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ACI Course 7 - The Bodhisattva Vows
Taught by Geshe Michael
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Class One: Overview of the Course

...to hear it in Tibetan, it's a blessing to hear it, a lot of people end up moving from this class to the Tibetan class, you might have to learn Tibetan, you probably will end up learning Tibetan. I just ask you to repeat it in Tibetan, it's good for you, it's a blessing, and then I'll explain it in English. Quiz, homework, everything else is in English, it's good to know, it's good to hear it.

So first say {dukngel} [repeat] {kyi} [repeat] {dukngel} [repeat]. Don't be shy, okay, when I ask you to say it, just give it some oomph. {dukngel} [repeat] {kyi} [repeat] {dukngel} [repeat]. {dukngel} means suffering.

[silence]

{dukngel} means suffering, {kyi} means of. This is the first of three different kinds of suffering that we have. This is the first of three kinds of suffering that you and I have. It's called suffering of suffering. Suffering of suffering means outright suffering, obvious suffering. What's an example?

[student: Back-pain]

Yeah, in fact that's what the scripture says, 2,500 years ago, apparently they had the same problem, it's back pain, a pain in your back, backache, or headache, or anxiety attack at work, anger, ok, upset, hurt someone in a relationship, those are all suffering of suffering. Mental or physical suffering, mental or physical suffering, just straight, obvious suffering, outright suffering. We don't have it all day long, unless you have an illness or something or unless you're very depressed. You don't get this all day long. You have it on and off. You have your healthy days. Maybe once a month you get seriously ill, then you get better or everybody has some little illness somewhere in their body. You look normal, but you know, and everybody in this room probably has something, and mentally we all know, we all have suffering throughout the day, on and off, not all day long.

[student: What about people who are terminally ill?]

They have it all day long. [laughs]

[laughter]

[student: Would they be included in this?]

Yeah. That's the first kind of suffering.

[silence]

Say {guruway} [repeat] {{dukngel} [repeat]}, {guruway} [repeat] {{dukngel} [repeat]}. Okay, guruway means change; {dukngel} means what?

[students: suffering]

this little "y" means by the way, Tibetan order and English order are opposites... Tibetan you read from the back. This is the suffering of change, ok? In the scriptures it is defined as any kind of pleasure that you and I can have. Any impure kind of pleasure, mental or physical. Any impure kind of pleasure. Impure means this: any kind of pleasure you or I can have always ends on a sour note, any kind of pleasure that you or I can have always screws up at the end. I'd give examples, but you don't need them. Any time you have a career, at the end of the career either you get old and die, or they fire you, [laughter] or whatever, but it always ends on a bad note.

Always. Everybody. You have a relationship, either you get divorced or separated, or one of the partners dies, and that's the end of it. There is no other choice, there is no other ending. It's always like that. Any pleasure you can count, ok, your health, your own health, or if you are handsome or beautiful, you will lose it, must lose it, you will lose it, you know, strong, handsome, beautiful, whatever, you will lose it. Attached to every pleasant thing we ever experience is a lousy ending. You cannot experience a pleasure in this life, in our present condition, that does not deteriorate at the end. So Buddhism says that's not a real pleasure. If it must be attached to destruction or deterioration at the end, then it's not a, not a, you have to count it as suffering. It looks like...nice. They call it honey on a razor blade.

Licking honey off a razor blade. And I mean it tastes good for a few seconds, but then you feel the cut. Behind every honey pleasure that we can experience is pain, it's waiting behind the scenes. It will always come out at the end. We cannot experience anything else. If you have any pleasure that seems to be going on for a while, don't worry, it will end, [laughs] it will deteriorate, and it will bring you lots of suffering when it does, that's the nature of our life. That has a lot to do, everything to do with the cause of it, the cause of your pleasure, the cause of having anything nice happen in this body, which, according to Buddhism you can prove it, it takes a few courses, the older people went through that is your past deeds, is your past karma, what you planted in your mind.

That always wears out, the cause always wears out. You did a good deed, you're going to get pleasure from it, you helped somebody, you were nice to somebody, you didn't get angry when you should have gotten angry, you did something good. As a result of that, in the future you have some kind of pleasure, pleasant event, physical or mental. And then, when that power runs out, when the power of that karma runs out which actually runs out in your own mind you perceive that as suffering, it always ends up as suffering. That's the nature of any kind of pleasure we can have. That's where those pleasures comes from and that's the end of all of them. Any decent thing that's happening in your life now, has a bad ending attached to it. And that's the second type of suffering.

Suffering number 3, last one. Say {kabha} [repeat] {dyujegee} [repeat] {dukngel} [repeat]. What's {dukngel} mean?

[Students: suffering]

{ki} is of. And {kaba dyujee} roughly means pervasive. This is called pervasive suffering. Pervasive suffering means it covers everybody. There are realms in the universe which you and I cannot see where beings are living a pretty pleasant existence, more pleasant than we do, you know, they're called like pleasure realms, you get there by being a very good person in one life.

So they don't have backaches and things like that, but they do have pervasive suffering. Pervasive suffering means it spreads through all the realms. It doesn't matter whether you're on this planet or whether you're in another realm where beings are having a better time, they still must get old and die. The nature of their body, the nature of their whole existence, their whole being, is to get old and die. And that's the third kind of suffering. So it's called pervasive suffering but what it refers to is the condition that you and I have that we must get old and die and that we are getting old every moment. This suffering begins when the sperm of your father hits the egg of your mother. It begins at conception. Aging and dying starts at that moment. The first moment of your life you begin to end. That's the third kind of suffering.

[student: When you say it's spread all around, does that include the realm of the gods...?]

Yeah, and hell realms, but it does not mean the Buddha realm. I don't mean to say that. Buddhas are outside of this whole thing. They don't any of these kinds of suffering. So when I say higher realms, I'm talking about, there are certain other realms where there are certain kinds of happy beings that are not like us. They don't have any big problems during their lives, they have a good time their whole life, then in the end they have great suffering, they die and they move down to a different realm. That's what pervasive means here. Pervasive means it covers all the realms.

Any kind of life in the universe, unless it's enlightened, is suffering this way, getting old and dying.

[student: Does everybody get to this realm? Do we have to go there or...?]

Indirectly, we've been there trillions of times, countless times.

[student: So how we you stop that? I'm not talking about this one, the other one...]

Reach enlightenment.

[student: How do you get out of it?]

You just have to go through it. You go through it and then you reach the end and you die. Then you come down to a lower realm.

[student: How do you get there? [unclear]]

You reach there by being extremely good in your life. And it's considered a kind of suffering because they also get old and die. It's not a desirable place.

[student: [unclear]]

No. It's better to be a human because we have a good mix of suffering and pleasure.

[student: So we don't want to be good, because....]

Not that kind of good. We want to be good and reach buddhahood, Nirvana. Seriously it's true that we don't want to be good and go to that place and waste time. That's true.

[student: What kind of good do you have to do to get there?

Mainly meditation, deep states of unthinking meditation. It's one of the problems of bad meditation.

[student: Why?]

When you're in deep meditation you can't do anything wrong.

[laughter]

Okay. All right, those are the three kinds of suffering. They say that every experience that you and I have, if you cover all the sufferings that you have and the pleasures that you have, physical and mental, that covers everything. What it means is that everything about your life is suffering.

You don't have any other kind of experience. What it means is that suffering is suffering and pleasure is suffering too. All the good things that happen to you are lousy because they're always attached to a lousy ending. And no one would argue that the honey on a razor blade is a good thing...it cuts your mouth.

[student: Not everything has to have a bad ending....]

Example?

[student: Well, I could go through a change and have acceptance of it, I don't have to react so that it has a bad ending.]

We had this debate in California about a month ago. We had a big question during the class:

is the goal of Buddhism to reach a state of equanimity where you can put up with any kind of crap that happens to you in life? Is that the goal? Because a lot of people if you really question them, in the end... Can somebody answer the door? Banzai, can you check the door? Just check the door and see if there's anyone there. Is that the goal of Buddhism? Is that the state where you have total equanimity, and whatever bad things happen to you in this life, you can accept, some kind of embracing of it, not get upset, turn it into sort of a good thing, and sort of absorb it in a kung fu way. [laughter] Is that the goal of Buddhism?

And I was in a class of 20 year students. These were people who had been studying for 20 years. And I said, is that the goal? And we really discussed it seriously, we really had a good discussion and people weren't really sure. They talked about it, and we thrashed it out. And it's not the goal. The goal is to reach a realm or place, it's not where you put up with bad things, but where they don't even occur. You stop the causes of suffering. Those are the Four Noble Truths, the first thing the Buddha taught. The holiday was last Monday night.

That was the anniversary of this teaching, 2500 years ago. And he said: the goal of Buddhist practice is not to put up with a lousy life, it's to remove the lousy life, it's to reach a higher kind of life, a higher kind of existence. So that's a common sort of question. It seems like from all the pictures you've seen, Buddhist masters put up with a lousy life, with some sort of equanimity. It's much more radical than that. If you practice Buddhism properly, you actually change reality. Reality changes. That's the goal. You can reach a place that doesn't have any of those three, and that's the goal. As long as a place has those three, I'm not interested in it, I don't want to be there.

[student: Michael that sounds like the ultimate goal, but isn't it an absolutely necessary intermediate goal not to respond to bad things that are happening, to have equanimity so that you don't perpetuate bad karma?]

If you practice well, you'll see that equanimity happens to be the best way to get to the ultimate goal. It's a side effect, it makes life more bearable. But ultimately, the goal is to get to a place where you don't have to be patient with life, where life is just good, all right, and that's a Buddhist Paradise. So those are the three sufferings. You can map out your life like this.

[silence]

Actually it goes on like that. And you could say that life is going in a time line. And this is the life you've lived up to now. This line is tonight. And all the life that you've lived up to now is gone. And you've had suffering and certain kinds of pleasures or pains or whatever and they don't count for anything tonight. They might be at best a good memory, or a bad memory. But anyway you're still alive, they didn't kill you, they might have been happy or whatever. But they're all finished anyway. They might as well be a dream that you just woke up from, they don't have any effect on you now, they're gone. You have a section here up until the time that you die. This is death. You have a section here. You are moving through this time line uncontrollably. You don't have a choice. You can't slow things down. Life is propelling you at a certain speed. You cannot affect it. You cannot say I'd like to slow

down for a while. You can't say I'd like to get older a little slower. It is uncontrollably... it's like a huge powerful river and it's carrying you, you have no control, it's carrying you to this day that you die. You have no control over it. And you are hopeless, you are helpless in the sense that you are just being driven to that death and we don't know how long it is, it could be stopping tonight. We don't know. But you're just being thrust towards it and you have no control over it. You might as well be a feather in a tornado.

You are being thrown around, you are being controlled by past events, you don't have any big choice about it. You know, you could decide to get a new job or change your hairstyle or whatever, but basically you cannot change the thrust of you into oblivion. Okay, and you can't even slow it down, you can't take a day off, you don't get a rest, [laughter] it's just thrusting you at a certain velocity, and you have no control over it, you are hopeless, helpless, we are being controlled by those events and we are being thrust towards death at a certain speed.

And we're all in the same condition. You die, and then, according to what we've learned in other courses which, if you weren't in them, it's okay, the mind goes on. I'm not going to go through all the proofs that the mind goes on. But I've noticed that if I put it this way, it's a lot easier for me. You can't prove to me that the mind does not go on. You have the very flimsy argument that the body stops twitching. It doesn't prove a thing about the mind. The mind is totally different material from the body. The mind is invisible, the mind cannot be touched, the mind cannot be divided, the mind cannot be burned, you can put an atomic bomb next to the mind, you can blow it off, you have no proof that the mind is affected at all. The mind is a different material than the body.

The mind is ineffable, the mind can go to your apartment right now and check the door, see if the stove is off. The mind is not restricted to the skin, the mind goes beyond the skin, the mind is different, the mind is indestructible, you cannot destroy the mind, the mind has been there forever, it's going to go on forever. I propose that. You don't have to accept it. You actually can't prove to me anything else. You can't prove to me anything about the mind dying when the body dies. Maybe the car's broken and the drivers inside, cursing the car because it won't go anywhere. But you can't prove to me that it's not true. It happens to be true, which is why you can't prove it to me, but that's another subject, ok.

[student: Not even the Buddha?]

No, not even the Buddha. So the mind is going to go on. That mind goes on in the same sort of uncontrollable rush. Whatever thoughts you had in this life, all those milliseconds of thoughts... was it 64? 64 thoughts in the time I can snap my fingers, millithoughts, milliseconds of thoughts, they continue, they all affect your mind. You go through the process of death, the process of the body dissolving on which the mind rests upsets the mind. The mind starts to hallucinate. And when you cross this line, the mind is also out of control. You can't think straight anymore, you start to have terrible hallucinations, you actually become a totally different being.

You wouldn't recognize yourself any more, and you won't recognize yourself any more and

you have no control over it. You could be in a totally horrible existence 30 seconds after you die, totally different, no thing about what you're experiencing now is there, totally different and bizarre and horrible experiences. It's possible. So basically, you and I have that to look forward to. Up until the point of death, we have those three sufferings to enjoy. [laughter]

After the point of death, when the mind is totally disrupted by the destruction of the body, we start to have a totally different world around us, totally unrecognizable, very frightening, it's possible, it's normal. That's about all we have to look forward to, that's our life, that's your life. If I say meditate on the two kinds of suffering not three, ok, two you've got the three kinds of suffering to look forward to in this life, and after that big moment, a mind which is very very frightened and undergoing very frightening experiences and totally unimaginable now, I mean, Friday the 13th and all that is not even close. Horrible things.

Probably. Most people. Because of their lack of training. What I mean is that if you don't learn what to do, and if you don't learn the right things to do, your mind will go through with that, and 99.99% of humanity is in that condition, they are being thrust towards this death, hopelessly, helplessly, not even aware, I mean most people are not even thinking about it, they're being rushed on the subway, they're thrown in this cattle car and are being rushed to death and they're not even aware, I mean they're just like ignorant, bliss, ignorance is bliss, right? Better not to know, I guess. It's their condition. They're distracted by: are they happy? do they have a good house? are the people at work treating them right? do they have the right partner? are the children growing up nice?

They are distracted by all these questions but all that time they're being rushed off the cliff, and then they fall off the cliff and they're totally unaware, they're totally like sheep being led to the slaughter and they have no...the day comes, they get slaughtered and their whole existence changes. There's no kids anymore, there's no husband, there's no job, there's no person they didn't like or person they did like, they're in a totally different realm, things are going on which are horrifying, and they don't even remember what they were before. And that's all that a normal person has to look forward to.

They're not aware of what's happening and when it happens, the last thing they can do is to do anything about it, they don't know what to do. They have no training, no warning, and that's our condition, it's the condition of every person in this room and everyone you meet on the subway and everybody you see in the street. It's all of our condition. We're either suffering now, or after we die it's going to be worse. So there's only two places to go, either be alive and have those 3 sufferings or die and have worse. And there are only two destinations for most of the people in humanity. It's a very frightening thing and it's a very sad thing. And that's our condition, that's life.

[student: your [unclear] state of mind after death [unclear]]

It's called {nyengya kyi dukngel} which means...{nyenga} means... it's very hard to translate...it's like vital point suffering. And you have this kind of special suffering that you never had in this life. It's the suffering of the moment of death. It's the suffering of your lifeforce ending, like stabbed to the heart...the word means something like that.

[student: Physical life?]

Yeah, and mental. And it's a very special kind of suffering. It's some kind of... it's the last scream you hear on the black box in the airplane, you know, it's from a person who knows that they're dying, and it's some kind of special...

[student: So it's that moment of suffering as opposed to that state that you can wind up in...]

That's the beginning of that state. [laughs]. Seriously, we only have those two places to go. We're either alive, and we're going through the 3 sufferings, nothing else, no other experience, everything we experience is in one of those three categories, or we're dead and we're worse. And that's the only thing we have to look forward to.

[student: To an untrained person?]

To an untrained person.

[student: You're talking about all the bardos?]

[laughs] Yes, and in the next life.

[student: So these are all projections?]

Ultimately, yeah, definitely.

[student: Write that down, in English.]

What?

[student: Suffering at the moment of death]

I'd rather look it up for you, I'm not sure of the spelling. {Ne} is this.

[silence]

That's our condition. When you realize that, that's renunciation. You hear that Buddhists are supposed to have renunciation. So you think it means that if you are going to be a good Buddhist, you can't enjoy a good dinner any more, you can't go to good movies any more, can't listen to music...it's not like that. Renunciation means...it's like the feeling you had about two minutes ago, like when you said, yeah, what he said is true. That's renunciation. You will naturally give up certain things and you will naturally want to study, if you understand what's happening, you know. And it's not like you're going to have to force yourself to give them up.

It doesn't mean you have to give up things. The state we're seeking is similar to the

happinesses we have in this life. In other words, just be like a normal rat in a cage that goes away from the electrical shock and goes towards the food. [laughs] I mean, just give up the things that deserve to be given up and seek the things which deserve to be sought. Just try to avoid pain and try to reach some kind of happiness. It's very difficult to reach, and it's very natural to reach. It's not wanting a lousy life and wanting to get somewhere where it does not work that way. Wanting to reach a state which does not have AIDS and cancer and Bosnia and atomic weapons and pollution. You know, I mean, it's a natural desire to get away from bad things and reach good things. Yeah...

[student: [unclear] we are suffering today because we created them?]

Where do they come from?

[student: Are they like thought forms? [unclear]]

You have to study Emptiness. You have to study Emptiness.

[student: [unclear] So the idea is to clear everything... [unclear]]

I distinguish between this a psychological removal of your suffering and an actual removal of suffering. What it means is to reach a state in this life where someone could come to you and poke you with a knife, and you wouldn't feel it and you wouldn't mind, and you'd still smile, it doesn't mean that. It means to reach a place where there is no one in the world who would want to poke you with a knife. It means to reach a different realm altogether.

[student: Spiritual realm?]

It's a realm. It will have spiritual qualities also. When you reach there, there will be certain beautiful qualities of that world. Like the ground will not have any rocks in it, it feels like a cushion. Everyone you meet is a highly advanced spiritual person and anytime anyone's in trouble on any planet in this galaxy you are there automatically to help them. Those are the qualities of a Buddha. That's what you want to reach. But is it to reach a state where you can put up with the crap of this world? No, you'll be in a crapless world. [laughter] A lot of people confuse that point. As a by-product, until you get there, you will be the kind of person, or you can reach the kind of state, where if someone stabs you.... you will have to reach that stage, that's not where you're headed, it's not the goal, it's a byproduct of where you're reaching.

So renunciation is...you can't point to me a relationship where one of the partners doesn't die, you can't point to me a family that didn't disintegrate, you can't point to me a career that lasted forever, you can't point to me house that did not fall down after it's been built, you can't point to me a beautiful or healthy or strong person who didn't get old and ugly and diseased. There's no debate. It's our nature. That's renunciation.

