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The Deepest Meditation  
Geshe Michael Roach  
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Unity Church of Phoenix

Class 1  
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Text: A Gift of Liberation Thrust into the Palm of Your Hands

My fondest hope is that you will learn this and teach it. You can meet Angels, have visions, gain happiness if you study this book well.

Lam Rim means Step Path. It's a style of teaching from Lord Buddha; it's Enlightenment for dummies, a step by step guide. Do these things.

In 1921 Pabongka Rinpoche (1878-1941) taught a 21 day course to about 700 people in Tibet. There was a 20 year old Tulku, Trijang Rinpoche (1901-1981) took notes; he spent the rest of his life cleaning up these notes and making this book. He became the tutor to the Dalai Lama and also my teacher, Khen Rinpoche. So we are 4<sup>th</sup> generation.

This style of teaching comes from Je Tsongkapa (1357-1419). Lord Atisha (980-1054) brought the Lam Rim to Tibet.

We're starting at the back of the book, learning meditation. Learn to meditate; understand emptiness, and you can do anything. Understand reality and you can only do it if you meditate. Reality means relationships, jobs, politics, the world.

You have to have a still state of mind to understand the world and help the world.

So we're starting on day 21. PR quotes Maitreya, the future Buddha, who is close. First go to a theoretical class, then think about it. Then you can go into retreat and grasp the meaning of reality.

First comes the preliminaries, which we will learn later. Next came the first four perfections –PR reviews them. We will now study the last two perfections.

Our motivation is to change the world, end death. If you have that motivation you learn the 6 practices (bodhisattva path). The last two are meditation and how reality works.

These are founded on a lower teaching, for those of medium capacity (who want to reach nirvana), which are founded on a lower teaching, for those of lowest capacity (who are worried about what happens to them after they die).

1. Stillness, shamatha—perfect stillness. Shi ne in Tibetan.
2. Wisdom, how the world works, vipashana.

There are six steps to learn to meditate:

1. Conditions: cushion, quiet, etc.
2. Instructions
3. 9 levels of meditation, mental steps
4. 6 powers of the mind
5. 4 ways the mind changes
6. ???

He held meditation back to give to highest capacity people. What is Shamatha? [discussion of pro baseball player who could concentrate single-pointedly].

Anyone can learn to meditate. The kind of meditation we seek is one of the lowest levels. But we season it with renunciation. We are tired of living with suffering. If we take the lowest form of meditation and sprinkle it with refuge, meditation becomes greater.

If you don't learn to meditate with these seasonings, you will never get it. You must have stillness of a lake surface—to meet angels.

Shamatha—if you go to a river to fetch water, you must have a bucket. You must have a still mind to reach understanding. Must learn how to meditate with single pointed focus. Must see emptiness to save the world and save yourself. Emptiness only comes with shamatha.

Before you can see true nature of reality, you must have a silent state of mind. Story of paintings on a cave wall, you need a butter lamp to see the paintings, but if it is windy the light is unsteady and you cannot see. If you learn to meditate well you will walk up a steady stairway to enlightenment. Even Lord Atisha says you could learn to fly or see the future, but that's not important.

He quotes Master Shantideva: you gotta use vipashana to destroy your own negative emotions. Start with meditation. See emptiness and destroy negative states of mind.

Bodhichitta is love for the whole world, every creature in all worlds. You can get this before or after you learn to meditate—either way is okay.

Break

Whether you are seeking goals for yourself, whether you are seeking goals for others, or whether you are practicing the secret teachings to help others in a single lifetime. If you learn to meditate with complete stillness, you can achieve all these goals with great balance. It means jumping across the sky. But if you want to

learn to meditate deeply, you have to start out with the proper conditions to meditate deeply, and if you don't you will never get good at it.

The lamp on the path by Lord Atisha says if you can't get together the proper conditions for learning to meditate or for your meditation practice, you can make efforts for a long time. You can try to meditate for a thousand years but you will never achieve perfect concentration. So what are the conditions that you need before you sit down on your pillow? What are the conditions? In Tibetan it's gather all the requirements.

We're going to cover six things you have to assemble or gather before you meditate. Six conditions you have to put together. You will need a place to meditate, which is conducive to meditation. 2. You have to reduce your needs. 3. You have to learn to be happy with what you have already. 4. You have to start giving up excess stimulation and activity. 5. You must become a highly ethical person. You can't cheat on your taxes, even slightly; you can't lie to your brother even slightly; you can't mess around with someone else's partner, even slightly—it's not going to happen. It's one of the pre-conditions. 6. You should try to clean your mind of all those random thoughts. He's going to cover those in detail.

First one. You need a conducive place. The place where you hope to meditate should have five qualities. This is a typical Gelukpa list. There are six conditions to get ready to meditate and the first one has five parts.

The conducive place will have five qualities: He's quoting the Sutra Avatara, written down by Asnaga spoken by Maitreya, who is the coming Buddha. He's close. 500 years or less. He gives a verse spoken by the coming Buddha.

You should look for a place that has these five qualities:

1. Stuff should be easy to find. What stuff he's talking about is coming.
2. It should be a perfect place.
3. It should be a perfect location.
4. You should have perfect companions.
5. And you should have all the required articles for meditation.

Now he's onto the first one. Stuff you need is easy to find. If you are trying to undertake a deep retreat or going on a ten day retreat. If during that time you can't find basic necessities, heat, place to sleep, you're going to have to get in the car and drive to buy stuff. You don't want to do that. Your place should be stocked already.

The food and other materials you use for your practice should be pure. They should not be taken by bad deeds. For example, the killing of an animal. If you put into your body a substance which was derived from the murder of a pleasant cow who never hurt anybody, then you try to meditate, it's not going to help. The articles you use when you try to meditate should be gotten clean and easily. You can't be living

in a house where you're not paying rent, cheating somebody. Everything around you must be clean. Minimum harm to other beings.

All the lamas have said that. When we say stuff is easy to find, what we mean is easy to find in a clean way without hurting other people. Food and other things have been gotten honestly. The accounting is good; everything is clean and pure and then your meditation will go well.

You should try to find a meditation cabin on spot where some holy person has meditated before. Insofar as you can, try to find a place that is blessed by a meditator before. I slept on Rinpoche's bed for 20 years; every night was a trip. Get a cushion or something used by someone holy.

For beginners just starting out in the practice of meditation, it's important that the blessing come this way (towards you) the implication is that you will be doing the blessing. Someone invites you to dinner, you come and bless the house. In the beginning, you try to get blessings; later you will bless others by the vibes of your good meditation.

If in your country there hasn't been a thousand years of meditators, at least avoid places that have a negative energy. He gives the example of a place where people have broken their commitment and vows. Like the house of someone who has sworn to hurt others.

There are places where there have been great conflict. At DM there is a place where Geronimo was captured. It has been cleaned now, but as a beginner, don't plop down in a place where people have been slaughtered.

Don't choose a place where there are lions, tigers, and bears. We're lucky to live in this country.

Watch out for places with negative spirits like haunted spirits.

You need a place that has a good blessing. If you stay in a place which has a negative energy and you just innocently say you're going to do it anyway, you will have problems. Find a place which is pure. People who have ignored this have a real problem. Pobonka Rinpoche had this kind of trouble Negative spirits ruined his body.

How do you get rid of negative spirits? You should try to befriend them and have compassion for them. Leave offerings for them. Talk to them kindly. People do this with roaches—it works. Try to get the spirits to be on your side.

Now we came to tatsong, perfect location verses perfect place. Good location means it shouldn't be too hot or too cold. You should find a place that is temperate and fits your body. Don't suffer. Try to make it comfortable, temperature wise.

The place, the soil of the place, and the water should be healthy. Make sure the environment has been taken care of and not harmed like with chemicals.

As for your companions, they should be people you get along with and people who are interested in the same things you are. You should try to meditate with people who have similar training and similar aspirations.

There's an expression in Tibetan, meditate with a shadow. Meditate with a shadow as your friend. He says some people misunderstand it. It was spoken by the 5<sup>th</sup> dalai lama. He said meditate with a shadow as your friend. PR is quoting him, but people misunderstand because they thought it meant mediate by yourself. That's not what it meant. It doesn't mean you should meditate by yourself. Rather it means when you get up, what does your shadow do? When you go to the fridge what does your shadow do? It means you should find companions who are as like minded as you as your shadow. They are following you like a shadow.

He's very adamant here. People who are beginning a practice of meditation should not do it alone. It would be a problem. He says I think groups of at least three meditators is good. If you can find a group of people who have similar aspirations, the more you can get together, it would be good. It's much more powerful to meditate together. Example of one pencil easily broken, but ten are stronger. If you can find people you are tight with, it's good. I try to do that every day. You can also make great progress alone, but for a beginner, it's better to have others.

This one—I almost said a bitch—it's extremely rare. No matter how many meditation companions you have, they should be people who when you look out the corner of your eye, they should be hard core. Play sports with people better than you. Look for a heavyweight. Like a biker, someone who looks heavy. Hardcore. Don't hang out with lightweights, people who are not very serious. Hang out with people who are better than you and they will push you.

This is beautiful. Sang ten gyi . . . the thorn of meditation is noises. The one thing that can destroy your meditation is sound. No ticking clocks or a mouse in the room. Refrigerators are bad. Stop all the noises. You gotta stop noise. You can get earplugs. That's very useful.

My Lama used to say, you should take the subject you're going to meditate about and analyze it carefully. He's on to number five. Here's what PR's Lama said to get ready. Before you start your three year retreat or a meditation session, you should have gotten proper empowerments, teachings, books, sadhanas . . . all the stuff should be ready.

This is a famous Khen Rinpoche story . . . there was a guy in Tibet who went to fight with an invader to his country. They had flint locks. They weren't very good at fighting. The guy had to go to the bathroom and he saw an outhouse; he left his gun

there. He goes out and sees the enemy and realizes he doesn't have his gun and he pooped out of fear. In Tibetan it means he pooped where he was supposed to shoot. It means get everything ready ahead of time.

The main point, the main stuff you have to get ready for your meditation is your training. You have to know what you're going to practice. You know what you're going to do when you close the door.

Nowadays, he says, people are all freaked out about their fridge and they don't know what they're going to do when they close their door. This is pitiful. This is lame. They are worried about the cabin and not worried about what to do once they get into the cabin. Some people wait until the last day before retreat to ask their lama about what to practice.

I'm not stopping until we finish the material. We have to do 2 and half pages a day to finish in 10 years.

He finished the conducive place for meditation. Next is reduce your needs. Reduce the needs you have in your life. Don't be so worried about having a lot of food or good food or nice clothes. The more stuff you have the more you have to do, the more you have to do, the more meditation session you will miss, the more sessions you miss, the closer to death you are. Stop after you get a comfortable place. That wastes time and takes up your time.

Number three means be happy with what you get. If all you get is some lousy food, be grateful for it. Grateful for the people who made it and brought it. Look at food as a gift from thousands of people in the market. They have lost their lives making this. It makes your life happy. Be grateful for what you get. Hundreds of people have worked to get this to you. Be grateful to them. Look at it like a miracle and a sacrifice for other people. And the same thing with clothing.

If you're not a person who can reduce their needs and be grateful for what you get. First you get the food, now I have to check what is getting older first. Because otherwise you will be distracted. If you are worried about the carrots you will be distracted.

You should be living a highly ethical life or you can't meditate. Being an ethical person, a nice person, is the basis of all spiritual success. Removing your subtle inner distraction relies upon removing gross outer distraction. If you are plagued by your conscious, then your mind won't be centered. So try to get some self control over the things you do, say, and think. Your mind will become peaceful by being careful to not harm others. If you fail to give up over stimulation . . . email and surfing the web . . . if you waste your time blabbing with others (chat rooms, texting) . . . you have to look upon email and chatting in the context of something that could prevent you from achieving the goal of meditation forever. I have a spam filter on my email, but I have a fluff filter in my head.

Keep your activities few and your needs few. In order to protect your meditation. Watch how much you take on and how much you do.

If you stick to the principle of not wanting too much stuff and being grateful, automatically you need less stuff and want less stuff.

In Tibet there were lower spiritual practices, lower arts. One of them was astrology; one was medicine; another was doing divinations for people with dice. In Tibet there was custom . . . someone would call the monastery and asked for monks to come and do a ritual for them. Give up these things also. Give up the minor spiritual things that are less important. They are also busy-ness.

Minor spiritual activities are not only dangerous for us beginners, but also high lamas and high spiritual practitioners must be careful. He gives an example. Buton Rinpoche was an influence on Je Tsongkapa. Lama Dampa means Holy Lama, but it's a particular person, a Sakya Lama. These are two important Lamas in the 1300s. There was a spirit called bekar in Tibet. This was a spirit being who wanted to ruin these two high lamas' practice. They were getting too good at their practice and they came onto the bad spirit's radar. They say if you start getting serious about your practice, you will attract trouble. The minute you start getting serious, they start a construction project next door; they look like construction workers but they are spirit beings. They will come the minute you start doing something good.

He wanted to ruin these two high lama's meditation. He gave them an iron pen. Most people used bamboo sticks, but a big person got an iron pen. The demon offered the lamas each an iron pen. And he taught them how to do complicated astrological charts. They both used up 1,000 pens doing them, and they didn't get to their spiritual goals. Nowadays it would be something like Facebook; something to waste your time pleasantly. It happens. Don't let behar Facebook you. It will be challenging and sophisticated so you can waste your life feeling like you're doing something when you're not.

The bodhisattva Tompetsapo lived about the same time. He was meditating on compassion and love. Rather than learning programming, he meditated on love and compassion and the demon never touched him. The demon tried to tempt him with power and knowledge and fame; he wouldn't take the iron pen. He sat in the corner and meditated on love and compassion and the demon couldn't touch him.

Je Tsongkapa himself wrote 10,000 pages of scripture. It was a custom in Tibet that when you wrote a heavy scripture, you put the title in 3 language, Tibetan and 2 forms of Sanskrit. They take a long time to learn. Je Tsongkapa never did that. It's not that he didn't know Sanskrit. The rules of composition in Sanskrit are difficult to learn. He knew them, but he was afraid that getting sidetracked by minor knowledges would ruin his higher practice so he didn't do those things.



I myself, PR, was trying to learn a complicated astrological chart. I spent one year doing one good complicated chart. PR says I took a year on one. I wrote a hole in my finger on the paper tracing the movement of the planets. The only benefit was I wrote out two wooden boards used to make the computations. Even those spiritual endeavors were a waste of time. They were busy-ness; they didn't help my practice.

You don't even get any good seeds from that. Some practices you get at least some good seeds. He says he didn't from that. Don't be the kind of person who goes out to a stalk of sugar cane and eats the leaf; break it open and eat the sugar. Don't waste your time on peripheral stuff. Someone gave me a book about neuroscience and Buddhism; I threw it away. Go for the marma hatha; go for the spiritual jugular. Don't waste your time with all this new age stuff.

There are people who spend their entire lives on minor scholastic points or peripheral spiritual stuff. They get old and senile. Their bodies get used up; they get infirm. They are old and they have wasted their life. You still see these hippies; they are old. In the local food market; half the store is wine. These people who stared out as hippies and aspired to higher things, now they just hang out and drink wine. It's pitiful to see a person who started out with higher spiritual aspirations waste their time and now they're drinking wine all day. It's sad to see. It's really sad. They are old and they are just trying to get physical comfort from the wine. Ningjie means, I breaks my heart to see it. They didn't gain anything. They don't have any real spiritual strength.

There was a sutra named . . . usually a sutra is named by the person who requested it. This was requested by the Beggar Surata. A wish giving jewel is like Aladdin's lamp. He found a wish giving jewel; he wanted to give it to he most needy person. He gave it to king of the kingdom. He said he was looking for the most miserable person in the kingdom and that's you. The king said why? You are the poorest man in this kingdom because you have the most desire. Your desire is un-fillable, which makes you the poorest person.

Then he tells the story of Ben Gungyel. There was a report that a big group of bandits was coming to a certain place. Everyone got scared and started packing away their stuff. The whole city was loading yak carts and taking stuff to hide in the countryside. People were loading big carts. Geshe Ben picked up his monks bowl and put on his monks shawl and he left because that's all he had to think about. You should be like Geshe Ben. The only stuff you need you should be able to carry away.

We're up to the last one: getting rid of useless thoughts. Try to stop sometimes and think about how wanting so much stuff . . . think about how wanting so much stuff causes problems [Geshe-hla's cell phone rings—laughs]. Try to remember how everything is nothing. You life is passing. Whatever is stopping you from meditating, it will pass and you won't remember it. You're working on a new house or a new car or a new boy—whatever it is that leaves you too busy, you won't remember it five years from now. All those things are just transitory. They are all

going to leave you. All the stuff you worry about that keeps you awake won't exist in five years. Just leave it and learn to meditate. Learn to meditate and you have a real valuable thing that will help everybody.

Here's the punch line. This is a famous quotation, I'm not sure I agree with it. We have covered all the things you should get ready before you start to meditate. If you get them all together: a good place, hard core heavy weight biker meditation buddies, a quiet place to stay, honestly acquired housing and food and you're keeping your morality, and everything is set. Now if you make effort in trying to learn, if you really bust ass, you will achieve shamatha within six months. It's very famous. Maybe nobody I know has assembled those conditions. No one I know has achieved this . . . they have noise or they are missing something out of these things.

Spend some time tomorrow; think about do you have these perquisites. What it is you lack before you sit down to meditate. We will not go through these pages again; you have to keep up. If you don't do geometry and try to do algebra it won't work. Think about do you have all the stuff ready to start your meditation practice. You can listen to the audio again. Get it straight and see if you have everything you need. If you do, maybe six months is possible, if not you might not every get it. Maybe your meditation practice is good, but the conditions aren't right. Maybe that's what holding you back. Maybe it's nothing to do with style or technique. Maybe it's the conditions.

Schedule tomorrow. Darcy: we're in this room from 9:30 – 11: 15 for meditation and yoga. The next session will be a little different. We won't start the second session of this series until 3:30.

Generally if you do yoga and meditation before you do these classes your mind is fresher. Starting tomorrow and for the next week we'll be doing meditation every morning at 9:30 here. Then it will just be meditation, no talking. Then I will be doing with you a special yoga taught by a woman named Lady Niguma. It's a very gentle practice and it's very powerful. I'll be doing a beginning level Niguma series.

So this is the beginning. I studied these things for 20 years. It gave me a strong foundation. If you keep this up, you will be changed permanently. You will have a beautiful and happy life. Just start. For me it's really exciting. It's the first night. Ten years from now we'll have the last night. It will make your life beautiful and you can really help other people. Weird stuff can happen if you train yourself and learn these things; your life will be like a miracle. You can give other people something beautiful. Let's make a deal, Mazal? Mazal means just a small ten year commitment thing.

Class 2  
November 6, 2010  
3:30 p.m.

[Missed announcements]

Somebody had their car broken into at the hotel; so please be careful.

Welcome. It's tradition to go over what we did yesterday. We talked about six different conditions to get ready to meditate. These you take care of before you meditate:

1. Conducive place. That had five conditions.
  1. Place where you can get honestly gotten provisions.
  2. A place where somebody cool has been there before if you can find them. In this country you have to make them; in Tibet there are thousands. They have a wonderful feeling.
  3. A good location meaning it's not too hot or cold or dangerous. The place should be environmentally sweet. The land is well taken care of. Not toxins. The place should be honored.
  4. Good companions. PR encouraged people, especially beginners, to meditate with like-minded friends who are heavy weights, dedicated, hard core practitioners.
  5. Get your stuff together. Know what you're going to meditate about; have some training; have the necessary materials ready (empowerment, books). Concentrate on having all the training that you need before hand.
2. Reduce your needs. Don't demand a lot of nice stuff while you're meditating. I need a certain kind of food or place to stay or computer. Give up all those. Just reduce your level of need.
3. Whatever you get be joyful, grateful. Every material thing that ever comes to you, the door on your cabin, the lunch today, the space, be grateful for the things around you. People have spent their lives. The people who built this church worked hard. You should enjoy and thank them while you're sitting here. Someone feeds you, you pay for it, but also be grateful for it.
4. Don't be too busy. Busy is relative. Don't be busy to the extent it would harm you or your practice.
5. Ethical. The power to meditate comes from being kind to others. Be nice to other people. The power behind meditation comes from just being nice to other people and creatures. The karma to meditate well comes from taking care of other people. If your mind feels distracted, look into that.
6. Try to give up random thoughts. The kind of thoughts you have if you talk to someone on the phone who is coo-coo before you go to bed.

Those are preconditions to meditation. If I had to rate them, which is most important? An ethical way of life. Why? Because the condition of your mind is also a karmic result. Whether people yell at you or not is coming from karma, but your thoughts are also coming from karma, how you treat other people. The cheap way

to meditate well is just being kind to others. Then you save all this trouble with your knees. The battles you fight in meditate are because of kindness.

My retreat was like Vietnam; every day was bloody; every day was a war. It was silent and it was bloody and hard. You won't have those if you collect the right karma ahead of time. Then you just sit down and have popcorn, wonderful thoughts are coming to you. They don't come by accident. Every time you are nice to someone, you make karma for having a nice meditation. Concentrate on being kind and being ethical: no killing, no stealing, no lying (top ten non-virtues).

So we finished the preliminaries.

Why is it going to take ten years to finish this course? This book is 800 pages, we can do 3 pages a class. We're starting with the meditation section at the end and by Tuesday night we'll be on the emptiness section. And in this ten days' session we will complete the sections on meditation and how reality really works. The reason to study reality is you can stop fighting reality and get the things you want. I'll tell you a story tomorrow. Something is happening today from a karma. We just planted it; it's very beautiful.

The reason to study these things is you can make good things happen in your life and your world. British Airways has 43,000 employees and they asked us to come. The idea is that you take these holy instructions and you use them for something cool like peace in the world.

Then we'll go through the rest of the book. We're skipping to the end now, right? Then if we go this way, a couple years from now when we finish we won't have fun because the book is done. The mother book of this is *Lam Rim Chen Mo* by Je Tsongkapa. That book has about 400 pages on emptiness and meditation together. I thought we could go over there for a while to get the end again.

Here we go.

Now I will teach you how to really reach deep meditation once you got all those things ready. He didn't tell you to get a cushion, but you know that.

There's a book from 16 centuries ago by Maitreya, who is very close, he wrote a book about how to meditate. He has a system. 16 centuries ago he granted this teaching. Here's what he said in his book. The book means Separating the Extremes from the Middle. Is it true that anything in your world works? Does your car work? Nothing works. Does it exist? Does it function? Yes. Your car doesn't work the way you thought it did. The tendency is for people to over do it and say nothing works ever.

Two extremes, avoid the two extremes. A car will work if you have drive others around. Yoga will work if you help the sick and elderly. If you don't, it will hurt your body. That is why there are restorative classes!

This is going to be your life for the next few years. Maitreya says there are 5 classical challenges that will come up for every meditator. You have to learn them. There are 8 actions you can take to counter those five problems. This is how people have been meditating on this and other planets for countless years. This teaching is profound and ancient. 5 problems and 8 solutions to stop them.

If you rely on the 8 antidotes, you will be able to meditate well.

1. Lelo. Lay Low. Laziness. Traditionally it means laziness, but in meditation it means: I don't feel like meditating today. Laziness is sort of like that. Not that you want to sit around all day drinking. You get up and look at you don't want it. If you don't overcome this problem, you won't have the others.
2. You forget the instructions. It has a special interpretation.
3. These are your friends; the two extremes of meditation. A good meditator is driving like this (moving hands back and forth gently and slowly). They are always correcting. Good meditation is a process of correcting between two dangers. You are trying to not hit that curb and that curb. When Rinpoche was teaching me this I was teaching him how to drive. He was 60 years old. The day he was teaching me this—it took two years to teach him how to drive. I never forgot this teaching. There are garbage cans on each side. One side is dull, sleepy, no energy. You get bored. That's one extreme. The other is restless or stirred up. Meditation is riding a middle path. Until you reach the very heights of meditation, you are going to be correcting and trying not to hit the two rows of garbage cans. The mind gets to low or to excited. When too excited, you're thinking about lunch; when too low you're sleepy. We're going to go through this chart made by the editor of this text, His Holiness's teacher. What we're going through now is summarized in this chart. We got them made for everybody. Someone donated for the cost. On this chart are the 5 problems and 8 antidotes.
4. Failing to action when you should be. You're headed toward the garbage cans and you don't turn.
5. Taking action when you shouldn't. Your meditation is going smooth—don't smooth with it. If it ain't broken, don't fix it. When you finally get to that point where it is flowing, let it flow.

Those are the five problems. Use the 8 antidotes to fix these five. PB is saying if you want to learn how to meditate and you want good instructions, turn to the great books of Maitreya. The five great books. Or study the great books on the levels of realization by Master Asanaga. Or study the Bhavanakrama by Master Kamalashila. We spent a lot of time choosing the text for Lama Christie's Bok Jinpa course. These were on the list. You can't find any better instruction than those.

People like you and me, rang chak, means people like you and me—and it's all through this text. This is the most beautifully written book in Tibet. Forget it's the most beautiful subject and the best teaching of it—the writing is extraordinary. The writing is like Shakespeare. Clean and perfect. PR kept saying rang chak which for a high lama is a joke. You and me have these problems. Just to read that word in Tibetan is sweet. Here's an extraordinary master who hasn't had these problems in lifetimes. He's saying, people like you and me have these problems and we need to refer to these great books about meditation.

But you see people who counter one of these classics about meditation. They treat it like just a book, an encyclopedia or something. I wouldn't use the bible to meditate, give me something someone wrote later. PR is saying in this hard core tradition we go to the classics, the explanations which have survived 25 centuries of use. Just go to the number one song on iTunes. You have in front of you a manual used for 25,000 years.

Don't go for some made-up thing that somebody thought of last week that is going to fad out next week. Some so called great teacher that no body is going to remember in some years. The equivalent in our age would be new age something. Somebody who didn't know what they were talking about gave a teaching and somebody wrote it down; somebody found a paper with something written on it. But people go for the dumb little books, I guess because they're little. Doubleday told me they wouldn't publish *How Yoga Works* because people want small books. Don't go for one of those.

You are looking for what you want in a place where it isn't and you are refusing to look for it in a place where it is. Make sense? It's like you want a muffler and go to a bowling alley. You ain't going to find it. JT talked about this same problem in his greatest book ever. He put this little ditty, jingle, in there. He put some jingles in there. You can read the jingle JT put in his book to explain this problem. I had to go find it for you.

Quotes JT: The steps to achieving incredibly deep meditation, described in the commentaries and in Lord Buddha's teachings, the text themselves is too profound for people. So those who lack sufficient intelligence . . . if you can't figure it out, that's your problem. They decide that they should go . . . they think it's impossible to find anyone who can teach them to read the classics, so they don't seek the meditation instruction, they seek it where you can't find it. They waste a lot of time and work really hard in a place where they're not going to get anything. They can't even distinguish between the classical schools of ancient times, must less distinguish between lower and higher. There are average instructions and higher instructions and even higher instructions where you can transform the world into a divine place. They don't even have those instructions; they just followed a practice they heard at a yoga studio. So I'm going to describe to you, says JT, how to meditate properly from the classics as it has been taught by 25 centuries, but I'll put it in terms you can deal with. I'll present it in an easy way. And this poster is that. But

it's going to be the hard core stuff from the classics. There are those of you in this audience who have spent years practicing and studying the great teachings. And you have in your own possession priceless jewels about how to meditate; don't switch it for some cheap glass ornament. Don't buy trinkets when you have rubies. If you don't . . . try to spend the time to grasp the deep details . . . don't dump these and go after costume jewelry. It's hard. It's not easy; it's deep; it's subtle. But those are the crown jewels. Don't trade them in for trinkets. It's hard, but it's worth the effort. You got the goods, use them. In the scriptures you have already studied, there is nothing that got left out. Even the Buddha himself said it's a lot more fun to be out in the forest. Think about it. It's more fun to meditate than watch t.v. Work hard. Learn all the details from a knowledgeable teacher. Find someone who knows what they're talking about and learn from them. If you can't find a good teacher and you bump up against the classics and they're too much for you, set them aside for a while, but don't reject them. It's okay to shelve them for a while, but don't reject them. In the back of your mind say I'm going to crack that nut sooner or later. Aren't the results so much better if you work hard for something? It's more fun to work hard and earn something and get good at something. Tackle the big ones, the real classics on meditation. Then your meditation will be something beautiful. Okay, that's all for that.

