jealousy or your desire or your anger or your pride. And that's turning the angel into a devil. Same with all Dharma. Okay eighteen and then we'll go to today's class. It's kind of late. This is a little strong, but I hope you don't mind. It says, 'Don't Look for Crap to Make Yourself Happy'. It's the last of the eighteen so it must be important. What it means is all of us tend to derive a certain amount of pleasure from bad things that happen to other people especially people we don't like. You feel justified in your opinion of others if you find out that they've had some kind of trouble. You know if you don't like a person, if you don't like the way they act or the way they talk, and then somebody tells you, 'Oh they went bankrupt, or they got divorced, or they got thrown out of their job,' then you feel some sort of confirmation of your opinion of them. That's great. That proves I was right. And you get some sort of satisfaction out of that. And you feel good about that. That's what they're talking about okay. Someone you don't like, something bad is happening to them and you're taking it with some kind of glee. And you know you don't jump up and down normally, maybe

when you get home, but you smile within yourself, you know, like Oh, that's terrible you know. And within yourself you're saying I never did like this person and now their crappy behavior is making them get hurt and that's just about what they deserve. That's such a common human trait that the Buddha made it one of the top ten bad deeds. That's bad deed number nine, ill-will. It's the ninth of the ten commandments of Buddhism. Number nine is ... apparently it's a very strong human tendency to do that, especially with people that you never did like, when you hear that something bad has happened to them, okay. Those are the eighteen. Now we'll go onto the real class. Those of you in the Friday night class have heard this lojong, okay. We've been doing it every Friday night, but I want, you know those people who are not coming to Friday night, I wanted you to at least get one night of what I consider the greatest lojong and the greatest lojong writer of all time, okay. That's a hard call. That's like best rock 'n roll song you know. (*zhen pa bzhi bral*) say {shenpa} [repeat] {shi drel} [repeat], {shenpa} [repeat] {shi drel} [repeat]. {Shenpa}, means attachment okay attachment. I know when I first became a Buddhist, attachment was very much one of the things they talked about. That Buddhists are not supposed to be attached. And I don't know about you, but I grew up ... Buddhism wasn't a big theme in Phoenix, Arizona, okay. Still is not, I checked, okay. (laughter) You read in a book, maybe...I used to read a lot and maybe out of a hundred books there'd be one that mentioned he was as stoic as a Buddhist monk and then I had...you begin to form this mental image, {dun chi} right, {dra chi} sorry, of a Buddhist monk, and you know and very, you know, like handsome, strong and knows karate and is... and is imperturbable and is attached to nothing. You know like any bad thing can happen and they're just ... still just, they look like a marine, you know. And this was kind of my vision from all the reading I did. That was the kind of the vision – no attachment. Free of all attachment. Definitely would not walk across Manhattan to get a Michael and Zois shake, okay, you know, wouldn't do it. And don't have any attachment to anything. Don't care if they have any money or clothes or anything else. Probably walking throughout New York with no money at all. Somehow their robes are still clean and stuff, and totally happy. No attachment at all.

{Shenpa} means attachment, and we have to explore what that word means, okay. The purpose of tonight...tonight's class, and I'm sorry we only have one class on this lojong, is to explore what is the meaning of attachment. {Shi} means four different kinds of attachment, okay. This book is going to talk about four different kinds of attachment. {Drel} means free of them, freedom, freedom from them, okay. So this famous lojong, very, very beautiful lojong, is called

Freedom from Four Different Kinds of Attachment. Okay Freedom from Four Attachments. Say {shenpa} [repeat] {shi drel} [repeat], {shenpa} [repeat] {shi drel} [repeat]. repeat Very famous lojong. I want to tell you this story of how it was written. I've got to get all these names straight, hang on. When Buddhism started in Tibet it was just like this, just like these classes. Everything was just like this. It was just like when the first lamas came to the United States. Everything was the same. These lamas, *gurus*, from India are showing up, they're climbing over the Himalaya mountains and it's hard for them to get ... it's like travelling all the way from Dehli or something. They're coming into Tibet and the Tibetans are, like, who are you? They're wearing strange clothes and they're speaking a strange language and they're talking about really strange ideas, you know. And this is a country of yak-herders, right. They've been raising yaks ... I mean even when I met the first refugees in Dharamsala, the first thing they ever tell you is how many yaks they used to have when they were in Tibet, you know. 'I was in a fourteen yak family. We were hundred and fourteen-sheep in our family'. They'd be like....they'd watch your face to see if you were impressed (laughter) (laugh) and it was like that you know. That's all there was in Tibet really. And then here comes these guys talking about advanced philosophy; emptiness, karma, death meditation. And they're like, wow and they're having these first... things are going on. So people start building little Dharma centers all over Tibet, okay. We have this person named, {Kun Konchok Gyalpo}. He was born in 1034. And he's starting a Dharma center. He's just like somebody in this room, you know, David Sykes, 'Hell's Kitchen Dharma center', you know, starting his little Dharma center. And this happened all over Tibet. Don't believe that on the second day Buddhism got to Tibet there was a million monks. It wasn't like that. It was just like here. And you can bet on it, you know it had to be like that. So he starts a little Dharma center. He chooses this hillside that's got this dirt, it's kind of special, it's kind of grey, whitish-grey, like chalk, chalky dust there. And he decides he's going to build his little Dharma center there. And they start building this little Dharma center there. He has a son called, {Josay Jampel}. Okay Rinpoche would say, 'Jose can you see', Jose Canseco ... something like that. (laughter) Anyway, his name is {Josay Jampel}. His son takes over the Dharma center from his dad, okay. And he starts... he starts, he's like, practising pretty well and the Dharma center's getting stronger and stronger, okay. And still there's no monks or nuns okay. These are still all lay people and they're building a Dharma center like that. He has a son called, {Kunga Nyinpo}. And I'll give you his name here, where is it? {sa chen kun dga' snying po} This son is born in 1092 and eventually

passed away in 1158. {Kunga Nyinpo}. And there's another character in this drama, okay. His name is {Bari}. Say {Bari} [repeat], {Bari} [repeat], {Bari Lotsawa} [repeat], {Bari Lotsawa} [repeat]. {Lotsawa} means, master translator and this was a very important...a very important phenomenon that was going on in Tibet at that time. There were all these people learning Sanskrit, just the way people are learning Tibetan now days. And the task fell on them, the responsibility fell on them to get all the books translated into their own language, okay. And it took seven hundred years for them to finish. It was many generations of people, {lotsawa's}. We owe everything to them. They got everything translated into Tibetan in seven hundred years. And it will be very similar in the United States. We need hundreds of {lotsawas}. We need people who...who take on the responsibility to get it all converted into English, okay. By the time of Je Tsongkapa, which is three hundred years later, nobody knows Sanskrit. I mean Je Tsongkapa knew Sanskrit well, but very few people knew it by then. By the time the Chinese attacked Tibet, nobody was learning Buddhism in Sanskrit. Buddhism has to be translated into English and you guys have to do it. We need {lotsawa's}, okay. And back then the {lotsawa's} were a very important part of the Dharma center scene, okay, and {Bari} was one of the greatest. So here's {Bari Lotsawa's} hanging out at this little Dharma center on this dusty white hill, okay. It's not such a big deal yet. So this kid is born, {Kunga Nyinpo}, 1092. By the time he's 12 years old he's hanging out with {Bari Lotsawa}. And {Bari} says, look your father's a big man; he owns this Dharma center. He's the son of the founder of this Dharma center and you have to do him proud. You know you have to show what a great Buddhist you're going to be, so you have to develop Wisdom you know. You've got to develop wisdom, you have to know the scriptures, you have to understand emptiness. He said I'm going to teach you a secret teaching to make contact with the enlightened beings who can help you. So the kid is twelve years old, {Bari Lotsawa} is secretly teaching him this method to enter another realm and learn special teachings on wisdom from these enlightened beings, okay. It's like ... what's that children's book? A Winkle in Time, ... they go into the closet. No, that's C.S.Lewis, anyway it's like, it's like that (laughter). So he goes into the closet and enters another realm. That's basically what's going on. He's teaching this kid secret methods, called tantra to make contact with these beings and improve his wisdom, okay. And he teaches him, it's called {Arapratiasani} practice, very deep, profound practice to reach Manjushri. So he's giving this kid these practices. The kid enters serious spiritual difficulties, okay. It's not like everything goes well. He reaches an impasse, very serious and then he starts teaching him another

tantric practice called {*Achala*} to overcome the obstacles. So, it's like, the kid makes contact with the wrong beings and very powerful negative influences, and instead of freaking out or going the wrong way, he teaches him more powerful practices to overcome those okay.

In the middle of this, twelve years old, suddenly he has a vision of Manjushri. This twelve year old kid goes into this extraordinary vision of Manjushri. And he's flanked by two bodhisattvas and he's talking to the kid. And he grants him the teaching called {b: shenpa shi drel}, on the spot, right there. And that's where this teaching came from. Later on he became a very great lama. And he became called, {sachen}. Say {sachen} [repeat], {sachen} [repeat]. {Sachen} means the Great Sakya. And the Tibetan word for a dusty, white, chalky hill is {sakya} {sa skya} . So they start naming the Dharma center {Sakya}; {sa} means earth, {kya} means whitish, grayish. And they start calling the place Sakya Dharma center. And later on he became head of this institution which became {Sakya Gunchen}, the great {sakya} monastery, which still stands and one of the greatest libraries in Tibet. It was not burned. It was one of the only libraries that wasn't burned. It was hidden and it's still there, the great {Sakya} monastery is still there and it's returning to it's glory. And the {Sakyas} in India are doing very great; {Rajpur} and {Dehradun}, other places, they're doing really, really good. So this tradition is continuing, okay. {Sachen}. He got the teaching and he passed it on to ...{rje btzun grags pa rgyal mtsan} I'm sorry, this is his son, okay. The beginners of the {Sakya} tradition, the great {Sakyas} in the beginning were not monks. okay. Say, {jetsun} [repeat], {drakpa} [repeat], {gyeltsen} [repeat]. So he's the son of the person who had the vision when he was twelve years old. And he passes it on to his son. He passes on this knowledge to his son. {Drakpa Gyeltsen} becomes, later, one of the greatest figures in the history of the {Sakyas}. And becomes, for us, one of the most important figures in the Vajrayogini lineage. So if you are studying Vajrayogini, or if you have taken that initiation, he is one of the greatest lamas of that lineage. Jetsun Drakpa Gyeltsen. It's in the lineage, in the {dak kye}, people who are reciting the {dak kye}, all right. By the way, in between classes, we're going to have a ...people who have taken that empowerment, we've asked Gene Smith, who's a great Sakya scholar - he is a great lineage holder of the Sakyas, to give us a teaching on the lineage, as it began from the Sakyas and came down to us. He's very, very knowledgeable about that and, and... it's difficult to get a good teaching on that. He's agreed, during the break, to gives us a teaching for people who have that empowerment, on the great figures of that lineage, okay.

Drakpa Gyeltsen writes....{Jetsun Drakpa Gyeltsen} writes a commentary on the {b: Freedom from the Four Attachments}. And you're going to get that commentary tonight. We translated the whole thing and you'll be getting it

tonight. And we're going to base our discussion of this lojong on Drakpa Gyeltsen's commentary because of his position in the Vajrayogini lineage, okay. He passes it onto his nephew, who's the Sakya Pandita. {*sa skya paNDi ta kun dga' rgyal mtsan*}. (1182 – 1251). Say {sakya} [repeat], {pandita} [repeat]. In Mongolia they can't pronounce 'pandita' properly. And Rinpoche and I were once reading a Mongolian thing, it described the great 'bandito' lama (laughter) (laughs). Anyway. {Pandita} means, the English word 'pandit', came from that. {Pandita}, means 'great wise man, great scholar.' Sakya Pandita is one of the greatest lamas that ever lived in Tibet. Wrote many, many books, great logician. His logic books, those of you who studied in the last course, much of it was influenced by the Sakya Pandita. He was a great Sanskrit scholar. He translated, many books in the {b: *Tengyur*} are by him. He memorized the eight thousand verses in Sanskrit. It's a thousand wood-block folios long and he would just walk around all day reciting it from memory, okay. Towards the end of his life he was the greatest lama in Tibet and in those days the Sakyas were the most powerful tradition in Tibet; they covered Tibet. And up to that time, Mongolia hadn't attacked Tibet yet.

Mongolia at that time ...I don't know if you know, Mongolia under Genghis Khan, reached Vietnam, took Vietnam, took down into Burma and Cambodia; took the Middle East, took Moscow, took Korea, took China, reached as far as western Europe. In one day killed 400,000 Austrian troops outside of Vienna you know. I mean they were powerful. It took three years to send a message from the capital to the front lines, by foot. And that's how big they were. That's how big that empire was. They reached into Hungary. The Hungarian language has a lot of Mongolian in it. And if you go to Russia, everyone looks Mongolian. They captured Moscow and kept it for a long time. They were very, very powerful. But they never attacked Tibet. And this is the story. I mean the Tibetans met them at the frontier and said we'll pay you every year, a certain amount of money, and you just leave us alone, okay. And they said, okay. And that was the deal, all right. They kept that deal up until Genghis Khan died. As soon as they heard Genghis Khan was dead they stopped paying (laughs) and this other prince came to collect. His name was Godan, and he reached the eastern borders of Tibet and he started to get a little interested in Buddhism, okay. And then there's this very famous letter, that we still have, he wrote it to the Sakya Pandita who was living near Lhasa at the time. And he's...which is you know three months walk away, and he said, I know you're the greatest lama in Tibet. He was already very old. I think he was....almost sixty, which in those days was like twenty years older than the life-span. He was almost sixty at the time and he got

this message from Godan, Prince Godan, that said, I'm interested in Buddhism and I really want you to teach me Buddhism. And I know since you're the greatest lama in Tibet, and all lamas care for all living beings, and I'm a living being, you must come and teach me Buddhism out of the compassion of your heart. You are required to do so and if you don't, I'll burn all the monasteries in east Tibet (laughs) (laughter). And we have this letter, you know. So the Sakya Pandita, he's very old, he had two young nephews and he took them with him and he started to walk to east Tibet. He was very old and people kept stopping him. He was so famous people kept asking him, stop and give us a weekend teaching, you know. And he kept getting hung-up. He got nervous that Godan would start destroying monasteries. So he...out of good will...as a good... act of good faith, he sent his nephews ahead. These are like teenagers, right and he... he sent them ahead to meet King Godan, Prince Godan. The story is that by the time the Sakya Pandita reached Godan, he had already been converted to Buddhism by the two nephews. The nephews had already been so convincing and they had presented karma and emptiness so well that the prince had already become a Buddhist and they stopped the warfare they had been doing, you know.

They had been sacrificing animals and stuff like that. They stopped. The Sakya Pandita taught them to offer little doughnuts shaped like those animals. And even in New Jersey, you can still see the Mongolians offering these things that the Sakya Pandita taught them.

The nephew's name, which you should know, is Chugyal Pakpa. By the way, I'm not just boring you to death with lineage. You are in this lineage. I thought you might want to know your family line. {*gro dgon chos rgyal 'phags pa*}. This nephew was actually nine years old when they set out to meet the prince. Sometimes they just call him {Pakpa}. If you want cheap out on your homework, you can just put {Pakpa}, okay. It means 'realized being', right. Someone who's seen emptiness directly. So {Pakpa} starts wandering around Chinese border, ends up in Beijing as the lama of {Kubla Khan} okay and is the private lama of {Kubla Khan}. He meets this crazy Italian guy named Marco Polo. And in Marco Polo's records there are writings about {Pakpa}. He gets to Mongolia and gives them an alphabet. He invents an alphabet so they can translate Buddhism into their language, okay. The Mongolians start spreading Buddhism all over. The front lines, people on the front lines out in Europe eastern Europe are studying Buddhism after awhile, okay. And as the empire shrinks, some of them get stuck there. And apparently the Mongolian word for

'getting stuck there' is something like {halmuk, halmuk}, okay. And in particular, there's a night, right around the American revolution, 1770's, when all the Mongolians are directed to go home, they write to the Dalai Lama of Tibet, of the time, and they say, what would be a good night for us to go home to Mongolia from Eastern Europe. And he says, such-and-such a night. Go on such-and-such a night. So they're like camping on both sides of this river. Suddenly, there's a warm spell and the river gets unfrozen and everybody on the western side gets left behind. Everybody else gets in these wagons and goes home, okay. And by the way, dies on the way, most of them. But everybody on the western bank of the river gets stuck there and some people say that's where the word {kalmuk} comes from, okay. So there's this huge group of Mongolians left there called {Kalmics}. After world war two, they escape to this country called America. They go to Howell, New Jersey. Actually, they go to New Mexico; they can't stand it. They come back to New Jersey, okay (laughs) and they start these temples and their monks are very, very old and they start to die out. And there's one named Geshe Wangyal. He teaches these crazy Americans called Jefferey Hopkins, Robert Thurman and some other people from Harvard; these geeks (laughter). And they become great holders of that lineage. And then there's another temple in Howell. There a lama gets old and he's blind and they write to the Dalai Lama, and he loans them Geshe Lobsang Tharchin for three years. Then all these American students come and tie him down and he never goes back home. And this is your lineage, okay. So you can trace your lineage directly back to Drakpa Gyeltsen and to Sachen. You are that lineage, you are in that lineage, okay. That's why I spent so much time on it. That is your direct lineage. You are one more family member now. Hopefully it won't end with you, okay. I mean, your responsibility now is to pass it on. And then somebody will tell this story in Brazil someday, about how Buddhism reached America and through the Mongolians, and we're going to study the 'Freedom from the Four Attachments' today, you know, like that, okay. And should be your lineage. You should be the grandfather sometime, like that. So this is the lineage you're in. We'll start talking about it ... also if you're in the Vajrayogini lineage, this is a direct teaching of your lineage. This is an extremely important teaching for you lineage, okay. Take a break and then we'll do the 'shenpa shi drel' when you get back, okay. Try to make it short, five minutes or something. Okay, we'll start again. This is on your homework. I forgot to give it to you, okay.

This is on your homework. That's the guy on the...bus driver out to Howell, "Sunnyside drive" (laughter) {sa skya gong ma rnam lnga) Say {sakya} [repeat],

{gongma} [repeat], {nam nga} [repeat] {Sakya}, means {sakya}. {Gongma}, means {gongma} (laughter) (laughs), that's a famous joke in Tibet you know if someone doesn't know how to explain something, he says gongma means gongma. (laughter) {Gongma}, means patriarch, okay, patriarch. In...when they say {gya nak gong ma}, it means the emperor of China, but in this case it means the patriarch of the sakyas. {nam nga} means the five great patriarchs, okay. These are the five people who helped start the Sakya tradition and I just gave you four of them. The four lamas you had: Sachen, who had the vision at twelve years old; and then you had Jetsun Drakpa Gyeltsen, in our great Vajrayogini lineage, very important; then you had Sakya Pandita, who got Buddhism to America, right and his nephew, Pakpa, who converted the prince and met Marco Polo and taught the Mongols. I didn't tell you about Sunan Tsemo and I'm not going to, but he was the other fifth one, okay. He's in the Vajrayogini lineage. Sunam Tse, is in the {dak kye}, okay.(question). Do you want Sunam Tsemo? 1142 to 1182. You don't have to know all five, but I thought you should that they are called the 'five great patriarchs'. So it's a whole little mafia, okay. Dharma mafia, who got the Dharma to America, eventually, all right.

Here is the text of the {b: shenpa shi drel}, and I'm not going to try to finish it tonight. We'll do a little bit next class also. 1) {tse 'di la zhen na chos pa min}. Say... By the way, very, very holy verse. You have to remember it. It's on your homework, okay. Say {tse di la} [repeat], {shen na} [repeat], {chupa} [repeat], {min} [repeat]. Okay and I...I officially excuse you from finishing your homework this time okay because we're not going to finish it tonight. I don't want to rush it, okay. So you'll get your homework, fill in as much as you can and there's more next time, okay. Say {tse di la} [repeat], {shen na} [repeat], {chupa} [repeat], {min} [repeat]. {Tse} means lifetime. {Tse} means lifetime. {Di} means this lifetime. {di la} means to this lifetime. {shen la} means if you're attached to this life, okay. If you're attached to this life. {Chupa} means a person who's practising the Dharma, Dharma practitioner, Dharma person is {chupa}. {min} means you ain't no, okay, all right. In plain English, don't call yourself a Dharma person if you're attached to this life, okay. So this four instructions, Manjushri's already laying a very heavy trip on this twelve year old kid, okay. This kid is having a vision of this tantric deity and the first thing he has to say to him is, if you get attached to this life don't call yourself a Buddhist, okay, don't call yourself a Dharma person, okay. It's a very, very powerful first line. What I want to talk about tonight and that's all I'm going to talk about tonight, is what does it mean to be attached to this life, okay. And I think the most important thing to say at the beginning is that he is talking to Dharma practitioners. This

guy is the grandson of the founder of Sakya monastery, okay. Remember? That's why Bari Lotsawa, the great translator said, get your rear end into tantric practice at twelve years old, you know, we want you to be a great lama. You've got to get working now. They are grooming this kid to be the head of all the Sakyas. And the first thing he needs is wisdom. So he's doing his practice and the first thing that the deity of all wisdom's has to say to him is, if you get attached to this life, don't call yourself a Dharma practitioner, okay. And...so he's already talking to people who think they're into the Dharma, which makes it a good lojong for us, you see. He's not trying to convince some Christian guy or something, that they should become a Buddhist. It's not what he's doing. He thinks you're already a Buddhist, or he thinks you think you're a Buddhist already. And he says, by the way if you're attached to this life, you ain't no Buddhist, okay. You're not a Buddhist. You're not a Dharma practitioner, okay. So then you start to have this Judeo-Christian guilt complex thing, (laughter) like oh gee, maybe I'm a bad person. My self-esteem was low enough already and now you tell me if I like anything I'm a bad person, you know. And this is a rich goldmine of low self-esteem for many American Buddhists (laughter) you know like... they're always feeling like they're not good enough. Why? They enjoy a movie; they like music on the radio; they like to eat something, you know. I happen to like café latte's and croissants, you know. So I must be attached to this life; I must be such a bad person. And you meet ... American Buddhists carry this baggage into their Buddhism from their past practices, you know the practices they grew up with. And they bring this baggage in that you're not allowed to like anything and if you do you're a bad person and you're attached, you know. So you're supposed to sit there and not be attached to anything and they even go to the extreme in some traditions, it seems like, that you can't even want to be attached to reaching nirvana or something, you know. You're not a good Buddhist if you want to save all sentient beings. If you say, I desire to save all sentient beings, you're already a bad person, you know. And people think like that. And it becomes a kind of schizophrenia because you can't ... well, what are you supposed to do? You know...I mean are you supposed to just sit and stare at a wall or something? I mean, what are you allowed to do? What's not attachment, you see? And it becomes like some kind of obsession with people, you know. I don't want to be attached. I know this guy didn't want to take a parking space when it was freed up in the east village, you know; that's attachment. (laughs) I'm attached to parking spaces. It's not like that. It's a very, very profound thing. It's a very, very, very, life or death matter that you understand what attachment means, okay. What is the goal of your Buddhist

practice? Is it that you can reach a place in your mind where you don't care about anything? Is that what no attachment means? And it's very, very serious that you get this straight because this is the whole goal of your Buddhism. Theoretically, you're going to spend the rest of your life trying to get enlightened. You're going to spend the rest of your life trying to not be attached to things. Well what does it mean not to be attached to things? And I'm afraid that many American Buddhists already are thinking that it means, I can't enjoy anything. Forget it. I was at Washington DC. I went to see His Holiness at this fundraiser. Harrison Ford was up there. Rinpoche said, 'I know that guy, that's Indiana Jones.' (laughs) (laughter) First he said, I think it's a senator. I said, no, guess again. He said, it's Indiana Jones; I said, that's right (laughs) (laughter) And His Holiness was there. Ritchie Haven comes on, you know, he's playing ... if you're from my generation, he's playing this thing that sends a chill up your spine, 'free-dharma', and His Holiness is like (demonstrates stamping feet) that, and he's obviously ... and then I went to a dinner afterwards and He's like enjoying it, obviously He was having a good time. He giggles constantly. Tell me He's attached? Is He attached, you see? Is He attached? Are we allowed to giggle? Are we allowed to listen to music and stamp our feet, you know? Or are we different? You see what I mean? What's attachment mean? Is His Holiness breaking some vows? Or is He being unusual? Or can a Buddhist enjoy something? And what is attachment? Can I have a family you know? People came up to me after class one day, you know, I was kind of... you know I'm kind of embarrassed to tell you, but I was thinking about having...you know getting married and having some kids some time. Am I attached? I said, no, that's not the point (laughs), okay. It's not the point at all. What does attachment mean? Because if you have attachment, then whatever you do in this class, says Drakpa Gyeltsen, is not dharma. The Sakya Pandita already wrote a commentary on this text and he said, if you have attachment to this life then all the study you're doing, all the meditation you're doing, all the thoughts you have about Buddhism, all your attempts to be a good person, are not Dharma, okay. I mean that's...we have to figure out what is attachment. We have to figure out what attachment means. And first he says you have to figure it out about your choice of your life choices. What do you choose to do with your life is an indication, it's a barometer of your attachment, okay. So when you make your life decisions about what's right and what's wrong, what's a good thing to do and what's a bad thing to do, that's the first test of whether you're attached to this life or not. So we're going to go through a list of attachments, all right. And these are what the attachments mean. And they don't mean rock 'n roll,

milkshakes and lattes, okay. Phew! (laughs) (laughter) No, really, it doesn't mean that. And the goal is not to reach some place where they don't exist, or something like that, or where you don't care about them anymore. That's not the point at all. A Buddha paradise, like it or not, is total bliss. Every object there, every atom of every object, every electron of every atom of every object, creates a totally satisfying, enjoyable, blissful ecstasy in you, okay. A milkshake is a tiny reflection of that kind of thing. Of course it's a wonderful thing. It's a little bit of beauty in the world. A sunset or a child's face, of course it's ... you think a Buddha paradise is some place with people sitting around not enjoying anything? You know is that the goal? Do they look like that in the thangkas, like they're not enjoying anything? When you see a picture of Tara, Drolma, does she look like she's having a neutral time? (laughter) You know what I mean? Really, okay. The joys of this life are a tiny indication of what's possible. And... and the real thing is much better. So it's not like you're rejecting it. They're a... they're a tiny indicator of what could happen on a million-fold level. And that's not the point, is not to enjoy them. You just want to make them go on for ever, okay. Okay? Big difference. And don't feel guilty that you're doing it, okay. It's what you're supposed to do. It's what a human being was made for okay. You're supposed to reach total ecstasy. That's your goal in life. That's the ultimate evolution of all human life. It's to reach total bliss, okay. To do that, you might have to give up your attachment to certain smaller pleasures. The Sakya Pandita said, {dewa chung na trakpa yi dewa chom pay che me si kepa lopay duna du} Say, {kepa} [repeat], {lopay} [repeat], {duna} [repeat], {du} [repeat]. {dewa} [repeat] {duna} [repeat] {kye me si} [repeat]. First thing Rinpoche ever taught us. It was at Robert Taylor's house in 1974 or '5, I don't remember, my brain is you know ... (question) Sakya Pandita. In his house in Maryland, okay. {kepe lopay duna du} means, Dharma students who want to become masters of Buddhism, during their student years have to suffer. (laughter) (laughs). {dewa duna kay me si} you want to be a good teacher of Buddhism or a good practitioner of Buddhism, you're going to have to s... you can't be attached to small pleasures. {dewa chung na trakpa yi} and he made us memorize it. People who are attached to smaller pleasures {dewa chom pay che me si} could never achieve great ecstasy. You see what I mean? You've got to give up small pleasures to get big pleasures. It doesn't mean giving up milkshakes. It doesn't mean that. Let's see what he's talking about. In this case, he begins by talking about your life choices. What are the choices that you make in your life, you know. Everyday in your life you have to make choices; I'm going to do this or I'm going to do that. I'm going to be doing this kind of activity; I decided not to do

that kind of thing. Making the right choice is freedom from the first attachment. This is attachment number one and making the right choices is freedom from it, okay. Specifically, with what you decide to dedicate your life to, okay. Making the right choice is freedom from attachment. On what basis do you decide what to do with your life? You know what's the good thing to do and what's a bad thing to do? I'll make you a list. 1) {bag chags} Say {bakchak} [repeat], {bakchak} [repeat]. Why don't you ... you know I went to work, I called in (coughs) sick today (laughter) (laughs) but I didn't (laughs) go yesterday, I mean I did go yesterday. But you know, I got yelled at and the boss came back from his two week trip and made my life miserable then, you know. And I did not pick up the diamond scale and crush his head with it, okay (laughter), you know what I mean? Something held me back (laughs) No, think about it, you know what I mean. It would have been nice maybe to just drop it on his head or something. You know what I mean? Then he wouldn't be there any more. That's the theory, right. What kept me from doing it, you know? Why didn't I do it? Seriously. I mean, suppose someone in the street bothers you, what keeps you from just stabbing them on the spot, and I'm not kidding? Okay. What keeps a normal American person, what holds you back? What restrains you? What keeps you civilized? Why do you keep your morality with regard to killing people at work who bother you? (laughter) You know, and I'm not kidding. Why is it that you laugh? Why is it that you think it's weird or funny? There are countries in history where if someone insulted you at work you would kill them or duel with them or something like that. You know, why is it that in modern America you don't kill your boss, literally, when he bothers you? What holds you back? You know why do you keep your morality? Why do you make the choices you make and decide not to crush his head with the scale? Why? The first thing is {bakchaks}. {Bakchaks} means instincts. It feels wrong to you. Something is inside you. You know Westerners call it conscience or something like that, or there's another word for it ... what's it? (comment from student) What's it? No, it's the hesitation to do a bad thing. Some kind of instinct; it's like conscience. You know there's something in you; moral fibre that doesn't allow you to just kill your boss when he irritates you, literally. There's something that stops you called {bakchaks}. You meet certain people who ... I remember when I was a kid growing up. We lived in Phoenix, Arizona. We had palm groves all over my part of Phoenix and we would go playing in the palm groves. And we would find bird's nests. I remember some of the kids thought it was cool to shoot the babies and they knew the mother wouldn't fly away. The mother would stay on the eggs no matter what. You could just touch the mother and

she wouldn't move. You could shoot her with a Bee-Bee gun and she wouldn't even move. She'd just die there. And they thought it was a lot of fun to do that. Then we were like freaked out that somebody would do that, we couldn't....there was something in us that said this is really terrible. You know these kids grew up to be, they went to jail eventually. These are the kind of kids that grew up to be really bad people and ended up in jail and, you know. I mean, our parents didn't teach us that. They just taught not to do that. And we didn't feel like that. That's called {bakchak}. Don't think it's self-existent. Don't think it's in you through some miracle of god or something, okay. Of course it had a cause. Of course there's a reason why some kids are nice and some kids are bad. It's a {bakchak} from their past lives. Don't think it's just an accident. Don't think it's just a DNA accident, okay. Don't think their mother didn't drop them or something. It's nothing...she didn't eat tofu spicy or something you know. I mean, forget it. These tendencies are coming from a lot longer ago than that and those are {bakchaks}. The thing that Drakpa Gyeltsen says about {bakchaks} is, don't trust them. Don't trust them, okay. You may have good {bakchaks}, you may have bad {bakchaks}, but do not trust your future happiness to the instincts you came into this life with. That is attachment. Got it? You see? We're not talking Michael and Zois milkshakes, we're not talking movies, we're not talking rock 'n roll. It's are you attached to the instincts that you have about what's good to do and what's wrong to do, because you cannot trust them, okay. A lot of them may be very, very mistaken. And he says, don't trust them. Don't trust ... We all have some missing instincts, okay. And those of you ... in school, Winston is a very nice boy you know he never blah, blah, blah. I have still report cards from Fourth grade. Except for the civil war baseball card things, the teacher said, Mikey's very nice; pleasure to have in class you know and stuff like that. You begin to believe that that is your in-born, god-given nature. It's not. It's also impermanent. It's also a left over from your past life and if you don't take good care of it you will lose it, you see. That's how you meet people, you get into the wrong crowd, you get influenced by wrong people and the morality you had, the ethical standards you had, just slide, like that. You cannot trust your instincts. You cannot leave your future lives and the decision of what's going to happen to you in the future to your past instincts.

And I'm talking especially to the people who are good people, you see. You get around some bad people ...I went into the business world and I started to think it was cool to figure out ways to extract money from the vendors and stuff, you know what I mean, because they taught me that, you know. You come in and

say, I just made another 100,000, 113,000 dollars in the last four minutes for you. The guy says, fantastic, lets go for another one, you know. You're like, yeah, let's go for another one. Then at some point during that exercise, like in the second year, the third month, fourth day, you cross the line of what's moral. You see what I mean? And you don't even notice because it's so exciting and it's so cool. And you've always been moral and you don't worry about it and at some point you slide because of the people around you. Do not trust your future life and your future happiness to your instincts. That's the first lesson, okay. That's attachment you see. It's not whether or not you could sit in a corner and stare at a wall without thinking about a girl or a milkshake, okay. It's not that. Are you attached to your idea of what's right or wrong because of instincts and not because of what's really right or wrong, you see. Don't trust your instincts. 2) {tsor ba} Say {tsorwa} [repeat], {tsorwa} [repeat]. {Tsorwa} means feeling. Does it make me feel good or does it make me feel bad? You know. Does it make me feel good or does it make me feel bad? I was in India, 1970 whatever, and I was in Dharamsala and I read in the newspapers oh no... I was trying to learn how to cook, because I didn't know how to cook. I was still in college. And I found out that real people have to learn to cook for themselves, (laughter) (laughs) and I'm there and I'm trying to cook on this little turpentine... it looks like a lantern, and you're trying to make a whole meal on this thing and if you don't figure it out you go hungry that day, you know. And I'm like trying to figure it out. And I say, where do you get the kerosene? And they say, they giggle at you, Oh kerosene, you know. You've got to be there when the truck gets into town. Well, what time does it get in? Yeah, it comes every other month if you're lucky, you know. Well, where do I have to be? They say, be here at 6am. I say, what time does the truck get there? They say, noon. But if you aren't there at 6 o'clock you're not going to get any kerosene and you won't be able to cook. So, you're like down there and you're shoving and there's this mob of people and I was literally in a ... Do you know what a '(?)- charge' is? You'll find out in India. It's a bamboo stick, they're not allowed to carry guns. So they lay into the crowd with these sticks you know. They hurt. Like they break your arm, you know, these bamboo sticks. And there was a lati - charge, and we're all trying to get our kerosene you know and I said, this would never happen in America. We're civilized (laughter). Our morality...you know our morality is different. I'm ashamed by this behavior. Then I went back to the US. I went to visit my brother in Hawaii. There was the oil crisis and people were standing in line and people in the town I was in shot people to get oil, to get gas for their car. And it dawned on me, it doesn't matter where you

are. When you need something your morality goes out the window, right. That's the second kind of attachment. It's where your ethical standards are dependent on what you need or what makes you feel good, okay. And the minute the need ... Americans are civilised, why? They're eating up 90% of the world's resources, okay (Laughter). Put us in a normal environment in the world and we won't be so civilized. But a Buddhist ... you are attached to this life and you're not a Dharma practitioner if your morality bends according to what you need or what makes you feel good or bad, okay. And that's very difficult. Now, it's becoming some kind of independent thinking you have to have. You have to keep your... you have to obey the laws of karma, not because they feel good or bad, and not because you were a good person from the time you were a kid or a bad person from the time you were a kid. You have to respect them because they...they run your world, okay. But that's another ... we're not going to get there yet. How about this one? 3) {lugs srol}. Say {luksul} [repeat], {luksul} [repeat]. {Luksul} means the customs of your country, okay {luksul} means the customs of your country, where you live. Okay the customs where you live, okay. And we talked about it on Friday night. You know...I lived in Phoenix, Arizona right. I told you that. There's south Phoenix and there's north Phoenix okay. We never went to south Phoenix. Only bad people lived ... it's literally a railroad track and buckeye road and anybody south of that is a really bad person. They are poor, they're the wrong color and we're not supposed to talk to them and they're very violent and we shouldn't ever go there, you know. And the parents are telling us that. We say, what's so bad about south Phoenix. They say, they do bad things; they smoke marijuana and they... they run numbers, you know. And we're like, what's running numbers mean? And they say, oh, they are horrible bad people you know. They, they get in a dark room under a house and there's this one light coming down. And there's a big cardboard box everyone writes a number on a piece of paper and they all throw the number into a hat and then they all have to give \$10 to the main guy. And then he mixes up all the numbers and then somebody has to reach into the box and pick out a number. They win all the money. And those are really bad people and that's called running numbers. And it was very illegal all over this country. Now it's called 'the lottery' (laughter). And now it's run by the government, you know and now it's okay. In 1920, owning a bottle of alcohol would get you in prison. Federal offence, a crime against the constitution of the United States to own a bottle of alcohol. Now, it's all over the place. Now it's okay and the government takes most of the tax money from it. And everything like that. Abortion was illegal; it was murder 20 years ago. Then 15 years ago, it

was okay. And now they're not quite sure. What it means is, your morality can't be dependent on your culture, on the whims of your culture at a particular time, because they will go backwards and forwards okay. The whole movie industry, the whole entertainment industry, is based on sex and exciting sex, exciting adultery stories and stuff like that. Then the minute you do it, you're like illegal and you're bad and Clinton's in big trouble, you know what I mean. (laughter) Like no...you're brainwashed from the time you're a kid that this is romantic and wonderful and exciting and then the minute you do it, you're evil and you should go to jail. And ...and it's just something crazy. You can't trust your civilization to decide you what... for you what's good or bad. They can't even make up their own mind, okay. And you're a product of it. Your whole value system was drilled into you by whom? (laughs) There's this lady, teaching first grade, Phoenix, Arizona, Mrs. Melvin. She's got this beehive hairdo (laughter), she's got these glasses like that, you know. And I imagine she was watching the equivalent of Oprah Winfrey, every chance she got she is determining my idea of what's right or wrong. She is teaching me what's good to do and what's bad to do. And she's my ultimate authority. And my parents, okay. Where I lived in Arizona, in high school they gave us two weeks off in the fall. Free. No classes, no homework, no exams. You can leave. Why? It's deer hunting season, okay. And I learned at age 12, I got licensed to carry a 270 Remington. And my father is teaching me killing these animals is the greatest thing you can do, you know. This is a wonderful thing. And the school is like telling you, go you know. Be out in nature you know and, and learn these things and this is a good thing, you know. And many things like that. You can't trust your culture, okay. In 1770, in this country, in the United States of America, there were debates going on between the founding fathers, whether or not black people were humans or animals. That's your culture. And don't think the same things are going on now. You know you say, oh no we're smarter than that; we're not like that. You're just like that. Half of what you believe in is some silly thing that your parents taught you and you haven't checked it. You're living your life by that. And that's attachment to this life. That's what attachment to this life means. It becomes much more serious than milkshakes and rock 'n roll, okay much, much deeper. This kind of attachment is going to be very difficult to overcome. You're going to have to go against your whole civilization. Your civilization, right now, is wrong. Why? Because they don't give you two months off a year to do your tantric retreats, okay (laughter). And they don't do they? And you laugh. I say it's crazy to work six days a week so you can have another day to rest and wash your clothes, so you can go back and do it again. I say that's

crazy. You know that... that should be illegal. That should be abnormal. That should be immoral to spend a human life like that, you know. Two weeks off a year, are you kidding me? What are you going to do in ten days with your life? How can you live a human life in ten days a year? What are you going to do with ten days a year? I did it for sixteen... I know, you know. What are you going to do with that time? How are you going to reach any spiritual goals in that... it's impossible. It's out of the question. The only effective... the civilization you grew up in, is to create people who die with some possessions that they can't use. And that's the only thing they taught you how to do. And that's wrong. You can't go to your civilization...you can't believe what your culture is teaching you, okay. I mean, {b: shenpa shi drel}, freedom from the first attachment, is to examine your life and be free of the ideas your culture is feeding you. Forget it. You know as a Buddhist you're now, you have to think independently. What's the right thing to do, what's the wrong thing to do. You're not going to get much help from the television or the New York Times or anything else. You're not going to get help from them. And it's very hard to against the stream. It's very, very hard. It will sweep you along to your death. And you'll die with the required possessions: a house, a wife, a washing machine, couple of kids, you know, and some money in the bank. And then you'll realize you spent your whole life doing that. And that it's over. And that it doesn't mean anything. So, attachment to this life, is that. It's examining your behavior against the standards of emptiness and karma and not against the standard of what your culture told you or what your mother told you or what your school teachers told you or what your instincts are or what feels good to you. And it's very difficult. This one's hard. It's deciding for yourself what's the right thing to do with your life. And that's very, very difficult in this society. You have to pretend you just got here from Mars, okay and does it make sense to live like the natives are living here in New York City? Or do you want to fix it and do it a little bit differently? Frankly, we're experimenting with an office where you practice till one in the afternoon. You meditate, you do your prayers, you recite and you do your altar until 1 pm. And you do your study until 1 pm. Then you go to work for three or four hours. Then you go to class. Then you meditate. Required two months off a year for tantric retreats. I'm not kidding. We're trying to design a schedule like that. It should be like that. We should try to head towards that, you know. I mean, think about it, it's your life at stake, okay. It really is your life at stake. There's no reason why we have to do what we did before. There's no reason. It's America. We're free, you know we can make a new one, you know. We have to think about it, okay. That's the freedom ...

and you feel the freedom, right? You just felt a little (laughter) you know, freedom you know. That's freedom from this life, okay. Something like that. We'll do the other three next class, okay.

[prayer: mandala]

[prayer: dedication]

Lojong, Developing the Good Heart

Class Seven

GMR

June 18, 1998

Transcriber: Su Hung

Edited: Llysse Velez

Side A

We'll start, okay. Last time we were half way through the lojong called {b: Freedom from Four Attachments}. And we're going to go ahead and continue that one, all right. We've finished {tse di la shen na chupa min}. Say {tse di la} repeat. Woo! {shen na} repeat. Woo! [Laughter, laugh] {chupa min}, repeat. That's nice. Okay. {Tse di la} means, this life. By the way if you're a real lojonger you don't mind the heat, right? Just put up with it, okay, who cares? {Shen na} means if you're attached to this life. {Chupa min} – you're no Dharma person.

And I think it's very, very important that we don't carry our Judeo-Christian baggage to our Buddhism. You know, you don't have to feel guilty or sinful about drinking a nice milkshake; you don't have to feel bad about seeing a good movie. If you see a bad movie I think you should feel bad, okay. [Laughter, laugh] and you don't have to feel bad about Neil Young and stuff like that. But Portershead... no...okay. Not like that, real attachment to this life, we talked about it last time. As far as your ... what you choose ... your ethics, what you choose to do, that's the important thing and your ethics have to be driven not by attachment to this life, but by your intelligence, by your wisdom and your knowledge of karma and emptiness. So forget doing good things because you always did them, because you were a good boy at school. Okay, forget doing good things because your school teachers told you that was good or that was bad. And forget doing good things because your ... of what your parents taught you. Forget doing good things because of what you heard at church or what you didn't hear at church. Forget doing good things because of what your culture says which changes every year or two. Forget it ... doing good things because of what your peers think, okay. Because that will change as you get older also, okay. Every year goes by it changes. You need to learn not to have attachment for those things. You have to do what's good because of the laws of karma and emptiness, okay. And a lot of that overlaps with what you learnt in school. I'd say, you know, eighty percent of it overlaps. And what you learnt elsewhere about what's right and what's wrong. The other twenty percent is

very delicate, okay. The other twenty percent is very important. It's very important to realize that what you do is right or wrong not because there is some person keeping track. Because there is no person keeping track. What you do that's right or wrong, has to be ... only be driven by what's bad karma and what's good karma. What will hurt other people and yourself in the future. What will keep you in this world, what will keep you in the condition of dying, okay, that should be your decision. What keeps you and the people around you in the condition of getting old and dying. According to Buddhism this world is a mistake. And to live in this world is an error. It was a mistake that you got here. It's a boo boo to be here and if you live in this realm the way you were born in this realm, if you're not a deity,- okay, I don't know, there's probably a few hidden here, all right - but if you are whom you seem to be, you came to this realm because of some negativity in your mind and that will kill you. That will make you get old and die. And you will lose every good thing you ever find in this realm. And you have to try to figure it out before you die. And you have to change realms before you die. That's the ... your morality has to be driven by that and that alone. And often times what you heard earlier in your life is wrong according to that standard. You know, it will not protect you from dying. It will not get you out of this realm. It doesn't even talk about things like that, you see what I mean? Not at all. So your whole personal standard of how you live your life as a Buddhist and as a lojong person, forget what you ever heard in your life, you know. Go after the things that will get you out of this realm, that will get you out of death. And they really do take you to a thing call heaven. You really can go to a thing call paradise but there isn't any system that exists in your Western culture that does that, right now. And you have to learn it and you have to get good at it. And you don't have much time. So to be attached to what you heard before, to be attached to what your family is saying, your teacher said, your culture said, they didn't talk like this. They're not getting you ready for that. You didn't get the information there, okay. And you have to not be attached to what you knew before. You have start thinking for yourself.