Renunciation is very clear considering the possibilities of a life that's not like that. Totally

different kind of existence, realm, and you can reach it, and you can do it, and you just become a good educated Buddhist, follow the practices, and you reach it. And that's what I like about Buddhism. Just do this and this and this and this and you get there. And you can check it out because you can try it for a year or you try it for six months and if you do it nicely you start to get some kind of result, that's all. That's renunciation.

Tonight we're talking about bodhichitha.

[silence]

{Boddhi} means buddhahood, {chitha} means "wish for", "the wish for buddhahood, the wish for enlightenment", bodhichitha means "the wish for enlightenment." Sometimes it's badly translated as boddhi mind and then you think it's a Buddha's mind and it doesn't mean that. It's something that we can have now. It's the wish that we could reach buddhahood. It's the wish that you and I could reach enlightenment, for the sake of other people. What it means is that if you take that renunciation, which is simply the recognition of your own problem, that you've only got two places to go, and you turn it around to other people, like you look at the other people in this room, you see everyone's in the same condition. Unless I'm some emanation of a tantric deity,

I'm in the same boat as you, I have the same problems as you. I also am hurtling towards this, and the moment that happens, I'm at the mercy of certain uncontrollable conditions. I'm in as much trouble as you are. Your mother is, your wife is, the kids are, your aunt is, President Clinton is, someone who just got shot in Sarajevo is, we're all in the same condition. We're all in the same condition, all have that same condition, we're all in one of two conditions, suffering now or terrified later. [laughs] I mean everybody. Doesn't matter how powerful somebody looks, or how healthy, or how pretty or how successful. You know, wait a few weeks, or years, it'll become obvious. They'll get there too, obviously. I mean they're there now, but it'll become obvious.

We're all in the same condition, we're all suffering. Everyone else you meet outside, if they don't have any training, I don't mean to say Buddhism, but in dying or in spiritual life, they're not only suffering but they have no hope, it's hopeless. They don't admit the situation, the day that they do they're too old to do anything about it, it's too late to study, they don't know anything about what to do when death comes, they have no clue, no inkling, no training at all, their condition is desperate, it's extremely dangerous and desperate and they have no possible relief. They're gonna suffer and they have no idea of the method to get out of it.

And that's the condition of the people around us. Bodhichitha is saying I wish I could help them, you know, I wish I could somehow affect other people and help them. You can't really help them unless you reach the goal yourself. You know that kind of BS where someone's teaching something and they haven't reached the thing? Like me. [laughs]. You can't really help somebody else if you really haven't experienced that thing yourself. You can describe what other people said about it, you can say what the book said, you can say what you heard in a lecture, but it's nothing like something you actually know from your own experience.

You've reached that thing yourself, you're trying to help someone else reach it. Bodhichitta means that. Bodhichitta means you and I would like to become enlightened so we can really help other people reach there. And that's what we're going to study. Bodhichitta is the wish. It comes first. We call it the prayer.

[silence]

That's the first kind of bodhichitta and maybe you got a taste of it just now. Maybe you got just an inkling of it just now. How nice it would be if because of this class, or because of some training that you undergo, because of some meditation that you do, you reach some really high level and you can help other people get out of this torrent, this river that they're thrown into.

How nice it would be if you could help them. That's the prayer. If you get any kind of inkling for that tonight from what I said, everyone else around you, everyone you love, all the people you love, all the people you're close to, their condition is totally desperate, their condition is very very dangerous. If they die like that, and you can't reach them anymore, you can't contact them any more, they're going to undergo tremendous suffering, you know. So you kind of feel some kind of urge to try to help them. That's the bodhichitta, the wish in the form of a prayer. There's a second kind of bodhichitta...

[silence] [cut]

That's why you want to do something about it. One is you decide in the class, okay, yeah, I wouldn't like to see my brother or my wife or my child just get thrown into death like that, hopelessly, untrained, nothing that can help them. I would like to learn something that I can pass on to them where they could be protected, they could reach some place of safety from that. I would like to do that. Number 2 is: okay, god dammit, I'm doing to do it, you know. It's a decision. I will do something. I'm going to do something about it. That's some kind of different mental state. This state is like saying I wish I could do it. What do I have to do? Tell me what I have to do? Basically you have to do two things. One, you have to take the vows, bodhisattva vows.

You have to learn them, then you have to take them. You don't have to take the bodhisattva vows to be in this class. You don't have to be a Buddhist to be in this class. I don't care. I'm going to teach you the bodhisattva vows, they're the only vows you can study before you take them, and you will. You're welcome to take them if you want to take them later on, you'll have an opportunity. But you can learn the bodhisattva vows. Whether or not you take them, they're wonderful vows, they're a wonderful way of life. Bodhisattva vows are a code of life that helps everyone around you. It's a beautiful code of life. And that's the first thing you do when you decide to take the wish. The second thing you do is you study the six perfections.

These are six bodhisattva activities that you do. We're not going to study those in this course.

We're going to spend six weeks just on the bodhisattva vows. Bodhisattva vows are a code of life, very very beautiful. It's nice to know them, it's nice to practice them, you can start doing them at work the next day, and very useful. It makes your life happy whether or not you believe everything else about death and rebirth and... if you only just practice them and never do anything else, never go to a Buddhist class, never call yourself a Buddhist, it doesn't matter, they're beautiful, they make your life much happier. And hopefully they make your whole future happy.

You cannot reach Enlightenment without taking those vows and keeping those vows. We're going to go through those vows. We'll take a break now. Come back after about ten minutes. You're welcome to come over. There's some refreshments there. When you come back we'll talk about where the vows came from.

[silence]

Say {sem ke} [repeat] {pa ni} [repeat] {chen din chu} [repeat] {yan dak} [repeat] {so pe} {chamchu} [repeat] {duh} [repeat]. All right, that's the definition of bodhichitha. Buddhism loves definitions so that even if something goes off in two and a half thousand years, people are still defining it the same way, and it doesn't get updated by the New Age people of each generation, ok? [laughs] This is the definition given by Maitreya. Maitreya is the future Buddha. According to the highest teachings of Buddhism, he's already a Buddha. And this is his definition of bodhichitha. It's given in the [b: [unclear]]. So {sem ke pa} means bodhichitha. The {ni} means "is". In Tibetan where do we have to start?

[student: The back.]

The back. We go to the back. The wish, the wish. {duh} means the wish. Bodhichitha is the wish to reach {yan dak so pe cham chu}, {yandak so pe cham chu}, means "pure and total enlightenment", "pure and total enlightenment." I used to get confused by that. There are lesser Enlightenments. Is there intermediary Enlightenment? There are lesser Enlightenments. It's a long story. This means pure and total Enlightenment. {Chen din chu} is the wish to reach pure and total enlightenment for the sake of other people, for the sake of other beings. Bodhichitha is the wish to reach pure and total enlightenment for the sake of other beings.

This is where you're focussing on enlightenment and you're doing it for all those other people around you whose condition is desperate, it's hopeless. It would be better if everybody in New York had HIV or something and then you'd really believe it. If everybody on the subway had a cane and splotches all over them, you would get that emotion that you were the only healthy person, and that's what the situation is, their situation is more desperate than that. The suffering that they are headed for, and the suffering they're in now, is hopeless. And Bodhichitha means that if you have any pity for their condition, then do something.

[student: Do you have to be totally enlightened to help other people?]

They say that you can pass it on. Asanga was not a Buddha. Asanga was a third level bodhisattva. Obviously you don't have to be a total Buddha to be of service to other people. But the difference is in the capacity of a Buddha to help... if I'm enlightened, I can see in one glance your whole future for thousands of years, your whole past for thousands of years, I see every corner of your mind, I know precisely what sentence to say that will help you avoid that suffering, at any given moment, I know precisely what you personally need to hear at this moment to get there quicker. Nobody else has that capacity, no other being has that capacity. So they try to reach that level. [laughs]

[student: You don't need many lifetimes to reach total Enlightenment?]

Normally it takes 3 periods consisting of 6971 countless eons. Countless is a word that means 10 to the 60th power.

[student: So...[unclear]] [laughter]

It only takes trillions of years. If you practice bodhisattva vows and if you are trained properly in tantra, you can achieve it in this life.

[student: [unclear]]

Yeah.

[student: [unclear]]

It has everything that you need.

[student: Does that mean we have no choice?]

You actually don't have any choice. You really don't have any choice, you might as well do it now. You'll be back in this class if you don't do it now. [laughter] You don't have any choice. Really. I mean, I don't like to put it that way but you are suffering. If you don't do it now, you're going to come back some other time. So you might as well just finish it now. And you must do it for other people. You can try to be selfish, you can try to get some meditation, or you can try to reach some great levels on your own and ignore the condition of the people around you, but you cannot reach buddhahood that way. And ultimately you will have to take care of other people so you might as well do it now, you might as well do it right now.

[student: [unclear]]

I said all other people, and then I corrected myself to include all other beings. Means all other living beings, all living kind. {Shem} means others, and "others" means all other living beings.

[student: [unclear] for the sake?]]

For the sake of is {unclear}, I mean if you really want to know.

[silence]

For the benefit of, for the sake of, for the good of...I like to see if I can cover everything that's on the homework otherwise I get 50 phone calls. [laughs] If I ask you what's the relationship between renunciation and bodhichitha, you'll probably say bodhichitha is renunciation aimed at other people.

[silence] [cut]

Every good thing that is going on in our lives is doomed. We might as well get out of it and find something....if we recognize it for what it was we wouldn't be attached to it. It's not like I'm begging you to give up icecream. Just try to find icecream that doesn't make you fat. [laugh] Something with 50 calories. Find a happiness that's not attached to suffering, and do it before you get too old to do it. You've got to be healthy to do these things. To practice Tantra you have to be in good physical condition. There are a lot of things you have to do. You can't wait until you get too old. You have a window of opportunity.

[student: [unclear]]

I forgot [unclear]. Right, renunciation and buddhahood.

[student: [unclear]]

There is a last question on the homework and it's something you'll get from the reading. I'm going to leave it. You have to do the reading well and you'll be able to answer it. Jetsun Kampa compares our condition to a person who is handcuffed, put into an iron cage, that cage is thrown into a Niagara Falls, and it's night time. There's nobody else around, ok? And each one of those has a different meaning. It represents that timeline that I drew. That's our condition. We might as well be that person, we have as much hope as that person, if we don't do something, now, if we don't meditate, if we don't practice, you might as well be that person. Our condition is very similar.

Okay, we have about 10-15 minutes. I'm going to just... that's the real heart of... I mean our purpose tonight was to talk about bodhichitha because based on bodhichitha, you take the bodhisattva vows. You say okay, I believe what you say, I do want to help other people. And I tell you, you have to understand the bodhisattva vows. You must take the bodhisattva vows. It's not a requirement of this class to take bodhisattva vows. If you want to get enlightened, you have to take them. If you don't do it now, you have to do it later. I'm not proselytizing for bodhisattva vows. It's nice to know them, it's nice to live by them. It's not my business. If eventually you want to take them, certainly I'll make sure you can.

The purpose is to study that code of life which would lead you to be capable to help all the

beings around you who are suffering like that. That's the purpose of the bodhisattva vows. Where do they come from? I'm going to do ten minutes of technical stuff, dry stuff, all right. That's the worse thing, everyone falls asleep. But it's on your homework, so you have to listen. [laughter] I'm going to tell you where the vows come from. I think it's nice to know, I think Western people like to know. In the monastery when we study these things, they don't even tell us who wrote the book. We've got to memorize the book, for the next two years, but we don't even know who wrote it. They say don't worry about it, just memorize it. Westerners, we like to know where things come from.

We're going to be studying a book called [b: Shum Lang].

[silence]

[student: Michael, is this where they come from, or is this about where they came from?]

I'll go through it, I'll explain it. Say {chang chu}, [repeat] {shum lang} [repeat], {chang chu}, [repeat] {shum lang} [repeat]. This book...{chung chu} means... do you know?

[student: bodhichitha.]

Well, it's the "boddhi" in bodhichitha. It's short for bodhisattva. Bodhisattva is any person who gets that wish truly in their heart, any person, doesn't matter if they're Buddhist or not, any person who decides they would like to become totally enlightened to help other people, then you are a bodhisattva, you're already a bodhisattva. And you can practice to be a bodhisattva before you're a bodhisattva, take the bodhisattva vows before you become a bodhisattva. {Shum lang} means highway. {Shum} means central, {lang} means path, and it's the Tibetan word for a highway. Bodhisattva Highway. The book is called [b: The Highway For Bodhisattvas].

This is the main book we're going to study. To study about the bodhisattva vows, it's not where they came from, it's a very...its the best explanation of it. It was written by Jetsun Kampa. Jetsun Kampa is the greatest master ever to live in Tibet, greatest writer, Shakespeare of Tibet, greatest organizer, George Washington of Tibet, greatest founder of great monasteries, greatest everything, Jetsun Kampa. Dates are what? Do you remember?

[student: 1367-1419]

Nice. This is the boring part, ok, but I think it's nice to know. Isn't it nice? My teacher told me it was nice to know, I ignored him. When I was in India, I was in a train station, I saw a big commotion, I went to see what it was about. There was this senior teacher of the Dalai Lala, Ling Rinpoche. My teacher dragged me over there. He said: "What are you studying?" I said "I forgot the name of the book." And my teacher was all red. He was behind me.... [laughter] You don't want to be like that, okay? That's Jetsun Dampa. This book is very difficult, it's very hard to read, it's never been translated. We're going to study the difficult points from that.

It's considered one of his greatest writings, it's put in the first volume of his writings, he wrote

10,000 volumes. That's one of the first books, in other words, it's one of the most important books. It's never been translated by anybody. We'll be studying that. There's a much easier version.

[student: Is it a commentary or what?]

It's an explanation of the vows. It explains the difficult points of each one of the vows.

[silence]

Say {norbu} [repeat] {gyu la teng}, {norbu} [repeat] {gyu la teng}. I think you might know {norbu}. You know {Norbu}? {Norbu} means jewel. The Dalai Lama's brother is named {Norbu}. {Norbu} means jewel, {gyu} means light, sunlight, clear light, sunlight, light. {Chang} means a string, like a rosary is a {changla}, but it means a string of anything. It means a big string of shining jewels, you can imagine a rosary made of jewels that are shining with light.

And that's an explanation of all the vows. There are monk's vows, bodhisattva vows and tantric vows, secret tantric vows. It explains all three. The explanation of the bodhisattva vows is brief, and accurate and complete. So that's what you're going to end up with at the end of class.

You're going to have the whole explanation of each vow. If you used Tsongkapa's book it would be like a couple of hundred pages long. This is going to be about 40-50 pages. But it's good for you to take home and practice for the rest of your life. Gives you the vow, gives you a short description of the vow, tells you what it is. We have this book which, by the way, this book is recommended by Pabongka for those of you who know who he is. He never wrote a book about the vows because he said that's the only one you need. It was written by the teacher of the 10th Dalai Lama. It's very hard to get. We succeeded in getting it due to two of the students in this class. [unclear], right, and Laura Segal. And they went and combed these libraries and found these manuscripts and we pieced it together. They did a nice job. She was faxing me all over the world. [unclear] [laughs] [laughter]

I'll give you the man's name who wrote it.

[silence]

These are not his dates, these are not his dates, these are the dates of the 10th Dalai Lama. He was the teacher of the 10th Dalai Lama, so we know he was alive during that time, we don't know his dates. 10th Dalai Lama, 9th, 10th, 11th, 12th Dalai Lamas all died at age 20. Why?

[student: They take political power]

At age 21 they take power.

[student: What?]

At age 21, they take political power, at age 21 they become the head of the country.

[student: Oh, political power]

We believe they were poisoned by the Chinese representatives, but we don't know for sure. But they were guarded by the Chinese Manchu's troops and they tended to die...[laughs]... I don't know, a month before... [laughs]. It was a way to keep the power of the country out of their hands. So he was the teacher of the 10th Dalai Lama. By the way, I don't know for sure about that. That's what the general belief it is. Don't think we'll ever know.

[student: Did you say we're studying both these books or one?]

We're going to study the fine points from Tsongkapa's text. Whenever there's a difficult vow and you say: well, what if I do that? And we say, let's check Tsongkapa. But Geshe Sewa Sanduk's book is the one you want to have in your hand for the rest of your life to check your vows every day. To see did I keep my vows. For those of you who are doing {_____}, the practice of {_____}, is 99% to review your vows, everyday, 6 times a day, to see if you broke them, and you have to know them.

So it's great to have a short explanation of each vow, and that's the function of Geshe Sewa Sanduk's text. You're going to have that, you'll have the Tibetan and the English book to keep. Then you'll know the vows very well. Lots of people take these vows, very few people know what they mean and fewer keep them. [laughs]. All right. Where did the vows comes from? Last point.

[silence]

Sutra means any book taught by an Enlightened Being. It also means any book taught by an Enlightened Being which is not secret. If a book taught by an Enlightened Being is not secret, it's not called a Sutra, it's called a what?

[students: Tantra]

Tantra. Sutra means an open teaching by an Enlightened Being. So who wrote this book? The Buddha. [laughs] This is the original source of the bodhisattva vows. You'll find all bodhisattva vows in the Sutras on the Perfection of Wisdom. Which book are they in? They're spread out all over. They happen to be concentrated in 2 of the books, and this is one of them. This sutra, this teaching by the Buddha contains 13. [silence] You can find 13 of the root vows in this sutra.

[silence]

[unclear] This sutra, which is another teaching by Lord Buddha 2500 years ago, has one root vow.

[silence]

[student: Don't you have 4 more to go now?]

By author, okay, the book by the same author. That's how it is on your homework, ok?

[laughter]

For those of you who care, this is the [b: Bodhisattva Bhumi]. You know who wrote it?

[silence]

Date?

[student: 350]

Half-brother?

[student: [unclear]]

[unclear] Abidharma Kosha. All the Abidharma we ever get was taught by his brother and Asanga wrote most of the Swatantrika text. So he wrote a book called the [b: Bodhisattva Vows] with a very long chapter on morality. In that chapter he clarifies 4 root vows.

[student: [unclear]]

They all come from the Perfection of Wisdom Sutras, but if you go try to find them, you're probably going to have a problem. They're spread out all over.

[student: [unclear]]

No. How many have we got?

[student: [unclear]]

That's the total number of root vows. Those are the root vows. The root bodhisattva vows are 18. We'll go through them, we'll study them, that's where they came from. Ultimately they all came from the Prajnaparamita, Perfection of Wisdom Sutras.

[silence]

This is called {B: Lak Du}, it's a very famous book. What was his most famous book?