If you just take it easy and go for some lightweight little meditation thing you heard or read somewhere; you can invest your entire life and you will just be spacing out and you will never understand that that's not meditation. Without the proper instructions you will reach a kind of spaced-out state that is dangerous. If you don't get good instructions, even those rare people who practice it for years will be wasting their life. It puts you into a subtle spaced-out state. Then it actually ruins your mind.

I have these friends from college we went to see the Dalai Lama in India in 1974. The first thing he says is: did you ever try drugs? I'm with my mom! And I can't lie to the Dalai Lama, it was an ethical quandary. I said I tried them. He wanted to know what it was like. He said, you should just learn to meditate, then you wouldn't have to spend all that money!

I have friends from those days. I stopped using drugs on that. I didn't use much. But my friends kept going and they're still smoking dope every day. They have no motivation; they are in financial trouble; they never get anything done. It's sad. Their mind is like toilet paper when you get it wet. If you meditate in a mistaken way and actually keep doing it, your mind becomes like that. Your mind doesn't become more sharp, clear, ethical, pure, insightful. It gets like mush. It's very dangerous not to have good instruction.

There is a practice that was very popular in India called Mahamudra. This is a special kind of meditation where the object you take is your own thoughts. Rather than visualizing a holy being or a philosophical problem, you focus on your own thoughts. It's also dangerous. It's a good meditation and there are high practices of

it. But it has a goal and if you don't know that, you can waste your life watching your thoughts. Some people think this is what tantra is, watching themselves thinking about lunch. It's useful if it has a goal.

They have fallen into a great error. You can waste a thousand lifetimes that way and accomplish nothing of meaning with mistaken practices of meditation that waste your life. And I'm talking about the few who keep it up.

The fact that there are many classical traditions of Tibet, nyigma, kagyü, sakyä, etc. There are people in each lineage who have been called great, but if you examine them against the teachings of their own school, you can see they failed. They didn't follow their own schools' instructions. The instructions are good in each tradition, but if you really check they failed to follow them.

Our tradition is not claiming it's the only or best one. But the particular tradition I'm teaching, through JT—he had a thing, he started the lineage of the Dalai Lamas in which no BS was put up with because everything you learn in the Dalai Lama's tradition you are required to debate. You are required to determine whether it's valid or not. Check if it's true or not. It's an ISO. ISO standard. If there's an ISO you can go to the ISO in Switzerland and ask them to rate your companies honesty and integrity. If you have guts they come into your company and check your accounting and procedures and products. That's an ISO rating. This lineage is like that. Everything is checked. There's an internal audit process where if you try to say something that doesn't make sense. They write it down, tie it to the tail of a dog, and chase it out of town. That's the tradition. You're in that kind of lineage. There's an internal audit where something which is not powerful and correct is spit out. It doesn't survive the test of debate.

Also there's the fact that the guy who started this Lam Rim tradition—his main lama was who? Manjushri. His lama was a real divine being. You can read it sometime. He reached a point where he could talk directly to enlightened beings. He could go to the top. Maitreya, I don't understand this point, and an angel would appear and explain it. So I guess maybe people like you and me, rang chak, could maybe use this book.

This is cute, a Ponbongka-ism. But if you feel like it you can go try some made up meditation. You can learn it and work on it and you will probably get to some new enlightenment. It's a joke.

Whether you are studying the highest levels of tantra, the secret teachings, or whether you just want to be able to concentrate better to fix your car, if you want to learn a state of mental concentration or focus which you can apply to fixing your car to getting enlightened, learn the five problems, learn the 8 antidotes, and you can do it. If you want to become the red-haired lady in Fifth Element or you just want to fix your car, a strong mind that is pure and focused, if you want a strong mind, you can do anything and solve anything . . . because you need that kind of mind to be really



happy. You need that strong, pure, focused mind. If you need that, study the 5 problems and 8 fixes. Then the level of your mind will change. It will be really beautiful.

Think of your mind as a work of art. You have an opportunity now in your lifetime to repaint your own mind. You have the opportunity to change the beauty of your own mind. Much more able to save people in the world from suffering.

You gotta learn the five problems and eight fixes or you can't be a great meditator.

We're on to the first problem.

The first problem of meditation is *le lo*. Think of it as: I don't feel like meditating today. You and I know that's your worst enemy already. This is what kills you. Get over this one and the rest is easy. Same with yoga. It's very important to discuss the antidote to the first problem. How do you get yourself to do it? Half of the antidotes are committed to number 1. The first one needs four fixes.

These are the four; very beautiful. I like to compare it to my high school girlfriend. In the pursuit of your girlfriend or boyfriend there are 4 steps. *Tsowa*. First is faith, *shraddha*. It's faith. What does faith mean in these practices? To admire the good qualities of something. The first time you meet the girl, you start making lists; it's admiration. I like her hair, eyes, nose, chin . . . etc. that's *depa*. If I learn to meditate, oh man—he's going to make a list. That's number 1. Think of all the cool stuff that will happen to you when you learn to meditate. There's got to be reasons to do it.

Second one is *dumpa*. After you look at the girl and make excuses to walk by and see her and looking at all the cool things about him or her—you're going to want her. You're going to get inspired. I want that! I want her to be my girlfriend. First you think about how cool it is; then you want it. It naturally flows from 1. When you think about how cool something is, you're going to want it, *dumpa*, want.

Then you'll be willing to put some effort into it. You'll be willing to kick butt to get it. If by considering how cool it is, you really want it, you'll be willing to do some work. You want to be a good yogi, then you have to work hard. You'll be willing to do it. Number three means the hard work you have to do because you want it because you know how cool it is.

You just persisted. Even if it takes twenty years. *Shinjang* means you're going to get good at it. You'll reach a state in your meditate where you're happy when your legs fall asleep. Your body will flow into that posture and you're like boom, your mind turns on. By the time your wrist hits your knees, you're already flowing. Mentally and physically back in the saddle. If you do yoga enough it will feel blissful. *Shinjang* means you hit the mat and you're in some zone already. It comes from what? Hard work. Why are you willing to do the hard work? Because you want her.

Why do you want her? Because you made lists in your mind of all the cool stuff about her. Got it?

Number 4 is described as the result of number 3. You are able to get in the zone because of hard work.

The thing we are trying to reach is zin dingge. The color of spring grass; it means vibrant; it's vibrating. It means focus in meditation. In ashtanga what is it? Dhyana, focus. The goal of meditation is to reach this vibrant state of attention. Good meditation feels like listening to the most beautiful music you can imagine and you're lost in it. You're not spaced out. Your mind is vibrant and sharp. You're deep into some piece of music or watching some intense movie. I took a little karate nun to see Brave Heart. She's like PUNCH HIM, GET HIM! She's this little tiny nun. She's into the movie, and she thinks she's there fighting with him. That's a bright, happy, engaged, turned on. It's not a dull zoned out thing. The best book you ever read, how was your mind on the best page of the best book? Vibrant, happy, focused, turned on. It's not dullness. That's a big danger.

He defines the first problem, le lo, either you feel like not doing it at the beginning—you don't have the heart—or even if you do get into the meditation, you're not able to stay in it. You can't sustain it. You just get up after 5 minutes. The real antidote; if you have to pick one of the four that is the opposite which one would it be? Number 4. That boom. Shingjang. That's the real antidote. If every time you sit down you have this boom experience, you'll want to meditate. It's cool!

We don't have shingjang; we're not there yet. So what do you do? Think about how cool it would be to have it. I never saw the movie Harry Met Sally, but I saw a clip. Apparently some woman is having an orgasm during dinner. She's going oh oh oh oh. This well dressed lady comes in in a suit; she's 60 or something. The waiter comes over and hands her a menu, and she says, "I'll have what she's having!"

So even if you don't have shingjang, I've never had shingjang, but I'm getting a smell. Give me what they're having. That's depa. Until you have shingjang to overcome laziness, use your faith. I want to meditate! Why? I think I'll have what he's having.

Break

What was the first step to not feeling like meditating? Making lists; admiring. So Master Shantideva in Bodhicharyavata says what is it about meditation that's cool?

Master Shantideva says: you can spend your time reciting holy rituals, can do all these rough spiritual practices, you can do those for a long time, but if your mind is distracted while your doing all these holy practices they become meaningless. You ruin all your spiritual practices if you don't have the ability to keep your mind focused. It doesn't matter how cool the stuff is, it won't work. Who said that? The one who understands the way things are, the Buddha.

So the first cool thing about meditation that you're supposed to see as a selling point is negative. If you learn to meditate you won't be distracted and ruin all your other cool things, your other good activities. You'll be able to focus. Even if you want to just watch t.v. you can focus on it. And if it happens you want to engage in some act of kindness, you will be more focused and more stable and steady when you try to do something kind. There are people who try to do something kind for others and they bail out and never quite get it done. If you have meditative focus everything in your life you do well. You get things done and you're able to focus and concentrate and finish things.

If you have that kind of focus where you can stay with a task firmly, you will quickly . . . it speeds up your spiritual progress. If your mind is focused and steady . . . being able to focus on your breath for fifteen minutes in the morning you can be a successful business person.

I'm trying to describe to you the qualities of the girl (meditation) for you to admire. If you meditate regularly, properly, with the right conditions we talked about, you can reach the state of clairvoyance. You can see huge patterns in the world and you can see what's going to happen in your own life a head of time. You can make supernatural things happen and read other people's minds and get a sense of the future that makes you extremely successful. Sometimes it's not completely conscious. You're designing the next computer, and you have insight because you've been meditating. It's not like you've seen the plans. You can call it inspiration or instinct. The cause of instinct is meditation. You can discover patterns in the matrix; you see patterns in the matrix years before other people. You're a visionary because you meditate. You're not discovering new stuff, you're picking up on what's going to happen. Later on that will get very cool and go hundreds of years out. It's cool. That's really fun. It's cool to see other worlds and meet beings on other worlds and now what's going to happen on this planet in 100 years. It doesn't make sense to say this in business seminars, but here I can tell you. It's cool. You can see patterns 100 years out and it changes the scope of your life. If you meditate well, you can—John Foley calls it . . . jet airplanes are not allowed to be within a mile of each other. Special trained military planes can go 12 feet. He flies 3 feet from another plane that weighs 20 tons and costs millions of dollars. Closing at 1,000 MPH. He describes in his training the act of jumping to a whole new level of performance. Now you're three feet away from another plane and you're going 1,000 miles an hour.

If you meditate well you are working hundreds of years ahead and taking actions that will affect future generations. The whole scope changes. It's cool. It's fun!

You're supposed to get dumped; wanting the girl. Even when you sleep, you'll be in a state of meditation. You're not sleeping anymore, it's a kind of meditation. You have to have a teacher for this.

Naturally if you meditate, it starts to affect your negative emotions; you will be better able to cope with everything with 15 minutes of meditation a day. You won't get as upset as you used to do. That's worth it! If you do yoga, you add 20 years to your life. It's worth it. 15 minutes of meditation makes your day better. It's worth it. You'll pick up 15 minutes. It's a good trade.

But he says more importantly, all of the steps to liberation, all of the steps to becoming enlightened, they will be a cinch if you learn to meditate. That's why we're going to the back of the book. Our task in the next 10 years is to train our selves in 20 spiritual arts in a certain order. If you go through them at the end of the process, you are a being who can help an entire planet. The real reason to learn to meditate is that it will help you achieve those steps. The rest of the stuff is trinkets.

Seeing what's going to happen in 500 years is nothing compared to if you go through these practices you will master these spiritual arts. It's a tool you cannot do without. It's a tool that you're going to have to apply for the rest of your life whether fixing a car or getting enlightened. All carpenters know you have to use the right tool. Get a hack saw and do it right. Bring the right tool to the task, and meditation is a tool for every spiritual task in your life—all the way up to the highest levels of tantra.

Think about these cool things that are going to happen to you. If you do, you will get to step number 1. Admiration. If you start to see how cool it is, you will start to meditate. You will come to a scope where you are dealing with planets and not people.

ACI opened its door . . . the first gig we did was 12 million dollars. Then you'll want to work hard. David Swensen, I wrote him, he's booked two years ahead. He told me some lady come to him and said she wanted to learn yoga but didn't want to put in all those hours. He said I have a pill. Just take the pill. He gave her this bottle and on the side it said before you take the pill, do these exercises. ☺

You gotta do the work. As I said before, those four steps will naturally trigger the other. You like her, you want her, you work for her, you work for her, you have fun.

What's the second problem? Forgetting the instructions. It doesn't mean what it says. What it means is in the middle of a meditation you lose the object. You're supposed to be meditating about your teacher, for example, but then suddenly you realize you've been thinking about lunch for 10 minutes. Forgetting the instructions is a code word for losing the object of meditation completely.

You're awareness of your own mind has slipped and you lost the object. If you were aware and keeping the object in mind, you'd know. This is the worst problem of meditation, once you're into the actual practice. The biggest problem is to lose the object entirely. It's one thing not to be clear, but to lose it completely is really bad. It's the worst.

Text written by Master Bhavaviveka 1300 years ago says: the mind is like a wild elephant, you can say wild horse in this country, an uncontrollable horse, but they can't do as much damage. It refused to follow instructions; chain him to a pillar. Chain the mind to hitching post of the meditation object. He's comparing the object to a hitching post. Chain mind to the object. You sit down and say I'm going to meditate about death, a famous meditation, then in your mind you visualize tying your mind to that object. I tie my mind to death with my sense of awareness, the rope is my ability to hold my mind on that object. Then how much slack are you going to let it go? You can let the horse go 6 feet but when he hits to the rope an alarm goes off.

When you sit down to meditate, choose an object of meditation. Number one job: what are you going to meditate on. Isolate it. Physically visualize tying the mind to it. Until I finish my meditation session, you are tied to me. Try it; it's very powerful. Visualize tying your mind to that object. Then you can think about lunch.

In ancient India they had elephant trainers; they have an iron hook and they turn the elephant by jabbing it in its ear because an elephant's skin is really thick. On the wild elephant of the mind, you will have to use your wisdom to turn his ear. We'll talk about it.

You have to tie your mind to that object. But before you tie your mind to an object, you have to choose an object. So he goes off on an explanation of the objects of meditation. That should be a careful selection process. Whatever object you choose will become part of your being. It's gotta be an amazing object. When you choose them, choose something powerful. That will become part of you. We are constantly meditating on the people we don't like. We spend more time contemplating people who have hurt us. Usually they said or did something you didn't like. You spend a lot of time thinking how much you dislike this person. This thinking becomes part of your being. If you tie your mind to that object you will become unlikable.

It's beautiful. This part is really beautiful. You can learn to meditate on anything; anything good or bad can be a meditation object. You can develop shamatha on anything like a baseball player on a ball. Deep states of meditation can be developed toward any object. There was a custom in India where you would close your eyes and try to visualize a small stone or piece of wood. You would just meditate on that. There was a shamanistic tradition in Tibet called Bun. They would meditate on the letter A. They actually got results; they didn't stare at a stick or a letter. They did it inside their mind. But there were other schools in India; they would actually stare at something like a candle flame or picture. That's even worse than the other one because the ultimate object of meditation as Master Patanjali said, meditation is something you develop inside the mind and not by staring at something. It's a sharpening of the mind focused on something within the mind. That's what will bring you high spiritual goals.

Staring at something on the outside is useless in his system. If your mind is really hopeless, ADD, maybe you could try staring at a candle, I think it would help, but it's considered desperate measure. In the time of the 5<sup>th</sup> Dalai Lama, he's the one who built the Potala Palace, this was his pet peeve. Don't stare at a picture. Close your eyes and visualize; it's more powerful.

There's a famous story about a guy in ancient India. He had trouble visualizing anything at all. His teacher told him to imagine he had horns on his head. Because the guy was so bad he couldn't do anything else. The student didn't come back so they sent someone to find out what happened. He couldn't leave the cave because his horns stick in the doorway. It's possible to meditate on anything; he got shamatha.

Even that kind of object, you can use it, but people like you and me, he says, we have the blessing of a very deep instruction from the time of the first Dalai Lama, from the time of Tsongkapa. Why not pick a meditation object which is sacred because it will infect you, bleed into you. Chose an object which is sacred and you won't grow horns, you become like a holy being. That being's blessing is sucked into you. Since the time of the first Dalai Lama it was a tradition; pick a holy object and tie your mind to the most holy object you can imagine. The holies object in a Buddhists life is (pause) is your heart teacher, right? Everybody has a different one. In your life, someday in your life you'll find your heart teacher. Pick that. When you're trying to develop focus, deep meditation, pick the one person you would like to be like, your heart teacher. Everyone resonates with a different one. When you meditate, be with them. Tie your mind to them. Have them in your mind all day and they will infect you, tie your mind to them. The person you most love. Then you will become them; become one with them. This is our tradition. Whoever it is. It could be Jesus. Just meditate on them. The goal of having a teacher is to be like your teacher. Their qualities will infect you.

Tsok tsok means every moment you think about your heart teacher, you are making good karma, it's the highest karma. If you have obstacles in your life . . . someone came and said they were trying to use karmic management in their business. The best way to remove those obstacles is to meditate on your heart lama. You get double seeds; they remove obstacles and the power of your teacher is that their power removes obstacles. That's better than a stick or baseball. That's important; it's a whole different level.

Also, alter on, when you get to the higher teachings and you're trying to contact angels, it'll make it a lot easier. It will make it a lot easier later. That affects the ability to meet them later if you meditate on them. Just to spend your time . . . it's okay to meditate about the person you don't like, you will develop shamatha on them, you will know every problem with them, but what will that do to you? To tie your mind to that object? What will it do to you? If you tie your mind to a holy being, what will you become? It's very profound.

Then he describes the actual meditation. You can put your teacher, the size of your thumb, you put a miniature heart lama on your head. You can purposely bring your heart lama down to the level of your navel or heart or ajna chakra. There is something in a cell phone that will affect your head if you hold up to your head enough. It could damage your brain. [he says; it's ringing—3 moments later his phone rings]. It was vibrating so I knew it would do that 😊. Putting your lama at different chakras affects you in certain ways.

Then he says . . . what he's getting into . . . I know it's hard to sit so long. He's going to go through a discussion of nice meditation objects. He's going to give you some choices. There is a tradition . . . some people are not good at visualizing pictures. So then the lama said . . . there's an option with your heart lama, don't visualize a photo of them, visualize them. You feel the warmth of their body, smell their scent, hear their breathing, see them blink. You are visualizing a living being. You feel their breath. Don't visualize photos. But PR says some people will be more comfortable visualizing something that's not physical. You can focus on your mind, that's mahamudra. It's okay to select your own mind, watch your thoughts. It's an advanced practice.

If you're interested in that practice, refer to the works by the First Panchen Lama on Mahamudra, Lama Christie taught it. I taught it to her and she taught it to others. It's a beautiful text on meditating on the mind in a proper way. If you're not into visualizing things, you can work on your own mind. He's giving you options.

This is similar to other traditions in Tibet where they are trying to meditate on the clear light or nature of their mind. Meeting the mind face to face. This is our version of that.

Those of you who have tantric empowerment and training, you can focus on your self as the deity, as the angel. If you have that training, a worthy meditation object is to visualize yourself as a deity—that's first level. Second level is inner body, yoga, chakras, the rainbow body. The body you are working with when you do asanas. There are certain visualizations of that like a dagger of fire in your navel chakra. If you have those instructions it can be a powerful meditation object, kundalini, a dagger of fire. It's also a good meditation object.

I'm going to do this in 8 minutes. He doesn't explain it, but I worked it out. These are ancient meditation objects; they haven't been explained properly in years. He mentions 4 meditation objects that haven't been taught in 2,000 years. It's there, if you work at it. There are four choices, four more choices from very ancient times from Lord Buddha.

So far we have root lama, inner fire, angel, the mind. Different objects. Why are we talking about different objects? We're talking about what to tie your mind to. We were talking about the five problems. What's the second problem? You lose the object. The rope gets cut and you lose the horse. That's the basic problem with

meditation, once you get on the cushion the worst problem is the horse breaks off and gets away. The reason we're talking about potential candidates for your meditation is we're talking about who you're going to tie the mind to to prevent the second problem.

First one is kelpa, the all inclusive meditation object. The first of the four great subjects of meditation taught by LB is all inclusive meditation object. How many of the things in your life do something? Your car, your wife, your house, your clothing, your job, your city, the roads that lead here. How many of the things in your life do something? All of them. You use it; that's why it's in your life. That's coverage. That's an all inclusive object. What do I watch in mediation? Everything in your life. The first meditation is called everything. Why meditate on everything? GM sits up here and says nothing works. Going to work for money doesn't work. Starting a key in the car doesn't start the car. If you enjoy your spouse, it has nothing to do with them. These are radical. This includes everything around you and realize nothing works. You can't get anything you want out of anything. You want a boy, you can get it online. You can get to mesa in a car. You have to create the seed. Giving other people rides makes the car go. Yoga has nothing to do with the poses, you help the sick. Go to a nursing home to help lonely people to find a boyfriend. The first meditation object is everything. You can relate to this on two levels. One is intellectual. Food, cars, yoga doesn't work. You can think about it or you can go deeper, non-conceptual. Beyond thinking meditation on all the stuff there is. You can related the first meditation in thought or beyond thought. We'll talk about it.

Number two is called learning. An object for learning or understand. Kepa. This is where you break things down to understand them better. It's analytical meditation. In this tradition of the Buddha, it's considered an acceptable form of meditation to analyze a problem. Let's say you have a problem at work. The person who owns the studio is giving you trouble. You meditate on it. Why is this person giving me trouble? Maybe it's a karmic seed. Who put it there? I did. How? I criticized other people. You go through this analysis and break it down. You break down a situation and analyze its parts and become a master. In order to get my boss to stop criticizing me, I will not confront them. I will stop criticizing other people and I will send that energy to my boss. And one day they will be kind.

Number three. Chepa. Styles of meditation which would improve your own behavior. For example, a death meditation. You have a problem with lust or sexual desire. You can't control it. Sex is fine, but to be obsessed with it it's disturbing. It hurts you. You can undertake meditation to fix that. Any kind of addiction problem. You can meditate to fix it. In the case of sexual desire, it can be meditating on death. You look at the lady's body and imagine what it will look like in the coffin with maggots crawling out of it. These are corrective meditation objects. You can do tonglen to take away others pain and this will make you less selfish. Meditating on offering another person on your breath is the third type of meditation object—corrective. It makes you a better person.



Number four. Styles of meditation which are meant to affect your general negative emotions. Number 3 is corrective for specific problems. Number four is also corrective. You can correct your negative emotions. There are two methods. One is go more and more deep, more subtle is the number one version of number 4. Going finer and finer in your meditation. What does that mean? All you can think of the cars outside. There was a motorcycle this morning. I'm not going to listen to motorcycles anymore. You start by listening to the muffler of the motorcycle. You bring the mind closer and concentrate on the air conditioner in the room this morning.

We when to KR and asked about advice for retreat. He said: keep your mind in the cabin. That was it!

Start with southern avenue. Then stop listening to the air and listen to the sniffing; then to people shuffling; start to go to your own breath, which is kind of noisy. Then I'm going to listen to my nose hairs move, which you will get to. Then I'm going finer; I'm going to my inner ear and listen to the blood flow in my inner ear. I'm going to go deeper and follow the prana in my body. I'm going to put my mind on one of my chakras; I'm going to put my mind in an area of a chakra that is as big as a grain of sand. What's happening? You're narrowing. Going from gross to subtle. The nose inside your ear becomes gross in the next hour. You keep going more and more subtle. Drop drop drop. That helps you overcome negative emotions—your desire for food or fame. As your mind gets more subtle, your desire will lessen. It is not a permanent fix. You get in the car and dive; you're worried about cars on the highway around you. Everything can be subtle and everything can be rough. It's done by a lot of westerns. Its okay, but it's a temporary fix and it will melt when you get on the highway.

Second part of number four is the ultimate fix. Go to emptiness. Go to the emptiness of that object. Instead of trying to feel calm about the car that's not working, understand that you can fix it by giving other people rides. Stop fooling around with a car that doesn't work. Stop trying to feel calm about a car that doesn't work. Stop relating to it that way. Stop letting it become about that. Rather, change the karmic seeds that cause the problem in the first place. I want my car to work better so I'm going to give rides to everyone I can.

I went online to find out how to fix my headlight; I had to wade through all this stuff. There was an page—someone wrote: can someone tell me how to destroy this car because it won't stop running well and I want a new car. 1980 volkswagen. Some people spend a lot of money and get a crappy car. Understand it's all karma. Meditate on that. That's the final object.

We have completed the four meditation objects given by Lord Buddha. They have been listed for thousands of years, but now you have them.

Class 3  
November 6, 2010  
8:00 p.m.

Lord Buddha made this pocket 2 and ½ thousand years ago (referring to his cell phone pocket). The clocks in Arizona don't change. No daylight savings time.

He finished describing different kinds of meditation objects you could use in the context of chaining your mind to the object. It was in the context of the second problem of meditation, the mind getting away. The mind is the wild horse and the pole gets away, somehow. He was giving you different poles to tie your mind to.

Having done that, he goes on to discuss which one's right for you.

In actual practice, he says, you should pick the meditation object which comes to you easily. Here's the important part. Until such time as you have great meditation on that object, don't move to another object. Pick an object which fits you; it might be mahamudra, emptiness, root lama, I like doing thanksgiving meditations. Chose one that suits you, and until you get good at it don't switch to another object.

Don't think you have to cover all the four meditation objects we covered last. Pick the one that suits you and stick with it. Put your mind on one that fits your heart, your personality. There was a scholar from ancient India. Pick a single meditation object and make it fun in your mind. If you keep switching from one meditation object to another your mind will be disturbed with negative thoughts.

When you are practicing meditation, pick a single object. If you keep switching the object, you won't get shamatha. If you were ever a boy scout in Arizona in 19 . . . I forget. You have to get a stick and fire . . . when you're making a fire by rubbing a stick against another stick. If you keep switching sticks, you'll never get a fire.

Not only that, but when trying to develop shamatha—this is especially for those going into three year retreat—except when periods of eating, defecating, urinating . . . keep the fire stick to the fire stick. Except the times you have to take a break, keep pushing. Switching sticks is one problem, stopping is another. I may take a long time, but don't put large gaps in your practice. Keep it up daily.

Don't be like a person who gets tired of one thing and moves to another thing. Don't practice hard for three days and skip three days. Practice hard every day.

What do they call problem number two? Forgetting the instructions; it means losing the object. Instruction does come in here because if you're taking, for example, a Buddha image, then you can go look at the statue for a while. In time you will kom, get used to something, to become accustomed to something. The word for meditation in Tibet means you are around the object so often that you get

accustomed to it. Then it comes to you automatically. You're having a root beer and this lama pops up in your mind. This is gom. It's the result of meditation.

In the end, he says, in selecting the object of meditation, depend on your lama's advice. You have to have a heart lama, someone you live near, and ask what you should be meditating on. They should be around and you should be able to ask their advice. You should make your decision that way.

You will know that you got your meditation object in your mind, when you have a rough outline in your mind. If you're trying to visualize your lama, if you could just get their silhouette, you'd have it down. In the beginning you have reached the object if you have a silhouette that you can hold on to. That's how you start. If you have that outline, you haven't lost the object.