The second part of that which I didn't cover last time is (tu sam gom sum). Say {tu} repeat {sam} repeat {gom} repeat. {tu}repeat {sam}repeat {gom}repeat. {Tu} means, learning; religious learning, spiritual learning. That decision too has to be made now independently. You have to think for yourself. You have to find a path that works in this lifetime. And you have to do it only because it works and not because somebody else said something. You see what I mean? You ... each person in this person is going to die. Each person in this room has very little time to do something. Each person in this room is surrounded by other people

who are dying. You personally have to figure out what's going on and you have to do something about it. And you have to decide what path is going to work. And you have to be very critical, even of what you hear in this room. You have to decide for yourself what you hear in this room and elsewhere; is it going to help you to escape death and suffering? Will it help you or not? And you have to be totally critical, even of what you hear in this room. You have to say, 'I'll check that out. I hear him talking.' But it doesn't matter if I'm up here saying it or somebody else or some great lama, or ... doesn't matter who. You have to be very critical. Your life is at stake. Your happiness is at stake. You have to decide what makes sense. What works. Who's talking about dying? Who's offering something to fix it? And you have to ... attachment to this life, in this lojong, means your spiritual practice has to be a personal, spiritual journey that runs off of your own free decisions and thinking. And you have to give up attachment for what you heard before. Even what I say, even when a person says, you have to be very critical of it, you have to decide for yourself what's right or wrong. There's a Bodhisattva vow that says you break the vow if you're attracted to the teacher and not to the teaching, you see what I mean? Like you don't accept the teaching just because the guy looks convincing or he's nice or he seems to be a good person or he seems to speak well or something like that. Forget it. Does the message work? Does what the person says work, no matter who gets up and says it. You see what I mean? It's a mistake to be attached to or attracted to a person and not be attracted to what they're saying. And you have to judge for yourself if what the person is saying is correct or not. And the only way to find out is to try it and does it stop your suffering? Does it change your life? Does it change your world? And everything has to be like that. Drakpa Gyeltsen is saying ... Holy Lama Drakpa Gyeltsen is saying you can't be attached to anything, even Buddhism; you have to check it out. You have to be very critical. You have to check out what the person's saying and not just because it's this lama or that lama. You have to ... everything is at stake. Your life is at stake. You have to examine everything they teach and you should do only the things that you find to be logical. And the things that check with your experience. And not because you're attracted to the person but rather to the teaching. That's {tu sam gom}. You meditate on those things. Your whole idea of the way to spend your life; how many hours do you give to meditation. You know, students often come to me and say, 'Is forty-five minutes okay, I don't have an hour?' or, 'Is thirty minutes okay, I don't have forty five minutes.' Forget it, I mean, frankly you need two, three hours a day. Maybe five hours a day, I don't know, and you should stop once a year, three or four times and go into a month's

meditation, maybe. I don't know. I mean, I don't want to mislead you, probably you do need two, three hours a day, okay. You can't do it in a normal job, I know. I worked a normal job for sixteen years, you know. I know. You have to make a deal. You have to be a businessman, a real businessman, you know, meditation businessman. You have to go and ... you have to go and ... you know, I always tell people keep the job that you have now, and then go find a job where you can responsibly spend half the day working on your spiritual life because you probably need that much. And you're going to have to do with less, and that's okay. It actually helps your spiritual life if you have no money, okay, or little. It's actually more ... it's very conducive to a spiritual life, it's not a problem for a person to have less things because some part of your mind is always keeping an inventory. Two percent of your mind is worried about what possessions you have, where are they? If I ask you, 'Where is your car, right now? Is it parked on the right side of the street?' No, you ... those of you who own cars have to keep that in your mind or you get a hundred dollar ticket, I know I got one, okay. Hundred and thirty. And that takes up a certain percentage of your mind. And then the more possessions you have, the more things like that, you see. So, you know, if I ask ... if you ask me where my car is, I say, I don't have a car, you know. I don't have worry about it. I don't have to remember which side of the street it's parked on and things like that. So it's not problem to have a ... Maybe the priorities of this world are wrong, probably they are. Maybe the priorities of American culture are wrong. Maybe spending eight hours a day is wrong. Maybe spending fifty weeks a year, ninety-eight percent, ninety-six, sorry, ninety-six percent of your life working and four percent of what you want to do, you know, does it really take ninety-six percent of your time to have four percent of your time back? I mean, is that a good deal? You know what I mean? Is that a good business deal? I don't know. They get you to work in business and they teach you to think like a businessman. Is it fair to ... is it good business, is it a good deal to give ninety-six dollars to get four dollars back, you see what I mean? Is it good deal to give ninety-six percent of your time to feed yourself so you can have four percent of your time back. It doesn't seem to make sense. And I don't think you really need to do it. You have to evaluate your life like that. Maybe the priorities are wrong. If you are already practicing dharma, maybe your priorities are wrong also. There's a thing in the Bodhisattva vows. In the Bodhisattva vows you break the vow if there's two spiritual activities to do and you choose the one that helps less people, you see what I mean? It's very interesting. There's a Bodhisattva vow against prioritizing your good deeds wrong. Obviously if you have a choice

between doing a bad deed and a good deed, I hope most people in this room will choose the good deed, right? But now, once you're into the dharma, Drakpa Gyeltsen is saying, you have attachment to this life if you don't choose the dharma which is more powerful. You know, if you have a choice between say a Bodhisattva activity and a non-Bodhisattva activity, you have to go for the one that helps more people. And I think ninety percent of us who try to practice dharma are lazy because we are attracted to this life. And I don't mean milkshakes. I mean the way of thinking of this life. It's easy to give up milkshakes. It's easy to put on robes. It's easy to go stay in a room and not have a family, that's easy. But to try to not be attached to the thinking that you grew up with, that's what it really means. To not be attached to the deal that your culture is offering you, western civilization. To not be attached to that is ... to give that up is a lot harder. You know, to recognize that that doesn't work is a lot harder. Putting on robes, agreeing not to drink alcohol, agreeing not to have a family, that's easy, that's no problem, and that doesn't necessarily get you liberated by itself. It's can you not be attached to the way of thinking that your whole civilization has been doing for hundreds of years. Can you change? Can you break off, can you break off your attachment to that way of thinking? You know, that's very difficult, you know, because it's all around you, all the time. And if you don't, you will die. You see? According to Buddhism, if you don't break your attachment to that, you will die. And even if you're practicing well, you must prioritize the practice right. If you have taken empowerments, you must concentrate on that. You must concentrate on that. If you have taken {kye rim} and {dzog rim} activities, once you have mastered {dzog rim}, you must go for {dzog rim}, you know, or you're wasting your time. It's the same as choosing the worldly life as opposed to the spiritual life, you see. At every stage you go in your spiritual career you have to keep going higher. And you see a lot of people ... most people never get into a spiritual path but those who get into it sometimes get stuck on the lower spiritual path, you know what I mean? They get attached to the ... they get attached to this life in the form of practices which are easy and they ignore the practices which are difficult or which take more faith or more courage. And at each point you have to ...you have to face those decisions. And as much as you gave up the ideas of your civilization of western culture. Then when you get into the Buddhist dharma you have to move up the scale of ideas until you reach the highest ideas of tantra, okay, frankly, okay, and you must go for it. You don't have time. If you want to do in this life time before you die, if you want to actually change your body and your mind into an enlightened being's in this lifetime, you have to give up the lower, more

comfortable practices as easy as you would give up the New York Times standard of living. You see what I mean, and that takes courage. And that takes independent thinking. And that's what he is saying. Don't be attached to this life in the form of what they taught you and don't be attached to this life in the form of, you know, doing lower things that are more comfortable when you have the strength and you're ready to go on to higher things. And be willing to give your time for those things even at the expense of lesser virtues. You see? Once you get into the virtue business you have to go after big time virtue, that's the point. I tell the story of my boss. We started this company; three people. We started the company with three people and he got offers from these jewelry stores, he does diamonds right, we do diamonds. And he got offers to sell diamonds, like ten thousand dollars worth of diamonds. So I said, 'Well, should I go?' And he said, it's just down the street and he'd say, 'No, don't go.' I'd say, 'Are you crazy? You know, we had fifty thousand dollars at that time. I said, 'It's a ten thousand deal.' He said, 'I refuse to do a deal on the fifty thousand. You know, every single deal I do should be over fifty thousand dollars.' And he made a rule first day, we can't deal with small ... you know, what do they call it, small change. You know, he said, 'We got to go for the big time. I will not deal with a company that cannot give me a fifty thousand dollar order in one shot.' Now we have a hundred and fifty million dollar a year company, nine hundred employees, he's still doing the same thing, you see. And that's the way it goes. You know, you have to ... in the virtue business too there's lots of good things to do and you have to be willing to give up the lesser things for the higher things. At each stage in your career, in your spiritual career. You can't rest on what's comfortable. You have to go on. You have to go higher ... when you're ready. Too early would make you fail and it would make you give up everything. But when you're ready you have to keep going up. It's the same decision that you made when you came to this class and you rejected the ideas of your civilization. And now within the dharma you can't be attached either. And that's what he's saying. That finishes the first of the four. We were supposed to be there last week. Second one. Says this; a person who is still attached to the three worlds has no renunciation.

We're going to talk about what the three worlds means. When Drakpa Gyeltsen gets to this line, he says this is talking about the three kinds of pain. And the first pain he defines this way. {ngan song gsum} Say {ngen song} [repeat] {sum} [repeat], {ngen song} [repeat] {sum} [repeat]. He's talking about the idea that being attached to the three realms is to be attached to the three kinds of pain. There are three kinds of pain, three kinds of suffering. First one is called the pain

of pain, outright pain, obvious pain. Say {du ngel} [repeat], {kyi} [repeat] {du ngel} [repeat], {du ngel kyi} [repeat] {du ngel} [repeat]. It's called the pain of pain. Obvious pain. The definition in the scriptures is a backache or a headache, okay. That's call {du ngel kyi du ngel} first kind of pain. Drakpa Gyeltsen, Jetsun Drakpa Gyeltsen defines it as {ngen song sum}.

Say {ngen song} [repeat] {sum} [repeat]. {Ngen} means, lousy, bad. {Song} means, went there. {Sum} means, three. This is the Tibetan word for the three lower realms. This is the Tibetan word for the three lower realms. In the Tibetan tradition, especially lam rim teachings, I'm supposed to go into a long lecture about the sufferings of the hell realms and the sufferings of the hungry ghosts or the tormented spirits and the sufferings of animals. Two of those three you can't see. I'm supposed to give this long description about something you can't see and you cannot confirm. And you're already suspicious about one of them because they fed you that in Catholic school and you gave up the idea of hell. You don't want to hear about hell. You don't like to hear about hell. I had people in California actually threw something at me when I started to talking about hell. Like not supposed to talk about it. And Buddhism teaches there're hells. Hot hells, cold hells, certain levels ... all sorts of ... if you ever read the Inferno, it reads just like that. It's just the same. It's very, very similar to Dante's description of hell. Tormented spirits is not hard to imagine but I can't prove it to you. Beings who, because they were cheap and stingy and unhelpful to others in their past lives, because they were very attached to money or houses or cars or their possessions, that after they died their spirits are tormented. And they're almost like ghosts who travel around and can't get enough of anything. So you can meet that kind of personality in this life. You can meet human beings who ... you know, I remember my boss when he made his first million he split it up with all of us. We all got a little bit of it, very little, but anyway ... [laughter]. You know, and then when he got his second, we got another bonus but it's like smaller and then we got to ten million it was like tiny. And when we got to hundred million, there was nothing. And this is like some kind of hungry ghost mentality. And that's ... you can see it in human beings. Some people even said, 'They're not really such beings, this just refers to the mentality of that stinginess, you know, of getting worse and worse the more money you have usually.' It's not metaphorical, there are beings like that. I just got through asking you to be critical, even of what I said. You should be sitting there and saying, 'Maybe yes, maybe no. I never saw them..' Hell; same thing. Maybe it's there, maybe it's not. I don't trust you if you don't think that way, because next week somebody will get up here and tell you the opposite and for the same unthinking reasons

you'll accept it, okay. You should be critical. You should say, 'I don't know. Maybe there's a hell, maybe there's not. Maybe there's a hungry ghost, maybe there's not.' Past lives? Maybe yes, maybe no. Kedrup Je, Je Tsongkapa's ... one of his best disciples, his tantric master disciple, he wrote this book and he said, 'All the Tibetan people believe in past lives. I haven't met one who could explain to me why they exist.' They just believe it because their parents told them that. They don't understand it at all. I don't want Buddhists like that around me. You know what I mean? So I'm not trying to make you buy the three lower realms. You can see animals ... I think it's more interesting to talk about, could you become one of them? It's much more interesting for me to talk about the possibility of becoming one. What does it mean to become an animal? How could you become a roach? Was Kafka right or not? You just wake up one and you're a roach? How does it work? You know what I mean. Could it happen to me? And I love this question. And to me if you talk about this, then you don't have to talk about the three lower realms. Attachment to the three realms mean attached to pain and pain is the three lower realms. You don't want to go there. If they exist, you want to keep your rear end out of them. Right? Now, do they exist or not? That's the question we have to talk. I want to read you a ... you're going to get tonight an addition to your past reading and I want to show you one part of it. Hmm, where is that? I was going to write the whole verse on the board but then Tessie would try to memorize it and she'd be all strung out all week so I thought I'd just read it to you. {nyewar kor gyi shupay do le} and this is a very famous sutra. It's the sutra by Upali, requested by Upali. If you studied in the Sri Lankan tradition and things like ... Upali is a very popular figure. {sem nyal jik pa nga yi tan ja ne, sem chen tong drak du ma kyo kye kyang, gang dak shi pu ngan dror drak dro way, dro wa de dak nam yang yu ma yin}— translate it for you. This to me is probably the most important quotation in Buddhism. It's from a sutra. Accepted by all Buddhist schools. Lord Buddha is speaking in the sutra and He says the following. And you're going to get it in your reading so don't worry too much about it.

When I taught you of the terrors
Of the realms of hell, many thousands of those among you
Were frightened and dismayed.
But I tell you now,
That those people who die and travel
To these terrible realms of pain
Don't even exist at all.

That's his first, opening line. 'I taught you about hell and you all freaked out. But now I'm telling you the people who go to hell don't even exist.' Typical Shakyamuni Buddha, okay. Next verse. This is a {lung} okay. {gang dak ral dri da chen tson jin pay, nupa chupa yupa ma yin te, tokpay wang gi ngan song de dak na, lu la bap tong de na tsen cha me}.

There is no-one to hurt you,
No-one to cut you with a sword,
No-one to thrust a spear through your body;
Everything that you see happening to you
Within these realms of terror
Is only a projection;
There are no instruments of pain there.

So He's saying when you go to hell you do get your body chopped up. And the thing about hell, just for you information, okay; you can't die. There's a problem dying there. I mean, if you get your body cut up and die it'd be all right. One of the karmas of being in hell is that no matter how badly you get cut or burned, you can't die. You keep feeling it, the feeling never stops and your body just keeps regenerating itself. Then He goes on to say, everything there is a projection, everything there is a projection. 'There are no instruments of pain there', He says. Okay last verse. {na tsok yi dak me tok ka je ching, ser gyi kang chok bar wa yi ong wa, di na de la'ang je po ga me do, de dak tok pay wang gi shak pa yin, tok pay wang gi jik ten nam tak te}.

Translated:

Flowers blossom in a rainbow
Of pleasing, elegant blooms;
Mighty structures crafted of pure gold
Steal your heart away.
But here too no-one ever came
And stopped to do construction;
All of these were also built
By the single act of projection.

(Then there's the punch line, okay)

The whole world is but a creation
That comes from your projections.

And that's ... that is used in Madhyamika, that is used in the highest school of Buddhism to describe the lower realms. This is how Je Tsongkapa describes the lower realms. He says, 'No problem, it's your projection.' That's my last world on hell. I'm not going to go through describing to you how the dogs with iron fangs chase you up trees of knives, which is true. Okay. It's a projection, no problem, right?

It is a problem because it's a projection, okay. Got it? That's what I ... See I wanted you to get in that mood. If Acme Construction Company went down underground, below Utah somewhere, and built hell, you know, that's silly. That sounds crazy to me. If you say there's a beautiful, all loving God in the sky, and He has a special box where he sends bad kids and girls to go and He makes them ... He tortures them down there if they ate meat on Fridays or something like that. Then you could say, 'That's silly to me. I don't buy it.' Now you have Buddha saying, 'Don't worry about hell, it's just a projection'. Actually He's trying to make you feel worse. He's trying to convince you why they do exist. A Buddhist would say this. Somebody asked me, 'Does hell exist?' I say, 'Yes.' 'Do you know for sure? Did you see one?' 'No.' 'Well then, how do you know it exists?' 'Because everything is a projection.' So hell exists. Hell is very, very real. Hell does exist. Hell is not a metaphor. Why? This ... everything He says, the whole world is but a creation that comes from your projection. Everything around you is a projection of your own mind. We talked about it ... we had it, you know, the famous thing, okay. What is this? Nobody in Central Park can answer. What is this? Student: [Unclear] That's true, I can't deny it. What is it? Come on. It's a pen. The kids, the kids taught us that, right? Where's Sammy. Where is he? Sammy, what's that? He said, a chewable thing, right? Smart kid. Okay, the adults here who don't know anything, would say, 'That's a pen. You have a pen in your hand'. And Sammy because he went to Sunday school that we had on Saturday, said, 'That's a chewable object. That's something to chew on'. And we taught in the children's class. We had it in children's class.

I can hold this up and you'll say it's a pen but in reality what is it? It's a blue and white cylinder and you can't deny that. It's a blue and white cylinder. If you happen to be human sitting in a chair here, you'll say that blue and white cylinder is a pen. If a dog walks in here, Rob has this great dog, we checked it out. All she wants to do is to chew this thing. She does not cognize it as a pen. She does not have a conception of it as a pen. To her this is blue and white

cylinder which is something very fun to chew on. And that's all. Who's right? The human or the dog? Both. Equally valid. You can't say ultimately that it's either one. There is no ultimately anything. You can say validly, it's a chewable thing, or you can say validly, it's a pen. I saw this neat ad on Houston. There's a lady dressed in ... on a building, huge, in a ... one of those things you use for a seat cover, auto... I don't know what you call them, and it says, 'From fashion to automobiles', so she's wearing this automobile thing as a dress and the point is that it's functioning as both, you see. It's one thing ... if you look at the picture one way, it's something to put on your car seat. If you look at the other way, it's something to wear, you see, and how you see it only depends on your mind, what mood you're in, what mode you're in. How you see this cylinder only depends on your mind. That's the emptiness of this cylinder. Get used to it. That's the emptiness of this cylinder. From a dog's point of view it is validly something to chew on. From a human point of view it is validly a pen. It is ultimately neither. It is independently neither. It is from its own side, neither. It is self existently neither. It is by nature, neither. It is both depending on who is looking at it. It is one or the other depending on who's looking at it but from its own side it is empty or blank and that is the meaning of emptiness. Every object in your life is the same. Every single object in your world is the same: your head is the same, your nose is the same, your ear is the same, your mind is the same, New York city is the same, the sun is the same, everything is the same as this pen. What it is only depends on how you look at it, how your mind is looking at it. The only other thing to say is, do you have a choice how you see it? Not really. Okay, I mean, a dog comes in here, no matter how much we wish, the dog is not going to pick it up and write you a letter. Can't. They don't ... they're being forced by some kind of energy, some kind of power is forcing them to see it as something to chew on. Bring a human in here ... most humans, they're not going to like spend an hour chewing on it, I mean, just to chew on it, you know, because their mind is forcing them to see it as a pen. The word 'forcing' is very important. According to Buddhism that's your past karma forcing you to see it one way or the other. It is empty from its own side. You are perceiving it one way or another but you're being forced to do that by your past karma. You don't have a choice, okay. You can meet a person coming into the Quaker House that you don't like and you really don't like them. And they seem to be hurting you and they are. That's real. Your mind is forcing you to see the person that way. Buddhism doesn't say they're not a bad person. They are a bad person from your point of view. But if you watch television every time some guy shoots ten people and they interview his mother, it's like, 'No, not my

son, he couldn't have done that.' You know, she's being forced to perceive the son differently, right. She's honestly, sincerely doesn't see him as a mass murderer. And that's valid. She's seeing it that way. She's being forced by her relationship to see him that way and it's the same with every object in the world. It's the same with heaven and it's the same with hell and that's what the scripture means, okay. The raw mater... the world around you is raw material for heaven or for hell or for a little bit of mix of both called human realm, the human world. The same raw material, the same white and blue cylinder can be something wonderful, something terrible or a mix of both. And you're experiencing it as a mix of both right now, okay. If you straightened up your karma you would be seeing it as something wonderful. If you're sloppy with your karma, the event of death will trigger new perceptions of this same raw material as what? As hell, okay. If hell is a projection of your mind, you're in trouble. Then hell is possible. You know, your heart told you when you were twelve years old that it's unlikely that an all-loving being would go down underground and work so hard to build this big box to torture people, it doesn't make sense. But if I say, this little room here, now it's lucky we got put underground. This little room here that you perceive as a basement in the Quaker House, you could perceive as a chamber in hell, really, if your mind perception shifted slightly, slightly. How long does it take? About three minutes and I'm not kidding. If you believe what I said about the pen you must eventually accept that you could perceive this room as a hell chamber and be burnt here for years and years. You have to accept that if you accept what I said about the pen. Going to hell is no big deal. You do not take a hell body. That's a bad way to say it. Your perception shifts slightly and the same place becomes a hell and I'm not talking a metaphorical hell, I'm talking a real one. You can go to hell and it takes about three minutes. And it's a shift in your perceptions and we are all eligible. And it will be forced on you. Now hell becomes very serious. And hungry ghosts, things like that, they do exist. You don't go there, your mind shifts. It wasn't built by a construction company says Lord Buddha, it's a projection. Now you're talking something real. Now you're talking something dangerous. Now you're talking somewhere you and I can go in three minutes. Don't want to do that. By the way, what does 'going there' mean? Your perceptions shift. They just shift slightly. You know they can shift in five minutes. You can go from not knowing you had breast cancer to knowing you have breast cancer in one minute, right? It takes one minute for that shift to happen. Don't think you're not eligible for it. Of course you're eligible for that. It takes one minute to go from a healthy guy skating down this street to the last accident where some car hit him. And he's

like broken his legs and how he can't think any more. Something like that. You know what I mean? That's how the world happens, it's a shift of your perception. You didn't get hit by a car. It was a shift, it was a slight shift of perceptions, it happens in a minute. It happens in three minutes. You could be in ... you will be in another realm within three minutes of after you die by the nature of all things. By the thing that makes this a pen, you can go to hell three minutes after you die. You don't want that (laughs), I mean, I don't want any person in this room going to hell, okay. You got no excuse to go to hell. You really don't. You know everything you need to know. You must stay out of that. You must go beyond that.

There's a certain stage called (jor lam supa). In your understanding of emptiness, if you get there you cannot be born in a hell. If you reach that spiritual level it's impossible to take a lower birth. And I hate the word 'take a lower birth'. I mean for your mind to shift into a lower birth.

What makes an animal an animal? What makes a dog a dog? Because it looks like a dog to a human? That's what you're always thinking, right? Externally, independently from his own side, he looks like a dog so he's a dog. That's not what makes a dog a dog. A dog is a dog because the dog sees a chewable thing when I hold this up and that's all a dog is, you see? To say you can take birth as a dog three minutes from the time you die, only means three minutes from the time you die you can start seeing this as something to chew on. And that's what makes a dog a dog. That's what a dog is. It's a collection of experiences. It's a collection of perceptions. It's not something furry. It's something which sees its skin as furry to itself and that's what makes a dog a dog. We can become dogs in three minutes. That's all. Now it's possible to go to a lower realm. I don't have to stand up here ... I hate it when they stand up here and describe, this such and such a spear they poke you with or such and such a fire they burn you with, it's all self-existent. Go to the Buddha, go to the sutra, okay, He said it's all a projection. Now you're in trouble. If it was made by some construction company we could all giggle when they talk about hell. If you say it's your perception the same way this room is your perception now, then you're in trouble. Then you got to do something about it, you know what I mean? Then you really have to do something. And He says, 'Don't be attached to your idea that this world cannot change'. Okay, that's the second kind of attachment. Nobody should have it any more. How do you stay out of hell? Keep your vows. Keep your book. There's a method, it is taught in the highest tantric teachings. You know, people always come to me, 'Show me this tantric book.' I had a person this morning. I heard about Kali Devi. I heard about Mahakala.

Can you show me the book?' You know, and I'm like, 'No, I can't show you the book.' I can tell you openly the highest secrets of tantra; six times a day stop and check your vows. That IS the highest tantric practice, okay. Sorry. [Laughs] It's not what they said at the learning annex, okay. I saw that one. [Laughter, laugh] It sounds pretty hot. It's stopping every two hours and checking you vows. That keeps your rear end out of the lower realm. You can't have those perceptions if you keep those vows. If you don't know what they are, now I get to do an advertisement. Come on Monday night, okay, we're going to discuss them this Monday at seven o'clock at Sixth Street, okay. Those of you who wish can take the first level of vows the following Monday. So if you haven't taken refuge vows or if you haven't taken laypersons' vows and if you're interested in it, come on Monday, okay, seven o'clock this Monday. And then the following Monday at seven o'clock there will be a ceremony for taking them, okay. If you take a vow to do certain kinds of karma and you do them, it's extremely powerful. You may be doing the same kinds of karma without taking the vow but it's not as powerful. So it's very good if you take a vow. Come and see ... check it out. It's no obligation. You can always not come back the second Monday. Check it out on Monday night. We're going to go over the refuge, what it means to take refuge and what the commitments are. And then the following week you're welcome to come. Those of you who have taken refuge already and if you have then you've got a special name, special religious name or if you've taken lifetime vows of a layperson, then you're welcome to come but you cannot take the vows again. Those are lifetime vows. You get them once and that's it. We're not allowed to take them again because it would actually destroy the first one. I mean Bodhisattva and Tantric vows you can renew. Layman's vows, lifetime vows are lifetime vows. You take them once and that's it. Does that mean you can't come two Mondays from now? No, of course you should come. It's very holy to watch people take vows. I always cry. It's so beautiful to watch people take vows. It's very, very sweet to watch somebody get their rear end out of hell. And it's sweet to watch. You're welcome to come even if you're not going to take them. And you're welcome on Monday even you took them already. You kind of secretly want to find out what you agreed to do that you never heard about, okay. [Laughter, laugh] Like you can pretend you know it all. And ... I know ... I met a lot of people who took refuge and had no idea that they had twelve separate commitments, okay, and it's nice to know what they are. If you keep them you will not have that dog's projection or that hell being's projections. That's all. That keeps you out of those places. That's what they're for. That's their function, that's what they do. And it's very

cool. Otherwise you're eligible for those things. You really are. I'm just going to give you the names of the three lower realms. Student: ["Is that a typo in the Tibetan?"] Yeah there's a typo here, I'm sorry. This should be {ngen song}, okay. {ngang song sum} would mean 'the three ducks', okay. [Laugh, laughter] We'll do {ngen song sum}. 1- {*dun 'gro*). Ora gives it to me to check every night, I'm usually asleep by then. Say {dundro} [repeat], {dundro} [repeat]. {Dundro} means 'animals'. First of the three lower realms. Where are the three lower realms? Are they lower? Where are they? It's on the homework, okay, where are they? They are in a sense in your mind, you see. There is even a school of Buddhism that when they read this scripture they decided that the whole world exists within your brain; they're call the Mind Only School. Later on it was proven that they were wrong. It's not true to say that the whole world exists only in your brain. That's not exactly true. Things do exist outside of you. People have asked me, you know, 'How do I know everybody else in this room ... if everything is a projection then how do I know there even exists other people?' The Buddha said they do exist. There are people around you and it is your projection. There are hells and it is your projection. They are real because they are your projections. Buddhism says things are real because they are projections. You see, anybody else would say, things are unreal because they're only your projection. We say, things are real because they are your projection. You really can really can go to hell because it just requires a shift in your mind. Does it mean the whole world is just one person's mind? No. Okay, and you have to get used to that. Okay, can I prove it? That's another story. Say {yidak} [repeat], {yidak} [repeat]. Take a small tendency towards selfishness in the mind, magnify it millions of times, through the process of death and the {bardo} and it would create projections called hungry ghosts or spirit, like some kind of torment spirits. They do exist, these beings, okay. According to scripture they have physical bodies which are too subtle to see, you cannot see their physical body but they do exist around us. Say {nyelwa} [repeat], {nyelwa} [repeat]. {Nyelwa} means a hell realm, hell. I'm not going to talk a long time about hell, couple of features. In the {b: Abidharmakosha}, third chapter, an important to say about the hell realms is that time slows down. The perception of time slows down. A day in the hell realms seems like thousands of years on this pla... on the top of the planet, you know what I mean? Time slows down because time is a perception also. So they really do last for a very, very long time Christianity says you go to hell once and you stay there forever. It's almost right, okay. I mean, according to Buddhism you stay there for a very, very, very long time and the rationale is that time slows down, you see what I mean? Your

perception of time slows down. When you're having a good time with somebody the whole night can pass quickly. When you're having a headache and it's four o'clock at work, that last hour seems to last a day. And it's the same principle. They go on for very long time and again you cannot die. Things that would normally kill you don't kill you. And you're conscious all the time. There is no ... in the lowest hells there's no ... there's no other feeling than pain, you never have any other feeling. I wanted to put up for you the ... on your homework it says, name the sutra where the Buddha said, 'All these stuff is only your projection.' *{nye bar 'khor gyis zhus pa'I mdo}*. Say {nyelwar} [repeat] {kor gyi} [repeat] {shupay do} [repeat]. {Nyelwa kor} means, Upali. It's a popular monk's name in the Pali speaking Buddhist countries... you know, the Pali writing Buddhist countries, Sri Lanka. Rinpoche and I stayed in a Sri Lankan monastery for six months once and the youngest monk was named Upali, so all the other ones were always saying, 'Upaleeee' (laughs), meaning, 'Get your rear end over here, cook dinner.' He was lowest on the totem pole, poor guy. Upali. {Gyi} means, by Upali, {shupay} means, requested, and {do} means, sutra. Anybody ask you where did Michael Roach get this idea about projections and all that stuff, why does he teach emptiness like that? You can say, 'Oh, it's from the Sutra Requested by Upali.' It's a quotation from Lord Buddha and it's in your reading for tonight. You're going to get that at the break. I would live with that quotation. It was the most exciting moment of my eighteen years of monastic study, the day that they taught that. I'll never forget it. Most amazing moment. Everything made sense. At that moment the whole world made sense to me. Everything made sense to me. Emptiness made sense to me. Karma made sense to me. To me it's the most stunning piece of scripture you can find. The whole world is that. This room could be a tantric paradise and will be. This room could be hell and might be. I hope not, I really hope not. You have to take vows, okay. And this room could be a plain old mix of both, which is what it is now, which is miserable and it's your choice. It's all your choice, you see. It's always your choice to create the causes for it to be one or the other. The next kind of suffering he talks about is the suffering of change. It's called the suffering of change. It comes under attachment to the three realms. By the way, don't mix up the three realms and the three lower realms, okay. In the reading it says don't be attached to the three realms. That means, anywhere in this world, okay. There're three realms; called desire realm, form realm and formless realm. You can't see the other two realms. We are living in the desire realm. The lowest part of the desire realm is called the three lower realms. So don't mix up the three realms and the three lower realms. Tonight we've been

talking about the three lower realms. But even if you could come back and be born as a human it's no good, why? Suffering of change. Suffering of change. Suffering of change means ... this is ... people ask me what made you a Buddhist. I told them it was my high school girlfriends [laugh, laughter], okay. I mean, if it's the newspaper I'd say it was my mother's death, okay, among friends I'd say it was my high school girlfriends, okay. They say, 'Why?' I say, 'Really, it was wonderful. It was happy, it was the most important thing in my life. It was just great, something special. Something extraordinary and it always changed, you know, it always changed. Nobody stays the same. Nothing stays the same. No relationship stays the same. It always ... for me it always got worse. I don't know about you. But it always just ...at the best it changed into neutral or something kind of boring. At the worst it was like you start hating each other after a while.' Why? You know, I was trying to decide and it happened with my parents. I watched them get divorced, nasty divorce, screaming at each other all the time. I knew they loved each other, so why is this going on, why? Why do people change? You see? And I was feeling bad, I was feeling guilty, you know, 'Oh, I must be a bad person or something.' Then I began to discover that everyone does that, almost everyone. And I began to wonder why. Why is it that you get something that you're really hoping for this piece of clothing or you were really hoping for this guy or this girl, you were really hoping to get this job or you were really hoping to get this position or you were really hoping to learn this language or something. Then after awhile it doesn't make you happy any more. After you get it, right? Worst thing that can happen is to get it, right? You get it and then after six weeks it doesn't feel so great any more. What is it in the human being that makes that happen? Suffering of change. It's called the suffering of change. What is really happening? Is that lady changing? Is that man changing? Is that position at work changing? Is that amount of salary changing? Or is something else changing, you see what I mean? After awhile you realize ... you get to certain maturity as a person living through this life and you say, 'They're not changing. It's me.' You start to realize it's you. The reason that the relationship you have and the people that you're in relationships with always seem to get worse or something seems to go worse; often seems to go bad. And even jobs you get that you were dying to get and then after you get them six months later you're dying to get out of it. You know, a level of money that you thought would be enough for you and after you got it, after six weeks you're dissatisfied again. It's the demon of dissatisfaction. Why do things keep changing? Why do we always want more? Are they changing? No, it's a shift in your karma. It's a shift in

your mind. That's the suffering of change. And in this realm you cannot avoid it. As long as you decide to live here this way, nothing will make you happy. Guaranteed. The whole world is getting up at six o'clock and taking a shower and shaving and putting on those terrible work clothes, most uncomfortable. I don't why they choose them. And then going through the whole day struggling to get something. And if you got it, it wouldn't make you happy anyway. It's the curse of humanity, right. This is the suffering of change. Your own mind will make you dislike it within another two months, okay. If you get all the things you dream for you will be unhappy again within two months. This is a curse of our karma. The thing did not change. It's still eighty-six thousand dollars, you know what I mean? The salary you were hoping for, the magic number, right? Next ... six months later you want more. It doesn't seem like enough any more. The eighty-six didn't change. It was your mind. 'Oh, could we just learn to be satisfied?' No, you can't. It's a curse of your mind. Your karma is shifting. Karma ... what we call dirty karma, dirty good karma shifts all the time. You can pretend to be happy but you aren't. You're not really. If someone else ... if someone else ... if your friend was making ninety-six, you wouldn't be happy. If everybody in the office is making ninety-six, you wouldn't be happy. You see? It's not ultimate, the mind keeps wanting more. It's the nature of your mind. It's the nature of your karma. Any good thing you get in this world without an understanding of karma and emptiness must make you unhappy; period. Must turn into something which makes you unhappy. And it's ... so I was like relieved to find out it wasn't my fault. You know, like, okay, that's the way karma works. And it is the way karma works. And you shouldn't stay here. It's no fun to stay there. It's no fun to see things constantly get worse. Every time you get something you're hoping for, it gets worse. It's no fun any more. Learn how to stop it. And that's keeping your vows and using and understanding of the emptiness we talked about. Learn how to manipulate your reality in the future, yourself. Home-made reality. I would rather be in a world where things don't work that way. Well, if you don't like it, you change it. Start keeping your vows. Do some powerful karma with the perfection of wisdom, which means it won't change, you see what I mean? It won't change. Student: [Unclear] He says isn't it your fault because it's your karma? Of course it's your fault because it's your karma. But there's two kinds of karma. I'm talking good karma, right. That's what we call {sak che kyi le} and {sak me kyi le}. Say {sak che} [repeat], {sak me} [repeat]. {sak che} [repeat], {sak me} [repeat]. {sak che} is nice things you do and you don't know what's going on and they, in the future, will bring you a karmic result which is nice but which

wears out, where? In your mind. The reason your body is getting old is that that old good karma is wearing out. Your body is not getting old, it's your perceptions are changing. You can change that. You don't have to live like that because there's (sak me). Say {sak me} [repeat]. {Sak me} means good karma which is everlasting, you see what I mean. If you collect good karma with at certain kind of knowledge, you could change bodies, you don't have to be in a body like that. Big difference. You have to learn between good karma which is dirty and good karma which is pure; impure good karma and pure good karma. And the difference is the Perfection of Wisdom. It's understanding emptiness. Student: [Unclear] Oh, the reason to get enlightened is so that you can love the cat and it won't die. You see what I mean? It's correct to love the cat and it's good to love things, you know what I mean? It really is good. By the way, if you don't ... if your perceptions don't change and you continue to love the cat, it will die anyway. Then it became misery. You see, even in cases where you don't start to hate the person, they die. I mean, in the rare occasions where they do their 50th wedding anniversary still loving each other, one of them dies. And that's what I'm talking about. Every good thing changes to bad, in that sense. But you don't have to live like that; if you collected karma differently, you could change that. And that's what this class is all about. That's what this whole lojong is about. I'll take some questions Student: [Unclear]. The one here? He said like, I think your question is this. The fact that everything good in this realm tends to screw up and you're constantly tortured by not being able to get enough, how is that different from a hungry ghost realm? I mean, qualitatively it's the same. It's exactly the same state of mind. Quantitatively, they go through much worse suffering. It's much, much more painful (laughs), okay, that's all, and it lasts longer. Yeah?

Student

That's a little complicated. That's complicated. He said, if I had the karma to be a Christian for example and then I had karma to receive Christian teachings on hell and then I had the karma to receive teachings that if I did a certain bad deed, like eating the wrong thing on the wrong day and then would that cause me to perceive myself as entering a Christian hell, the Christian version of hell. I would say, yes. I'd say that's possible, yeah, because ninety percent of your ... ninety percent of what occurs to you is from your motivation, you see what I mean? If it's your motivation to hurt something or to be harmful to another person, it almost doesn't matter what you do. You see some people hoping to kill someone, accidentally help somebody. From the point of ... in Buddhism we

say that the motivation is ninety percent of the karma because the karma is collected in the mind. You see, it's an imprint in the mind. So the motivation is what makes that imprint, more than the external reality, you see what I mean? More than who shoots the gun or what the bullet hits or anything else. It's what were you thinking when you pulled the trigger. You see what I mean? That determines the strength of the karma. So yeah, I would say that if you ... that's a difficult question. I mean, if someone told you, for example, there's a real case in the {b: Abhidharmakosha}. There is a non-Buddhist Hindu teaching that if you meditated your whole life and then get up on this ladder and set a spear down below, you know, with the face up and you jump on it the right way, it's a trident. And if one goes through here and one goes through here and one goes through here and if you die like that, you reach nirvana. You don't have to go through all this suffering. And the Abhidharma says is this a good deed or is it a bad deed, you see. Because according to Buddhism this is the most stupid thing you can do. It's the most ridiculous thing you can do to hurt your precious human body to reach a spiritual goal. The Abhidharma says that the motivation is a great virtue. From the point of view of motivation, they truly want to achieve nirvana. They're tired of this constant change into suffering ... suffering of change. They really want to change it. That's a beautiful, wonderful motivation. So from the point of view of motivation, good karma and will lead them to a good result. From the point of view of execution; extremely stupid, extremely bad karma, will lead them to very bad karmic results. It's the same thing. One more question then we got to ...

Student: [Unclear]

Bill said, 'Well, since they're all individual projections, do any two people ever perceive any two objects the same?' It's a good question. Like, do any two people ever perceive this room exactly the same? Buddhism say the following; everybody in this room tonight has collected in the past a karma of providing other people with a place to have their dharma teachings. Every person in this room in the past according to Buddhism did something to help other people have a place to have their teachings and that's why you enjoy the use of the basement, the lousy basement of the Quaker House, okay. No, but at least you're having a class, right? It's uncomfortable, okay, but the fact that you're here proves that you personally did something to help other people to have a place to study dharma, period. So we're all having a common or a shared projection of a room in which a dharma teaching is going on. Do any two people in this room experience it exactly the same? No. Okay. I mean, your feelings, your emotions, how much of this teaching is important to you, all of

that is different. Each person is having different karma, but the fact that we are in a room and having a dharma teaching is a karma we together did something to help other people learn dharma and because of that action we are having a dharma class together. And that is what this room is and this room is nothing more than those projections going on together, got it? There's no room independent of the collective projection of a room. There is no basement in the Quaker House. There's a hundred and something people having the same projection of a room in the Quaker House. And that's why we can't have classes here next semester. Okay. Because that karma is wearing out, seriously. Okay, those projections are going to wear out simultaneously and then we can say that this group doesn't have a place to have a teaching next time, and that's true. Okay. Last thing and then we'll take a break, okay. He said we could go over a touch tonight. Because it took us so long to find a room. You will get to line where Drakpa Gyeltsen speaks of the mystic power of this good deed. And it says, what good deed is he referring to, where does its power come from and how could it enlighten all beings. Okay. What is the basic good deed of the lojong at all? What's the best ... what's the main good deed of a lojong person? Stop worrying about yourself and worry about other people. And that's the lesson of the lojong. For me this class has been very, very much like a breath of fresh air. You know, every time I think about it ... every time I wake up and I don't open my eyes and I think about what can I do today to destroy my main enemy which is worrying about myself, it just frees me. It makes me happy, I'm happy like for whole twenty minutes or so. You know, I mean, it's like, it really feels good. It really feels nice. The enemy of lojong is worrying about yourself and not thinking about other people. And what the mystic power of that ... and he's talking about the desire, in this case, that the pain of other people could come to you and they wouldn't have to experience it. We talked about it as being a death lojong. At the moment of your death, in the moment of your death, as you die, do this lojong. I take all the pain of other people in me. May I die with it. Let it die with me. I'm about to die and don't forget it, okay. I'm about to die, it's going to hurt, at least let me take other people's pain away from them as I die. That's what he calls a mystical action. Like an ultimate mystical action. Does that get other people enlightened? Question, it's on your homework. No, you can't take away their pain. You didn't collect their bad karma, they did. Where is the bad karma? In their mind. How do you get bad karma out of somebody's mind and get into your mind, like special scalpel or something? can't do. Prove it. We wouldn't be here. I would not be here, standing here in this hot room, if the Buddha had taken away my bad karma. Of

course the Buddha would love to take away my bad karma, at least the Dalai Lama, I don't know if the Buddha was there or not. I know His Holiness is here and I know, I believe, seeing his face, feeling how I feel in his presence, if he could do it, I wouldn't be having a hot room right now. If he could take away my bad karma, I'm sure he would have done ... I believe, I believe Khen Rinpoche would have taken away my bad karma. I lived with him my whole adult life. I truly believe that if it is possible for a high Lama or a Buddha to take away my bad karma he would have done it a long time ago. I'm still having bad days. I had a headache this morning, it was really bad, okay; ego, proves they can't take away your bad karma, can't do it.