[student: [b: Guide to the Bodhisattva's Way of Life]]

[b: Guide to the Boddisattva's Vows]. Most famous book. It's what His Holiness teaches wherever he goes. We will have a course on it, or two or three. Fantastic book, incredible

book. He's a great master, 8th Century, Master Shantideva. He took all 18 and put them in one place. Last thing, we're finished on time...

[silence]

This is the classic source for the 46 secondary vows. So how many total vows for Bodhisattvas?

[student: 64]

64. And that's it, that's a nice class. I just want to say the vows are...when I say vows, you think monks' vows or something, very restrictive, big hassle to keep, no fun, can't get drunk, can't look at girls, can't go to movies, can't play music. Not like that. Bodhisattva vows are totally different. Bodhisattva vows are liberating. They're very beautiful and they're a very excellent code of life. And they're not like you're going to feel like restricted. After you know these vows, and after you've tried them out in your daily life, you'll find that they make you very happy, they make the whole atmosphere around you very pleasant. Aside from making you escape this suffering, which is their real benefit, they lead to a real kind of peace in your own life.

So they're really not vows in the sense of oh, you can't do that, you can't do that, you've gotta stay like that. It's not like that. They are ways of behavior that will make you a lot happier. If you just try them for a couple of weeks or something, you'll notice radical changes in your life. Very beautiful changes. Those are the benefits of these vows. That's all. We'll do a prayer to close. I didn't go through the list of days that we will have no class. That's the first thing you should know about. So be sure to look at those. Make sure you don't come on those days.

[student: [unclear]]

Who's got....did you get a list of everyone?

[student: [unclear]]

People who did the books....

Course 7 – The Bodhisattva Vows
Class Two – Types and Features of Morality
August 1995

[cut]

Je Tsongkapa, it's part of a poem that he made at an ancient monastery in Tibet in 1402. [student: a part of what?] An ancient of poem, a poem that he wrote. It's a part of a request he made...he was making request in front of an ancient statue of a great master and he went into a one month LSD trip [laughter] he, he went into this hallucinations for a whole month. Seeing all the lineage lamas blessing him to do some great work and then he came out of it and he wrote the Lam Rim Chenmo, which is the greatest book ever written in Tibet. So this is, this is, this is from the Source of All My Good, which some of you have. And this describes what you should do in order to take the Bodhisattva vow. He's describing what you should do. The verse before it describe how to get the motivation to take the Bodhisattva vow; how to get the motivation of wanting to reach enlightenment to help other people. And then it goes in to what you should do after that, which is where we've reached. Next, next class we'll start the actual Bodhisattva vow, describing them, looking at what they are; looking at what they're not. But tonight it's, it's sort of...what's the whole structure of the Bodhisattva vows. How does the...how do they fit in to your whole Buddhist career, in your life, okay. And Je Tsongkapa says, please repeat okay. {sem sam [unclear] tsultrim namsum la} [repeat] {sem sam} {semke} means bodhicitta, the wish to help all living beings okay. {[unclear]} means just that. By the way, it won't be a sentence till we reach the end, so don't worry. {kyang} means but. {tsultrim} means morality. {nam sum la} means the three types. So what does it mean [unclear] it doesn't mean anything, right? {sem sam} you may be able to get the emotion in your heart that you'd like to help all living beings; you may be able to get to the point where you have that emotion.. {sem sam [unclear]} but {tsultrim namsum la}... say {gomba} [repeat] {mena} [repeat] {jangchu} [repeat] {men du pa} [repeat] {gomba mean} means but if you don't get very good, if you don't get very good at the three types of morality {namsum la} okay, if you don't get very, very...if you don't become a great master of these three types of morality {namsum la}. {jangchu men du pa} means you will not become a Buddha; you will not reach enlightenment. So he says, you may get this wish to become a Buddha for all sentient beings, you may reach that point where you actually feel that emotion but if you don't go out and become very good at those three moralities you're not gonna to reach Buddhahood. You cannot. We'll talk about what the three moralities are. That's the whole point of tonight's class okay.

Now say, {lekpa} [repeat] {tung nye} [repeat] {gyalsa} [repeat] {dung ba la} [repeat] {lekpa tung nye} means realize...you must realize this. {lekpa tung nye} means you must realize this. You must realize that you can't become enlightened if you don't become very good at the three types of morality even though you may want to be a Buddha to help all living beings. {lekpa tung nye gyalsa dung ba la} {gyalsa} means bodhisattva, {gyalsa}. {dung ba la} means the vow, vows of a bodhisattva, bodhisattva vow {dung ba la}.

Now say, {tsam ba} [repeat] {lopa} [repeat] now this is wimpy, come on. {tsam ba} [repeat] {lopa} [repeat] {dokpa} [repeat] {jingkye lob} [repeat] okay.

{tsam ba [unclear]} means fierce efforts, okay. Fierce effort, mighty efforts. We don't know about what yet. {lopa} means train yourself, train yourself. {lopa} means train yourself. {jingke lob} means he's asking his own lamas, please bless me, please bless me. So what it means....by the way, Tibetan is backwards compared to English, okay. the sentence is always backwards. So Je Tsongkapa is saying he's in this vision and he's got hundreds of lamas in front of him and he's saying, "please bless me to be able to go train myself with fierce efforts in the vows of the bodhisattvas". So what it means is he's advising us also, it's sort of advice also, you much realize that you can't become enlightened if you don't practice the three kinds of morality even though you may have this golden intention. Therefore we ask our lamas to bless us that we can train ourselves with, with great...with mighty efforts in the Bodhisattva vows. And that's...and that's a fact. You know, you study the Bodhisattva vows, those people here who studied the proof of past lives and future lives and people who have gone to the Karma course and people who have gone to the emptiness course, you realize that you must do some kind of powerful good deeds to reach enlightenment. And you understand that, the process very clearly. Buddhahood is empty; karma projects onto it; karma is collected in your mind which is endless and beginningless – we proved all that, we went through all that. And what kind of deed do you have to get to project the right things to this empty thing. What kind of good deeds do you have to do? Three moralities. Three moralities. We're going to go through the three moralities right now. It's not as boring as morality sounds in English, okay. You could say its spiritual code or something like that. It's not like not having a good time or something like that, all right. It's more fun than that. Say{nyechu dompay tsultrim} [repeat] First kind of morality okay.

{tsultrim} means morality. We always start from the back, okay. {tsultim} means morality. By the say you don't have to know the Tibetan on your homework and stuff like that. it's just that if you hear that enough you'll start to turn on to it and then you can start to study it. I think everyone in the Tibetan course, it's about twenty people there, started just like this. They didn't have any intention to learn Tibetan [laughter] and some of them are translating now....they're really doing well. So if you hear it often enough and start to be...start to understand it and then you start wanting to do it. {dompay} means to restrain. {dompay} means to restrain. {nyechu} means bad deeds, bad deeds. So the first kind of morality is the kind of morality that you think of when I say morality in English, okay. it's the morality of holding yourself back, controlling yourself and not doing bad deeds. There's more or less of definitions of a bad deed in Buddhism what do you think it is? Do you remember from Karma? [student: [unclear]] For? For? [student: you] For you [laughs] Yeah the definition of bad karma is any deed which you do which brings you suffering. That's the definition of bad karma. {Tibetan} Bad karma in Buddhism is defined as any deed which you do which ultimately brings you suffering, through a karmic ripening. That's the definition of bad, bad deed. There's another definition which is {Tibetan} which means basically bad karma is anything that hurts other people. and those are the same...those are two qualities of bad karma – you hurt other people and yourself, make you unhappy; that brings you suffering. That's interesting definition of a bad deed. It's not that God is unhappy with you or you offend some tradition or it's against the rules and we don't know why. It's just that it will bring you suffering. That's the definition of bad karma. So the first kind of morality is to avoid those things. You can basically divide those into two categories. What's the most basic division of Buddhist morality, of the type of avoiding bad deeds? Roughly. I mean

there's eighty four thousand bad deeds you can do and in the Abhidharmakosha it says, lets make it simple, we'll put the top ten. We'll get it down to the top ten. Three in your body, three that you do with your body. Four that you do with your mouth. And then three that you do in your mind.

What are the three in body? Killing, I'll make it short. Killing meaning taking the life of any living being, not just murder of human but taking life of any human...any living being. Okay number two [student: stealing] Stealing. Generally the limit is ten cents. [student: what? Come on] [laughter] [student: there's a limit to it?] Anything over ten cents that you...because of you somebody is put out by more than ten cents you've broken the second vow. [laughter] so you can make a nine cent phone call worth, it's okay. [John S: is that indexed for inflation from the Buddha's time?] [laughter] [John: I said, did you adjust that for inflation from the Buddha's time?] Ah yeah no.

Third one? [student: sexual misconduct] For everyone is adultery. There's other kinds of sexual misconduct like having sex in front of Buddha image or some...things like that. Having sex with your mother or your sister, things like that. For a monk any kind of sex, like that, depends on what your...your level is.

Okay number four....those are the three of speech...of, of body. [unclear] for speech what are they? [students: lying] Lying – number one. To lie. Technically defined as giving anyone a false impression, just about puts me out of business, my other business. [laughs, laughter] okay.

Number five. [student: idle talk, harsh words] Oh boy, divisive talk, divisive talk. We don't have good word English but it's where by hinting or directly you try to separate two other people. "did you hear what she said about you the other day?" Can be a lie or it can be the truth, either one. Even if it's the truth. It doesn't apply to try to protect people. You say, look uh I happen to know that he's plotting to murder you tomorrow at three o'clock. That's okay. that's not divisive talk. Divisive talk is like trying to alienate other, other people who are friends or if they're enemies you try to split them further, okay. Any kind of separation of other people. That's divisive talk.

Number six. [student: harsh] Harsh words. Harsh words can be very soft nice words that are meant to hurt someone deeply. Some times you can say a very harsh thing that to your friend and they know you mean in good...in happy way and it's not hard speech, okay. Harsh speech is when you say something with the intention that it cuts somebody, whether it's gentle or, or harsh. [student: what about, what about if your intention is not to hurt the person but it hurts] Uh...you collect part of a bad deed. Like, like when I joke you mean? Number seven – idle talk, wasting time talking, wasted talk. Then the three of...those are four done with your speech. These three are done with your body. How about the three of your mind which are the most powerful.

First one? [student: covetous] Craving, okay, coveting. Coveting is....by the way if there's eighty four thousand of these and these are the top ten, we must be doing it all the day...all day long. These made you know...if there's eighty three thousand nine hundred ninety that didn't make it, we're probably doing this all the time. So coveting means you know, it can

be another person's position at work; it could be another person's wife or husband; it could be another person's good look or intelligence; it could be their money; it could be anything that they have that you wish that you had, in a bad way, you know. If you see a lama and you admire a good quality and you wish you were like that, that's not coveting. Coveting is where...basically jealousy. It's very related to jealousy. Now that you have this class you can't have it any more because you're bodhisattvas. Bodhisattvas swear to live so that other people can have even the slightest pleasures. Any time someone else gets something good from now on you have to be happy even if you don't like them at work, you know. Okay. Number nine [student: [unclear]] Uh? [student: [unclear]] Ah...no, ill will. What do you call it? We'll call it ill will, okay, but what it means is being happy when someone else gets hurt, okay, basically. Taking some kind of pleasure out of other people's misfortunes. If you watch yourself you see that you have it all the time. You know someone you don't like at work gets yell at by the boss and you kind of like....uh sorry. [laughter] [laughs] We do it all the time. We do it all the time. I had it today [laughter]

Wrong view. There's, there's basically two or three important ones. One would be for example to believe that you cannot reach perfection in this life; you cannot reach paradise in this life. To really in your back of your heart believe that, that before you die you cannot reach a stage of total perfection, is a very serious wrong view. You can and that's the purpose of studying. You need just to move your rear end and do it, okay. But the other classic one is that karma is not true which means I understand that if I do a bad deed in front of somebody who respects me or I'll get a bad reputation or I understand that if I cheat on my taxes, I'm not very clever about it, they are going to catch and I'll get some bad result. But if I could do a bad deed in the privacy of my own room or on the street where no one... none of my Buddhist friends are around me or basically if I could do a karma that I could get away with it, it will be all right; I would not get a karmic result. Everything would be all right. I can have a bad...I can think bad thoughts as long as I don't show it to other people. That's all a very bad wrong view, why is it the most serious wrong view? I mean the most serious of the ten. [student:[unclear]] It's a good reason to do the other nine, when you get a good opportunity, [laughs] when no one is around. It's the very worst of all of it, okay, because it will allow you do all the other nine. It's a misperception. How is karma collected? You just talked about it. [student: bad action [unclear]] {tsempa}mainly.... [student: by your perception and your mind] When you see yourself do a bad deed; when you're aware of yourself thinking a bad thought, karma is collected thereby. That's the process by which karma is planted. That is the process by which karma is stored. So you're in trouble okay [laughs] It doesn't matter who's watching or who knows. If you know it's collected. Karma is planted by your perception of karma. You can't escape you have to be good, okay. So those are the... that's the first big division of, of this kind of....yeah? [student:[unclear]] They get less by not knowing what they're doing but they do have a perception of themselves hurting other beings. That's what I mean. Doesn't necessary be an understanding of the [unclear]. Some people say, does that mean Hitler's karma was not so bad because he truly [unclear] that he was doing a good thing, maybe. It is much less than if he had...he hadn't had that delusion, okay. interesting, okay.

The second kind of {nyechu dompay tsultrim} is what we call....say {sotar kye} [repeat] {dompa} [repeat] {sotar} in Sanskrit is pratimoksha. Pratimoksha means vowed morality

where you take a vow to keep your morality. {dompa} means vow. So {sotar kye dompa} means the vows of morality: the Buddhist vows of morality. There're eight types. There're eight kinds – a full monk; fully ordained monk, gyelong, bikshu. Two hundred and fifty three vows. Full nun – three hundred and sixty four vows. [student: why are there more for a nun] [laughter] I don't know why, they're much different. I mean, they're, they're vows are much different. I mean there's a lot of things related to being a woman that you know, woman body's stuff like that, you know, [laughter] it's a lot like that. There's a vow called a intermediate nun {gyelong ma} [student: how many vows [unclear]] I'm afraid you'll ask me that. I don't want to say. let me check it. I believe it's twelve on top of the thirty six. These two ordinations don't exist anymore in the Tibetan tradition, they were broken. So we don't even you know, it's a long story. We'll do the full nun and intermediate nun – those two... there were not enough nuns at a certain point in Tibetan history to ordain new nuns and it broke. You cannot make a new nun in a Tibetan tradition, [unclear] full nun.

All the nuns you meet are novice nuns, okay. novice monk, novice nuns – thirty something vows, thirty six. These are ordained people, these are people who've sworn the give up the family life. They have to wear robes. They have to live in a monastery normally. These are people who've become ordained. The other three are, are for lay people. These are normally five vows each, be nice you can take them some times. And then there's a one day vow for men or women. Similar to the one day bodhisattva vow we some times take, a little bit different. Basically you, you try to live like an ordained person for one day. You don't eat after noon. You don't have any sexual relation for that day; you don't eat meat if you take the bodhisattva one and things like that. You don't sing or dance the whole day; you don't wear jewelry, things like that. There's a, there's a....for one day you try to act as if you were a monk. In other countries like Thailand, in the Far East there are variations of these vows. These are....you know, Thailand you can become a monk for two months or three months. The king did it for example. It's not in the vinaya.

It's not really one of the vows, in the classical, original Buddhism. Those are like local variations that sprung out. They would not recognized in the Vinaya as vows. Theses are all there are. Some times like on your homework, name the seven vows of the {sotar} of the Pratimoksha, that's because when you're talking of the bodhisattva vows normally you have to have one of the first seven vows here, okay. It's best if you can take your bodhisattva vows after you have taken one of the first seven vows. It's not necessary that you have of one of those vows; it's best if you do but it's not necessary. You can take the bodhisattva vows if you're just keeping these ten pretty well. If you intend to keep these ten pretty well you can take the bodhisattva vows. It's best if you have one of the first seven vows over there. [student: what's the difference between a lay man...] Oh it just means a man who swears to keep those five for his whole life and this is a woman who swears to keep those five her whole life. Same vows. The vows are the same. They count them differently. They count them...they count them separately men and women. Yeah? [student: [unclear] you said you act like ...as if you are a nun or as if you're a monk, you don't dance, you don't sing, you don't [unclear] why not? What's [unclear]] We have to study Vinaya for that and we can some time if you want.

We will, we will study some Vinaya but in general if you...in general a monk in a monastery

or nun are suppose to live a contemplative life, quiet, meditational life and, and that would tend to make you a little bit...if you ever like meditated for a month or two and then you...you wouldn't be...you wouldn't dance. You know, it's just that your mind is at a certain calm level where you wouldn't...even music would disturb it very much. Just to hear a song, it disturbs your meditation very much. So it's just that it would lead to you...might lead you to be a little careless with your other vows. You have to dance with somebody...things like that. That's a long story. [laughter]. The Vinaya text, there're sixteen volumes, sixteen thousand pages, we'll get into it okay. There's a good reason for all of them. They're very, very beautiful. They're not meant to be restrictive or repressive or...they actually liberate you but you have to be in the mood to study it. [student: [unclear]] Yeah it's a good question. Here you have vow for your life, to keep those vows. All these vows are lifetime except for the one day vow. Can't give it up in this life. You could...if you take it, any of these vows, not intending to keep it until the day you die, they don't even form in your mental stream. You can walk around with the robes on for twenty years but if in your heart when you took them you didn't intend to keep them until you die, they don't form. And there's other details like that. [student: what do you mean they don't form?] You don't have the vows.

They actually don't form in your being, you know, if you take, if you take your monks vows and your reason for taking them is something like uh looking good or, escaping a debt that you have or things like that, they don't even form in your being; you don't have the vows; you never did. It's very...if you, if you take the monks vows and don't intend to keep all of them, just or two that you have a problem with, and you don't really believe in them they don't form. Very interesting. It's a bit detail, we'll get into it someday. [student: [unclear] bad karma [unclear]] Excuse me? [student: do they form bad karma [unclear] because you're practically...to take the vow you're practically lying [unclear]] Ah, partly...if you intend to break them before you die, if you intend to give them up before you die, you've lied. During the ceremony you have to swear that you intend to keep them. These you don't. These ten are just...everyone has to keep them, doesn't matter if you're Buddhist or not, [laughs] okay. So that's {nyechu dompay tsultrim} [student: so A is kind of... things to watch out...] they call it general Buddhist morality, everyone has to keep them. [student: general Buddhist morality] these are vowed morality. And we'll get into the advantages of vowing to do something rather than just doing it.