But if you lose the silhouette and start thinking about lunch, that's problem number two, which is called losing the instruction, but means losing the object. The antidote for problem number two is antidote number five because we've used up the first four already.

The antidote for losing the object is temba, remembering or recollection. Here it means keeping awareness. Then he gives an example. In Tibet everybody had a rosary around their wrist. He's talking about holding a rosary loosely or firmly. If you can apply the fifth antidote it's like a firm grasp on a rosary or cup. Keep some part of your mind on keeping it firmly; then you'll be able to sustain the grasp of the object. In the yoga sutra that's the difference between dharana and dhyana. Limb 6 and 7, focus and sustained focus. Zen comes from dhyana.

Different people have different abilities to sustain awareness of the object. You know people who are spilling things all the time. That's a capacity of awareness. This will reflect in your capacity to develop shamatha. You will find it easier if you have a strong sense of awareness.

He's going to give you a definition of awareness from a book called the Compendium. It is a mental quality that performs a function enabling you not to lose or forget an object you are growing in familiarity with. The first time you held a cup of coffee you weren't good at it, but later that ability increased. The capacity will increase as you get used to it. As a child learning to hold hot things.

The idea of getting good at maintaining a meditation object is defined as the familiarity you built up with that object. Let's say you're practicing meditating on your root lama. The first day you try it will be crude. After a year . . . you could spend a month on your Lama's eyes, the shape of their eyes. Meditation can be defined as an increasingly familiarity with an object.

I had an intense experience. I was staying in Dharmasala in the 70s. I was staying next to Trijangg Rinpoche. Who am I to bother such a high lama? He's old; he's a

high lama; I never went over there. Then I told my lama that later and he yelled at me. He told me I was a fool. I never got to meet him. Somebody I know when over there with a piece of blank paper; they asked him to draw a Buddha. It was perfect. I have the drawing. It's beautiful. He drew it free-hand and it was beautiful.

As you get more familiar with the object, it will arise in your mind spontaneously. He gives the example of dinner when you're hungry. You don't have to struggle. You get hungry and the vision springs up. You should remember your heart lama when meditating. Unbidden. Spontaneously. It just pops out.

The function of awareness is to prevent your mind from wandering to another object. Therefore we can say that holding an object before your mind's eye is what we mean by focusing, meditative focus. You must learn to tie your mind to that object in such a way that the mind doesn't wander off. You have to try to struggle to eliminate other objects. There's a thing in Buddhism about the perception of a person, the perception of Teddy is to eliminate everything else in the room. I arrive at Teddy by eliminating everything else in the room. There's nothing else in the room. In the middle of the meditation, there's nothing but this object, not even me, just this object, that will make it easier.

This is very interesting. What's the third problem? The garbage cans. Either you get dull, sleepy, or you start wondering. Your mind has to thread between the two lines of garbage cans. Why has that occurred. Why do you have dullness on the object or wondering from the object? Because you were on the object.

PR makes an interesting note here; you get to the next problem because you fixed the last thing. You can't get dull on the object if you haven't gotten the object. The moment you've overcome your first big obstacle, immediately you're going to have two big problems. The mind will get dull or go somewhere else. Why? Because you succeeded. Now you can have problems with the object.

There are different forms of dullness and agitation. There are also a lot of ancient Sanskrit and Tibetan words to describe these problems. If you cannot differentiate dullness, darkness, agitation, you have a problem. If you're in battle and you don't know who is on your side, there's a problem and a chance you might not recognize the real foe. If you can't distinguish between dullness, darkness, restlessness and other one called wandering. You have to know the difference. You must be able to distinguish between them because each one takes a different antidote.

If you cannot identify the different problems, you're not going to know which tool to pull out and fix it with. Here we go.

First he describes a Tibetan word, darkness, a state of mind. Here's what it means: your body and mind feel heavy. You feel like you're about to fall asleep. That's dullness. I was in a meditation 36 years ago and it suddenly started to fall apart. I examined my mind. Where's the problem? Oh, I'm sleepy. I didn't get enough sleep

last night. So I stopped and took a nap. Sometimes you're just sleepy and there's nothing you're going to be able to do. The problem with your meditation may be as simple as getting another hour of sleep. I asked Rinpoche how to not need sleep. He said forget it. Sleep 7, 8, 9, hours. Don't judge yourself about it. You sleep as much as you need because if you don't, you won't be able to meditate. It's extreme dullness. Mupa (dullness) can be karmically neutral or non-virtuous.

In traffic, someone has to get in your lane and you back off and let them in. nonvirtue is you speed up and let them get in. In between is you let things happen without making any effort. Darkness in the mind, falling asleep, at best it's karmically neutral, at worst it's a bad deed. However, it will always lead to some trouble. It will make you do a bad deed; it will trigger some kind of problem. Some problems are the result of lack of enough sleep. It's no more mysterious than you didn't get enough sleep. Take a nap and things are okay.

Now we get to maybe the most important part of the meditation scripture. Mental dullness in mediation can be divided into two kinds. One is gross dullness and one is subtle. The first is obvious, the second is sneaky. Obvious dullness and subtle dullness.

In the obvious form of dullness you have not lost the object—this is problem three—you are picturing your lama or thinking about emptiness, and you have *necha stalcha*. *Necha* means fixation on the object. It means fixation, as opposed to *stalcha*, which means brightness or freshness. It means clarity, but that word is dangerous. You think the object is clear, the lama has two eyes. That's not what clarity means, it means how fresh is your state of mind. It does not refer to the object; it refers to the state of mind. Bright eyed and bushy tailed. Clarity doesn't mean the object isn't fuzzy, it means how sharp is the mind. In the case of obvious dullness which one do you have? You have fixation but not clarity because your mind is not fresh and bright and engaged. Remember that; it's been misunderstood.

Gross dullness is fixation without clarity. The mind is tired and down. Later he's going to say, you have to experience this. You'll be in meditation and think I've got freshness!

What do you guys guess subtle dullness would be? In rough dullness you have fixation but not clarity. In subtle dullness you have fixation and clarity, but he says the mind is loose. You have fixation and clarity but there's not *nar*. You have to experience it. *Nar* means intensity of the freshness. You can have some degree, but that's not enough. It's the difference between a great movie and an okay movie. How deep are you into it?

The intensity of your involvement in a piece of music you intensely love; that's *nar*. Subtle dullness lacks intensity. This is the greatest obstacle of all meditation. I could describe it as the marijuana state of mind. You do feel happy and feel like you're engaged. But it's really a dull state of mind. It's not like you just did yoga;

healthily intense. It's a bright intensity. Your big challenge in meditating and in January we'll be doing it for real. We're just discussing the manual for flying. In January, can I catch myself in subtle dullness? It feels great, but there's no intensity. That becomes our great enemy. Slightly defective great meditation is worse than bad meditation. Bad meditation you know you have to do something about, but this you could stay in for years.

What we mean when we say no intensity is you have fixation but the mind is sort of loose. There's a looseness. This is interesting. And you gotta think about it. He says, if you're fixation gets too good, you'll flop into subtle dullness; if you get fixation too good, you'll flop into the dullness. Holding a football too tightly and it slips out. Overdoing the fixation will flop you into subtle dullness.

When we say that you have intensity to the freshness of your mind, what it means if you have a pleasant degree of concentration on the object. That's intensity of your freshness. A refreshing quality of concentrating. Pay attention. Concentrate.

Intensity of your freshness is a refreshing concentration.

I want to give you an example of having freshness and fixation but not intensity. Suppose you are holding a porba, it's a bowl you go to prayers with so you can get tea. When you are holding your bowl or rosary, you can be holding it firmly or loosely, in which case you might spill the tea. The difference of intensity is similar to holding a bowl in your hand and holding it tightly, responsibly or loosely. It's hard to describe the mental things in words.

I really like this next example. And this is why I love this book. He's got this gentleness, friendly, somehow. Think about your heart lama. In general, you have faith in them, right? But you know most of the day it's not overwhelming. You have faith in your lama and you think about them in a devoted way. But every once in a while you're thinking about your heart lama and you break into tears; it overwhelms you. That's intensity of devotion as opposed to devotion. Freshness shoots out to a new level. Intense engagement of the mind; like in your favorite piece of music or movie or book.

There's a word for that in Tibetan Nga La Rinpa. Someday we'll study that.

You can say that the intensity when you are embracing your heart lama when you break out crying is different. It's a difference in holding the object. Like super glue as opposed to elmer's glue. It's a difference in the tightness of bonding.

These are good examples to describe intensity.

My Lama said, Trijangg Rinpoche says, these are things you can only know through personal practice. A lot of things you can describe in words. It's something you

have to learn in January or before that. Let's go looking for subtle dullness in Prescott.

When we say clarity or clearness, we are not referring to the object. Understand that when we speak of clarity, we are speaking about the freshness of the mind.

When you don't have freshness of the mind, it feels like a shadow passing over the mind. That's how losing your mental freshness feel like. This gets to a crucial point. In subtle dullness do you have fixation and clarity? Yes. So there is a risk you will mistake that for a good meditation. They are holding the object well; they are sitting straight and haven't moved, but the mind is stuck in subtle dullness. They are not in the zone, but they are zoning out. It's a subtle distinction, but it's a life decision. Can you save your life or those you love? It depends on catching this subtle dullness.

To distinguish these things is difficult. You can sit in subtle dullness, you can even to where your breath stops, kavala kumbaka, it's a really good sign. If you suddenly become aware you haven't breathed for five minutes you're close to emptiness, but it can also happen is subtle dullness. If you don't learn anything else about meditation in these ten days—spacing out is dangerous.

Some meditation masters in the days of yore in Tibet, they had a thing. Great meditation is great release—that's not so good. Great meditation is great surrender. Just surrender your hold on the object. Some interpreted that as don't think of anything. This is misinterpretation. Great meditation is letting go. It doesn't mean to think about nothing. It's foolish; it's a contradiction.

What will happen to you if you fail to identify subtle dullness in yourself? It's the pot thing. Hey man. . . he doesn't say pot thing. He says, there are certain deep kinds of meditation which are so deep that if you practice them your whole life you will go to other realms. They are cool realms, thousands of years spaced out. In our tradition it's undesirable because it's temporary. If you do this meditation and die, your mind goes to a temporary pleasant realm. But you can't even get to that with subtle dullness. You can't even get a non-goal with subtle dullness. You will become come kind of space cadet.

When I was young it was the absent minded professor syndrome. They are always leaving and dropping stuff. If you want to be that, do subtle dullness.

This is something more serious. You will lose your capacity for intellectual thinking. You will lose the sharpness of mind required to . . . intellectual rigor. You can't grasp fine points anymore. These are the karmic results of spacing out.

What's a drup tap? Tap is method. Drup? Sadhana. What's sadhana? What you'll do for three years all day. The word sadhana means to reach somebody. Who? Your angel. Drup tap means a way of reaching, four times a day, your angel. Two kinds of reaching: one is to meet them; you get to meet them. You make contact.

The other meaning is you become them. You turn into them and hang out with them. Subtle dullness is a drup tap, a sadhana for dundrul, an animal. Turtles, slow, dull. Americans don't like to hear this, but they are dull, you can't talk to a turtle. ...

He finished the first half of problem three. We finished dullness; now we have to talk about restlessness. Think about lunch as opposed to falling asleep. One wind helps you eliminate; one wind helps you speak or move things up. We ate something bad and we had an experience that you can have both of those problems at the same time 😊. Can you have dullness and agitation at the same time? It's possible.

So now we're on to restlessness. Thinking of lunch as opposed to falling asleep. We just finished this afternoon's class. We'll be a bit behind.

Restlessness. The same book says, what does it mean for the mind to be restless during meditation? It is an unsettledness of the mind. It's specific where the mind is distracted to something it finds attractive, like lunch on the last boy you met, or the car you want. There's a quality of the object, it's attractive. It's a distraction to something you find pleasant. It functions to disturb and keep you from shamatha.

It is the mind wandering to things it finds attractive. He wants to give an example for an attractive object. In Tibet they didn't have television, they had dukar. I was in dharmasala in 73. People dress up in these huge masks and wear costumes and come out and scream. It's supposed to be like Swan Lake but you can't understand them. Let's say you go to dukar and then later you're having dinner and the image of that beautiful man or woman comes to mind. Brad Pitt plopping into your mind is a desirable object because you just went to see his movie. You went to see Salt and Angelina Jolie pops into your mind.

This is interesting. We draw a distinction between wandering and restlessness. You have a person at work who is picking on you. If they pop up in your mind is that restlessness? No because they are not attractive. It's bad but it's not restlessness.

Here's another example, what if you're trying to develop single pointed concentration on your lama and you think about work to do to raise money for retreat? No it's not desire. Fundraising projects is an obstacle, even a virtuous thought is a serious obstacle, and you have failed in your meditation. Even to have kind thoughts is to fail in your meditation. You're focusing on the object you chose and any other object is obstacle even if virtuous. But it is not restlessness.

Someone comes and asks a question of PR in the text. If I think of a fundraising project while thinking of my holy lama is that an obstacle? It is? So why not classify it as restlessness? It is restless. The mind is going to something else. Why do you reserve distraction to desire objects in number 3. Why do you exclude projects? Why only pleasure objects? Because they are both obstacles?



The fact is that being distracted to virtuous objects is less. Most important are those distractions of what you want you want to do or get. That's 99 percent of your problem. Even if you do have a thought of you boss, it won't last very long. But if you think about what you want for you, that's a bigger problem. So that's the obstacle at this point. They are so prevalent and so sustained. Thinking about lunch is more frequent than thinking about your boss, by far, and more sustained.

Generally speaking when we try to meditate what disturbs our mind is what we want to get for ourselves. It's easier to get lost in what you want than thinking about your boss. It's easier for the mind. Therefore in the practice of developing deep meditation, an unpleasant object is distraction. Virtuous activities like fundraising objects or prostrations, this is distraction but not restlessness. But they also block your shamatha and you have to try to block them.

Most of the people in this room are very good people. But to start thinking about that when you're supposed to be developing single pointed concentration is a bad thing. If you're meditating on Vajrayogini and you're thinking about building the world trade center, that's an obstacle. The biggest waste of time in retreat is thinking about what you're going to do after retreat.

He begins to make a distinction between obvious restlessness and subtle restlessness. Something that makes it more intense; it's ability to hold sharpness like a tempered blade. If you lose the object completely. If you're trying to meditate on your lama's eyes, you have a mental breakdown and lose the object completely, that's gross restlessness. You've lost fixation.

Here's subtle restlessness. He says, imagine a stream in the winter. The top freezes over and under the top the water is flowing. Picture that. The top four inches is frozen, but there is a current moving under the ice. In subtle restlessness you haven't lost the object but a certain part of your mind; there is an undercurrent of thinking of something you like. Charla ke, just about to burst about. Thoughts are running just under your conscious mind. Then the lunch starts running under the mind.

Subtle restlessness is what? Those desire thoughts have not stopped; it's running in the mind under the consciousness. It's there, under the consciousness. It will break out. It will move into gross restlessness.

Very interesting point here. If you check the meditation chart, check it. In your free time. Go over the chart and see what you know already. The antidote for this problem of dullness and restlessness is watchfulness. Sheshin means you reserve part of your mind to watch the rest of your mind while you're meditating. You have an undercover guard in your mind. You watch the meditation; a corner of your mind watches me meditate. If you see me thinking about lunch ring a bell. The correction for problem number three is watchfulness. It's a corner of your mind

watching you mediate. The minute you start getting sleepy he rings the bell or the minute you think about projects, he rings the bell.

Does that solve the problem? No. Watchfulness is not the antidote. It just alters you to the problem but doesn't fix the problem. If you don't have an alarm go off, you won't apply the antidote. You'll never catch yourself. You gotta have part of your mind that can ring the alarm. There's another antidote coming soon.

However, the watchful state of mind, the watcher. Monitor, witness. Its as if you had set a lookout on the hill to watch the enemy. You have to apply the sixth of the antidotes, mental look out.

This is a very interesting and subtle point. If you overdo the look out thing it will break your fixation. On the other hand if you under do the look out thing, you could have a problem you're not aware of. You have to run a middle path.

It's like realizing that someone has broken into your truck. You gotta know when it has happened 'cause then you can do something.

The teachings on mahamudra—what is mahamudra in this sense? When the object of meditation is your own mind. How does the look out figure in that? It would be like having an automatic look out. It would be by nature a look out if watching your own mind. If you are doing mahamudra, the look out is almost automatic. Set a part of your mind to watch your mind run. The spy should be in position ahead of time. Check in from time to time; if you did it all the time you would lose fixation.

One more line. Bodhisattva... by Shantideva. During meditation check in fairly frequently on the condition of your body and mind. Are you still sitting up straight? Are you not moving? And how is your mind doing? Is your mind dull? This is what it means to put a lookout. Someone who checks from time to time on their meditation.

Thus it was spoken! We haven't finished tonight's class. But we'll pause there and continue tomorrow.

Class 4  
November 7, 2010  
3:30 p.m.

We're in the middle of the five problems; we've been discussing detecting when your mind is too dull or too high. I don't know if everyone was here this morning for meditation, but basically we tried to do 8 minutes. It was hard. But what happens if you do real meditation, at the beginning it's harder and feels uncomfortable, but later it's easier because you're doing it right. Don't go for an hour, go for ten minutes. Concentrated single pointed concentration, 8 minutes is good. People who say they are doing more probably don't have watchfulness and don't know they are off the object.

The function of watchfulness, lookout that you put in your mind can be compared to holding . . . you didn't have handles in Tibet, you drank tea out of a small bowl. If you have tea in the purba and there's distinction between holding it firmly or loosely. You know if it's tipping. When you were little it would fall a lot. Later you learned to hold it more tightly but spilled it. Now you hold tea and don't think about it. You don't have think about the tea slopping out. Good meditation is like that. You won't be thinking about hitting these or that garbage cans. You won't have to think about that. When you first learn to drive, your teacher has to tell you go right or left. Now it's reflexive. The hands automatically balance back and forth. Your meditation will be like that.

In the same way, your awareness. I'm not talking about look, dremba means awareness, the part of the mind on the object, it's is holding the object in away which is firm. And then the lookout is checking. It checks in with the mind: do we have any dullness or restlessness here. The watchfulness is checking in for awareness.

In yoga a part of your mind is watching the breath to see if it's smooth. Am I breathing deeply?

You must maintain these two, dremba sheshing, dremba, awareness, is hold the object. Sheshing, watchfulness is to watch dremba. And they are different. You need both of them. If watchfulness detects a problem, it raises the alarm and dremba comes back to the object.

Then he says, there's a science, which we should study together, it's a sophisticated presentation of psychology in Buddhist scripture. Watchfulness is not one of them. PR is saying, where in the classical functions of the mind shall we put watchfulness? Put it in with wisdom. It's an ability to discriminate; it's a form of wisdom.

The fourth classical meditation problem is . . . fourth meditation problem if you do detect that your mind has gotten to low or too high, you have to do something. Problem number 4 is you didn't do anything. He rang the bell and you didn't do

anything. The lookout rang the bell, and you didn't do anything. When you become aware you're getting dull, you have to do something. Antidote is DO something!

Once the lookout has detected that you have dullness or restlessness, he doesn't let it go on anymore. Right after it pops up, you fall into dullness or thinking about dinner, whether it's gross or subtle dullness or restlessness, you have to apply the appropriate antidotes. That's what we'll do now.

There different antidotes for each four. So you gotta decide to do something. This is similar to a case where, a military look out runs back to base camp and says there's somebody there. Everybody rallies. What kind of reinforcements do you need? For a tank, you need an anti tank gun.

These are very important for you. You should remember these. If you detect subtle dullness, what would it feel like? You do have fixation, you do have clarity, but there's no nar; there's no intensity. If you detect that your mind is not in the favorite piece of music. What was my favorite piece of music today? The song for Shivasana today in yoga. If you detect you're not doing that, take action. We are not satisfied with half-assed meditation. We are not satisfied with fairly good fixation. If you are not having a favorite song experience, you have to do something. That's tough.

It's tough to keep that state of mind for more than the length of a song. It's difficult to maintain this lovey dovey thing for more than 10 minutes. He's demanding if you don't feel lovey dovey, you have to do something. If you're not totally lost in the meditation, then it's not good enough. You have to take action. You would be tempted to take action. It's going fairly well. We want intensity.

So what happens if you're not? What do you do? He says subtle dullness is the mind getting a little bit low. Like how you feel if you heard some slightly bad news. Whether you call it getting low or dullness, it's basically the same thing. Even though you have fixation and some freshness, the altitude of the holding of the object has dropped. You're lower than you should be. There's no nar, no intensity. If you detect it, you don't have to break your meditation session. Stay on the cushion. And don't switch objects. Subtle dullness is taken care of inside the meditation. Don't switch and don't stop or open eyes. You fix inside.

All you have to do is tighten up a bit slightly on the object in the way that you would tighten your hand slightly if the tea were about to fall. You won't know until you try it. I can't explain in words? You'll see. Going from not so good music to favorite music. That's tightening.

But if you tighten down too much, you will get restless. It's a constant process of correction. If you are not correcting in meditation, you are in dullness. If you are just sitting there, something is wrong for most of us. Rang chak.

If you feel that you're about to think about lunch, then loosen up a little. You detected you weren't as deep as you wanted to be, you tightened and went to far, so you have to loosen a little. Lord Buddha himself when discussing meditation compared it to the strong on a lute, the strong in a guitar. If it's too tight the note goes sour, if it's too loose, the note goes sour. You have to find appropriate amount.

Meditation, by the time you hit number 4 is all about appropriate amount. Don't tighten too much or loosen too much. You will and then you have to come back. If you feel like you're mind's about to think about lunch, lighten up. But then if you feel you're getting a bit drowsy, then tighten up a bit. That's opposite of what you might expect. If you're getting dull, tighten, if you're distracted, loosen. It seems a little counter intuitive.

What's the point at which you are getting dull or restless or what's the point that tightening down becomes a problem? You can only know it from practice. If your lookout is not a clever one, not a sharp guy—Rinpoche used to love that word—it's difficult to know when you're sliding off the scale, you went to far tightening or loosening.

Chandra Gome wrote a verse about how it feels to try to rack whether you've gone to far to either side. He said: every time I try to do something, every time I exert myself inside meditation, I start to get restless. If I give up my effort, then my mind drops and I get dull. I have trouble finding the steady line between the mind wandering and being dull. What the hell am I going to do with this mind of mine?

Loosely translated. PR says it would appear this high master is expressing some pretended difficulty. A high lama can't say of an ancient mater that he was having trouble in his meditation. He was pretending for our benefit. That's just Buddhist etiquette. It would seem they have misspelled every mantra since about 1400. ☺.

This is a very famous line and it's very important. What do you call Benedict Arnold character? Traitor. The perfidy, the bad thing about it being that he was on our side, right? He was one of our own. And then he turned. Your own mind going especially into subtle dullness is a Benedict Arnold, and it's hard to find a turncoat in your own ranks.

Someone coming from another country with a gun to shoot you is one thing, but someone working in the CIA turns and they are hard to recognize. Your mind is pretending to be your friend and you think he is on your side. You don't have 8 minutes of torture. Subtle dullness feels great; you can keep it up for an hour and a half. The enemy is difficult to detect.

It's very difficult to detect subtle dullness within the central command of your own skull. You have to get good at detecting when someone in your own mind has turned.

If you try to tighten down a bit when you are having subtle dullness, but if you still feel like you don't have that intensity of your favorite song. I tried to tighten and it didn't work. I feel kind of irritated. This is a kind of meltdown of the mind, he says. You feel like it's just not happening. In fact, sometimes, the effort to tighten down will throw you into gross dullness. After 8 minutes you got tired and got obvious dullness. Then he quotes Master Bhavaviveka's presentation of lower middle way school: he said, MB said, when your mind feels a little like you're a bit down, the mind feels down, if you get there, open up your meditation. Open up wider. There's an expression in Tibet that's hard to translate. When you got to sleep, it's *laya* in Sanskrit. When you go to sleep the mind retracts from the world, withdraws from the world. If you can't withdraw the mind from the world, you get insomnia. The process of tightening down on the object is similar; it's a drawing in of the mind to a smaller point.

He says, if you still have subtle dullness and you can't get to the state of intensity the problem is you have drawn down too much. Physically you can imagine you have tightened to a small ball, open it, release it a bit and give it more room. Release, open up the object a little bit. Make it bigger.

If that doesn't work—and you're going to have to learn these things, why? You can't have the book there and refer to it. The reason to have this class now and then do the retreat later is that you go home and learn it so you know it with your eyes closed. In meditation you can't have a book in front of you—especially these pages. You can review this stuff so you know what to do in meditation.

If still it doesn't work, *sangtu*—I really like this word—if you still have a problem, drop the object; move to a different object. You're allowed to drop the object for a few minutes and *sangtu*. Rinpoche, when I got to Howell, he and Art would speak in Tibetan. I tried but he said I had to speak English. He got to speak Tibetan at the meals and I wasn't allowed to speak Tibetan at all. I was extremely jealous for years. So I subscribed to a Tibetan newspaper and I would read the paper at breakfast. I got to this word *sangtak*—it's a medal they give you for something like a military honor. *Sang* means achievement, it's a sign of achievement. It means promote the mind, so an up-lifter.

Work on uplifting the mind; think of something that will make you happy or lift your spirits. He gives examples. There are six billion people in the world right now; every single action they undertake in their entire day and their life is meaningless. Even making a cup of tea, the way six billion people are making tea is wrong and they are not enjoying tea because they got a tea bag and water. That isn't why they got a tea and no one understands that. They want tea, they go to the store and buy it and boil water and they think they are making a cup of tea. 6 billion people suffer all day long and all life long. And they suffer because of it. Buy tea and heating water is useless unrelated actions. If you want tea, serve the needy. It's a massive global error repeated by people all day long. Because of it they compete they fight for resources when the opposite would give them what they need. They just don't get it.

You are sitting in this room. There are 200 out of 6 billion who are getting a tiny inkling of how to get tea. Out of 6 billion, you made it to this room; you have a tiny chance. You made it to this room. Are you special or not? Are you the most extraordinary person in the world or not? You are one out of 300 million on the verge of understanding where tea comes from. And I'd say you're pretty special. That's sangtupa. If you get to a state in your meditation and you can't get the mind up, then think about the 6 billion people thing and if you didn't get inspired by that, whatever. You are extremely rare. You are one out of 300 million people. You are special. You are extraordinary. You can save planets with what you are learning. And you will.

If that doesn't make you happy, think about how cool the Buddha is or your teacher is. I'm staying with this old lady who has the photo of Obama on her desk. She loves him. Think about your teacher, how fortunate you are. How fortunate you are in a room where you can save planets. If you follow this course of instruction, you could be a person who can save many worlds. You're in that kind of high stakes game. You're that special. Uplift your heart. In the middle of a meditation, uplift your heart.

This is a very difficult practice; think of something which brings you light. I have a lama who enjoys walled gardens and sunlight and roses opening in the sunlight in a walled garden or French doors with white linen. I have a lama turned on by this kind of thing. Tsema means try to bring a similar vision into your mind of a sun filled room or sunlight pouring over roses in a garden. Whatever turns you on that is bright. Neon sign for McDonalds. Radiant object. This is desperate last measure. Think about a light bulb.

This is a beautiful one. Your mind is a bit down, do the tong in tong len, what does that mean? Do a little fantasy where you are doing giving people what they want. You are walking around like Santa Clause giving away Cadillacs. You do it as a pranayama—you send the breath out and give things away on your breath.

That is the list of antidotes. You should memorize it and use it.

Then you should go back to the object, which you release temporarily to go think about McDonalds sign.