So what's the mystical power of this great deed? It gets you enlightened. It gets you enlightened faster if you want to take other people's pain away. If you really want to do it, it makes you a Buddha faster and then you can teach them how to do it and that makes them a Buddha faster, okay. And that's the main thing. That's the mystical power. There's no magic to it, right? It's plain old projections, like everything else. It works because it's a projection. All right, we're going to take break and do the twelve point lojong in ten minutes. So come back at nine-twenty, okay. There's a drinking fountain out here on the right. It's legal. Okay, we'll start again. *{blo sbyong nam mkha'I khyim ma}*

Say {lojong} [repeat], {namkay} [repeat], {kyimma} [repeat]. Lojong means 'lojong' Ah ha. {Namkay} means ... it can either mean 'sky or the space.' You know, like the night sky, it can mean that. The Abhidharma says ... {Namkay pulga awo} It's supposed to be one of the things that doesn't change. But anyway, that's another story. {Kyimma} ... {Kyim} means 'the twelve houses of the astrology', it's called {kyim}, in Tibetan also it's called {kyim}. {Kyim} means 'celestial mansions' or something like that, like the house of Capricorn and the house of ... there are also twelve in a (laughs, laughter), okay, don't stare at her, okay. {Kyimma} means, what do you call it, 'house' right, 'the house of the ... astrological house'. There are also twelve. I think it all came from Persia anyway. It also reached Tibet and there is very beautiful Tibetan astrological scriptures from the Kangyur and Tengyur. In the Tengyur ... like from many centuries ago. {Ma} is a normal ending for a text, okay. So it's the lojong of the houses of the constellation ... of the houses of the sky or something like that. And this is one of those things like in Tibetan where they have code words for numbers, like, {chok dang dawa} if you know the {dakkye} that's about how many {kye rim's} there are. Because there are {chok chu}, right, ten {choks} and the {dawa} is one. So there are {kirrim chok chik}, is called {chok dang dawa}. It's a code word. {Namkay kyimma} is a code word for number twelve because

there are twelve houses of the, you know, what do you call it, houses of the heavens, right, okay, like that. And this is a lojong where they're describing ... it's a short one, it's a few verse and they're describing the twelve spiritual qualities of a person who has succeeded in the lojong, who has reached the goals of lojong. And they tend to exhibit twelve kinds of behavior, okay, and it's a very short list and we'll go through the twelve. I'm just going to write them in ... in the pronunciation, you can see it in the reading okay. First one is call the {yiche}. The verse says {yiche rung dang ka drin dran, mi la rok dang kun la jam, shen la drel chen shen gyi dran, dulwar nyan dang dzum kar chen}. That's the first verse. {Yiche} means like 'you can count on them'; okay, like a person who has studied lojong well, if they make you a commitment you can count on them. You know, whatever they say they are going to do for you, they do for you, like they're totally trustworthy. They don't let people down. In a ultimate sense they don't let down their mothers and fathers, who's that? All living beings. Like you can trust them. But even in little things like during the day you can trust them. They give you ... they make a commitment to do something for you, they volunteer for some project, their dharma center, you can count on them, they finish it. {kadrin dren}. Okay, I'll try to get off all twelve on this page, but I'll try. Say {kadrin} [repeat]. {dren} [repeat]. {Kadrin} means 'kindness' and {dren} means 'to remember', and {kadrin dren} means 'a person who remembers kindness in the sense that once something has done something for them they don't forget it and they remain loyal to that person, you see, what that person needs ... if the person who has paid them great kindness needs something they continue to be there for them, see? That's what {kadrin dren} means. And this is especially ... as your Buddhist practice gets better and better you will feel this towards your teachers and towards your others ... your fellow students and this is a barometer of your practice, okay. If you start to feel these intense feelings of 'thank you' and feeling like having a relationship to the teacher or to your other students then it's a sign that you are getting it, you know, that you're succeeding. The more ... the sweeter your dharma gets, the more you feel some kind of gratitude or loyalty to that tradition and to that teaching, you see what I mean? It's a very sweet feeling. If you don't have it much it means you're not getting the results and if you start having it more and more, it's a good sign. So I'm not saying artificially try to feel it. I'm just saying ... if someone saves your life you feel like that about them, you know. As your spiritual life ... as amazing things start happen to you, you will treasure that ... the place where you got those things. So it's a sign that your practice is going well, okay. Say {mila rok} [repeat]. {Mila} means 'to people'.

{Rok} means 'to help', means helpful. This is a Jampa behavior, okay. I mean, you go down to Howell ... I mean, I'm teaching the class, he's really doing it, right? I think he should teach the class. Some time we should get him down here, right? Up here, anyway ... helpful to everybody. I mean, every time you see something who needs a slightest bit of help you're off your arse and you're over there near them helping them, you know what I mean? Two signs of a person who is not like that. They either got their hands in their pocket or they're sitting down. This is [laugh] this is very typical. {Mila rok}, a person whose lojong is good is like always moving, like, they're the first ones to stand up when the bell ring. They're the one who says, 'I'll go out and get the thing.' They're the one who's jumping up ... they're always in motion to help. As soon as it's clear that somebody needs something they're up and they're helping. You know, their hands are out and they're ready to help. Like, they're constantly in a state of readiness; red alert to be helpful to people and any time someone needs something they're there and they're really ... what do you call it? Substantial help. It's not like, do you need anything, like I've got like ten minutes, you know. It's not like that. I mean, when you really need it they are there and they don't ... they're not watching the time. They're really helping you. And they're giving you help that means something, okay. It says {kun la jam}. Say {kun la jam} [repeat], {kun la jam} [repeat]. {Kun la} means 'to everybody'. {Jam} ... this the {jam} in {jampel yang}. It you know {Jampel yang}, in Sanskrit Manjushri. {Manju} means 'soft or gentle or friendly'. It's the word used for cotton balls in Tibetan. It's this ... it's a kind of a softness or gentleness to everybody, it's like being friendly to everyone. Like as they go throughout New York, as they walk down the street they're always like relating to people. All day long they're relating to people. They're just friendly to everybody automatically, and why not? We're all dying together, you know. We're all in the act of dying. Why not be nice to each other, you know what I mean? We got a few years or months to be here, you know, might as well be friendly to each other. Why ...

And suppose you don't feel well and you're not having a good day or the boss just yelled at ... well, who cares, still be friendly to people. What's the point? We're all dying. Be friendly to each other, what you got to lose, right? Doesn't hurt. Doesn't cost you anything, right? And that's a sign of successful lojong, just friendly. Say {shenla} [repeat] {drel chen} [repeat]. {Shen la} means 'to other people'.

{Trel}, I think you remember. You had {trelyu} in (Tibetan). I'm sorry {trelyu} ... what's the other one? (Tibetan) okay. {Trelyu} means in your behavior you are sensitive to what other people will think as you take certain actions, that's called

{trelyu}. {Trel chen} means 'you're very sensitive'. {Chen} means 'big'. {Shen la trel chen} means 'you're constantly courteous to other people'. And frankly this is a sign of a good Buddhist. I mean, the people who really do well with their Buddhist practice are constantly being courteous to other people. And it's not something that they talk about much in the teachings. This is lojong stuff. Lojong ... you don't see it much in the ... I mean, it's there in the {b: Lam Rim Chenmo}, you have to know where to look, but being courteous to other people is just a very, very basic Buddhist thing.

You know, you see Seamus showing up with twelve handfulls of equipment, you stop and help him, you know what I mean, and you be courteous to each other. You know, somebody needs a seat, you give it up for him, you know, or her. Somebody needs a homework, you take care of them and you just act towards each other and towards other people in a courteous way. You know, it's thoughtful. And this should be like very natural for a Bodhisattva. It's very weird and it's very much a sign of a failure of dharma classes. This center is a failure; these classes are a failure; forget this big, high Bodhisattva behavior of giving up your body for others if you can't even hold a door open for somebody. Or you can't help Seamus carry the stuff here, or you don't want to stay five minutes over and clean up or something like that. Then how are you ever going to give up your arm or your eye or, you know, what are you talking about? You say, there's no connection. You bet there's a connection, okay. That courteous ... being courteous is the first step of being a Bodhisattva. Come one, you know what I mean? It's very weird and I've been in dharma groups where they just trash a place. Five minutes after they leave there is two hours of work left for the monks usually or the nuns and that's like the least courteous thing you can imagine, you know. That's the opposite of Bodhisattva behavior. I mean, basic courteous behavior towards other people is ... that's like the first thousandth of a percent of a Bodhisattva behavior. You know what I mean? You're going to have to give up your eyeball for these people, you don't have five minutes to help clean the floor? What are you talking about? I mean ... the high Bodhisattva activities start by being ...by normal courteous behavior towards other people. You know, and that's all. Don't throw stuff on the ground. Don't break something on the subway. Don't spit where somebody might step in or put the gum there, stuff like that. This is like, if you can't do that, what are you talking about, Bodhisattva Mahayana, all this stuff. What are you talking about? You can't even think that someone might step on the gum or, you know, that somebody has to clean the floor after you leave and you just leave everything ... what is that? What does it mean? You see what I mean, it

means that that teaching is a failure; that, you know, five years of studying Buddhist scriptures is a failure, you know. You haven't even started. You can't even be courteous to other people. That's weird. It just weird, weird dharma. I've seen it a lot. In America it's very common, you know. Like the last people that would ever help you clean up a place are dharma students. They always got to get home and recite something. [Laugh, laughter] you know what I mean? It's weird. I'd like to help you, I got to go meditate. On what? Exchanging self and others, you know. Well, could you just exchange your time for some mopping tonight? It's like ... let's not be like that, okay. This lojong is very basic and very true. I'm embarrassed when that happens in my center, you know, where I am; it really embarrasses me. I feel like I'm a failure. Anyway, there it is. Courteous.

Think about other people, I mean, basically. I mean, what's a Bodhi... what's this talk about Bodhisattva if you can't even think about other people that much? I see people come into Rinpoche, they clean out his refrigerator. This is your root Lama, this is the head of the tantric college in Lhasa in Tibet in 1959, you know, this is the highest living scholar of Buddhism in the world, you know, and you're in there raiding his refrigerator, you know, and leaving his house in a mess and pee pee all over the ground and stuff. And not even lifting the seat, you know what I mean? What is that? He has to come in and clean it, you know what I mean? Think about it. This is just plain old common courtesy, you know. And it's amazing. It's pretty amazing actually. Anyway ... 6- {shen gyi dren}- Kind. Say {shen gyi} [repeat], {dren} [repeat]. {shen gyi} [repeat], {dren} [repeat]. {Shen} mean 'other peoples'. {Dren} means 'foot servant' or something like that. It's not quite slave but it's very close, in Tibetan. And in the Lama Chupa, you know, in these high, holy prayers, Bodhisattva, people who take Bodhisattva vows are always saying, 'I pledge to be {shen gyi dren}' now. I am the slave of others. Anything you want, ask me. I'm at your command. It's like saying, 'I'm at your command'. Once you have taken Bodhisattva vows, the first set, right - remember there're two kinds of Bodhisattva vows - once you have sworn to have the attitude of a Bodhisattva you are at the command of all other people, you know, whatever they need, you're thinking ... you're being kind to them all the time. You're being kind to other people all the time and that's just plain Bodhisattva behavior. You are at their command. What they need you give kindly, kindness. Plain old kindness. You also see these people say, 'I got to get home, meditate. I can't help this person who's about to commit suicide, having a breakdown, you know. I'm busy. I have a computer project. We're in putting all the scriptures that teach you how to be kind, you know. Could you come

back later?' Maybe I do that, okay, anyway ...

Seven. Dulwar nyen – Obedient . Say . {dulwar} [repeat], {nyen} [repeat], {dulwar} [repeat], {nyen} [repeat]. {Dulwar} (*dul bar*) is the past tense of {'*dul ba*}. {dulwa} as you may know means Vinaya. {Dulwa} means ... the word Vinaya, by the way, means 'a practice for taming your mind or taming your behavior'. {dulwar} is a verb that's used for wild horses and stuff like that. Did you {dulwar} the horse? Yeah, yeah I rode it for five minutes, he finally stopped bucking. That's called {dulwa}. {Dulwar} is the past tense. {Dulwar} means 'to be tamed, to be gentle, to listen in a respectful and controlled way'. {Nyen} means 'to listen to what your Lama asked you to do' and things like that, in a very respectful way. It's also a good habit with other people. It's very common of Bodhisattvas to listen carefully to what they're being asked to do. Like, they don't ... it's a kind of humility to be obedient when you should be. Doesn't mean to be obedient when they're asking you to do something wrong or to hurt somebody. It doesn't mean that. But it means when a Lama has a very sweet, beautiful, helpful instruction, asking you to do something, then you say, you know, with gladness I'll do, of course I'll do it. And then you go and execute it for that Lama or for that group or whatever. That's call {dulwar nyen}. {Nyen} means to listen or to obey. Rinpoche often tells me that {Drolma} listens to me ... to him better than I do, okay; that's called {nyen}; his dog. 8- Dzum kar chen – Cheerful. Say {dzum kar} [repeat], {chen} [repeat] {dzum kar} [repeat], {chen} [repeat]. Those of you who know {Ganden Hlagyama}, this is found there also. {Dzum kar chen} 'smiling face'.

{'*dzum*} means honorific or teeth, I think or smile. {*dkar*} means 'white'. {Dzum kar chen} means, you know, like, you know, always like Jampa, okay, down in Howell, I mean, always cheerful, never seen him a bad mood. I've lived with him for five years or something, never seen him be less than cheerful, never and I know he has backaches. I know he has migraines. I know he stays up till two in the morning cleaning up after those Bodhisattvas. [Laughter] after {Tseychu's} and other ceremonies and I've never seen him be grumpy or bitter or anything; always cheerful. Always, always cheerful; why not? What else you gonna do? So cheerful is important. Cheerful is very common Bodhisattva behavior. Never seen him personally, never seen him get ... I've never seen him complain actually, ever, never once. That's cheerful. No complaining. No kavetching, okay. Yeah? Student. [Unclear]. I think it's very close. But in Buddhism joyful has the kind of connotations of enjoying good karma and cheerful is more like ... especially in the face of adversity or in the face of Bodhisattva's who can't clean the floor, cheerful, and you don't like always complaining about it and

whining about it. Cheerful, never whining, never complaining, never kavetching. Ultimately everything that takes place in your world was designed by one person alone and you might as well grin and bear it and change it, okay. Number nine. We're on page eighteen now. 9- Tundze bak-yu –Thrify. Yeah?

Student .. aren't they the principles of the cub scouts?

Excuse me? I think ... yeah, little bit. Student: [Unclear] No, I ... [Laughter, laugh]. Must be a bak chak from my past life. Seriously?

Student [Unclear]. Something like that. [Laughter] Huh? I mean, I went to cub scouts and all, you know.

Student: [Unclear] [Laughter] Seriously? [Laugh, laughter] Maybe [not clear] before I hear about it. Let's see ... I don't know, let's see. It's exactly like that? [Laughter] That's funny. Anyway, it's probably just a coincidence. Say {tundze} [repeat] {bak-yu} [repeat], {tundze} [repeat] {bak-yu}. That's weird. [Laughs, laughter]{tun} means 'in common'. Like {tun mo lam tzal gyupa la}– common path. {dze} means 'things that people share in common, like the environment, like the world'. {Bak-yu} means ... {bak-yu} is a special expression in Vinaya. And {bak-yu} means, for example, we can't waste food in Vinaya. It's against the monk's vow not to finish your bowl of food. You have to eat it all. And you never waste food. You never waste resources of humanity and that's thrifty, that's like {tun dze bak-yu} means 'do not waste, for your children don't waste the resources of this planet. Don't waste food. Don't waste other things.' This is where Rinpoche ... it's very Bodhisattva behavior to go round the room ... he comes down every night and turns off the lights. Every time he can he turns off the heat, he turns off the air-conditioning. He turns off things all the time. He goes around the house turning off things. He goes around the house never buying things that he doesn't need. I mean, if you have been in his room, if you've watched him, he never wastes, ever. And he could and people would give him money ... if he needed money we would give it. He never wastes. He always is ... {bak-yu} means mindful of the needs of others. Mindful of common resources. And this is the kind of Bodhisattva behavior, even with our planet, this is like, don't waste the riches of this planet. They are here because of your karma. You created the material wealth of the United States of America. You can be proud of it. But if you waste it you can be sure you won't have it again. You see what I mean? It will not exist in the future, for you. And common resources were created by being mindful, not to waste what everyone could use. You see what I mean? That's call {tun dze bak-yu}.

[Laughter].10- Patak den- Brave. Say {pa tak} [repeat], {den} [repeat], Say {pa tak} [repeat], {den} [repeat]. {Pa} is a word for 'warrior' like ... really the word

Bodhisattva, the sattva part in Tibetan is {sempa}, {jang chub sempa}. And this {pa} means 'warrior', brave person. {Tak} means 'the sign of a warrior'. {Pa tak den} means possess the sign of courage. Means brave, okay. This is ... especially in a sense of your world view. You are not afraid to take a stand or to take a view or to live a life for which you will be criticized by other people, you know what I mean, but you know it's right. You know it's the right thing to do. And you're brave enough to stand by it. You have courage in the sense of ... you know a certain world view is correct, and you know, if you really keep a pure Buddhist world view you probably will be drawn into some kind of friction with the way the world works. You will be accused of something if you keep your Buddhist world view. And especially if you practice higher practices or whatever, you will be criticized and you have to be strong enough in your beliefs and in your understanding of karma to do the right thing. I think Gandhi was really good at this. Gandhi didn't mind to get beat up or kicked or literally physically beaten. In a moment ... any given moment he was ready to be physically beaten. You know, and you and I see something going in the street that's not right we keep our mouth shut 'cause the guy might have a gun or knife and I imagine that Gandhi would just walk up to this guy and say, 'Why are you throwing that stuff on the ground, you know, that makes everybody's house dirty, you know?' And he'd probably get hit on the head for it, you see what I mean? Philosophically as a Buddhist you have to be willing to stand up and say, 'This thing is crazy, you know. We have to stop this thing. This kind of behavior is not acceptable. Or this kind of world view is stupid and I'm stopping that. I won't do that anymore.' And people will call you crazy or silly or dirty or whatever, and you stand up for it. That's courage. Yeah? Student: [Unclear]

I think obedience is in a case of a ... normally when you're not obedient in that sense is to some goodness that you know you should do and that you agree that you should do. And that you know is good for you. I had this sweet letter this morning from this sweet student in California. 'I love you. I believe everything you taught. I'm going to give up my job and come to New York and study with you next year. And by the way, I'm not keeping my book and I'm not meditating.' Seriously, I got this letter this morning. Beautiful card. Beautiful picture on the front. I'm talking about obedient in the sense of doing what you know is good for you and you're just lazy or some kind of unwillingness to do what is clearly right. Number eleven. Dakshing so -Clean. Say {dak} [repeat], {shing so} [repeat], {dak} [repeat], {shing so} [repeat]. {Dak} means 'pure'. Okay {Dak} means 'pure'. {Shing} means 'field'. {So} means 'to create or to make'. {Dak shing so} means to 'to make your own Buddha field. To make your pure

field'. Pure land they call it, okay. It's a translation of this, {dak shing}. {Dak shing} means paradise, Buddha's paradise. One of the main karmas to help create a Buddha paradise in your future is plain old cleanliness. And I have a very dirty room so I'm not too good at it. And it doesn't mean to be anal about it. It doesn't mean that, but it means that it conducive to your meditation. It's conducive to a good state of mind to have a nice, simple room; nice simple place to live. Throw out all the junk, you know. Throw out the things that don't matter and it doesn't have to be Gucci furniture or whatever, you know what I mean? Not like that. And it doesn't have to be ... I used to go to these peoples' houses when I was a kid and they would have these nice beautiful plush carpets. And they would cover them with this horrible sticky plastic because they didn't want it to get dirty. You couldn't even see it, you know, not like that, okay, but just the idea of a Buddhist is poor, simple and clean and neat, you know what I mean? That the place where you live, the place ... especially the place where you meditate is nice. It's sweet. It's simple. And I'm not either saying sort of a compulsion or addiction to ultimate simplicity, you know, where you take care that the whole room is stark or something. I don't mean that. I mean it's comfortable. It's friendly. It's warm and it's neat and clean, something like that, okay, something like that. Your dress is not fancy but it's clean and it's neat. Something like that. And that in Buddhism is called preparing your Buddha field. That's a code word for next to godliness. Last one is called the ...11- Chusem shul- Reverent. Say {chu sem} [repeat], {shul} [repeat] {chu sem} [repeat], {shul} [repeat]. {Chu} means 'dharma'. {Sem} means 'mind'. {Chu sem} means 'a dharma state of mind'. {Shul} means ... {shul} is a beautiful word. It means 'you lost yourself to that'. Like {shul} is a word for throwing water out of a pot. It's like ... how you do say? It means like the stream is going along and you're swept along with the stream. You see what I mean? {Chu sem shul} means 'your mind is carried away in the current of the dharma.' And it means that you're a spiritual person. You have ... all day long you're thinking spiritual, spiritually. That's call {chu sem shul}. You have lost yourself to dharma. People would say you're almost fanatical or something. Fanatical to means, you know, you bother other people, not like that. You're just totally immersed in it all the time. You spend your whole day happily in dharma. And that's called {chu sem shul}. So it's trustworthy, loyal, helpful, friendly, courteous, kindness, obedient, cheerful, thrifty, brave, clean and reverent. Twelve point lojong. It's kind of cool when I realized that it fit those twelve, you know, I was pretty freaked out. I thought maybe, you know, eight hundred years ago some guy is writing it, you know, and is it coincidence? Is it some kind of coincidence or something. Student:

[Unclear]. She said, can you think of it as a Bodhisattva style of the boy scouts, okay. Answer is this. It's the last question on your homework. That's how I get people to pay attention and also get them to know that we're almost done with class so they probably listen for the last two minutes. I call it dharma revisionism, okay. Dharma revisionism. Revisionism to me means where you rewrite history, right? Like if you're American you rewrite the cold war in a certain way. The Russians started it. When I got to Russia, it was very cool. I studied Russian for years and years. I finally went to Russia a few years ago and I lived with those guys for a couple of days. We worked together. We had a beautiful time. And I got in the car and I said, they said, 'How do you like Russia?' and I said, 'You guys are wonderful and to tell you the truth when I was growing up they made us get under the desks every month, they rang an alarm and I had to get under the desk.' And I said ... They said, 'Why?' and I said, 'Because they told me that you evil Russians were going to attack us with atom bombs and you were these horrible monsters and you hated us and you were trying to kill us. And they taught us that over and over and over again. I thought the first time I met a Russian I probably get some kind of virus or something, you know.' And I said, 'You guys are great. You're just like we are.' We had a great time.

And they said, 'I'll tell you something. They told us the same thing about you.' You know, [laugh]. And this is revisionism. You see, in my mind I rewrote my life's history. On that moment, in the car, I remember, it was like (Russian) or something, in St. Petersburg, it's (Russian), you know, it's a certain street, I remember the street. On that moment I rewrote my last ... the history of my life. I cancelled everything Mrs. Melvin told me about the Russians, you know what I mean? Everything was just changed. I rewrote the history of my life. What I'm trying to say is as you get older, as your dharma practice get better you will want to look into a revisionism of your past ...of your earlier life, okay. People are always coming to me and telling me, 'Oh, when I was twenty-three I read such and such a book and then I got changed into a Buddhist, you know. Then I met my first lama.' What I'm trying to say is that as you get older and older, as your practice gets more powerful you will start to have {nam dak}. Say {nam dak} [repeat]. {Nam dak} is an experience, a spiritual level where you begin to realize that the people who brought you up were not normal beings. The early people in your life, your boy scout patrol leader, okay, your first high school boy friend, your own parents, your sister, the one you hated, okay, were they special beings or normal people? You will start to wonder and that's a good sign, because don't think Buddhas can't appear as the sister you didn't like, okay.

Don't think Buddhas can't appear as boy scout leaders. Don't think the guy who started the boy scouts couldn't have been a Kadampa Geshe. You know what I mean? Don't ever think that; it's called dharma revisionism. At some point in your practice you may want to rewrite your childhood. Who knows who those people were. Can you really tell me? People say, 'No, they didn't have slanty eyes, they couldn't have been Tibetan deities, you know. Come on, you think Tara can't appear as your sister? You think Manjushri has a problem, Maitreya can't appear as a dog? But did to Asanga? You think that your boy scout leader could not have been a Lama, a real Lama, a Tibetan Buddhist Lama who could emanate? Do you think the guy who wrote the twelve points of the boy scout code or something, it's impossible that they could have been a Bodhisattva or a Buddha. Do you believe that? Then you didn't get to this stage yet. What I'm saying is that ... I'm suggesting you go back ... this week's meditation, go back and check out the important people in your life. The people who made a difference. For me it was Mr. Bloom in the fifth grade. Put my life on a different track. It was a certain person in the eleventh grade that really made me a monk. You know. If I looked back it was that crucial year, it was that particular month. Are you sure that they were not some kind of extraordinary Bodhisattva; are you sure? Think about it logically. Do this meditation logically. Are you sure that that person who affected you was not an emanation of a holy being? You go back and you check. Those of you who had logic course last semester, you try to do it logically. Give me {dak yang tak}. Give me a {jor war} {chu chen, yin te, ma yin pay chir} you know, try to prove to me that they weren't. You try to prove to me that any influential person in your life was not a high Bodhisattva. You try to prove to me that the boy scout code wasn't written by a high lama, who was really a high lama. And by the way, explore the question, 'Could they be both?' Explore the question, 'Could they have been both?' Get it? Explore the question that as your own spiritual life begins to reach its success point and you start to escape death itself, that you can revise what you were perceiving of them and will it be valid? Were they normal or were they Bodhisattvas out to help you? Are they either? Are they both? Are they validly one or the other? Am I just trying to be metaphorical? Am I just saying, 'Oh, you could look at them that way.' No, I'm not. I'm saying, 'Could they have been tantric deities sent to help you?' Okay, this won't come out on the tape. I'm waving a pen, same pen, okay. All right.

We'll do a prayer.

[prayer: short mandala]

[prayer: dedication]

Okay, remember that Rinpoche will be teaching Sunday; two o'clock. Very, very important. Very high Lama, maybe the highest Lama left, okay. And ... what's the other thing? His birthday on the 28th at two o'clock. Don't miss that one, all right? I think that's all. And the flamenco on July 8th. Okay. All right.

Lojong, Developing the Good Heart

Tape 8

GMR

July 2 1998

Transcriber: Su Hung

Okay, we'll start. Tonight is one of the coolest lojongs I've ever seen. It's hard to say one lojong is better than another, it's probably a mistake to say that, but this is one is really, really cool. So first we'll do the name. Say {b: tsuncha korlo} repeat. Sometimes they call it {b: tsunche korlo}. Okay, sometimes they call it {tsuncha korlo}. And I'll spell it for you. {Tsuncha} means 'a weapon of any kind' like atomic bombs are {tsunchas}, knives are tsunchas, guns are tsuncha. It often means a bladed weapon of some kind. And {korlo} means 'a wheel'. In the past this text has been translated ... the name has been translated as 'The Wheel of Sharp Weapons'. I like 'The wheel of knives'. And I will explain to you why later on. The first time I ever met the tsuncha korlo, the idea of a {tsuncha korlo} was in a sutra in the Vinaya and it was in a text about karma and its consequences. And I had a student who I knew was disrespecting their parents and I knew that this particular ... it's like a Jataka tale, talked about disrespecting your parents. So they asked me to help them translate something so I chose this text, I didn't tell them. And this is like twenty years ago and this is in the Vinaya, a story about a tsuncha korlo. So I thought you'd like to hear what a {tsuncha korlo} looks like because sometimes you hear about this lojong and you study this lojong but you don't really get a feeling for what a wheel of knives would look like. So I thought you'd like to hear the story first and I'm also stalling while they put the bulb in the thing. So, I really like that. So the story is ... By the way, this is probably a past life of the Buddha or some holy being telling about the days when they were mischievous, okay. And this young man lives on the seaside, in a town near the sea. And this is about 500 BC and his father is a ... works on a ship, on a sailing ship. His father is always going off on trips and his mother is always getting nervous. And then one day the father goes away and doesn't come home. And he dies at sea. So the son is always asking his mother if he could, you know, go to sea because all his friends get to go to sea. His mother is like nervous he is going to die and she says, 'No, you can't.' So he goes to her once, he's like eighteen and he says, 'Can I do to sea?' And she says, 'No.' So he really wants to go but he respects her wishes and he tells his friends, 'You guys can go. I have to stay. My mother wants me to stay.' And then

second time, like a year later, another group of his friends are going on a journey and he goes and asks his mother, 'Can I go with them?' And she says, 'No, no please stay.' And he's like very angry but he says, 'Okay, I'll stay. I won't go.' And then of course a year later, now his last friends are going on a voyage and he asks his mother, 'Can I go with them?' She says, 'No, please don't.' He's like very upset and he's like .. he decides not to listen to her. And on the way out of the door ... she tries to block the door and he accidentally hits her on the head. And then he goes to sea. He runs down to the ocean and he gets on a ship and he goes to sea. So he's there floating around the world and the boat gets shipwrecked on this desert isle and he's the only person who survives. And he crawls up on the shore and he's there, and there's nothing there, there's just forest and this weird forest and everything. This dark forest. He's wandering in the forest and he's dying of thirst and then he just drops and he's like unconscious.

And then he wakes up and he looks up and there are these four beautiful damsels in silk, you know, and beautiful hair and jewels and they're like looking down at him and they say, 'Come to our castle.' You know, and they pick him up and they lead him to their castle and he lives in bliss for years, you know. And then one day he's out walking around and he gets lost in the woods again and he's wandering around and he's looking everywhere. And finally he runs out of food and water and he goes unconscious again. He falls unconscious again. And then the same thing happens. He wakes up and here's like six damsels, you know, looking down at him and, 'We'll take you home.' He says, 'Oh, great.' And they pick him up and they lead him into this castle and he lives a life of luxury for years. And then again he's out in the forest, he gets lost. He's just about to die of thirst and hunger and he comes to this fort, like this huge moat and a huge gate. And he comes to the gate and the gate, you know, grreeeee, you know, how it goes in the movies, you know, and it opens and there's nobody there. And it's all dark and evil and bats flying around. And he goes in and then the door slammed behind him. He's like, shaking, you know. And then he looks up on this parapet and he hears this door open and ... this is all in the sutra, it's in the Tibetan Kangyur. And the door opens and this guy steps out and he's got a wheel, it's like a ... it's a ... it's like a regular wheel but there's no rim around the wheel. And all the spokes are knives, like a whole array of knives around the spokes and they're sharpened on both sides, you know and it's like twirling like a helicopter blade and it's chopping at his head as they talk. You know, he's standing there and this thing is chopping at his head and cutting, slicing his head open. And he's ... he's like obviously in horrible

pain and he's standing at the top of the stairs and he starts walking down the stairs, you know. The guy says, 'What's going on?' And he says, 'Oh, it's a horrible story, you don't want to hear it.' And he says, 'No, no, tell me, I need to know, you know. What's ... what's ... how did this thing come to be above your head? What's going on?' And he says, 'It's a horrible story. I was a young man, I lived by the sea. I lived with my mother. My father went to sea. He died. My friends came, tried to talk me into going to sea. I wanted to go. I asked my mother, 'Can I go?' She said, 'No.' I listened to her the first time. And then I listened to her the second time. Then the third time she asked me to stay, I rushed out the door and she tried to block me and I hit her by accident on the head. And I ran down to the sea and got into a ship and we went to this desert island and we got shipwrecked. And I crawled up on the ... and then I went unconscious and then I met all these damsels and they took me to their castle and then it happened again, I met these other damsels. The guy starting to shake you know, [laugh, laughter] and he says, 'Well, what's going on with your head?' you know, and he says, 'Listen, this is the karma that happened to me, you know, because I listened to her the first time, I met those first group of beautiful damsels, you know. And because I listened to her the second time I met the second group of damsels. And then the third time I didn't listen and because of that I have this thing chopping me on the head. And I came to this castle and I heard this story from another guy before. And the wheel came down off his head, down the stairs and came on to my head and I've been here like that since then, you know.' And the guy is like ... huhuuuuuuuh. [laughs, laughter] And then he goes through this transformations and he closes his eyes. And he gets ready for the wheel to come to his head, you know. And this is called the tsuncha korlo. And he says, 'I not only ... I know it's going to come my head. Let it come to my head. Let it come from that other guy.' He gets a Bodhisat... he gets bodhichitta that moment, he gets bodhichitta. He says, 'I'll take it gladly. It's going to hurt but I'll gladly take it from the other guy. Let it come.' And he closes his eyes and he gets ready for the wheel to come to his head. And then he opens it up and it's all gone and he's in this beautiful castle and, you know, and this is the ... so like, this is the real tsuncha korlo. Okay, this is like some kind of thing. In your homework I have ... there's also a beautiful description of {tsuncha korlo} in a secret text about {Bhadra}. {Bhadra} is also called the 'frightener', sometimes called Yamantaka. And in there one of the deities has a {tsuncha korlo} in his hand. And it's described as a large wheel and the spokes are made of knives, like razor bladed knives and there's no rim around the wheel. And then there's this empty hole in the middle like a ... it's

like a ... if you ever used a large saw blade, circular saw blade and it has a place in the middle where you can throw it at somebody. So it's like a ninja star or something. And you can hold it in your hand and you can throw it at somebody. And this is a ... this is what a {tsuncha korlo} is. So it's translated as 'wheel of knives' okay, that would cut your head open. And this is the idea. You have to get in the mood of a {tsuncha korla}. {Tsuncha korlo} is something like that. You would throw it at somebody and it would circle around and it would cut them or something like that. And that ... this lojong is called {b: Tsuncha Korlo}. I'm going to put the Tibetan for you. {mtson cha 'khor lo}. Say {tsuncha} [repeat] {korlo} [repeat], {tsuncha} [repeat] {korlo} [repeat] The author of the text ... the one who passed it on is Dharma Rakshita. We couldn't do this on a computer. {dharma rakshi ta. Say {Dharma} [repeat] {Rakshita} [repeat]. That's his name in Tibetan also. They use his Sanskrit name. He was an Indian master, Buddhist master. We don't know his dates and we don't know much about him. He was a master of Abhidharma especially. We know that he taught some important Abhidharma text. He taught this text to {Jowoje}. {jo bo rje} Say {Jowo} [repeat] {je} [repeat] {Jowo}[repeat] {je} [repeat]. Otherwise known as? Student: [Atisha, Lord Atisha]. Yeah, you're right. {shen hla jen la ma jar wa, la ma tsen me, nyer pa dang} that's the vow. Otherwise known as Lord Atisha. Lord Atisha was the ... in our lineage the great Lama from India, who brought ... helped bring Buddhism to Tibet and then his students were the first Kadampas. Okay, the first great, early Gelukpas of Tibet. His dates are ...(982-1052) that's a zero okay. I have other words for {tsuncha korlo} that I thought you might like to see. This is called 'The wheel of knives'. The point is you gotta get in the mood of a razor tip boomerang. Okay. I almost translated it that way and I thought it's a little too much, okay, but it's that, okay. It's like the whole concept of a {tsuncha korlo}, the whole idea is that you do something to somebody else and then it comes back to you. You know, you get the big pay back, James Brown, okay. So it's like a boomerang. It's like you throw it, you try to hurt somebody and you set ... all day long during your normal day you are setting off boomerangs. You know, you are throwing boomerangs all day long. And then something happens to you. Your boss comes in, for no good reason - that's important, okay - for no reason that you can see, you know, you know, you're looking over here and trying to figure out who did that? You know, and you get mad at everybody over here and you don't remember that it was you that threw the boomerang. The whole idea is that you got to get in the mood of tsuncha korla. {Tsuncha korlo} means that. You're constantly getting hit on the head, all day long lousy stuff happening in your life, very, very bad

things happening to you. Your own body getting old, you know, relationships falling apart, hopes being smashed, friends dying, getting sick and you're looking over here for where ... who's throwing these sticks at you, you know. And every single one has come from you. Every single is a boomerang. You set them all in motion. You're throwing them ... you put them all into motion. They started circling around and then they came back and hit you on the head. And by getting angry at nobody you're starting ... you're throwing a new one and then you get angry at that and then you'll throw a new one. And that's what ... that's why samsara is drawn as a circle. That's what samsara means. In Tibetan it means a vicious circle. A vicious cycle. You get hit by your own boomerang and by getting angry you throw another one. And this is constant suffering. You keep getting hit by forces that you set in motion yourself. And it looks like somebody else is doing it but it's not true. Somebody else is the instrument of your suffering. Your boss, your ex-wife, you know, whatever. Someone is making you suffer and you're blaming them. You keep blaming them. Every time you blame them you throw another boomerang. You know, and so that's how we live. That's what samsara means; self perpetuating suffering, okay. We keep it going by reacting the wrong way and that's what tsuncha korlo really means. Okay. Get in the mood. Get the idea what tsuncha korlo means, a razor tip boomerang. Or you can say actions that backfire on us, okay. That's the idea. These are emotions ... these are energies that you set in motion are just coming back to you. Every single unpleasant event in your life, even your own mind when you're depressed, unhappy, low self-esteem, anxiety, stress; all of those are caused by your own actions in the past. Every single physical and mental suffering that you have is something that you set in motion, period, everything. You can't blame everything ... all the people who bother you are giving you back the things that you did to others. They're only the instrument, you know. They're only carrying the result back to you that you set in motion. You're blaming the wrong person constantly, okay. You're always blaming other people. They're just carrying to you the result of an action that you set into motion, okay. Blowing off your own toes, okay. [Laughs, laughter] This is a story, I don't know if you heard it. There's a guy at night, you know, he ... every night he wakes up at 3am in the morning and there's these two eyes staring at him at the end of bed, you know. He's like ... and the moonlight is coming through the window and he's like scared and there's this demon, you know, every once in awhile the eyes shift around and he's like scared and he hides under the cover. And then one night he decides he's tired of all this and he puts a shotgun next to him. And he lays down and he waits, you know. And

then the moonlight comes up and then there's two eyes are staring at him again and he takes the shotgun and he fires at 'em and he blows off his own toes. These are his own toe nails shining in the moonlight, right? And he ... This is the ... you're constantly doing that, all day long, every time you get irritated at another person or a traffic jam or no parking spaces or at your own depression or anxiety, you're setting off another ... you're blowing off your own toe. You're setting another boomerang into motion. The whole world is like that. Your whole life is ... that's your life story. Hanging yourself. Digging your own grave, okay. We have all these expressions. The next two come from the text itself. They're at the end of the first half of the text. You're getting the first half tonight and the second half on Thursday. A blacksmith making a sword, who slips and stabs himself to death with it. He's there making a sword and then suddenly he slips and stabs himself and kills himself, okay. This is what we're doing. All the suffering you have is coming from yourself, okay. The last example in the scripture is an archer who accidentally falls on his own arrow and dies, okay. These are traps ... these are things you're prepared to hurt other people and you're hurting yourself instead, okay. And that's the story of everything we do. There is no unpleasant mental or physical event in your life that you have not caused yourself. You set them all into motion, okay. I want to read to you the opening verses, okay. First of all he does his prostration to the Three Jewels, then he changes his mind and he does a prostration to the Lord of Death. Lord of Death is like this terrifying tantric deity, okay. Like this ARHHHHHH, you know, this horrible fanged, bloody, ugly monster, call (Yamari) Lord of Death. And he's almost like can't decide how he's going to write his lojong. Like first he bows down to the nice sweet Three Jewels, okay, then he changes his mind and he bows down to this tantric, fierce monster, Lord of Death. So he's like ... and you're going to see in the lojong why he does that. First he's bowing down to some sweet, normal sutra Three Jewels and then suddenly he changes his mind and bowing down to the Lord of Death. That's how he starts the text. Then he says, {tsunduk naksu maja gyuwa na, men gyi dumra lekpar dzugyur kyang, majay tsoknam dagwar migyur gyi, tsenduk chukyi maja tsowa tar.} which means: Peacocks wander in the midst Of a forest of poison trees. A garden of healing herbs and plants May be something lovely, But peacocks have no love for them, They live off poison itself. This refers to a belief in Tibet that peacocks likes to eat poison. Like, if they could find a nice bottle of arsenic or something they would love to have it and they say that peacocks have this special ability to eat ... they go into the forest and they choose the poisonous plants, like Poison Ivy or poison mushrooms and they

only eat those. And then it gives them the sweetness of the color of their tails, you know. This is a Tibetan tradition, a Sanskrit tradition also, that the beauty of a peacock's feathers is actually created by the essence of poisons that they eat. And they can't stand nice things. You give them some nice normal leaves or something, you know, mint or something like that, they can't stand it. They want some ugly, terrible, poisonous herbs to eat, you know. And this is what actually ... it not only doesn't hurt them, they live off it, they crave it. They love it and it's what gives their tails the beauty that it has. The next verse says {pawo korway naksu jukpa na, de kyu pelgyi dumra dze-gyur kyang, pawo dakni chakpar migyur gyi, dukngel naksu sempa tsowa yin} Bodhisattva warriors are just the same, A garden of comfort and pleasures, May be something lovely, But the warriors have no attachment for them, They live off a forest of pain. And this is the idea that Bodhisattvas should be like the peacocks. They should seek out dangerous situations, problem situations, people who are suffering, difficult situations, horrible situations. Like if you gave them a choice between going to a café and enjoying a latte, you know, or going to a place where all these people are dying of AIDS and helping them or something. They'd much rather go to the hospital. There's no question in their minds, that they would rather be in a place that is suffering, okay. And they would like to help people. For them that's more fun, they live off the idea of getting into difficult situations so that they can develop better practice. And there's been a misunderstanding about these lines. And I wanted to talk about that first. There's a misunderstanding that, that the lines mean that Bodhisattvas like to stay in this crummy, lousy, desire realm. You know, that ... that they have compassion and so on the verge of enlightenment, on the verge of nirvana they turn back nobly and come back to save the rest of us, okay. This is a dharma rumor. I call them dharma rumors, okay. This is not true at all. In fact, you have Bodhisattva vow, one of the secondary vows of a Bodhisattva is not to think that, okay. Those of you who are keeping your books, which means those of you who are doing tundruk, tundruk, you know those vows, you've been through them many, many times, okay. You do it ... every three weeks or so it comes up in your book and you're like, I don't have this problem of reaching the edge of nirvana and enlightenment and turning back or thinking that that's a good idea, okay. You actually are ... one of the Bodhisattva vows is not to have the wrong idea that Bodhisattvas reach the edge of enlightenment and then voluntarily turn back to help other people. That's not the point. The best thing you can do for others, the thing you are sworn to try to do as quickly as you can is to reach total, perfect bliss, enlightenment, paradise, yourself, quickly. Because then you can ...

for example you can emanate thousands of bodies, you know. You could be on a million planets at once helping people. So what ... it doesn't make any sense that a person on the verge of that would suddenly turn back and suffer more for the sake of sentient beings, it doesn't mean that, okay. It means they seek out and they enjoy and they embrace difficult situations in their life, okay. When they're suffering, when they get sick, they don't sit there and whine about it. They see it as an opportunity for practice. They turn disasters into wonderful opportunities to practice. Like if they got AIDS or something like that they'd say, 'Wonderful, you know, now I have some real serious practice. Now I can think about death meditation in a serious way.' It's not that they think getting AIDS is a good thing, they wouldn't do it purposely but if crap comes to them they know how to transform it into enlightened practice. And that's the point. So there's a homework question, you know, and the answer is, 'No, they don't turn back from the edge of enlightenment'. They don't go seeking terrible situations instead of getting enlightened, okay, it's not like. If a terrible situation happens to them which they don't like any more than you do, they use it; within five minutes it becomes this precious spiritual practice. Like, they're cheating samsara out of its pleasure. You know, samsara is loading crap on them and they're turning it around, every time something bad happens, they're using it to make themselves better people and to serve others with their practice, okay. The same with mental afflictions, you know, the text says, 'Oh, they use mental afflictions,' and then people ... I've had people in class say, 'Oh, I read this text, you know, and I heard this Lama say, we're supposed to get jealous and we're supposed to get angry. And then we use it for our spiritual advancement, you know.' It's not what it says at all. It say, 'If you happen to have a mental affliction which is already bad karma and going to have very bad affects on you, then immediately use it as a spiritual practice.' You know say, 'Oh, hey look, I've got jealousy.' What's the outcome of that? What am I going to get from that? If you know tantra what's going to happen to my {rtsa} and {thig le} What's going to happen to them if I get jealous, you know. What's going to happen to my body? What's going to happen to my mind? It's going to actually kill me to get jealous. If I keep this up over a matter of years or decades it will actually cause the aging process to increase in me. This is crazy. And then you use that jealousy or that anger as an opportunity to understand your own nature and get out of it as quick as you can. It's not like you sit there and use the anger or something like that. Big mistake. Very, very bad dharma explanation, dharma rumor, okay. Everybody knows {le le jikten na tsok kye, deni sempa dang de che}. Winston's the expert on this, what's it mean? All the worlds come from

karma and karma is any time the mind moves or that you have a thought. Opening lines, fourth chapter, {b: Abhidharmakosha}, okay. It means ... it means if you put up with another thirty seconds of anger once you've noticed it, you are intentionally and purposely collecting intense bad karma, okay? It doesn't matter if you never yell at anybody. It doesn't matter if you never hit anybody. The thought of anger itself is intense bad karma. It would be insane for a Bodhisattva or anybody else to enjoy or to utilize their anger, that's a mis-teaching, okay. It's a dharma rumor. The point is when they find themselves getting angry they immediately crush it by using it as an opportunity to practice. They say, 'Look, this is great, you know, Marie Placide made me angry. Thank you. Strategic alliance, right. Thank you for getting me angry. I'm grateful, you know. I would never have known that I had this weakness if you hadn't been so irritating to me. Now I'm aware that I do still have anger; I thought I was over it. Thanks a lot, you know.' And then you ... by thinking like that you use anger as an opportunity to advance yourself. It doesn't mean that Bodhisattvas go seeking mental afflictions, bad karma, which will keep them out of paradise and help others? It's not the point. I repeat. It's kind of fun. In Buddhism you're supposed to have your cake and eat it too, okay. You're supposed to get total enlightened paradise bliss as soon as possible for yourself so you can really help other people. So you can really be of service to other people. You are sworn to seek total ecstasy at the shortest time span you can. And, you know, people who grew up in the Judeo-Christian thing, they feel guilty about that, you know. It doesn't seem right that I should help others by having a good time. Seems like I should get nailed up on something, or something, you know what I mean? It's not like that, okay. That may be how you do it, I'm not saying it's not, but I'm just saying as you get closer to enlightenment your life will be increasingly more blissful and that's the whole point. And that's the whole goal and don't be shy about it. Get blissed as soon as possible. And then go teach other people to do it permanently and not to die. And that's exactly the process. Of course, the closer you get to paradise the better things start to look. The closer you get to paradise the better your life is going. The closer you get to paradise the more pleasures happen to you even if you try to run away from them. Money is coming at you. Good food is coming ... Michael & Zoe's milkshakes are raining down on you. You can't avoid it. As you get closer these things happen to you. They look ... they should happen to you because your karma is getting purified, okay, and they will start happening to you. So the idea that Bodhisattvas purposely, you know, on the edge of total ecstasy to help others, come back to this crap and die on purpose or something like that is totally wrong, okay. That's not what the

text means. That's the first homework question. Next one is ... let me see here. The text is going to work like this, okay. Get this; it's really cool. This text divides roughly into two groups; twenty-five pages and twenty-five pages. In the first twenty-five pages it's almost as if he had just bowed down to the Three Jewels and he's watching bad things happen to him and he's saying ... for example, you know, he'll get a headache. The guy who wrote this text, Dharma Rakshita will get a headache, he'll get a migraine and he will examine the karma. He'll say, 'I have migraine, my head is splitting; my back is hurting; my bones are hurting, you know, why did this happen? Where did this come from? What really made this happen?' And he says, 'Ah ha, a razor tipped boomerang. You know, ninja star that I threw three years ago, you know. I did something to hurt somebody else. In this case ... for example in the case of a migraine, I broke my vows, okay. I had Bodhisattva vows, I had Tantric vows, I had some kind of pratimoksha vows and I did something and I broke them and that's why I have a migraine. Ah ha, the boomerang is hitting me because I did that, I broke those vows.'