Say {geway chud kyi tsultrim} [repeat] {tsultrim} means morality, again. {geway chud kyi} means the morality of collecting goodness, morality of collecting goodness. That again is two different kinds. Two different divisions. What are the six perfections of a bodhisattva? [student] Giving, okay. I like to use giving rather than generosity. For example, teaching someone equanimity is one of the highest acts of giving of the first perfection. It's not kind of generosity I would think, you know. Doesn't mean being easy with your money. [student: equanimity?] Yeah, yeah, teaching someone that is, is one of the highest forms of giving. It's right in this category. That's why I don't like the word generosity. Prefer giving. Okay. number two [student: morality] Morality. Number three [student: not getting angry] Yeah number three we don't have.. Fran did it a nice way. We don't have a good word in English. It means not getting angry when you should angry. It means when the poop hits the fan and you're just about to get angry you back off. That's the third perfection. I don't

know we have good word in English. Patience is okay; patience is [unclear]. Some people say forbearance. [student: or self restraint] Self restraint could be not killing people. [student: keeping your cool] [student: tolerance] you can say tolerance in a way. [student:] what's that? [student: watchfulness] You have to watchful to keep it [laughs] comes before that. We'll say patience but you know what I mean; we'll say not getting angry. [student: not getting angry but what?] any kind of not getting angry. If you stubbed your toe and get angry you broke it. It can be...it can be aimed at inanimate and animate. If you get all hot while waiting for bus which is late, you broke [unclear] seriously [laughter] you broke it. Why? The bus is late because you did bad karma in the past. Seriously. Being angry at it it's going to make the next bus late for you. That's a long story [laughter, laughs]

We'll skip to number five, what's that? Concentration or you can say meditation. The ability to meditate. Then number six? Wisdom. What happened to number four? [student: you left it out] Huh? [student: joyful effort] Yeah, joyful effort. It means effort. It goes on both sides. [what are the two sides again?] Ah...we didn't get to that yet. Effort doesn't mean working hard at work. Effort is defined as {Tibetan} which means enjoy doing good deeds. You get high off of doing nice things. That's the definition of effort. {sum kang...} Shantideva's definition. So these are two great divisions of this kind of morality. It's called the morality of collecting goodness because if you collected to gather all these things, if you're able to do them and collect together the energy you get for them they make you a Buddha. They turn you into a Buddha. They give you the two parts of a Buddha. This is called....these are the category; these happen to incidentally give you the physical body of a Buddha, okay... mainly. This creates the physical body of a Buddha. It could look like Tara, could look Green Tara; could look like the Dalai Lama, you know; depends one what you like to look at. Anything you want, okay. and the wisdom said is...what would you guess? [student: the mind?] Yeah - these are the causes to make you omniscient, to be able to see every object in the universe in the...at the same instant. You know what's going on at Mars; you know what's going on, on planet earth; you know what's going ten thousand years from now in so and so's mind, all at the same moment. That's a mind of a Buddha. Those are the [unclear].

So it's interesting. This doesn't have much to do with morality, does it? In the sense of what you think of morality. This is really just doing good things to collect together some kind of great energy so that you yourself can become a Buddha. That's the second kind of morality. There's nothing to do with morality except for you know this little one here. But it's not what you would think of as a kind of morality meaning not to do bad things. It's really just collecting together huge karmic energies in order to change yourself into an enlightened being. That's the second kind of morality. Third kind of morality then we'll take a break [student: what would you call it, Michael?] I call it the morality of collecting goodness. So that's what they call it but it's really just the...it's really just the actions that you have to do to turn yourself into an enlightened being.

Say {semchen dunje kyi tsultrim} [repeat] {tsultrim} means morality again. Third kind of morality. {semchen dunje} means working for the good of other beings. It's the morality of working for the good of other beings; working for others; the morality of working of all living beings. It's the same thing as the first two moralities so why bother to make the third? [student: [unclear]] Yeah, precisely, precisely. It has to do with, why you're keeping those

morality. In the third kind of morality you're doing this... you're doing the other two moralities but you're doing it for the sake of other beings. It's the difference in motivation. It's exactly the same action. It's avoiding bad deeds and it's collecting good energy, karmic energy but, but in the third case you're doing it for the sake of other people. You're doing it to help other people. Exactly the same kind of morality as the other two. I'll cheat and I'll give you one more point. [student:[unclear]] promised you a break. The morality of working for others. The morality of working for all other...all living beings, how's that. We...we can put here as an example the three types of vows and I don't want you to get confuse between the three types of morality and the three types of vows.

Now we're going to talk about the three types of vow. We covered the three types of morality. Here's one example of those three kinds of morality, okay. What's the first type of vows? [student: lay man vows] [student: vinaya] Those praticmoksha. Those, those eight types of vows that I put up those lifetimes vow, that's the first kind. So you can say... basically those eight types of vows that I already put up – vowing that till the end of your life you'll keep these vows except in the eighth case which is a one day vow. That's the first level of vow, Buddhist vow. What's the second level of Buddhist of vow? [student: Bodhisattva] Bodhisattva vow. [student: Michael does this come under the morality of working for the good for the others?] It's, it's included in there but it's not exhaustive. There's other kinds of morality...it is...this covers all, all vowed morality of a Buddha. Anything you can take a vow about it is in one of those three, these are the Bodhisattva.... The flavor of these vows is much, much different, you know, the flavor of the first kind of vowed morality is very much I will not hurt other people. And you know that from those ten. But the flavor of the Bodhisattva vow is – I will not be selfish, I will take care of others. That's the whole flavor of the Bodhisattva vow, I will watch out for other people and I will not be selfish; I will be considerate of others; I will live my whole life being considerate of others and not be selfish. That's the main flavor of the Bodhisattva vows.

What's the third kind? [student: secret] Tantric vow. I can't tell you the secret vows. But I can tell you the flavor of it and that's that uh....there are certain kinds of attitudes and activities, behavior that if you keep it very carefully you can become enlightened within this life; you can reach the highest level of bless and paradise in this very life if you keep those things. And if you mess up in any of those very, very karmically nuclear bomb categories it will harm you immensely. The tantric vows all, all center around that thing. There're certain objects, certain activities, certain attitudes that if you study them carefully and keep them carefully, you can become enlightened in this life, before you die. You can a Buddha's body and mind in this life and if you, if you take them on and break them you can have equally horrible result. That's the flavor of the secret vow, it's very powerful and very important. Each one of these is built on the last and we'll talk about that after the break – not killing people and not killing people and keeping your vows to not kill people. There's a difference between vowing to do something and just doing it 'cos you're in a good mood or something like that, okay. And we're going to explain the advantage of taking a vow to do something – vowed morality rather than just keeping your morality 'cos you enjoy it or you think it's a right thing to do or, or something like that. It's suppose to be much more powerful to take a vow not to do certain thing or to take a vow to do certain thing. And then not do them or do them then it's just to avoid doing 'cos you feel like it or you're think it's a nice idea or

something like that; in other words taking a vow has four distinct advantages and we're going to talk about the advantage of taking a vow rather than just doing it. I mean lot of people you might meet they say, "oh those are nice; the Bodhisattva vows are nice but I do most of the stuff already". It's much more powerful and much...much more...it's some kind of distinction if you vow, if you take the vow. And I repeat that you're in this class you do not have to take those vows. Just learning what they are. If you never take them it's okay. Be very beautiful if you can, be much more powerful. Why? Here's the first reason. Taken from somebody else. What this means is....and we'll cover this next class. When you take the Bodhisattva vow you have to take them from a person who has certain qualities. One of the qualities is that for example they should be keeping the Bodhisattva vows very well themselves.

They should know them very well. And then there're other qualities that we will cover next class. The great advantage of taking it from someone else is the mental function, one of the fifty something mental function in Buddhism call {Tibetan} uh sorry {Tibetan} [student: someone who knows them well and keeps them or...?] Yeap. Not enough if the guy is smart and knows all of them, you know, know all the scriptures but he doesn't keep them...you shouldn't take the vows from him or her. We'll get into that next week. Say {cher yer} [repeat] {cher yer} is one of the mental functions, is defined as and you can name it what you want...we'll talk about it; define as...when you're close to committing a bad deed you pull back and you stop yourself because you're embarrass about what other people might think. Open the floor for suggestion on the translation. Some people say considerate. Some people say shame but shame...I use shame in the reading okay. [student: restrained] It's restrain because you're adversed if someone else might see you. [student: it's based on other's reaction ...] It's based on another's reaction rather than yours. [student: [unclear] morality] Yeah, yeah, self image morality; reputation morality. And taking the, taking the vow has that advantage – because you went to some person, some great lama, like the Dalai Lama or Khen Rinpoche and you said, "I beg you to give me these vow." He says, "can you keep them?" and you say, "I swear I'll keep them." "Okay I'll give it to you." He gives them to vow, you know, and this is my situation. I live with him. I can't break those vows, he's around me all the time [laughter] and that's the whole point. You'd be very embarrass particularly if the person who gave you those vows learn that you have broken them. So taking them from somebody else...the act of going to someone and taking a vow helps you keep that morality. That's one advantage of a vow. You have to take a vow from somebody else and you'd be very embarrass to break that vow and this holy lama would find out about it. Khen Rinpoche would find out that you broke your Bodhisattva vow. [student: [unclear]] Not at all. No, it happens to one of the kinds of armor, one of the kind of protection for your morality. Maybe it's not such a normal intention...I think it was some kind of....what's the...Plato or somebody, he saw a boy and the boy did something wrong and the boy blushed and he said that blush is sign of your morality, you know, great sign, it's a great sign, it's a great deed that you just did by blushing. Means you're embarrass to do something wrong. You don't want to do something wrong in front of somebody else particularly if you went and beg them for these vows, you know, and then they find out that you broke them. And that's happened to me, you know, I made personal commitment to tell Rinpoche [unclear] broke certain thing, that I had trouble with. And then it was very hard to break it 'cos I knew I had to go and tell it. [laughter] [unclear] severe Tibetan lama and it's very

embarrassing to sit there and...you know, you try to beat around the bush and finally he figures out what he's trying to say him, "you did that?" and you say, yeah. [laughter] He doesn't even want to see you, you know. It's very bad. So it's very...it works, it really works. It works. Take it from somebody else. What's the other one? By the way this is not a translation of this. Just that because you took the vows from somebody else you have this capacity for being embarrass or shamed which protects your vows. [student: is that one of the...] It's called the four benefits of the vows. It's one of the fifty something mental functions depending which school you're in. Abhidharma School has forty something and Sautantrika school has fifty something. Pure motivation. Pure motivation means when you take your vows, on the day that you take your Bodhisattva vows and you're kneeling in front of the lama and he goes through all the preliminaries and he says, "okay you're just about to get your vows. When I snap your finger....my fingers you have the vows. The vows enter your mind stream." Then he...you repeat a certain thing three times then he says, snaps his finger then you're suppose to get {tob lo}. {tob lo} means I got it. The realization that you've got the vows. That they have now entered your mind stream. Bodhisattva vows never go away. Pratimoksha vows when you...they go away when you die or when you give them up okay. Like a monk's vows, the moment you die you lose those vows. Bodhisattva vows are not like that. They stay with you forever unless you consciously do something to give them up. They...they're not destroyed by death. They stay in your mental stream. So here's this person you're kneeling before him or her and they give you your vows. At that moment you're suppose to have this motivation. It's not...and we'll study it next class but a typical bad motivation is, "oh all the other students are taking Bodhisattva vows, I guess I should take Bodhisattva vows". Very common and very bad. you're not suppose to do for that reason. The other bad reason would be, "oh I don't like that guy and he took...I want to look to be just as great a Buddhist as he is and he took them so I, I'm going to take them, so everybody knows I took them" In other words all these bad reasons. Oh I'm going to die, I want to die with Bodhisattva vows. Those are lower motivation. The real high motivation is, I want to take these vows 'cos if I keep them I really can become enlightened and then I really be able to help other people. That has to be the motivation. There's lot of discussion in the text, seems to be the position if you don't have that motivation as you take them they don't even form, within you. You don't get them even if you're the only one who knows it. In your own mind you're not doing it for the good of other people they don't really form, anyway. So that's the motivation you have. That's protects you; that...if you don't take a vow to keep this rules, if you don't take a vow, you don't have this special kind of thought in your mind. You know that something you could do that would hurt the person in the eyes of the boss or in somebody else's eye and you're just about to say that thing in front of everybody and they then you pull back because you say, "I stood...I knelt before that lama and I, in my mind I swore that I would [unclear] good of every living being and I'm about to hurt this person, you know, that will make me the biggest liar in the world. You know I swore I would take on these vows and I swore that I would now start to live a kind of life all I want is that other people be happy even at my own expense. And then you just about to hurt them and you stop because you remember the motivation you're suppose to have. That's called {ngok sa}. {ngok sa} is where you pull back from a bad deed....from your own...what did we call it? I don't remember. [student: for reasons relating to yourself] For reasons...for your own self esteem. Nobody else knows what you're thinking at that moment. It's not for the purpose of other people's opinion of you. It's for your opinion of

yourself. You avoid doing that thing in order to keep your own self image, in our own life. That's not a worthy thing for me to do. I swore in front of that lama. I, I, I mentally committed to helping all sentient beings and here I'm about to hurt someone just because they irritated me. And if you pull back...this is all taking place in your mind, nobody else knows what's going on. That's....that's {ngok sa}. And it takes place because of the motivation. [student: [unclear]] {ngok sa} means....in when you're debating and you make a bad answer they go ...I mean aren't you ashamed of yourself [laughs laughter] [unclear] your face burning. {ngok sa} means face burning. It means to be ashamed I guess or...uh... or conscience; because of your own conscience. Yeah. Go ahead [student: yeah what would you suppose...what would you say will be a proper attitude [unclear] like you walk into work and somebody comes [unclear] you have to defend yourself..] there's a point at which you uh...[student: in a way that you don't want to hurt the person or in a way that you would want] there's a point in Buddhist practice where you must stop somebody; you're required to stop somebody. There's a point Buddhist practice where you can...you may have to use violence means but you're never allowed to hate the person; you're never allowed to dislike the person. You know you can do very strong means to stop a person and that's allowed at a certain level; you're never allowed to dislike a person, you know. [student: right] So that's very subtle. You know what a lama would say is...you know if you're capable of doing it and not hating the person but if all your motivation is like...there's a very famous case, King Udayana which Michael knows, he was a arhat, he had already achieved nirvana. His own son sent people to murder him. He, he could read their minds. They met him on the road; they were trying to look nonchalant you know, and [laughter] he said, "you're here to murder me, right? [laughs] [unclear] yeah. He says, "give me a moment to meditate, right" then he would do [unclear]. So he went of the [unclear] and out of compassion for them and out of compassion for ...there're many ways to stop a conflict without hurting anybody. You have to get very good at it. Okay. Pure motivation.

Third one [student: Michael you said these were four ..?] Four qualities of morality [student: four benefits of the vows?] they're like four benefits of Vowed Morality. [student: so how is pure motivation a benefit?] By remembering the pure motivation you had as you took the vows, you're embarrass to yourself to do something wrong. That's, that's one of the benefits. By remembering the...yeah you sat there and said it, for the good of every living being. Then somebody at work gets a very minor pleasure and you get jealous of it [laughs] Okay number three – fixable, the vows are fixable. If you break them you can fix them. That's a great...that's a great benefit of vow all right. It's a whole process. You will break your vow. You have to learn how to restore them. And that, and that quality is one of the great qualities of the vow. It's a vow...it's a way of life you will fail at times; you have...you can never get back the original strength of the vows unless you take them all over again. But...so they're damage but you can restore them to a certain level and that's a...and that's the good quality about ...of these vows, this kind of morality. [student: there's no karma for breaking the vow] Oh there's lots...very bad karma. We'll go over them [student: then what's there to fix?] But you can restore the vow. You can and you can work on the karma of doing...of having broken them. That's a sep...those are two separate things. You can purify the karma. You have to try. I could say in the first place, okay. [student: did you say they weren't fully restorable?] Umm you can restore them but ...it depends on which of the vows and we'll go over it. The root vow, you can take them over again. That's why it's good to go retreat every summer [laughs] Don't break the vow in the first break. It's the

fourth quality of morality; fourth quality of Vowed Morality. If these two elements are strong enough you won't break the vow in the first place. Now that's not exactly a benefit of Vowed Morality but that's one of the qualities of Vowed Morality is that if you're careful you won't break it in the first place. If you have these two things very strong, one of the qualities of your personal morality will be you won't break it in the first place. Those are the four... those are from Asanga. Those are from Maitreya. Those are mentioned in the Bodhisattva [unclear]. Those are four qualities of....four nice qualities. [student: where are they mentioned] In uh....Levels of the Bodhisattva is a work by Maitreya. It's a work that Asanga...where Asanga summarize what he learnt from Maitreya about morality and other Bodhisattva vows. Summarized it in about three volumes [laughs] It's huge.

Lets see if I missed anything. That's what I just said, it's not a very...we should say a good quality. I mean it's not really an advantage...you know, in normal sense as you think of it. It's called a {yuntan...} good quality. If you keep the first two of the four you will gain the fourth advantage. How's that? Like in the debate ground sometimes we have...go around okay.