People like you and me we haven't gotten used to thinking in the 6 billion people terms. We're not used to reflecting in that way. Thinking we are special. It's true but we're not used to thinking like that. So in the immediate few days or weeks it won't have a huge affect on you. You're getting dull and realize I'm one of 6 billion people who have a chance. That's not going to have an effect right away, but keep trying. If you get good at thinking that way. Just bringing that to mind will eventually be like someone threw a bucket of water on your face. If you get used to that idea it will have that effect as far as removing dullness.

Phet is a sound used in ancient Tibet that's like screaming F#\$ You. Phet means wake up, slaps face. Phet comes, Tibetans don't have an F. In Phet and Phem they use an F only. If you get desperate and can't remove the dullness. Picture a sun ripping open your heart. This is getting bad and you can't get your mind up. Picture a sun bursting out of your heart and say PHET out loud. Imagine that the sound PHET is blasting out of the top of your head and blasting through the sky like a shuttle launch. The sun bursts out of your heart and light shoots out of the top of your head. And then it melts into the sky and the whole sky becomes bright.

Do that as many times as you need. Depending on how bad a day you're having.

If you still have a problem. If it still doesn't work and you still feel down, then drop the whole meditation session. Give it up. Go do some physical things that would remove causes of dullness. Darkness in the mind, not enough sleep, sadness or depression. Take steps to keep the next session from getting screwed up. What can you do? He says, go stay somewhere cold. Got to a high mountain. Sit on a high mountain. Go someplace expansive. Talk long walks. Splash cold water on your face. Then go back into your cabin and go back into a session.

That was an entire discussion of practical antidotes for subtle dullness.

Next he goes on to subtle restlessness. He reminds us what subtle restlessness is. You haven't lost the object but your mind is distracted. Water running under ice. If you get subtle restlessness, the problem is you've tightened down slightly too much. Loosen up a bit. But if you loosen up a bit but are still distracted, that's a sign that your restlessness isn't as subtle as you thought. This is a fault of the mind being a bit too happy. Before if you felt down uplift your heart or think of things that make you happy—children friends, family, awards you got—whatever makes you happy bring it to mind.

In subtle restlessness the mind is too happy. Don't go to far on the happiness thing. If you get too happy about something. Thinking about high school girlfriend and it goes to far. Lord Buddha's father was about to see emptiness directly; he failed at the last minute. Why? He says don't forget the story of King Suddo??? And then he doesn't tell us the story. I went and looked it up.

Buddha like Lord Jesus, in his time he was often not appreciated. In Bethlehem they tried to throw Jesus off the cliff. In the early years his father was constantly embarrassed by his son. He was a prince and supposed to be running a country and was instead off in the forest. Later he became famous and people started to follow him. At which point his father un-disowned him. Yes, that's my boy! Lord Buddha came back in glory and the dad is proud. He came back in glory and the father had been studying and was on the verge of seeing emptiness directly, but he couldn't let go of how great his son was and being proud; he went overboard and lost his meditation. He was too happy, too high. The mind was too elevated. He lost it and didn't become a stream enterer.



We're just about 5 minutes from a break. You don't have to break your meditation session if you get subtle distraction. You don't have to break session. Master Bhavaviveka has a suggestion. If you get distracted, if you get restless, the mind wants to go out and see something else. Then meditate on mitakpa; impermanence. All things change. Every good thing that every person on this whole earth has gotten they will lose. Period. Their health, hair, strength, family, children, parents, possessions. They will lose everything. If that doesn't bring our mind down a bit you have a problem. Just reflect on the truth of that. If you're like that dad and thinking: oh, it's my boy. Think about how he will die; the building will collapse. It's the story of everybody's life. That should bring your mind back in a bit. You're not supposed to get depressed, just bring the mind down.

You can think about the suffering you can see in the world; there is suffering you cannot see. Bring the mind down a bit. Get a little sadness. Deliberate sadness. Can you throw your mind into a deliberate sadness on purpose? Why? Because it's too distracted.

If you still have the problem, you gotta use sangtap, drastic measures. Violently drastic means. Sanskrit for sangtap is HATHA. A drastically demanding yoga. If you are still getting distraction, or restless, use drastic measures. What are those?

O jungngul. O means breath. Jung means going out ngul comes in. It is considered drastic means to bring the mind down when the mind is over the top. Something good happened to you and you can't bring the mind down. If it happens to happen, that's the purpose why you do o jungngul. That's the source of breath meditation. It was supposed to only be used when you were too happy, but it became a whole deal to watch your breath all day. It's good for bringing the mind back or temporary, but then you gotta go on to a real meditation object. Meditate on an enlightened being or compassion. Something happened and the breath meditation got to big and people lost real meditation objects. It's a temporary measure to bring the mind down.

Break

Announcement: 155,000 dollar donation from Harry Goodman; 50,000 to be donated to 3 year retreat. Rest used to start community center in Phoenix.

He starts to define o jungngul: The way you do a breath meditation is when you exhale, you think the breath is leaving the body and o the breath is coming back to my body. This is breath number 1 and breath number 3 and breath number 4. As a preliminary to bring your mind down, it's traditional to count ten breaths. Exhale and inhale. Count ten without thinking anything else. If you do think of something else you go back to one. Out and in is one breath.

You won't be able to get to more than three or four, he says. And if you lose the object at four you go back to one 1. My suggestions is you stop after 10 minutes or you could spend all day.

If you are able to count to 21 breaths, purposely and without thinking of something else, you have reached the first level of meditation.

I like to be frank and make exceptions for acts of god, like things you can't control. If someone slams the door, I don't go back.

There was a practitioner named Puntsok Gyatso, he lived in Yerpa Yerpa, 10 miles outside of Lhasa. There are caves there famous for meditation. He had a relative, a brother who was an assistant to a famous prime minister of Tibet at the time of the 5<sup>th</sup> Dalai Lama. A great minister of Tibet. He ran Tibet and didn't tell anybody the Dalai Lama had passed. He was afraid of a civil war.

So the PM and the relative got in political trouble. And then he was worrying about his relative. If you got in trouble you got beaten or killed. And he started to do breath meditation and he felt much better. And that's the end of the story.

The point is there was some very serious personal life threatening things. He brought his mind back just doing breath meditation. He was able to keep his mind in retreat doing this.

If you try to use this antidote and don't succeed, for the time being, you can break the session. This is where I'd like to leave those of you who are going to be away for the week, on this point.

He says, before your meditation session begins, make a plan about how many minutes you plan to meditate for. Make a plan. If you make your plan too long, if your plan calls . . . I as planning to give you 10 minutes, but at 8 the room felt so tense that I had to stop. So don't go crazy, okay? We had to cut this morning.

If you do on too long, later on when you come back to do future sessions, when you see your meditation cushion, you'll be like, eeeeeuuu and ick! Don't let your meditation cushion become your enemy. When you lay eyes on it, you're tired already. Don't let your meditation cushion become someone you don't like.

Tampes is a very famous Tibetan saying or colloquialism. They love tampes, they have a saying for everything.

Gom dugen trowache. Stop your meditation while you're having a good time. Stop the meditation while you're having a good time. Never stop meditating on a bad note. This also applies to relationships, jobs, and where you live. If you're having a problem, stay get over it, get happy with the place, and then leave. Fix the thing with your partner til it's cheerful and then leave. Don't leave things while they're bad.

Because you will take those negative karmic seeds to the next place you go. Resolve problems; don't bail out in problems, bail out in successes. Don't stop in problems.

Stop at the place where you feel like I could still go for a while. I could squeeze another ten minutes. Stop there. Because you will love your meditation cushion. You will part on good terms. Later when you see it, you'll feel happy to do more meditation. That's what you want. Not only do you leave it feeling happy, but this is very important—if you get to be a good meditator and stop while things are going well. When you start the next meditation session, it begins to feel like a continuation of the last session. When you get to that point, you're getting good at meditation. If you meditate regularly, you will get there. There it feels like you're meditating all the time.

If the meditation is not clear and things aren't going well. Try to fix it; try to fix it again. But if at that point it is not going to get better. Utsu means: somebody comes and asks to borrow money and you say no; they keep coming back and asking. Utsu means that jackass persistence. If you keep doing this jackass persistence, you will just get exhausted. Fighting the mind is exhausting. Later on when you sit down to meditate, you'll take off from where you were.

He gives an example of a lama who had the same sort of thing happen. He left something at a point things were sad and had trouble. Lobsang Namgyel. He was teaching an early teaching of Buddhism. He was giving a ja-lung, a teaching where you just go to read the book out loud and the blessing enters the audience. Ja-jung means your holy tongue. He got to a line which said, these are the times in the world when people should try to concentrate on improving their own heart and not worry about improving other people's hearts. And he started to weep. He couldn't stop crying and he couldn't continue with the oral transmission, so they had to quit for the day. He came back the next day and started crying and couldn't go on. It's an example of what happens in meditation. If you leave your meditation low, it will start low next time.

Don't leave it when you're crying because you will pick it up crying. The same thing happened the day after to this Lama. That's a story our lama used.

So we're going to leave it there. Study the poster; get used to the poster; put it up in your room. Don't leave the class at the door. Keep it with you, especially go over which problem? Number 3. Subtle dullness and subtle restlessness. Study those antidotes and do some meditation and watch your own mind for subtle dullness. That is your practical homework for the week.

I feel really happy about this class and the future prospects of this class. I feel it's a good way to spend the next ten years of our lives. Thank you for coming.

Class 5  
November 9, 2010  
7 p.m.

First of all, I'd like to say something about the church that we're in. We travel around the work constantly giving teachings and meeting new people. Every city and country is a different place and we didn't know where to have the teachings in Phoenix. We were looking for a venue, and they found a nice place. I was walking around today thinking, the look and feel of a place you can tell what's going on there.

We had an emergency today and we went to an office; it was clean and spotless. The church is peaceful and calm and the welcome we've had is wonderful. We're honored to have the teachings in this church and we'd like to thank them for having us here. Thanks to Mr. and Mrs. Jeff.

We were thinking to do this little teaching here. It took my teacher 20 years; I was thinking half that time, so we thought ten years would be enough. We had a plan to cover the Lam Rim, Steps on the Path to Enlightenment—the theory is that you study one by one certain spiritual realizations like a meditation on the fact that you have to die one day or loving everyone in this world. These meditations are arranged in a special order. If someone takes you through them slowly and carefully you can get enlightened.

Then there is a custom that you study one meditation and then you don't go on until everyone gets it. The idea for this series is we learn one step at a time and then go on a retreat together in some quiet place for 10 days and try to internalize that teaching. So the plan is twice a year to do the theory, and then go on a silent retreat for 10 days and work to internalize that teaching. [There was a teacher would started teaching the lam rim, spent many years and died while his students were will on step 2].

To really appreciate each step requires that you meditate. The section on meditation is one of the last ones in the book. So our plan for this series of courses, 10 years, is to study the detailed instructions on meditation, and then the next section after that, it's about how reality really works. How things work and how you can help and change the world, remove poverty illness and problems from the world. It's a section on tweaking reality. I like to think of the Matrix where K Reeves figures out how to tweak the matrix and stop bullets. We're doing something very similar.

We're trying to use deep states of meditation to see into the code that underlies reality and then tweak it to stop war and illness and death itself.

We are going to be studying the meditation part in this course, which you need to see the code. You have to get into deep meditation to see and break the code. Then we are going to study the code and how to manipulate it; then we are going to go

back and study the book itself, applying meditation and the ability to tweak reality to each step.

Six years from now we'll be out of the book. So then we're going to skip to another text, written in 1409, by Je Tsongkapa. He gives much greater detail about how to tweak reality. When we're done with this book, we'll switch to an even more famous book for 400 pages about tweaking. It's a nice way to spend your life for 10 years. The whole book is full of beautiful practices for conducting your life and how to help others. How to generate joy and be happy and be compassionate. We'll study those with our understanding of meditation and how the world works.

There are people flying in on the weekends. I wanted them to hear all the mediation part uninterrupted. We'll do the rest next weekend. We did not do any of homework 4.

So tonight we're going to skip to class six. 4 and 5 we'll get on the weekend, more about how to meditate. What we're going to do while they're away is start about how to tweak reality.

Yesterday we did 5 hours on a very advanced manual on tweaking. I've been teaching that book for 7 years and it will take 20 more or so. I did a short demonstration and I'd like to do it again for five minutes and then we'll jump into this explanation, which was taught orally in 1921 by PR, the teacher of Trijangg Rinpoche, the teacher of the Dalai Lama and the teacher of my teacher.

My teacher has just been appointed head of Gerung College, my college, and it was PR's college. In the late 1930 my teacher was a teenage and he went to a teaching by PR. My teacher was naughty. There was a tradition the monks took their shoes off at the front of the monastery. My teacher would spread tacks all over the sidewalk. He also had a special skill of spitting dough. He was number one at spitting dough. And he was very good at acting innocent. He was headed towards being a cook, which is what happens to naughty boys. Then he met PR. PR came to his house and my teacher got stuck being quartermaster of this house. He has to keep track of yak butter and everything.

There's a story that he held my teachers head in his hands and said: I think this one will turn out well; this one will be good. Then he went on to give his teaching. Something happened in Khen Rinpoche's mind. He finished first out of 10,000 monks at the end of his training. He met PR and got his blessing. I want to demonstrate one small demonstration.

I struggled with emptiness for years in the monastery. My teacher challenged me to meditate on emptiness. I read books: one said emptiness is black; one said emptiness means nothing; one said nothing matters. These are all mistakes. It is not true that the ultimate meaning of life is a black hole or staring at a wall or

nothing matters—in fact quite the opposite. Everything depends on your kindness to others.

How do you tie and understanding of ultimate reality to kindness towards others? Why is there a connecting between how reality works and compassion? You can understand it in 5 minutes.

What is this thing? A pen. If a dog came into this room—my teacher loved dogs and always had them running around—if a dog came into this room, what would he do with the pen? He would chew on it. It's a chew toy. To the human it's a pen. Who's right? You have to say both. Humans like to say the dog ruined my pen, but the dog is thinking that human is wasting a perfectly good chew toy. One is seeing their context one another at the same time. You can say there are two realities running in the room at the same time. Parallel universes.

Actually there are as many rooms in this room as there are people. Another question for you: if I put this object down on the stage and we all leave this room, then what is it? A black cylinder. It's not a pen by itself. When human comes in it's a pen; when a dog comes in, it's a chew toy. When no one is here it's not really anything.

Next question: is the pen coming toward you or from you? It must be coming from you because a human sees a pen validly and a dog sees a chew toy validly. If it were a chew toy or pen from its side, the dog would write with it or both would chew on it. It's existence as a pen depends on my mind making it into a pen.

Next question: is that a conscious process? No. If you really wanted it to be something else, could you close your eyes and wish hard and hope hard and . . . want to try it? Close your eyes, wish it was a big diamond. I'll split the profits with you. What do you see? A pen. It is coming from your mind, but it is not under your conscious control.

You are forced to see it in a certain way. How do we explain that? How did LB explain it? Karma. What does karma mean? Let's say Rebecca needs a pen. And so I want to help her. I want her to have a pen. I like these pens. These are hard to find. I really like them, but I'm going to give it away to her because I love her. So I reach out to give her a pen. The mind is like a video camera; it records everything you do and say and think. People get confused late in life because there's so much data in there.

So when I give her this pen, a karmic seed is planted in my mind. That seed, like all other seeds, grows exponentially. An acorn, in time, produces an oak tree. Mental seeds are even more powerful. Within the subconscious, the seeds I planted giving her a pen enables me to see many pens later. If you offer one pen, you will see many pens. That's why you see a pen when I hold up that thing.

The reason you saw a pen when I held it up, that was a seed planted by offering a pen or some similar kindness. That's true of every person you ever met or every object you ever encountered. Everything you experience around you has been produced by a separate seed; they are coming this way (from your mind). Whether they are nice or not nice is coming from you and how much kindness you have given others. How you treat other people creates what you experience.

If I am blessed to see this body as healthy, it's because I have helped sick people. Emptiness means if you took away all the seeds in my mind, I would just see a black stick here. By itself it's like a blank white screen. Every person and thing in the world is the same. If you experience them as kind, it's because you have been kind; if you see them as unpleasant, that's because you've been unpleasant to others.

How do you get to heaven? Then . . . how do you get to heave then? You just go crazy being kind to other people. If you have a person in your life you don't like, a person who is bothering your or hurting you, you can change that by changing the seed in your mind that you planted from being unkind. If you removed all the negative seeds in your mind, then every single place and person would be pleasant. If you were as kind as God to every living being; if you planted seeds on that level, you would see the people around you as angelic and you would be in heaven.

There's a joke in Tibet that heaven is 3 miles behind the moon. You would graduate from seeing chew toys to pens. You would see angels. That's the reason we study reality—to reach heaven and bring others.

That's why we study this.

So this begins class 6. You gotta do your homeworks, okay? I don't feel comfortable with people teaching if they haven't done the work. You need to know it and be able to express it. People have spent hundreds of dollars to get you here and prepare these teachings for you. You can do a little bit of homework.

I have a thousand other things to be teaching, but my teacher spent 20 years giving this to me. I would like to give it to you so you can teach. I am physically pouring it into you and you have to pour it into someone else. The lam rim has been passed on for 918 years. Are you going to mess it up? Are you going to be the person who doesn't pass it on? I don't think so. My work is done when I teach you last page; then your work begins to pass it on to others. You have to get it straight and pass it on to others. Then we can help the world.

Here we go.

Part two, now that you know how to meditate perfectly, I'm going to teach you the essence of wisdom. Special See. It's an insight into how the world works. Hlaktong—special see—in Sanskrit halk is v; tong is pashana. Vipashana.

I will explain to you why you personally don't exist in the way you thought. Number two, then I will explain why the other stuff around you doesn't exist in the way you thought. This is not a philosophical exercise. If you understand how you really are, you could change everything in the world—war, hunger, poverty.

Then I'm going to lead you into how to apply that in a deep state of meditation. The only way to go through the program is in deep meditation. My teacher asked me to do an experiment to see if I had reached the code. It was an artificial experiment to see if I had unlocked this code. What would you like me to do? Fly in the sky or what?

He said go to Manhattan and start a million dollar company. I had no interest in money. But he said I had to prove to myself and to others that I could fix the code. So he said go to NY and start a million dollar company to prove you can tweak the code.

I went to NY and we started a company. The company reached a ¼ billion million last year. I worked ½ time 6 months, 3 days a week. Go into the code and tweak it and then go home and do your studies. You can do it. I think it's good to use it to do some experiment in your own life.

I had a defect in my foot and now I do ballet. Stuff like that. Prove to yourself it works. Then use it to fix Iraq and hunger . . . do a little experiment and then a big experiment.

He divides his explanation of how reality works in two parts. There is one you encounter in deep meditation. It's called sky meditation. Like the crystal sky in front of your eyes.

Then after you see the real workings of reality for the first time—it takes maybe 20 minutes—all these cool things happen to you. You can see the future, you see angels, you see all living beings for a started. The next 24 hours, after you see the program the first time is called je tok.

Basically after that you realize that nothing was the way you thought it was. Now when you look at a pen, you almost see directly the day you gave a pen to create it. You want a pen and automatically you know you need to give it away to create more. Then after the direct perception you back to see deceptive reality, seeing things slightly wrong, but you know your wrong. It's the difference between not knowing and knowing. Then you spend the next 500 years getting it right, which involves deep insights into how things work and experiments, and then later on you're in ultimate reality all the time. Weird things start to happen.

We were talking about it the other night. British airways calls you and ask you to come teach this stuff to your employees. Things start happening; cool stuff; happy stuff.



Number one. In order to understand how we go into that sky meditation where you see ultimate really—ultimate reality is not a positive thing; it's a lack of something. Is there an African elephant sitting in this church right now? No. That's the lack of elephant reality in this church right now. It's the absence of something. Is the thing which isn't here something that generally exists in this world or not? Is there a lack of elephants in this room? Yes. Do elephants exist? Yes. Is there a two-head purple elephant rampaging through this room in this moment? No. and you didn't turn around to look around. Why didn't you turn around to check to see if there was a huge two-head elephant in this room? Because they don't generally exist. You didn't have to check because they generally don't exist.

Ultimately reality is the absence of something that could never have been here anyway. What's that? What's an example of one of those things that could be in the room anyway? A pen that exists. What pen exists that isn't a result of my kindness? None. That's emptiness.

How many pens didn't come from my kindness? Zero. The pen is a gakja. Gakja means the thing that couldn't be there that you always thought was there. If you believe that you can only get pens by being kind and sharing with others, would you fight with others for a pen? Would it be possible to fight with others for a pen if you believed the only way to get a pen was to give it to others?

Could you fight a war for oil—there is a war coming; there are generals in China that have calculated that there are not enough bullets in America to stop the amount of Chinese soldiers who could invade this country. It's very possible that a war could happen over oil supplies; it's a scary, possible thing.

What's the only way to get oil supplies for your country? Share it with others. The only way to get new renewable energy is to share current supplies with others in need. If everybody in the US and china understood that, could there be a war over supplies? It's impossible! But if we could change the understanding in each country, then a war would not be possible. So these ideas are very powerful. They are not new age ideas. They are powerful. You can get more supplies for your country the more you share.

Oil that you get without sharing doesn't even exist. When you fight with another country for oil supplies, do those oil supplies even exist in the way you think they do? No. There is not such oil supplies. People have wars over things that don't exist.

Gajak means things you thought were there that never existed. All suffering and war directed toward phantoms. Everything the world works for, fights over, never existed in the first place; that's the tragedy. It's all a mistake and it's all unnecessary. Some guy breaks through a glass window to hug a lady in a fur coat—in intense

need he breaks through a glass window and cuts himself terribly to hug a lady in a fur coat only to find she is a mannequin.

The last two points are ways of proving things don't exist the way you thought. Those are the things we're going to discuss this week. To get to the understanding of where reality really comes from.

A big part of the reason to learn how reality works is to remove negative emotions from the human mind permanently. That's nirvana. Nirvana means to blow out. What you're blowing out is negative emotions: desire, jealousy, anger. What he's saying . . . the path of the world . . . we talked about it the other day. You want to make your mind calmer. So rather than having four scoops of coffee, you have one. You drop the four and have three and you feel calmer. Then if you want to get more clam, you use two scoops, then one scoop, then decaf, then earl grey tea, then green tea, then decaf green tea with steamed soy milk. Then you go to the next step for me is rooibos chi, but it still gives you a little kick—not much. Then you got to peppermint and then you end up at water. Does drinking the water feel more calm than drinking four scoop coffee? Normally. You sleep much better.

But the point is, that kind of approach, we call relatively happier. You feel more calm with 3 scoops than 4, but you're still nervous. Relatively speaking, you're just 90 percent calmer. But you feel better. Just going through this thing of cutting down on the caffeine. You're mind is still disturbed. It's just less disturbed. This is the world approach to things.

All your doing is suppressing your negative emotions, you're not stopping them. You get less upset but you're just suppressing your negative emotions, not stopping them at the root.

If you do a nice meditation on your breath, you will be less likely to get angry for an hour; three hours later, you'll get angry. It just suppresses the anger; it doesn't kill the root of anger.

We are looking for a style of meditation that would get into the foundation of our negative emotions and destroy them at the root. We don't want a meditation that makes us less angry, but one that destroys seeds of anger. We would be incapable of being irritated by other people. We're talking something much deeper—a fundamental change in the human mind that no longer allows you to get angry. Someone could cut your hand with a razor blade and you couldn't get angry. You would try to stop them, but not be angry about it.

There are deeper states of meditation than the level required to tweak reality. There's a certain level you have to get to to tweak reality; there are deeper states than that but we don't need them. There's a certain, reachable level of meditation, if you get to that you have access to the program. There are deeper states of meditation, but we just need the point of stillness where we can access the program

of reality and change it. There are deeper states but we don't need them because they don't do anything. Get to the state where you can remove anger permanently, and that's all we need. But there are deeper ones.

This is an ancient text called the Praise of Those Things Which Are Worthy of Praise. People who follow the Buddha's teaching, they don't even achieve the actual level of the first dhyana stage. There are 8 stages of deep meditation, 4 in the form realm, 4 in the formless realm. And then there's a preliminary to the first one. It's not even the first of the 8 levels; it's the preliminary to that. That's the level you need to get to tweak the program. You don't need to get to the first, let alone the other 7.

They don't get to even the first level. But . . . what do you call it . . . who's the guy who played James Bond? Roger Moore. There's a huge Diamond . . . Thomas Crown Affair. He and this lady decide to steal this big diamond. There's all these cameras on the diamond and all these guards. And they get it; they steal it. Under the eyes of all the guards and cameras. Out from under their nose. From under the nose of the guards.

This scripture says, from under the nose of demons who would stop you, you steal enlightenment. You stop the pain of the world, sneaking under the noses of all the demons of the world without reaching the highest states of meditation, just reaching the preliminary level.

Break.

If you want to swipe liberation out from under the nose of all those demons, you're going to have to come to an understanding. If you don't come to an understanding of how reality works, you will not be able to stop your anger.

We have a teaching on the six perfections: giving, ethics, not getting angry, being happy about doing good things, the ability to meditate, understanding reality. If you don't understand about reality, if you do the other perfections, the first five you will be doing so without understanding how things work.

The art of not getting angry when you should have, for example. There's a way to practice patience about a person who hurts you which is ignorant. You go to them, you're calm. You say, you hurt me, and I'd like to ask you not to do that. You're reasonable and calm and all that. Maybe it works and maybe it doesn't. That's the problem because you haven't approached the problem of the person who hurt you with an understanding of where they came from. The patience demonstrated by a person with understanding of where the world comes. . . the patience of a person who doesn't understand will be broke; it has limits and at some point your patience will break.

What's the deeper reality? I have produced this person. The whole focus of a real spiritual person turns away from the world and on to themselves. How did I do that

before? That exercise makes you a happy and healthy person. A well educated practitioner doesn't even think about talking to them or working things out with them, they know that they must have come from complaining and that must come from me. I will stop complaining and that will shut them off. People try to stop the faucet instead of shutting off the valve. Shut it off and the person will stop complaining. A well trained person who understands reality, their patience is infinite. The worse the other person gets, the sweeter they get. It's cool and it's fun.

No negotiation, no tension, you don't have to talk to them. Whatever you're doing that is similar, just stop it.

I love this metaphor, it's one of the most beautiful images in all scripture. He compares the journey to enlightenment to an eagle flying through the sky. He says that eagle needs two winds. A bird with one wing cannot go anywhere. They need two wings. One is tap, method, all the kindness you do for others, serving others, meditation. It's one wing, method, doing stuff. The other wing is understanding what's going on. We gave the example of patience with a person who is complaining. How can you change them? Change your own complaining.

This powerful right hand wing of conventional patience can't get you anywhere. You need the other wing that understands that things are coming from you. You cannot solve the problem without understand the problem is coming from you. You need patience yes, but you need understanding. Patience and wisdom. Without one of the two wings—there are people who are deep into emptiness and go into the void but they get around an irritating person and it breaks down or they don't do anything to help others. To get to enlightenment you need both wings. He calls one wing compassion, but they must be united with the idea of where things are coming from. You cannot separate the two. You cannot train in compassion without raining in where the world is coming from. You don't want to be a phoenix with one wing.

If you don't possess the wisdom that understands how things are happening, you can meditate and master the attitudes of renunciation and compassion, but you will not be able to cut the root of the pain of the world. You will not be able to cut its source. Therefore because you will not be able to cut it (why has he written two words for therefore, you think about it) you must seek the means of grasping the means of dependent origination. How stuff happens. Seek to understand how things happen.

I love this next part. It's like Jenny [yoga instructor] going, YES YES YES!

Sho po. This is cool. If you really get it when I say the person who is complaining about you is only coming from your own complaining. And you're sort of attracted to it, you get a little suspicious that I might be right—you're not even sure and you haven't accepted it—if you just get a little suspicions that ever negative thing you ever met was because of something you did, you entertain the possibility that the irritating person came from you own actions . . . phwwwwwww. (blows in the mic).