And the whole first half of the text is like that; it's beautiful. And the refrain goes like this; it's because the wheel of knives has turned on me again, you see what I mean? You keep ... this line repeats for the first twenty-five pages, every single verse. Something bad happens in his life and he says, 'Where did this ... where did this come from?' And then he says, 'Oh, oh yeah, it's coming back to me. I did this to somebody in the past.' And he's got this ability to see where every single negative thing in his life is coming from. It's very important that you learn to distinguish the instrument of your suffering and the cause of your suffering. I call it the how and the why. Okay. It's very important to distinguish between the instrument that's making you suffer, which is the how, and then why you're suffering, you know, what is the real cause of the suffering? This is essential; all day long you have to be thinking like that. How did I get jealous? Well, I like this person and this other person doesn't let me get near them, you know. They like this other person more than me. So if I could just get rid of this other person, you see, that is the mindset, that is the world view of ignorance. That's the world view of self existence. That's the world view that doesn't understand the why, it only understands the how. How is this bad event happening? How is this person not relating to me because they like this other person. It's this other person's fault. If I could just get rid of them then this person would like me, I wouldn't have any competition. This is great. If I could ... this is a 'how' state of mind and you can't have it as a Buddhist. You have to forget it, okay. Buddhists have to go for the 'why', okay. Why did this other

person show up three weeks ago that this person likes better than me now, why? It's not how. The how is clear. The how is that the person showed up? You get rid of them, another one will show up a week later. You know that by now. Every time you get rid of somebody at work another one came. You know that. Every time you quit a job because you couldn't stand the boss, the new boss was that way within six months, you know. You know that by know. Stop living in the how and start figuring out the why. You see what I mean? Why did this person show up three weeks ago that this person likes better than me? Duh ... it's because you were jealous in the past. Would you like it to happen again? Then don't like this other person. And you will guarantee that it will come again, you see, and that's samsara. That's how samsara works, okay. The natural reaction to every bad thing in your life is exactly the cause the makes it happen again in the future. It's this wheel of knives. You are throwing another ninja star, every single time something bad happens to you and you react in the normal way that every normal person reacts, you just caused it again. It's exactly ... the irony, the great joke of the devil, right, is that your natural reaction is going to make it happen again. That's the great irony of our suffering. We make it happen again by reacting to our suffering that we had before. Yeah? Student: [Unclear]. He said this. He said if you think about it there could be two reactions. You recognize yourself getting angry. I mean, that's step number one, right? You realize you're getting angry. And then you think ... I mean, you could either just deal with it there, squash it, stop it, don't be angry, you know, just cut it off. Why is it important to go through the process of thinking, 'I'm angry now because I was angry in the past at somebody and that's why I'm the kind of person who is attracted to anger.' What is it important to understand the real causes of why your mind happens to be in an angry state of mind all the time? Why is that important? We're going to get to it, okay? We're going to get to what I call the correlations between what you did in the past and what's happening to you now. Let me say one thing about that. In this course, in the course on Karma, I think it was number three? Was it number ... five... Oh, speaking of fives, question five on the last homework doesn't have an answer yet, as you may have noticed, okay. Sorry. I didn't explain it in class. I'll try to do it tonight or Thursday, okay. Question five about the Sakya Pandita's view on certain metaphors, four metaphors, I didn't teach it to you or else you were asleep, okay. I don't remember which, [laugh, laughter] but we will do it ... we will do it next time, okay. Where was I? Anyway ... where was I? Oh, when we did the karma course, Je Tsongkapa did a rough correlation of the results of karma. For example, sexual misconduct, if

you engage in adultery with another person's wife or husband there are four discrete karmic results of that. One is that you start to enjoy that kind of behavior and you do it more and more. And you get in deeper and deeper trouble. The other is that you get born in a lower realm, okay. You will be born in a very suffering realm. The third one is that even if you do get born in a place like this as a human, every time you try to have a relationship with a man or a woman they'll ...you will lose them to somebody else. You know, the karma of having taken away someone else's spouse is that you can never keep your girlfriends or boyfriends or all your relationships are always getting to this point where somebody else swipes them on you. And then the fourth karmic result, we call environmental result, like for sexual misconduct, if you live in a place which is unpleasant, which has a lot of pollution or which is dirty or which smells bad, this is a specific karmic result of sexual misconduct, of adultery. You see, so there are four specific results that come from every one of the bad deeds that you do, okay. But Je Tsongkapa doesn't go into more detail than that. He doesn't give you much more detail. The tsuncha korlo does. Okay, the tsuncha korla gives you really, really beautiful detail. Every single bad thing you can imagine about your own mind or your own body or your world or your office, every bad thought you ever have, every bad habit you have, every physical problem you have, is just about covered in this text. I love it. It's beautiful. So we translated the whole thing so that you could have all the correlations, okay. Once you know the correlations you have to do something about them, okay. It's important to know ... that's why I'm answering your question, okay. You have to ... if you know why you have a backache, if you know the only kind of karma that creates backache, what is the 'how'? What is the 'how'? A certain ... what do they call those bones ... vertebrae is crushing another one. You know, I lost my ... what do you call that stuff? Huh? Cartilage. I have a cartilage problem. And they tell you, 'Oh, have a back operation and you will fix the cartilage'. That's the 'how.' Don't get confused, okay. That's the how. That's the instrument or the expression of your suffering.

Why did YOU have a backache? Why did YOU crush your vertebrae? Why did YOU pick up that thing on that day, on that stair, in that angle that hurt your back? Why YOU? And why not somebody else? That's because you hurt someone else, you see. So you can't do much about the hows. The whole science of medicine is pretty much ... how to say ... irrelevant. It's ... you have to study the real reasons and only if you cure the karmic causes will the back pain go away. If the doctors cut you open and fix your back it's because your karma to have back pain is finished. If the doctors cut you open and screw up

your back as they did to our good friend the other day, leaving him almost dead, it's because you didn't have the karma for it to end yet, you see? How come back operations work on some people and don't work on other people? You have to go to the 'why', you must understand the 'why'. And this text is beautiful for that. Any ... this not only teaches you how to avoid all your suffering in the future, you know, if you study this text well you can design your own future. You can design your own paradise. I don't want to have a backache in my Buddha paradise. Well, how do you get rid of it? Well, you have to do this to other people, okay. And he tells you all the correlations. But what's interesting for me is that you can reconstruct your past self, you see. You can go backwards from these things. If you have backaches you can make a profile of how you used to be in your past life. You know, if you have headaches, you can profile it. If you have ... if you feel depressed, if every time you get a job the boss seems to be really cruel to you, you can reconstruct every single thing you did in the past, you can make a very clear picture of your past behavior. I find that very cool and then you can deal with those karmas. We'll talk about that. Yeah? Student: [Unclear] She asked, suppose, you know, like is that the boss who torments you that you did that to that specific person in your past life and that's why that specific person happens to be doing to you in this life? Not necessarily, okay. The {b: Abhidharmakosha} fourth chapter, says, no. It says if the conditions aren't there then other conditions can cause it. If you were the last unenlightened person in the world, you would still ...you'd drop a book on your back. You see what I mean? Or, you know, something would break on the horns in the cars in your neighborhood and you'd hear these beepers all night long. You see what I mean, instead of hearing a boss. And that's a principle of karma. Karma expresses itself in an ultimate way if it can't express itself in the way ... you know, if you're not going to meet that person directly. Other people have asked, you know, Master Shantideva almost implies that you're responsible for making them collect the bad deed of hurting you. That's not exactly true. I mean, he's ... he's doing that for effect. That's not exactly true. They are collecting a bad deed by hurting you. That's a karmic result of them doing that kind of bad deed in the past. The fact that they happen to be doing their new bad habit to you is your karmic result. Get the difference? Okay? They are irritating or angry people from their point of view because they were irritating and angry in the past. They are irritating and angry to you because you were irritating and angry to others. The fact that you happen to meet up with this person who's experiencing himself as irritating and angry because of his past karma, because of your own past karma is perfect, it's not only not a

problem, it's very fitting. That's perfect justice. It's perfect that there should be an irritating, stupid boss, right in your vicinity the moment your karma for having him ripens. And it's very fitting and proper and justice and the way reality works that he's experiencing himself that way, at that moment, also. No problem. It's not only not an inconsistency, it proves all the whole thing. You gotta get used to that. That's a little delicate. He's in the right place at the right time. And you're in the right place at the right time because karma is perfect, okay. All right. Anyway, at some point in the text he goes through twenty-five pages of , 'Oh, now I've figured it out. The reason my boss is so irritating is because the big karma wheel of fortune has spun around and come back to me. And it's because I did this same thing to somebody else. I stop. I'm stopping it now. I'm not going to do it any more.' And each verse goes like this, okay, twenty-five pages of verse, okay. He goes, 'Oh, got hit in the head. Ha, ha, ha, I know who really caused it. It's that I did something to somebody in the past.' And then he makes a decision; 'I'm stopping this now. I am not responding this time. I'm cutting it now. I unilaterally surrender, you know, no more response from me to these angry people. I understand where you came from; I'm putting a stop to it now, you know.' And then suddenly half way through the text he says, 'Wait a God damn minute, I know what's really happening. I'm getting all this stuff because I'm cherishing myself and I don't understand emptiness. Now I see who's the demon here. It's my own mind.' You know what I mean? He says, 'I now ... I know who's doing all this to me, it's my own selfishness. It's my own inability to understand emptiness. AARRRRHHHH!!' And then goes into this tantric thing. He goes into this Lord of Death thing. It's so beautiful and we'll do it on Thursday, okay. [Laugh laughter] I'm going to have David Syke's spirit. Where is he? [Laughter] I got this chop knife and everything, okay. We got to practice tomorrow if we got time, tomorrow night, okay. But he's like ... he changes mood. He changes into this hor... the guy, this sweet guy who's writing this sweet lojong and he's talking about, 'Oh, I shouldn't have hurt that guy, it's coming back to me' then suddenly he's like ... you know, [laughter] and he says, and he gets ... he gets mad at his own ignorance. And he says, 'Now I know who you are.' And then the whole rest of the lojong is this heavy tantric thing, you know. It's him dancing the dance of death and he turns into Lord of Death. He's got this sharp knife and he's cutting at ... who? His own self-cherishing. And his own inability to understand emptiness, you know. And it's really incredible. He takes the wheel of sharp knives, he takes the wheel of knives, he says, 'I know who we could use this on.' And he swipes, you know, [laugh, laughter] and then the whole rest of the lojong is very powerful, okay,

really powerful. And he's dancing this death dance and he's swearing to murder and to destroy this enemy. And he recognizes his true enemy. Anyway, your homework tonight says, 'Who is the henchman?' Right, he calls them the henchmen. Henchmen of the devil, he says. And the answer is two-fold, okay. One is grasping to yourself in the sense of taking care of number one first, okay. I mean, the easy answer. The one who causes all of this suffering, the one who sets into motion this boomerang. Okay. It all boils down to your habit of taking care of yourself first, of trying to make yourself happy first before other people. That in turn can only happen if you don't understand emptiness, okay. If you understood emptiness you would never act that way. So the answer is two-fold, okay. Who's the guy who is going to get his skull cut open, in the second half of the lojong? It's your own habit of taking care of yourself first and underneath that monster is another monster called 'not understanding emptiness', you know. Ignorance, not understanding where things come from. So yeah, you must learn the karmic causes. You can't just remove your anger, just stop your anger. You can't do that. Nagarjuna, Arya Nagarjuna said clearly, you know, you must understand the emptiness behind all of these emotions. You have to study how ignorance, how misunderstanding of emptiness causes everything. Causes all your mental afflictions. Nagarjuna said, Arya Nagarjuna said, it's impossible for a human being to stop mental afflictions without understanding emptiness directly. Period. Impossible. You can study, you know, sweet little mental tricks all day long about how to handle your anger, how to deal with your anger. Until the day you see emptiness directly you cannot destroy your anger. You will always have anger. You must understand the emptiness of it. So when he get pissed at the second half of the lojong and he takes that ... he says, 'I'm tired of this wheel cutting me. We're going to see how it works on something else, you know.' And he like ... it's like a chainsaw [not clear] ... who's that guy? I don't know. He's like GNRRRRRR you know, and you know, now I'm going to get the real one, you know, and he uses it on his own self cherishing. And it's beautiful. It's beautiful. You know, it's like something beautiful. Like watching Jimmy Hendrix smash a guitar or something. And he's like ... he's like cutting out this self cherishing and we'll go through that. We'll go through that on Thursday. It's very, very stunning. Very beautiful. Okay, so you know who the henchman is? Next thing I thought we would go through ... you're going to get ... can they get the reading at the break? Tasha, wherever you are. Can they have the reading at the break? Yeah, okay. See this big thing here? That's your quiz next time, okay. On the left are twenty different lousy things that happen to everyone of us. For example, the people

around me are bossy. I have trouble finding friends and keeping them. No matter what I do my Lama never seems happy. [Laughter] I tend to get serious headaches or back pains. I never have enough dough. Stuff like that. I get sleepy during my dharma practice, okay. These are all like ... in the course of the wheel of knives, in the course of this lojong, he discusses every one of these. And he tells you what you did that made it happen. You know, he discusses how you set in motion these energies that make you tired during your meditation, you know. He discusses the real causes between meeting up with bossy people. You know, never having the respect of other people and he discusses low self-esteem. He discusses anxiety, stress, depression and, you know, we could put like psychiatrists out of business, sorry whoever ... but, you know, if you really understood why those things happen in your own mind you can stop them and that's the beauty of this text. So that's going to be your ... one of your homework questions. In the twenty-five pages of the wheel of knives you will find the answers to everyone of those. You know, you have to pretty much do it yourself. I'll go through a few tonight but you can ... to me this is like a roadmap out of samsara. I love this you know. Every single problem that you have ... and I use this constantly, all throughout the day I'm battling my own mind. All throughout the day, I'm trying to figure out why the things I don't like are still happening to me. You know what I mean? And then I read the {b: tsuncha korlo} and I say, 'Oh, I get it.' And then he says, by the way, if you want to stop it just do this. You see, every verse gives you the problem, every verse gives you what you did to cause it and every verse gives you what you to do to stop it. So it's a beautiful text. It's like a roadmap. It's like the idiot's guide to getting out of samsara. Yeah? Student: [Is it just metaphorical?] Not metaphorical at all, no. Buddhism says that there is no unpleasant mental or physical event which you have not personally caused. Student [Unclear]. No, it's not metaphorical at all and you have to study emptiness to understand why. You have to understand emptiness. The people who have been here for awhile and understood emptiness, you know why you're perceiving the person as bossy. And the person sitting right next to you is in love with this person, they think this person is the most reasonable, undemanding, sweet, gentle, they're in love with this person. And you find him like the most bossy, unpleasant, unbearable person you've ever met. Why are two sane, adult, normal human being having opposite perceptions of a single object at the same moment, in the same room? How can that be? It's the emptiness of that person. That is the emptiness of that person, okay. And that proves that their bossiness is not coming from their side. You MUST understand emptiness to get rid of these

things, you know. They're being bossy not to the other person. They're being bossy to you. They can't be bossy and un-bossy at the same time. There must be something else going on. Okay. It must be coming from somebody else. It's not coming from them. You can't blame other people for anything bad that happens to you after you've sat in this class tonight. I curse you with this lojong, okay. [laugh, laughter] You can no longer believe again, truly, I mean, you can pretend, okay, and you can fool yourself but in the end if you understand emptiness you must come to believe that every negative event in your life, the 'how' may be some other person but the 'why' is because you did something to somebody else. And if you understand how karma is stored in the mind it makes sense. I'm not just ... you know, they say Buddhists make up karma to explain the world which is so chaotic, they're just trying to make it feel better. It's not that. It's true. It's really true. If you study psychology, Buddhist psychology, you study emptiness, you can see how these things work. You can understand that these things are true. Okay. Yeah? Student: [Unclear] How do you fix your old bad karma, you know? Like okay, I understand that ... I can read the verses, you know, hand them to me at the break, maybe I can go home, you know. Give me those verses, I'll read them. Like, I'll understand that because my ... I understand that I have pollution in my corner because I went out with Mr. Smith's wife last week or something like that. I understand that. And I'll stop doing that, but what can I do about my old past karma, you know? I happen to have a backache. I've had that backache for fifteen years or something. I mean, suppose you have, okay. And doctors have treated it and I've gone to chiropractors, I've done everything and it hasn't gone away. According to you that's a result of some specific action that I did against another person either in this life or in the life before. It doesn't really matter, you see. Can I do anything about it? That's the big question. That's called Carlito's question. There is a ... the only person who got it in the last class was this twelve year old who stood up and said, 'Excuse me, can I get rid of that bad karma?' [Laughs] You know, can you do anything about the old bad karma? We're going to do that after the break, okay. So that means you have to come back. So take a break. That's a good question. We'll talk about that question. That's what we're going to talk next, okay. About ... I don't know if you know who Khen Rinpoche's root Lama is. It was ... yeah? Student: [Unclear]. She asked if there'll be a make up class. Due to the Quaker House rental agreement we can't do that here but what we'll do is class eleven which is the review class. We'll be ... we'll have a class then. And then your review will be a very quick thing at the end of that, all right? So you might not get all the final examine

questions as easily as usual, okay, all right? Khen Rinpoche's root Lama was Trijang Rinpoche. Kyabje Trijang Rinpoche was the greatest scholar in Tibet when this Dalai Lama was brought as a young child from eastern Tibet and then he was assigned to be the teacher of the Dalai Lama; one of the two teachers and they're called {Yongdzin}. {Yongdzin} means teacher of the Dalai Lama. And he was the teacher of the Dalai Lama. His root Lama was Pabongka Rinpoche who Rinpoche as a young man also met and studied with. Pabongka Rinpoche wrote, I don't know, maybe a hundred different commentaries. Beautiful, beautiful commentaries. Liberation in the ... in our Hands is just one of them, okay. And he wrote many other beautiful texts. The Vajrayogini sadhana that you do was written by Pabongka Rinpoche. The commentary on it was written by Pabongka Rinpoche. The retreat instructions were written Pabongka Rinpoche, okay. All the Tsongkapa books we have that have been translated were written Pabongka Rinpoche. And great Lama in our lineage, he's your great grandfather, okay. Six months ago in India ... we heard in India that his books were available. He wrote ... all his books have been collected into twelve huge volumes. And they've never been available. We could not get them. Rinpoche had never had a set. So we heard they were available to purchase and we immediately grabbed Leon and talked him into it as usual and we contacted the people in India. After five months of negotiation it broke down and they said they didn't have any more copies. And we were like really disappointed. We had an opportunity to talk to the new Pabongka Rinpoche - number three, his assistant - and he pledged to go to Tibet and try to find a copy and he did ... and then he brought it out to Nepal and then we secretly got it here by overnight airmail and it came the day before Rinpoche's birthday. And that's ... those were the books that were offered to him yesterday ... Sunday. And he was freaked out. I went up afterwards and he had them all laid out around the room and he was running from table to table. [laugh, laughter] and I don't know if you know but his eye operation was a very great success, so now he can read very easily. So it was a great culmination of his eyes getting fixed and being able to read his root Lama's root Lama's missing books, you know. I would like to ask each student to throw in something to help pay for it. We have two or three sponsors who have already given all the money. We don't need any more money but I want you get a little karma, okay. So I don't care if it's fifty cents but try to do something ... who wants to collect that? Who's ... Tessie okay? Thanks. [Laugh, laughter]. Okay, so Venerable Chudren here, used to be call Tessie, if you ... if you're on your way out, okay, give her ... I don't care if it's a dollar, I want you to get some of the karma. We don't need it but I want you to

cop some of the ... it's incredible virtue, okay, and those were the books that were offered to Rinpoche yest... at his birthday, okay. So try. Okay. There's a group forming to do hospice service and to make a Buddhist hospice in New York. They're scheduling it so that it will be open by the time you and I need it. [Laughter, laugh] So if you'd like to look ahead, Fran Ferrello, put up your hand ... she's organizing it, I know Al the cheese man is on it and it's a pretty serious project. So Al's back there. So if you're interested in ... it'll start with small service of dying people in their homes. And then hopefully we'll be able to build something later on, okay. I'm going to go through some of the karmic connections, okay. And I'm not going to do all of them because some of them are, you know, you can get them from the text. I just think it's kind of ... it's very important to understand how karma works and how karma is planted. If you haven't taken the fifth course, you've got like a couple of months off after this course finishes in about two weeks, so I suggest you do it by tape. But basically the way karma works is, for example, if you yell at somebody, if you say something bad to somebody, you perceive that yelling, you are there, okay, while you're doing it you see yourself yelling, and as you are yelling and as you are saying those words you have this perception of yourself doing it. Your mind records it like a VCR. Your mind records it perfectly. Your mind is recording all those events, your memory and what we call {bakchak shaksa}; the place in the mind where karmic seeds are stored, okay. These impressions or these imprints are being made on your mind at that time, at the rate of sixty-five per second. Sixty-five images, sixty-five separate frames are playing in your mind and each one is making a very, very subtle impression on your mind stream, as you scream at somebody, okay. And then those impressions are what we call {kechik kyi kechik kyi kyen dzig kyerpar chu}. They themselves are destroyed by instant by instant. They are coming in and out of ... its called {*Santani*} in Sanskrit. There's a row of flashes and they are coming in and out of existence for years. Okay. They are being destroyed and the power of the destruction of each one is perpetuating the energy. It's like the energy is being carried from moment ... like a billiard ball. Like a thousand billiard balls and the first one's hitting the second one, hitting the third one, hitting the fourth one and that's the process by which the karmic energy is maintained in the mind stream over hundreds of years; thousands of years. One of those impressions of you, that you planted there when you yelled at somebody, they are recorded and from that moment, on instant by instant they are being destroyed and the destruction is leading to the energy of the next moment and it's being carried on throughout time. So there's a stream, a steady stream of that potential in your own mind

stream. That seed, called karma, karmic seed is being carried in your mind stream and that's how it's carried in your mind stream. It ... it disregards the passage of time because every time an instant ... it does destroy by instant and the destruction of it triggers the next one. So it can go on for thousands, millions of years. The karma that you committed a million years ago and the karma that you committed yesterday, those impressions are just as fresh. They're just as powerful. In fact, the old ones are more powerful. They build up energy as time goes on. Okay, so those impressions are very powerful. They are powerful enough that when they ripen in your mind, they force you to see things, okay. They force you to see things. Why is it that you see the boss as someone unpleasant and the person next to you sees them as something pleasant? Is that one object can be pleasant and unpleasant at the same time from its own side? No, it's coming from you, that proof that it's coming from you. Okay? If you and anybody you know can disagree about a Rock and Roll song, okay, if you and anyone you know can disagree about whether a song is good or bad, that proved emptiness already. I don't have to say anything else, okay. The song is not good from its own side. The song is not bad from its own side ... except for Portershead but ... no, just kidding. It's not good or bad from its own side. Obviously it's coming from you. If it were good from its own side, it would be on the top of the top ten forever. If it was [laughter] ... if it was bad from its own side they would be playing it at Old Café forever, okay. It's not like that, okay. It doesn't have a nature of being good or bad from its own side. Obviously it's coming from somebody else, from you. And this is karma. Karmic impressions are ripening in your mind and forcing you, notice I say, force, okay, they are forcing you to see the world as you see it. You can even be aware that this is going on. You can be aware that this boss is a creation of your own perceptions but the word 'force' means you ain't got no choice. And even though you can stand there and understand that this is coming from your mind, you can't stop it and it's just as real as if it wasn't coming from your own mind, okay. If you don't think so, I always tell people, go out and stand in front of a cab coming down Second Avenue and as it crushes your legs see it as coming from their own side and ... or from your own mind, right? And see if it hurts less. It doesn't hurt less. Because it's coming from your own mind it hurts just as much as it did before. Because it was always coming from your own mind, that's why it hurts. Get it? Okay, so when Buddhists say everything is an illusion or it's coming from your own mind, in Buddhism that's a proof for why it's real. That's a proof for why it hurts. We're not saying it's an illusion so it doesn't hurt. We're saying it hurts because it is an illusion. How's that? Okay. It hurts

because it's a projection of your own mind and you can't stop it, okay. Can't stop it. And that's how karma works. Having explained karma that way we'll go into the ... what I call the correlations, okay. He says, whenever I feel any kind mental pain it's because the wheel of knives has turn on me again. Beyond a doubt it's the karma of, what do you think? Mental pain, like upset in your heart you know. Un ... what do you call it ... unsettled in your mind, hurt emotions. He says, it's the karma of upsetting other people. And from now on I'll do tong len with other people and try to take away their own mental pain. Period. He just told you what to do. He told you how to get to Buddha's paradise. One verse, that's all. If you feel hurt in your feelings it's because you upset other people and you should do tong len. You should to this practice of trying to take on other people's mental pain and it will go away, your own mental pain will go away. It's very interesting and it works. I've had many students try it. I had all these students with different phobias and they did tong len. They did this practice of taking that fear away from other people by pretending, right? And it removed their phobia. You see, it's beautiful. It works. It really does work. He says, when I suffer at work because another person who has higher authority than me is always bossing me around, okay, it's because the wheel of knives has turned on me again. This is the karma of ... he says arrogance towards people who are lower than you. Okay. And you don't notice it. Like, arrogance goes unnoticed by the arrogant, you know. You're not aware you're arrogant until it comes back to you and then you get a real good lesson in arrogance by this one boss who has control over your salary and your vacations and your bonuses and ... and you have to smile at them and tell them how good they look today and stuff like that, okay. All right. Oh, from now on instead of forcing other people to do what I want them to do, I will force my own body and life into the service of other people. And that's the fix, that's the antidote. These are beautiful. He gives you the antidote each time. Whenever an unpleasant word from another,

Comes and reaches my ears, It's because the wheel of knives Has turned on me again; The karma of mistakes I've made In different things I've said, Divisive talk and such, From now on then the only thing, That I'll talk bad about, Is what I say that's wrong. I like that. [Laughs] The only thing I'm going to talk bad about is what I say bad about other people, okay. [Laughs]. All right. This is like one of the most important ones, okay. Any time a single thing, Strikes me as something unpleasant, It's because the wheel of knives, Has turned on me again; The karma of constantly seeing my world, As something less than totally pure. From now on then I'll devote myself, To seeing things only as purity

This is call {nam dak}. Say {nam dak} [repeat] {nam dak} [repeat]. {Nam dak} is described in the {b: lam rim} and it's where you try to see the silver lining in everything, okay. Every event that happens to you, every time you have a disappointment; every time something wrong happens to you, you immediately try to see it as like a God send, you know. You try to interpret it, you know, if Winston comes and screams at me then I try to say, okay, maybe he's a tantric angel, you know, what's he trying to teach me? Maybe I wasn't strong enough. Maybe he detected that I didn't have enough patience and he's trying to help me. Thank you, you know. And {nam dak} means you turn around everything to like that. You see everybody ... it's a kind of benevolent paranoia, schizophrenia, paranoia, right? It's where you think everybody is out to help you, okay. [Laughter] Seriously, that's {nam dak}. Every thing that everyone ever does to you, good or bad, they are secretly trying to teach you something. They are enlightened beings. The whole world is full of them. They're out to get me ... to paradise, you know, and they're making these plots ever since I was a kid. You've got to see 'Truman's World', okay. You got to see it. I should have made that the homework, okay. Student [Unclear]. Oh, it's still the homework, okay. [Laughter] If you didn't do it you got to do it, okay. It's exactly like that. Life is exactly like that. And if you don't think so that's responsible for something striking you as unpleasant. The less you're able to do that the more unpleasant your life will be. {Tsuncha korlo}, wheel of life; wheel of knives. Whenever I find myself without Anyone to help me, no friends of my own, It's because the wheel of knives Has turned on me again. The karma of leading away Those who were close to another From now on then I'll never act In a way that makes other lose Then ones who are close to them. So like if you have a problem finding friends, you have a problem making friends, you have a problem keeping friends, it's because you broke up other people's friendships, okay. Now, what're you supposed to do about it, okay? The rest you can read for yourself. You don't need me to read them for you. What is the ... what're you supposed to do about it? Okay. So, two thousand years ago when I was Joe Blow in Estonia, you know, I broke up some friends, you know, and so now according to you I, you know, you can't prove it, I can't prove it, except for what you said about karma which is proof but anyway you ... supposedly I broke up some friends in the past; so what can you do about it? I mean, in practical terms now, okay. Okay, I understand that I must have broken up some buddies, friends, in the past; I'm tired of losing my friends. I'm tired of meeting really nice people and then six months later they don't want to talk to me any more; I'm tired of that. Okay, I believe your wheel of knives thing. I believe your

boomerang theory. You know, I believe that it's because I must have broken up friendships in the past. So what am I supposed to do now? Okay. I don't want it to go on any more. All right. Now, - it's very important, okay - this is the punch line. Once you've used this text that you got tonight to identify the karmic... the real 'why', not the 'how', right? The 'how', you're right, it's the arseholes at work. That's 'how' you're getting hurt but 'why' are they there? And why did they come to work at your company, in your department, sitting next to you? You know, why? That's in here, okay. The answers are all in this text. So what are you supposed to do about it? You see what I mean? I had a person come to me, they said ... they said they had certain kinds of physical problems, serious physical problems and we figured it out it was because they had engaged in some kind of naughty behavior, okay. I mean, we studied all these books, we figured out the karma and we figured out that this is what they were doing. And they said, 'Frankly, I've never done that kind of stuff in this life time. I mean, I did little stuff but nothing serious. And so either the book is wrong or I must have done in my past life time. But frankly, I don't have that problem right now.' And this is the case in a lot of these things, you know. You'll identify the karmic cause of some physical or mental problem you have, you want to get rid of it but then you realize that you don't have this problem anymore, okay. And that's often the case, okay. The karma lasts longer than the habit. Okay. It may be that you identify the main cause of some suffering that you have as lying, but you don't have that problem any more. You're not a person who likes to lie; you don't lie; that was all finished a long time ago. That's old, old karma in my deep karmic pockets, you know. But I don't have that problem nowadays. So how am I supposed to fix that old karma? The trick is ... and listen, okay, this is how to get rid of all your physical and mental pains and you can do it, you know, especially people who have some kind of serious physical problem, like a back disc or a stomach problem or some kind of diseases, okay; you can fix them. And that's the promise of Buddhism. But you ... once you've figured out the karma that you did or that you must have done then now you of all the people in the world have to be super careful about that kind of karma, okay. It's not enough that you don't lie any more. You have to be the most fastidiously truthful person in New York City. If you want to get rid of that karma, this is how you do it; and it works. I'm teaching you the key to happiness. Change your reality. Get out of that old crummy body, get into a new one. You don't have to go to the gym, it doesn't cost anything, okay; seriously. You can make your body look like anything you want, seriously. Identify the karmic causes; but if you find out that you have a physical problem

that was caused by like say, lying, and even if you're not the kind of person who ever lies, you must now become a person who can't even get near to lying. You have to be totally, perfectly truthful all the time, okay. And that's how you do it. This is the essence of the four powers. I don't think I have the four powers thing here. Let me see. That comes on Thursday, okay, when he turns into a monster. When he turns into Dracula, okay. Frankenstein and Dracula together, okay, and when he starts to crush and beat up and slash with this knife, his own cherishing, you know, his own bad mind, he says, 'And I'm growing fangs.' He says, 'PHURR PHURR'. You know, he says, 'I got four fangs, I'm going to sink them into your flesh.' He's talking to whom? His own habit of cherishing himself. His own habit of watching out for himself first. He says, 'I am going to take a bite out of you with these rabid fangs; these four new fangs that I've grown,' you know, he says, 'AHRRRRR'. And then he says the four forces of confession, okay. It's very beautiful, you know. It's the four powers of confession, you know. It's like how to remove old bad karma and the essence of it is I will not do those things again, okay. So it's very cool. I'm teaching you the trick to physically change your body and if you have mental problems, depression, low self esteem, some kind of anxiety, stress, you get confused easily, you can't figure things out that you want ... mentally, your intellect is not strong as you want it to be; you can't remember Tibetan words etc, [laughter] no seriously, it's all in here and I'm not kidding. You can do it, okay. You have to identify the karmic cause as it is stated in this text. And then I don't want you coming to me and saying, 'Yeah, I understand the causes of lying but I don't happen to be a person who lies much. I don't like to lie, I've never been attracted to lying, I'm a pretty honest person.' Forget it. Now you have to be perfect. Okay. That's the essence of removing bad karma, okay, is to be perfect about that particular bad deed, okay. Figure out the one that causes migraines, which is - by the way - taking a holy vow like you guys did last night and breaking them, okay. Migraines are caused - according to the lojong - by not being very careful about the vows you took from your lama. Every single ... dotting every I, crossing every T, you know them backwards and forwards; you keep your book, you track them every two hours, you check them and you're perfect; you won't have migraines any more. You see, they'll go away and frankly it's the only way you can cause it ... the only way you can cure a migraine is that; according to Buddhism it's the only way to stop it. Either it will wear out on its own, which takes time, and it may not wear out for decades. You may have migraines for decades. Or treat it with the karmic medicine, you know. Find out the real cause behind it. And stop it. Somebody told me you

know, 'No, no, karma doesn't cause migraines. I went to the doctor, they found out that I had a peptide imbalance, you know. I have this chemical, it comes up in my brain, it's too much. If I take this pill it goes away. I didn't have migraines for six months now.' You're telling me 'how'. You didn't tell me 'why'. Prove it. Not everybody who takes those pills gets better. Period. They don't cure migraine. If medicine works it's because the karma to have a migraine wore out. If medicine doesn't work, the karma to have migraine didn't wear out. That's why some people take aspirin and get better and some people take aspirin and don't get better. Don't you get it? That's why medicine doesn't work for everybody. Okay. You've got to get it. Medicine is the 'how', it's not the 'why'. You have to remove the real reason behind migraines, is not respecting the promises you made to your ... when you took commitments or promises to your lamas, okay, like that. So now you gotta to be Mr. Clean, you know. Now you have to be ... if you don't like migraines, you know, you know people who have migraines who keeps their vows pretty well. It's not good enough for them. They have to keep them perfect, then the migraines go away. Okay, like that. Yeah? Student: [Unclear] Oh, so should you just stop taking aspirin since that's not the real cause? No, you still need the ... you still need the 'how', okay. I mean, the 'hows' are still useful. What I'm saying is, frankly, if you do the karmic fix well, you don't need those things. Eventually you won't need those things. You won't need medical treatment, okay. If you follow this lojong, very, very well, your body would actually change into a different kind of body. You would not be capable of feeling pain. Okay. That's what becoming a Buddha means, you see? You keep this stuff so well that your body actually, physically, really, changes into a different kind of body and that is the goal of our classes. That is the goal of our practice. That's what we're doing here. That's what your goal is. You must pull it off before you die. And that's second level tantric practice. Okay, but you must do this for that to work. That cannot work without this. You see? And if you do this stuff well, the minute you start trying those tantric practices your body will start to change. It's amazing and ... and that's enlighten... that' paradise. That's angel's body and you can do it; but you have to start now, okay. It's all here. It's very, very cool. Everything is there. And it works and you must pull it off before you die. You can't wait. Don't wait till the last year or so. It doesn't work. When you're sick you can't think about this stuff, you know. When you're in a hospital this stuff will seem crazy to you. You're too ... when you don't feel well you can't practice dharma. Okay, you gotta do it now while you're still half-way healthy, okay.

Yeah? Student: [Unclear] Oh, he said, following that train of thought, why

would this holy being, Khen Rinpoche, need an eye operation? Why is His Holiness the Dalai Lama getting wrinkles and getting bald? Okay, why? This is a very important question, okay, and don't forget the answer. Don't ever forget the answer, okay. If you had good service of your Lama, if you personally served Khen Rinpoche or your Lama - whoever it is - well, you would never have to see them get old. If you see them getting old it's just like the guy who sees the boss being mean. He swears the boss is mean from his own side. Don't believe it. The boss is mean because your mind is making you see it that way. And when you see one of these holy beings have a cataract operation or try to get down the stairs and can hardly make it, that's not Khen Rinpoche's problem, that's your problem, okay. If you see His Holiness the Dalai Lama getting old, you know, if you are going to live to see a day when the Dalai Lama is not walking this planet, you better straighten out your karma. That's your fault. He's not ... who knows what he's seeing. You see what I mean? Just because you see the boss is mean do you believe that everyone in the world sees the boss as mean? It is exactly the same principle. It's exactly the same principle. Don't think His Holiness the Dalai Lama gets up and looks in the mirror and sees what you see, okay. He don't, okay. Boy, he sees something else, you know. And the closer you get to that, the closer you will see ... you know, suddenly they will say, today we discovered a cure for baldness and we gave some to His Holiness and [laughter] and he's ... you know, suddenly you'll hear that crime dropped again twenty-three percent in New York City. Okay, where do you think it came from? Who do you think is causing that? Is it Giuliani [laughter]. I'm not kidding. I'm really not kidding. It is an environmental karmic result of your good deeds. You have respected life more than you did in the past and an environmental result is occurring now. And it will continue to get better if you work hard and keep your vows. Keep your book, six times a day, stop, check your vows; seriously check your vows; check the details of what you just did for the last two hours and you will change New York City. And you can credit Giuliani the 'how', but if you want to know the 'why', any person who's living in New York City when the crime drops has personally contributed to that event, through your ... through worshiping the lives of other people, making them healthy, protecting other people's lives. Okay. That's where everything comes from.

Next time you giggle in class I know how many people have wrong worldview, okay. That's wrong worldview. Of course it came from that. Where did you think from? From its own side? That's not emptiness, okay. We'll stop there. That's a great place to stop. Okay. That's how to get to heaven basically. Now

you just have to do it. Next week we become the Lord of Death and we start growing fangs and slicing this guy up with his own wheel. All right?