Say {tsa tung}...we're gonna cover now the two...and I think that's the last thing we have do to. These are the two kinds of Bodhisattva vows. I mentioned them briefly last class but all the Bodhisattva vows fall into one of two categories. They're the root vow which are called {tsa tung}. {tsa} means root or primary. {tsa} means root or primary. {tung} literally means to fall down into... off a cliff for example, [laughs] into a canyon. I call it downfall sometimes. You can say root downfall. It means a major slip up. How's that, okay? That's a {tsa tung}. How many, do you remember? [student: eighteen] Eighteen. There're eighteen major vows. These are the most heavy karmically. Don't want to break them. [student: are you saying that they're eighteen downfalls or eighteen vows?] They...the way they say main vow in Tibetan is major downfall. And actually it's the breaking of the vow, right but that's how they name them. It's a good point. Say {nye je} [repeat] {je} means did, past tense DID. {nye} means bad. Did something bad. That's a secondary vow. Not as heavy karmcially. How many? [student: forty six] Forty six. In the monk's vows for example there're five different categories of vows. In the secret vows, there're basically two categories and a third sub category. In the Bodhisattva vows there's only two categories. All the vows go into here or here, all of them. It's typical with vows of morality that there're certain categories like...if I do a....if I break a root vow, like the first Bodhisattva vow – praising myself and putting down other people. If I do that but now with a full kind of screwed up motivation, all right but if I do it somehow with...under some extenuating circumstances, it doesn't qualify as a root vow any more. It actually becomes a secondary breaking of the vow. It has the power of one of these. It's still in this category. For example if, if I go out of control...lets say I'm crazy, lets say if I lose my sanity and I praise myself and put down somebody else it's not...I do not break a root vow. It's not the power of breaking a root vow. It's a power of breaking a secondary vow...that's an example. There're some kind of...we'll talk about it. It has to be four conditions present for me to really break a root vow. You have to have a heavy, heavy bad thinking to break a root vow. If, if, somehow that bad thinking is not all there the power...these are the secondary vow. And although the deed is in the root vow, you know, the action that you did, the karma of it is really a secondary vow karma...much lighter. Much lighter. So when you're discussing the Bodhisattva vows, you go through the root vows and then after that you say if you don't have really screwed state of mind when you do it it's just the power of the secondary vow. All the text say that. Now

why is that a big deal? Why bring them up? Is to prove that there's only two categories of vows. So if on the homework somebody says [laughter] prove that there's only two categories of Bodhisattva vows. If you break one of these without the proper motivation, the karma is only of the secondary vow. Why is that a big deal? Because after the vows were set down by the ancient Indian masters a lot of people later started to make up different categories of vows. They're not valid. There's no authentic source for them and Je Tsongkapa goes through this long explanation of why. And, and this is...you should know it. The text only states two kinds of vow and if you commit this but without the right motivation it becomes this one, so there's no other ones between. [student: basically this is [unclear] something that no longer exist?] They still exist in some Tibetan schools [student: [unclear]] and you can still see people making up things in Buddhism. And you have to be very, very careful to stick you... I mean one purpose to have this class is that and one thing about Buddhism is...the Buddha was omniscient, two and a half thousand years ago, He knew we'd have this class. He knew who would be in this class. He knew every thought that you'd have during this class and every other thought you'd have during your whole life. You don't need to adjust what He thought. He taught what He taught to fit people in this room two and half thousand years later, perfectly. And it does fit us perfectly. We don't need in our life time to modify it, to keep up with the new age you know, it's totally perfect and it's just right for us. And the whole purpose...one of the reasons of having a class is to make that we pass it on to the next generation in its pure form. And we don't go messing round with it. So that's one reason to talk about [unclear]. [student: we had example last week about that [unclear] examples we had [unclear] secondary vow?] Yeah they're all in the Perfection of Wisdom Sutra. [student: all of them?] Yeah but all spread out. All right one more point...yes Sir? [student: if you [unclear] secondary vow[unclear]] Yeah, ah no that's karma. There's only two categories. That's another reason why there's only two categories. All right last point. The last point you'll get from your reading. It's the last thing in your reading but Je Tsongkapa spends a long time in the reading talking about in his day and in our day also people teaching, they have a big course, they give big initiation to a bunch of naïve Americans, although Americans are becoming less naïve and it's harder to do this nowadays and they say, "I just gave you a big tantric initiation. You're now tantric followers and we're going to have good time after. We're having party and we're gonna do some weird things [laughter, laughs] and this is going to be tantric practice okay. And you don't have to worry about those old moralities. Now you're above all those. We now have tantric initiation and you don't have worry about monk's morality or those ten moralities or Bodhisattva morality. We're above all that now. Now we're on a higher level. Come to my place afterwards [laughter] especially the pretty girls" [laughter, laughs] This is eh...I mean it was very popular for awhile and then the Americans....now you go to Russia or other countries where Buddhism just reaching you know, that gang all moved over there 'cos now the Americans understand too much about Buddhism. They go for that. And, and Je Tsongkapa goes into a long explanation why don't fall into this very big mistake, he says, you know, the Bodhisattva vows are based on your other morality. You're a fool if you say, "I'm going to keep Bodhisattva vows and I don't need that normal morality any more. And you're a double fool if you think you can keep your secret vow. And you think you don't need your Bodhisattva vows any more or your other...or your monk's vows or your laymen's vows." He says, it is a crazy that...it's so beautiful, he goes into a beautiful page when he compares that idea to hailstorm. If you've ever been in a... Kansas or Iowa where

there's corn all over and a real good hailstorm comes.... I was in one about two weeks ago, it hurts. I mean, it's big stones and they fall...they fall down and they wipe off the whole field. The whole field is just shattered pieces of stock all over the ground, nothing standing any more. You know like one or two in the whole field left. He says that concept that you take some kind of higher vows and you could throw away your lower vows, is like a hailstorm that destroys the happiness of all...of all people. If you wanted to screw up the happiness of the people around you, teach them that idea. If you want to assure that they're miserable for many, many years and that they never reach any kind of happiness, teach them that idea. Then they'll just mess up their lives. He gives, gives a very beautiful...so it's in there. And you should read that, it's in your homework okay. What's Je Tsongkapa's reaction to this idea. It's very strong. To not take the Bodhisattva vow [cut]

Side B

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Course 7 – The Bodhisattva Vows

Class Three – How the Bodhisattva Vows are taken

August 1995

Transcriber - Su Foo

Proof: Michelle Hung

[cut] by way if you're new and you haven't had an interview and you don't....you didn't arrange one or if I've cancelled on you which is about half the people in the class, right [laughter] catch me during the break and we'll reschedule it. If, if you're new, you have to have an interview. If you're new to this class you have...you can't miss any more class because you missed two, and that's all you can miss. How to take the Bodhisattva vows? You can start out by divi...there are two divisions of bodhicitta. Say {mun sem}[repeat] [unclear] you don't have to learn any Tibetan, just make the noise is okay. {mun sem} [repeat] {jum sem} [repeat] {mun sem}....these are the two great divisions of bodhicitta. What do they mean? {mun sem} means what? {mun sem} is the wish in a form of a prayer. I translated it that way. The wish for enlightenment in a form of a prayer, meaning an intention. That's just wishing you could do it, wanting to do it. It's like wanting to go away for the weekend. Alright. It's during the week okay, up to Friday afternoon, you have {mun sem}. You'd like to get out of city for the weekend. So what you guess {juk sem} is? [student: getting out of the city] that's the.... Yeah that's getting out of the city, okay. That starts Friday afternoon and goes on till Sunday afternoon, okay, and {juk sem} is you're actually doing it. It's the state of mind in which you're actually doing it. We already talked about that. Uh by the way is {mun sem} so difficult to get? It's a very high level of Buddhism. If you ever get to that in this life it will be a great thing. You can have feelings of wanting to help other people but to really get to this as a speaker said last...week you know, you have to look at every single being on the subway and feel that they're your only child. That kind of affection for them, which is almost impossible. Suppose to be a little bit easier if you think about their situation. The situation is...if you studied the karma course and you studied the Diamond Cutter Sutra course you know what the situation is. Things are empty. They're being forced to have certain projections. Right now they're having a perception of a human being's life, they have job maybe; they have wife maybe; they have kids maybe and all these perceptions are being forced on them by their past karma. Their past karma is throwing up information to them and they see the world and themselves in a certain way. It's suffering. In itself it will always have suffering. There's something wrong with the process of projection. They will always have suffering. It's just built in to that process. They must suffer while they're alive. The worst part is when they die. When they die all the karmic stuff goes back to zero. You're not even a human anymore. You don't have even a human parts any more. You don't have the privilege of seeing New York city anymore. All the karma that's around you now and keeping you...holding you up even in this miserable life, in one moment it cuts out and then you're back to zero, [unclear] all this is back to zero. He's not even human right now. He's not even in a world like this. He's in some terrible suffering hallucinations and if he ever gets back to human level it will be a miracle. It will be extremely rare. So, so it doesn't matter how beautiful life was or how great he was or how much money he got or how famous he was, it's all [unclear] the clock is set back again to zero and he's at zero again.

And he has got nothing of what he had before. He doesn't even have... he can't even see [unclear] around him any more. He can't see this world any more. He's in some really horrible kind of hallucinations right now. That...and we all, we all start back at zero. We're all in that same situation. The moment you die then you're back at square one, you don't even have the karma to...forget studying dharma, you don't have the karma to, to live among humans anymore right then. You're in a different realm and you're different kind of existence and it's very chaotic and crazy and horrible. So it's...we're all in that situation and it's just race against time that we... before we cross that line we have to do something because you have the...you have a body and you eyes and you have ears and you ...you can speak and you can read and you can think and you can try to improve things before you cross that line. So that's not hard to think of. I mean everyone is in the same situation. We'll all start back at zero when the moment comes. And it could come tonight we don't know. Could come any time for any of us. We had...we were counting who's going to be the first [unclear] to die. We already had one. [unclear] over there [laughs, laughter] I mean it was a terrible death and there'll be a number two; there will be number three you know, we'll say oh she was number three [unclear] it will come. Question of whom and when. That's {mun sem} {mun sem} is I wish I could do something about it; I wish I could help people. and {juk sem} is actually doing it. [student: Michael, the first one is...you must have for all sentient beings ...] Yeah, {mun sem} there's a thing called "sugar cane bodhicitta" which is sweet but hollow and that...that comes before real bodhicitta where, where you kind of start to get emotions of wishing you could help people but it's not the real thing. The real thing is very difficult to reach. Obviously the day when you feel about that...when you get on the subway and feel that way about everybody. But you think about them as the Mickey [unclear] thing it will be a lot easier for you. It's hard...with your present perception of people it's hard to love them but see them in that kind of trouble and you start to get a brotherly feeling for them then....you have to see them in that kind of trouble before you can get that feeling. [student: Michael can I ask you a question? I have been really thinking about this. There's so much striving to reach nirvana and I was thinking about the after death state. Wouldn't it be more, you know, bodhisattva like to prepare into you know kind of help these beings which is bigger torture than being in the body] In the bardo? [student: yeah.] we can't contact them. We cant....[student: not I'm not talking, you know, our state of death instead of you know making it possible for us to zip to nirvana which everybody's hope is...be able to function on that level because it is possible for us to learn that and to help those who are crossing and are totally going crazy] One of the...it's one the things is to be nice to them but generally it's too late to help people at that point. Generally speaking it's too late for them to make any great progress at, at the moment of death. They can't hear properly; they can't understand properly; they're frightened you know, take somebody up on a tall building, get them near the edge, [student: I know] hold onto them tight but go like that and then say some dharma to them and see how much theyit's the same thing. They're in more fear than that. they're in more fear than that at the moment. The odds of them hearing anything or logically thinking anything or changing their attitude the last minute is very, very, infinitely small. And that's why powa is...the practice of powa is, is not that; not for that; not meant that you don't practice during your whole life and then suddenly at the last minute you, you, you're able to do something miraculous. It's not like...that's not what it is. And that's conception is spreading among Americans and I have to worry...powa means like some kind of consciousness transference at the last minute. That's not...A) is not

what it's for and B) it wouldn't work anyway. I mean it wouldn't work in a normal person who, who tried it in the last minute like that. It's too late. You have to change now, while you're healthy and while you can hear and understand. [student: what's [unclear]] Long story. [laughter] It's a....[juk sem] so, so taking the vow, taking the vow would naturally follow this pattern and, and as early as Nagarjuna who is, who lived when? 200AD okay. Seventeen hundred years ago, roughly, we don't know, I mean we really don't know very much but people say, probably about 200AD. In his early text on how to take the vows, all he has is the ritual for getting this wish in your heart. He doesn't mention the vows. All his has is the ritual for, for saying, okay I pledge to try to get this wish in my mind. I pledge to try to commit myself to this wish. And, and someone goes and takes an actual vow, that okay for the rest of my life I'll try to reach that state where I really see everybody like...as my own child. So the question is where do you get the vows. Then Je Tsongkapa talks about and he, and he shows that Nagarjuna's ritual actually includes taking the vow. There're later writers who say, oh lets have a separate ritual for these two...we'll have a ritual where you go in front of a lama and you say, I'm going to try to develop this wish and I'm going to try to do what I can to help other beings. And then they say....what's {dompa}? [student: vow] {dompa}means vow. Then they say there should be another ritual for taking the vows. So they say...by the this is a wrong idea okay, there're been a few writers...lets have one ritual for pledging to the wish; I'll try to get this attitude; I'll try to develop this attitude. And I'll do what I have to do to help other beings. And then they come back later, six weeks later and take the vows. And Je Tsongkapa...he showed that that's not correct. That's not the way it is. How is it really? That's your first homework question. In general when you take a vow in that same ceremony you, you swear to try to develop that attitude. So it's only one ceremony. People who were there this weekend, this last weekend, I mean he didn't say, okay go and have your tea and come back later and then we'll do the second part of the vow, right? He did the whole thing in one...in one shot. And generally that's the way it's done. You, you swear to keep the wish {jungchub ...} and then, and then you take the vows in the same ceremony. But Je Tsongkapa says, Nagarjuna had a great idea; Shantideva had a great idea, it would be even better if people took a separate vow to try to develop the attitude. You just go in front of a lama and say, "I swear to try to develop this attitude". [student: sorry Michael...] [student: you can or you cannot?] Nagarjuna and Shantideva both, both...Tsongkapa agrees with them ultimately but if you could take a separate ceremony where you just go to you lama and say, "I'm going to swear to try to develop this attitude" and don't talk anything about the vows. Then you go home, you spend six months or a year try to develop the attitude itself. Then you come back again and say, "Now I'm ready to take the vows. I'm ready to do something about it." That would be a separate ceremony. Je Tsongkapa said that would be the best way to do it. That's the best way to....first you take...go have a ceremony where you swear that you'd try to develop the attitude and then you come back later...that once it's matured a little bit and you say, "Okay now I'm ready to take the vows." [student: it's kind of [unclear] taking the vow and [unclear]] Yeah. So really it divides like this. And really these two things are the....they go together. I mean obviously keeping the vows and doing it, going for the weekend is the same thing. And that's....Je Tsongkapa really...he tears it apart because there were a lot of strange ideas in his day in Tibet, Buddhism had gotten pretty strong in Tibet but it was all mixed up and he tried to...he was trying to straighten things out and he did. And he...he learned all the ancient scripts and he could quote like boom...boom....boom. and he said,

we should have the best way to take the first...have a ceremony to swear that you're going to get that attitude and then have a ceremony where you take the vows. Because taking the vows is doing it. [student: [unclear]] well normally there're people who do it that way. Yeah? [student: so what was wrong? You started to say people have a wrong idea...] [student: yeah you said that's a wrong idea] Oh, some people divided it this way. They put these two together – the wish and doing something and then you go and take the vow. That's wrong because these two are the same thing. Doing it and keeping your vows are the same thing. [student: okay] Bodhisattva activity is keeping the vow. [student: and when Je Tsongkapa says the best way is that you can have two separate ceremonies for one and two] yeah [student: that when he says the best way he means it's optional that you actually can do it that way or?] It's optional. It's better. It's more...he says, {tenpo}. {tenpo} means it's going to stick in your mind better. It's gotta be a more stable process. First you go and really work on a wish for long time then you say, okay now I got it and you come back and take your vows. So that's the best way. [student: so what you're saying is that if there has to be a best way [unclear] other people do it the other way?] The best way is to take...is to have a ceremony that I want [unclear] and separate ceremony to take the vows later on. [student: yeah] because in between there you have this mind...strong. It's wrong to say that these two should go together in one ceremony and then later you should take the vows. [student: I don't understand how you could even have [unclear]] They did...they...somebody taught it. {Tibetan} [student: so why is that in a situation [unclear]] [laughs] Some people do it. Some people do it that way. It is done that way. [student: the other way?] No. It is done...this way. But generally every time I've seen it or I've taken it [unclear]. [student: how is it done now?] You just had it. [students] Generally now people...especially in a tantric initiation, they generally do [unclear] throw the whole thing on you, with a lot of other things, which by the way brings me to a subject...if you were there last weekend and you're new and you're overwhelmed don't worry about it just do it. Rinpoche you know, he said... he pulled upstairs, he says tell them just do it. You know don't, don't worry. They'll get there. [laughter] it took fifteen years for the people there to learn it the way that they did. I remember the first time he ever taught it, he taught it for seven days in a row. In the first night we all set around in a cabin out in the woods and tried to figure out what the hell he said. And, and dawn came up... we were still arguing about what did he say and, and I remember dawn came up and, and we got....we all went to bed you know. So don't worry about it. Just do, do what you can now and, and you will...the whole thing will ripen on you especially after you do your tantric retreat. There will be a...something very fantastic but there's a hard learning curve. Okay. [student: is tantra secret [unclear]] I don't know anything about that. [laughter] Bodhisattva vows are the only vows of the three that you're allowed to study before you take them. You should study them.

Say {jorwa}[repeat] {ngushi} [repeat] you guys are wimpy. {jorwa}[repeat] {ngushi}[repeat] {juk pa} [repeat] Let me change this. [student:[unclear]] You can. You actually can. Both... [unclear] mostly did the monk's vows, ordained vows. {jorwa} means the preliminary. [student: Michael [unclear]] There're two hundred and fifty three vows, you can't study them, no you can't. {ngushi} means...I don't know how to translate that. You help me. {ngushi} means the main event, okay, it means like you know, like this event we're going to have fruit juice, I hope [laughter, laughs] and [unclear] music and that's a {jorwa} and people are going to come in and mingle and then there'll be the {ngushi} which is the auction. You know we try to [unclear] everybody up. And then the {juk chok} which is the wrap up will

be, you know... we'll get up and thank everybody and people will go get their coats and you know try to find their cheque books and [laughs] you know...that's a {juk chok}. So {juk chok} means the wrap up or the conclusion I guess. What do you want to call {ngushi} I don't know. [student: just vow....the actual vow] Well it's also a word that applies to like, when you're reaching certain meditative levels.... [student:] {ngushi} means the main...the actual event. How about actual event. [student: primary activity] It's where they actually give you the vow. It's where they say, they repeat something and you repeat something and then you have the vow. There's a lot to do before that. There's a lot of warm up before that. I'm going to go through the warm up [unclear] all right. There's five parts to the warm up. As in many Buddhist thing the warm up is more important than the main event. It's like when you go to meditate if you do your warm up properly, your meditation will go fantastic. If you just flop down and try to meditate you won't get anywhere and for years you wonder why you didn't get anywhere. So the warm up is really important. The main event lasts about thirty seconds, okay. The warm up is big, long story. {solwa dabpa} you know the verbs {so} and {dab}okay. This is another [unclear] {solwa dabpa} means to request. It's where you ask the lama to give the vows. Yeah? [student: is this part one of number one?] Yeah, first part of the preliminary. It's the first of five parts to the preliminary. [student: so it's to be like 1A] Yeah, 1A out of E. A, B, C, D, E. Je Tsongkapa at this point takes the opportunity to describe a lot of other subjects which I'll do also. First he says, what about the person taking the vows? What should they be like? What are the requirements for the person who is taking the vow? First thing is they can be ordained or not ordained. This vow anyone can take. You, you have to be a human I guess. But, but anyone can take this vow. Human...I mean ordained or not ordained. You don't have to be ordained to take these vows. By the way you don't even have to be human to have this vow, why? [student: [unclear]] Yeah, it doesn't... you don't lose it when you die. So there's beings in other realms who have what they call automatic Bodhisattva vows, they were not really automatic but they just took them in a human life and then they die and went a, [unclear] life and they have that vow. The other requirement of the person is that they should have at least {mun sme} in some form, not in its real pure form. What's {mun sem} [student: wish for...] where they really have that attitude. [student: motivation] Yeah they really have that motivation. They, they want to do something for all living beings even if it's wimpy, okay. Even if it's half hearted, they got to have some kind of intention as they take the Bodhisattva vows [student: they will have to be more than wimpy motivation to understand [unclear]] What I mean is, it's not at all requirement that there be true {mun sem} because that's very rare. Extremely rare. So they just generally have to have a fuzzy motivation that they'd like to help all sentient beings. Yeah? [student: what's the...what's the [unclear]] {solwa dakpa} means...this is the first of the five preliminary and it means to make a request to the lama. But while we're on that subject we're describing who's making the request and who is hearing the request. Person making the request can be ordained or not; they must have this motivation even if it's not pure bodhicitta which is very rare. They have to intend to keep the vow. They have to intend to keep the three morality. They have to want to keep the three morality. You can be in that...it's very much like a monk's vow. If you're monk and you go through a ceremony but in the back of you mind you don't intend to keep your vow...if you have any other motivation and there's a list of them you know, you want free food, you don't want to work any more [laughs, laughter] you like to hang out in the monastery, you know, if someone forced you, there's a whole list, the vows don't even form.