You tear the fabric of reality, the fabric of suffering; you put an irreparable tear in the fabric of suffering and that can only get bigger. The very fabric of the reality of suffering and it can only get bigger. Just if you suspect that I may be right. You don't even have to believe me. I love it. You start a rent in the fabric of reality that is never again the same. I'm putting a curse on you today. You can never really believe that any bad thing is not a reflection of your own behavior. You cannot believe ever again that there is not some reflection of your own heavier. I curse you.

And in time, sera will come to destroy mopa. Sera means hailstones. Sera is the hailstorm that crushes the rice patty. Hearing me say once that the person who irritates you is a result of your own behavior will become a hailstorm that destroys your own suffering.

This is beautiful. The 400 verses written by Arya Nagarguna. Those who lack sufficient goodness will not even get the suspicion that Geshe Michael said something correct. Just to entertain any truth to them means you have extraordinary good seeds. People without extraordinary good karma will not even entertain the ideal that I am speaking the truth. But even if you have some doubt, you are tearing a rent, rending the fabric of suffering itself.

There was a thing called tsok, with regard to developing meditation; it was the six things you needed. Why is a religious ceremony called tsok? You gather the offerings and the people, you offer the tsok. Before you even try to meditate, you must gather together certain conditions. There were 6, like the right kind of place, friends, instruction. He says for wisdom you are also going to have to gather certain conditions.

You are going to have to find a person who truly grasps the meaning of the teachings on emptiness, through personal experience—someone who not only knows the books, but has personal experience—and you have to go to them and listen to them teach it, advice, teaching.

In the monastery, you don't study the highest teachings on emptiness for 12 years. It takes 12 years to start higher madhyamika. The first 12 years are lower madhyamika. 12 years on 50 pages. Then you're allowed to go to the real teachings on emptiness. In between those, there is a tradition to go on retreat. KR went to a cave to do retreat and almost died. In that experience, he cleaned away the negative seeds in his mind before he opened the higher book on emptiness. Before you're even allowed to open the book you go on retreat to rid your mind of negative seeds.

If you want to approach the subject of emptiness, go teach yoga in prison. Or go raise money for the three-year retreatants' food. Or go raise funds for people typing in scriptures. Before studying emptiness you have collect goodness and remove negativities, and in those days it was retreat.

We were required to leave the monastery for three months and do some charitable actions, serving the sick or hungry.

Collect good karma, purify negative karma; this is a condition to studying emptiness.

Also you are going to have to do a lot of asking of help from holy beings. That's a prerequisite. This is done in your own mind. It's fun to talk to holy beings in your own mind. Go home; just talk to them.

I was there the night Bella was born. I went up to her and went gooo gooo gaaa gaaa. One day I went up and said, Bell, I want you to smile. I'm not going to do this baby thing. And she got this big smile.

It's the same will holy beings. Just talk to them. They can read your mind. Just sit down and say: look, Geshe Michael is going to be teaching emptiness and can you put in a good word for me. Bless my mind right now, tonight. Have a rational. . . don't do the goo goo thing. Oh lama, . . . blab bla.. Just say: I love you very much. You're lama—indivisible from your guardian angel, one in the same—I'm asking my holy sweet precious incomparable thing in the universe, I'm asking you right now to bless my mind to teach this thing beautifully. Just talk to them rationally. Sometimes out loud is good too, but close the door.

You will need all the necessary preconditions. Don't jump into the book and think you don't need to serve others and you just need to read the book. If you do that, you'll never get it. GM can say the same words to you as someone who went to the prison and you won't get it and they will. There's something about the causes, the tsok. The preconditions.

He's about to talk about why LB taught different kinds of emptiness and which we should we buy. Please do the homework 6 as much as you can. Don't be lazy. One little homework paper with three questions! Are you going to be the one to stop the lineage? Just do it. And then teach it. Promise? Mazal! Mazal means I swear.

Will you teach this to other people? Mazala.

We'll dedicate the karma. Then tomorrow have a good day and just relax. The next four days will be a lot of work. Take a nice break. Go see something in Phoenix; take your family to a nice movie. Something fun.

End class 5

November 11, 2010  
Class 6

We were discussing . . . we're in a book studying step by step how to attain enlightenment to become a being who can help all others. Death and suffering is a mistake. People on other worlds have figured it out; people on this world have mostly not figured it out. There is still hunger and war here. If we practice this book well and meditate on the steps, we could reach a place where we could be someone who could help this entire world escape all the pain that is here. To do that we have to understand emptiness.

Our approach is to understand emptiness first, the last step, so each of the other steps will be informed by emptiness, which is necessary; we've gone through the hardest part first.

PR was discussing what kind of conditions do you need to gather together, tsok, to see emptiness. What kind of preconditions would help you see emptiness? He listed some. We have to collect certain conditions.

First we need a living teacher; it's not enough to read things on the internet; we need a living teacher who has had some experience of emptiness and has also had some familiarity with scriptures that teach it. Everything goes faster if you find someone who can guide you. Like learning piano. We had people at DM; there's a man named Will. He's going to build a cabin by himself. He googles the construction process; on youtube—how to install a shower. He poured liquid cement down the drain and had to tear it out. Then he fixed the pipe and looked up on youtube about sheet rock. He sealed the walls and then found he had the wrong plumbing; he had to tear out the sheet rock. It's like that; you can't youtube the steps to enlightenment. Don't put cement down the drain; like that. Same thing.

Do great things for extraordinary people. Find special people; help them, do errands for them. Remove the obstacles in your life. Examine the problems and then use the standard fixes for them which normally involves not doing those things. If someone is irritating you or doesn't listen to you, then you have to see who you're not listening to and change it. It's not a question of being angry or trying to talk to the person. You do neither and just listen more yourself. That's how you fix the problem.

You ask your dear sweet perfect heart lama, who is indivisible from a divine angel, he says, you ask them for help. You can do it directly or you can do it in your mind all day. I'm asking you directly in my words and heart to guide me all my life, especially in these deep things. So you ask.

You gather together these conditions which will be good for the understanding to come, conditions which are conducive which help you cultivate. They are like fertilizer or water or sunlight. If you don't have those conditions, you will never

understand emptiness. If you don't have a living teacher, you won't get it; if you don't make good karma with heavy objects, go out to stores and buy things for . . . stuff like that. If you don't clean away your own problems. How do you know you have a problem? Something unpleasant happens. How do you know what to do about it? Just match it. Stop lying if people are lying to you. Then ask your beautiful heart lama to help you.

If you have those conditions, you can understand emptiness, if you don't, you won't, he says.

In ancient India there were many systems for explaining emptiness. Every guru has their own teaching, was a joke in India. Especially there came to be four great schools, four great traditions from ancient India to explain emptiness. And there were many disagreements among the four classical schools. There were many versions of emptiness taught by LB himself; they were given to different audiences according to their capacity. They were different and contradictory.

But the main view that we will be using is the highest view in the open teachings and it is the ultimate view for all secret teachings, so it shared in the teachings for the middle way.

Anybody have a bottle of aspirin?

I want to describe to you uma, middle way. I'll just do a quick demonstration with aspirin. So what is this thing? It's an aspirin. I'm from another planet, planet B; you live in planet A; we've been studying you guys. This thing where you start looking bad and pale and you take this thing called aspirin. What are these things? It's a medicine. I'm from another planet, I'm just asking. What's a medicine? It takes away some illness. But you have to take it. You swallow the medicine and it takes away some pain. What does this particular medicine do? Normally people use it for headaches. I use it for headaches.

When you take an aspirin and the headache goes away, we say the aspirin works. Does it always work? No. So on your planet when you're in pain you take the pill and you wait. Why do you wait? To see if it will kick in, right? Let me get this straight. You take a medicine that by definition takes away your problem, and you wait to see if it will work or not. When it doesn't work is it a medicine? Medicine is something that takes away your pain. If it doesn't work is it a medicine? I don't think you can say that.

When you take the aspirin and it doesn't work are there different chemicals in the aspirin that weren't there when it did work? This is getting strange. You take this thing because it will take away a headache. Sometimes it does and sometimes it doesn't. There is an active ingredient in each tablet, right? So there's a few grains of ibuprofen, that's the active ingredient. I'm not trying to criticize you. But



sometimes it works and sometimes it doesn't. When it works and when it doesn't it has the same ingredients in it, right? Generally that's true.

So is the active ingredient active? Sometimes. This is getting stranger and stranger. Curiouser and curiouser. What does active mean? It works! Good. It acts. Let me get this straight. You take this pill, you swallow it and sometimes it works and sometimes it doesn't and the active ingredient is equal in every pill. So you do you honestly believe that what takes the pain away is in the pill? The people on my planet want to know.

You believe that sometimes it works and sometimes not, but you believe that there is something in there that takes the pain away? This is getting curiouser and curiouser. What would people on my planet say? They wouldn't say not to take aspirin. Your karma needs an agent to take the pain away. We do take an aspirin. But we do something else first, which is? We want it to work, so we need the cause that makes the active ingredient work. What we say is that if you are a person prone to headaches, you would want to be observant and help other people with headaches. Watch out especially to anyone who claims to have a pain. Find those people who tend to get headaches and serve them. Help them. Maybe you give them aspirin.

When you offer them something that you hope will take away their headache, you plant the seed in your mind for the active ingredient to be active. The seed of helping others with a similar problem is the thing that activates the active ingredient. When you take an aspirin that doesn't work means the seed isn't there. Taking an interest is 90 percent of it. Will giving them the aspirin work? Maybe not, but give them help. Make them an ice pack. Whether it works or not is up to their seeds. You have to try. That plants a seed in your mind. That activates the activate ingredient in your aspirin.

So does aspirin work? Be careful. Next question. This is an old joke I do. I said, if you went down the jet way to an airplane and the stewardess is standing there with a clipboard. You're about to step on the airplane and the stewardess says wait wait wait. You're tense. They say, could you just sign this paper before you get on the plane? What paper? It's just a technicality. It's okay. Your antenna comes up. What does it say? Can I look at it? It's an insurance waiver. Why are you asking me to sign this?

This is a pretty good airline and we have good aircraft and we've pretty much figured out how to fly and most of the time it goes pretty well, but sometimes it falls down. You know those nasty insurance suits. We want to avoid that. Nothing to be concerned about. Would you get on the plane? You'd turn around and go to some other airline. I want my money back. Does the airplane work? Stop the sometimes thing.

I'll tell you something. This is from my heart. People on your planet for the whole history of your planet, 50,000 years of civilization, you've been doing things for 50,000 years, and everything you do works sometimes, and you've gotten used to accepting that. You've gotten accustomed to saying, it's not so bad that an aspirin works sometimes, and you pay for a whole bottle even though some of them won't work.

You laugh. You're laughing. It means you honestly think it's okay that they charge you for the whole bottle, and you shouldn't. You should reject things that doesn't work. You don't have to live like that. Cause when they only work sometimes, they don't work! It's the like the plane. I don't want to know if it works sometimes! But you are not used to it. It's pitiful to watch you. Because it's not just aspirin, it's everything you do all day. You play odds all day.

I read a book by the greatest stock analyst and he said it's a crap shoot. You get into your car to go to work, and you don't know that you won't die on the way to work. You accept that chance and say that you're car gets you to work. You have the guts to say you get to work in a car. If the car kills a person one time in a thousand, we say the car doesn't work. If the car kills you one time, the car didn't work. You guys on your planet, try to understand. Whatever you want to work, you have to serve somebody else first. It's not the active ingredient and the gas. Kindness is the active ingredient.

The things you say work don't work. Stop putting up with it. Stop getting on airplanes that sometimes fall down. You think it's crazy.

Consider the possibility that everything could work all the time. You could do yoga and get healthy; study the lam rim and conquer death. And you wouldn't have to work so hard. Working is not the hard thing; knowing is the hard thing. The uncertainty of your approach, wondering if the plane will fall is worse. Why don't you just stop this and do things that will work.

How did I start off on this homework thing? Uma. Uma means middle way. Did I say that aspirins never work? I didn't say that. Could they work? Yes. Do they always work now? Yes. One extreme is saying they work now. They don't. the other extreme would be to say an aspirin never works. These are two extremes. You get this you get the rest of the book. Middle way says there is a cause beneath the cause, which is kindness and serving, then it will always work. I didn't say aspirin didn't work or did work—if you are kind, then aspirin will work. That's middle way.

The highest middle way school means prasangika or consequence school. They believe that effectiveness of an argument for truth doesn't lie in the argument; it lies in your honest to others. If you don't believe me, it's because you've been dishonest; if you believe me, you have been honest. Even my words don't work. They only work if you've been honest.

There's a very unique teaching of the middle way school. They say this thing called dependent origination—it just means things work because of kindness; things work when you've been kind. If you put a seed in your mind for an aspirin to work by being kind to someone with a headache, the aspirin will work. Emptiness is the aspirin won't work. These are not medicine, these are not aspirin; they sure as hell aren't pain relievers because they don't work.

Take away all the aspirin in the world that work not because you've been kind. How many do you have? None. That's emptiness. Are those two ideas supportive of each other or not? Are they antithetical or compatible? Is it compatible to say there is not aspirin that works if you're not kind? Hold that in your mind. Over here is: an aspirin works because of kindness. One is negative one is positive. Do they mesh? Yes. Are they the same? No. One is positive and one is negative. They mesh. This creates a space for this aspirin to be. The fact that no aspirin exists that doesn't work on kindness creates a space for the aspirin that works because of kindness to be.

Dependant origination is emptiness. The meaning of emptiness is dependent origination. They mesh. You can't peel off the front of the paper and not hurt the back of the paper; they are opposite sides of the same coin; it is only the higher school of the middle way that explains that.

The compassionate teacher, LB, he came to address audiences of people. A good teacher is winging it most of the time. They just change based on the people in the room. They go down for a lower version and they go up for a higher version. They base their teaching on the student. LB would observe his audience and adjust his presentation based on that. So in a case where he was addressing—I did it once, the New Age Festival in Sun Valley—he had to dumb down his argument. In order to get those people to stop being so attached to aspirin . . . is an aspirin and aspirin? This is self or no self. Is an aspirin and medicine? No. aspirin is not a medicine because it doesn't take away the pain. It's worse, it sometimes takes away the pain and sometimes not. Is an aspirin and aspirin if you've been kind? Yes!

What if I'm wrong? What's the worst that can happen? You run around giving aspirin to people. That's the worst that can happen. If I'm telling the truth you'll never not have your headache go away.

So for people who are at a basic level, they couldn't get a higher presentation. He didn't talk to them about the aspirin. LB didn't say and aspirin isn't and aspirin. In the Heart Sutra, LB said aspirin is not aspirin. He did! Nothing is anything. But he can't say that to the Sun Valley New Age Festival. So he as to say you know . . .

Some guy said, Rinpoche, what about the universal soul and spirit? I tried to translate. What did he say? Those people cannot get the thing that aspirin is not aspirin so we can't go there. You don't teach beginners advanced things because the

worse will happen, they will never come back. You gotta back up and say look, do you have control over your body? Is your body you? Because you can't tell it what to do. You can't control your body. Do you run your body? You can lift your arm. But one day you will not be able to lift your arm. You will get cancer and you will tell the body not to have cancer and it won't listen to you.

It's painful to realize after 70 years you don't have control when you thought you do. Better to tell them when their 30 that they don't have control. And you don't have control of your mind, you get depressed. In the present you don't have control. Learn to relax a little bit. You don't have control. When you get to be 70 you'll be more relaxed. Is that enough? We say no. Find out the causes for the body falling apart and stop it.

Don't be a person who copes with problems; be a person who makes them not exist. These lower viewpoints, they are lower viewpoints. They are helpful and comforting, and they are useless!

Q: If we don't have any control over my body and mind how can I create better karma?

When I say I don't have control I mean I don't have control over the present, but I do over the future. If the current body and mind are hard cement, how do you get your mind to affect the wet cement if it's already hard cement? Grace of your teacher! Which comes from good karma.

Then LB met people who were a little more capable. And he said, some stuff works because of stuff inside and some stuff doesn't. He fudged it for better audiences. He fudged it just so they wouldn't freak out. He didn't want them to lose hope. Some aspirin works some doesn't.

Q: LB how can he, if things are coming from yourself, and LB is a perfect being how come he couldn't read into it what people needed? If you meet an irritating person, you've been irritating. That's one way to answer the question. The other way is that LB perceived them as 10<sup>th</sup> level bodhisattvas but they don't perceive themselves that way. They aren't but they are.

Then there are other ones that he said things are not exactly real but they do have some quality in and of themselves. Fire is hot. Things do have something in them but not the way you thought. He fudged it again.

Even the higher ones. To the very highest disciples, he said nothing has anything inside of it anything that works. Not a car, plane, aspirin, not a Buddhist book. Nothing. Nothing works.

If you understand this, it's not the book, it's because you've helped others. If you understand the book, it's because you've been kind to others.

The ultimate intention of LB and the ultimate idea is only expressed in the final position we've mentioned. That's the only true. The others are fudged for lower audiences.

He's going to change gears here. You'll be able to finish your 6<sup>th</sup> homework. He's going to tell us . . . you see, Buddha can see everything in all time. That's what a Buddha is. They can see all future and past and now. We are locked into a tiny box called the present moment. We are retarded. We live in a closet our whole lives. I saw these big homes today. You forget the corn chips in the kitchen and you have to walk a block back to the kitchen to get the chips. You needed one closet in this huge house and you spent all your life in a closet. It's not the normal condition. Your mind's nature is to ramble through the whole house of all time and all space. Your mind has the power already to see all things in all times.

Your mind's own nature is to see all things in all times. You are now in a temporary illness and it won't be like that. Lord Buddha, 2500 years ago set in motion events that he knew would lead to this night because he say this night 2500 years ago. He knows but I don't know if I'll be able to prepare the home works. But his mind is not limited. He saw certain people in history who would carry this message. This idea about emptiness is very difficult. There are few people who carry it on purely. It's so difficult and rare and precious there are times it was lost and times it came back. He's going to describe how that happened after your refreshments.

Break

From what we are about to do, you will be able to do through the sixth homework. Finish that by tomorrow evening.

LB made a prediction in a place called BetaYu???, there will be a glorious monk, and his name will be the Naga. He will destroy the viewpoint that things exist, and that they don't exist. He will destroy the idea that aspiring either exists or doesn't. You already know the different, right? Does it exist? No odes it not exist? No. Does it exist under certain conditions? Yes. You're caught up with Arya Nagarjuna. He threaded his way through those two extremes. He was a matchless commentator on what LB meant.

Someone who has seen emptiness explains emptiness in a generation or every 15 generations. They teach people and they leave and those people try to explain it to others. What happened between LB and AN is there was a big gap and no one really taught it directly. Emptiness by someone who had seen it directly is different from those form someone who has so the teachings decline. Arya Nagarguna came and he's totally amazing. But to hear him in the original is to hear someone say aspirin with kindness exists and aspirin without doesn't exist. That's why aspirin doesn't exist. It's exquisite and seemingly contradictory. He went on like that. Aspirin does exist and doesn't exist. They just say little things. It's called the root text on

wisdom. This tiny book like the Heart Sutra. It has all this stuff like aspirin works and it doesn't. That's the way Arya's talk.

So then he passed away and it was a long time before another Arya showed up and that was Chandrakirti. Let's see if he gets there.

We must seek to understand emptiness as it was understood by AN in 200 AD. What we have is AN. If you want to understand emptiness, study AN.

In Buddhism, the longer a philosophy stays in the world, the more corrupt it gets, normally. Jesus says something and more and more the teachings are corrupted. In Buddhism the opposite happens. LB was teaching people whose minds were much more meditative than us, so they caught things faster. People kept coming and clarifying for the future generation. There has been a lineage of teachings clarifying for the newer generations, so it's gotten more and more simplified and clearer. Master Chandrakirti came in 650 AD.

Let's see if he comes.

You can see many individuals writing books, giving explanations about emptiness, which claim to be very profound. Any of those presentation which is in accordance with how AN taught it, that is what the Buddha meant, but if someone tries to teach you emptiness in a way that is different from what we said about the aspirin, like black hole or nothingness, it is quite certain they are not telling you what the Buddha meant.

If you hear an explanation of emptiness which is in any considerable way different from the aspirin thing, it's wrong. It's not just the case that there were people in Tibet who were fools—he's being very harsh—I'm not just talking about the fools here in Tibet. Even in Indian, ancient India, he mentions master Bhavaviveka—these people wrote books that were thousands of pages long. He says they are just simply wrong on the crucial point of emptiness. When it comes down to Nagarjuna's statements about aspirin and that it doesn't work, they just don't get it.

My personal advice is that if someone gives you a teaching on emptiness that doesn't apply to your life and doesn't help you be kind to others, it's not useful and it's wrong. A sign that your understanding of emptiness is correct, you are more kind to others. If that connection isn't there, it isn't correct. Emptiness-kindness.

Some people say I'm trying to follow Nagarjuna's thinking, aspirin is not aspirin, but they didn't get it. And you can read hundreds of books like that. The books that are written about emptiness are the most crazy and worthless. They are like if you understood how to make a jet airplane engine and some aborigine wrote a book about engine, hot come out, and you tired to build that to build an aircraft—the explanations you see about emptiness are 99% the same. They are flatly wrong.

So people either tried to follow Nagarjuna and didn't get it . . . because it's hard, right? There would be real confusion. They would stare at walls their whole life or thing nothing mattered. They wouldn't go and help people.

Other people flatly refused to follow Nagarjuna's thinking and even attacked Nagarjuna. He said aspirin doesn't exist and then changed his mind. He's crazy. If you don't follow Nagarjuna and you just make up something—that's the worst. It's one thing to follow a wrong ancient tradition and it's another to make up something that's wrong. That's what pains me is people who stop their studies and their view gets weirder and weirder. Until five years later you can't recognize what they're saying. Then they just keep making it more and more sensational. They keep making up stuff. Five years later I don't recognize them as my student. They start to improvise. You can't stop studying. You either have to see emptiness directly or keep studying.

This is a very famous statement. This is Chandrakirti 650 AD. This is what he said: if someone were to go away on a path, diverge from the teachings of Nagarjuna and lose those ideas (aspirin is not aspirin, is not not aspirin, works through kindness) emptiness can only be understood in the context of compassion—someone who leaves that tradition, they will never reach happiness, peace. Not possible to reach peace without kindness. They have lost the teaching of the two truths, on the two realities. What are the two realities? Is there an aspirin here? Does it do what you thought? No. so we say this is deceptive. Is it real? Yes. Is it lying to you? Yeah. Until you heard that its power was granted by kindness, it was lying to you. That in itself—the fact that they were lying to you—is ultimate reality, the truth.

One, none of the stuff that you thought worked worked the way you thought it did. Nothing works. We can go so far as to say nothing works. Everything is lying to you. Every action you every undertook wasn't successful for any reason that you thought. No action which works in the world works. By anybody from morning til night. Thousands of actions, multiplied by 6 billion. People try to make money, get a boy or girl, get famous, fix their house, nothing that they do works. It's mind-boggling. If you don't feel mind-boggled, you don't understand the extent of the problem.

So those people don't understand those two realities. It's not possible to ever reach any degree of happiness without understand what we talked about today. It's impossible. It cannot be. You cannot be happy if you don't understand that it depends on how you treat other people. It cannot happen.

There's no second door to happiness. There's only one.

So you don't really have any choice. What did Nagarjuna teach? What did he think?

When I did the aspirin thing, I cursed you. You'll never take an aspirin again without questioning it. You'll get another headache thinking about it. Now you will doubt

everything. Financial strategies, telephones, computers, everything. Everything you tried doesn't work. They are neutral. They could work or not depending on if you're kind to others. And there's no other way to peace. You have to understand.

Nagarjuna lived 18 centuries ago. Some people say he lived 700 years. I don't know. Who was the next great person to understand emptiness? Chandrakirti. Who was it who really grasped emptiness, Lord Atisha asks. There was a teacher predicted by the Buddha, a teacher who saw emptiness, he was Chandrakirti. Dharmakirti is the logician. Chandrakirti means famous moon. How many people on earth see the moon on a given day? Everybody! So his name is famous as the moon.

This is Atisha speaking—the person who brought Buddhism and lam rim to Tibet. It is only teachings which came down through Chandrakirti that will help you see emptiness. So we can say after AN, CK was the greatest teacher of these things.

After Buddhism reached Tibet many great scholars came and they understood emptiness in the way CK did. In Tibet there was a lot of pure understanding of emptiness. But those teachers were faced with a bunch of Sun Valley New Age audiences and had to adjust their teachings. As the years went by the teachings spread for different capacities of people. So they fudged it and the fudging became the party line and things got messed up and people got confused.

By the time of Tsongkapa in the 1400s, 600 years before now, things were so bad that Tsongkapa started to doubt every tradition being taught in Tibet. He began to doubt every tradition in Tibet. Then JT decided to go to India and try to get the straight poop in India. He made a plan to go and study with somebody named Nagabhodi and some named Mahasiddha Mitra. But one of his teachers advised him to wait and that teacher, he went to a tantric deity named Vajrapani. He said you don't have to go to India, I have connections. I'll ask Vajrapani. And then he gave JT a record of the questions he had asked this divine angel called the Garland of the Deathless Nectar of Highest Medicine—he gave JT this book.

But there were problems with the record. The MP3 got corrupted. There were problems with the text, so JT wasn't satisfied with that record from Vajrapani. So he made requests in his heart to his heart lama who was indivisible from a divine angel named Manjushri, the angel of divine wisdom. He realized his lama was not indivisible from the divine angel and he asked her or him to help him understand these things. He spent a lot of time trying to clean his bad karma and make good karma and he really tried to in meditation to meditate on those deep subjects he was taught.

After many years of trying he met Manjushri face to face. First he had an intermediary, a shepherd who was very devoted and had good mediation and he was able to meet this angel directly out on the meadows. He met Manjushri. JT has questions about emptiness, but Lama Omapap said he would ask Manjushri for him. Then JT asked him to teach him how to see Manjushri directly and he did.



There are many ways to reach a tantric angel. One. You can get sort of a hallucination because of prana going into weird channels in your body. You can think you're seeing an angel, and it's a shaky thing.

Or in deep mediation you can have a vision of an angel with your eyes closed. Or you can meet them face to face as if you had met your next door neighbor. Guess which one JT did with Manjushri? The last one. They met face to face. He was fortunate enough to meet him face to face and interact with him as his student.

I better stop there. [no!] Alright, hang on. I'll just do it really fast.

And it would seem that after asking questions of this angel JT was unable to grasp the answers to these questions completely. It would seem that. What's that mean? He was pretending not to understand.

So Manjushri told him there was a human teacher in Tibet, Rendowa. Take my answers to Rendowa and ask him to help you. That was one of JT's great teachers, and JT surpassed him and they had bowing battles of who deserved honor.

This is Manjushri talking to JT: you won't be able to clear up your doubts with only Rendowa, but take my teachings from the angel, and if you keep working hard on the teachings and keep referring to the classics on emptiness, you will come to understand emptiness. Take the answers I gave you, check in with Master Rendowa, then check in with the classics and you will understand. He predicted this.

JT went back to collecting good karma like buying things for enlightened beings. He collected enough goodness that he had a direct vision of Buddhapalita. He was a teacher who lived in India between AN and CK. He wrote a book explaining AN and CK defended it. Buddhapalita had it right but other complained and CK proved him corrected. CK vindicated Buddhapalita.

Then he had a vision where he saw Buddhapalita's book written across the sky and he came to an understanding of the aspirin, the highest school. He got it.