[Prayer: mandala]

[Prayer: dedication]

Note: 2 TYPINGS CLASS CLASS 10 (TAPE 9)

Lojong, Developing the Good Heart

Class 10 (tape 9)—version one

GMR

July 7 1998

Transcriber: Su Hung

Side A

Okay we've been studying a lojong text, lojong –How to develop a good heart. And we have been studying one of the most famous ones, it's called {b: tsuncha korlo} Say {tsuncha} [repeat] {korlo} [repeat] {tsuncha} [repeat] {korlo} [repeat]. Sometimes...those of you studying Tibetan, sometimes it's {tsunche korlo}. {tsuncha} means any kind of weapon. In general like a {dul tren tsuncha} is an atomic bomb. But more specifically in this case it means something with a sharp blade. And we talked about it last time that...we were talking about like a ninja star, about this big and it's got these sharp blades, razor blades coming the side, like knives, sharpen on both sides. And the idea is that you could throw it at somebody. And I guess it's like a boomerang. You know if you throw it that way and then you just innocently standing there and then suddenly something slashes you on the head over here. And you don't know quite what happened, you know. And this is the story of your life, you know. Every unpleasant...I mean it's the unpleasant thing when you say, 'Why did this happen to me or why me?' And people don't wonder about the good things. They wonder about the bad things. So it's like...why am I having this bad thing happening to me? And it's very important...last time the whole first half of this book, first what does he do? He bows down to the Three Jewels. Secondly what does he do? In a middle of a lojong text he bows down to a tantric fire angel call the Lord of Death, {Yamari} okay. And then he starts this sweet little lojong text about...it seems like every time something bad happens to me, if I really analyze it I see that it came from myself; that I did something to hurt somebody and there's this long boomerang thing and then it comes back and hurts me okay. And I think...and then he goes through a long, long list of this happened to me, my boss yelled at me, 'Oh this the wheel of sharp knives, coming back and hitting me. I realize it was because I yelled at someone else before. From now on I'll never yell back at my boss.' Okay like that. It's a whole cycle of having something bad happen to you, figuring out what it was you did before and then

deciding how to avoid doing it anymore. And this is the whole...we're going to do the {b: Wheel of Life} in the next course and the key of {b: The Wheel of Life} is that at number one, at one o'clock, you can break the wheel of life, that's the whole point of samsara. When someone's bad to you and you get angry and you want to do something back to them, if you break it at that point, called ignorance, if you understand that it's coming from you and if you respond with the same stuff, it will perpetuate this thing, then you're free. Then slowly you can get free of everything, all the trouble you have. But it's very compelling to think that it's other people's fault especially when the suffering is coming back to you through a human being. You know if a brick falls on your head or an egg or whatever, walking down the street... we were walking down the street the other night, had a nice latte and then right in the middle of Sixth Street this egg lands on my head [laughter] and I'm not kidding. And I think they threw it off a roof, like it...it felt like a brick. It hurt. It really hurt and we were sitting there and laughing. You know, you never know, you know. It's easy to be... like if you stub your toe or something, it's easy to kind of forget it and not to worry about it. And not to believe too much in the self existence of it. But when somebody is there in front of your face and somebody right in front of you is hurting you somehow, it's almost impossible at that moment to realize that this is coming from yourself, and that they're just an instrument of energy that you set in motion yourself. They have nothing to do with the bad thing happening to you. There's nothing you can do by reacting to them to stop it. If there's no connection between with what you say to them or what you do to them or any kind of logic or any kind of anger, there's no connection to that. It's all coming to you because of something you did before. And if you do the right thing now it will go away. And if you do the wrong thing now it will keep coming. And you don't need to know more than that to reach nirvana. That's enough nirvana. You have to study karma. You have to understand how things are planted in your mind. And then everything is clear and then you know what you have to do and you really don't need much more dharma than that. You want to get out of the bad situations in your life – every single physical and mental that you... every unpleasant that happens to you throughout the day and it happens all day long, right? Every five minutes or so. It's all coming from you. You have to get use to that. And that's what the first half of the lojong is about, you know. The whole first half of the lojong is 'Oh this is happening to me. I must have done that. In the future I won't do this anymore.' You know, one of the students made a very beautiful chart, you will get it with this reading of all of those verses. You know they put, 'Problem – somebody is yelling at me

or Problem – I get migraine headaches. What is really cause by? I didn't keep the vows I took when I was with a Lama or something like that. How should I fix it? It won't do that anymore. Now I'll keep my vows or something like that.' That's...they actually made a whole chart of everything. It's kind of cool. And as I mentioned last time it's very important to say, especially if you weren't here. If you have a problem with someone, with someone yelling at you all the time, it's because you were...you yelled at other people in the past. That's the real cause, okay. Does that mean you're necessarily a yeller in this life? No, okay, and you gotta get use to that okay. You may be the most quiet simple, nice person in this life who never yells at anybody but it doesn't mean that you don't have that old karma. And that old karma can...people can be yelling at you all day. So how are you suppose to fix it if you're not a yeller? You see what I mean? What are you suppose to do now? You have to be even more careful than normal people about saying unkind things to other people. that's all. Got it? That's how you stop it. And if you read the first half of the wheel of knives, last time, if you finished and read it, you already know what your particular problem is. You know what was causing it. Now you in particular whether it's a backache or a headache or depression, or feeling upset or being jealous a lot, something like that, mental or physical problems, now you have enough information. You have to stop that particular thing that you saw on the chart there. So you gotta get a chart during the break okay. You personally have to be super careful about yelling...even the tiniest bit, okay, because you have that problem and you need it to purify that old karma. And the most powerful way to purify it is to avoid it even in the smallest instance. Okay. And now you know everything you need to know. You don't need to know more than that okay. That was the first half of the wheel of sharp....wheel of knives, okay. Now we get to a sudden break and I warn you about it last time, okay. He's been moaning and groaning about the wheel of knives. He's been saying, 'I did that. It's circle around. I had this kind of bad things happening to me and I'm...and I'm not going to that again. Oh and I also have this problem and I've got this problem and this problem and this problem. And he goes through verse after verse after verse, and he identify the problems, I'm not going to do that anymore. And then he's getting...if you feel the verses, he's getting uptight. He's starting to get whirled up. And in the beginning he was talking the tantric deity you know. He's like saying, 'Lord of Death', you know. We're going to get to Lord of Death here sooner or later. This is where we get to it okay. We're at the point in the...where his whole mood changes you know. He's like this poor guy who's getting migraine... who's trying to figure out where they

come from. Now he gets mad. You know and he says, 'Wait a minute, lets figure out why this is happening to me? You know what is the root cause of all these stuff. I understand that it's all because I yelled at somebody; I understand it's all because I hurt somebody but what made do that? Did the devil make me do that? Who made me do that? you see what I mean? Who's making me do that?' And then he looks inside himself and he...and he started to get angry 'cause he started to figure who makes him do that, you know. There's a... something making him to do that. And then suddenly at this point in the text you going to get it in the reading, there's fifty more pages of reading. And suddenly at this moment in text, he gets mad. And he's...he, he like changes into this fierce Lord of Death.

So, so since I'm not very good at being mad publicly, I do it all priv...inside. I just started to call on a consultant [laughter]. David Sykes and he's going to read some of these verses one by one to see if you can get the true feeling 'cause I'm too shy, okay. And he's going to be the Lord of Death, okay. You're going to see the Lord of Death here. He's got this... apparently he keeps his legs like that, you know. You got your thing? Where's your thing? [laughter] He's got this sharp knife. Come on... they don't hold it like that. No [laugh, laughter] Yeah that's better, that's better. And he's looking at you like that. You've to stare with hatred in your eyes okay? [laugh, laughter]. Come on. Okay hatred in your eyes and two feet... what's the other thing, okay, anyway we'll see, all right. He's gonna....this is the...are you ready? This is the crucial moment when the author of this lojong Dharma Rakshita, the teacher of Lord Atisha suddenly he figures out who's been giving him all the grief. He says, 'Now I know.' And David Sykes is going to do it, okay.

Just verse number one, okay.

Since this is the way things are,

I've finally realized

Just who my enemy is

I've caught the thief who lay in wait

And deceived me with his trap.

He's a masqueraded fooling others,

And fooling himself as well.

I see it now!

He's the habit I have

Of grasping to myself,

And of this there can be no doubt.

[laugh] okay could you understand all that? Yeah, okay, anyway he figures out

where it is and he starts to get mad. And he starts to change into another person. You see the author starts to change into another person and he's like...he's like getting very, very angry at his own self, at himself. And there's two states of mind here okay. 1) {rang gces 'dzin} 2) {bdak 'dzin} Say {rang chendzin} [repeat] {rang chendzin} [repeat] Then {dak dzin} [repeat] {dak dzin} [repeat]. These are... are very similar and they're often confused. And you have learn to separate them okay. {rang} means 'yourself' {chen} means...{chendzin} is a verb that means 'to cherish yourself, self cherishing' okay. watching out for number one, that's called {rang chendzin}. The state of mind that watches out for number one. {dak dzin} is something different and it looks at yourself. It focuses on yourself in the kind that gives you trouble. There's a couple of kinds. The kind that gives you trouble is the kind that looks at yourself and doesn't understand the emptiness of you, okay. It's a misunderstanding of the emptiness of you. {dak} means 'self nature'. {dzin} means 'it grasps, it believes that you have some existence from your own side.' {dak dzin} means the state of mind where you believe something has some existence from its own side. How does it deal in a case...how does it relate to case in which where your boss is yelling at you or another person is doing something bad to you. Where's the {rang chendzin} and one is the {dak dzin}. Okay what's the difference between self cherishing and misunderstanding yourself okay? And then you'll be able to get out of it. And this is the one...he's like 'I'll go after you' you know. 'You want...I'm sick of this ninja wheel slashing my hand, would you like to see how it feels?' Like you can see him almost grabbing it out of the guy's hand. And he's like this and he's like ...would you like on your hand how? Lets see how you like it {Mr. Rang chendzin}. Lets see how you like it {Mr. Dak Dzin} and then he gives it to him. And he's this brutal, when you read it he's like Ali, like Mike Tyson out of control, like he's bite his ear or something you know. And he's like...he's going out of control and he starts slashing at his... he realizes who his real enemy is okay? In the case of the boss screaming at you {rang chendzin} is the one who is focusing very much on 'I'm unhappy at this moment.' You know it doesn't care about anybody else in the room. It's focusing on me. It's focusing on what's happening to me and it's ignoring the other people in the room. When you have mental affliction, often time an automatic result is that you...you [not clear] towards other people thinking about people's suffering, thinking about other people's troubles disappears right away and {rang chendzin} comes. You know like 'I'm not getting what I want.' You know and that's the first state of mind, okay. I'm more important than anybody else here and this guy is yelling at ME. That's {rang chendzin}. {Dak dzin} is much more subtle. {Dak dzin} is focussing

on this situation and doesn't get it that it's not coming from the boss, okay, big difference, right? {Rang chendzin} is like 'I'm having a bad time. I'm having a bad day.' And doesn't think about other people. But {dak dzin} is the root of that emotion. {Dak dzin} is saying...it's looking at this and saying, 'the boss is the root of this problem.' He's yelling at me; he's a bad person. I hate him. That's {dak dzin}. {Dak dzin} doesn't understand what? That this is all coming from you. Prove it. That boss's wife loves him. That's boss's wife swears he's the nicest person in the world. Okay. Other people in the room thinks the boss is doing exactly the right thing when they're yelling at you, okay. Obviously if he's a really bad person it's coming from his side. It's coming from somewhere else. If it was coming from his side everybody else in the room will be feeling the same thing about him and they don't. Something else is happening. What's happening? Your karma is making you experience this situation as unpleasant okay. {Dak dzin} can't figure it out, okay. {Chendzin} is worried about me, why is it happening to me? But {dak dzin} is at the root of it all. {Dak dzin} doesn't understand that if you just shut up the boss won't come back anymore, okay? There's a big difference. These are both the enemy. When he starts slashing the enemy he's going after these two states of mind, okay. Nextthe next verse, two verses are going to be number two and number three, okay. It's going to be a description of what he turns into, okay. This guy, this nice old Dharma Rakshita whose just figured out who's giving him all the trouble is... is gonna... undergo a transformation. Okay, here we go.

Now let's see the wheel of knives,
Of karma, cut his skull!
O Angel of Wrath,
Now cut his skull, cut thrice!
Stand like a god on widespread legs,
A knowledge of two truths;
Of method, and of wisdom;
Open your jaws and show your fangs,
Four powers of confession,
Sink them deep within the flesh
Of this, my hated foe.

I call on the King of the secret knowledge
And secret words that work
To torture all these enemies.
There is no freedom here in the woods

Take up in your hands the wheel of knives,
Take up the wheel of karma,
Speed to the side of my foe,
The cruel one, evil demon that he is,
This grasping to myself,
Broken vows and promises,
Waster of my life and others,
Go and fetch him here.

[laugh] Like's turning into this tantric deity and he's like talking to this tantric deity {Yamari} and he's saying 'Okay go get him and we'll teach him a lesson. And we will use the same knives on him. We will take those two states of mind and...and we'll see how they like the wheel of karma. The wheel of knives...and we'll try it on him.' It goes like this. 'Cut his skull! Angel of Wrath, now cut this skull, cut thrice. Stand like a god on widespread legs.' This is a posture that {Yamari} takes you know and {Yamari} is like this, you know. So {Yamari} has this...it's called {tre pa}, the legs are spread out like that. And Dharma Rakshita says, 'this stands for the knowledge of the two truths.' Okay. This stands for the knowledge of the two realities. There're two realities going on all the time. All the time, around you two different realities are going on. One is called {kundzob denpa}. Say {kundzob} [repeat] {denpa} [repeat], {kundzob} [repeat] {denpa} [repeat]. You can think of it as the world created by your projection, okay. it's the some total of all the projections you're having and you call it yourself and your world, okay. It's the sum total of all the karmic stuff ripening in your mind and making you see this world, all your friends and your own mind and your own body and yourself. And when you look in the mirror in the morning that's part of {kundzob denpa}. {Kundzob denpa} means 'deceptive reality or false reality' People have translated it as 'relative truth'. That's wimpy translation. {dzob}, {kundzob} doesn't have anything to do with relative. {Kundzob} means liar, cheater, deceiver, okay. And what it means is the nature of this reality around is deceptive. You can call it deceptive reality. Sometimes they call it the Two Truths and there's a joke in the monastery that the Two Truths ain't true. Okay. There's a big joke in the monastery. 'Hi the Two Truths aren't true right?' Right. What's {kundzob}? {Kundzob} means 'fake, fake truth; false truth'. Why? Because the world as you perceive it now you're always misled by it. It's always deceiving you, especially when your emotions are evolve...involved. Okay. When the boss starts to yell he suddenly transform into something which must be self existent, existing from his own side. He cannot be my projection,

caused by my own deed. He must be a bad person. He must be bad from his side. It can't be something that I'm doing, okay. That's a sign. That's {kundzob denpa}. Okay. And everything around you, all the...what we call appearances which means your projections, going on constantly, those are call 'deceptive reality' okay.

The other reality is call {dundam denpa}. Say {dundam} [repeat] {denpa} [repeat], {dundam} [repeat] {denpa} [repeat]. {Dundam denpa} means 'the fact that nothing is NOT your projection'. Got it? The fact that nothing exist any other way except your projection. You can call it emptiness. Same thing. I'll say it one more time. Emptiness and the fact that there ain't nothing which is not coming from you are the same thing. That's the same thing and it's called {dundam denpa}. {Dundam denpa} means ultimate reality. Okay. Ultimate reality; ultimate truth.

When do you see {dundam denpa} directly? Only once- when you see emptiness directly – {tong lam}, path of seeing, twenty minutes of direct communion with ultimate reality. That's {dundam denpa}. You can understand it as I speak. You're perceiving it with mental projection as we speak but that's not...that's your projection of ultimate reality and not ultimate reality itself, okay. You're perceiving it a way but you're not perceiving it directly. On the day you see emptiness directly for the first time, you will see for the first time that there's a separate reality doing around all around us that you never saw before.

It's a higher reality.

It's a perfect crystal, diamond reality going on all around you and you can't make contact with it unless you see emptiness directly. And that understanding can stop you from reacting negatively ever again. You're on the way to stopping your mental afflictions permanently and that in fact is the definition of nirvana. When you stop your bad thoughts because you saw emptiness directly okay. So anyone who has a true grasp of this fact, these two realities they can go and start whipping up these two guys with their wheel of knives, you know it's like a Swiss blade or something you know. Anybody who stands on this foundation of these two truths they got the equipment to start whipping this guy's face out with this knife. Okay. Who is this guy? My own cherishing of myself and not understand reality, okay. Once...once I'm standing on the two legs of my understanding of the two legs of my understanding of emptiness and the way the world is happening through my karmic projection then I'm in a strong position to start reaping this guy's face out. All right? That's the first quality of this tantric deity.

What's the second one? He says, 'Stare in hatred with your two eyes'

apparently... I can't do it okay the guy's like...and he says 'the two eyes are method and wisdom' okay. Say {tap} [repeat] {sherab} [repeat]. Oh by the way that's Two Truths okay, {bden gnyis} {den nyi}.

And here's {tap} and {sherab}. (Tap) is misspelt. Suppose to be a {sa} here. {thabs shes} Say {tap} [repeat] {she} [repeat], {tap} [repeat] {she} [repeat] . {tap} refers... {tap} means 'skilful means or method, okay, method' and it refers generally to the Bodhisattva activity especially for example in the six perfections it will be like the first four – giving, living an ethical way of life, learning to overcome anger, and then finally taking a great joy in doing good deed, okay. And that kind of behavior is mostly on the {tap} side of things. It's mostly on the...what we call the message side of things. It's more practice and less theory, okay. It's more practice and less theory. Those kinds of energies will create your physical body of, of an enlightened being in the future. When your body starts to change, esp...when the inner body is...everything starts getting straightened out and as a result of that your outer body starts to change and eventually turns into light. This is all because of {tap}. It's mainly it's because of your success in the perfections of a Bodhisattva, like those that I mentioned. The practical side of things. Then there's {sherab}. Say {sherab} [repeat] {sherab} [repeat]. {Sherab} is wisdom which only means exactly everything I talked about tonight so far. That's {sherab} nothing else, okay. Understanding emptiness and how your karma is making you see stuff. What's the emptiness of the boss? He's not a bad guy from his own side and he's not a good guy from his own side. What's his dependent origination? If I have good karma I see him as smiling at me. If I have bad karma I see him as yelling at me. You may have noticed it doesn't depend what I do. It doesn't matter what I do, you know. I can do something really bad, he comes and smiles at me. I can have a really good day at work and he comes in and yells at me. Something else is making this happen, okay. And that...the knowledge of that is {sherab}. {Sherab} is responsible for you eventually achieving the state of mind of the Buddha as opposed to the body of the Buddha. Okay, the state of mind of the Buddha, and that's mainly the last two perfections, meditation and wisdom. That's {tap she}. So what have we got so far. We got this tantric monster. His standing on the leg of his understanding of the two truths. He's staring at who? He's staring at his own selfishness and his own existence, grasping with those two eyes, you know. The six perfections in those two eyes. Those are his two eyes. This is very typical, I'm not suppose to tell you...well I won't okay. Open your jaws and show your fangs, Four powers of confession.

He's got two fangs here two fangs here all right. Sink them deep within the flesh

Of this, my hated foe.

Doesn't sound like a sweet little lojong text right? He's saying, 'could you take a big bite of this guy?' You know, okay, with your fangs? He's got this four fangs, okay. And the fangs are the ability to straighten out your old bad karma and that's call the four forces, right? And you guys know them, I don't have to go over them, right? There're four tricks to removing your old bad karma, okay. If you have wisdom and method, you can take care of your future karma. If you have the knowledge of the two truths you can take care of your mental afflictions. You still got to polish of your old bad karma, you can take care of that with the four forces, you're a complete tantric monster. Everything is covered. New bad karma is covered. Old bad karma is covered. And wisdom is there and you're not gonna have any more problem any more doing anything. You're complete monster ready to rip this guy's eyeballs out, of. ...of ...who doesn't understand emptiness and as a result is always being selfish, okay. And you're now in a position to do that okay. This is something metaphorical, you know? People say, 'Oh that's a nice metaphor. That's a very beautiful metaphor. I guess those tantric pictures are all metaphors, you know. I guess there's no real people like that. Anyway he'd look weird anyway. Can you see this guy walking down the street, you know. What would be people say even in the east village, you know. This guy is like eight tall, four feet across you know when he looks at you he burns your eyeballs out. He's got these fangs hanging out. And he's walking around with this big knife thing you know, waving it. And is it just a metaphor? You see it seems to be a metaphor. It seems to be this guy, this tantric deity just... 'Oh now I get it. All those paintings are just metaphors. There's nobody like that. It's not like there's people wandering around with three eyeballs or something like that okay.' The point is this it's not a metaphor. It's not a metaphor. That being does exist. And it's created by those spiritual qualities existing within you. Okay? Got it? There're monsters like that. There're tantric deities like that. And they are not made of flesh and bone, they're made of projection and you have those projections if you get those spiritual realizations. You see what I mean? Like everything else all tantric deities are produced by your own karma. And the most powerful kind of karma is your own thoughts. And as you begin to have these realizations you can start to create this guy. They, they will be created by your own realizations, okay. Got it? They are made of your realizations. This is not some kind of a metaphor. If you haven't met a tantric deity lately it's because you don't have those qualities you see what I mean? And, and it doesn't matter how many guys give you initiation and sprinkle water on your head and ring their bell and all that.

Doesn't... it doesn't really matter much at all. If you have those inside spiritual qualities you will begin to see these beings because they are made of that. You get it? They're made of your spiritual qualities.

You will meet Tara. She will be this extraordinary, lovely, incredible being. But she's made of this kind of stuff that has to come from you just as your screaming, stupid, ugly boss is. You see what I mean? And the level of your mind now, the level of your karma now is that you're creating these bosses who are screaming at you. And every other unpleasant thing you can imagine. If you change the source of that you would start to run into these angels. You know like in a restaurant, in a coffee shop. You know, you say, 'Wow!'. And I'm not talking about... I've students coming to me and saying, 'Oh it works you know, last week I, I say this angel.' I say, 'What were they like?' you know, they say, 'Oh I tried really hard, I kind of squinted the right way and...and for three minutes or so they seem like very nice, you know.' And I say, 'Do you like this person?' 'Yeah I kind of like it.' You know and then next week they're like, 'oh no the person became a demon you know' and I'm like...what happened? 'I don't know they yell at me you know.' It's not like that. I'm not talking about that. I'm talking about a change in the reality around you. An actual change that stays that way. It's not like thinking of something as a tantric angel or thinking of somebody as a demon or something like that. It's that your own karma is forcing you to see them as clearly as the people in this room and it goes on. And it continues to be that way. It's not like a mood you have about somebody or feeling you have about...I'm not talking about that. I'm talking about they actually transform before your eyes and they stay that way. That's the whole point of Buddhist practice. What I'm saying is...the tantric monster being described here you can become like that or you can become like Tara. Or you can...I don't even mean like Tara, you can be Tara but it comes from, from practicing year after year these deep thing. It comes from keeping your book. It comes from watching your vows. And then slowly things start to change forever, okay. And that's a...what I want to say is a tantric deity is not a self existent, external being anymore than your boss was. If you're tired of your boss and you'd like to meet this David Sykes, Lord of Death type of guys, you have to change your mind. okay. All right. Next one. By the way there's four powers. Wait, not yet. Hold him back. Hold him back. {stobs bzhi} {tob shi}. Basically I mean, if you don't know what the four forces are ask one of the older students. I don't have time to go into it but you MUST learn. It is how to destroy old bad karma. The essence of it is what we spoke about. Read the first half of the wheel of knives. Figure out your main problem. What caused them

karmically and avoid those perfectly. Avoid the smallest form of that. If you suffer from migraine headache and even if you're not the kind of person who breaks their vows, don't even get close and they will go away. And I said last week, if you go to a doctor they fix you it's because the old karma ran out. The old bad karma. And if you went to a doctor and they can't fix you it's because the old bad karma didn't wear out. It don't depend on the doctor very much, okay. Not at all actually. That's why some medicine works for some people and doesn't work for other people. If there's vaccination that works for everybody because everybody collected a karma in common or together in the past, okay. You ready Dr. Sykes? Number four.

Fetch him, bring him,
Lord of Anger, Lord of Death;
Strike, strike now,
Strike this highest foe in his heart;
With the roar of hell
Smash now the skull
Of my misperceptions,
The ones who have wasted my life;
Bring your death
To the heart of this butcher,
My greatest enemy.

[laugh] Phew... okay.

He says, 'Fetch him, bring him Lord of Anger, Lord of death; strike, strike now, strike this highest foe in his heart' and the rest is a refrain. This is going to be in every single verse in the rest of the lojong. Okay. The following is in very verse up till the very end. 'With the roar of hell, smash now the skull of my misperceptions, the ones who have wasted my life; bring your death to the heart of this butcher, my greatest enemy,' okay. And again now he's asking the monster...you can think of the monster as another person, you can think of Dharma Rakshita as becoming the monster, doesn't matter. You have to become this guy. You have to become this guy. If the mental afflictions were people and if they look at you practicing dharma you'd look like what my boss looks to me. Got it? You'd look like this monster. If the mental afflictions were real people and if you were practicing dharma really well, if they looked at the Dalai Lama they would see something really frightening because he's out to kill them, you see what I mean? And if you're practicing well and they see coming, they're like really...you look to them like Freddie or something. You look very

frightening. If you're practicing well you look discussing to a mental affliction and they're afraid of you. And he says, 'Smash the skull' he's mad that these guys have been throwing wheel of knives at him for his life; all day long his life he's been getting hit by these things and never knowing what was the problem, now he figured it out. His selfishness and misperceptions. And he says, 'smash the skull of misperceptions' okay. {Tokpa}. {rtog pa} Say {tokpa} [repeat] {tokpa} [repeat]. This is a tricky word okay. When you're debating in the monastery, somebody says {tokpa yin pay chir}. And then suddenly everybody is quiet. The guy goes up and says, 'Is that with a {sa} or without a {sa}' Okay {sa} is like a special letter at the end of this word, okay. There're two words that are homonyms, like the word two. How do you spell two? I mean it could be to, too or two. When you hear {tokpa} in a debate you always stop the guy and say, 'Wait a minute, which {tokpa}?' Okay there's two {topka's}, you gotta get that okay. The one that has an extra {sa} on it if you're studying Tibetan, means 'high spiritual realization'. It's a beautiful thing. It's a wonderful thing. Okay. {Tokpa} without the {sa} which is this one means 'in its worse form, a perception of things being self existent; thinking that something is self existent'. It's basically the same as {dak dzin} okay. {Tokpa} is looking at your boss and thinking that what you're seeing is coming from his side and not from your side, okay. That's a {tokpa}. {Tok nyen} – it's a wrong idea. You can say wrong idea. So when he says, 'Smash the skull of my enemy' he's saying, smash the skull in the sense of smash these ideas that things are coming from their side. They're not. If you really get this life becomes very, very frustrating. It's extremely frustrating to realize as it's happening that all the bad things happening to you are coming from yourself, it's very frustrating. And it's liberating you see 'cause you can do something about it. If they were self existent, said, Ayra Nagarjuna, you and I would be in deep trouble because then they could not be changed. You know if your boss was really bad and that nasty from his side we'll be in trouble. Because he couldn't change it. You've tried to reason with him. You've tried to out fox him. You're tried to force him; you've tried to be sneaky with him, nothing works. If he was self existent out there the way it seems, and this is all that you can do to change him we already...we've already lost the battle. Life is going to go on like this. You will die; you will get old; you will lose everything you have. Period. Can't change it. But because things are coming from your karma and because they're projection of your mind, everything becomes possible. Tantric paradise in this life becomes totally plausible and attainable, okay, because things are not coming from their own side, they're coming from you, okay. Okay next one. Not yet Sykes, not yet Sykes. In the next few verses

which Dr. Sykes doesn't have. He says, 'Let's use this wheel of knives on you now.' Okay, he's talking to his enemy. Let's...let's just see how it works on your face. Okay. And he starts to spin it. And he starts to call it {le kyi korlo}. Say {le kyi korlo} [repeat], {le kyi korlo} [repeat] He starts calling it the wheel of karma. Okay, I'll spell it for you. {las kyi 'khor lo}. Say {le kyi} [repeat] {korlo} [repeat], {le kyi} [repeat] {korlo} [repeat]. {Le} means karma, okay. In modern Tibetan it means 'work'. It means anything...anything you ever do; anything you ever say and anything you ever think, it's {le}. {Le kyi korlo} means the wheel of karma. It's very interesting. This is the first time that he calls it the wheel of karma. Up to now he's been calling it the wheel of knives. He says, 'Let's see how you like to get your face cut up with this {le kyi korlo}. Let me use this {tsuncha}....let me use this wheel of knives, karma, this wheel of karma on you now, let's see how you like it, okay. And this is a little bit touchy, okay. Do Buddhists collect karma? Do enlightened beings still collect karma? And this gets a little touchy. Can you turn the laws of karma back on this monster, you know, your enemy? Can you...can you use his own weapon against him? That's the question here in the text. Can you use the wheel of knives on your own self-cherishing? Can you use the wheel of knives on your own ignorance? That's the question. Can you do that? Can you turn the tables around and start slicing up his face with his own weapon? We say 'Yeah' okay. Yeah. The same rules apply when you....when you clean up samsara as you made the mess, the original mess. You can use the same rules, okay. What? Your enemy is not self-existent either. He is also a projection of your mind. And we're going to get that at the end. At the end he's so in to it, he says, 'Your enemy doesn't exist at all. This self-cherishing and this perceptions of things as being existing from their own side, they don't even exist and they NEVER DID.' He gets really into it you know. What it means is that they don't exist from their own side. They also are your projections. If there's something about your mind that you don't like you can use the same rules that you use to get rid of your ugly boss. Okay. Any unpleasant event, internal or external you can deal with it using {le kyi korlo}, the wheel of karma. And you can use the same things against it, what? Find out what causes ignorance. Find out what causes self-cherishing. And take...and do the steps you have to take to remove it, okay. For self-cherishing what's the best way? You already know – {tong len}. Exchanging yourself and others. What's the ultimate practice of it? {Tong len}. A breathing practice where you take away others pain and give them happiness. It's very, very beautiful. It's very, very detailed. We have a twelve chapter course about it. You have to study it in detail. It's a hundred pages of stuff to study to do it properly okay.

And there's a course on it. So you have to do {tong len}; it's the ultimate way to stop that projection of your own mind being selfish okay. It will change the projection. What you use of ignorance is wisdom. And that we use {b: The Diamond Cutter Sutra}. All right. You go read the...study the Diamond Cutter Course. Okay. Those two things will change the projection in your own mind of that enemy and you can turn the wheel of karma against its master, you know, you can use it on the other guy as well as he's been using it on you. There's a technical detail here. {tsogs gnyis} Say {tsok nyi} [repeat], {tsok nyi} [repeat]. {tsok nyi} means...{tsok} means 'a big collection of anything okay. Like when the monks at Sera Mey, a thousand monks go in the main temple and hold a prayer ceremony that's called a {tsok}. In fact it's called a {tsok khang} or {du khang}, big temple. The big, big temple where Sera Je and Sera Mey monks both meet is called {tsok chen}. The place for big {tsok}. {Tsok} means when you get a whole bunch of stuff together. {tsok nyi} means two of them, two different kinds.

When we spoke about method and wisdom, if you use method which is mainly the first four perfections, doing those over and over and over again, not getting angry with people, controlling your anger, keeping your vows nicely, giving things to other people; taking joy in...in doing good things. If you doing them over and over again you start to collect together this incredible mass of energy that we no longer call karma. Okay, if you do it with wisdom, if you do it with an understanding of emptiness that we talked about tonight we don't call it karma any more. We don't say Buddhas collect karma we say they collect {tsok nyi}, okay. They gather the two {tsoks}. What are the two {tsoks}?

{Gewa diyi kyewo kun

Sunam yeshe tsok-dzok shing}

Okay the second line of the prayer that we do every single night, okay, at the end. {Sunam} and {yeshe tsok} okay, the second line {'sunam yeshe tsok dzok shing'}okay. {Sunam} means good deeds which in this case mainly means method; it mainly means not getting angry, keeping your vows well; being generous to other people; being joyful to do good deeds. If you keep doing that enough you collect together what we call the collection of merit. Okay. The collection of merit. That turns you into physically a Buddha. Okay. That gives you the physical body of a Buddha. That changes...the effect of that on your inner body which you cannot see if you cut your body open, you have a inner body, you have a whole network inside that you can't see. You have a spiritual body and as you collect more and more virtue, as you have more and more compassion, every time you understand one more little thing about emptiness it

starts to open up. The little channels inside...covering your body, all throughout your body start to open up a little more. Every time you help somebody, every time you have kind thought for someone and especially every time you have understanding of emptiness, a little bit more understanding emptiness, they open up a little bit more. When they are not open you must get old and die. When they open completely you don't have to get old and die anymore and the whole...the whole idea of the {sunam kyi tsok} is to change this body...it will change this body. Those good deeds done over a long period of time, in a very powerful way will change this body into the body of an enlightened being, okay, of light. So we don't technically call it karma any more at that point, okay. We don't say people collect karma to be a Buddha. It's not like that. They collect the two collections. They create the two collections. What is the second collection? It's call wisdom. Okay, wisdom. It's meditating enough and having enough understanding of emptiness that eventually your mind transforms into a Buddha's mind. okay. And that's the {sunam kyi tsok}. So, you know, somebody ask you 'do Buddhas collect karma?' You say, 'Not really' but you can use the principle of karma to become a Buddha and you can use that knife on that other guy okay. But technically it's not going to be call the wheel of karma any more. At that point it becomes me collecting my holy angel's body and my holy angel's mind. I'm collecting energy to do that and we don't call it karma any more, in the higher schools. In the lower schools they have an idea of pure and impure karma and that's another thing, okay. Same idea. Okay one more thing and we'll take a break. So I actually I don't have this one here. I'll read you the lines okay. These are almost at the end of the lojong. He's close to the end. He says

And for whatever time remains
In the days before myself
And those who are my parents
Have reached out enlightenment
In the Heaven Below No Other, (This is a special paradise)
May all of us as we wander together,
Driven by karma through six worlds,
Love and cherish one another,
Love and cherish each other as one.

So he's making a prayer, you know, like, if I keep this kind of stuff up I'm going to get enlightened sooner or later. I will reach a Buddha paradise. In the mean time bless me to have the strength to love the people around me, okay. Then he

says

And in those days as well may I find
The strength to dwell along
Within the three realms of misery
If this would be of service
To a single other being,

So now he's making a prayer. He's saying if it would help a single other person I'd be willing to go to hell, you know. I'd personally be willing to go down to hell or go live in New York city in it would help a single other being. I'd move from my happy home where I'm completely satisfied, and I'd go to some lousy place, if that would help somebody else, okay.

May I find the strength
To never give up
This bodhisattva behavior.
May I draw into my being
The suffering all those feel
In the three lower realms of pain.

He's like praying that he could suck out the suffering from other living beings okay. Now he's talking about what it's going to be like when he gets to hell, in the service of a single other being.

And in the very moment after
I arrive in the realm of hell;
May the hell guards look upon me
And see their holy Lama;
May the rain of weapons they release upon me
Turn to a shower of blooms before they land;
May I stand untouched,
May peace and bliss then
Spread throughout my heart.

This is something we talked about last time. It's the idea people have that Bodhisattvas will go to hell for other people, you know and that'sis that possible? You know we have to talk about it. And is he being poetic or is he

being real? If a Bodhisattva who kept up this kind of behavior long enough, wanted to go hell, could they? They can't okay. Can't. Why? Because hell is a creation of bad karma. They don't have any more bad karmas, okay. Get this – there ain't no hell that's not created by bad karma. And they can't go to somebody else's hell, you see what I mean? Your hell is created by your bad karma and my hell is created by my bad karma. I can't go to your hell and you can't go to my hell. We can go to hell together but that hell will be a projection that's going...two projections going on at once. It's really two different projections going on at once. It happens to be a very similar projection but not exactly the same ever. You know, you're experiencing generally the same realm; the guards are cutting up a little differently than they're cutting me up okay. And that's a ...slightly perception of a same thing. I can't go to hell for you okay. It's a...that part is a metaphor. That part is like, yeah they would love to go to hell for you and the point is they really would be willing to go to hell for you but every time they try, what happens? What did {Yang Gunpa} say at the end of his poem? On his death bed and he was dying. He yelled out.. everybody standing watching...woo woo Lama is dying. He goes 'Wait a minute, you know. I'm trying to get to hell to help all sentient beings but every time I try I just keep seeing more paradise.' [laugh] Like every time he gets the feeling that he...he's on his death bed; he's praying to go to hell to help somebody. And every time he does the pray more gates...more paradises opens up before his eyes and he's reporting it to his students as he dies, you know. And that was really the way he died, okay. So is it possible that someone could throw knives at you or throw spears at you? Or say something bad to you or do something wrong to you? And before that thing reach you, it turn into a rain of flowers? Or blooms. It's it possible? Of course. That's what's happening. It's exactly what's happening. The thing that happened under the Bodhi tree when the Buddha was getting enlightened ain't no metaphor. They wanted to hurt him. They did everything they could do to hurt him. And every time they thought of something nasty to do to him, before it reach him it's turn into this bliss. It's turning into flowers. The point is I can't hurt you even if I want to hurt you, okay. You can't hurt another person and they can't hurt you. It's impossible. If you had your karmic act together, and if everybody else in this room wanted to help you you'd just think it's the nicest, sexiest thing happen to you. "Wooo.. do more, that's great you know, do it over there." okay. You see what I mean? Because they're not self-existent. They're coming from you and if your karma was clean then every time and I tell it to you honestly, okay. I tell you the truth, the things that you think now people are doing to hurt you when

you improve your karma the exact same people doing the exact same thing, you will think it's some kind of plot to help you. And it will be, you see what I mean? In those days when you thought they were trying to hurt you, were you right? Yeah. And later on after you clean out your karma and they did the same thing to you, were they trying to help you? Right. So is it not a contradiction for one action from another person, one and the same action to you on two different occasions to be totally bad on one side and totally nice on the other side. Totally possible. That's the emptiness of the action. That's the emptiness of the action. And I tell you it's really, really interesting that the things that made you irritated, the people that bothered you, the events that use to bother you, you will start to perceive them as the sweetest, holiest, most beautiful thing that ever happen to you. It's weird. It's really weird but ain't that the way karma work? And ain't that the way emptiness works? Okay.

And then sometimes you'll be on [not clear] seeing it both ways. Then you go do a little better karma and then suddenly it flops over the right side of the fence. You know what I mean? And that's the...that's what's it's like to live in a world where nothing is real. That's what's it's like to live in a world where nothing is coming from itself as you improve your karma and your behavior and keep your vows more and more, those events will actually transform. The same thing done to you a week later will feel great, okay. It's very exciting. It's very cool to watch it happen. Yeah?

Student

GMR: Yeah she said, you said...she said that I said like if you go to hell, it's true that every being in hell right now did something similar so they're in what we call a realm but get this, a realm is nothing more than their collective experiences. There is no realm. There is no hell realm. There's a place where millions of beings are perceiving each one of them, themselves being tortured and that's what hell is. There's no separate realm... you had the reading right couple of weeks ago, Upali, the sutra requested by Upali, it's not like Joe Shmoe Construction Company went and build hell. Of course hell is the collective perception of every being in hell and there's all the hell there is. As soon as the last person doesn't have to go to hell any more, they won't be any hell because nobody will be seeing hell because that's all hell is, okay. And each person in hell is experiencing a little bit differently in the way that each person in this room is experiencing me a little bit differently. Some people smiling, some people laughing, some people snoring, some people yawning, some people watching their watches, okay. Everyone is having a different karma ripen at this moment. She said is that same in Buddha paradise? That's true it is the same. Each Buddha

maintains their individuality. Each Buddha has their own Buddha paradise. Qualitative their bliss is the same. Qualitatively they're having the same bliss you know but they have slight distinction. They're each experiencing it as an individual. But remember They're all experiencing every event that ever was, ever will be and is now. So almost quantitatively They're also experiencing the same stuff but They are still individuals and They don't miss to one being, why? That's the nature of how karma is stored and collected. It's what an individual is, is the continuation of karma. Okay. So they still have their identity. They're still thirty five Buddha confession and one thousand and one Buddhas and they're still separate beings, okay. So it is possible to turn weapon into flower. And it will happen to you and the events that you find hurt you now, you know somebody cheating you; somebody stealing your girl friend; somebody lying to you; somebody screaming at you; all of these events will turn into some holy thing happening to you that you really like and, and you'll see them as a completely different thing. And they are the same event, exactly but your karma has changed and your projections have changed, okay. See you in about five, ten minutes okay.

Two things – Tuesday nights class will be.. there'll be some real class, it's not just a review class, okay. The first half will be two more very, very short lojong that I didn't have the heart to leave out okay. These are....one is call the lojong that was granted to Lord Atisha by two angels and told him, 'You better get a good heart' and that's the title of it. The other one is call 'The lojong passed down through {Sumpa Lotsawa}. {Sumpa Lotsawa} was a Tibetan who went to India [cut]

Side B

[cut] to learn to translate the holy books into Tibetan. He spent years there and in those days classes were an expensive proposition, you have to take a bag of gold dust and offer it to the guru. And often times they would take out the dust and just throw it in the air, signifying they don't need it and they don't want it. But, but from the student's side it was important to sacrifice something. So there was this give and take thing. And he had a bag of gold when he got to India and he spent is slowly; he gave it away to lamas and at the end he had a little bit left. So he had enough money to go down to Bodhgaya and he went down to see the stupa at Bodhgaya. And he still had some questions of...philosophical questions that he didn't get straightened out and he's like wondering about what to do and what it was and these two ladies showed up at the stupa and started walking

around. And some times taking a break and some times walking around. And they start talking. Like these two old ladies gossiping you know. And then suddenly he realizes that they are giving him a message you know. And you see it's that thing of his own goodness in studying with all those Indian masters is making these two ordinary or are they ordinary women, seeing like somebody special. And then slowly all this final answers are...questions are answered in that moment of those ladies walking around. He just lifts over....he's like eaves dropping on these two ladies. And all his final questions are answered and he goes back to Tibet happy. So this is the...these are two...we're going to do two very sweet little lojongs next...next on Tuesday because class eight was just a zero because there will not be any class eight. There's no class eight, okay. all right. Oh the other thing is...last class I asked you, you know, if you would help...if anybody wanted to help with Rinpoche's...the scriptures that we offered to Rinpoche. They cost exactly one thousand dollar. We already had the money. I said if you wanted any good karma throw five, ten dollars. And we steal some of Leon's good karma. We collected nine hundred and eighty nine dollars in about ten minutes and I threw in the other eleven with some my friends because we wanted to catch some of the virtue and I want to thank you for that. And Leon when we told him he was really....[laugh, laughter]. I told him he could do the shipping or something. But anyway thank you very much. It was beautiful. It was really beautiful offering. And he's very, very happy. He's like a kid with some new toys and I've haven't seen him like that for a long time. It's about the only thing that he would sit there all day like a kid with a bunch of toys. So that was really, really beautiful. And thanks for leaving eleven for me. Okay. All right. Poor Sykes haven't had anything to do for awhile. You want to read one you didn't practice? Okay here we do. Do it slow.

Think now, everything we see

Is something that happens from something else.

Understanding that everything comes

From something else

Is to see that nothing exists by itself alone.

Things come,

Things go,

But nothing is what it seems,

Everything is an illusion

The face in a mirror

Is not face itself;

When you spin a burning stick

And see a solid crimson circle
It's only as real as an image
Seen in a looking glass.

[laugh laughter]

So what' he's saying here...I mean we hear people say, 'Oh Buddhism says everything is illusion.' Here he says, in here in the next verse he says, 'Things come, things go but nothing is what it seems. Everything is an illusion. The face in a mirror is no face itself.' That's the idea that it looks...you know, a young child or an animal when they see a face in a mirror they sometimes mistake it for a real person. And, and that's the idea of an illusion. Then he says there's this idea in Buddhism you take a brand meaning a torch and you go like this real fast and it looks there's one circle of light. It looks solid but it's really just that the arm is moving so fast that the illusion of solidity and that's another example in Buddhism for illusion. Later on he says, [not clear] are like that. You know they look this huge thing coming into town and when they get there it's around you and you can't see anything anymore and there's no solidity to it. Okay he keeps talking like that. But how he starts out the verse, okay. And the point is...the text, the lojong here as we enter the past of it, the last few paragraphs it gets very sexy. It gets really cool. You know he starts talking really mystical, you know. Nothing exist; there's no this; there's no that; nothing matters. You can practice. You can don't practice. Don't try to think too much, you can't understand anything. It's all beyond. And then people get this kind of stuff you know they forget the whole... they forget the first eighty pages about morality and they grasp on that last line, you know. Nothing matter. Nothing is anything. There's no hero there. Everything is the same. Doesn't matter whether you practice or you don't practice. Okay, and you must...because you are going to be teachers of the next generation, I mean, in this group are sitting ten or fifteen people or more who will have their own dharma centers. They will be like that Sakya guy who started his own little dharma center which became the biggest monastery of his time. There will be people like that in this room. You have to be careful with these lines. I even hesitate to give them to you. You know what I mean? You have to explain them clearly to people. okay. Don't forget what he said at the beginning. I don't know if you noticed. Here's the first few lines before he got sexy, okay.

Think now, everything see
Is something that happens from something else.

Understanding that everything comes
From something else
Is to see that nothing exists by itself alone.