You never get the vow. You can wear your robes your whole life. You can become abbot of a monastery....whatever but actually the vows don't actually form in your mind stream. So you have to intend to keep the vows. If you don't intend to keep the vows, if you're just there because somebody else went; or you're just there because someone forced you to go, there's peer pressure or something like that, the vows don't even form. It's very interesting. Yeah. [student: are there different vows when you're a Mahayana Buddhist ?] Say again. [student: are there different vows for Mahayana Buddhist] for a monk? [student: yeah] No, our vows are Hinayana. The monk's vows are Hin...are one of the eighteen schools of Hinayana. So our whole monk's system. And there was a big debate about it and they voted for it in Tibet and that's the way it is. We follow basically the same vows as the monks in Thailand or Sri Lanka. So those are the requirements of the person taking the vows. We'll talk about ...yeah? [student: [unclear] three vows?] Three moralities. [student: distinguishing Thailand monks from Tibetan monks is that the case that all Tibetan monks have Bodhisattva vows?] Not at all. We're not required to take Bodhisattva vows. [student: all right. So then that would be a Hinayana monk in the midst of Tibetan monastery?] Ah yes. If, if that's all he ever studied. We study... I mean just...it's off this subject and I don't want to use up the time but, but frankly in a Tibetan Buddhist Monastery we study the Hinayana course better than the Hinayana. We spend ten years on Abhidharma and, and they...Tibetans study it very, very well, very thorough and they have a great respect for it, breaking a vow not [unclear] Abhidharma and the Logic Schools, some part of the Logic Schools that we study for fifteen years every winter are, are Hinayana. And we love it and it's great and it's fantastic, it's very useful. So no problem okay. But not to be practiced only, the basis on which to practice Mahayana. So that's {solwa dakpa}. Now what should the person who gives you the vows, what should he be like or she? She doesn't have to be ordained, right. The person does not have to be ordained. Better if they are but not necessary. They should be someone who could give you the higher two, the other vows if you chose to take them like your secret vows, that will be good. That would be best but not necessary. [student: [unclear]] It would be good if they could give you other kinds of vows also, like tantric vows but not necessary. [student: mean later or...] Yeah, later, later. Ah so that would be good. And by the way, a lot of people in history have taken their Bodhisattva vows first and then by keeping them gained such an appreciation for morality that then later they became monk. That's very common in history, I mean. That's the connection... if you're keeping your Bodhisattva vows well and you really understand what's going on, then you start to get the results of keeping that morality. Then you actually...there have been, you know, in history great political figures who have decided to...after awhile to take the monks vows. And that's, that's a pretty common track although you wouldn't think of it like that. Yeah? [student: [unclear]] Uh you weren't in the first class. [laughs] No it's just the built on each other. They, they [unclear] like this. They, they're very much....they're very, very much tied together. To keep your what we call pratimoksha morality, just for minimum your ten...avoiding the ten non virtues and then at maximum becoming a fully ordained monk. That's....it's fantastic to have that and Bodhisattva vows together. That's the best combination you can have. You can do it...you know, try to do that. At least some kind of life time vows if you can. [student:] Oh yeah, oh yeah. It's beautiful and both of them help you fulfill your tantric vows. In fact you can't succeed in your higher vows without taking some kind of lower vows, some kind of commitments to those morality, which you, you can read in the reading.

Okay. So that's {solwa dakpa} What else? The person who is giving you the vows can be a man or a woman; can be layman or ordained. They should have the wish also {mun sem} but they don't have it in a, in a hundred percent form but they should at least have some motivation to help all living beings. If they have taken the vows and then lost that motivation you cannot take your vows from them; you should not take your vows from them. [student: you really mean that they should or they have to have it in some form not perfected but they must have it] Yeah they must have it. If you're aware that they don't have it you shouldn't take your vows from that person. [student: well you couldn't take the vows] Well, it's just you shouldn't, okay. [laughs] [student: so you could get the vows from somebody who doesn't have it, really?] No. [student: I don't understand....] Yeah he has to have his vows, his or her vows. [student: do you recommend [unclear]] [student:] I wrote it the first thing today. So they must have, they must have the intention. They must be keeping their vows well. They must be keeping their vows well. They must be living that, that life. Yeah? [student: lets just say that someone keeps the vow, you think they have the vow...] yeah, yeah that's in... [student: [unclear] motivation that you believe they have the vow, it's their karmic result not your karmic result] It comes in the monk's morality also you know. Like we're suppose to take the vows, our vows from a certain...person who gives us monk's vows has to has certain characteristics. They are actually quite difficult for any one person to have them and the thing is...the bottom line is if you truly believe that they have the vows and you'll see that in some of the Bodhisattva vows, it's all right. That's, that's...you can't ever tell for sure if they have....you know. [student: right] [student: so the results is coming from you?] You have to truly believe that they have, they have, and they have to appear to have them. So that's the...they must have that. They must not have screwed in their six perfections, okay. They must not have degenerated in their practice of the six perfection and then Je Tsongkapa gives a long list of what that means. He goes through each perfection and I'll, I'll read it to you what he says. He says, failing in the first perfection would be what we call failing in {Tibetan}. Say {de chung} [repeat] {chok she} [repeat] this word appears first in Vasubandhu's Abdhidharmakosha, it's very important in the practice of developing meditaion. [student: how do you spell that?] {de chung} means doesn't want much. Okay. It means not...not, what do you say, not attach to things, not running around the world trying to get more things. That's {de chung}. {de} means desire. {chung} means [unclear]. So {de chung} means doesn't want much. {chok she} means satisfy with whatever they get. And the scripture says, lousy food, lousy drink; lousy place to sleep; lousy place to stay; lousy clothes. Whatever they get they're happy. They say, okay that's enough for me, I don't need more than that. They don't go out and tear down the world to get more things and to have the finest of everything. Whatever comes to them to say, okay, that's enough for me. And, and Je Tsongkapa says, if the person has failed in this practice they're attached to objects and things and they fail in the first perfection and you shouldn't take your vows from a person like that. Failing in the, in the practice of morality, he gives two example. One would be a monk who had broken one of his main four vows. So it's... they're call a {pamba}. {pamba} means one of the most serious vows for a monk. So if the person has broken one of those four and he was ordained, you shouldn't take vows from a person like that. [student: BAMBA?] PAMPA. {pamba} secondly if they're a person who doesn't have respect of morality or vows in general. If they have lost their...their respect for morality. They talk bad about it; they say, ah doesn't matter you don't need that one; that one is not so important; that one is kind of hard to keep [laughs] [unclear] you see that they're developing a bad

attitude of his vows and you shouldn't take it from him. Because they have failed in the second perfection. Third perfection he say, a person who gets upset easily, who gets angry easily. And especially who, who keeps the anger in [unclear]. They would have failed in the perfection of? [student: patience] Patience. It's really a perfection of not getting angry. We don't have a word in English I don't think that fits this perfectly. Don't take your vows from this person. By the way in all the scriptures when you get to the end of this descriptions they say, but if you can't find anybody else, [laughs, laughter]...it's nineteen ninety five you know, where are going to find this pure person, so they say you know, if all you have available is, is a pretty okay person then do it. And they say, at least he's keeping or she's keeping morality, concentration and wisdom, you know, in some kind of serious form. Because if you go out... we have a description of real lama, several times and if you went out and try to find a person like that, you know, you might spend a long time...but, but not to say that you should settle for less. You should try to find a person like that. [student: can you take person from another religion, and tell them this is what I want you to say to me and take your vow?] I don't think so because they have to have taken refuge. They would have to have taken refuge. [student: so that's, that's more?] yeah. [student: you can find a very holy person that doesn't...never heard of Buddha] but they wouldn't...one of the requirements of the teacher, which I didn't get to yet – they have to know the ritual very well; they have to know all the vows very well; they have to be able to explain them to you; they have to understand your responses during the ritual; they have to know the ritual very well; they have to know the whole literature on bodhisattva activity very well. [student: [unclear]] What's that? [student: they have to have the vow as well?] We, we talked about that. They have to be keeping their vows well. [student: but how would somebody from another religion...bodhisattva [unclear]] yeah, can't [unclear]. [student: of course you can keep the vows. I mean they must be logic in the vows.] No I mean they're not...they haven't studied those vows; taken those vows; keeping those specific vows. They can be like a bodhisattva or they could a bodhisattva in disguise...[student: could you put [unclear] he would have broken if he failed in perfection number two] Uh killing a human being. Uh what's the fifth perfection. Fourth. [student: fourth – joyous effort] Yeah you know Rinpoche was reading a book the other say and he got the word "zest" and [unclear] you know "zest" is a pretty good word for it, because it's joy and it's effort together. And really that's the fourth perfection. That's the meaning of the fourth perfection. So talking about zest, what would be the opposite of it? [student: lethargic?] Lethargic yeah [laughs] okay. It's a person who... they've lost their zest for dharma and, and you've met people like that, you know. First they have lots of zest for dharma and then they just get lazy. They're not much interested anymore. They don't have any great drive to, to do good things anymore. They're not... they don't have much interest in the whole thing anymore. That's, that's a person who is degenerated in his, in his fourth perfections. Number five? Number five is concentration and that's...the example is that a person who is easily distracted from his meditation, like uh he gets down, starts to meditate then say, oh you know I forgot... there's a real good video I wanted to watch [laughs, laughter] I mean the mind...the minute the person sits down the mind starts you know...oh this is what I gotta each for lunch; I got to get this; I gotta go to the store today and they're degenerated in the, in that perfection. The sixth one is wisdom and they say the opposite of that is a person who has become spiritually stupid. In other words, and this happens...it's the direct result of two kinds of problems. One is breaking your morality a lot. If you break your morality a lot you start to lose your ability to

concentrate on dharma; you begin to lose your ability to understand it the finer points like Madhyamika, things like that. You...you begin to lose to ability to memorize things and especially with putting Mahayana. If you put down the bodhisattva concept. If you say, oh this bodhisattva stuff is all stupid. You start to develop this idea, your, your IQ actually starts to drop, especially with regards to spiritual things. So that will be...that kind of person would start to degenerate in their wisdom. Wisdom in its most basic meaning is the ability to analyze things. And, and that would start to degenerate. It, it usually degenerate in other parts of your life; and, and it does start to degenerate. Your dharma... ability to analyze dharma starts to degenerate. You shouldn't take your vows from person like that. Kiley you have a...? No, okay. That finishes the teacher, okay.

Now he says...by the way we're not out of number one yet. We're not out of the request yet. [unclear] but anyway he says, what should the person requesting do? I mean what should he be doing at that time. As you see in your reading, you have to make the place really beautiful. The place should be really, really nice; well cleaned; there should be nice paintings around or there should be a main image of Shakyamuni Buddha, the Buddha, the teacher, then there should other images behind that image. Should be images there. The teacher should be up on the throne; the lama from whom...or the person from whom you're going to take the vows. By the way, as you read in the readings you don't even...these are one kind of vow that you can take without...you can take it from an image of Buddha, yourself. If, if, if there's no one within a thousand miles that you can get to and the scriptures says that, you know, it says, if there's no one within any kind of reasonable travelling distance, you know, all the lamas are in Tibet and you're in America and, and you can't get to one, you just literally can't to one. It's allowed to take these vows by yourself before an image. But, but very much discouraged. It doesn't mean that if Rinpoche is down in Howell, New Jersey and you're lazy that you can just take it from your, your altar but there is, there is a ritual that you can do, it's in the scripture and you can study it. [student: you can take the pratimoksha vows [unclear]] No. No. No. That's why the nun's vows broke; there weren't enough nuns to make [unclear]. [student: [unclear] what about [unclear] vow?] It takes a certain a number of nuns to ordain a new nun. So, so those nuns were made to disrobe which happened in Tibet at certain in history when there weren't enough nuns to make new nuns – full nuns. [student: what happens to the requirements you know, breaking vow, intent to break it and all of that [unclear] in turn being able to fix it, to be able make new nuns] Oh yeah you don't have it in its complete form. You don't have. You don't have that benefit. You can kind of think that the Buddha is there and you don't have the direct benefit of a human being. [student: [unclear]] Well the main wisdom is the dividing right and wrong. That's the main wisdom [unclear]; knowing what's right thing to do and what's wrong thing to do. That's the most...that's the main function. Okay. He says, first you should go that lama, man or woman, touch their feet in respect; show respect to them. Then you should offer them a mandala. The tradition mandalas were very beautiful it's [unclear]they didn't use rice, you had to go pick rose petals and you have big piles of petals and you will be doing this mandala with this huge pile of rose, rose petals. [student: mandala offering is [unclear]] Right mandala offering. Then he says you have to make a request, three times, to show that you really want it. Because if you don't want it, it won't grow. If you don't really want it, it won't grow on you. You have ask three times. Then it says you have to... you have to kneel down. And there's two ways of kneeling in Buddhism that are accepted, either way. Okay, one is what Rinpoche calls, chicken. When he says sit like a

chicken he means, he means like this. We have to do that in sojong like forty five minutes [laughs] it's very uncomfortable. That's like that. It's just crouching really. And then you can take your Bodhisattva vows like this also, that's also in the scriptures. So he says ... [student: [unclear] on one knee, right?] Genuflecting. [student: one knee or two knees?] On one knee. On your right knee. [student: Michael your hands are...[unclear]] the book says like this. The books say like this. But normally in, in the lineage when we take a vow, it's like this. And when you do your {tundruk} and you take your vows in there or you're reasserting your vows you're suppose to hold your hands like that. [student: [unclear]] It's just making a [unclear]. Oh...that's the student's side. Then from the lama side, it says, he should talk to the person about the benefits of the Bodhisattva vows. He should, he should try to explain to the person what's the use of taking the Bodhisattva vows. And there's a scripture that says, if you took all the Buddhas of all the planets of the universe and you gave them all offerings or you took the Bodhisattva vows and never kept it very well, you get more virtue from taking the Bodhisattva vows and not keeping it very well. It's very beautiful. [student: would you say that again] If you gave all the Dalai Lamas in all the universes and make them offering, it's not as powerful as taking the Bodhisattva vows and not keeping them very well. I mean a lousy bodhisattva is better than this ability to offer on all the planets of the universe, to all the Buddhas [unclear]. Excuse me? [student: why?] Uh, we'll get there. [student: the Buddhas have everything to begin with so what do they need?] It's, it's...comes in another book and we'll discuss it sometime. [student:] No, it's a long... there's a long story about it. The teacher should explain to the student which vows are more serious and which are less serious, mean which, breaking which one of them is more serious and which one of them is not serious. And then the teacher should try to ...by the way if you take your Bodhisattva vows and then you....lets say you break the vow, the second vow which is to give someone something they really need and you're the one who can give it; and you have it and you can give it and you're in position to give it and they're totally depending on you. And if you don't give it and you break that vow, you get a very horrible rebirth [laughs] I mean the teacher has to explain to the student which vows are more important and, and which ones are more serious. Maybe some case it's better not to take the vow, I don't know. Then he should make student [unclear]. [student:] Just...there's a thing call {Tibetan} which means sooner or later you gonna have to take these vows. I mean you don't have any choice actually. You know I mean you can say, I don't want to take them now or I...you know they sound nice but I'm not really a Buddhist and I'm not really interested in them. But even for your own liberation really, ultimately for your own Buddha you must take the vows for you to get the virtue to create the kind of paradise that we describe in the last course, you must take these vows. [student: [unclear]] millions of [unclear] [student: how does the first happen, I mean there's nobody there?] There was no first Buddhist. [student: so I mean to give the vows and [unclear] the ritual and the whole thing I mean it must have [unclear]] There was not. You should have taken the last course about endless mental continuum. [student: [unclear]] No it means... explain to them the benefits that they're going to get out [unclear] they must take it. Sooner or later you have to take. If you want to really reach paradise in this life, you must take it. [student: why take vows [unclear]] We talked about the first life. [laughs] Four benefits. Taking a vow in front of a lama means there's a benefit that if you're ever close to breaking a vow you think of him or her and it helps you stop because you will be embarrass if that person found out about it and there're, and there're three [unclear] You can...I'll give you the reading. [student: that's like

main one....] We're going to nine thirty, is that okay? [student: no] [laughs] We'll have a break and then we'll come back. Try to come like in ten minutes, about eight thirty. If you have any burning questions come to me right now and I'll....