Then he also had visions of other earlier Indian masters, but he didn't count them as being heavies. He underrated them. In his mind he thought he loved the main ones but underrated the others. Manjushri sent him a message through Toktempa (someone who had connections with high beings). The most famous story of toktempa is the one about JT taking a partner. JT doubted the instructions.

Toktempa told JT that Manjushri wanted him not to underrate these other Indian scriptures. If you are able to study carefully the great classics on emptiness, you will be able to help other people. It's the same with you guys. I can repackage this in good old plain English for you. That's what I do for British Airways. I don't quote anybody. But the purpose of this gathering for the next ten years is that you get the

real thing. I'm not going to water it down. We're going to get the real classics. That's what Manjushri told JT. Get the real classics.

When JT finally got it about the aspirin, he freaked out and got a huge crush on LB. it's really weird. If you read his later poetry he's writing love poetry to LB. Once he understood the aspirin he really fell in love with LB, like a really crush, which is kind of nice, you run through red lights and stuff like that.

So he wrote a book called Lekshennyingpo, the Essence of Eloquence. The little one. He wrote two books by this title. The shorter one is a praise of LB because he taught dependent origination. We should learn it one weekend. He wrote a love poem to LB because he said I have a crush on you because you wrote about dependent origination.

There was a very famous lama in Tibet called Budhong, he wrote a huge book. He heard someone reciting . . . the beggar learned JT's book about the poem to LB. Budhong heard it. Then Budong thought it must be a book by Nagarjuna. It's so perfect it must be written by AN. No, it must be written by CK. It's too perfect. Then he heard quotations from AN and CK in the poem, so it can't be either of them. Then he realized it had to be a third person. I'm trying to give you the three big people who have carried on emptiness on this planet to the present day. If it wasn't for them, it would be gone from this world. Nobody would understand it and the situation would be hopeless. Only three people carried it on. AN, CK and JT.

Then the beggar said it was written by Tsongkapa Budhong went to meet Tsongkapa with deep faith but Tsongkapa had already left this world to serve others in other worlds. He wasn't able to meet him. He lost his chance. You know how you need gold to meet a big lama. He had gold and was going to offer it to Tsongkapa so he threw the gold dust into the air and asked to meet him in a future lifetime.

Then there's a story of how that gold floated through the air and floated to Ganden Monastery where JT had been living. Then JT wrote a book called The Illumination of the True Thought of the Buddha and that's where our lineage comes from. Those three people. Nagarjuna is said to have seen emptiness directly. I'm not sure about CK. JT is said to have seen emptiness directly. You should know a little bit about them.

Tomorrow we go back to how to meditate. We'll go back to how to meditation with the losers who left for the week. ☺

End Class 6

Class 7  
November 12, 2010  
7 p.m.

Announcement: Retreat in Massachusetts in August led by Venerable Marut. Cindy Mae and Rick Blue and Lindsey Crouse. ACI-LA.org

We have determined we would go through the two famous sections of this teaching: meditation and emptiness. We started meditation last weekend, and I felt we should continue it this weekend rather than during the week because some people had to fly home. So I'm going to be continuing a discussion of meditation we began last weekend. Maybe by Sunday we'll get to a little bit about emptiness.

Today in the morning we had a practice meditation together. We did 20 minutes of talking and then 10 or 15 minutes of warm up. Then we did not more than 5 – 7 minutes of meditation. By the end everybody was in deep for just a few minutes. We held it deeply for a few minutes and then we just stopped and talked more.

What PR is saying is people like you and me we hope to have a long period of fixation on the object; we believe we should be capable of sitting in meditation for an hour or something, but in reality we only bump into the object every once in a while. We're sort of worse than intermittent meditators. Therefore, there was a custom in Tibet that rather than doing an hour, it was a custom to divide your waking hours into 18 parts. So if you have 6 hours of meditation time, you would divide that into 18 parts, 20 minutes a piece. You would be on the object for 5 to 7 minutes. Rather than try to do an hour on the object, do 20 minute sessions and try to really stay on the object for five minutes. It's much better to spend 5 minutes intensely on the object rather than sitting for an hour and wandering around. You won't improve and you get into an addictive bad habit. Your meditation will be dull and you'll never know. You will never taste real meditation or get the high visions. And sooner or later you'll just quite. Rather, see if you can stay on the object for 5 minutes. Do a nice preliminary, so a breath meditation, do 5 minutes on the object, then do a thanksgiving meditation and dedicate the karma and stop. Don't do this one hour or even half hour thing. You will be off the object and you will get used to that.

I teach a lot of people Tibetan and the best thing is if they don't have any Tibetan before because otherwise their pronunciation is wrong and they have bad habits. Don't get bad habits. 20 minutes. Today I think we felt some deep meditation for 2 minutes. That's good and increase it from there.

If you do short sessions, you will be able to avoid the great obstacles to meditation, which are getting dull and restlessness. You will reach a kind of meditation for 5 minutes which is free of those problems. Therefore, short sessions and lots of sessions. It's a saying. Many short 20 minute sessions, your fixation on the object will start to get longer by itself. You won't have to fight for it. Then you can start to

increase the length of your meditation. You'll know because you'll be on the object more.

He's going on to the final of the five classical problems of meditation.

Five problems are:

1. Le lo, I don't feel like meditating today; I think I'll skip today. I want to get enlightened but I don't feel like it today. If you have problem 1, you'll never get the other four.
2. Forgetting the instructions, which is a code word for losing the object; you're off the object completely. Normally you're not even aware you're off the object. I've been thinking about lunch for two minutes!
3. You get on the object. The minute you are on the object, you will either start to get unclear, dull, or restless and your mind will want to break off. This is the main meditation challenge. If you get past one, you will spend most of your time fixing this one.
4. You don't correct. You catch your mind is not fresh or has no intensity. You don't feel like a person listening to their favorite song and you don't do anything about it. Or else you feel restless down deep, you're not calm and focused on the object. With those two you must take action. Think of action as the constant correction of the hands of a person driving a car. A bad driver is correcting to the left and they go to far and jerk back. A good driver, their hand is moving all the time. A meditator at stage four is correcting constantly. It doesn't stop for a long long time. You will be there a long time, so don't feel bad. You'll be off and come back. You keep over correcting. There comes a time when you reach a total balance. The mind is completely balanced; there is no dullness and no restlessness. The mind is smooth and natural. The correction process has become so fine that the mind is flowing perfectly through the other states of mind. What's the problem then?
5. Don't fix it if it ain't broke. If it's flowing, stay way, let the mind flow. Leave it alone and let it go. It would be a problem of meditation if you attempt to apply an antidote to a problem that wasn't there. The fix for problem five is antidote 8, which is leave it alone. Antidote for four is do something.

You will not have a period in your mediation career that is not plagued with dullness and restlessness until you reach level 8. You won't experience relief from these two until you reach 8.

At the 8<sup>th</sup> level, your restlessness and dullness have been subdued. If when you have overcome those two things you keep checking for them and make some effort to fix something, it will disturb your meditation. Generally you have to keep a watchdog mind, it's checking in from time to time to see if you left the object. When you reach level 8, you call off the watchdog. You rest of a while; we don't have problems here. Chill for a while, you're telling your watchdog mind. If you start watching when we don't have problems, you create a problem.

This is a thing called neutrality. It's similar to the word upeksha in the Yoga Sutra. That one means learn to treat everyone equally. One is learning to love, we learn to treat everyone equally. Then there's an upeksha, which refers to karmic action. This karma is neither virtuous or not, like sleeping. Anger is bad, compassion is good. Sleep normally is upeksha, neither. The third sense of upeksha is this one here. It means leave it alone. Don't mess with it.

At this point you are allowed to relax. Only at level 8 you are allowed to chill. Let it go. It's a very famous word; chill. Let go of the watchdog mind. Not until level 8 do you let up on your watchdog mind.

Great masters of the past from India and Tibet and China, they all recognized there was a point—the 8<sup>th</sup> level—where because you were no longer in danger of falling into dullness or restlessness you were able to let go of the watchdog mind. You can take a rest; we don't need you to check because we're up to level 8 and we're not going to get them—in fact if you intervene, it will be a problem. But until such time as you reach the 8<sup>th</sup> level, you have the mind tied to the object, awareness of the object. Nar is like intensity. The intensity of your mind in your favorite song. Your mind sinks into those notes. That's nar. In the middle page of your favorite book of all time. We aren't saying you should release your nar or the rope on the object before the 8<sup>th</sup> level—never. You can't release those before the 8<sup>th</sup> level.

Le ra gom ra. This was an old famous meditator's saying: let go fine; meditate fine—that's doesn't work. There was a saying that the best meditation was letting go. Meditation is letting go. People who had reached level 8 started to say, the best meditation is when you let. Other people who hadn't reached the 8<sup>th</sup> level heard that and then started spending their meditation thinking about lunch. They failed to recognize the proper line at which you could let go. If you let go of your awareness before the 8<sup>th</sup> level, you have a problem. So don't be misled.

It is true, he says, if you get some sense of surrender before the 8<sup>th</sup> level where you're kind of letting go, you might be able to get progress on fixation. Fixation will go well, but you will fall into subtle dullness. What was subtle dullness? Spacing out on the object. You don't lose the object or freshness of the mind, but there is not intensity. It's listening to your favorite song in the dentist office. That's subtle dullness.

So if you rush things too quickly about letting go and not making effort, you may speed up your fixation, but you won't get lost in the object because of dullness and then the whole progress of your meditation will be delayed.

It's very interesting. He said all of these descriptions about how to meditate follow for all spiritual steps and goals you might have. The process is the same. From the first day you heard about Buddhism until you are practicing tantra, the process of learning how to concentrate is the same. The process of how to hold the object is the same from the day you begin until you get enlightened. They don't change.

Let's talk in practical terms how you are going to do your meditation. You know the 9 levels, 5 problems and 8 antidotes.

You are going to seek a place that has the 8 qualities we talked about. Good friends, good place, have your training—get all these things ready.

Sit on your meditation cushion in the 7-part posture of Vairochana. Vairochana is a high tantric angel and there's some meditation posture, which is named after Vairochana, and it has either 7 or 8 components depending on how you count them. I'll give you a traditional presentation because PR does it.

Here's the traditional 7 parts:

1. Your legs. They should be in a comfortable position which will not cause you pain for the length of your meditation. It doesn't matter if you're in a chair, against the wall extending your legs, half lotus, sukasana, any variation. Sidhasana is good too. Experiment with it. It doesn't matter which one you take; park your legs. No one is watching except the Buddhas of the universe, and they don't care what you look like. If you're in full lotus and you're focusing on the pain, you're a fool. Sit in a way that is neutral. You don't want the body talking. Sit on the couch lounging around, I don't care.
2. The eyes. They can be closed completely, but normally we do this when we sleep and it causes drowsiness. There's a tradition of eyes half open and the eyes are gazing down. Let the eye lids just droop, which is also a test of whether you're feeling calm or not. In yoga if your eyes are tight and your jaw is tight you are fighting a pose. The classical text says stare at your nose. This means relax the eyes into a gaze which is neutral at the plane of your nose. Don't focus your eyes on any object. Let me gaze unfocused at the plane of your nose. The tendency is to drop the whole head. Keep the chin level and the eyes down and that will keep you awake. Personally I've found, I had a paisley alter cloth and I would start looking at the designs. What I found is if the area in front of your face is neutral, like a solid color, it's better. Don't let your chin fall.
3. Your spine should be like a stack of golden coins. The vertebrae should be stacked like coins. The vertebrae are curved, but it should feel like it's stacked. Keep the natural curve. The key to great meditation is a straight back. Imagine a string tied to your crown and someone pulling it. One master said be careful about crooking your lower back in. Don't make a notch in your lower back. Tuck the tailbone in. If you over bend the lower back you choke the prana. That's a straight back.
4. The shoulders should be equal. I tend to raise one shoulder. Try to get them down equal. Shoulders on the back.
5. Your chin should be parallel to the floor. If you tip the head back too far the mind will become restless; if you tilt the head forward you will get dullness. You want to keep the head erect on the neck, long neck, head up and level.

6. The teeth should be no clenched, relaxed. Leave them the way they normally are. However they fall naturally, let them fall.
7. The tongue should . . . there's a trick. You can experiment with it. You touch the top of the tongue, the top of the tip of the tongue to the pallet just behind the teeth, and that keeps the mouth from getting dry. Park your tongue there.

This is the traditional posture of meditation, which had been taught for thousands of years. Sometimes an 8<sup>th</sup> element is added; that's watching your breath. In this tradition the first mention of breath is described in the Abhidharmakosha by Master Vasubandhu. At the time it was used for putting the car in neutral. You don't jam the shift from reverse into first. You have to put it into neutral and put it into first. The practice of watching your breath was meant to be a segway between the business of brushing teeth and having tea and starting meditation. It was never meant to be a meditation in and of itself. Some traditions just watch the breath all day; it's nice to watch the breath and put the mind in neutral, but then meditate on something useful. Put the car into first, just don't sit there in neutral all day.

Counting the breath is considered the 8<sup>th</sup> part of a proper posture. Then you start your meditation.

There was a custom. One of the meditations you might want to try it to picture your teacher or an enlightened being you honor on the top of your head facing the same way about the size of the first joint in your thumb. You picture your teacher or holing being like that facing the same way. Then you can split off another one and bring it down to the level of your navel and leave it facing out at the level of your navel.

There's a reason to put it in front of your navel or heart or throat chakra. There's a special way in Buddhism where you ring your bell and drum and you're supposed to ring the bell in front of your heat and drum in your navel. It symbolizes stimulating those chakras. You will not have a clear picture of the object from the first day that you try, and you don't have to worry about it.

This is really nice. There's different ways to meditate, which we'll go into. Gar gom, che gom, shar gom, three types of meditation. Gar gom is putting your mind on an object and hold it there. Gar gom means set the mind on an object. Che gom means meditating on a problem. Someone is bothering you at work and you can't get over it. This person is criticizing me. So where did they come from them? It comes from me. You ask yourself questions. I guess I must criticize someone in the past. A couple of days I said something. Do you really want to get rid of this person who is criticizing you? Yes. Okay, how would you do that? I would refuse to criticize this criticizing person. Sometimes this degenerates into a listing of their faults. Watch for that. Shar gom is building new synapses in your mind. You're trying to build new thought patterns in your mind purposefully. So for example a bad shar gom would be where you think of all the reasons you don't like someone. You go over

the same reasons why you don't like someone in your mind and it becomes a solid structure in your mental building. What we seek to do in Buddhist practices is the opposite. What are the five problems of meditation? What are the 8 antidotes. You purposefully review the problems of meditation ten times. And you list ten times in a row quickly the five problems of meditation. Anything done at the core of the mind in meditation sticks with you.

We're talking about fixation, a fixed meditation. At the beginning if you're going to visualize a holy being, just try to get a round thing with 5 sticks on it; two arms, two legs, one head. Sometimes I do a silhouette. Just work on a silhouette. Most people don't learn to visualize very well. Don't try to visualize the whole thing at once. I try to do just the eyes. When I was a kid they told this story of a ghost with two eyes, a farmer would see a ghost with two eyes staring at them. Finally he took a shoot gun to bed and when two eyes came, he shot them and he blew his own toes off. It's just two eyes staring at you. If you're going to meditate on the Buddha or Jesus, just do their eyes.

Or he says just have a golden light, a golden orb. This is my holy lama just shinning. Start with just a blob of light and later it will have details.

And just practice holding on to the silhouette and don't lose the object. Just try to hold the object. For how long? Lucky if you have 5 minutes. Don't try more. If you want do another one in ten minutes. Don't just sit there; it won't be strong. Stop, have a rest, have a tea, and go back.

If you practice on a simple silhouette, you can use that practice to explore the two states of dullness and restlessness. You don't have to go on to emptiness or bodhichitta. You can explore and master meditation with just a silhouette. This is the incomparable deep advice of the deep meditators of the past. Don't get fancy. Just take a basic object and do 5 minute stretches on it. The length will increase naturally as you. That's enough, a simple object. Don't get fancy. That's just another kind of restlessness.

If you get dullness, tighten down on how you grasp to the object. Tighten down on the object if you feel dullness. If you get restlessness, try to stop any distraction of the mind. If you get pretty good at the meditation and you get some fixation, automatically dullness will come. At that point, when you first learn to hold the object, you will start to lose the freshness of your mind. Then you gotta be aware of dullness. Watch out for dullness. Try to crank up the freshness of the mind, the bright-eyed bushy tail-ness of the mind. Increase clarity. It does not refer to clarity of object but to the freshness of the mind. And then tighten slightly on the object.

He compared tightness on the object to holding a cup. If it's too tight it will slip out of your hands; if it's not tight enough you will spill tea. Not too loose or too tight. You have to reach that with your meditation. It's that thing in yoga. Concentrate but not too hard. Hang on tight and hang on loosely.



If your fixation gets too good—I'm sorry, if your mind gets too fresh what will happen? Restlessness. Then you have to watch out for restlessness. He's describe the process of adjusting hands while driving. Don't get discouraged. You are meant to correct, correct, correct, constantly. Don't get discouraged. When we first start meditating and you start listening to the state of your mind, it's a little disturbing. Don't think you're getting worse, you're just detecting what's been there.

Ultimately whether you can stay on the object or keep your mind fresh has nothing to do with conscious effort. Why? There are days you want to but you can't. You can tell your mind to be fresh but it's not going to be. You don't have control over the current condition of your mind. You can't tell your body not to get cancer or your mind not to be depressed. Those things are determined by earlier events. It's coming from something you did six months before. You can't make your mind be fresher or hold the object. This is all a theoretical thing here. Take the aspirin but be aware it might not work.

What are the causes for having a great meditation? Collect some good karma ahead of time. It's very cool to do some huge virtuous project before going into a long retreat. It gives you power. I'm going to suggest two projects. We need help on these two projects. 23 years ago we started teaching Tibetans how to type in their spiritual classics. . . ACIP discussion . . . . Diamond Mountain 3- year retreat. Help them!

Break

You shouldn't be one of those people who says they are a meditator and has no clue about the details of meditation. You have to have meditation that has both of those things: clarity of the object and freshness of mind. And that includes the ability to tighten down on the hold, like holding a bowl. As I explained before, you have to be able to tie your mind to the object as if you are tying your mind with a rope, it's almost a physical sensation of tying the mind.

Once you do get on the object, then dullness and restless are going to . . . you have to be able to detect when they are about to happen—not when they happen, but before. And then instantly the watchdog mind as to ring the alarm. And then jump to the appropriate antidote. If you have dullness, tighten up; if you have restlessness, loosen up. You have to experience this in practice. You'll get a chance in January; we will sit down and explore is loosening up when you're agitated in the mind helps. Maybe we'll do little exercises. The structure of this ten-year teaching is that we do ten days of theory and then we go into a laboratory and try it out. We are going to do the great kindness of taking your electronics at the door. People charge a lot for that. Canyon Ranch charges a thousand dollars a day.

Once you get away from dullness and restlessness, you will start to reach ekakara, a single-pointedness of mind. I struggled for a long time with what one-pointed

meant. My lama showed me a scripture that said—I used to think my head would get more like a conehead. But he said no no, it refers to a single object, a meditation which has one object. You're meditating on your lama's form or compassion—only one object. Try to maintain an intensity of the freshness of mind, a feeling of being lost in the object. Just think favorite song. It's not spaced out; it's a deep feeling of enjoyment—it's being engrossed in the music. It's all Neil Young. You're not thinking about anything else. You're deeply, pleasantly engrossed in the object like kissing your high school sweetheart. That's intensity. You don't hear 400 other cars leaving the drive-in. It's like that. That's real meditation, making out with your high school sweetheart. That's what you want, and exited engaged mind that excludes other objects.

Chak chen means what? Mahamudra. It means many things, but in the study of meditation, mahamudra refers to choosing the object of meditation as your own mind. It takes your own mind as its object. He says, consider one of the great beauties as choosing your own mind—you can choose your lama's form or compassion—or you can choose watching your mind and explore it's true nature. Watching your mind is not mahamudra. Watching your mind and trying to see where it's coming from. When doing MM, the object of the mind is the mind itself, which has interesting implications on being aware—watchfulness. The mind watching the mind watches the mind get dull. Into MM is built idiot-proof safeguards. If you've lost the object, you have no idea if you've lost the object. One of the selling points for MM meditation is that it's very hard to get dull because you're watching your own mind.

The object which is the mind and the subject watching the mind are the same mind. Sheep herders are in the hills watching to see if they have lost any sheep or not. The sheep herder is watching for two things: are the sheep here? And are the sheep gone? They are looking for two things. What's here and what's not here at the same time. MM has that same flavor.

In the practice of MM, in taking the object as the object of meditation, what are you examining? The nature of the mind and where the mind has come from. Why am I perceiving depression or joy—what are the causes of the fluctuation of the mind, which is karmic seeds, right? Your own mind is examining each of the thoughts to see where it came from. If you see dullness and begin to examine where it came from you lose dullness because examining is active and it's not dull. The mind is active. So true MM meditation automatically avoids the problems of meditation because you can't watch the mind and think about lunch. The mind is active. It's beautiful and if you try MM you'll see that. It's much easier to reach single-pointed concentration in MM than on your Lama's form because the mind that you're using to explore the mind is fresh from the examination.

End Class 7

Class 8  
November 13, 2010  
2:30 p.m.

We'll be having a follow-up meeting for those who want to be involved in ACI-Phoenix. Christine Walsh is buying a house in Phoenix, so we're going to her place for Thanksgiving. Shel will organize it. We need a menu and then we have to assign something to each person who wants to come. Your ticket to come is to bring some kind of food. There's going to be a wedding; Ben and Kendra are getting married at the Thanksgiving dinner.

We've been discussing the nine levels of meditation.

Two more things. If you want to get a certificate tomorrow, you have to be caught up to wherever we get tonight. And tomorrow Darcy is going to organize an evaluation form. We would like your honest feedback.

The fourth level of meditation is called maintaining the mind tightly on the object. Your ability to hold the object has become quite powerful and thus we way you are maintaining the mind tightly on the object. From this point on, the fourth level on, it's not possible for you to object completely. You won't fully think about lunch. You will always have the object somewhere in mind.

And this is what differentiates the fourth level from the first three—in the first three you can lose the object completely. But there's an equal strength to the dullness and restlessness that you feel at this level.

So you will have to use t4he antidotes for dullness and restlessness. Level three and level four are achieved through a strength of ability to hold on to the object, awareness.

Narsten, a rare Tibetan word, narbumba means full grown. He says your ability to hold the object is grown up now. Or we can say the capacity to hold the object is complete or full in its power.

Now the fifth level is called controlling the mind. The great blessing of this teaching of 11 levels of meditation, you know where you are and how far along you are in your meditation. If it's still possible for you to start thinking about lunch during meditation, you haven't gotten to level four. Sorry.

During the fourth stage, the previous stage, you were able to draw the mind in, right? Drawing the mind in is a concept of Buddhist study of the mind. It happens when you fall asleep, you mind withdraws from outer objects of sense. At stage four it's that same gathering of the mind. But you go to far. You go to far in withdrawing the mind from the outer world, which makes it very fertile ground for subtle dullness.

So what state of mind do you think you would have to crank up at level five? Sheshin, the part of your mind watching the rest of your mind. You no longer have to worry about awareness—that's grown up. But now because you're on the object, there's a danger of subtle dullness, and you have to put watchdog mind to watch for subtle dullness.

You have to set chara—chara sopa are synonyms. Sopa means spy like a military spy. Chara is an old word for sopa. You should put the spy-mind in the back of your head. This area is under surveillance. It's cheaper than buying cameras. We did that in the diamond business ☺.

You think about and you do tang tu, tang tu is up lift the mind by thinking of something cool. I think about the last award I got. Everybody has their own tsangtu that will make your mind perk up. He suggests thinking about how cool it will be when you become a great meditator.

There's a distinction between—the way you remember the 9 levels, the way you remember the difference between the 9 is what's the difference between this level and the last one. If you know why each level is different, then that defines the level. On level five, there's a difference between 3 and 4 and 5 because at 5 you don't get obvious dullness and restlessness, which implies that at the previous two levels you did. That's what distinguishes 5 from 4 and 3.

Now level 6. At the fifth level you were perking up the mind and you over-perked. Remember? Everything is going to go too far and then you turn back. Don't feel bad about it. Think about something good that's happening in your life and you go too far and you have to bring it back. It's a constant correction process. Then there will be a danger of, subtle restlessness. You over perked. You will get subtle restlessness. If you get subtle restlessness, first, before you fix it, you have to detect it with the spy-mind. Then you can stop it by considering how bad it's going to mess up your meditation. It will probably lead to gross restlessness and you'll drop down below level 4. If subtle restlessness gets out of hand at level 6 you flunk back to third grade. That's enough to bring the mind down.

What distinguishes 6 from 5 is that you no longer have a problem of subtle dullness. Now you have a little problem with subtle restlessness. The power of the mind which accomplishes 5 and 6 levels is the watchdog mind.

And at the 6<sup>th</sup> level, we can say that the power of your watchdog mind is consummated; you now possess a fully empowered ability to watch the rest of your mind. At the 7<sup>th</sup> level, both your awareness, ability to stay on the object, and the watchdog mind, are fully completed. Those two abilities positive states of mind are already developed to their fullest form and therefore it's difficult to get dullness or restlessness.

Now you have to make some kind of subtle efforts. You have to keep trying to perfect things. The power at this point is called effort. It's like you're pretty good at a yoga pose, but you have to perfect it, and that takes a lot of effort. You have to be in a state of mind where even a very brief, subtle form of dullness or restlessness is not acceptable to you. You can do a handstand, but then you decide moving in a handstand is unacceptable. You want it to be perfect. Any hint of restless or dullness is not acceptable to you.

The difference between this and the previous level is you no longer have any serious concern that you might fall into subtle or gross dullness or restlessness. That's a *myingak*—it implies you have a subtle concern they might come back. Even though there is no major danger of falling into subtle dullness or restlessness, nonetheless, you still must make some considerable effort to avoid the two.

At the 5<sup>th</sup> and 6<sup>th</sup> levels, you can have some worries that dullness and restlessness are going to attack you. But at the 7<sup>th</sup> level, if you just make a little bit of effort, you can stop them.

So there will be no major interruptions of the flow of meditation at this point. By the 7<sup>th</sup> level there are no longer any serious interruptions. They define everything from the 3<sup>rd</sup> level to the 5<sup>th</sup> level as being you are in a state of meditative concentration, the majority of the time you are in a state of meditative concentration, but you will be interrupted by restlessness and dullness. Up through the 7<sup>th</sup> level it feels your getting interrupted all the time. The feeling inside the mind is like you're working on your computer but someone is interrupting you all the time. You're writing a translation but people from time to time interrupt you. This is from 3<sup>rd</sup> to 7<sup>th</sup> level.

At level 8, at the beginning of the session, you exert a little effort to shut down any subtle dullness or restlessness. You have to put forth a little effort at the beginning of the session, and then for the length of the whole session, they don't come back. It takes some effort at the beginning to correct the car to the middle and then it's on cruise control; there's no more effort needed to stay there.

You can compare all the levels up to here as changes in the strength of your enemy. So in the first levels the enemy is strong, someone to worry about. Then in the middle you feel the enemy has been compromised or weakened, like they lost their tanks. Then at the end, they have surrendered. You can still call them enemy but they don't have any power to hurt you. The power of the dullness and the power of the restlessness have been lost; they can't touch you anymore. They become impotent. They can't hurt you.

From the 8<sup>th</sup> level on, what state of mind becomes unnecessary? Watchfulness. Because watchfulness' job was to ring the alarm. That can be shut off because you won't get close to the garbage cans. There's no chance to fall into subtle dullness or

subtle restlessness. And that's the point at which they say, the best meditation is the best letting go. That's the point you can say, just drive.