That he's giving you the clue there. When I say nothing exist I mean nothing exist that doesn't come from something else. When I say there's nothing to practice, I mean there's nothing practice that doesn't come from something else. When I say that monster doesn't even exist, your enemy doesn't exist and you don't exist and your world doesn't exist and my book doesn't exist, what I mean is they don't... they're nothing that doesn't come from something else. He's saying everything comes from something else. This is the Buddhist idea of dependent origination. In the highest school it means everything is coming from your mind. Your mind is projecting all these events. That's the highest meaning of dependent origination. That is the meaning of dependent origination. Your boss is empty. Whether you see that boss as good or whether you see that boss as mean, is only coming from one place and that's your mind, okay. So that's all. On that basis he's like an illusion. You might mistake and take him for really bad but he's not really bad any more than your face in the mirror is really your face, or any more than that solid, the circle is solid, is not okay. That's all he's saying. The homework's going to say, 'What reason does he use to say all things are an illusion?' and you have to say, 'everything comes from something else'. Meaning this whole world is a production of my projections forced on me by past karma. That's all okay, which boils down in the practical sense is nothing happens to you all day long that you don't like that you did not create yourself. And if you don't like start keeping your vows; start keeping your book. All the people who come to me and tell me how miserable they are and how lousy their practice is, I'm always saying, 'How is your book going?' 'You see I don't have time to do that.' I'm like, 'Don't come to me' I get pissed off sometimes. I'm like, 'Don't come to me anymore. I don't want to hear about it you know. Keep your book it will change.' Keep your vows, things will change. Don't come and tell me 'Oh I don't feel so good. Things aren't working.' Why? I mean it boils down to, 'I'm not keeping my vows. I don't even know what they are and I don't check them regularly.' Of course you'll be unhappy. Don't come and confess it to me, okay. okay. Next one. The question in the homework says, Master Dharma Rakshita says of the enemy himself that, quote, he's not there at all. He seems to be real, so very real but nothing is real at all' Does this mean that our tendency to see things as self existent doesn't exist at all? Okay. He says that the enemy doesn't exist; the enemy is your tendency to misunderstand

things. Of course it exist. How does it exist? Exactly the same way your boss. Exactly the same as your boss. You created that ignorance also in the same way you created your boss and everything else you don't like in the world, okay. You created your very ignorance. And you can change it. Ignorance...the mental state of not understanding emptiness has its own emptiness, okay. The mental state of not understanding emptiness has its own emptiness and that's why you can change it.

Then he says something else. It's really beautiful. He says....let me read it to you.

Sykes you want to do this one?

Start here and go to the next page.

Think of filling a water pitcher
With single drops of water,
The pitcher isn't filled up
When the first drop drops.
Neither is it the last that fills it,
Nor any other of the drops alone.
It's when the whole is done,
When things that come from others
Have come from the others,
That the pitcher is filled

It's just the same whenever we experience
The results of our previous actions,
Whether it's pleasure or pain.
It is not the first instant of the cause
That brings us the result,
Nor is it the last of one of the rest.
It's when the whole is done,
When things that come from others
Have come from the others,
That we feel the pain or pleasure.
And so I beg you be careful;
Do those things that you should,
And give up those things you shouldn't,
If only in a movie.

Okay the point is this. It's a very obscure verse and I want you to understand it. It's a very beautiful verse, okay. It says if you took a big water pitcher and you filled it up with water drop by drop, it's not the first drop that fills the pitcher and it's not any of the in between drop and it's even the last drop that fills the pitcher. The pitcher is filled when all the drops have come together. Okay and this is the idea when Arya Nagarjuna, Master Nagarjuna he says, look things are not their parts; things are not sum of the parts; things are not both the parts and sum of the parts; but things ain't neither the parts nor sum of the parts either. Okay. I'll say it again. Things are not the parts. Things are not their parts – A. B – things are not all the parts together. C – things are not both their parts and all the parts together and D – things are neither...they are not either not the parts and not the whole. All of those are impossible. All permutations are impossible, which doesn't make sense. One of them has to be true. And here Dharma Rakshita is also saying you drop all the drop of drop into the pitcher but the pitcher is not full by any one of the drop. It's all the drops...it's when all the drops are together...then he says, your world is the same. When dependant origination is completed then things exist and until that time they don't. okay. What does it mean? What's the comparison? Why is...what does he mean when he's talking about drops of water in a pitcher and then he starts talking about your perception... your projection. And this is very important. When Nagarjuna says....by the is a thing sum of its parts? Of course it is okay. Is a car a tire? No. Is a car both a tire and all the other parts together? I shouldn't say it that way. Is a car both the tire by itself A and also the sum of its parts? No. Is it neither the tire alone nor all the parts altogether? No. Well what is it? It's all the parts together, dumb head. Get all the parts together, the car works, that is. The car is sum of its parts. Why did Nagarjuna and everybody since him say, the car is not the sum of its parts. Why is Dharma Rakshita saying when you put all these parts into a glass of water it's not until a certain fullness is reached can you can it's a pitcher of water and those drops are not filling the pitcher. Why is it true that the sum of the parts is not the whole? Why is it true that the car is not the sum of five thousand different parts correctly put together? With gas...and insurance, okay. [laugh laughter] Why can he say that?

Student

GMR: no it's not like that. It's not like you can take the gas cap off it's going to....

Student

GMR: oh assuming it works. I'm assuming it works. The point is she says, one thing is missing. One part is still missing. When you put those five thousand

parts together and you set them altogether properly assembled with gas and insurance, okay, one part is still missing and that's your perception of it as a working car. And if that part is missing those....sum of those parts is not a whole. You have to get that. Prove it. A guy some Alaska sixth century BC who walks into your garage does not see a car, okay. That's all. Until you think of it as a car, until you know how to use it as a car, until your karma is forcing you to know how to use it as a car, it's not car. One part is still missing. Your karma is not forcing to perceive it until you [not clear] as a car. That's all. And that's what he means by the drops of water thing. Okay you got to cook it but that's a big help of you who got headache, Michael, from Jeffery Hopkins, big book okay. 'cause it wasn't...you have to make sure that's clear. Of course it's not true to say things are not sum of the parts. They're the sum of the parts but only after you have the karma to see them as a whole thing working. And until then there's...actually there's still one part missing which is your karma forcing you to see that way. Okay. That's all. That's the thing about the drop. Okay we got number six, Dr Sykes.

There is no wheel of karma here at all.
Nothing is anything,
Nothing is this or that.
It looks like the moon itself
Is floating in your teacup.
The things we do, and their consequences,
Float by in the multitude
Of the things in the world around us.
I be you now be careful,
Do the things you should,
And give up the things you shouldn't,
If only in a movie.

Okay so now we get to a pretty heavy line. We're close to the end of the lojong, okay and it's nine twenty. I've got like nine minutes okay. He says 'there is no wheel of karma here at all'. There's no wheel of knives. 'Nothing is anything, nothing is this or that' and then he talks about you look into your teacup and you can see the moon. Okay. Is the moon in your teacup? No. Why does it look like the moon is in your teacup? Ah, conditions are complete, all right. Dependant origination has fulfilled itself. There's a nice smooth body of water, even if it's a tiny one but it's not moving. It's still and

there's a nice big autumn moon up there and the angle of refraction is right and you see a reflection in the teacup. Is there a moon in the teacup? No. Does there appear to be a moon in the teacup? Yes. Okay. And he says, 'Your whole world is the same as the moon in the teacup and you keep going around thinking that's a real moon.' You think your boss is bad from his side and you get angry at him which makes you see another bad boss about two weeks later. Don't you get it yet? Okay. Just stop it, all right. That's the whole thing, he says, you're chasing...you're trying to put a lunar lander in your teacup you know, forget it. The boss is not coming from his side. It's you...every bad person you ever meet is you. So just stop it, okay. Every time somebody hurts you, it's you. It's the wheel of knives. Just stop it, okay. Okay. Then he says something very heavy. He says...and by the way, he says this over and over again. Towards the end of the text he starts to get into another mood. It's like the monster is started to calm down a little bit, you know, like the hair is starting...it's like wolf man coming back, okay. And he says, 'I beg you now be careful. Do the things you should and give up the things you shouldn't, if only in a movie.' Somebody asked me where there movies in eleven hundred AD? I said, not really okay. He said something like...a false play, you see what I mean? And what he's saying is that... the whole idea about the moon in the teacup prove one thing, YOU have to keep your vow and you have to never break your vow, okay. It's very beautiful. Normally you hear people explaining it wrong. Totally poisonous wrong. Because things are empty you can do whatever hell you want. Total poison, okay. Because things are an illusion you MUST do good deeds. Why? They create the illusion. And the illusion can hurt you bad, okay. When your foot breaks; when your arm breaks; when you pull your back our joint it's an illusion but it hurts and it's no fun. And if you don't want just to go on anymore you have to stop and keep your vows and you have to do it every two hours and you have to check them okay, every two hours and you have to write something specific and don't say, 'Oh I'm not such a good person' or something like that. Okay. No at 3.05 today when I saw this person with that person I was unhappy for two minutes. It's gotta to be something like that, okay That 's why he says, 'If only in a movie.' Right. You have to be good; you have to be not be bad even though you're dealing with illusion. Even though you're in a world of illusion you have to be good and bad. I mean Je Tsongkapa would have said, because you're in a movie you have to be good, okay? Not if only, all right? Je Tsongkapa was lot tougher on this point. He would say, 'Because the world around you is the Truman Show you must be moral.' Because everything around you is totally illusory now it's time to keep your

vows, okay. And you have to teach it that way.

Okay last thing....Sykes, number seven. This is the last verse. I expect a good round of applause of Dr Sykes.

Neither the things that the mind perceives
Nor the mind itself
Have any real nature of their own.
There is nothing you should practice,
There is nothing you should give up.
Strip everything of your perceptions.
Leave your mind as it came
From the beginning that never was.
Don't confuse things by trying to understand them.
Live in the place called as-it-is,
And then you will become
A high and holy being.

[long loud applause]

Okay last verse. Perfect verse for creating a non-dharma, okay. Perfect verse for confusing generation after generation of future Buddhists, okay. Forget all the fifteen courses of nice, strict Buddhism you had and go around teaching this verse, it's much easier okay. Neither the things that the mind perceives nor the mind itself have any real nature of their own. There is nothing you should practice, there is nothing you should give up. Strip everything of your perception. Leave your mind as it came from the beginning that never was. Don't confuse things by trying to understand them. live in the place called as-it-is, and then you will become a high and holy being. I means, those very, very dangerous lines. Okay and they have...I think they have misled many people in the past. Seems like they have misled many people in the past. And your last homework question is, explain those lines, all right. 'There's nothing you should practice' means what? Come on it's always the same trick. [laughter]
student

GMR: no too easy. 'There's nothing you should practice that comes from its own side' okay. There's no dharma that exist in the universe that's not being created by you. I keep talking about your boss but you also created His Holiness the Dalai Lama. Thank you. If His Holiness is in this world and Khen Rinpoche is still here it's because you're good enough for them to be here because you're

creating them. You know thank you for that. okay. That's all. 'There's nothing you should practice' means you would never meet the dharma, you would never hear about the Quaker House, they wouldn't be any classes in New York city if your mind didn't have an extraordinary amount of virtue in it. You're creating these classes and that's really cool. That's what the line means okay. 'Strip everything of your perceptions' means try to understand is your projection, okay. Try to understand the world that your own karma is playing all around you all the time. Everything you like, everything you don't like it's coming from your karma, okay. 'Leave your mind as it came from the beginning that never was'. Oh yeah? My mind happens to be a very unpleasant place to live at time, okay. I don't want to leave it like it was from the beginning, okay. What he means is something is Buddhism call the primordial state and some schools of Buddhism teach that your mind has been pure from the beginning but you just can't see it. That's not true at all. Your mind is not pure at all. If you think it is....you know...come visit my mind for awhile, you know what I mean? [laugh] It's really not and you know that. It makes you miserable. It makes you depress. It makes you want things that you can't have. It makes you dissatisfied the minute you get what you did want. The mind is no happy place to be and it has been that way forever. From no beginning it has been like that. What this verse means is learn to recognize the emptiness of your mind which is pure and has been pure from the beginning. The fact that your own mind is also your projection is what give you hope to become a Buddha, you see? If your mind is not your own projection you'll be stuck with it forever. But because your mind is your projection and that's the case forever, now there's hope that you can turn it into an enlightened being's mind, okay. The emptiness of your mind which is what we call the Buddha nature of you, the emptiness of your mind, it gives the...hope, it gives the possibility that you can become a Buddha, okay. That's all. That's what that line mean. "Live in the place called as-it-is" okay "Live in the place called as-it-is", as-it-is means the real nature of things, okay which is that they are a collaboration of karma and emptiness, okay. Never forget those two. I sometimes call it the marriage of karma and emptiness. Very sweet when two things get married forever. Karma and emptiness. Your boss is empty of any quality of being good or bad. Your karma is forcing you to see him one way or the other, okay. And that's all. That's the meaning of those lines. And you have to explain them correctly or else some pure guy will get of these lines and swear for ten or twenty years that he doesn't have to practice anything. I have met many ruined people who got these teachings, fifteen years ago, twenty years ago, you know. I have one

calling me as we speak he's in jail, you know, his lama said, 'Oh everything is empty. Do what you like you know.' And he's in jail for charges for something like six years for some kind of bad behavior you know. And it's not like that. It's really bad to give that to people and not explain it properly. Because everything is an illusion, you must keep your vows. Okay. That's what it really means. That's about it...let me see. That's how he ends the lojong. He ends it on emptiness. He ends it on the teaching on emptiness. Then he gives a little bit of the lineage. The person who wrote it down we don't know who he is gives you a little bit of lineage. So at the end you'll see who passed it down to whom throughout the years. Just about every great Lama is in there. Okay. So that's the end of that lojong. Please keep it in your mind. And you have to be like that okay. First half of the lojong of the wheel of knives is waking up and realizing that everything is coming from you. And the second half you know, get pissed off and go...cut him up a little bit. Who? Your own self-cherishing and your own misunderstanding of emptiness, okay. Go...go beat him. Go smash his face. Go cut him a little bit with the wheel of karma, right? And that's very powerful. Sometimes when you have a ...this is a trick okay, when you have a very bad emotion, you get very...of anger or depress or you have some kind of jealousy going in your mind, do a U-dance, you know what I mean? Like it's really good. You visualize yourself as this being who could reap out this guy's heart with his hand you know and you just like get two feet taller and a foot wider and you just try to get into the mode of this being who could just stand there and reap this guy's heart out, okay. And it's very beautiful. Sometimes the right thing to do when you have a mental affliction is to be calm and peaceful and sometimes you should get into a like a wrathful mode, like, I'm going to take my own selfishness and reap his heart out. And then just enjoy it and you just turn into this powerful being and it's very, very beautiful. It really works okay. Some times...especially when things are confusing, you know. When a mental affliction is making you confuse and making you like... I don't know how to say... like you're not quite sure what to do or something like that. Then change mode into this monster and just reap his face out, all right. Okay. Nice sweet thing.

[Prayer: short mandala]

[Prayer: dedication]

Transcription by RitaMiles

LOJONG XIV Class 10 ---version two

Side A

Ok, we've been studying, uh, a lojong text, lojong, how to develop a good heart, and we've been studying one of the most famous ones. Its called Tsuncha Korlo.

Say, "Tsuncha korlo."

[Students:] "Tsuncha korlo."

Sometimes those you studying Tibetan, it's Tsuncha Korlo. Tsuncha means any kind of weapon, in general, like a [duchen] tsuncha is an atomic bomb. But more specifically in this case it means something with a sharp blade and we talked about it last time that we're talking about a ninja star about this big and its got these sharp blades, razor blades coming out the sides like knives sharpened on both sides and the idea is that you throw it at somebody and I guess its like a boomerang. You throw it that way and then you're just innocently standing there and then suddenly something slashes you on the head over here and, uh, you don't know quite what happened, you know.

And this is the story of your life, you know. Every unpleasant, I mean it's the unpleasant things when you say, "Why did this happen to me?" or "Why me?" and people don't wonder about the good things. They wonder about the bad things so it's like, "Why am I having this bad thing happening to me?" And it's very important, uh, last time the whole first half of this book, first, what does he do? He bows down to the Three Jewels. Secondly, what does he do? In the middle of a lojong text, he bows down to a tantric fire angel called Lord of Death, Yamani. Ok? And then he starts this sweet little lojong text about, uh, it seems like every time that something bad happens to me if I really analyze it, I see that it came from myself. That I did something to hurt somebody and there's this long boomerang thing and then it comes back and hurts me. He goes through a long, long list of "This happened to me. My boss yelled at me. Oh! This is the wheel of sharp knives, coming back and hitting me. I realize it was because I yelled at someone else before. From now on, I'll never yell back at my boss." Ok? Like that. It's a whole, uh, cycle of having something bad happen to you, figuring out what it was that you did before and then deciding how to avoid doing it any more, and it, this is, the whole, we're going to do the Wheel of Life in the next course. And the key of the Wheel of Life is that at Number 1, 1:00,

you can break the Wheel of Life. That's the whole point of samsara. When someone's bad to you, and you get angry, and you want to do something back to them, if you break it at that point, called ignorance, if you understand that it's coming from you, and if you respond with the same stuff, it will perpetuate this thing, then you're free. Then slowly you can get free of everything, all the trouble you have. But it's very compelling to think that it's other people's fault. Especially when the suffering is coming back to you through a human being. You know, if a brick falls on your head, or an egg or whatever, us, walking down the street, Ok? We were walking down the street the other night, had a nice latte, and then right in the middle of Sixth Street this egg lands on my head. And I'm not kidding. I think they threw it off a roof. Like it felt like a brick. It hurt. It really hurt. And, uh, we were sitting there and laughing, you know? You never know, you know? It's easy to be, like if you stub your toe or something, it's easy to kinda forget it and not to worry about it. And not to believe too much in the self-existence of it. But when somebody is there in front of your face somebody right in front of you is hurting you somehow, it's almost impossible at that moment to realize that this is coming from yourself and that they are just an instrument of the energy that you set in motion yourself. They have nothing to do with the bad thing happening to you. There's nothing you can do by reacting to them to stop it. There's no connection between what you say to them or what you do to them or any kind of logic or any kind of anger, there's no connection to that. It's all coming to you because of something you did before. You do the right thing now; it'll go away. And if you do the wrong thing now, it'll keep coming, and you don't need to know any more than that to reach Nirvana. That's enough to reach Nirvana. You have to study karma. You have to understand how things are planted in your mind, and then everything is clear and you know what you have to do and you really don't need much more Dharma than that. You want to get out of the bad situation that's in your life. Every single physical and mental pain that you, every unpleasant thing that happens to you, throughout the day and they happen all day long, right? Every 5 minutes or so. Uh, it's all coming from you. You have to get used to that, and that's what the first half of the lojong's about. You know, the whole first half of the lojong is "Oh, this happened to me. I must have done that. In the future I won't do this any more." You know. One of the students, uh, made a very beautiful chart. You'll get it, uh, with the reading, of all the verses. You know, they put: "Problem – somebody's yelling at me" or "I get migraine headaches?" "What was it really caused by?" "I didn't keep the vows I took when I was with a lama," or something like that. "How shall I fix it? – I won't do that anymore. I'll

now keep my vows.” You know, something like that. That’s, they actually made a whole chart of everything, so it’s kinda cool. And I mentioned last time, it’s very important to say. Especially if you weren’t here, if you have a problem with someone yelling at you all the time, it’s because you were, you yelled at other people in the past. That’s the real cause. Ok? Does that mean that you are necessarily a yeller in this life? No. Ok? And you gotta get used to that. Ok? You may be the most quiet, simple, nice person in this life who never yells at anybody but it doesn’t mean that you don’t have that old karma and, that old karma, people could be yelling at you all day. So how are you supposed to fix it? If you’re not a yeller? You see what I mean? What are you supposed to do now? You have to be even more careful than normal people about saying unkind things to other people. That’s all. Ok? Got it? That’s how you stop it. And if you read the first half of the Wheel of Knives, last time, if you finished and read it, you already know what your particular problem is. You know what was causing it, now you in particular, whether it’s a backache, or a headache, or depression, or feeling upset, or being jealous a lot, or something like that, mental or physical problems, now you have enough information. You have to stop that particular thing that you saw on the chart there. So you’re going to get a chart during the break, Ok? You, personally, have to be super careful about yelling even the tiniest bit, Ok? Because you have that problem. And you need to purify that old karma. And the most powerful way to purify it is to avoid it even in the smallest instances, Ok? And now you know everything you need to know. You don’t need to know more than that, Ok? That was the first half of the Wheel of Sharp, Wheel of Knives, Ok?

Now you get to a sudden break, and I warned you about it last time. He’s been moaning and groaning about the Wheel of Knives. He’s been saying, “I did that. It circled around. I had this kind of bad thing happen to me. And I’m, and I’m not going to do that again. Oh, and I also had this problem. And I got this problem. And this problem. And this problem.” And he goes through verse after verse after verse and he identifies the problem and he says, “I’m not going to do that any more.”

And then he’s getting, if you feel the verses, he’s getting uptight. You know. He’s starting to get riled up. And in the beginning he was talking about this tantric deity, you know, he’s like saying, “Lord of Death”, you know. We’re going to get to the Lord of Death here sooner or later. This is where we get to it, Ok? We’re at the point in the, where he, his whole mood changes, you know. He’s not like this poor guy who’s getting migraines who’s trying to figure out where they come from. Now he gets mad, you know. And he says, “Wait a

minute. Let's figure out why this is happening to me, you know? What is the root cause of all this stuff? I understand it was all because I yelled at somebody, I understand it was all because I hurt somebody. But what made me do that? You know. Did the Devil make me do that? Who made me do that? You see what I mean? Who's making me do that? And then he looks inside himself, Ok? And he, and he's starting to get angry because he's starting to figure out who made him do that. You know. There is something making him do that. And then suddenly at this point in the text, you're going to get it in the reading, there's 50 more pages of reading, Ok?, and suddenly at this moment in the text, he gets mad. And his, he, he like changes into this fierce Lord of Death. Ok? So, since I'm not very good at being mad publicly, I do it all in priv....inside. Uh, I decided to call on a consultant. [Laughter] David Sykes. And, uh, he's going to read some of these verses one by one to see if you can get the true feeling, 'cause I'm too shy. Ok? [Laughter] And, uh, he's going to be Lord of Death here. He's got three, apparently he keeps his legs like that, you know, and he's holding [Aside to David: You got your thing? Where's your thing?] [Laughter] We've got this chart. No, come one. Don't hold it like that. [UNCLEAR]. No. [Laughter] Yeah, that's better. That way. [Laughter] And he's looking at you like that. You gotta stare with hatred in your eyes. Ok? [Laughter] (More Laughter) Come on. Ok, hatred in your eyes and two feet. What was the other thing? Ok, anyway, we'll see. All right. He's gonna, this is the, are you ready?

David: [UNCLEAR].

Ok, this is a crucial moment when the author of this lojong, Dharma Rakshita, the teacher of Lord Atisha, suddenly he figures out who's been giving him all the grief. He says, "Now I know," and David Sykes is going to do it. Just Verse Number 1, Ok?

David: [UNCLEAR]

Ok. [Laughter] Could you understand that Ok? Yeah? Ok, anyway, he figures out who it is. And he starts to get mad. And he starts to change into another person, you see? The author starts to change into another person and he's like, he's like getting very, very angry at, at his own self, at himself. And there are two states of mind here, Ok?

Say, "Rang Chendzin"

Audience: "Rang Chendzin"

GMR: Then, "Dak Dzin"

Audience: "Dak Dzin"

Ok, these are, uh, very similar and they're often confused and you have to learn to separate them, Ok? Rang means yourself. Che means, Chendzin is a verb

that means to cherish yourself. Self-cherishing, Ok? Watching out for Number One. That's called rang chendzin, the state of mind that watches out for Number One.

Dak Dzin is something different and it looks at yourself, it focuses on yourself, in the kind that gives your trouble. There're two kinds. The kind that gives your trouble is the kind that looks at yourself and doesn't understand the emptiness of you, Ok? It's a misunderstanding of the emptiness of you. Dak means self-nature and dzin means it grasps, it believes you have some existence from our own side, Ok? Dak dzin means that state of mind where you believe something has some existence from its own side. How does it deal in a case, how does it relate to a case in which your boss is yelling at you, or another person is doing something bad to you? Where's the rang chendzin and what's the dak dzin? What's the difference between self-cherishing and misunderstanding yourself? Ok, and then you'll be able to get out of it. And this is the one, he's like, "I'm going after you, you know. You want, I'm sick of this ninja wheel slashing my head. Would you like to see how it feels? " And like you can see him almost grabbing it out of the guy's hands and he's like, he's like this, and he's like, "Would you like it on your head now? Let's see how you like it, Mr. Rang Chendzin. Let's see how you like it, Mr. Dak Dzin." And then he gives it to them, you know. And he's this brutal, when you read it he's like, he's like Mike Tyson, out of control. Like he'd bite his ear or something, you know. And he's like, he's going out of control and he starts, he starts slashing at his, he realizes who his real enemy is, Ok? In the case of the boss screaming at you. Rang chendzin is the me who is focussing very much on, "I'm unhappy at this moment." You know. It doesn't care about anybody else in the room. It's focussing on, "Me!" It's focussing on what's happening to me, Ok? And it's ignoring the other people in the room. When you have a mental affliction, often times an automatic result is your, your charity towards other people, thinking about the other peoples suffering, thinking about other people's troubles disappears right away and rang chendzin comes. You know, like, "I'm not getting what I want." You know, and that is the first state of mind, Ok? "I'm more important than everyone else here and that guys yelling at me!" Ok? That's rang chendzin.

Dak dzin is much more subtle. Dak dzin is focussing on this situation and doesn't get it that it's not coming from the boss. Ok? Big difference. right? Rang chendzin is, like, "I'm having a bad time. I'm having a bad day," and doesn't think about other people. But Dak dzin is the root of that emotion. Dak dzin is

saying, is looking at this and saying. "The boss is the cause of the problem. He's yelling at me. He's a bad person. I hate him." That's, that's dak dzin. Dak dzin doesn't understand, what? That this is all coming from you! Ok. Prove it. That boss's wife loves him. Ok? Other people in the room think the boss is doing exactly the right thing when they're yelling at you. Ok? Obviously if he's, if he's a really bad person, it's not coming from his side. It's coming from somewhere else. If it was coming from his side, everybody else in the room would be feeling the same thing about him and they don't, ok? Something else is happening. What's happening? Your karma is making you experience this situation as unpleasant, ok? Dak dzin can't figure that out. Chendzin is worried about me, OK? Why is this happening to me? But ak dzin is at the root of it all. Dak dzin doesn't understand that if you just shut up, the boss won't come back anymore. Ok? It's a big difference. These are both the enemy, ok? When he starts slashing the enemy, he's going after these two states of mind, ok?

Next, the next verse, two verses, are going to be #2 and #3, OK? It's going to be a description of what he turns into, ok? This guy, this nice old Dharma Rakshita, who's just figured out who's giving him all the trouble, is going to undergo a transformation. Ok? Here we go!

David Sykes: [UNCLEAR]

[Laughter intermingled]

Yeah. Ok. [Laughter] So he's like turning into this tantric deity and he's like talking to this tantric deity, Yamani, and he's saying, OK, go get him and we will, we will teach him a lesson and we will use the same knives on him. Ok? We'll take those two states of mind and we'll see how they like the wheel of karma. Ok? The wheel of knives. And we'll try it on him. Ok?

It goes like this: Cut his skull. Angel of Wrath cut his skull. Cut twice [thrice?] Stand like a God on widespread legs. This is a posture that Yamani takes, you know, and Yamani is like, is like this, you know. So they, Yamani. has these, it's called [Drepa], it's the legs are spread out like that, OK? And Dharma Rakshita says, "This stands for a knowledge of the two truths." Ok? This stands for a knowledge of the two realities. There are two realities going on all the time. All the time around you, two different realities are going on. One is called Kundzob Denpa.

Say, "Kundzob Denpa."

[Students]: "Kundzob Denpa."

"Kundzob Denpa."

[Students]: "Kundzob Denpa."

You can think of it as the world created by your projections. Ok? It's the, it's the sum total of all the projections you are having. And you call it yourself and your world. Ok? It's the sum total of all the karmic stuff ripening in your mind and making you see this world, all your friends, and your own mind and your own body and yourself. When you look in the mirror in the morning, that's part of kundzob denpa. Kundzob denpa means deceptive reality or false reality. People have translated it as relative truth. That's a wimpy translation. Kun tok doesn't have anything to do with relative. Kundzob means liar, cheater, deceiver, ok? And what it means is the nature of reality around you is deceptive. You call it deceptive reality. OK. Sometimes they call it the two truths. And there's a joke in the monastery that the two truths ain't true, ok? There's a big joke in the monastery. The two truths aren't true, right? Right! One is Kundzob. Kundzob means fake, fake truth, false truth, Ok? Why? Because the world as you perceive it now, you're always misled by it, it's always deceiving you, especially when you emotions are evolved, involved. Ok. When the boss starts to yell, he's suddenly transformed into something that, which be self-existent, existing from his own side. He cannot be my projection caused by my own deeds. He must be a bad person. He must be bad from his side. It can't be something that I'm doing. Ok? That's a sign. That's kundzob denpa. Ok? And everything all around you, what we call "appearance" which means your projections going on constantly, these are called deceptive reality, ok?

The other reality is called dundam denpa.

Say, "Dundam denpa."

[Students]: "Dundam denpa."

"Dundam denpa."

[Students]: "Dundam denpa."

Dundam denpa means the fact that nothing is not your projection. Got it? The fact that nothing exists any other way except your projections. Ok. You can call it emptiness. Same thing. I'll say it one more time. Emptiness and the fact that there ain't nothing coming from you are the same thing. That's the same thing. And its called dundam denpa. Dundam denpa means ultimate reality, ok? Ultimate reality. Ultimate truth. When do you see dundam denpa directly? Only once. When you perceive emptiness directly. To Lam. Path of seeing. Twenty minutes of direct communication with ultimate reality. That's dundam denpa. You can understand it as I speak. You are perceiving it with mental projections, as we speak. But that's not, that's your projection of ultimate reality and not

ultimate reality itself, ok? You are perceiving it in a way, but you're not perceiving it directly. Ok. On the day that you see emptiness directly for the first time, you will see directly for the first time that there is: A.) a separate reality going on all around us that you never saw before, B.) it's a higher reality. Ok? It's a perfect crystal, empty, diamond reality going on all around you and you can't make contact with it unless you see emptiness directly. And that understanding can stop you from reacting negatively ever again. You're on the way to stopping your mental afflictions permanently, and that's, in fact, the definition of Nirvana. When you can stop your bad thoughts because you saw emptiness directly. Ok. So anyone who has a true grasp of this fact, these two realities, they can go and start ripping up these two guys with their wheel of knives. You know, it's like a switchblade, or something, you know.

Anybody, who stands on the foundation of these two truths, they've got the equipment to start ripping these guys' face out with this knife, Ok? Who's this guy? My own cherishing of myself and not understanding reality, ok? Once I'm standing on the two legs of my understanding of emptiness and the way the world is happening through my karmic projections, then I'm in a strong position to start ripping this guy's face out. All right? That's the first quality of this tantric deity. What's the second one? He says, "Stare in hatred with your two eyes." Apparently, I can't do it! The guy is like.... He says the two eyes are method and wisdom, ok? Say Tup Sherab.

Oh, by the way, there's two truths, ok. [Den ye]. And here's [Tub] and [sherab]. Tub is misspelled here. That's supposed be be a [?] here.

Say, "Tub sherab."

[Students]: "Tub sherab."

"Tub sherab."

[Students]: "Tub sherab."

Tub refers, Tub means skillful means or method, Ok? Method. And it refers generally to the bodhisattva activities. Ok. Especially, for example, uh, six perfections, it would be like the first four. Uh, giving, living an ethical way of life, learning to overcome anger. And then taking a great joy in doing good deeds, ok? And that kind of behavior is mostly on the [?] side of things, Ok? It's mostly on what we call the method side of things. It's more practice and less theory. Those kinds of energies will create your physical body of a, of a, of an enlightened being in the future. Ok. When your body starts to change, when the inner body is, when everything starts getting straightened out and as a result that your outer body starts to change, uuh, and eventually turns into light. This

is all because of Tub. Ok. Mainly because of your, of your success in the perfections of a bodhisattva, Ok? Like those I mentioned, the practical side of things. Then there's sherab.

Say, "Sherab."

[Students]: "Sherab."

"Sherab."

[Students]: "Sherab."

Sherab is wisdom which only means exactly everything I've talked about tonight so far. That's sherab, nothing else, ok? Understanding emptiness and know how your karma is making you see stuff. Ok? What's the emptiness of the boss? He's not a bad guy from his own side. What's his dependent origination? If I have good karma, I see him as smiling at me. If I have bad karma, I see him as yelling at me. You may have noticed – it doesn't matter what I do! It doesn't matter what I do, you know. I can do something really bad, he comes in and smiles at me. I can have a really good day and work and he comes in and yells at me. Something else is making this happen, Ok? And that's, the knowledge of that is sherab. Sherab is responsible for you eventually attaining the state of mind of a Buddha, as opposed to the body of the Buddha, ok? The state of mind of a Buddha. And that's mainly the last two perfections, meditation and wisdom, ok? That's Top She. So whatta we got so far? We've got this tantric monster. He's standing on his leg of understanding of the two truths. He starting at who? He's staring at his own selfishness and his own self-existent grasping with those two eyes, you know, the six perfections in those two eyes, ok? Those are his two eyes, ok. This is very typical. I'm not supposed to tell you. Well, I won't. Ok. Uh. "Open your jaws and show your fangs, four powers of confession. " He's got two fangs here and two fangs here, all right, "Sink them deep into the flesh of my hatred foe." Doesn't sound like a sweet little lojong text, right? He's saying, could you take a big bite outta this guy? You know, ok, with your fangs. He's got these four fangs, ok, and the fangs are the ability to straighten out your old bad karma. And that's called the four forces, right, and you guys know them. I don't have to go over them, right? There are four tricks to removing your old bad karma. OK. If you have wisdom and method, you can take care of your future karma. If you have the knowledge of the two truths, you can take care of your mental afflictions. You still have to polish off your old bad karma. You can do that with the four forces. You are a complete tantric monster, ok? Everything's covered. New bad karma is covered. Old bad karma is covered. Wisdom is there and you're not going to have any problem, any more problems, anymore, doing anything. You are a complete monster, ready to rip

these guys' eyeballs out. OK. Of who doesn't stand emptiness and as a result is always being selfish, ok? And you're now in a position to do that. Ok.

Is this something metaphorical? People say, "Oh, that's a nice metaphor!" That's a very beautiful metaphor. I guess these tantric pictures are all metaphors, you know. Uh, I guess there's no real people like that. Anyway, he would look weird anyway. Can you see this guy walking down the street? You know. What would people say, even in the East Village? You know, uh, this guy's like eight feet tall, four feet across, you know. When he looks at you, he burns your eyeballs out, you know. He's got these fangs hanging out, and he's walking around with this big knife thing, you know, and waving it. And, is it just a metaphor? It seems to be this guy, this tantric deity is just, "Oh, now I get it. All those paintings are just metaphors, there's nobody like that. It's not like there's people wandering around with three eyeballs or something like that, ok?"

The point is this -- it's not a metaphor, ok? It's not a metaphor. Uh, that being does exist, ok? And it's created by those spiritual qualities existing within you, ok? Got it. There are monsters like that. There are tantric deities like that. And they are not made of flesh and bone. They are made of projections and you can have those projections if you get those spiritual realizations. See what I mean? Like everything else, all tantric deities are produced by your own karma. And the most powerful kind of karma is your own thoughts and as you begin to have these realizations, you can start to create these guys. They, they will be created by your own tantric realizations, ok? Got it? They are made of your realizations. This is not some kind of metaphor, Ok. If you haven't met a tantric deity lately, it's because you don't have those qualities. You see what I mean. And, and it doesn't matter how many guys gave your initiation and sprinkle water on your head and ring their bell and, you know, and all that. It really doesn't matter much at all if you have those inside spiritual qualities you will begin to see these beings because they're made of that. You get it? They are made of your spiritual qualities. You will meet Tara. She will be this extraordinary, lovely, incredible, being. But she's made of this kind of stuff that has to come from you, just as your screaming, stupid, ugly boss is. You see what I mean? And the level of your mind now, the level of your karma now, is that you're creating these bosses who are screaming at you and every other unpleasant thing you can imagine. If you change the source of that, you would start to run into these angels. You know. Like in a restaurant, in a coffee shop. You know, you say, "Wow!" You know, and I'm not talking about, I have

students come to me and say, "Oh, it worked." You know. "Last week I, I saw this angel." You know. And I say, "What were they like?" You know. And they say, "Oh, I tried really hard and kind of squinted the right way and for three minutes or so they seemed like really nice." You know. And I say, "Well, do you really like this person?" "Yeah. I kinda like her." You know. You know. And then next week they're like, "Oh, no, this lady person became a demon." And I'm like, "What happened?" You know. "I don't know, they yelled at me." You know. It's not like that. I'm not talking about that.

I'm talking about, uh, a change in the reality around you, an actual change that stays that way. You know. It's not like thinking of someone as a tantric angel. Or thinking of someone as a demon. Or something like that. It's that your own karma is forcing you to see them as clearly as people in this room. And it goes on. It continues to be that way. It's not like a mood you have about somebody. I'm not talking about that. I'm talking about they actually transform before your eyes. And they stay that way, and that's the whole point of Buddhist practice. So what I'm saying is the tantric monster being described here, you can become that, or you can become like Tara, or you can, I don't even mean like Tara. You can be Tara. But it comes from, from practicing year after year these deep things. It comes from keeping your book. It comes from watching your vows. And then slowly things start to change. Forever. Ok, and that's uh, what I want to say is the tantric deity's not a self-existent external being any more than your boss was. If you're tired of your boss and you'd like to meet these David Sykes, Lord of Death type of guys, you have to change your life. OK? All right. Mmmmmmm.

Next one. By the way, there's, uh, four powers. [David Sykes says something unintelligible] Wait. Not yet. Hold him back! Hold him back! Basically, I mean, if you don't know what the four forces are, ask one of the older students. I don't have time to go into it. But you must learn it. It's how to destroy old bad karma. The essence of it is what we already spoke about. Read the first half of the Wheel of Knives. Figure out your main problems, what caused them karmically and avoid these perfectly. Avoid the smallest form of that. If you suffer from migraine headaches and even if you're not the kind of person that breaks your vows, don't even get close and they'll go away. Ok. And I said last week, if you go to a doctor and they fix you, it's because the old karma ran out. The old bad karma. If you go to a doctor and they can't fix you, it's because the old bad karma didn't wear out. It don't depend on the doctor very much. Ok. Not at all, actually. That's why some medicine works for some people and doesn't work

for other people. Ok. If there's a vaccination that works for everybody, it's because everybody collected a karma in common, together in the past, ok?

You ready, Dr. Sykes? Number 4.

David Sykes: [UNCLEAR]

[Laughter]

Whew! OK.

[Laughter]

It says, "Fetch him, bring him, Lord of Anger, Lord of Death.

Strike, strike now this highest foe in his heart. "

And, and, there is a refrain, ok. This is going to be in every single verse in the rest of the lojong. Ok? The following is in every verse up to the very end. Uh.

"With the roar of hell,

Smash now the skull of my misperceptions,

The ones who have wasted my life.

Bring your death to the heart of this butcher,

My greatest enemy. "

Ok, and again, now he's asking the monster. You can think of the monster as another person. You can think of Dharma Rakshita becoming the monster. It doesn't matter. You have to become this guy. If the mental afflictions were people, and if they looked at you practicing Dharma, you would look like my boss looks to me. Got it? You would look like this monster, Ok? If the mental afflictions were real people, and if you're practicing Dharma really well, if they looked at the Dalai Lama, they would see something really frightening, because he's out to kill them. See what I mean? And if you're practicing well and they see you coming, they're like really, you look to them like Freddie, or something. You know. You look very frightening. If you're practicing well, you look disgusting to the mental affliction. Ok? And they're afraid of you, Ok? Now he says, smash their skulls. He's mad that these guys have been throwing wheels of knives at him for his whole life. All day long his whole life he's been hit by these things, and never knowing what was the problem. Now he's figured it out. It's selfishness and misperceptions, and he says, "Smash the skull of misperceptions." Ok?

Tokpa.

Say, "Tokpa."

[Students]: "Tokpa."

"Tokpa."

[Students]: "Tokpa."

This is a tricky word, ok, when you're debating in the monastery. Somebody says [?] and then suddenly everybody's quiet and the guy goes up and says, Is that with a [?] or with a [?]? Ok? [?] is like a special letter at the end of this word. Ok. There are two words that are homonyms, like to word two. How do you spell two? It could be either to, or too, or two. When you hear topka in a debate, you always stop the guy and say, "Wait a minute. Which topka?" Ok, There's two topkas. You gotta get that, ok? The one has the extra [?] on it, if you're studying Tibetan, means "high spiritual realization". It's a beautiful thing; it's a wonderful thing. Ok, topka without the [?] which is this one, means in its worst form, a perception of things as being self-existent. It's basically the same as dak dzin. Ok? Topka is looking at your boss and seeing he's coming from his own side and not from your side. Ok. That's a topka. Tok min. It's a wrong idea. You could say wrong idea. So when he says, smash the skull of this, my enemy, he's saying smash the skull in the sense of smash these ideas that things are coming from their side. They're not. If you really get this, life becomes very, very frustrating. It's extremely frustrating to realize as its happening that all the bad things happening to you are coming from yourself. It's very frustrating and its liberating, you see? Because then you can do something about it. If they were self-existent, says Arya Nagarjuna, you and I would be in deep trouble. Because then they could not be changed, you know? If your boss were really that bad and that nasty from his own side, we'd be in trouble because we couldn't change it. You've tried to reason with him, you've tried to out fox him, you're tried to force him, you've tried to be sneaky with him, nothing works. If he was self-existent out there, they way it seems, and if this is all you can do to change him, we're already, we've already lost the battle. Life is gonna go on like this. You will die. You will get old. You will lose everything you had. Period. Can't change it. But because things are coming from your karma and because they are a projection of your mind, everything becomes possible. Tantric paradise in this life becomes totally plausible and attainable. Ok? Because things are not coming from their own side, they're coming from you. Ok.

Ok. Next one. Not yet, Sykes. Not yet. Thanks. In the next few verses, which Dr. Sykes doesn't have, us, he says, "Let's use this wheel of knives on you now." He's talking to his enemy. Let's just see how it works on your face, Ok? And he starts to spin it and he starts to call it Le Kyi Korlo.

Say, "Le kyi korlo."

[Students]: "Le kyi korlo."

"Le kyi korlo."

[Students]: "Le kyi korlo."

He starts calling it the Wheel of Karma. Ok. I'll spell it for you.

Say, "Le kyi korlo."

[Students]: "Le kyi korlo."

"Le kyi korlo."

[Students]: "Le kyi korlo."