1B is collect {tsok}. What is {tsok}? {tsok} means a collection of anything. Collecting a collection. Collecting a collection means you invoke all the Buddhas and bodhisattvas. You say, come and watch me take the Bodhisattva vows. It's very heavy because they actually have the power to come. You can't see them. This is preliminary number two. [student: invoke whom?] Collect {tsok}. What? [student: bodhisattva [unclear]] You're asking all the Buddhas and bodhisattvas in the universe to come and watch you take the vow. Big audience, okay. Very serious vows, they say it's much more serious than you taking the monk's vows. You got more, more people there. You also at that moment are suppose to..... I mean they do come, you can't see them; you don't have the karma to see them. They are there but you're suppose to try to recall how fantastic they are, you know, what great qualities they have. Real bodhisattvas standing around you. Real Buddha standing around you they're going to watch you take the vows. That's the second one. We're in preliminary number three. Right? [student: yeah] okay [laughs] and that's the...you actually, that's where you actually get down on your knee and you make the...and you say, please grant me them quickly. There's a point in the ceremony where you say, come on please lets [unclear] [laughs] You say, I really want them now and I want, please give them to me quickly. [student:[unclear]] Request to grant quickly. That's the third one. Feel joy. You reflect on the, on the....there's a certain level of karma you can collect by keeping your morality. By not killing people; not stealing things and things like that but the level of karma that you can collect with the Bodhisattva vows is indescribable and you're suppose to take some kind of joy in it. If you understand emptiness well and if you understand the collection of karma well which people who took the last two courses should and understand the life....how your life stream, your mind stream goes on through life then, then you know that if everything is a projection you're gonna need some powerful, powerful projection to reach a state of paradise. For you to project the paradise onto an empty world it's going to take very, very immensely powerful karma. This is the one that does it. This is the one that can get you there. It's very interesting. If you want to reach that place, you must take Bodhisattva vows and you must keep them. And if you're having a sort of a lousy life and nothing is going very cool and nothing exciting happening 'cos you didn't keep the vow. If you keep the vow things will start popping and your Buddhism will change. And your life will change and your world will change. And things will start happening...very exciting things will start happening to you if you, if you keep the vow. If you don't keep them you'll be just like this [laughs] and you'll just go on like that. It's really true that things are empty. It's really true that your karma fills in the picture. And it's really true that this is the most intense way to collect the karma to fill it in, in a very fantastic way. So you must keep...you must take them and you must keep them. You fill some kind of joy that you have even the opportunity to collect that kind of energy, especially if you understand emptiness you'll appreciate it. I'm not allowed to tell you much about monk's vows and how we take the vows but I can tell you that there's a same part in the ceremony for making a monk, full monk, one of the monk's is called {Tibetan} has to take the monk out of the ceremony to a separate location and he has to ask him certain questions like are you...you know that...are you twenty years old? Do you want to become a monk? Do you have this and this and this problems with your life that you couldn't become a monk? Do you really intend to keep the vow? There's a whole, long list of questions that

you have to ask that person. In other words you're asking the person if there's any thing that might obstruct them from taking the vow. In the case of Bodhisattva vows there're two main concerns. First of all you're asking the person do you have {mun sem}? You really want to be a....do you have the wish to help other living beings? Or at least is there somewhere in the back of your mind while you're taking the ceremony. [laughs, laughter] Beside in the discomfort in your knee. [laugh, laughter] You have that. And then secondly do you really want this vows or were you forced or are you coming here because everyone else in the group is coming or...you know, or do you really want them? Do you really intend to keep them? He adds more later. He says, are you coming here because other people got Bodhisattva vows and you want to make sure that you get Bodhisattva vows. Uh, were you forced? Do you basically understand the vow? Do you understand what you're getting into? Uh do you believe that you'll be able to keep these vows? {jung se}. Anybody knows {jung se}? {jung se} means little bit. [laughs] it's very interesting that Tsongkapa uses the word. It means, okay, we all know we can't keep them perfectly maybe but, but you really feel in the bottom of your heart that you will be able to some extent to keep these vows. You think you'll be able keep them pretty well. That's one of question that the person is suppose to ask. The person is suppose to answer, 'not too bad' [laughs] Suppose to be...yeah that's the meaning. [student: last person asked, [unclear] all of them are activities of the person?] Okay, how about being...that's a good point. You have to have...the lama is going to ask you. You, are you doing this to help all living beings and do you really want these vows? Those are the two main questions. Then he, he'll by the way he'll say, do you understand what the vows are? Did anybody....are you trying compete with anybody else? Are you here out of jealousy, you know? Are you here for some bad motivation or do you really want this stuff. That's suppose to be the [unclear]. That takes us...that finishes the preliminary. Now we go to the {ngushi}. The lama says three times, will you, will you take the Bodhisattva vows from me and the person says, yes three times and that's the end. [laughs, laughter] That's the main event. [unclear] thirty seconds, probably less. He repeats three times, do you want to take the Bodhisattva vows from me. The person says, I, I accept those vows, three times and then that's it. It's in the {tundruk...} it's also in the {dakgey}. {Tibetan} it's actually Nagarjuna's own words; that's the words in [unclear]. Okay the {juk chok} which is what? [student: conclusion] Do you have a question? [student: [unclear]] Whether they have the qualifications? [student: right [unclear]] Yeah they say that you should observe the person for twelve years. [laughter] [student: how could you ever take the [unclear]] You're not going to take them from me, you take them from Rinpoche. But, but really seriously, it's a heavy karmic relationships establish with someone and traditionally you're suppose to watch the person for a long, long time. When Atisha at the risk of his life, you know, took a sailing boat in tenth century to get to Indonesia to, to learn this subject. When he got there he didn't jump off the boat and go to [unclear], he waited and he...he waited for, I don't know, for months or...he questioned everybody – is he a good lama and have you heard any story; is he doing everything good; is he...how are his students? Are they pretty good? You know he didn't go...he risked his life, spent months getting there in this creaky ship and then didn't, didn't introduce himself right away, first he checked him out and that's a requirement. Okay.

{jukchok} [student: but Michael [unclear]] Well he the greatest Lama in the world [laughs] Be honored to take it from him, it will be a great honor. I don't even know if you're able to. You have to....yeah? [student:[unclear]] Should, should ask. There was a famous exchange

where one of the Mongolian [unclear] I forget who it was. He said to a lama, I've been checking you out for twelve years and now I've decided that you're okay. And the lama said, now I have to watch you for twelve years. [laughter, laughs] and he never got his vows. Yeah? [student:[unclear]] You...if you gonna to do it the right way, you should really be like a private detective and you should just check that person as early as you can. You should really dig into their qualifications. Bad enough to say, you get a piece of paper, you get all these pieces of paper in the United States – he's the head of the so and so sect and reincarnation of you know so and so and stayed in the caves for twenty years you know, all the papers say that. You have to go and check it out. We often get these papers and they turn out to be...[laughs] I mean in one case it turned out to be some guy we knew from the neighboring village in India, you know, we knew that guy, he's just a Joe Shmore in India you know, [laughter] you should see the paper [unclear] [laughter] He calls us but we didn't, we didn't believe who he was. {jukchok} that's the conclusion....it doesn't mean to say he wasn't the great...I don't know. This is going to have four parts. It sounds like superfluous – the Buddha is the all knowing one. He knows everything anyway. But this is where you say to the, to the Buddha, you face the Buddha image that's there and you say, I just want to make sure that I'm swearing to keep these vows. Face the Buddha image and you say, I, I just to make sure that you which only represents the real Buddha, right, that you understand that I'm swearing to keep these vows. Very heavy. And then you have to make three prostrations in each direction. I mean the people who were in Arizona, you'd remember Dalai Lama did that before he gave the vows. How many directions in Buddhism? [student: ten] Usually ten – four cardinal; four ordinal up and down. Yeah, so you, you prostrate in the four directions and then for the up and down you prostrate again to the east and again to the west, okay, in case you wondered. All right. [student: here you only prostrate in four directions?] No, you should...really it's six. Those four and then three more to the east and three more to the west. [student: prostration is part of 3A?] Yeah, still part of 3A. This is again...there's a very rare word in Tibetan it's called {san....}and it's where you try to put somebody up. You try to pump them up by describing how, what a great thing they just did. And the classic reference to quote is...there's many, is that when the Buddhas and bodhisattvas are all sitting in their paradise on their particular dharma throne and suddenly all the dharma throne start flopping up and down and shaking like there's a earthquake. And they all use their ESP to communicate and they say, what the hell is going on? What's happening? And somebody...and then they checked with their wisdom and they see that, that [unclear] took her Bodhisattva vows and that's actually....suppose to be true that when someone takes the Bodhisattva vows on earth that the...actually it even shakes the thrones of the Buddhas. It's such a mighty event in history that someone is fortunate enough to take the vow that these Buddhas thrones start to shake and they start to....what's going on and they check with their knowledge and they see someone has taken their Bodhisattva vows. And then they say immediately after that then enter into a relationship with that person which is unique. And they look upon that person as their daughter or their son. They, they take on a relationship of parents to a child. Then they are much more actively trying to...to lead you along and to protect you and make sure you're going to make it. [student: how this is spelt?] Excuse me? [student: how do you spell it] Which one? [student:] Uh {Tibetan} This is a difficult word to spell. Oh in English. Or that's easy. Okay. Third one...we're almost done, we are actually on time. We did this yesterday if you remember in the ceremony at the end sometimes it's a mandala offering. It's called {tang nak} and it means out of thanksgiving for

what has gone on...actually this is not only done by the students to the Lama but it's done by the Lama and students together to the Buddhas and the bodhisattva who are...who are watching. You're thanking them for that...that because of them you've been able to this ceremony for the person to take their vows [cut]

[cut] this is concluding part number four, last, last [unclear] concluding and the conclusion. He says don't advertise. In Tibet it means don't run out in the market and announce.

[student: but if somebody ask [unclear]] Je Tsongkapa....it's not a secret vow. The point is it's not that it's a secret vow. You can tell people about it. You can describe it to other people but the point here is that if the other people does not have great faith in this whole bodhisattva ideal, if they think it would be stupid for a person to live for others, to give other people all the advantage and to take the loss themselves, you know if they think that's a stupid idea or, or that's just....you know watching out for number one is the right thing and being the last one on the bus is the most stupid thing you can do and, and giving up all the profit in a situation to other person and taking all the loss onto yourself voluntarily as a spiritual practice there're...particularly if there's a person who thinks that will be a stupid thing to do, you're not allowed to tell them about these whole vows and what they stand for and what you did and because that would...the reason why they think it's stupid is that they already have some kind of karmic obstacle. They already have some kind of tumor in their spiritual brain and, and they really can't understand what the hell you're doing by, by letting other people go first and you go last. And...so then to try to impress on them why it's a great thing it is and then they would normally react even more negatively that, that tumor would become more serious. It actually thicken in their spiritual heart. It, it get worse. So you're not allowed to...you'll actually be hurting them because then they're blocked; their obstacle will become more firm, so you're not...you're suppose to lay off. It doesn't mean that you can't tell all your dharma friends that you've got your Bodhisattva vows, that's a great thing. That's a wonderful thing. It means don't, don't go to someone who has no faith in the process and in the ideal and, and tell them what a great thing you did 'cos they'll just get more negative. [student: why, why it's that [unclear]] They would, they would make fun of you; they would ridicule the idea; they'd would say that's a stupid thing to do and by doing so they collect a bad karma and that karma will make their old bad karma worse. More thick. That's about it. Okay Mr Kiley ...world is empty, if you study the Diamond Cutter you'd know that uh, what you experience is your projections forced on you by your karma and the Bodhisattva vows are that extremely...are that ultimate karma that can, that will lead you to heaven. If you want to go paradise that's the only way, you have to take those vows. And you have to keep them. If you don't keep them or you keep them in half hearted way or if you don't even know them in the first place to keep them which is normally the case, you just won't get any result and you'll be one of those dharma practitioners...you meet them from time to time. They've been practicing for twenty years and nothing is happening. And they say....and they start to lose faith and they start to have their mid life dharma crisis I've seen it. And they're wondering what's going on. You know why is nothing happening and I've been trying so long and so hard and nothing is really happening and, and it's 'cos they haven't....they didn't learn the vows and they didn't make a real honest daily effort to keep them. Because if you do things start happening. That's the whole point. Okay. Yeah? [student: homework?]

We'll do Mandala first. I'll hand the homework. [student: [unclear]] People who took the

weekend thing, Michael Wick has some materials in English, the {dakgya} Tom Kiley has offered people if have trouble on specific points of it and stuff like that. And you can talk to Cheryl about it or Tom okay [cut]

Course VII: The Bodhisattva Vows
Class Four: Vows One to Nine Explained
August 24, 1995

{Satong} (repeat), {satong} (repeat). {Satong} means what? Remember? That's a root, ah a root vow. Really root vows are, is not a good translation. Sa means, root, but tong means, "to fall down" We talked about it, 'to fall down.' And it means to commit a really, really serious mistake in your morality. in your bodhisattva morality. And there are how many of those?

(student: Eighteen?)

Eighteen. Eighteen what you could call root downfalls. Why are those so serious? There's two reasons why they're serious. If you do a {satong} it destroys your vows, you don't have the vows anymore after that. That vow you destroyed. So once you commit a {satong}, one of those eighteen, it, it destroys the vows in your mental streak. It's, it's no longer there. To, to break a satong is very difficult because you have to have four attitudes in your heart when you do it. And we're going to go over that two classes from now. But basically you have to enjoy it, you have to want to do it again, you have to think it's not a bad thing to do in the bottom of your heart, and, and like that. It's, it's you have, it's hard to collect a {satong}. But if you do commit one - except for two of them by the way, that's another story - you destroy the vow. You have to take it over again. The nice thing about bodhisattva vows is you can take them over again. You can ask for them again. Je Tsong Khapa says, in his commentary, 'Don't be happy you can take bodhisattva vows over again because once you've committed it once it's impossible to achieve the first bodhisattva bhumi in this life. He, he says it, that strongly

(student: Once you've broken it?)

Once once you've broken a {satong}. So, so you can take it over, but, but you've already disqualified yourself, and, and what is, what is the bodhisattva, first bodhisattva bumi? When does it occur?

(student: (unclear)).

Two things are going on at the same time.

(student: (unclear)).

To see emptiness directly and you have true bodhichitta in your mind. So that experience can never happen to you in this life, according to Je Tsong Khapa. You can take them over again but they're never quite the, you, you, you've done something very serious.

(student: Gets you all eighteen?)

Yeah. But, and also when you study the bodhisattva vows well, which we will, you'll realize that they are very, very specific. They're not as general as most Americans think. They're very specific, extraordinarily evil things, okay? (laughs) And, so it's not really, it's kind of hard to break them. Relatively hard (laughs). Lets say that. There's another word for {satong} ...

Which is {pomba}. Say {pomba} (repeat). {Pomba} is an abbreviation of an expression which is {paypon paroke pomba}. That means to be defeated by the enemy. Okay, defeated by the other side. Defeated by your opponent. And the bodhisattva vows are also called, {pombas}, because that's the name given to the four most serious breaking of a monk's vows; the full monk's vows. We have two-hundred and fifty-three vows. Two hundred and forty-nine are less important and four are very important. And if we break one of those four it's very, very serious for us. They are killing a human being. Stealing more than a certain amount of money, say a dollar. (laughter) Seriously. Sexual intercourse with a woman. And then lying about our spiritual level to another person. Those are for us, just about destroys our vows; doesn't quite. So by extension, or by comparison, the first eighteen bodhisattva vows are given the name of those vows. Because those are so, of breaking those vows, call them defeat, {humba}. Who's the other side, who's the enemy?

Eighteen. Eighteen what you could call root downfalls. Why are those so serious? There's two reasons why they're serious. If you do a {satong} it destroys your vows, you don't have the vows anymore after that. That vow you destroyed. So once you commit a {satong}, one of those eighteen, it, it destroys the vows in your mental streak. It's, it's no longer there. To, to break a satong is very difficult because you have to have four attitudes in your heart when you do it. And we're going to go over that two classes from now. But basically you have to enjoy it, you have to want to do it again, you have to think it's not a bad thing to do in the bottom of your heart, and, and like that. It's, it's you have, it's hard to collect a {satong}.

(student: (unclear))

Your own bad thoughts. (unclear) When you do one of these eighteen you've been defeated like the Yankees were last night. (laughs) They, you've been shamed, you've been defeated, you, you went up against, to box against your bad thoughts and they wiped, they beat you up. And you failed. So those are the meanings of, these are the words for the first eighteen, the most serious, so we're gonna go over half of them tonight, we'll go over half of them the next class. Yeah?

(student: You said {pompa} is the synonyms?)

Yeah. They are synonyms in the, when you're talking about Bodhisattva vows. And, and bodhisattva vows are called {pompas} because they are similar in their seriousness to breaking the first four full monk's vows.

(student: Breaking the bodhisattva root vows is the same as breaking the ...)

It's very similar. It's even more serious. If I break one of those first four vows I don't lose my monk's cloths; if I do certain things. But if you break one of these you lose the vow. Okay? It's even more serious. I can break one of my four most important vows as a monk and still reach the first bodhisattva bhumi. You can't if you break one of these, these are much more serious. But they're very similar because that's the most serious, that's the heaviest bad that you can do as a monk and these are the heaviest bad deeds that you can do as a person who is claiming to want to help other people. So here we go, alright? (laughs) Very serious. Let me tell you the positive side, okay? You always hear about, you meet many dharma practitioners after they've been into the dharma practicing business for awhile they're getting discouraged, nothing's happening, they go through personal crises' in their lives, bla bla bla. They learned all these tantric things and nothing works, nothings happening. They're getting bored, or they're getting tired, or they're getting discouraged, or etcetera. etcetera. They don't follow their practices because there's no life to them. It it comes from not keeping your vows. If you keep these vows things will pop like popcorn, things will happen. Your life will be unbelievable. Things you never imagined. You know. This is the root. I can go over them with you but once you know them it's up to you. If you, if you keep them, which you can't do until you understand them, and very few Americans understand them, maybe, I don't know, but very, very few (laughs) understand them well, keep them, your life will go through extraordinary experiences. And, and if you keep them wishy-washy you'll have wishy-washy life. And if you don't keep them at all you'll get bored and quit these classes and say, 'I don't know what's the big deal about all that stuff.' And you'll be right. (laughs) For you. So, keep them, and things will happen; almost immediately. Alright.

Say, {dokta} (repeat) {shumu} (repeat). And by the way you can't enter obviously the secret teachings unless you keep these vows. (Doktra shima) is the first root vow.

(silence)

{Doktra} means to praise yourself. {Shima} means to put down other people. First root vow: praising yourself, putting down other people. A lot of Americans, you know, they know the seriousness of the root vows, so they go crazy because obviously when you go to work you're going to do it about twenty times before the tomorrow's over. At least I do. (laughs) So it's not just a generally praising yourself and putting down other people it's a very specific kind of praising yourself and putting down other people. First of all your motivation has to be that you're after two objects; two kinds of things. One is called {ngyapa}. {Ngyapa} means some kind of material gain. By praising yourself and putting down other people you're gonna be able to gain something like a house, property, or money, or a car, or some kind of gain that you're gonna get from it. Particularly if you're teaching dharma. Okay. Particularly if you're trying to teach other people and you're putting down other dharma teachers and putting yourself up in the hopes that somebody in Connecticut will give you a big piece of property. (laughter) (laughs)

(student: When you say a true gain do you mean money, cash, or reputation, any of that?)

Ah, we're getting to the reputation, that's the second one.

(student: (unclear))

Yeah, but I, I won't do too much, because this class is gonna run over.

(silence)

So that's... The second object that you might be after is {suktee}. {Suktee} means the respect and admiration of other people. Particularly in the sense of when you're teaching people dharma, you know? You, you're putting down other, you're say, 'Ah, they're not, they don't know what they're doing, I know what I'm doing.'

(student: Both, or one or the other?)