This is called the level at which you are in the flow and there is no more interruptions. You're just working on your computer and there's no possibility of someone calling on the phone. There will be no interruptions. The feeling of the meditation is like AH, no one will be interrupting me for the next ½ hour.

The 7<sup>th</sup> and 8<sup>th</sup> levels are said to be achieved through some amount of effort, which gives you a clue about the 9<sup>th</sup> level, which is effortless. I like to say you get . . . you fidget down on your cushion and you sit down and move around and then you put your hands on your knees and you're in your deep meditation. Without even having to think. There isn't even the effort needed to think to meditate. The hands hit the knees and you're already there. It's a beautiful feeling.

What's happening says PR is that you have got so used to level 8 that it has become automatic. Because of the effort you made at level 8, you don't need any effort at level 9.

In the monastery we're required to memorize hundreds of pages of text. You can't take a book to the debate ground. You have to know the book by heart and then you can come. There's different ways of knowing a book by heart. You can struggle to remember it. No like that. They require you know it as second nature. Totally memorized. It has to be totally reflexive to pull out a quotation. No pausing.

PB is comparing a person who has reached level 9, to a person who has memorized a text flawlessly. You just fly in. Just glide.

This is a single pointed state of mind. There are three realms; we are in the desire realm because most people are driven by the desire for food and sex. There are higher realms where the beings are happy temporarily; they are called the form and formless realm. It's like a ritzy mall in Scottsdale. Then there's a formless realm where you don't have a body anymore. These are temporary paradises. Each of those three realms is reached by a different state of mind. To get to the desire realm, you have to be doing emails most of the day in this life. Your mind will be busy and when you die in a state of mind where you've had email all day, that will throw you into the desire realm. If you meditate a lot or are in retreat, then you go to the form realm. Your mind goes to this Phoenix resort stage. It's temporary and we consider it an obstacle, but you are feeling very happy. That realm can only be reached by those who have meditated a lot in this life. Formless realm means they've been in meditation most of the day this whole life.

Different levels of meditation are sometimes named by where you go if you suddenly die when doing it. Desire realm meditation means it wasn't so good and you would go to the desire realm when you die. Form realm meditation means a meditation that would put in you in the form realm if you were to die. You have to

know that. There are four form realm meditations and four formless realm meditations. Level 9 is a desire state of mind that is single pointed.

To see emptiness directly, which is the purpose of this whole exercise meditation, your mind must be in form realm meditation. It's a specific sliver of the meditation spectrum to see emptiness directly. Our whole exercise of meditating is to get our mind into that small sliver of meditation. It happens to be the very first brushes of a form realm meditation. If you get to a point where you need to get to see emptiness directly and you died, you would go to the form realm.

He just called the 9<sup>th</sup> level of meditation a desire realm state of mind. Is it enough to see emptiness? No. So could it be shamatha? No. it's not good enough. The point at which you put your palms on your knees and are meditation with no effort at all is not good enough—if you want to be depressed.

Getting hot; you're getting close to shamatha, but you're not there. You're really really close but no cigar. You get to level 9 through a power called high familiarity at level 8. By doing level 8 over and over again you get to level 9.

Then he compares, he's saying as you pass through the 9 levels you will get sort of a feeling.

What's it like to pass through the levels? At the first levels you are just getting to know your enemy. You are just getting the ability to know you have dullness. The only accomplishment you can claim is that you know you have dullness or restlessness, and that's big progress. To know you're distracted is big progress. To recognize the enemy is progress. You feel like your distractions are cutting you some slack sometimes in the next levels. Dullness and restlessness are not attaching you all the time. Third part, then in the final stages of your meditation career it feels as if the interruptions have become exhausted. They are too feeble to bother you anymore. They are senile or something.

He's going to wrap up the nine levels of meditation now by repeating how each level differs from the one before it. We are going to review how each level differs from the one before it, and that will give you a stronger memory of what the levels are.

What distinguishes level 1 and 2 is your fixation on the object. How long can you stay on the object? The main difference is in level 2 your mind is on the object longer than in level 1. How will you know you're in level 2? There will be a few minutes of continuity.

What differentiates the third level from the 2<sup>nd</sup> is the length of your distractedness. The length for which you can have a sustained distraction becomes less. You'll know you got to three from two if the times you are thinking about lunch gets less. It's still there but it's shorter than before.

What separates level 4 from level 3 is whether or not you are capable of losing the object anymore. At 4 you are not capable of losing the object anymore. You don't lose the object anymore in level 4.

What differentiates 5 from 4 is whether or not you can still get gross forms of dullness, which are feelings of going to sleep—the mind and body are heavy. If you reach a state in meditation that you don't feel sleepy, you've reached 5.

What separates 5 from 6 is whether you have to worry a lot about subtle dullness. This is all just words now. I'm just telling you words. In January we explore the real thing. I'm planting a crop that I will reap in January. It's going to bear fruits.

He adds another qualifier to level 6. You will also get less subtle restlessness than you got before.

What's the difference between level 7 and 6? Is there any serious possibility that you will fall into subtle dullness or restlessness? I'm a little uncomfortable with that; his description here is not clear, there's no difference between 5 and 6 and 6 and 7 is not clear. He's going to come back to it.

The difference between 7 and 8 is in 8 there is not dullness or restlessness after making effort in beginning.

The difference between 8 and 9 is do you have to make any effort.

At the 7<sup>th</sup> level you're just shutting down dullness and restlessness, but there is no need to be very concerned. When you are in a boxing match and the other guy is tuckered out completely, you can let your guard down. You have to stay aware even if you're a good boxer because the opponent could get a lucky punch. At stage seven you don't have watch for the lucky punch, you don't have to look out very much.

Then you just stop them. You just punch them. He's totally exhausted, you've got him beat, and it's no big match. If he tries to throw a punch it's too weak to hurt you. No need to be very vigilant about a powerful punch from dullness or restlessness.

That would be a good place to stop for a break, but I don't care.

This is cool. Those of you who have purchased an English copy of the book. If you get the book, be aware that everything we've done this whole week is one day of PR's teaching. He was moving. They had 12 or 14 hour sessions. They are brutal, especially if you have to pee.

Now we're on day 22 of the record of PR's teaching by Trijangg Rinpoche, the tutor of the current Dalai Lama.



He started his talks with announcements and then somebody hit you up for some project. And then he quotes Master Chandrakirti because in day 22 he's going to move from meditation to emptiness. He's going to finish how to meditate deeply and tell you what to use that meditation for.

This is a famous quotation: A bird needs two wings, wide-spreading, powerful wings—the kind an angel wraps around you from the back. Those are, he calls them the apparent and the real. He doesn't say anything more about them.

Thus does the king of all geese fly ahead of the flock of the other geese, meaning bodhisattvas. He or she flies at the head of the V, and with the power of their goodness, they travel to the other side of the vast ocean of the qualities of an enlightened being. They gather the qualities of an enlightened being. They go from Venice Beach to Osaka.

The apparent or the deceptive and the real or the ultimate as referring to the wish for enlightenment. A wish that all living creatures in many worlds could get enlightened, we call the deceptive or apparent form. There is a higher form of that, which they call the ultimate form of the wish for enlightenment, and that is another word for the direct perception of emptiness. The ultimate form of the wish for enlightenment is an expression for the direct perception of emptiness. You need both wings. If a lovely bird had a wing cut off, they would flop on the ground. To have single wing is no use to a bird.

If you do good deeds and try to save the world without understanding where the world is coming from, you are a bird with one wing. You can also read this two wings as the two kinds of collections of good karma, merit and wisdom.

If you want to save the world, and if you have the understanding which will give you the capacity to save the world, then you become an enlightened being. Both wings.

Then PR reviewed the need for learning formal instruction in these things, the need to study, the need to do the preliminary practices, which you will learn. This is one of the best books ever written on the preliminary practices. He gave a summary of what he had taught in the previous days and brought everybody up on the outline. How far they had gone on the steps to enlightenment.

He reviewed the conditions that you would have to gather together to start your practice of shamatha. He said you could call it either five or six conditions. Is that correct? Yeah, there's six, but there's five in the first.

Then he went into the actual details of how to reach shamatha. He described to us once again the five problems and eight fixes; then he described how you go through nine levels as you go through the process of apply the eight antidotes to the five problems. He repeated these instructions for us.

I think we'll take a ten minute break now.

Break

You'll get used to this later; there are 5 problems 8 antidotes, 9 levels of meditation. Now he's just summarizing six powers or six forces that move you through the 9 levels. Six forces or powers.

You get to the first of the 9 levels, hearing from your lama the instructions for how to meditate. The force that you use to get to level one is spiritual education in how to meditate.

You reach the second level of meditation, keep the object in mind with brief continuity, through careful consideration of what you learned in class. That's the second of the 6 powers.

You get to keeping the mind on the object with patches and keeping mind on the object through the force of awareness.

The levels called controlling and quieting the mind are accomplished through your watchfulness. The 7<sup>th</sup> and 8<sup>th</sup> levels are accomplished through the power of making some effort.

Level number 9 is accomplished only by habituation or familiarity of what you were doing at level 8.

I talked in detail—these are just summaries of what I taught you yesterday, says PR.

Then there are four sorts of modes in which the mind goes through these levels. In the first two of the 9 levels, they are accomplished through some kind of purposeful concentration of the mind. Level 3 – 7, five intermediate stages, they feel like they're flowing but with interruptions. You keep getting phone calls when you're trying to talk to someone. It's exhausting. Level 3 to 7 is unpleasant in that sense. Someone is constantly tapping you on the shoulder and getting you drowsy or distracted. At the 8<sup>th</sup> level you are making some effort to be there, but there's no body interrupting you. Then there's a flow, which is spontaneous without effort.

This is a joke, okay. What's the feeling you have from levels 3 – 7? Interrupted. Why doesn't that apply to level 1 and 2? There's no flow to interrupt. Level 1 and level 2 there is not enough flow to say you were interrupted.

What characterizes the 8<sup>th</sup> meditation level? What was the feeling? How did he describe the first two levels? What is the feeling? You had to concentrate; you had to gather your thoughts. Is it the case from 3 – 7 you never gather your thoughts? No, you do. Why didn't we call it the same? He's going both ways. Is it the case that you dot' have dullness and restlessness at the first levels? No. But there's not

enough flow for them to be interrupting. Then the opposite is also true. You do gather your thoughts at levels 3 – 7 as you do in 1 and 2, but you do have a flow of meditation in 3 – 7, and you are accustomed. We call levels 3 – 7 that you have a flow but someone keeps interrupting you. And it's exhausting.

The feeling at number 8 is that you are engaging in the object with no interruptions. You can maintain the entire session without interruption. You are not interrupted by dullness and restlessness. The feeling at level 9 is called spontaneous engagement in the object. Drupa.

Now comes an interesting section. I said that level 9 was not shamatha. Level number 9, the highest of these levels, is still not enough to see emptiness. You need level 9 plus enhancements. Level 9 with steroids. So what are the steroids? What do you have to add to level 9 to see emptiness? The mind is still not fit enough to see emptiness at level 9. What more do you want from me?

Once you reach the 9<sup>th</sup> level, you are free of subtle dullness and subtle restlessness. You can stay in a deep state of meditation without any kind of effort for a long time, but that's only an approximation of shamatha. It's only close, but it's not real shamatha. Here's the crux of the point. How do we move from 9 to real shamatha. What more do you want from me?

If you want the real thing, you gotta go back to your practice and keep getting a greater familiarity with it. You have to stay at level 9 and get more and more accustomed to level 9, fluent in level 9. You need shingjang. Shin du jawa. If you're at the monastery and you're really upset with someone, you say he is an eater of certain substances. ☺. If a guy comes, and you're really upset. You say shindu, unbelievably X, shindu dump, super dumb. Jang means—get this, okay, it's difficult—jang means your good at it. When Rinpoche described jang . . . he used to love to watch the Olympics. He would love the gymnasts. Shingjang means agility from frequent and constant practice. It's divided into physical and mental agility. And then it's also tempered by the idea of great pleasure. It feels really good. Mental and physically you feel high. You are extremely good at meditation and then it feels good. Listening to Lady Ruth do yoga is funny because she's constantly saying "ah" and "um." It's the same with meditation. What will take you from level 9 to shamatha is an intense pleasure, physical and mental, in the process of meditation, and it can only come through constant practice. By definition it is the result of constant practice.

Some yogis are so good at yoga that difficult poses are pleasurable. When you sit down to mediate, you feel extreme pleasure in your body. Your body is tingling. Your legs can still fall asleep, okay? But you just feel extremely pleasurable. You feel light as a feather and your body feels strong. Mentally you just feel like you are deeply engrossed in your favorite song. It's something else to feel blissful about that. You feel blissful. Five minutes of that concentration is like an hour of sleep. You feel refreshed and happy. It's very pleasurable to be able to concentrate. When

someone is interrupting you it's like someone trying to wake you from a deep sleep. You don't want them to interrupt you. But once your concentration gets good it doesn't hurt you to be interrupted.

You must get to shingjang. I used to translate it as practiced ease, but that's kind of corny, I think. It comes from practice and it has bliss. Meditation bliss maybe. Bliss meditation.

There are two forms of shingjang, meditative bliss. Physical and mental. Which do you think comes first? Mental.

The being skilled at meditation comes to what first? Your body or mind? Your mind. The bliss part comes to the body first. The skill part comes to the mind first and the bliss part comes to your body first. By becoming skilled in meditation mentally, that triggers a bodily reaction of bliss and that triggers mental bliss. It's a three-part flow.

He's describing the question that Teddy had the other day. Teddy was describing a heavy feeling at the top of his head. That's an important sensation during meditation because it is an indicator of the movement of certain prana. Here's a rare case where outside of tantra, he's discussing prana. PR is discussing movements of prana triggered by meditation. Pranic energy is moving through the body triggered by deep states of meditation.

Ne nyen le is a difficult topic. Extremely difficult idea. It refers to extremely subtle seeds for negative states of mind that there are even discussions whether Arhats still have them. Arhats are people who have ended their mental afflictions; they cannot have anger or desire again. There are discussions about whether or not they have these subtle negative seeds for a relapse. It's means to take on a bad condition, but it refers to extremely subtle seeds that could cause a relapse in someone who has reached nirvana. These seeds are related to prana in the body—pranas related to subtly negative seeds of body and mind. At certain levels of meditation, the pranas related to these seeds are blocked. Deep meditation blocks the prana related to deep seeds of negativity. Deep meditation can block negative prana, even deep seeded tendencies. These are blocked by high states of meditation. That's what's happening in shingjang.

Why do you feel high? Why do you feel in the zone? Shingjang? What's happening? It all boils down to your inner body. The prana which is linked to the deepest tendencies to negativity in a human being is blocked. Then you get this blissful sensation because the negativity is blocked. You have been plagued by these negativities your entire life. For billions of years you've been plagued with these deep tendencies for negativity. You suddenly feel . . . you've been banging your head against the wall for billions of years and you suddenly stop. Wow, that feels good. Even the top of your skill you will get some indication.

This is a very difficult subject and you have to be well versed to even discuss it. Some heat happens at the top of your head and you can get a change of appearance.

The other day my boss was asking me to fix the knobs on some drawers and they had a set of knobs they had bought five years ago and no one had put them in. I found out why. Every drawer was a different length and took different screws. They had poured lead into the middle of them; they were expensive knobs. So they had substance to them. You could feel them. This is what your head feels like. Your head feels heavy. It's not unpleasant. It's a pleasant concentration of energy in the top of your head.

He gives an example to explain what it feels like. In the monastery when you're bored, you shave each other's head. They don't have electric shavers, they use straight razors. It's kind of a day off. There's no debate today so we shave each other's head. It's kind of pleasant, except in the winter, when it's cold. People do it outside their meditation cell for each other. But sometimes they will make a little fire and he'll heat his hands and then shave your head. They keep heating their hands and put them on your head. Sometimes they take a stone and heat that in the fire and hold it before putting their hands on your head. It feels like waaaaaa. That's what the prana feels like in the top of your head.

Right after that you will reach a point where there is a resistance. If there is any resistance of the mind toward doing good things. We were in NY and somebody said John Stillwell could get us into the opening show of the new Star Wars and suddenly everybody had 50 bucks, but nobody has money to donate for the readings. So if you have any subtle resistance to doing goodness where you are unable to rouse yourself to the goodness. You are unable to prod yourself; due to your subtle resistances to doing goodness, it's difficult to prod your mind. But at this point those pranas have been shut down. Suddenly you can do anything with your mind that you want to and that feels great! Your mind is your slave and that feels great. I can do anything. Then you feel in control of your mind.

Because of the shutting down of the prana which is linked to subtle negativities, another kind of prana arises in the body. What is that? They call it the le rung lung. The le rung wing. Le rung usually means a 1 month retreat, but literally it means fit. If you're supposed to go play baseball, you have to be fit, a glove the right shoes, and be able to run. So you work out and get in shape to play baseball and you are le rung to play. Fit for work.

So there are le rung prana is a different kind of prana that rises in the body and makes you very fit, strong, clear, excited, engaged. That different prana, lu la kyep, pervades the entire body. I can do anything prana spreads throughout the entire body. Courses through the body. That prevents you from ever having that negative prana again.

Tserna mepa means you are happy to undertake any virtuous thing without being not-up-for-it. Then suddenly your body feels like a wisp of cotton. If you do yoga well—you don't have to go crazy—the point is that your body feels like a wisp of cotton during meditation. Your body feels light strong and fit when you sit down in meditation.

From this practiced feeling of the body and lightness of the body, suddenly you get a bliss. You get physical euphoria, like an endorphin rush. It's a feeling of physical bliss, near orgasm. It feels really light, strong, and turned on—the body.

Form that you get mental shingjang where it feels like you are sinking into the object. That's the first time he's mentioned that feeling where you're sinking into the object; you feel like you are lost in the object. And you don't get any other perceptions coming up in the mind. You're not even aware of your body anymore and your mind feels like you have sunk into the object. You don't feel separate from the object anymore. Then you get this happiness as opposed to physical bliss.

We're almost done. I just don't know where to stop in all this pleasure. Maybe we'll stop there. I'll go one more line.

And then you get a kind of paradox, a kind of problem, a dilemma. Have you lost the object? Yeah, because you've sunk into the object. You feel like where did the object go? It feels like your in it and you might feel like you lost the object, but you're in the object.

We'll stop there. He's about to get to shamatha. You can feel it, right?

End class 8

Class 9  
November 14, 2010  
7:30 p.m.

Announcements: Joy Doctor.com Arie Tvelie; yoga studies institute teacher training. Info session is Nov. 23 at 3J in Tucson. Mercedes CD. Lama Ora's archive website: knowledge base. It's connected to ACI website. Ishuffles available for sale.

We were describing shingjang, which was an added level to the 9<sup>th</sup> level. If you have level 9 with shingjang, it will become shamatha. It will become the level you need to see emptiness directly.

He says when you get this feeling of mental and physical bliss in a deep state of meditation—when your body feels light like you're about to float off and your back is automatically completely straight, it feels great—PR says it could get out of hand. Don't get caught up in the good feeling of it. Let it go a little bit. Don't get all lost in the good feeling of it. Let the bliss go a little bit. And then it will feel like someone tuned down the bliss slightly. Then go into like a standard ecstasy and stay one-pointedly on the meditation object. Then you will you have achieved shamatha.

There is an entire spectrum of meditation states, you can think of them of strips on a long ruler. What we want to do is get up past level 9, push it a little further past mental and physical ecstasy and stay there. You are out of this realm; you are in a meditation so deep if you passed away at that moment you would go to another real. If someone banged a gong in your ear, you wouldn't hear it. If someone waved French fries in front of you, you wouldn't smell it. Your senses are withdrawn.

This is a personal advice. If you get there, you feel like you are rising to a different realm. This is the form realm, a paradisiacal place you would go if you died at that moment. It's called a form realm meditation, but it doesn't mean you're in the form realm. Not a good place to go permanently; it's temporary.

You don't even get to the first of the form realm levels, you don't even get to the first real level. The first job Rinpoche gave me when I met him in 1974 was the Abhidharmakosha. In the first year, I had no idea what anything was about. It explained the form realms and it all meant nothing to me. I don't know what the four form realm meditations are and I don't know what they feel like. The whole book for a year was about things I couldn't have any experience of at all. Then we got to the third chapter and it talked about how the sun was created and I felt comfortable. The first was about things I couldn't understand. That's how it will be for you.

There are four form realm levels. At this point you are not even in the first of the four, you're in a tiny slot of bar of the things like spectrometer, and they have all these liens of different colors. You are in one tiny section called the preliminary to the first form realm meditation. Mi chok me. Mi means not me means isn't. You

don't; it's not. Chok means time to do something. This means I don't not have time to do anything. The level of meditation means "It's not that I don't have time." Only in that sliver of the entire range of thousands of meditations and meditation objects can you see emptiness directly. If you see emptiness directly, then within a short time, you can change the planet. You have that power. If you just get your mind in that meditation.

This whole week's class on meditation is not the goal. The goal is to use that meditation to see emptiness. You have to get there to see emptiness directly. You must. If you see it directly for 20 minutes you will have the power to change the world. What are the most popular movies? Super Hero movies. It's people who save the world. Why do they keep making movies about people who save the world? Because that's what you really want to do with your life. You want to eat, sleep, have sex, have money—that's all true. But deep down inside, and the reason people are unhappy is that you want to save the world. That's your deepest fantasy, and that's what keeps you going. It's worthless to save money because you will lose it all and you now death is coming. In the back of your heart you know the only meaningful thing to do is save the world. If you get to this stage of meditation, you can transform the world.

So what would be the natural place to go in our discussion? We just reached that level of meditation. What are you going to focus that state of mind on? You can focus it on baseball or oranges, you could focus it on anything.

Question: she said there must have been people who studied these books and got these meditations and why do we still see the world having this pain? Why are there still wars? Were you here for the pen thing? So the human being saw the pen as a pen. And the dog saw the pen as a chew toy. So one level of being saw something to chew on and one level of being saw a pen. Maybe there's a third level of being who thinks of it as something to save the world. So today, in this room, it is possible that there are people who have seen emptiness in that way and they see the world as a pen and we see it as a chew toy. In their world hunger has been stopped and hunger has been stopped. We're in the same world and we see different things. The dog and the human see the same room, but there are two realities in the room. But to save the world, they have to get us to see the world differently.

And for a dog who graduated to being a human, can you imagine how difficult it would be for them to convince the other dogs the pen is a pen? This is not just a chew toy. It would take years of patient work for the dog to explain it to other dogs. Many years of work to explain it because the other dogs never experienced it.

When you reach that level, that's shamatha, and now you can turn it toward emptiness. This is the only book I've seen an explanation of the name of the level: it's not that I don't have time. Why do they call the level that? He says this state of meditation is something which you cannot do without if you hope to gain infinite



numbers of realizations which are both of this world and beyond this world. So therefore we call it michockme. I don't have time not to get this. You need it.

I admit says PR that if you kept working on your meditation you could go through the four form and formless realm meditations, which are deeper meditations. More calm, more focused. But there wouldn't be any point to it. Just to get deeper into meditation, there is no point to it. There's no point to go higher.

Q: why do they exist? They weren't designed. They just are there. If you reach them, you get reborn in more temporary happiness, so they are considered an obstacle. If you go deeper you can get a higher rebirth.

There's a weird thing about these meditations. The higher ones than you need to see emptiness—form and formless realm. As you move up through those eight, the mind becomes more and more subtle. So is a cup of coffee made with three scoops of coffee and two spoons of sugar, is it strong or not? It depends. It's strong compared to tea; it's not strong compared to coffee made with five scoops. What happens when you move up through these 8, the breath gets more and more quiet. First you block out the noise of traffic. Then you block out other people's sniffing. Then that becomes subtle. Then people stop sniffing and suddenly you can hear the breath moving through the hair of your nose. It's a slight whistling sound. If you get subtle enough it becomes noticeable. Then you go deeper and you can hear your heart beating. Then it gets really loud. Then you go deeper and you can this wind. It's air hitting your eardrums.

As you move deeper into meditation, your mind gets calmer and less likely to get angry. People can't upset you, you don't feel as jealous, you don't need three pieces of pizza. Your mental afflictions start to fade, but it's not because they're gone. And it's not possible to stay there. You got to get back in your car, and then you move quickly through the levels backwards. Your mind comes out very quickly. So that kind of meditation is considered not so useful. Just to get your mind quieter and not use it is considered a mistake. You haven't gotten anything out of it.

You can go all the way up to the top of the 8 levels of meditation, but it will not stop you from suffering. Then he quotes from a text called the Praise of Those Who are Worthy of Praise. Those who practice meditation without getting into world view, those who are blinded by ignorance, they can go to the top of the formless realm, which is called The Peak of Existence, of samsaric existence. Their suffering will come back, so their whole meditation practice has only served to bring them back into the cycle of suffering.

Then LB recounted a story about a yogi who tried to get into those states without using them for a higher purpose. People who don't understand how things work can go to a higher state of meditation. But they aren't doing anything to stop their view that aspirin works. They believe that aspirin works. They haven't lost their belief in a self, an aspirin that has something in it that works. When Buddhist say there is no

self, what they mean is there is nothing in the aspirin that works. Is a stone an aspirin? No. why not? It doesn't have anything in it to take away your headache. But aspirin does?! Which planet are you on?

If you get really good at meditation but you don't use it to understand why aspirin works, you just go on thinking what you did before, that's like purposely trying to screw up your mind. That's like the story of a meditator called Udrika. This yogi got to the highest of the 8 formless realm. Peak of existence. He spent many years meditating on that level. He didn't have time to go to a barber because he was in meditation so he got this really long hair, dreadlocks. And he got to be proud of it. Then a rat started chewing on his Bob Marley dreadlocks that he was so proud of. One day he got out of his meditation and went to the stream for water and saw his reflection in the water and saw his hair uneven and got upset. Then there's a story that his anger was so powerful that it sent him to a hell realm. He was so upset that this anger sent him to a hell realm.

So the point is not that we simply get into a more and more subtle state of mind. It's not that you get to the breath from the car noises or from there to the heart to the ear. It's not progress. Get to a point, that one sliver of meditation, and stop. The point is to use that very subtle state of mind to emptiness directly.

If you get to this state of shamatha, you will get to a point where it feels as though you could count the atoms in the wall of the church. This is a very difficult section. So in a deep state of meditation, there will come to you fleeting images of an apple or a song or similar objects. Will a fleeting image even come to your mind of a red color or a fleeting sense of wanting something or a fleeting sense of disliking someone, tiny fleeting senses of wanting a boy or girl, a slight fleeting image crosses your mind. In a deep state of meditation, you are able to even hold the mind back from touching those images as they fly through your mind. An image is flying through your mind and in a single second 65 discreet images will pass through your mind. Occasionally girl, red, I want. A yogi at this stage are able to just ignore them. They even consider them potential problems. They are aware of a 1/65<sup>th</sup> of a second thought of a color and they are able in that time to avoid it.

So therefore they don't get problems like jealousy or anger and if they do, they don't have any power. Then just when you fall asleep, you automatically go into deep meditation. You cannot withdraw from your senses without going into deep meditation. This is what happens when you have shamatha.

There are foolish people nowadays we see in Tibet. They don't want to spend the time it takes to go through the real instructions. I had a meeting with Doubleday and they asked if I had books in mind. They said, can you do a Candy Book? A book you can read on one plane trip. PR is saying there are people in Tibet who want a candy book. And it better be talking about dzok rim. I did an examination recently teaching lam rim for the week and 2 days on tantra, I was interested to see how

many people came just for the tantra. People are attracted to that kind of thing; they want something sensational.

He said in Tibet in modern times, which was 1921, it's very difficult to find a person who has shamatha as it's described in these texts.