Le means karma. In modern Tibet it means work. It means anything you ever do, anything you ever say, and everything you ever think in 'le'. Ok. Le kyi korlo means a Wheel of Karma. It's very interesting. This is the first time he calls it the Wheel of Karma. Up 'til now, he's been calling it the Wheel of Knives. He says, let's see how you'd like to get your face cut up with this le kyi korlo. You know. Let me use this. He says let me use this Wheel of Knives, this Wheel of Karma, on you now. Let's see how you like it, ok? And this is a little bit touchy, ok? Do-gooders collect karma, you know. Do enlightened beings still collect karma? And this gets a little touchy. Can you turn the laws of karma back on this monster? You know, your enemy? Can you use his own weapon against him? That's the question here in the text. Can you use the wheel of knives on your own self-cherishing? Can you use the wheel of knives on your own ignorance? You know. That's a question. Can you do that? Can you turn the tables around and start slicing off his face with his own weapon? Let's say, yeah. Yeah. The same rules apply when you clean up samsara as when you made the mess, the original mess, ok? You can use the same rules. Ok. What? Your enemy is not self-existent either. He is also a projection of your mind. And we're going to get that at the end. At the end, he's so into it. He says, "Your enemy doesn't exist at all. This self-cherishing and this perception of things as being existing from their own side don't even exist and they never did. He gets really into it, you know. What it means is they don't exist from their own side, Ok? They also are your projections. If there's something about your mind that you don't like, you can use the same rules that you used to get rid of your ugly boss, Ok? Any unpleasant event, internal or external, you can deal with it using le kyi korlo. The Wheel of Karma. You can use the same things against it. What? Find out what causes ignorance. Find out what causes self-cherishing. And do the steps you have to take to remove it, Ok? For self-cherishing, what's the best way you already know? Tonglen. Ok. Exchanging yourself and others. What's the ultimate practice of it? Tonglen. A breathing practice where you take away others pain and give them happiness. Ok. It's very, very beautiful. It's very, very detailed. We have a 12-chapter course about it. You have to study it in detail. It's 100 pages of stuff to study to do it properly. And there is a course on it. So you have to do tonglen. It's the ultimate way to stop that projection of

your own mind being selfish. It will change the projection. What do you use for ignorance? It's wisdom, Ok? We use the Diamond Cutter Sutra, all right. Go read the, study the Diamond Cutter Sutra course, Ok. These two things will change the projection in your own mind of that enemy and you can turn the wheel of karma against its master. You know, you can use it on the other guy as well as he's been using it on you.

Ok, there's a technical detail here.

Say, "Tsok nyi."

[Students]: "Tsok nyi."

"Tsok nyi."

[Students]: "Tsok nyi."

Tsok means a big collection of anything, Ok? Like when the monks at Sera Mey, 1000 monks, go into the main temple and hold a prayer ceremony, that's called a tsok, Ok? In fact it's called a [????] Big temple. The big, big temple where Sera Jey and Sera Mey both meet is called the tsok chen. The place for big tsoks. Ok, so tsok means when you get a whole bunch of stuff together. Tsok nyi means two of them. Two different kinds.

When we spoke about method and wisdom, when you use method, which is mainly the first four perfections, doing those over and over and over again, not getting angry at people, controlling your anger, keeping your vows nicely, uh, giving things to other people, taking joy in doing good things, if you keep doing them over and over and over again, you start to collect together this great mass of energy that we call karma. Ok? If you do it with wisdom, if you do it with the understanding of emptiness that we've talked about tonight, we don't call it karma any more. We don't say Buddha's collect karma. We say they collected tsok nyi. Ok. They gather the two tsoks, Ok?

What are the two tsoks? [Gyewa de kewa kun sonam yeshe s....she]The second line of the prayer we do every single night. Ok. At the end. Sonam and yeshe. Tsok. Ok. The second line. Sonam yeshe.... Sonam means good deeds, which in this case mainly means method. It mainly means not getting angry, keeping your vows well, being generous to other people, being joyful to do good deeds. If you keep doing that enough, you collect together what we call the collection of merit. Ok. The collection of merit. That turns you physically into a Buddha, Ok? That gives you the physical body of a Buddha. That changes, the effect of that on your inner body which you cannot see if you cut your body open. You have an inner body, you have a whole network inside that you can't see. You have a spiritual body and as you collect more and more virtue. As you have more and

more compassion, every time you understand one more little thing about emptiness, it starts to open up. The, the little channels inside covering your body, all throughout your body, start to open up a little more. Every time you help somebody, every time you have a kind thought towards somebody, and especially every time you have an understanding of emptiness, a little bit more understanding of emptiness, they open up a little bit more. Ok. When they are not open, you get old and die. When they open completely, you don't have to get old and die anymore. Ok? And the whole, the whole idea of the [tsunam tsok] is to change this body, it will change this body. Those good deeds done over a long period of time in a very powerful way will change this body into the body of an enlightened being. Ok. Of light. So we don't technically call it karma any more at that point. Ok. We don't say people collect karma to be a Buddha, Ok? It's not like that. They collect the two collections, Ok? They create the two collections. What's the second collection? Its called wisdom. Ok. Wisdom. It's meditating enough and having enough understanding of emptiness that eventually your mind transforms into a Buddha's mind, Ok? And that's the, that is the [?]. You know, if somebody asks you if Buddhas collect karma, you say, "Not really." But you can use the principal of karma to become a Buddha and you can use that knife on the other guy, Ok? But technically its not going to be called the wheel of karma any more. At that point, it becomes me collecting my holy angel's body and my holy angel's mind. I'm collecting the energy to do that and we don't call it karma any more. In the Higher Schools, Ok? In the Lower Schools they have an idea of pure and impure karma and that's another thing. Ok. Same idea. Ok, one more thing and then we'll take a break. Mmmmmm. Sykes, you don't have this one either. I'll read you the lines, Ok? These are almost at the end of the lojong. He's close to the end. He says:

“And for whatever time remains,
In the days before myself and those who are my parents
Have reached our enlightenment
And Heaven below no other (this is a special paradise)
May all of us wander together
Driven by karma through six worlds
Love and cherish one another
Love and cherish each other as one.”

So he's making a prayer. You know, like if I keep this kind of stuff up, I'm going to get enlightened sooner or later. I will reach a Buddha paradise. In the meantime, bless me to have the strength to love the people around me.

Then he says,

“And in those days as well
May I find to well alone
Within the three realms of misery
If this would be of service
To a single other being.”

So now he's making a prayer. He's saying, if it would help a single other person, I would be willing to go to Hell. You know. I would personally be willing to go down to Hell or go live in New York City if it would help a single other being. I would move from my happy home where I'm completely satisfied and I'd go to some lousy place if that would help somebody else, Ok?

“May I find the strength to never give up
This Bodhisattva behavior.
May I draw into my being
The suffering all those feel
In the lower realms of pain.”

So he's praying he could suck out the suffering from other living beings. Now he's talking about what its going to be like when he gets to Hell, in the service of a single other being.

“In the very moment after I arrive
In the realms of Hell
May the Hell Guards look upon me
And see me their Holy lama.
May the rain of weapons they release upon me
Turn to a shower of blooms before they land.
May I stand untouched
May peace and bliss then spread throughout my heart.”

Ok. This is something we talked about last time. Ok. It's the idea people have that bodhisattvas would go to hell for other people. You know. And that it's possible, you know, we have to talk about it. and is he being poetic or is he being real? You see? If a bodhisattva, who kept up this behavior long enough, wanted to go the Hell, could they? Can't! Ok? Can't! Why? Because Hell is a creation of bad karma. They don't have any more bad karma, ok? Get this: there ain't no Hell that's not created by bad karma. And they can't go to somebody else's Hell. You see what I mean? Your Hell is created by your bad karma and my Hell is created by my bad karma. I can't go to your Hell and you can't go to my Hell. We can go to Hell together [Laughter] but that Hell would

be a projection that's going, two projections going on at once. It's really two different projections going on at once. It happens to be a very similar projection but not exactly the same ever. You know. You're experiencing generally the same realm. The guards are cutting you up a little bit differently than they're cutting me up. Ok? And that's a, that's a slightly different perception of the same thing, Ok? I can't, I can't go to Hell for you. Ok. It's a, that part is a metaphor, Ok? That part is like, yeah, they would love to go to Hell for you. And the point is they really would be willing to go to Hell for you. But every time they try, what happens? What did [?] say at the end of his poem? On his deathbed, as he was dying. he yelled out, you know, everyone was standing there, watching, "Ooooh, Lama's dying," and he goes, "Wait a minute!" You know. [Laughter]. Anyway. "I'm trying to get to Hell to help all sentient beings out. Everytime I try, I just keep seeing more paradises. [Laughter] Like every time he gets the feeling that he's on his deathbed, and everytime he does the prayer, more gates, more paradises open up before his eyes. And he's reporting it to his students as he dies. You know. And that was really the way he died, Ok? So is it possible that someone could throw knives at you or throw spears at you, you know, or say something bad to you or do something wrong to you, and before that thing reached you, it turned into a rain of flowers, of blooms? Is it possible? Of course! That's what's happening. The thing that happened under the Bodhi Tree, when the Buddha was getting enlightened, ain't no metaphor. They wanted to hurt him; they did everything they could to hurt him. And every time they thought of something nasty to do to him, before it reached him, it turned into this bliss. You know. It's turning into flowers. The point is, I can't hurt you even if I want to hurt you. Ok? You can't hurt another person and they can't hurt you. It's impossible, Ok? If you had your karmic act together and everyone else in this room wanted to hurt you, you would just think it was the nicest, sexiest thing that ever happened to you. Oooh. Do more! That's great! You know. [Laughter] Do it over there! [Laughter] You see what I mean? Because they are not self-existent. They're coming from you. And if your karma was clean, then every time, and I tell it to you honestly, Ok, I tell you the truth, the things that you think now people are doing to hurt you, when you improve your karma, the same exact same people doing the exact same thing, you'll think its some kind of plot to help you. And it will be! You see what I mean? In those days when you thought they were trying to hurt you, were you right? Yep! And later on after you clean out the karma and they do the same thing to you, were they trying to help you? Right! So it is not a contradiction for one action from another person, one and the same action, to you on two different occasions, to be totally bad on

one side and totally nice on the other side?

Totally possible! That's the emptiness of the action. That's the emptiness of the action. And I tell you that its really, really interesting that the things that make you irritated, the people that bothered you, the events that used to bother you, you will start to perceive them as the sweetest, holiest, most beautiful things that ever happened to you. It's weird. It's really weird. But ain't that the way karma works! And ain't that the way emptiness works, Ok? And then sometimes you'll be on the fence, seeing it both ways. Then you do a little bit better karma and then suddenly it flops on the right side of the fence. You know what I mean? And that's, and that's what it's like to live in a world where nothing is real. That's what it's like to live in a world where nothing is coming from itself. As you improve your karma and your behavior, and keep your vows more and more, those events will actually transform. The same thing done to you a week later will feel great. Ok? It's very exciting. It's very cool to watch it happen.

Yeah?

[Student]: [UNCLEAR]

Yeah, she said, you said that I said, like if you go to Hell, it's true that every brewing in Hell right now did something similar so they're in what we call a realm. But get this! A realm is nothing more that their collective experiences. There is no realm. There is no Hell realm. There's a place where millions of beings are perceiving, each one of them, themselves being tortured, and that's what Hell is. There is no separate realm. You had the reading, right? A couple weeks ago? *Utpali*, the *Sutra Requested by Utpali*. Its not like the Joe Schmoe Construction Company went and built Hell. Of course Hell is the collective perceptions of every being in Hell and that's all the Hell there is. As soon as the last person doesn't have to go to Hell any more, there won't be any Hell because nobody'll be seeing Hell. Because that's all the Hell there is. Ok? And each person in hell is experiencing it a little bit differently in the way that each person in this room is experiencing me a little bit differently. Some people smiling, some people laughing, some people snoring, some people yawning, some people watching their watches. Ok? Everyone's having a different karma....

(end of Side A.... sentence trails off....)

Side B

...but they have slight distinctions. They're each experiencing it as an individual. But remember they're all experiencing every event that ever was, ever will be, and is now. So almost quantitatively, they're also experiencing the same stuff.

But they are still individuals and they don't move into one being. Why? That's the nature of how karma is stored and collected. You know. It's, it's what an individual is. Is the continuation of karma. So they still have their identity, Ok? [They're still 35 Buddha confession and 1000 Buddhas and they are still separate beings, Ok?] Um. So it is possible to turn weapons into flowers, and it will happen to you. And the events that you find hurt you now, you know, somebody cheating you, somebody stealing your girlfriend, you know, somebody lying to you. Somebody screaming at you. All of these events will turn into some Holy thing happening to you that you really like and you'll see them as a completely different thing. And they are the same event. Exactly. But your karma has changed and your projections have changed. Ok?

Uh. See you in about 5, 10 minutes. Uh, two things – (class announcements of the two lojongs he'll give then)

...to learn to translate the holy books into Tibetan. Uh, he spent years there and in those days classes were an expensive proposition. You had to take a sack of gold dust and offer it to the guru. And often times they would just take out the dust and throw it in the air. Uh, signifying that they don't need it and they don't want it but from the student's side, it was important to sacrifice something. So there was this give and take thing and he had a bag of gold when he got to India and he spent it slowly. He gave it away to lamas and in the end, he had a little bit left so he had enough to go down to Bodghaya and he went down to see the stupa at Bodghaya and he still had some questions, philosophical questions, that he didn't get straightened out, and he's like wondering about what to do and what it was and these two ladies show up at the stupa and start walking around and sometimes taking a break and sometimes walking around. And they start talking. Like they're like these two old ladies gossiping, you know, and then suddenly he realizes they are giving him a message. You know. And you see it's that thing of his own goodness in studying with all those Indian masters is making these two ordinary, or are they ordinary?, women seem like somebody special. And then slowly, his entire final answers, questions are answered in that moment of those ladies walking around. He just listens, overhearing, what ever you call it, eavesdropping on these two ladies and all his final questions are answered and he goes back to Tibet happy. So this is the, uh, these are the two lojongs we're gonna do two very sweet, uh, little lojongs next, on Tuesday, because Class 8 was just a zero. There will not be any Class 8. There's no Class 8. Ok? All right.

Oh, the other thing is, last class I asked you, you know, if you would help, if anybody wanted to help with Rinpoche's, the scriptures that we offered to Rinpoche. They cost exactly \$1000. We already had the money. I said if you wanted any good karma, throw in five, ten dollars and you can steal some of Leon's good karma. Uh. We collected \$989. [Laughter] In, in about 10 minutes. And I threw in the other \$11 with some of my friends 'cause we wanted to catch some of the virtue and I wanted to thank you for that. And Leon, when we told him, he was really [Laughter]. I told him he could do the shipping or something. But anyway, thank you very much. It was beautiful. It was really a beautiful offering and he's really very, very happy. He's like a kid with some new toys and I haven't seen him like that for a long time. It's about the only thing he'd [sit?] there all day like a kid with a bunch of toys. So that was really, really beautiful. And thanks for leaving \$11 for me. Ok. All right.

Poor Sykes hasn't had anything to do for awhile. You want to read the one that you didn't practice?

David Sykes: [UNCLEAR]

Ok, here you go. Do it slow.

David Sykes: "Think now that everything you see
Is something that happens from something else.
Understanding that everything comes from something else
Is to see that nothing exists by itself alone.
Things come, things go, but nothing is what it seems
Everything is illusion
The face in the mirror is no face itself
[UNCLEAR] and see a solid crimson circle
It's only as real as an image seen in a looking glass."

[Laughter]

Hey. Wait. I need that one. Ok. So what he's saying here. I mean, you hear people say, "Oh, Buddhism says everything is an illusions." Here he says. Here and in the next verse he says. Us, things come, things go, but nothing is what it seems...no face itself."

That's the idea that it looks like, you know, a young child or an animal, when they see a face in a mirror they sometimes mistake it for a real person. And, and that's the idea of an illusion. Then he says, there's this idea in Buddhism, you take a, a brand, meaning a torch, and you go like this real fast and it looks like there's a circle of light, you know. It looks solid. But it's really just that the arm is moving so fast that it's an illusion of solidity. And that's another example in

Buddhism of illusion. Later on, he says fog banks are like that, you know. They look like this huge thing coming into town and when they get there, it's all around you and you can't see anything anymore. And there's no solidity to it, Ok? And he keeps talking like that. But look how he starts out the verse, Ok? And the point is, the text, the lojong here, as we enter the last part of it, the last few paragraphs, it gets very sexy. It gets really cool, you know. He starts talking really mystical. You know. Nothing exists. There's no this. There's no that, nothing matters. You can practice. You can't practice. Don't try to think too much – you can't understand anything. It's all beyond. You know, and then people get this kind of stuff. They forget, they forget the first 80 pages about morality, and they grasp on to that last line, you know. Nothing matters. Nothing is anything. There's no here or there. Everything's the same. Doesn't matter whether you practice or don't practice. And you must, because you are going to be teachers of the next generation. I mean, in this group are sitting 10 or 15 people or more who will have their own Dharma centers. They'll be like that Sakya guy who started his own little Dharma center that became the biggest monastery of its time! There will be people like that in this room. You have to be careful with those lines. I even hesitate to give them to you; you know what I mean? Uh. You have to explain them clearly to people. Ok. Don't forget what he said at the beginning. I don't know if you noticed. Here's the first few lines before he got sexy, Ok.

“Think now that everything you see
Is something that happens from something else?
Understanding that everything comes from something else
Is to see that nothing exists by itself alone.”

That, he's giving you the clue there. He says, when I say nothing exists, I mean nothing exists that doesn't come from something else. Ok. When I say there's nothing to practice, I mean there's nothing to practice that doesn't come from something else. When I say that monster doesn't even exist, your enemy doesn't exist, and your world doesn't exist, and my book doesn't exist, what I mean is they don't, they are nothing that doesn't come from something else. He's saying everything comes from something else. This is the Buddhist idea of dependent origination. In the highest schools it means everything is coming from your mind. Your mind is projecting all these events. That's the highest meaning of dependent origination. That is the meaning of dependent origination. Your boss is empty. Whether you see that boss as good or whether you see that boss as mean is only coming from one place and that's your mind. Ok. So that's all. On that basis. He's like an illusion. You might mistake and take him for really bad

but he's not really bad any more than the face in the mirror is really your face. Or anymore than that solid circle is solid. It's not. Ok. That's all he's saying. The homework's going to say. What reason does he use to say all things are an illusion? And you have to say, everything comes from something else, meaning this whole world is projection, of my projections forced on me by my past karmas. That's all. Ok. Which boils down in a practical sense to, Nothing happens to you all day long that you did not create yourself. And if you don't like it, start keeping your vows. Start keeping your book. All the people who come to me and tell me how miserable they are and how lousy their private practice is, I'm always saying, How's your book going? They say, well, I don't have time to do that. I'm like, well, don't come to me. I get pissed off sometimes. I'm like, don't come to me anymore. I don't want to hear about it. You know. Keep your book. It'll change. Keep your vows. Things will change. Don't come tell me, "Oh, I don't feel so good. Things aren't working. Why? It boils down to, I'm not keeping my vows. I don't even know what they are. And I don't check them regularly. Ok? Of course you'll be unhappy. Don't come and confess to me. Ok?

Uh, ok. Next one.

If the question in the homework says, Master Dharma Rakshita says of the enemy himself that Quote, he is not there at all. He seems to be real, so very real, but nothing is real at all. Does this mean that our tendency to see things as self-existent doesn't exist at all? Ok. He says the enemy doesn't exist. The enemy is your tendency to misunderstand things. Of course it exists. How does it exist? Exactly the same way your boss, exactly the same as your boss. You created that ignorance, also, in the same way you created your boss and everything else you don't like in the world. Ok? You created your very ignorance and you can change it. Ignorance, the mental state of not understanding emptiness has its own emptiness, Ok? Ignorance, the mental state of not understanding emptiness has its own emptiness, Ok? And that's why you can change it. Ok?

Then he says something else. Um. It's really beautiful. He says, let me read it to you, umm mmm, Sykes, you want to do this one? Start here and go to the next page. Slow.

David Sykes: [UNCLEAR]

Ok.

[Laughter]

Ok. The point is this. It's a very obscure verse and I want you to understand it,

'cause it's a very beautiful verse, Ok? It says if you took a big water pitcher and you filled it up drop by drop, its not the first drop that fills the pitcher, and its not any of the in-between drops, and its not even the last drop that fills the pitcher. The pitcher is filled when all the drops come together. Ok. And this is the idea where Arya Nagarjuna, Master Nagarjuna, he says, "Look, things are not their parts, things are not the sum of their parts, things are not both the parts, and the sum of the parts, but things aren't neither the parts nor the sum of the parts." Ok? I'll say it again. Things are not their parts. Things are not their parts. A. B. Things are not all their parts together. C. Things are not both their parts and all their parts together, and D., aren't either, they're neither not their parts and nor the whole. All of these are impossible. Ok. Which doesn't make sense, right? One of them has to be true. And here Dharama Rakshita is also saying you drop all the drops of drop into the pitcher but the pitcher is not full by any of these drops. It's all the drops; it's when all the drops are together. And then he says, your world is the same. When dependent origination is completed, then things exist. And until that time, they don't. Ok? What does it mean? What's the comparison? What is, what does he mean when he's talking about drops of water in a pitcher and then he starts talking about your perceptions, your projections? And this is very important. When Nagarjuna says, by the way, is a thing the sum of its parts? Of course it is, Ok? Is a car a tire? No. Is a car both a tire and all the other parts together? I shouldn't say it that way. Is the car both the tire by itself a.0 and also the sum of its parts? No. Is it neither the tire alone nor all the parts together? No. Well, what is it? It's all the parts together. Dumbhead! Get all the parts together. The car works. That's it. The car is the sum of its parts. Why did Nagarjuna, and everybody since him, say the car is not the sum of its parts? Why is Dharama Rakshita saying, when you put all these parts into a glass of water, it's not until a certain fullness is reached can you say it is a pitcher of water and those drops are not filling the pitcher. Why is it true that the sum of the parts is not the whole? Why is it true that a car is not the sum of 5000 different parts, correctly put together? With gas. And insurance. Ok. [Laughter]. Why can he say that?

Student: [UNCLEAR]

No, it's not like that. It's not like, Oh, you can take the gas cap off and it'll still run. Huh?

Student: [UNCLEAR]

Oh, assuming it works. I'm assuming it works. But the point is, she said one thing is missing. One part is still missing. When you put those 5000 pieces together and you get them all together, properly assembled with gas and

insurance, ok, one part is still missing. And that's your perception of it as a working car. And if that part's missing, those sum of those parts in not a whole. And you have to get that.

Prove it! A guy from Alaska, sixth century B.C., who walks into your garage, does not see a car, Ok? That's all. Until you think of it as a car, until you know how to use it as a car, until your karma is forcing you to know how to use it as a car, it's not a car. One part is still missing, if your karmas not forcing you to perceive it and utilize it as a car. That's all. That's what he means by the drops of water thing. You gotta cook it, but that's a big help for those of you who got a headache, Michael, from Jeffrey Hopkins big book, Ok? Cause it wasn't, you know, you have to make sure that's clear. Of course, it's not true to say things are not the sum of their parts. They are the sum of their parts. But only after you've had the karma to see them as a whole thing working. And until then there's actually, there's still one part missing, which is your karma forcing you to see it that way. Ok? That's all. That's the thing about the drops.

Ok, we got #6, Dr. Sykes.

David Sykes: [UNCLEAR]

Ok, so now we get to a pretty heavy line. We are close to the end of the lojong. Ok. And it's 9:20. I've got nine minutes. Ok. He says there is now wheel of karma here at all. Here is no wheel of knives. Nothing is anything, nothing is this or that. And then he talks about you look into your teacup and you can see the moon. Ok. Is the moon in your teacup? No. Ok. Why does it look like the moon is in your teacup? Ah! Conditions are complete. All right? Dependent origination has fulfilled itself. There's a nice smooth body of water, even if it's a tiny one, but its not moving. Its still and there's a nice big autumn moon up there and the angle of refraction is right and you see a reflection on the teacup. Is there a moon in the teacup? Yes. Ok. And he says your whole world is the same as the moon in the teacup and you keep going around thinking that that's a real moon. You think your boss is bad from his own side and you get angry at him. Which makes you see another bad boss about 2 weeks later. Don't you get it yet? Ok? Just stop it! All right? That's the whole thing. He says you're chasing, you're trying to put a lunar lander in your teacup, you know. Forget it! You know. (Geshe Michael laughs) The boss is not coming from his side. Its you. Every bad person you ever met is you, so just stop it. Every time somebody hurts you, its you. It's the wheel of knives. Just stop it! Ok? Uh, ok. Then he says something very, uh, heavy. He says, by the way, he says this over and over again. Towards the end of the text he starts to get into another mood. Its like the

monster is starting to calm down a little bit. You know, like the hair is starting to, it's like Wolfman coming back, Ok, and he says, "I beg you now, be careful. Do the things you should and give up the things you shouldn't, if only in a movie." Ok. Somebody asked me, were there movies in 1100 A.D.? I said not really, Ok? He said something like, uh, a false play. You see what I mean? And what he's saying is that the whole idea about the moon and the teacup proves one thing. You have to keep your vows. And you have to never break your vows, Ok? It's very beautiful. Normally you hear people explaining it wrong. Totally, poisonous, wrong. Because things are empty, you can do whatever the Hell you want. Total poison, Ok? Because things are an illusion, you must do good deeds. Why? They create the illusion. And the illusion can hurt you bad, Ok? When your foot breaks, when your arm breaks, when you pull your back out of joint, it's an illusion. But it hurts and it's no fun. And if you don't want this to go on any more, you have to stop and, and keep your vows. And you have to do it every two hours. And you have to check them. Ok? Every two hours. And you have to write something specific and don't say, "Oh, I'm not such a good person," or something like that, Ok? "No, at 3:05 today. When I saw Chris with that person, I was unhappy for two minutes." You gotta, its gotta be something like that, ok? That's why he says, if only in a movie, right? You have to be good. You have to not be bad. Even though you're dealing with illusions. Even though you're in a world of illusions. You have to be good and bad. I mean, Je Tsong Khapa would have said because you're in the movie you have to be good. Ok? Not if only. Je Tsong Khapa was a lot tougher on this point. He would say because the world around you is the Truman show, you must be moral, Ok? Because everything around you is totally illusory, now its time to keep your vows. Ok. And you have to teach it that way, all right.

Ok, last thing. Umm hmmm. Sykes, #7. This is the last verse. I expect a good round of applause for Dr. Sykes.

David Sykes: [UNCLEAR]

[Cheers, applause, laughter – David is still reading, Geshe Michael is laughing]

Oh, boy.

(More laughter)

Thank you, Dr. Sykes.

(More applause)

All right. Ok. Last verse. Perfect verse for creating a non dharma. Perfect verse for confusing generation after generation of future Buddhists. Ok. Forget all the 15 courses of nice strict Buddhism you've had. And go around teaching this

verse! It's much easier. Ok.

“Neither the things that the mind perceives
Nor the mind itself have any real nature of their own.
There is nothing you should practice
There is nothing you should give up.
Strip everything of your perceptions
Leave your mind as it came from the beginning that never was
Don't confuse things by trying to understand them
Live in the place called 'as it is'.”

And then you will become a high and holy being, Ok? Those are very, very dangerous lines, Ok, and they have, I think they have misled many people in the past, seems like they have misled many people in the past, Ok? And your homework question is, “Explain these lines.” All right.

“There is nothing you should practice,” means what? Come on. It's always the same trick.

[Laughter]

[Student]: [UNCLEAR]

Nah, too easy.

[UNCLEAR]

There is nothing you should practice that comes from its own side. Ok. There is no Dharma that exists in the Universe that's not being created by you. I keep talking about your boss but you also created His Holiness the Dalai Lama. Thank you! Ok. If His Holiness is in this world, if Khen Rinpoche is still here, it's because you're good enough for them to be here, because you are creating them, you know. Thank you for that. Ok. That's all. There's nothing you should practice means you would never meet the Dharma, you would never hear about the Quaker House, there wouldn't be any classes in New York City, if you mind didn't have an extraordinary amount of virtue in it. You are creating these classes, Ok? And that's really cool, Ok? That's what the line means, Ok?

“Strip everything of your projections,” means try to understand how everything is your projection. Ok? Try to understand the role that your karma is playing all around you all the time. Everything you like, everything you don't like, is coming from your karma, Ok?

“Leave your mind as it came from the beginning that never was.” Oh yeah? [Laughter]. Ok. My mind happens to be a very unpleasant place to live at times, Ok? I don't want to leave it like it was from the beginning, Ok. What he means is something in Buddhism called the primordial state. Ok. And some schools of Buddhism teach that your mind has been pure from the beginning but

you just can't see it. That's not true, ok, at all. Your minds not pure at all! If you thing it is, you know [Laughter] come visit my mind for awhile! [Laughter] You know, its not. It's really not and you know that. It makes you miserable, it makes you depressed, it makes you want things that you can't have, it makes you dissatisfied the minute you get what you want. The mind is no happy place to be and it has been that way forever. From no beginning, it's been like that. What this verse means is learn to recognize the emptiness of your mind. Ok. The fact that your own mind is also your projection is what gives you hope to become a Buddha. You see? If your own mind was not your projection, you'd be stuck with it forever, but because your mind is your projection, and that's been the case forever, now there's hope that you can turn it into an enlightened beings mind. Ok? The emptiness of our mind, which is what we call the Buddha Nature of you, the emptiness of your mind, it gives the hope, the possibility that you can become a Buddha. Ok? That's all. That's what this line means.

"Live in the place called 'as it is'." Ok. Live in the place called "as it is". "As it is" means, uh, the real nature of things, Ok? Which is that they are a collaboration of karma and emptiness. Ok? Never forget these two. I sometimes call it the marriage of karma and emptiness. You know. Very sweet when two things get married forever. Karma and emptiness, Ok? Your boss is empty of any quality of being good or bad. Your karma is forcing you to see him as one way or the other. And that's all. That's the meaning of those two lines. And you have to explain them correctly or else some poor guy will get a hold of those lines and swear for 10 or 20 years that he doesn't have to practice anything. I have met many ruined people who got these teachings 15 years ago, 20 years ago, you know. I have one calling me as we speak. He's in jail for, you know, his Lama said, Oh, everything's empty. Do what you like. You know. And, and he's in jail under charges for something like 6 years for some bad behavior, you know. And it's not like that, you know. It's really bad to give that to people and not explain it properly. Because everything is an illusion, you must keep your vows. Ok? That's what it really means.

Uhmhhh...that's about it. Let me see. Yeah, that's how he, that's how he ends the lojong, Ok? Uh, he ends it on emptiness. He ends it on the teaching on emptiness. Then he gives a little bit of the lineage. Uh, the person who wrote it down, that we don't know who he is, uh, gives you a little bit of the lineage. So at the very end you'll see who passed it down to whom, throughout the years. Just about every great lama is in there, ok? So that's the end of that lojong. Please keep it in your mind. And you have to be like that, Ok? First half of the lojong on the Wheel of knives is waking up and realizing that everything is coming

from you. And then in the second half, you know, get pissed off and go, you know, cut him up a little bit, you know. Who? Your own self-cherishing and your own misunderstanding of emptiness. Ok. Go, go, beat, go beat him up, go smash his face, go cut him up a little bit with the wheel of karma, right? And that's very powerful. Sometimes when you have a very, uh, this is a trick, Ok?, when you have a very bad emotion, if you get very angry or depressed or you have some kind of jealousy going on in your mind, do a you-dance. Ok, I mean like, its, I mean, like its really good, you know, you visualize yourself as this being who could rip out the guys heart with his hands, you know, and you just get like two feet taller and a foot wider, and you just try to get into the mode of this being who could just stand there and rip this guys heart out, Ok? And it's very beautiful. You know, sometimes the right thing to do when you have a mental affliction is to be calm and peaceful and then sometimes you should get into like a wrathful mode. You know. Like I'm going to take out my own selfishness and rip his heart out. And then just enjoy it and you, you just turn into this powerful being and it's very, very beautiful. It really works, Ok? Sometimes, especially when things are confusing, you know, when a mental affliction is making you confused, and making you like, uh, I don't know how to say, like you're not quite sure what to do or something like that, then change modes into this monster, you know, and, and just rip his face out, all right? Ok.

[UNCLEAR]

[PRAYERS, short mandala, dedication]

Geshe Michael Roach

Course XIV: Lojong, Developing the Good Heart

Class Eleven: Course Review [tape 10]

July 9, 1998

Transcribed by Angie Overy

Tonight we're going to be very busy.

We have a...we have a little piece left over from the Freedom from the Four Attachments, {b: shenpa shi drel lojong} – question no. 5 - that never got answered, could show up on your final, you never know. We never went over it so we have to do that. Secondly, there are two very, very sweet lojongas, which I really want you to hear. They're only a few pages long and we'll go over those. Then we'll have a short break and then we'll go over the final examination, okay. Before I forget I wanted to... say one thing: two of our venerables are leaving on retreat. One of them is leaving at about 8.15 or something; one is leaving tomorrow morning. They're going back to their home country and I just wanted to give them our prayers that they bless that place which was blessed already when they were born there and wish them good luck and I hope you pray for them and I will too. [laughs] Okay. When we did the four...when the {b: Freedom from the Four Attachments}, there was one point that we didn't get to because we didn't have time, okay. If you remember, the four attachments ... by the way, this text by? We read a commentary by Drakpa Gyeltsen, greatest tantrika Tibet has produced. And this is...these are some comments on it by his nephew, who was who? Sakya Pandita, okay. Very famous Tibetan lama. Brought Buddhism to the Mongols who brought it to Howell, who brought it to you.

- 1) Anyone attached to this life is no dharma practitioner.
- 2) Anyone attached to the three realms, has no renunciation.
- 3) Anyone attached to their own needs alone, is no bodhisattva.
- 4) And if you grasp to things as self-existent, you have no world view.

Those were the four attachments, okay. That's how Sachen, which is the person from whom this started, the first of the great Sakya forefathers, that's how he stated it. Or was it him? Who wrote this thing? Manjushri, right. Manjushri appears to this teenage, was it twelve or thirteen? I don't remember. Twelve years old say. And says these four things to the Sachen, Kunga Nyingpo, the first great ... Kunga Nyingpo? Yeah. The first of the great Sakyas, okay. Now, how did the Sakya Pandita describe these? He kind of does it like this: he has a metaphor, he has an antidote and then he has a result for each of the four. For

the first one the metaphor is 'this life is like a bubble', meaning it can end in a second. And you've had some things... I don't know, you had like that in your life. Most people. Like you were very healthy, strong, whatever, and then something happened and five minutes later, you were smashed, or sick, like if you've been in a car accident, the difference between before the accident and after the accident, you know, it happens in a few seconds and then it's years getting over it, years getting better. Or you know people who have been in similar accidents and before that they were healthy and strong, sometimes even like arrogant, and then the accident happens. And then after that they're always like, weak and never quite well and never quite themselves again. And that happens with relationships and everything else in a few minutes. It's your karma shifting in your own mind. So when the Sakya Pandita says, 'this life is like a bubble', that's what he's talking about. Okay, your karma can shift in a few seconds and you'll never be the same after that. So you have to use the health and the opportunities that you have, now. Then the accident happens and you have this lingering problems for years and...and you always wish that you'd done what you wanted to do before that. Okay? Like that. Antidote: meditate on death. And really, I think for me, the best way is to think about how things can change very suddenly, okay. Whatever karma can get you in a car accident, that same karma can kill you in a few minutes and I think it's important to... for me, it's better if I don't think self-existently about things. Like, if try to think of myself getting into a car accident and then after that I might not be able to do anything. I might hurt my back, I might be dead, whatever, but I won't be able to practice after that. That's sort of abstract and difficult for me to imagine. But if I remember my emptiness, if I remember karma, and if I think about the fact that my karma can shift in a few seconds, into anything, then I...I get more serious about my Dharma practice. I know that everything in front of me could shift in a few seconds. Don't believe that the one million monks and nuns in Tibet didn't think that Tibet would go on forever. They all thought that. Rinpoche describes the last hours of Sera monastery, it's very scary you know. Everybody thought everything would be okay. And they knew the Chinese were doing something, and they saw planes flying in, they saw army doing something, and they saw...they even saw artillery pieces being rolled up around the mountains around Sera monastery. And nobody knew...they all thought things would go on okay. No one was very nervous, and no one was getting ready. And you know a few monks were saying, should we run? And everybody was saying, don't worry, nothing will happen, you know. And then their whole Dharma country collapsed in a day. You know, Sera monastery was

shelled mercilessly, flattened, most of the monastery. The people who got out ... Rinpoche was shelled. He was knocked down several times by the concussions; he was running for his life. And nobody thought there'd be a problem. They reached the mountain, the hill next to Sera and they're watching the monastery get blown apart. And still they had this big meeting of all the monks who were still alive, and they said, you know, should we run to India or should we stay. And they had this big argument and most of them stayed. And then were put in prison or forced to disrobe, or tortured for years. And everybody thought it couldn't happen; this is Tibet, this is Dharma country, things like that can't happen, you know. And if it can happen to them, to one million monks and nuns who are practicing all day long, it can happen to us, you know. Something weird can happen here in a few seconds. And your life can change in a few minutes, and don't think that it can't happen to you. Don't be like those ... don't be naïve. You know of course it can happen to you, okay. What's the result? If you're able to meditate on death, he says your practice of Dharma becomes Dharma. And we saw it in, you know the meaning of the first attachment isn't really just being attached to worldly things. We talked about it over and over again. He did not describe it... Drakpa Gyelten... Jetsun Drakpa Gyeltsen did not describe it in terms of don't be attached to your family, don't be attached to milkshakes, don't be attached to your friends, don't be attached to movies and music. He didn't say anything like that. He said, don't be attached to low priority dharma practice, you know. He's saying make sure your Dharma practice is pure; make sure you're not doing it for the wrong reasons, you know. He's talking to people who are already doing Dharma practice and already doing a pretty good Dharma practice. And he's saying don't get attached to the lower forms of this Dharma practice. Constantly push your self up and risk your whole life, risk everything to keep going up in the chain of priorities. Keep confronting yourself with the ... every moment that you have to die soon. So as soon as you've reached one level of Dharma practice start looking up to the next one and keep going even if it risks everything that you have because you don't have anything else, you know. Even if you have to put your whole...everything your life is built around at risk, take it easily, take it... take it happily and go up to the next level. And in a way you never...this is true in corporate life. I watched in a corporation. I worked in a corporation for fifteen years. The people who tried to hold onto their position, the people who tried to defend or protect their position, either they quit or got fired. It seems every time there was a lay-off they went for those people first. Some kind of karma you know. Or else, they got their wish, which was they got stuck in that position forever,

for ten or fifteen years they kept doing the same position for the same money, you know. And then the people who were willing to take a risk, the people who were willing to take some weird assignment that meant their own position would be at risk, you know, like train this other person in your position and now go and do this weird thing that no body wants to do. And the people who were willing to jump and take the chance kept moving up in the corporation. You know they were willing to look, okay I got this position now and I'm willing to teach another person to do my job and loosen myself up and be at risk and maybe have nothing. But then those people always seemed to go up again, you see what I mean, because they were available for the next thing up. And you have to be the same in your Dharma practice. Every time you get good at some kind of practice, whatever your level of practice is, keep looking at your death and keep comparing it against your death and keep being willing to give up the lower, you know, even the less virtuous things and go for the more virtuous things. And never be satisfied until you have reached the highest practices, like that. Okay, keep trading off. That's what he means if you are judging your practice against your death and if you are risking your whole life. Then your dharma becomes real Dharma. Up to that point it becomes some kind of worldly thing. Up until that point, even your Dharma practice becomes something worldly because you're using it as a...as a reason to be in this world and to stay in this world with some kind of comfort level, okay. So as soon as you're ready, you have to trade that off for something more, okay. Keep going for higher virtues. We call it {namdong}. Say {namdong} [repeat], {namdong} [repeat]. You have a choice between two virtues, you can't do both, so you've got to go for the higher one. You have to keep perceiving your Dharma practice that way. You always have the choice of going up and...and you have to make the right choice, when you're ready, okay not before you're ready, all right. Okay number two.

This...the metaphor here is 'eating poison by accident'. And that was attachment to the three realms and we...you remember he said it's not like attachment ... I mean, you guys don't have a problem of being attached to the form realm. You've never seen the form realm. You don't even know if it really exists, okay. You're sitting in the desire realm, in the lowest realm. You don't know if the formless realm exists, okay. So it's not like you're dying of attachment for these two realms, which you've never seen before, and you don't know if they even exist. That's not the point. Remember this was attachment to the world - view of your realm. This is attachment to your world-view, to the New York Times' world-view. To the idea that the things that the New York Times reports are

important and that that's how you should judge the importance of what you do. You know, should you judge yourself against the important people who are reported on in the New York Times? Is that what...is that some thing important? Is it important to be successful in the way that the New York Times reports success, because most people are after that. That's attachment to the three realms. You'll never get out of it if that continues to be your gauge of what's an important thing or who's an important person. And that's so prevalent that it's very hard to overcome it, you know. Nobody's going to grab you after class and say can I take your picture for the New York Times, you've finished the lojong class. You're like one of only a hundred people in New York City who has finished the lojong class. No one's going to grab you and interview you and take your photo and plaster it on the front page of the New York Times. That proves that their world-view is mistaken. And can you overcome that? Can you overcome that incessant brainwashing that your culture tells you this is what's important, these are the important people, these are the movers and shakers, you know these are the celebrities, or can you overcome that? Until you...until you change world-views, you still have an attachment to this life, and it's like eating poison, okay. He says, tastes good in the short-run, kills you in the long run. And we talked about it the other night. If you succeed in the New York Times' version of success, the final, the ultimate goal, the ultimate mark of your success, is that you get to be in the New York Times' obituary, okay. It's like if you're important enough, when you get married they put you in the New York Times' marriage section, who's engaged to who, right, and if you're important enough they report on you throughout your life. And if you're really important, you can push all the other people off the obituary page. I don't know if Roy Rogers got any time or not on the obituary, probably half a column or something. But, but that's the...that's all that that gets you. It's like eating poison. That's what he's talking about here. It feels good to be in the New York Times, until the day they write your obituary. [laughs] And then it's not such an excitement to be in the New York Times. And that's all you'll get. That's the ultimate goal of being... that's all you'll ever get from being in the New York Times. And then slowly your name will slide into obscurity. Very gradually, very certainly, your name will be forgotten. And you'll be forgotten completely. All of that stuff will mean nothing. Like eating poison. Okay. The antidote is to think of the problems of this vicious circle. Nowadays, I'm into translating samsara as vicious circle. I like the connotation. It's exactly what samsara means. The word samsara, {korwa}, means circle. And to me, I don't know about you, but in English the expression 'vicious circle'

means like a self-perpetuating circle. Like somebody gets a little bit depressed, they take some kind of drugs, then the drugs wear off and they get more depressed, so they have to take more drugs and then they wear off and they get even more depressed so they have to take more drugs and this idea of a self-perpetuating vicious circle or vicious cycle, is exactly samsara. You know every time somebody does something bad to you, you react negatively, that creates more people to do something bad to you so you can react negatively again, so you can create more people and there's this vicious cycle thing. And if you don't...the antidote for attachment... to your world-view is to think of what a vicious cycle it is. Vicious cycle. If you get famous in New York Times' terms, if you start to make a salary that New York Times would notice, if you start to do worldly things big enough that the New York Times reports on you, then you get thrown into this vicious cycle. It's like being a rock 'n roll star. And then you're under pressure to keep producing. You can't stop. The next thing has to be bigger; the next thing has to be more amazing. The salary has to get more or else you're 'washed up'. It's like Madonna. What can Madonna do now, I don't know? You know, it's like washed up. You have to produce more and more and more or you're not worth anything. So if that's how you value your life in terms of money or position or something like that, you can't keep up with that vicious circle. You can't. Sooner or later you'll be a failure because you can't keep it up. It's impossible, okay. So think about that. Consider it. All the things that the world tells you are worthwhile are really just some kind of vicious cycle. Every time you get a little of them all you can do is try to get more or else you're a failure, okay. They will wear out. Those things wear out. And then all that's left is the struggle to get some more. And then sooner or later you're too tired to do more and then you're a failure, okay. What happens if you get the antidote? You ...if you get the antidote, which is to think of the problems of this vicious cycle, I guess it's called, vicious cycle right? Or circle? Cycle? Circle, okay. If you get that pro...if you think about it, then your Dharma practice will become a path because then, really, if you reject the New York Times' world-view, you're left with just about nothing. I mean, it's like Russia. I went to Russia right after communism collapsed and people were walking around kind of dazed. And there was no law. You know everyone was killing people. For fifty dollars you could kill anybody. And it was really weird because there was no law left on... there was no communist morality left and there was no religious or government morality left. And it was just... whoever could pay the most to kill somebody could kill somebody. I met all kinds of business men who got all their stuff stolen from them because there was no one to stop it. And there was no world-

view to stop it. So you're going to be left with this vacuum in your world-view. If the New York Times' world-view is wrong about what's important, then what's important? And then you leave yourself open by giving up that world-view and being able to live in that vacuum for a while, having the courage to live in that vacuum for a while. And then you start to build up a new world-view; which is the Buddhist world-view. You know that compassion for other people is something valuable. That trying not to die is something important to do. That trying to reach paradise is something important to do and possible to do. And that you'll be judged, ultimately, in how successful you were in doing that. You know, can you succeed in being happy which is much more difficult than being wealthy? Can you succeed in not dying? And can you succeed in reaching a tantric paradise in this life? I mean, that's how we're going to judge your career, okay. And that's a new world-view. Then if you start thinking in those terms, all the Dharma practice you do starts to take you there. And none of the Dharma practice you do is just samsara ... Dharma, if it's some kind of...what do you call that? Accessory, to your normal life. You see most western Buddhists are thinking of their career and their family life as their primary thing and then their Dharma life as an accessory. It's something meant to enhance or augment their worldly life. And you have to reverse that. You know the Dharma life, even if you do it in an office or even if you do it in a family... in a family setting, which is fine, which is okay, has to be primary. The Dharma life is primary and then the career, the work career and the family career become secondary, becomes an accessory to the real life that you have, which is your Dharma life. I'm not saying that you shouldn't have a family and I'm not saying that you shouldn't have a worldly career but what I'm saying is that those should become Dharma practice for you, okay, like that. Then... then whatever you do becomes a path. But only if the primary reason for your existence is to learn not to die and to learn to be totally happy forever and to reach a tantric paradise in this life. That has to be the primary theme of your whole life, of your whole life okay. Then your life becomes the path. And it's not just something you do for an hour or two in the evening when you have time, you know, Dharma. okay. We're up to the third attachment; which is attachment to what you want or your own goals. The metaphor here is 'killing the son of a very powerful enemy', okay [laughs] Remember, the Sakya Pandita was the greatest political leader of his time and he subdued the Mongols. He converted the Mongols. It was a very popular Mongol activity to go and murder all the tribes living next door. Genghis Khan's father was killed this way. Genghis Khan was hardened by living in the mountains and hiding from the people who had killed his father when he was

only a very young boy. And that's why he became such a clever leader. So he's talking to an audience of people who would very often kill their enemy's son. Why is it a dangerous metaphor? It's a metaphor for great potential future danger. This person is going to get back at you. Every thing looks good; you hate this guy and you finish off his...one of his relatives and you feel some kind of satisfaction about it. But it's a very stupid kind of satisfaction because the guy is still very powerful and that was his closest relative and he will come out after you. That's the metaphor for the third attachment. The third attachment, remember, was being attached to what you want or to the things that you need, okay. In the short run if, you spend your life trying to watch out or number one, trying to satisfy what you want and ignoring what other people want, it seems to give you some satisfaction like arranging the murder of a very close relative of a very powerful enemy. In the short term it seems like.. it somehow it fulfils you, but in the long run the consequences are very, very dangerous and very serious. It will come back to hurt you very badly. That attitude of watching out for what you want will kill you, okay. Definitely, if you have that attitude in any kind of strong way, you will never reach a tantric paradise in this life. You will die. It will kill you literally, okay. The thoughts called bodhichitta, the thought of reaching enlightenment for other people, is a requirement, if you are to succeed in the highest tantric practices. They actually have a physical effect on your spiritual body, on your inner body. It's in that body that you're going to turn into an enlightened being. That body has to be...that body has to reach a certain kind of condition for you to turn into an enlightened being, okay. The inner body has to change and there are certain attitudes that must be in your mind or that body cannot change. And one of the attitudes is thinking about other people and committing your entire life to helping other people. You will have to do that, sooner or later, if you hope to reach a tantric paradise in this life. You cannot reach it physically; it can never happen that you will turn into an enlightened being's body if you don't...if you don't get this point of dedicating your whole life to other people. It'll never happen. Cannot happen. Physically cannot happen. And so although in the short term it may seem more satisfying to pay attention to your own needs, in the long run it will literally kill you, okay. It will be one of the causes that kills your body in this life if you don't change; if you don't change it now. Antidote. Antidote is bodhichitta or the wish for enlightenment. Basically, it's reaching a place where you dedicate every single action that you ever do again in your life to helping other people. And it's just a total surrender of your life, of the rest of your life, to helping other people, either in little ways or big ways, okay. Ultimately, it will be helping them with

Dharma, but it...it's not...it's restricted to that. It's helping other people, any kind of resource you have, anything you can give to others, you're constantly ... every waking moment is dedicated to taking care of other people. And if you get that attitude, even a little bit, you will start to want to give them the knowledge that protects them from dying, you see what I mean. Sooner or later you'll come up with that, okay. If you start dedicating your life, every waking moment of your life, to the outflow of your energy and resources to helping other people, then sooner or later, you have to come across the concept that the best thing that you can do for them is to teach them how not to die. And to teach them how to reach a paradise, a Buddha... a Buddha paradise, in this life. And that...that's the gift of the Dharma, okay. What happens? What's the result? The result is that you are able to remove the first great mistake of the path. What is the first great mistake of the path? There are two by the way, okay. The second one's coming later. First great mistake of the path, the way you can ruin your practice of the Dharma, is just...is what I just talked about. If you don't get it, and if you continue to dedicate your life to your own needs, if you continue to focus on your needs, and don't get it and don't reach that place where you are constantly pouring out all your energy for other people, then you'll die. It'll kill you. And that's a big mistake of the path. You have made a major error in Buddhism, in your Buddhist practice, you have made a big... you've made fatal mistake. You can call it a fatal error. Literally a fatal error and it will kill you, okay. You don't have any choice. Sooner or later before you die if you hope to reach real religious goals, real spiritual goals, you must start giving to other people and you must start concentrating your efforts on what other people need, okay. You must. And if you don't, then you've made the first big mistake in Buddhist practice and you'll never get over that mistake. It will kill you. When will you get another chance to make up for this mistake? According to Buddhism, it is so rare, you can say never. {hlen chik nyer pay delwa jor du di} means, this is the one and only chance you'll have. {hlen chig} means it's so rare to get this chance that the odds against it are so high you can say never. Technically, you can't say, never, okay, but Je Tsongkapa says you might as well call it never. The opportunity you have now is irreplaceable, okay. Okay, forth one. The fourth attachment, if you remember, was, he doesn't state it like the other ones. He doesn't say, if you're attached to blah, blah, blah, you don't get blah, blah, blah. He doesn't say that. He says, if you start to grasp to things as being self-existent, then you have no world-view. You have a bad world-view. You don't have a good world-view, okay. The metaphor here is 'grasping to a mirage as drinking water'. This is...I don't know...Americans have

never really been thirsty enough to appreciate this one. If you've ever been lost in the desert, which I have, and then in the summer, water becomes incredibly valuable. I mean not to have water, to know you could die without water in the next few hours or so, I don't think most Americans have ever experienced it. But, but the point here is, if you could imagine it, is to be in a desert, to be out of water and to think that you see water. And to start....you go crazy, you start running. If you run, you're going to run out of whatever water's in your body already. [laughs] I mean the running will kill you. And this is this metaphor of a person in the desert out of water, and it feels really bad. I mean, when it happened to me I crawled under a bush, like one of the only bushes, I just crawled under there and stayed there for a few hours with all these lizards and rats and snakes and stuff just to get out of the sun for a few hours you know. I just stayed there. And there's not much you can do. You're just waiting. Maybe some one will show up with some water, you know. And this is this cool metaphor for you think you see some water, like a couple of hundred yards away, and you start running. And then you reach there and there's nothing there. And the running kills you. You get exhausted, you get ... where I was, a lady died that week who was out for a walk, you know, just got caught up in the desert. And, and it will kill you if you run out after those mirages. It's this image of running for something that's not there and it's killing you. Okay.

The antidote. The antidote is not to hold to the two extremes, okay. By the way, Madhyamika, Middle Way, means weaving, threading your way through two extreme positions. Here's one extreme position and here's another extreme position. Middle Way or Madhyamika emptiness means threading your way down the middle. Like that. When you drive a car, you're doing a Madhyamika. If you watch a person driving, they're constantly doing like this. And Madhyamika means correcting like that. You start to get toward one extreme, and you start to go off the road to the left, and then you shift back. When you see a person drive a car they never hold their hands still. It's always a constant correcting process. And keeping your mind, {dzin tsam} it's called, between two difficult extremes, keeping your mind so delicately on that understanding between the two extremes, is very difficult. And it requires constant correction, like that. One extreme is called {yu ta} the extreme of thinking that the things around you exist the way they seem, okay. That's extreme number one. That's one extreme that will kill you, okay. To think that the things around you are what they seem, okay. What's really causing all the good things in your life and what's really causing all the bad things in your life has pretty much nothing to do with all the activities you're running around trying to do nowadays, okay. If

you're successful in business it has nothing to do with your intelligence or the accuracy of your planning or your budgets or anything like that. It is only a result of your generosity in the past. That's why you see stupid businessmen succeed and why you see intelligent businessmen succeed and why you see stupid businessmen fail and why you see intelligent businessmen fail. All four possibilities. Why? Because it's not coming from that; okay, it's totally independent of that. It's coming from generosity that you did in the past to other people, okay. And the appearance that anything else is going on ... by the way, when you're successful, which I have been in business, you really want to take credit for it, you know. You feel this great urge to say, those stupid competitors, they don't get it, this strategy thing that we figured out. And you like, feel really good about it and you feel really smart. Then your company starts to struggle you know, and they're saying the same thing about you. And you start to think, oh my strategy's not so good or my budget's not so good, maybe we should do this or maybe we should do that. You have big meetings for hours and hours. You argue all night about it, has nothing to do with any of that. Okay, whether or not you succeed in business is totally up to your generosity toward others okay. It's coming from there. To think that it's coming from anything else is called {yu ta}. To think that the way it appears is real, is wrong. It's not real. Things aren't coming from your business decisions at all, okay. That's not real. That's one extreme to think like that. And the other extreme is to think, well if that's not the case, then I can just do anything I want, you know. Then it doesn't matter what I do. I shouldn't do anything. Morality doesn't mean anything. Morality doesn't mean anything. Bodhisattva vows don't mean anything. Secret vows don't do anything. I can do what I want. Nothing matters. Everything's an illusion. Somebody teaches you, hey, everything you thought was true was wrong; it's all an illusion.

Then there's this reaction among an untrained person. Untrained people have this reaction like, well then nothing matters, I can do whatever I want. It's all an illusion. I can steal, I can do anything, I can say anything I want. That's another extreme. By the way, what percentage of the population falls into the first extreme? It's about a hundred, okay. [laughs] [laughter] It's very close to a hundred. A few students at ACI, okay having a slightly different world-view. Maybe a few people around the country who've had a lot of Buddhist training, breaking slightly out of that world-view, okay. So the first extreme, called the {yu ta}, the belief that everything you think is going on is really going on, and that your business decisions matter much, is one extreme and almost everybody has that. And then, on the other extreme, people who heard about emptiness

and now believe that nothing matters anymore. How many...what percentage of the population? What percentage of the population? Very few. Extremely few, okay. It's a very nasty, dirty, filthy, crazy, terrible extreme to be in. But you can't get there unless somebody teaches you emptiness the wrong way, okay. You can't really fall into that extreme unless somebody explains emptiness to you or the illusion to you in a wrong way, okay. So really, in America, especially since the Dharma hasn't got here, we don't have a lot of false Dharma either. We don't have much Dharma anyway, okay, false or true. So the people that can be misled by a bad teacher into thinking they can do anything they want because things are empty and that tantra means you can have any dirty...you can do any dirty thing you want because nothing matters, because everything's empty, people teaching that are very few. And the people believing that hopefully are very few. And those are the people in the other extreme. So those are the two extremes. The antidote is not to hold to those two extremes, okay. The result is this thing called Buddhahood. If I get up here and say to you ... I mean business is close to my heart because I did it for so many years. If I get up here and say to you, look success in business depends almost nothing on your decisions, on your strategic decisions, it doesn't depend on your budgets, it doesn't depend on your product or your marketing or your merchandising, or your delivery methods, or your facility, or the training of your employees, or anything else. It has nothing to do with those things. It depends only and solely and totally on your own generosity in the past, okay. I mean if...if you believed what I said and if you went out and tried to just be generous, then, then you would succeed in business. You would get...you would have less and less financial problems. You would start to get more and more money of all different kinds. Money would come to you by very strange means. Uncle Schmoie has died, who you never met, please sign this paper and send it back to us and we'll send you \$10,000, okay. Stuff like that. You know, you start getting letters in the mail, or stuff like that. If you just keep giving, okay. Then, then what would be the ultimate result of this world-view? If you kept up this world-view long enough, you would have to get enlightened. You would have to become a tantric deity. You would have to enter a Buddha paradise in this lifetime. Once you get it, that the world is really run by virtue and non-virtue, you know, once you get it, then it's easy to get enlightened, you know. Then you probably can't avoid becoming a Buddha in this life. Once you really get correct world-view, once your world-view is pure, once you believe what I just said about business, you'd...you'll be forced into success by the laws of karma. And that's really cool. And you can do it. That's the last,,, I have to say on the Four Attachments. All

right. You can do it. Okay, we'll do two short lojong, then we'll take a break. I'm just going to read them to you if you don't mind, okay. It's like a blessing. It's a blessing for me to hear myself say it and I thank you for that, okay. These are very short. One of them is one page long, one of them is a half page long. Of course, I stretch it out because I like to make it look like more, okay. First one is called, 'Herein are Contained the Instructions for Developing the Good Heart Which were Passed Down Through the Master Translator of Sumpa'. Sumpa is like, I guess its like 'Mirakobi County' in Arizona, or something. I don't know. But he's called Sumpa Lotsawa. I kept looking for who wrote this lojong because it just says 'passed down through Sumpa Lotsawa'. Lotsawa means master translator. And you'll figure it out after you hear it. Okay. It starts out, Guru Namoh, which means I bow down to my holy Lama. And I'm just going to read it in English. Just enjoy it okay. You're going to get it during the break I think. 'It happened that the accomplished saint named the Master translator of Sumpa traveled to India. While there he was able to study a great deal of the secret teachings'. In the old days you had to take, I told you last time. You had to take a bag of gold dust with you when you went to ask for teachings. It wasn't this cheap mandala thing okau, that you offer before class. It was a little more serious. I mean, the Indian pandits expected the Tibetans to show that they were serious. And to show they were serious they had to turn up with a bag of gold dust to get it...to get any teaching. And more often than not the Indian wise man would take the gold dust and just go whoosh [demonstrates] and just throw it to the wind. And they didn't...they just wanted the Tibetans to show they were serious. So it took a long time to get that much gold. There was even a case where somebody had to ransom his weight in gold to get certain teachers, okay. They didn't keep the money. There were these famous cliffs in India that later they found all these bags of gold and coins. You know, the people would just go and throw them away. It's a problem, right, to have that stuff. okay. You have to keep track of it and report it to the IRS and everything. Okay. [laughter] 'While there he was able to study a great deal of the secret teachings, when it came time for him to return to Tibet, he took the left over gold he had with him and set off first to the Seat of the Diamond'. Seat of the Diamond in Sanskrit is Vajrasana. All Buddhas in all of history are always enlightened in a city called Varasana. It doesn't matter who you are. It doesn't matter which Buddha you are. Winston the Buddha will be or was enlightened in a place called Vajrasana. It means seat of the diamond, place of the diamond. 'So that he could make offerings at the site of the Great Enlightenment.' This is Bodhgaya, in India. Nowadays, they call it Bodhgaya. 'One day, after reaching the Seat of the

Diamond he spent some time at the Great Temple, walking around it in prayer, and sometimes pausing for a rest. There was a woman there as well, in red; as he watched her walking around the Temple too, he noticed that for awhile she would be stepping on the ground, and then for a stretch that she stepped in the air itself, and then on the ground once more. Okay. Then there was a lady in green, and she walked at the side of the red, and she said but four things:

'I don't feel so well today.

I have this urge to get going somewhere.

It would be better if people didn't have to die.

Death is a frightening thing.'

That's all she said. Remember this guy, I think it was twelve years, he spent twelve years studying tantra, and now he's going home. And he's just sitting there enjoying, you know Bodhgaya and these two ladies are walking around and just talking to each other. He's like over ... he's eavesdropping. 'The lady in red turned to the green and with a sideways glance at the Master Translator said but four things in reply:'

The Tibetan word is hard, it's like...to glance like that, you know like... it's called {chin che} means, do it like that. Like get it? [laughs] [laughter] She said: 'My dear, once you've learned to be satisfied with whatever comes to you, you will find happiness no matter what happens. Your problem is that you are never satisfied. My dear, once you've learned to leave you mind in one place, you can go wherever you want. Your problem is that you've never learned to leave your mind in one place. My dear, once your mind has sunk into the Dharma, even dying is an easy thing to do. Your problem is that your mind has never sunk into the Dharma. My dear, once you've realize that the mind is beyond all beginning, there is no death at all. Your problem is that you've never realized that the mind is beyond all beginning.'

Last lines: 'And with these words, all the sadness that the Master Translator had ever felt in his heart melted away. All the Dharma that he'd ever heard suddenly took on meaning. And he would say that, at that moment, he gained his greatest realizations of all.' That's the whole lojong. And then the guy comments on it a little bit but that's ... Oh, there's one other point here. You know at the end of these very holy lojongs they, they trace the lineage. They say where this lineage began, and who taught it to who, who taught it to who, who taught it to who, who taught it to who. And the lojong lineages are often at the end of the lojong, okay. He says, by the way, I'll tell you the lineage through which this teaching has been passed down to us. It was spoken first to the Master Translator of Sumpa by the pair of the Holy Angels, the Diamond Sow

Vajrayogini and the Lady of Liberation, or Tara, okay. That was the lady in red and the lady in green. Sneaky. All right, second Lojong. This is a lojong that Lord Atisha heard one day, all right. 'On a very special day once Lord Atisha was training his mind in the Wish for enlightenment, bodhichitta, while circling a holy place on foot. Off to the east then, up in the sky in the direction of the Seat of the Diamond' again, always the name of the place where anyone gets enlightened the site of Lord Buddha's enlightenment, he saw two women. Their bodies were something just beyond a human form, but something just short of the divine; and they were covered in precious jewels. The younger of the two made as if to ask a question of the older: 'What method would a person have to train themselves in if she or he hoped to reach their enlightenment very quickly?' And the older of the two replied, in the Way of the Secret Word, and said to the other:

'A person who hopes to reach enlightenment, most quickly, should practice the Wish for enlightenment.' And then they say that this...this is the commentary; it's one sentence. They say these two women were the Lady of Liberation, Tara and the Woman of Ferocity.

Ferocity is, this is a form of Tara, a different form of Tara, okay. That's the last two lojongs that I want you to hear, all right and very holy.

Take a break, get something to drink and then we'll go over the final exam after that, okay. Okay. We'll start again. The moment you've been waiting for. I want to thank all the people who worked a lot; very hard to make these courses possible. And I'm not very good at that. I always forget the people that worked on it. There are basically 40 or 50 people around you are working for free to help you have Dharma classes here. And I'd really like to thank you for that. I think three years ago, it was two or three people and then suddenly, there's this attitude among this group which is really, really sweet and I have people come from out of town and they say there's something going on in your group, it's really nice. I love to hear that. You know, I don't hear Dharma rumors, I hear, people are talking behind your back but they're saying you're really great and that your study is really good and that they feel some really good feeling. I get letters like every week of people who want to move here and study with you guy and they feel something really sweet going on. And there are literally about fifty people, forty to fifty people here are giving a lot of their time. And I'm not even...I can't go through all the names. John Stillwell has been working very hard, Tasha's been working very hard, all of the correspondence course stuff ... they have sent out twelve thousand tapes, they have sent out, I don't know, over a hundred thousand pages of stuff to prisons and stuff like that. That's all

being taken care of in people's homes. People are working for free, people are doing all the work and it's a great virtue and it makes me feel really proud that you put your actions where your mouth is, right. And I really, really salute you for that. A lot of people working really, really hard. And that's the pay-back, you know. And there are people all over the world, we get letters from all over the world. People just...I was in a room the other day showing a lady a diamond, you know and she says, I'm showing her this diamond and suddenly she stands up and says, are you Michael Roach? I said, yeah, I'm Michael Roach. She says, I've been taking your courses for 6 months by tape, I recognize your voice [laughs] [laughter]. And it was so funny.

She said, what are you doing selling diamonds? [laughs] [laughter] And I get people like that all the time. People all over the world are calling us. South Africa called us the other day, come to South Africa, bring your students, you know. All over the world. So you are doing very, very fine Dharma work and it's really, really nice to see it. And especially the brotherhood and sisterhood; especially the feeling of the people here. I really congratulate you for that. In Tibetan they say, {chu kyi chikma na re}, you 'stink of the Dharma', you have Dharma B.O. And I can tell and people can tell. And that's really, really sweet. Really this feeling of helping each other and helping other people and perfect, really perfect. Okay. Okay, they said we could go over, so you know what that means. [laughs] [laughter] Okay, I'll go real quick through some of the final exam questions, okay. And I'll just hint, you know. I think it's really important to know what the word lojong means. I don't like the 'mental training' translation. I think... I think you heard a much better one and you heard the explanation for it and you heard the sources of it. And it makes a lot more sense. I mean. 'mental training' always reminded me of a SAT exam preparation or something, or L-CATS or M-CATS or whatever. Much different thing. And you should know the source for that and you should be able to explain the word lojong properly. All the lojongs you studied during this course came from one collection of lojongs, a very famous collection created in the fourteenth century. I always think it's important to know what you're studying in case some big Tibetan lama comes here and says, where did you study your lojong from? And then you're like, ah, ah, okay. No ah. Ahs. In the Eight Verses, which was the first lojong you studied, there was a treatment about the causes for low self-esteem, depression, low self-esteem. You should...I think that's important in this country. I expect all of you to teach eventually and some of you are already starting. There are people here who have already started Dharma groups. There are people here already have twenty-five, thirty people coming to their houses

for meditation. I love that. I want you to do that. People come to me and say is it okay? I say, no it isn't okay, I want you to, I require it. Don't be shy. Don't feel you're not worthy or something like that. Study well, study properly, but then it's your job to teach other people, okay. You have to set up the conditions where other people can study with you. Keep it in the back of your mind that eventually you will be teaching. And you can only do that if you've covered the material properly, okay. The next question is about why is it not okay to have a bad thought for even a minute, you know. Why is it not ok to let a mental affliction go on in your mind? Why is it wrong when people say, Oh you know, watch your mental affliction go through your mind and float through your mind and you know, just watch it, maybe it'll go away. Why is that a really lousy idea? It's a very common response to the idea in the Eight Verses that you should give other people the advantage in any situation, is that they will start to roll all over you, or they'll start to take advantage of you. And that question was treated in the lojong. And you should study that. By the way, you're going to get tonight, ... is that correct? Answer keys. You're going to get the right answers to all the homework questions. We decided to do that now because then you can go over them and review them at home. The point of the homework, the point of the quizzes, the point of the final is not to see if I can trick you. I want you to know the answers; that's the whole point. I want you to go home and cheat and read all the answer in advance and know them. So you know, we took a lot of extra time and wrote out all the answers, so please study the answers. Even if Punsok was having a good day and didn't mark up your homework, you might not have gotten the answer fully, so study the answers also in the keys. The next question refers to Gyalwa Yang Gunpa's lojong that we studied. It was the Advices of this very famous teacher of the Kagyu lineage. He said your own mind is the Buddhha. I really want you guys to address yourselves and to encourage your students to address, those very sexy and very general, statements that you find in scripture that are not literal, okay. Your mind is not the Buddha. If your own mind was the Buddha, you wouldn't be here, you wouldn't be suffering, you wouldn't have to die, you wouldn't be seeing grey hairs pop in your head, or no hairs pop in your head, okay. You are suffering. Everything around you is pain and collapsing. It's not enough just to say, Oh you are the Buddha, your mind is the Buddha, just be happy, you know be aware. You know, you have to be able to address those generalisms and explain what they really mean, especially to your students. We don't want that poison in the United States spreading among the Buddhists. We don't want this general platitudes that end up killing people, okay. We had that already. That's

why we're becoming Buddhists, right? It's to get the bottom of things; the real bottom of things. And not to make these beautiful general things like you're the Buddha, just try to recognize it, bye, good luck. Not like that. No. 7 Who taught the Seven Step practice, the seven-step lojong? Who wrote it down? Okay. That's a trick question, right. I mean, somebody wrote it down but somebody else wrote it, so you have to know that. I like to give you that question because I couldn't figure it out for so long, I feel kind of good if I force you to figure it out. Okay. You're going to have to put the title in Tibetan if you know Tibetan. Next question is, why didn't they teach the seven-point lojong openly for so many centuries? Okay. Apparently the lojong dun дума, the 7-point lojong, was circulating secretly among Buddhists, even though it's not tantra, it was circulating secretly for hundreds of years. Why? I mean you should be able to explain why. Why would you...why would you refuse someone a teaching so sweet as the lojong? Why would you restrict the lojong from people? Why would you not teach it to people who wanted to learn it? Why were they doing that? And you should understand why in the case of the lojong, and then why in the case of when you teach students yourself, you might find it necessary to restrict what you teach them. There might be a point at which you don't want to teach them certain subjects for a certain period of time. And when is it you make that decision and why do you make that decision, okay? Next question is, what are the 7-points?

I mean, it's bad if you say I studied lojong dun дума, I studied the 7-point lojong ...they say what lojong did you study? Oh, the 8 Verses and the 7 Points. And they say, oh tell me a few of the points. And you say, ah, ah, ah ok [laughter] not like that. Should be able to give the 7 points, all right. There's a real sexy part in the lojong dun дума where it says, 'In-between your meditation sessions, be a figment of the imagination.' Be a figment of the imagination, and you should be able to explain. Again, I'm picking on those sexy lines that are going to confuse Buddhists in America in the future. I don't ever want you to teach your students those very mystical lines without explaining them properly. So you're going to have to do that on your final. There's a line in the {b: lojong dun дума} that gives you the real teaching on {powa}. Okay, the real teaching on how to send your mind into death. How to send your consciousness into the state of death. Okay and {powa} is generally a very secret practice. The {b: lojong dun дума}, in there, it's taught openly and you're allowed to teach it there and there is no better {powa} than that. I mean that is a great {powa} practice. If you want a {powa} practice, that's the real {powa} practice. And study it there; become a master of it. And please go out {senge ngaro} with the

roar of a lion and crush those stupid teachings on {powa}. I mean go out, if you hear some dumb thing on {powa} ...what's a dumb thing on {powa}? Oh, you don't have to practice very hard. Why? Oh, no problem. What's his name died, we called this lama, he came over, he did {powa} with him for the last fifteen minutes, he's fine. Come on! If it was that easy then the Buddha would have just taught that, and you wouldn't have to go through seven years of courses. It's not like that. It's really not like that under extraordinary conditions and extraordinary practitioner like some high reincarnation, can in the last few hours of their life do some kind of special practices. A normal person will be totally confused. They're in a special kind of pain called {chu, ne, ne chupa }, means the pain you feel at death is a kind of pain that doesn't come to you your whole life, and you start having hallucinations. Your mind's ... if you want to say it in western terms, the electrical energy is like, fizzing out in your mind. And you start to go through a standard series of very frightening hallucinations. To think that in the middle of that, you could pull off something that you have not been able to do in your clearest moments for fifty or sixty years of your life, is ridiculous. And it's a disservice to teach people that, okay. You have to study Mahayana {powa}, you have to study {lojong powa} and you have to start doing it now. And then you can do it next year, okay. You don't have to wait till the last ten minutes, you know, when it's totally impossible to do anything. You should prepare for death. You should do a...should be able to do a proper {powa}, and you need to train yourself properly; in the Mahayana version, okay, which is very much based on practising taking other people's suffering into you during the last moments of your life, okay. And wouldn't that be the way it should be? Doesn't it sound to you like the right one? That you use your death, you use that pain as a vehicle to help other people? Of course. It's not like some, you turn into some purple guy and that's enough. It's not like that. That's not going to help you, okay. Very important. I love what Geshe Chekawa said in the last moments of his life, okay. As he was lying there among his students, you know, he sits up and he yells something. I think you should know what it was, okay. Very sweet. This one is easy. What does it mean when the root text says, 'don't expect any thanks'? I think, especially if you're going to be a Dharma teacher, or if you're going to support Dharma in any big way, I mean meaningful way with your time or your resources, you have to get into that mode of ... you know oftentimes you...you might not only not get thanked, you might get worse than that. It's very typical that you would spend years trying to support something, then people come and complain to you that you hadn't, you're five dollar short. You know gave us \$200,000 but we want to

know where that last \$5 is, or something like that. It's very typical in the Dharma business. You might as well get used to it now. And it's very, very bad karma to feel bitter or to feel like people don't appreciate you, or to feel any kind of ... I don't know how to say it, like any regret about what you've done. It's very important as a Dharma practitioner and especially as a Dharma teacher that you give away all your resources, you try to take care of everybody and then don't expect any return. I mean immediately; you're making investment for higher things. And don't expect people to come to you and say, oh thank you and all that. You have to do it with a different kind of motivation. You have given people something that can save their lives. They don't know it necessarily right now, but you have to keep pouring it out and never feel any kind of...you know I don't know how to say it, some kind of resentful feeling that people don't appreciate you or something like that. That's not the point. When you get into practising Dharma it has to be free, totally free, in the sense of not just money-wise, but totally free in the sense that you don't expect anything back from people. You just give, okay. And you...they might even...you even get negative things back. But you just keep giving; you have to. If you get negative things back it's because of some old bad karma, okay. It's also your fault. It's not their fault, okay. The response has to be you just keep giving, okay. And that's the...that's all. Okay, No. 14, is it? Even though I'm not so good at it you have to know who taught Freedom from the Four Attachments, who was their nephew, who was his nephew's nephew, okay. You have to know the basic lineage of that teaching that we did tonight. We did the last piece tonight. You have to be able to write out the Freedom from the Four Attachments. It's only 4 sentences, okay. In Tibetan if you know Tibetan. By the way, even if you choose not to take the final in Tibetan, if you're studying Tibetan, do some part of it in Tibetan, okay. Even if you chicken out at the last minute go ahead and throw some Tibetan in there. Write at the top, I'm not doing this in Tibetan Punsok; this is just because I want to show that I learned a little bit of it, okay. You have to know the real meaning of attachment to this life. It does not mean attachment to milkshakes or music or people or anything like that. It has a very, very specific, very special meaning in this case and you should know it. It's not enough to go up to somebody and say, you have to be free of attachment from this life, for this life. You have to explain what that means. And it doesn't mean what it sounds like. You guys know, okay.

Next question is, Drakpa Gyeltsen in his commentary on that text, talks about the three lower realms. I don't like to talk about the three lower realms. Why? People don't believe me. And I don't believe me. I mean, I could sit here and

describe the hell realms to you and, you know you heard that. I had to read in High School, we had to read Dante's Inferno. It was interesting, you know, it was Italian politics and stuff like that. And you know we weren't very interested in it. It sounded horrible and nobody believed in it. I want you to be able to explain to your students, on the basis of emptiness and karma, and not because somebody said so. I want you to be able to explain to a normal American why going to hell is very, very possible, okay. Not in terms of Buddha said so, chapter 4 {b: Abhidharmakosha} says that, chapter 3 says it's 80,000 yojana under Dorge Den and if you dig that deep you'd find it. Not interesting to a westerner. But they are in danger of going there. So if you're compassionate you have to learn the argument of how perceptions are created by your past karma; how your perception of the world is forced on you by your past karma and how that makes anything possible, okay. You have to be able to explain hell in that...in those terms. You don't get reborn in hell; you start seeing hell. And that is a rebirth in hell. You have to be able to tell someone that. You have to be able to explain it logically to a person that you don't get born in hell but you can go to hell because you can start seeing hell because certain energies take...start to go in your mind. They're the same energy that created New York City for you. So don't think you can't go to hell tomorrow, okay. And that's a kindness to be able to explain that to people clearly because otherwise they won't believe it and they probably will go there. And it's very real and it can happen. You have to be able to explain it to people in terms of emptiness and karma, okay.

That was that question. Mmmm. That concept of how hell is created, that concept of how a person goes to hell is very, very sweetly presented by the Buddha Himself in a Sutra called Requested by Upali, okay The Sutra Requested by Upali. Very, very powerful; very, very clear. You had a separate reading on it. Please be able to explain that to somebody. You know this is not Michael Roach's version of where hell came from, this is not Je Tsongkapa or some Dalai Lama's version of where hell came from. This is Lord Buddha explaining to you that idea I just described. And you can quote it and you can show it. You should be able to roll it off. Here's this quotation: Lord Buddha said it. It supports everything I'm telling you about how your perceptions are created by your past karma. And that's your world; that makes your world. You'll be able to pull it out ... you guys should be like that. It shouldn't be Michael Roach said so, or I heard that somewhere, or I read that in some book I can't remember where. We don't want that. We want Buddha said it to Upali. When people argue with me about abortion or people argue with me about alcohol, I just pull out the sutra you know. Here, you read it, you figure it out, okay. Next one is

... there's a special...we did the lojong that had the 12 points, where Skye freaked out, and you have to be...you have to understand the idea... the concept that, the point of that lojong...the neat thing about that lojong is that it seems to suggest that in 1100 AD somebody was writing out the Boy Scout thing, okay. It really seemed to sugg... it mean to me...now what's going on? Is it a coincidence? Is it just a random incident? Or is it possible that the person who taught you... your Boy Scout leader was preparing you for something? You see what I mean? And could you start looking at your whole life that way? You know, what I'm saying is that when you get to a certain point in your Buddhist practice you are going to have to look back in your life and start to realize that certain people that you ran into was no accident, you know. You were set up, okay. And you have...there have been beings in your life who have been preparing your mind for this class for a long time, okay. It's part of your training, it's gonna have to be to go back to those years and see who and why and what were they trying to do with you. And is it possible that they could have been something else, okay? And for each person it's something else. It seems to be true of everybody's first girlfriend or boyfriend at High School, okay. I don't know about the rest. Anyway, you check, okay. Something special...certain people have been trying to influence your mind for a long time. You have to go back and check. That's the point of this question. okay. No.20. See? Okay? You know all those letters and numbers, okay, that's great. You'd better know those. You better know the... you know where to connect them; what deeds lead to what kind of problems in your life, okay. Where do you headaches come from? Where do your backaches come from? Where does your boss come from? Where does your lack of money come from? Okay. 21. Now we're onto the Wheel of Knives and you have to be able to describe the enemy, that he...basically, he takes out a Dharma switchblade and slices up this guy's face, okay. You have to know who it is he's working on, all right. That's your job. You have to describe carefully the two aspects of his enemy, of his great enemy. I want you to be able to discuss, in theory, even though you may never have studied tantra, in theory, are those you know, funny guys, some of them are chubby, some of them have four heads, you know, like I wouldn't like to be like that, I'd rather just do a normal Buddha thing with a little bit of a less bump on my head [laughs], you know, not like that. Are those beings symbolic or are they even more than symbolic? You have to study it. Are they just metaphors or is there some reality to them? And if there is a reality to them what is it like? And where did it come from? You have to be able to do that. Ultimately, I means this is the...the answer is this, okay. Ultimately, you will

meet tantric Angels directly. They will have certain physical appearances. It's important to realize that every detail of their body and every detail of their mind as you experience it, is a direct result of your practice of Buddhism, okay. So whether you have a bad back or not depends on the deeds you did in the past. And when you meet those beings, you have to understand where they're coming from and why they look like that okay, and where that's really coming from. And then, you can actually start working on making them. And it's very sweet; it's like Frankenstein, but the result is much better. Like, you're like Dr. Frankenstein, right, you're getting ... you can make these beings appear and they will be in whatever way you want. And their Holy bodies will be produced by certain ideas that you have and by certain actions that you've done and they will have this extraordinary beauty. And in the end, that beauty you must realize is coming from your own past actions. It is the expression of the beauty of your mind, of the purity of your mind is creating these beings. And it would be a...you can be like a painter. You can be like Michelangelo: step back and say, I did that, you know. I met Tara and I have seen that every beautiful detail of her body and her mind as I'm experiencing it, comes from me. Comes from some purity that I have, some good karma that I've created. That's the important thing, all right. Is it just a metaphor when they say that the weapons of Mara changed to a shower of flower blooms as the Buddha sat under the Bodhi tree? Is it just a nice story? You've got to talk about that. The text says that life is an illusion, unreal, like a mirage. What does that mean? Why can you say that life is like an illusion? Okay. I don't care if you explain it so well why it's like an illusion, I mean how it's like an illusion, I'm not asking. I want to know why can you say life is like an illusion and be correct? And this is ... the punch line is dependent origination and you have to be able to explain that, okay. Next to last question, he says something like, look life is a big movie, every thing is like a big movie. Nothing is real. Therefore, I beg you, keep your morality. Therefore, I beg you, keep your vows, okay. This is all a big movie; nothing is the way it seems. Every thing is an illusion, so please keep your book, okay [laughs] why does he say that? You have to be able to explain that logic, okay. You hear the reverse evil, poisonous, crazy logic from untrained people who say, life is like an illusion so you can be a big tantrika and you don't have to keep any vows, okay. That's poison ; Dharma poison, okay. The real thing is, life is an illusion, you have to practice tantra, therefore keep all of your morality immaculate. Even down to borrowing pens at work, okay. This is a tantric practice. Why? Last one. There's this real sexy verse in that last lojong about, 'there's nothing you should practice, there's nothing you should give up, strip

everything of your perceptions, leave your mind as it came, don't confuse things by trying to understand them, live in the place called as-it-is, and then you'll become a high and holy being.' You'd better be able to explain that to your students. You will notice, as you start to teach Dharma, they will skip through fourteen courses and start quoting this verse to you, okay. Nothing matters; he said so. The text says so. It's weird how the human mind grabs onto this one and ignores all the other three thousand pages of teachings, you know what I mean. This seems great; it seems to say you don't have to do anything. Just be stupid, continue the way you were and everything will mystically work out, you know. You'd better be able to explain this verse properly. And I'm just preparing you for the day when your students start shoving it in your face, okay, as a reason why they don't have to study anymore or something like that. Or why they can meditate on nothing at all and it's okay. Oh, my mind is a Buddha. I've seen the result of this teaching. I've seen people's lives ruined by those teachings, literally ruined. I have a friend who's a...who's in jail for six years for you know, some kind of misbehavior based on this kind of teaching and don't go for it, okay. If you understand emptiness well, if you understand tantra well, then your ethics must be totally pure, okay. And then it will succeed, okay. That's about all I have. And I, you know...for me this course has been amazing. For me, it's blown my mind and for me the most holy sweet things have happened to me here as a result of this class and the blessings of these lojong teachings. And I thank you for ...you know because you come, then I have to talk about these things. You know, I have to start cramming around four o'clock in the afternoon and that's a great blessing for me. It's extraordinary blessing for me and very, very sweet. To be with you and to see each of you. And to see you practice, you know, I'm surrounded by students all day and they're constantly teaching me and constantly correcting me and constantly forcing me to be a good person. And it's a great blessing for me to have each student here be near me and it's a great, great blessing to teach these things. It's a great blessing to hear them. So I want to thank you for that. For me, very precious. And for me it's my life, you know. It's the ... my life is ... I owe that to people like you. So thank you for coming for that. Okay.

We'll do a short dedication, okay. Just a one minute, two minutes, okay. You collected extraordinary good karma. First time this kind of lojong has gone around I think. And just sit for a moment and don't think too hard. Just enjoy it and send out the karma to New York City, America. I want to dedicate this to America, okay. Buddhism can...Buddhism can spread here. Everything is ready: the field is there, the fertilizer's there, the lamas have planted all the seeds.

Dedicate it to the spread of Dharma, sweet Dharma among our people, ok. So, stay just quiet for a few minutes, okay. Some kind of special thing okay. Student: We would like to present you with this blessing prayer for the long life of Geshe Michael Roach from your class here at 15th Street and also from the dakas and dakinis on the big island of Hawaii who are taking your correspondence class.

Magnificent Geshe La,
You are the bridge over troubled waters
That we can walk across.
Live Long Geshe La
The western mind is waiting for you now.

A magnificent Geshe La
You are the bridge over troubled waters
That we can walk across.
Oh, Live Long Geshe La,
The western mind is waiting for you.

To you, our Guru, and your long line of Lamas
Going back to the great Je Tsongkapa,
We bow down with deepest gratitude
For the teachings imprinted on our mind-streams
By You.

May you live for a thousand eons
And may all your aspirations be fulfilled.
Your brilliance shines like a Diamond,
Manifesting in miraculous ways to each devotee
According to their capacity.

With our bodies in full prostration
We offer these prayers with intense devotion:
May you live for a thousand eons
And may all your aspirations be fulfilled.

Your generosity is unending
As you guide countless beings

Overwhelmed by misery through the oceans of existence.
Plant your feet forever, unmovingly firm
To be our anchor in the storm.
May you live for a thousand eons,
And may all your aspirations be fulfilled.

Your Mind shines like a luminous moon,
Holding the treasures of the Dharma
Imparted to you through a pure lineage teacher.
You expansive intelligence naturally encounters the meaning
Of the fundamental nature of Reality.
May you live for a thousand eons
And may all your aspirations be fulfilled.

Extraordinary, personal Heart Deity who
Swiftly bestows bliss.
Your compassion radiates like a golden light
Filling all those you teach. Elevating them with
Your words and smile.
May you live for a thousand eons
And may all your aspirations be fulfilled.

Your knowledge of the Scriptures is immeasurable
As you speak to us in many tongues. Whoever
Relies on you may actually accomplish Immortality,
As you lead us by the hand.
May you live for a thousand eons
And may all your aspirations be fulfilled.

Like Marpa, the translator of old Tibet,
You bring the Dharma to the West
Revealing the Nature of knowable things through the
Power of speech and writing.
May you live for a thousand eons
And may all your aspirations be fulfilled.

Child of Je Tsongkapa, spinner of the Dharma Wheel,
You are trustworthy. Following in your footsteps, you

Guide us, moulding our minds with Pure Dharma.
May you live for a thousand eons
And may all your aspirations be fulfilled.

You startle us with your clairvoyance,
Spontaneously answering all our questions
Without even asking. Your magical powers are apparent
Even to the lowest of us.
May you live for a thousand eons
And may all your aspirations be fulfilled.

Unrecognized Rinpoche of our hearts, you teach
Women as you teach men with total equality.
We will carry out your Work and teach the Dharma
Far and wide.
May you live for a thousand eons
And may all your aspirations be fulfilled.

We offer these prayers with intense devotion,
With our bodies in full prostration
And with strong and unbearable longing we pray:
May you live for a thousand eons
And may all your aspirations be fulfilled.

By the Blessings of the wondrous Buddhas and Bodhisattvas,
By the Truth of the Spiritual Laws
Of cause and effect. By the Unstained power of the pure mind,
May the aim of this prayer be fulfilled;
May you live for a thousand eons
And may all your aspirations be fulfilled.

Magnificent Geshe La,
You are the bridge over troubled waters
That we can walk across.
Live Long Geshe La
The western mind is waiting for you now.

A magnificent Geshe La

You are the bridge over troubled waters
That we can walk across.
Oh, Live Long Geshe La,
The western mind is waiting for you.

To you, our Guru, and your long line of Lamas
Going back to the great Je Tsongkapa,
We bow down with deepest gratitude
For the teachings imprinted on our mind-streams
By You.

And the merit, written on the last day of June 1998, in the cave of the east village
in New York City [laughter], by the humble yeshe lamo may this merit be
dedicated to all beings, as they come to the sacred jewel house, come to the
sacred jewel house, come to the sacred jewel house, not a long time, not a long
time, not a long time,

[Applause]

Thank you for everything.
May you live for a thousand eons and may all your aspirations be fulfilled.

[Applause]

We're all really, really grateful and on behalf of all the students we'd like to
present you with this computer thing and we hope that you keep pumping at
the Dharma for all of us.

[laughter and applause]

Course XIV: Lojong, Developing Good the Heart—NYC—May-July 1998
RAW TRANSCRIPT w/ correct Tibetan words

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