Then there's a root text on mahamudra, a high sexy meditation on your mind, written by HH The First Panchen Lama. HH said don't study my mahamudra text. Be careful studying my mahamudra text. Why? That text teaches you how to meditate on your mind? Is your mind emptiness? Hopefully not. So the purpose of mahamudra meditation is to see the emptiness of your mind. But HH said almost everybody in Tibet who is trying to meditation on mahamudra is focusing on the mind and not the emptiness of the mind. They are focusing on something that will hurt them. They are not using their meditation for the right purpose. Even those focusing on the mind end up watching their thoughts and not trying to explore where those thoughts come from. Those people think they are doing great meditation.

They are meditating on a ball of brass. They are meditating on brass and thinking it's gold. They are doing no more than traveling a path that leads to nowhere. Most of them are mistaking subtle dullness for meditation. I would guess that 90 percent of the people who meditate on a regular basis, even those we know, are engaged in subtle dullness. Very likely you are in subtle dullness. That's not even a form realm meditation. It's nothing. Subtle dullness doesn't get you anywhere. Meditations where you wander or space out have no affect at all.

Maybe if you meditate on those for a long time you can set up yourself a rebirth as a dog. Or like a cat. A cat has great attention, focus, but that's all. They live short violent lives and then they're finished. They're not capable of ethical breakthroughs.

The Sakya Pandita said there are fools who meditate on mahamudra. The majority of them are collecting causes to be born as animals or at best they could fall into a lower nirvana. What's nirvana? You permanently remove negative states of mind. You're not capable of being upset. It's worth it, right? It's not possible for someone to upset you or to want to eat too much or feel jealous. What makes that lower? It doesn't help anybody else. It's not serving anybody else. It's good for you and it makes you happy, your mind is clear.

[missing due to audio failure].

That's why you're a human and not an angel. That's why you're stuck in the human realm. If you cannot grasp these levels of meditation and all this stuff. If you find it difficult to wrap your head around, how is that similar to the yelling boss? It's coming from you. Okay? Meaning a yelling boss and a mind in your own head which doesn't get the book is the same thing. You planted seeds in your mind by failing to help people who didn't understand things. You don't give them

understanding. You planted a seed in your mind not to understand this book. Meeting lousy things in your head is the same as meeting lousy people in your life. In a real MM meditation, you focus on the thought in your mind and think about the karma you did to create that thought. That's a real MM meditation. The stuff that comes up in your mind is also coming from seeds that you planted before. It's not different than people you meet at work. It's not visible, that's true, but that's not the ultimate nature of the mind.

Some foolish people have not figured out that it's not polka dot.

There was a famous, a little line in the MM scriptures by HH the First Panchen Lama. Just be here now. Be here now. Don't cut the forward mind from the past. Your mind is flowing into the present from the past; don't mess with it. Don't mess with the mind flowing from the past into the present and don't anticipate the mind flowing into the future. That's a mahamudra saying that means be in the present moment. Don't fool around with the mind of yesterday or tomorrow, stay in the present moment of the mind. That's a famous mahamudra saying. Is it useful? Yes. It is ultimate? No. What did I do last week to make my mind sound like this right now. That's a weird meditation because you're divorcing yourself from the mind in that moment. Who made my mind like that? You're watching your mind think some weird thing and it upsets you and you're thinking who made my mind distracted? You did. But who made it watch your mind while it was distracted?

HH in his mahamudra text says stick to the mind of the present moment. But it means examine the nature of the mind in the present moment. It doesn't mean space out in the present moment. There are people who thought I'm going to do MM and stay in the moment. That meditation accomplished nothing more than to waste their entire life. The attempt to stay in the present moment without examining what's going on in the present moment is to waste all the moments in your life. Because it doesn't take you anywhere. It won't take you to any spiritual paths or levels.

If you want to make your meditation into a spiritual practice; if you want it to take you somewhere, then join to that meditation some high ideal. He gives three examples. One is Bodhicitta. I would like to be the one who turns this world on, teaches wisdom and saves this world. You can do it. You individually honestly can do it. Number two: I'm tired of the suffering I see in this life. How many people do you have to see fall and how many die of cancer and age and die before you want to try and do something. Or join your meditation to an examination of where things are really coming from. My mind is distracted because I hurt someone last week. Or at least try to seek some kind of higher protection. Police can't help you when you get cancer; neither can doctors. No one can help you as you get old. Try to find some real protection.

If your meditation practice of working through the nine levels, applying the 8 antidotes to the five problems, as you do so, do it with a motivation of trying to help

the world. Then that meditation becomes a higher practice. A wish to save the world becomes the highest spiritual practice.

Join it with a concern . . . [missing audio]

Your meditation will bring you to nirvana if you do with compassion for other people's pain. If you meditate thinking that there is something there than can protect you and other people, it becomes dharma. Meditation for the sake of watching your breath or getting a calm mind is not a reason to meditate.

There were two mistakes in ancient Tibet about mahamudra. The practice of watching the mind can be done mistakenly in two ways. One is called tseldong where . . . is this a clock? Yes. Now think of everything in the world that is not this clock. Now, this clock, everything except this clock. Now think of everything which is the opposite of those things. A clock. When you perceive a clock your mind is doing something similar to that. Your mind sees a clock by eliminating other possibilities. It is a banana? A football field? President's left ear? No. so it must be a clock. Your mind actually does that to some extent, by cancelling what the object is not. But that's not really emptiness. People mistook that for emptiness.

You will hear hundreds of weird versions of emptiness. The test is if they help anybody. It doesn't help anybody to say the clock is opposite of everything that is not the clock. It is a negation? Yes. Is it refusing something that doesn't exist? No. it's just interested.

Zinne me means trying meditate without . . . you buy a tape from sounds true. . . let the thoughts run through your mind. Don't own the thought. That's called zinne. It has no practice benefit at all.

Those kinds of meditation will do nothing to stop or help stop your misunderstanding of the world. What do I mean stop your misunderstanding of the world? How does it related to your boss? You yell back if you don't understand that the boss is coming form you and that will bring the boss back next week. That's samsara. You get yelled at; you yell back; you get yelled at. That's samasara.

Letting go of thoughts, etc. doesn't help you with your boss. They are worthless.

People who don't know me very well bring me a book from Barnes and Nobles, and I just through it out the window on the way home. The best you can do with those kinds of lousy meditations is end up like the guy with dreadlocks. He went to the hell realms.

We'll do one more line and then we're on to emptiness. The problem with practice texts is it takes a day to teach it and 20 years to do it.

Don't get attracted to worthless paths. Don't get attracted to some worthless new age thing that tells you to watch thoughts like clouds and don't related to them. The test is will it help you with your boss or your spouse.

This is beautiful. Its not being sectarian to learn to distinguish between a path that will benefit you and a path that will not. I respect your book and your work and you want to help people, I'm sure that it has some benefit for you. But then if you're . . . it takes 20 years to eject person from the home as your parents know, they are no used to anybody for 20 years. And the last 20 years of life are a bust because you're looking for your car keys all the time. The last 20 years of our life we're too tired to do anything. The first 20 years you're too dumb to do anything that leave about 20 years in between. You gotta do it in the middle. You're gonna sleep half of those 20 years, so you have 10 years of vitality and energy. You don't have time to read new age books about not thinking bout thoughts as they float through your head. It's not that those thoughts are evil or we should burn them at the stake, but it's a waste of your life. You have 10 15 years of real life to live. Are you going to spend it with a book about not thinking about your thoughts? You don't have time. Try to develop the capacity to detect fluff. And if it's fluff, leave it for later. If I live to 80, I'll read your book. While your mind is strong and you can meditate, those years reserve for something of substance. Don't waste your time. Cool? Especially with your meditation. The time spent in the core of your mind is very precious and vulnerable. When you get close to the core of your mind in meditation you want something powerful and substantial. You don't want fluff at the core of your mind. Don't bring garbage. Bring something life changing. That's what we're going to do after this break.

Break

So what's the purpose of all these things? Why are we doing this class and why are people at Diamond Mountain doing retreat? What's the point? Why do people do yoga? I have a yoga teacher in the monastery, he thinks it amazing so many people in America are doing yoga. I said, no, Rinpoche, they just want to lose weight.

People are here for different reasons. But in the end, you are learning a skill which will change the world. You are learning skills which you will take and change the world. Jesus came to this world, and Buddha came to this world, and now it's your turn. You will make a change in the whole world. If you study these things well, you will have the capacity to stop the suffering of the whole world. Lots of people are in pain. Lots of people are suffering. What are we all doing here? We are struggling to make a living, have some happiness, have a relationship, but isn't it all hopeless? You meet someone, you get married, you have kids, and you all die? What's the purpose? All the money is gone and you die. The whole thing is crazy. We try to be civilized. We try to drive a line on the highway and not bite each other in restaurants. We try to be calm and civilized in a world where everything must be destroyed. There's no point really. Do more handstands before you die? What's the point of it all?

The current state of this world is an accident. The current state of this world is an evolutionary quirk. You are among a diminishing group of people in the universe who still yell back at the boss. You still don't get it. Your evolution is self destructive. You still hurt people who hurt you. You are not normal, you are retards. There are many worlds where people have figured it out already. It's not a big deal to fix the world. Just get people to understand the screaming boss thing and you're halfway there. If people stop screaming at their boss or their spouse, already half the world is fixed. Changing the world is not a big thing; it's just a change in how you view things and that change will stop death. Death doesn't exist on many worlds. It exists on this world because we're idiots. Getting old is not natural. Hunger, war, these are not the way things are usually. You have to be dumb to have these things. You have to yell back at the boss, and you are in a retard stage. You don't have to be like this. Somebody is going to fix it. We just have to get the emptiness thing down. We have to learn to meditate. In January we'll do it.

Then you have to have something to meditate on. You have to use it for something. It's like a microscope. You have to have something to put under it. Here we go on to what to put the microscope on.

We went ahead and we studied emptiness. [Missing story of Rinpoche]

We were talking about how you should study emptiness from the classics, the big difficult books on emptiness. If you're going to try to crack emptiness, do it with the heavyweights.

Here we go.

As we were saying, in Tibet, in Buddhism, as opposed to the usual historical flow—at the beginning of a religion things are more accurate and as time goes on people mess it up and 2,500 years later the beautiful pages of the new testament get loaded down with other people's stuff. I like the red print in the bible. Jesus' own words. All this other stuff. . . in Buddhism the opposite happened. As time went by the teachings on emptiness got clearer. JT was frustrated by teachings on emptiness in his time. He worked and got it straight. So the version of emptiness you get here is right. Here we go straight to your yelling boss. That's special. It's only Tsongkapa who clarified it beautifully. You are lucky where people are talking about the highest ideals in the world and how to help people with them with yelling spouses. So it's a special lineage about the high ideas with which you can save the world. You can use it in any walk of life. Whatever your job is or interests are, you can use it. It doesn't matter what you do. If you can learn these ideas, you can make revolutionary changes in your field, not matter what your field is. You can change it drastically.

My teacher called me Mike. "Mike, you go to New York. You take Diamond Cutter sutra, You make a million dollars." I didn't want to go, but he told me to. Go and

prove these ideas in a field in which you have no interest at all. I didn't want to leave the monastery. I left the monastery once in 8 years to go to my brother's funeral. He told me to go to NY and start a business so I could prove these ideas work with anything. Whatever your interest is, learn emptiness and then use it to change the world. If you can revolutionize business, management, you can change anything. At the time I was really angry, but I'm happy he did.

If you understand what we're about to embark upon you can do anything. Just learn emptiness. You can do anything you want.

In his time, in day, Tongkapa read all the books on emptiness and he didn't like them. The vast majority of the books at the time could not be used by regular people to make magical things happen. So he was dissatisfied, and he had the power to see an angel named Manjushri. Whenever he had trouble he just asked her/him what to do. He said these books have problems in them, what should I do.

Master Chandrakirti was living in a Buddha paradise. According to this he was a Buddha. He was a high bodhisattva and he looked down and said people don't get it. They are having trouble understanding emptiness. So he came to this world. Chandrakirti came. And then he established a tradition of explanation of emptiness based on Arya Nagarjuna's texts. This is person who, according to the angel of wisdom, could explain wisdom. He told JT if you want to understand wisdom, study Chandrakirti.

Frankly speaking, if people like you and I try to bite off JT's explanation of emptiness, we will get a stomach ache. It's not easy. You have to pay for it. You have to work hard to get it. But if you keep coming back for more punishment and don't give up, you will find treasures in there that you cannot find anywhere else in the world. His explanations are top; they take work and meditation and a good teacher. But if you attack reality through JT's explanation of it, it's a no-brainer. You can reach into reality and make things happen. You can make cool stuff happen, but you gotta work hard. I can't give it to you on a plate; you've got to work hard.

There's a process for learning about meditation. One, you come to a class and you hear about it. That's one. Step two. You go home and cook it. You think about it at home. And then third step is you meditate on it. What monastery am I from? Sera Me. The name of Sera Monastery is the golden island of learning, contemplation and meditation. So I'm going to teach you emptiness, says PR, based on JT. I would like to give you the short introduction to emptiness based on Tongkapa.

And we'll stop there.

So this is the actual explanation of emptiness. My teacher's teacher escaped Tibet and taught this book. People wait ten or 20 years to get to this line. You get it in a week.



We are going to try to establish that you are not who you thought you were. The person you thought you were cannot be changed, cannot be made into an enlightened being because they don't exist and if they do exist they couldn't be changed. If you are coming from seeds in your mind then you can do anything. If it's coming from your mind, things are doable. You can't change stuff that is out there. But if it is flowing from your heart chakra you can change it. Just plant different seeds. You are flowing from your own mind and the amount of kindness you have shown others. You are infinitely malleable. You can be molded into any shape.

Arya Deva, who is AN's disciple: said there are three things you want to do in your life. First you want to stop those things which are not goodness. Then you want to stop thinking of you as you. And by the end you should stop all the way you look at things.

Stop those things which are not good; then stop the you you used to think you were, then stop all the things you used to think. Then you will be a master. What do those three refer to? That's what we'll find out.

In the first two great sections on the steps of the path called the Lam Rim, the first two great steps are teachings for people of lesser and medium capacity. In this book and all lam rim we disprove wrong views of reality such as not believing what happens to you comes from what you do to other people. The lower parts of this book are meant to stop that lack of goodness. Stop that which is not goodness, thinking that you can get anything without helping someone else or thinking that whatever bad happened didn't come from hurting others.

Next, step two, try to understand you are not who you thought you were. What's step three? Try to understand that all the things around you are not what you thought they were.

That's master Arya Deva. Stop wrong views. Stop misperception of you. Stop misperception of things around you. I'm going to give my presentation based on this.

He's going to talk about Mike, the emptiness of you first. In each person, it's specific to Christine. He's going to explain why Christine is not who Christine thought she was, etc. then he's going to go on to other stuff. He's using a quote by AN student to justify that approach.

Is there a difference between the Jamie that Jamie thought Jamie was and what you thought the flower was before. Is there any difference between those things? Is there a difference between an honest politician or a balanced federal budget. They both don't exist. You go live in another country and you will kiss the feet of American politicians. You will kiss Obama's feet if you live in another country without freedom. But there's no difference between two things that don't exist. The difference is the thing.

How many emptinesses are there in this room? As many as there are objects and people. Each person and object in this room is not what you thought it was. Therefore there is an emptiness attached to each object and person in this room. The truth that I am not who I thought I was, does that exist? Yes. That applies to me. Are those truths the same? No because one is Mike and one is Jamie. Those are different things because they apply to different cases. One applies to Mike and one to Jamie. They are not different in their content but in what they apply to. If one hamburger is on the throne and one on the table, are they different? Only in that they are in different places. What you are empty of is equally nonexistent, but the emptiness of you is specific to you. Chew on that.

So PR says it's easier to see the hamburger on the table than on the throne. It's easier to understand that Mike is not Mike than that the chair is not the chair. It's easier to work with the emptiness of the self than the thing. We usually say the opposite. But he's saying because it's intimate to you, let's attack it first. If you can crack the emptiness of me . . . it's a good place to start.

There are many different ways to prove emptiness. He mentions a few of them. Things are empty because they depend on other things. I'll give you some classical versions of that. Things depend on other things because results come from causes. Does it help to say that your boss was born from his mother? It's true your boss came from your mother, but it doesn't help when you're angry at him or her. Is it true that things depend on their parts?

[Missing end; waiting for video]

Class 10  
November 14  
3:30 p.m.

Usually at these programs, they thank everybody at the end, but I thought to thank everybody now while you're still fresh. I'd like to thank Darcy Jones who managed the event so sweetly and nicely. There were homeworks every session, and we had a person to organize them and get certificates ready. They organized a big group of people, and that was Nicole Vigna. I got an email from some guy named Jeff and his wife Jamie; they moved from Detroit to Phoenix to help you. Jeff and Jamie did a fantastic job and we'd like to honor them. We stuck somebody with the financial side which is inglorious; she sold her house in Tucson and moved to Phoenix and is taking care of so much very quietly and very sweetly, and that's Christine Walsh. There's two people who help me all day. They never get any credit. They just have to work all day. At any given moment they are dealing with about 10 countries. They take care of it seamlessly and sweetly, that's Nyingpo and Mercedes. Nyingpo also spends many hours getting the Tibetan ready. I'd like to thank him. Venerable Jigme always captures things perfectly on her webcam. I really wanted a good seamless streaming of the class. She got the whole church wired perfectly. She was a techie at the post office for many years. I'd like to thank her. Scott and his partner did a lot of work, he combines beautiful and respectful with competent. So I'd like to thank Scott. I'd like to thank all the musicians. Kevin is working hard at DM, he's also a Sanskrit scholar and a jazz musician. Thank him for some good jazz. His dear wife Aurora and their child. I asked Aurora to take care of the flowers; she's very busy and she's trying to manage everything and is taking care of getting them planted. I'd like to thank her. Anatole picked up the piano piece at the last minute. As usual he did a good job. In the afternoon he played a difficult and beautiful piece. To walk in and get stuck with a piece, he was very gracious. He did a very good job. Nyingpo and Mercedes. Mercedes is a famous singer in our group and we are very fortunate to have her. The drummer's name is Bradford. It was really cool. Thank him. Thank you to those who sponsored the yoga teachers. I'd like to thank all the visiting yoga teachers who came. It made the program very special to me. First I'd like to thank Darren Rhodes. I'd also like to thank Jenny Drill and Allison, Angie and Vanessa. Rebecca Vinecore has organized the retreat in January. She has worked very hard for almost a year. It's a lot of trouble, especially because we're trying to make everything free. But I'd like to thank her for all the hard work.

All of you Tucsonans, Floridians, Taiwanese . . . and especially Chinese, we'd like to thank you for making the long trip. Thank you for coming. We'd like you to come again to the retreat and other programs. But whether you're from Shanghai or Tucson, we'd like to invite you to Thanksgiving dinner at Christine Walsh's house.

[ACI-Phoenix plans]

All of the teachings we ever do in Phoenix will be free. First is Christine Walsh's house. There will be three groups starting right way. The next ten-day teaching will be sometime in April.

[Niguma Yoga—do the yoga everyday]

[Prison training] I don't think your meditations and yoga can go very well unless you're doing work for others.

[Rehab center Chandler needs yoga teacher—talk to Kat. The center is very anxious to have people come.]

We'd like to thank Rob Haggerty for managing the clean up crew. Please stay and help. We should leave the place spotless.

Bake sales are for airplane fare for students to go to India and learn Tibetan. We need to make 400 dollars.

Davis teaching on the Wheel of Life.

Family Global Project—please adopt a woman who is working for ACIP. Talk to Geoff Eddy and Kim.

Last thing: we have 40 yogis and yoginis going into retreat December 31<sup>st</sup>. They have built one of the largest retreat centers in the world. We have to feed them for three years. We want to help make sure they get their Cheerios every day. We're organizing an adoption program for them. We don't charge anything for the classes and the land will be paid off next month. We'd like to encourage those doing a dollar day change over to the food fund. Just do a little thing. It will help your meditation. Let's support them.

Rebecca's father passed away. We would like to dedicate the energy of this teaching to her father and also to Darcy's dad. He passed away 7 weeks ago. 7 weeks is the big line when he will be coming back to the world. We would like to dedicate the good karma of this class to them.

I won't keep you late. Is 5:00 okay? Just for good luck we'll do a section of the emptiness part.

The purpose of this particular class—we are trying to get through a text which was taught by my teacher's teacher. Trijangg Rinpoche was my teacher's teacher. His teacher was PR, who gave this teaching. Trijangg Rinpoche spent most of his life turning this into the greatest book I'd ever read. My teacher then spent his life translating it. It's a very traditional Buddhist teaching where you go through the steps one by one.

Then you study the steps and go out into the forest and meditate on it. I'm just giving you the driver's manual and in January we'll start driving. It will take ten years to finish this book.

We thought we would go to the end of the book and cover how to get into deep meditation to see deep reality and then discuss deep reality. Then in the next session start at the beginning applying our knowledge of meditation. One of the earliest steps is a meditation about your death. You take yourself through the collapse of your body as you go through the death process. That has a profound effect on you and your life. Everything you do will have more importance. Everything takes on an intensity and a sweetness. I'm leaving tomorrow, let's put a good door on this cabin. But to do that death meditation with a deep capacity for compassion. If you could go deep you could overcome mortality itself and not die.

We've gone to the back of the book and looked at how to manipulate reality itself. We should thank Harry Goodman who passed way and donated that money to us. If you would like, if you understand emptiness deeply, you can affect the events in your world. If there were enough of us, we could remove hunger and poverty. You can tweak them and send them in a different direction. You can use that to help the people of the world. Can you tweak reality itself in such a way that hunger, poverty, and death itself are no longer things of this world. There are places like that and you will be the people who do it.

He's using arguments to prove you are not who you thought you were. He was going through arguments that demonstrate you are not who you thought you were. If you were a solid thing, then you must die and there's no cure for the world's pain. If rather the world and ourselves are coming from our mind, then all things are possible. We must become as gardeners. If the world is really deriving from seeds in our own mind, then everything is doable. Your mortality is coming from the expending of seeds; those seeds wear out. If you knew a way to replant the seeds, regenerate the seeds for life itself rather than drawing on your old sees, you wouldn't die. By living we are using the seeds in our mind to see ourselves in this life. If you plant more seeds you don't need to die.

There are arguments that you are coming from the seeds in your mind. One of those arguments is namdun kyikpa. He mentions it but doesn't explain it, but I thought you might want an explanation. It's a difficult proof. This is from an ancient Indian teacher. In the back of the car when Nyingpo is driving us around, because of the kindness of Tibetan refugees I can ask the computer for the best explanation.

Here it is. This comes as I said last night from an ancient discussion between a king named Rinander, one of the great kinds of Afghanistan and India. Kinds would seek out the advice of yogis. Alexander himself met a group of Yogis in Taxila. Alexander died but the yogi made it back to Greece. So this Greek King named Ananader met a yogi and we have a copy of their conversation. That's the scene of Thomas who comes to Taxilla. He was brought to Taxilla by another kind. You know the story.

Thomas ended up in India. This conversation continued in Taxilla for a long time. Christianity influenced Buddhism.

Here it is. We have to examine the impossibility of a chariot. A car would be more comfortable for us. You can examine a car and how you perceive a car, and once you figure that out, you can apply it to Michael. When you look at a car, when you go into the parking and see “car” to identify it as an automobile, you have to be able to see a few definitive parts of an automobile. It should have four wheels. If your eye catches four black round things and a hood and a top and a steering wheel, then based on those parts—it’s a very deep subject—this is what Dharmakirti writes about. You look over and see four black round shapes.

Your eye is not capable of seeing things. The rods and cones of the eye see only colors and shapes to the mind. The decision of what the lumpy thing is is not made in the eyeball. Information is sent to the mind, this is all the information that can be sent to the mind: black, four, round, 2 to 3 feet high. The only information they can transmit is shape, color, number. Then there are white flashes; these are bumpers, but he doesn’t know. There are silver slashes in front and back. Then the mind has to synthesize a whole from the car. The mind has to piece together what was seen based on this information.

So we’re in a parking lot. There’s a thing with four black wheels and silver slashes. I think it must be a car. You see a car. Is it possible to see a car without seeing the piece of a car? No, you cannot see a whole car. You cannot see the tires and the bumpers and the steering wheel. If you see a car, you by definition can’t be seeing the parts. You see a whole thing or else you see parts. When you are looking at the wheels you don’t see a whole car. But can you see a whole car if you don’t see those things? No. You must see a whole thing and then see pieces that are indicative of a car. You cannot see a wheel unless you see the bottom and top of a wheel.

To see it is a car, you must see parts of the car. When you see parts of the car, can you see the car? It’s impossible. If you’re staring at the tire, you cannot see the car. It’s not possible. You cannot see the whole car without staring at the tire. If you see the tire, you can’t be seeing the whole car. It sounds like I’m just making some joke. You can’t see a car unless you see the tires; if you’re seeing the tires you can’t see the car. But you do it somehow.

Just get one thing. When you think you’re seeing a car, it’s not possible that you’re seeing what you think. That little conundrum, can’t see a car without seeing the tires, can’t see the car if you’re looking at the tires. What you think you’re looking at is not possible. This is just one exercise to understand emptiness—it’s very ancient. It’s from Alexander the Great and Aristotle.

Try to struggle with this. Go home and try to struggle with this. You cannot be seeing what you think you’re seeing—a car, people, a church, yourself—it’s not possible. Which is great because of you existed self existently you couldn’t change.

This is extremely profound. Two physicists from Princeton freaked out. You can get millions of dollars, you can save this world if you understand what I'm about to say. I'm going to cry.

When you come out of the church and you glance at a car, your eye does see certain indicators—four round black things, silver slashes, reflective things called windows. You do see those indicators. That is true. Then the information is sent to the mind and the mind synthesizes a car, an impossible picture of a car because you can see four wheels. You can't see four wheels. Your mind fashions an image of a car. From that point on you are not seeing a car, you are watching an image in your own mind. Can you drive that image to the store? Yes. That's extremely important to know. It's an image in your own mind, but that's what makes it real. The car you thought was there is impossible. The way you think cars are is impossible. All the cars you ever seen are images of your mind. Is the car outside of your mind? Yes. Is the car an image of your mind? Yes. Can you drive it to the store? Yes. That's why you can drive it.

Then a lot of teachers stop there. But you gotta talk about something. You gotta talk about how you use that in your life. Even if it's true, what's the point? I just want the hundred dollars. If it's coming from inside your mind, you can control the process. It's not just some philosophy class. It's life or death for 6 billion people. If you get it, you can change things, if you don't, you can't. If the poverty is coming from economic events, then it's hopeless. If the poverty is coming from us we can tweak it and change it. Why does your mind make these parts into a car? Why does your mind synthesize a car from those black rounds and silver stripes a thing you can drive to teachings? You have been kind to someone else. You've planted the seeds in your mind to fit the indicators to a car. It's a reasonable image. Your mind chose that image from other images because it was a seed planted in your mind. How was that seed planted? You gave people rides! Especially the poor and elderly and hungry. You stopped and took them somewhere. That kindness runs the images of the entire world. The substance of the world is not physical; it's kindness. You put a seed in your mind and your mind chooses car because you've been kind to someone with a car. Then your mind throws images of a car. So you have to be kind, you don't have a choice.

So we made a really good karma. That's one of the seven. We have to remember where we stopped. I could just roll over that point and people do, but you should know what it is!

We did a really good karma; we talked about things that could change the world. The world is changing; you are changing the world. You will be the people who bring these ideas to the world. Whether you are going into retreat or staying outside and serving people in other ways. The British Airways thing shows we can do it. The world will change because it's coming from the core of your mind. Make a decision you will learn this teaching, and you will pass it on to others in your own

time. You have to try. You have to make a commitment to learn it and then pass it on. Mazal!

We're dedicating the karma to two sweet fathers.

Prayers.

Thank you, see you next time. We have another 9 ½ year contract. Thank you for coming.