Either one. Okay? Je Tsong Khapa points out that you don't need both. It could be either one.

(student: (unclear) could it be material gain or could be a gain of status or position?)

That's the second one. You see?

(student: The second?)

That's not material.

(student: The second, that's renown?)

Yeah, any kind of gain they say, you, hoping people put you up on a nice thrown and you have lots of students and they'll all bow down to you when you come in and, you know, it's like that. Mostly that.

[student]

It doesn't make a big deal about that. But I think if you reflect on it that's the obviously result and it's happened all throughout history and all kinds of religions, if all those people and those religions had been under a solemn vow never to say anything bad about it (unclear) like that; probably would be a lot more peaceful world. Okay.

(silence)

(student: The first one is strictly limited to material gain?)

Well those are the examples that he gives. He gives clothes, food, houses, cars; advances, in those days it was a horse. Things like that. That's the, by the way, I'm gonna read straight

from my notes, because I, his book is very big and it's very beautiful and I don't want to miss anything. You gotta know the vows well. So I made notes about, it's gonna be a little bit detailed. The motivation has to be a desire for those objects, okay? It, it's a kind of desire, or attachment to those objects. If you, something very important here, and people have asked me, particularly with regard to dharma. Then, then would it be wrong to say something bad about other traditions, or other teachers? And, and Je Tsong Khapa in his, and, and the bottom line here is that, if someone's teaching something wrong, especially something harmful; for example you could say, tantric practices which are dirty, you know, things that they say are tantric which are just dirty things. And, or things about emptiness which are ridiculous and totally wrong. You're required to fight those ideas. You're required to go, and go to that person, maybe offer them a public debate with that person and, or in front of a group of people say, come, you know could you come and we'll have a discussion in front of these people? You can show me where you get these ideas from the scriptures, where are they? You know? And, and who taught those things and, you know, what, what kind of authoritative source do you have for those things? They won't be able to show any because there isn't any. And, and you're required to be a tiger when you're talking about the truth of the dharma. Especially because those wrong ideas are very harmful to people. So that point of view is not, you don't have the motivation of desire. You're not hoping that you get more famous than the other person, you're just trying to prevent the other person from hurting people. That, you have to do that. You're supposed to do that. And it's a good thing to that. Two requirements: you have to know what you're talking about, you have to, you'd better have some scriptures to back up what you're saying. And then secondly, when you get to this point in other teachings you'll read that, a passage which says, you must do it with great joy, and with great friendliness, and with great love for the other person. You're not allowed to do it under any other circumstances. As you do it you're thinking about how much you care for that other person that you're fighting their wrong ideas. But you're not allowed to do it out of any kind of anger. You have to actually do it out of some kind of brotherly love and good humour. You can't do it out of some kind of anger. You can pretend to be angry, that's okay. But in the bottom of your heart you have to love them, you have to be joyful, and you have to fight those dirty ideas like a tiger and put them wrong. That's not breaking your bodhisattva vows, that's keeping every kind of morality (unclear). Yeah?

(student: Would that same motivation apply to correcting anyone in any area of activity?)

That, mostly there are scriptures about it that I can't tell you the details. It's in the higher teachings. But basically you're required to do it with good humour and out of great love for the other person. And you're supposed to, if it gets to where they have a, start to have a bad reaction you're supposed to back off.

(student: In addition the dharma just some general non-truth that's causing the disturbance or harm?)

That's dharma. (laughs)

[student]

He makes another point which is, you couldn't, like if I were staying in, it's not too important, but if I were staying in a monastery with somebody else, who's a monk, and we're sharing the same resources of the monastery, what they call {[unclear] - {[unclear]}} means it's communal wealth - well then you can't commit, this, this, this particular bad deed you can't commit with them because there's nothing you can gain from them. Because anything that another monk in my personal monastery would have to give me is the property of the monastery already. And it would still be the property of the monastery when I got it. There's no wealth transfer here. Ya see what I mean? It all belongs to everybody, anyways. So, but you're not monks in a monastery. Yeah, okay. It says you don't need both. It could be for either object. Meaning either gain or fame. Okay? Gain or respect. It doesn't have to be both. {Satong} occurs at the moment that the other person grasps what you're saying. Therefore if you get [unclear] from Howell, New Jersey and tell her how great you are and how bad that other teacher is, you're not gonna collect this bad deed. (laughter)

(student: (unclear))

That's (unclear) (laughter) It has to be a human being. You know, not a child, it has to be someone who grasps what you're trying to say. And most bad deeds of speech are like that. I mean generally the bad deeds which require them understandings what the point you're trying to make and how great you are and how bad the other person is, is, should be someone on your own level. Someone who can under, grasp what you're saying. The minute they grasp what you're trying to say that's a {satong}. You've done a {satong}. Yeah?

(student: So obviously it depends on somebody grasping but an accurate grasping. Somebody who...)

Well if you said I'm a great person and, but you mean does it have to be a lie?

(student: No. Lets just say...)

(student: a misunderstanding.)

(student: ... somebody overheard a fragment of a conversation...)

Oh yeah, yeah, yeah (unclear).

(student: and thought that, and then grasped that erroneously.)

(student: (unclear) your dealing with somebody who belongs to a different religion in which they have a different view of the, 'ultimate truth.'

This mainly refers to Mahayana Buddhists talking about Mahayana Buddhists and we will talk about that later. We'll get to that later. It comes from a quotation of Shantideva But I'm not gonna get into that too deeply. Mainly it's among dharma friends; mainly, mainly. Alright.

(student: Michael, just to qualify that point, so if you're talking to someone at work and you say, 'Fred's a putz,' you know and, 'I'm great,' does that qualify?)

Ah (laughter)

(student: If you're trying to get a promotion.)

(student: Yeah, I mean, you know cause it's (unclear))

It's a general question. Je Tsong Khapa says, it's almost like a probably. It's almost, that it should be a Mahayana practitioner complaining about another Mahayana practitioner; probably should be a lie. It does say that the other person should be someone who really does have good qualities. So it implies that you're lying about the other person. Those are all, those are all, I would say, that Je Tsong Khapa would say, that it has to be a Mahayana person talking about another Mahayana person.

(student: So if you're just bad-mouthing someone...)

And probably a lie.

(student: So if you're just bad-mouthing someone because you really believe they're a putz?)

But, no, as you study the real bodhisattva vows you'll see they're much more serious than, I mean there very, they're on the level of Cardinal so-and-so bad, bad-talking the Baptist so-and, Cardinal so-and-so because he's interested in getting all that money of all, you know Its has to be pretty evil. Yeah?

(student; (unclear) lay person. So in the lay person...)

The lay person could be talking about (unclear).

(student: That's true. But in the lay person's life I would think that if you were at work and something came up and you said, you know, 'Joe's a putz,' or whatever, that, that has to, I mean if you know about karma and emptiness, you know, if you have, that person has to have good qualities, really, because...)

But, you mean the good qualities that's the opposite of what you're accusing them of.

(student: Okay, but, when we were, and, if you make some other person have rise to that feeling, that can be a...)

No. We're talking (unclear). {Tay} means...

(student: Okay.)

What;s the border at which you cross into {Itsatum}? There are many, many, {[unclear]} meaning, coming close to these are countless. Really countless. And you gotta know the exact (tay) at which if you cross that you broke your {tsatum}

(Student: It would be more specific protocol for things to go wrong without being disparaging of him and without, it would be more of an equanimity (unclear))

No if you're doing it for any kind of good motivation you cannot collect it.

(student: What?)

If you're doing it with any kind of charitable motivation you cannot collect it. It has to be, you're talking good-and-evil. You have to think it's right, and you have to like it, you have to want to do it again. This, and, and the results are very serious. You can't achieve the first {unclear} and the stakes are very high and they're very evil. You have to break, it has to be a very nasty thing to do. And, and that's not the impression that most Americans have of the bodhisattva vows. But you have to study them. And, and they're very, the results are extremely serious, and, and the deeds are very serious.

(student: And this is only Mahayan, Mahayana, this one?)

{unclear} says looks like that. Okay. (laughs) Based on something that comes later. But (laughs), (unclear) just avoid it, okay? He says, probably, which means, I'm sure Je Tsong Khapa avoided any kind of {unclear}, okay. But, but, particularly around the field of dharma, particularly, this is how schisms happen. This is how one group becomes split from another group. You can't imagine a more dirty or horrible thing then religious people are splitting against each other, and bad-mouthing each other, and, this is really what we're talking about. This is what really the result is that we're talking about. You can't think of anything more destructive to the peace of the world then, then prac... followers of religion (laughs) talking about (unclear). That's not {unclear}. There's actually two vows in there. When we, when we finish this I want an exercise, okay? It's a lot more then eighteen vows. Each one has within it multiple root vows. There's two root vows, what are they? What do ya guess?

(student: Not praising yourself.)

(student: Praising yourself.)

Yeah, praising yourself. (unclear) Either one. Alright? Either one, you commit the bad deed when you commit either one. So there's actually two substance here. We're gonna have a lot more then eighteen by the time we're finished. I'd like someone to keep count.

(student: could you say that again. If you just praise yourself, you break the...)

Yeah, yeah, you don't have to do both. It;s either-or.

(student: Even if, well, I mean, can you qualify that somehow?)

(students: (unclear))

Let's say you only get so far as lying about your own Mahayana spiritual qualities ...

(student: What if you think it's accurate?)

Then you don't commit a {bhumi}. I mean, no, a (tsatsum).

(student: So you have to lie about yourself is what you're saying.)

Je Tsong Khapa says, it looks like that.' (laughter) He says most of the Indian scriptures say it. It's very difficult that these vows are spread out all throughout the scriptures and he studied all of them, he went very deeply into the {unclear} and this is his result. And you can't, you won't get a better, and he puts, he, he disproves in that text a lot of Tibetan, earlier Tibetans who said, 'Oh, I understand now what this means,' and they give a presentation and Je Tsong Khapa shows why according to the ancient books it's not true. Yeah?

(student: How about if it's just the thought?)

It has to be - it's a good point - it has to be in speech, to another person.

(student: And the second part of this criticism (unclear) also has to be a lie? Just so I can say...)

Yeah.

(student: Just so I can say this person is very bad at math; gets things long. And if it's accurate (unclear))

(unclear) the classic one is that this first half is, 'I'm a great Mahayana practitioner. I know how to read the books. I can recite them. I can explain them. I know all these things perfectly. But, that guy, he's, he's telling everybody he can read them and teach them and he's lying. He doesn't have those qualities. That's the classic {doktra shimla}. That's the classic event of a {doktra shimla}. Yeah?

student: Is the main point here the causing of the schism? Is that the...)

It doesn't make a big deal about that. But I think if you reflect on it that's the obviously result and it's happened all throughout history and all kinds of religions, if all those people and those religions had been under a solemn vow never to say anything bad about it each other like that; probably would be a lot more peaceful world. Okay.

By the way, why are they counted as one vow then? Why do they, why do they count them as one vow, because the, the motivation is the same. The motivation is, is desire. The motivation is wanting other people's things and respect. So therefore there classed as one

root vow. But they are two. They are two especially from the point of view of actual activity. It's two different activities. And that's going to be the same for the rest of the first four root vows. Why do you think the first four are, are one way and the other fourteen another way?

Huh?

(student: They parallel the monks four?)

No. Where do the first four come from? The first four from Asanga (unclear) And the other fourteen are from a different source actually. So, it happens to be that the first four, which were taught by Maitreya, and Asanga, are all dual; all double. Okay?

(student: So Michael, as far as putting down another person does that have to be a sort-of false putting down, like saying, 'that was really stupid?' Maybe it wasn't, verses saying it was really stupid and it was really stupid.)

Je Tsong Khapa says leaves it open that if even if it were true you could commit it. He leaves it open.

(student: (unclear) nasty or...)

He says, no it doesn't have to be, but he says most of the time it's a lie. And, and from one point of view he does, he has a long debate and then he says, 'It looks like the other person should really have good qualities and you claim he doesn't have good qualities.' He or she. But it, but when he says, looks like, and mostly, and, you gotta, that means we gotta avoid any of that. (laughs) Okay? Alright.

Say {chinor} (repeat), (metair) (repeat), {chinor} (repeat), {metair} (repeat).

{Chir} means dharma. {Nor} means material wealth. Okay? Money, food, things like that.

{Neita} means not to give it. What he means is not giving someone dharma teachings or not giving someone material assistance. Now we gotta talk about it. Don't ask me any questions until we're finished. okay? (laughs) It's very specific. Alright? It has to be a pretty evil one, alright? First thing is, we'll talk about the other person. What about the other person? There should be two qualities. One of two qualities. The first one is that they are really suffering, suffering is really wrong. They don't have food, they have some kind of disease, they're out of money, they're in serious, some kind of serious problem. And those are all what? Those are all kind of material serious problems. The second category of personal need is, is someone who doesn't have support, doesn't have a support system. Meaning, Je Tsong Khapa says, 'they don't have somebody like,' first of all like, like Maitreya or some kind of protector for them. They don't have a whole network like family, or friends or they don't have a network of support that they can draw from. They are counting on you. (laughs) You, you are their, they're depending on you. You know the, you know the difference. You've had people come to you and try to borrow money. And then, I just had it recently. A close friend got overworked at her work; got diabetes, had her kidneys taken out,

desperate for money. Was never in that situation before. Non of the relatives can give anymore. Gotta buy this dialysis machinery. Must have five thousand dollars. Coming to me, specifically, you know, 'I need your help. I'm, this is, I don't have anywhere else to turn to. I need this.' Then if I say no I broke my{unclear}. That's, and by the way, must be able to help. You must own the thing that they need, okay? (laughs) Alright. You don't have the money you don't break your vow. You don't, you can't get the money, you don't own the money, within, you know, pretty reasonable boundaries, you don't break your vow. He says there are certain limitations on the thing they ask you for. You're not allowed to give anything that would be harmful to them. And he gives two examples: weapons. Okay? Like if a person comes to you and begs you for, 'you're the only person who could give me this knife that I need to stab my neighbor.' (laughs) That's, that's where, he calls it unhealthy. He means unhealthy. And then he says poison, like especially if the person were planning to poison themselves and they come and beg to you, you to help. You know, something, he said that would be improper. So it's almost like unhealthy and improper. Weapons or poison are the two examples he gives.

(student: So then the question of euthanasia is covered in this case.)

Yeah, you can't do euthanasia. They're for a lot of other reasons too.

(student: (unclear))

I, you know, about the fine, you know, I'm gonna leave it to you. You know. Personally I think it's poison and I don't think you should do it. But you don't, it's, it's, believing that the person is going use it and hurt themselves you refuse them money, you don't break your bodhisattva vows. But I'd say you have to be real careful not to get lazy. In {Getsu Sawang Samdrups's} text he often mentions laziness as a motivation for breaking vows. You just don't feel like giving it to the guy so you assume he's a drunk. You know? (laughs) (laughter) I mean you gotta be careful. Okay?

(student: What if that person's starving, you give them food, (unclear))

(student: Where there's so many homeless people how do you know, on the street there's always (unclear))

To the best of, to the best of you ability you have to judge. And that comes often in the bodhisattva vows. For example, we'll cover a vow later about teaching people emptiness. You're supposed to check whether you think they, whether it's appropriate. If you misjudge, Je Tsong Khapa says, I don't believe it's in, breaking a root vow. If you honestly checked, and in your best knowledge, the person was ready and then you taught it to them, and you freaked out, you don't break your bodhisattva vows. And that, in other words, every, it's all based on your best judgement at that time. You can't know if that person's an alcoholic at the time. If you truly think they are, even if they're not, you have (unclear). I don't mind but we'll be here late and don't guys, don't blame me. Okay.

(student: If the Bosnians came here tonight with their hat outs and we're getting slaughtered in our homeland, please give us some money so we can buy some weapons and defend

ourselves, we wouldn't be able to do that because...)

Looks like, looks like we, we wouldn't, be allowed. But it's also in your vows you have to protect people who are in danger. So, you have to, it takes a lot of wisdom. Takes a lot, I'll just say that. One more question.

(student: What if you just don't know? Which way do you go? I mean, if you, you know, you have all these people coming up to you in the street, you see all these situations, you just say, I don't know?)

I, I don't have an answer. Use your best judgement. He doesn't mention it. The motivation must be that you are overwhelmed by feelings of stinginess, don't want a part with the thing that they're asking for.

(student: Does it have to be asked of you or can you see that's it's a need?)

Say again.

(student: Does it have to be asked of you or is it just a need?)

Um, good question. Yeah, he says they have to approach you and ask you. So you see the vows get more and more, the conditions are more and more narrow. He says they do have to approach you personally and ask you personally.

(student: And the reason you give is (unclear))

Because you don't want to part with something you have.

(unclear), he mentions that the motivation should be out of a desire not to do something wrong. Attachment to something, the, the mental affliction in number two is attachment. I suppose you could do it out of anger. Or, you know, but he mentions that it's attachment. You, you can't part with the thing. What you're giving could be either a material object, or dharma.

Okay? Those are the two divisions here. In the, in the case of dharma, it's the case, it's, it's where you don't wanna teach someone everything you know because you're afraid that they'll, then you won't be so great anymore. You know what I mean? And it's, it's called {bayque}. It's holding back things that you know because you, you don't want it to get out and everyone know what you know. Je Tsong Khapa talks about a wrong belief that was held in some tibetan scriptures that were written where they said, 'The other person's hopes must be dashed. They must feel the emotion of, of their hopes being crushed by you.' And he says that's, he says he's checked all the Indian sources and, everywhere, and it doesn't ever mention that. So he says it's not a condition of the vows.

(student: What, what is it?)

It's not a condition to break your vow that the other person's hopes are dashed after you refused them. Some Tibetan commentators, before Je Tsong Khapa, claimed that the other person's hopes have to be, they have to feel this immense feeling of letdown from what you did. And they say you don't break it if they don't feel that. Je Tsong Khapa says that there's no scripture that says that, there's no source like that, it wasn't in the, the Buddha never said that. Some, somebody got up and mentioned it one night-day and people wrote it down after that: it's not true. You have to know those things. So how many root vows there?

Not to give dharma and not to give material assistance. Number three... We'll do one more and then we'll, we'll stop for a break.

(silence)

Say {shakyam} (repeat), {minyen} (repeat). By the way some of you may recognize some of these verses. Hopefully you do. (laughter) If you don't recognize them don't worry about it. (laughter)

{Shakyaminyen, shakyaminyen}. This divides into two, two root vows. The first of the pair here is not even mentioned in the text. So you could of been breaking it all this time and not known it, okay. In the verse commentary, verse, verse summary that most of us learn to keep our vows, it's not even mentioned. And it's mentioned by Asanga, it's taught by Asanga. Whoever wrote this verses didn't mention it. Okay, and that's called {tokpa}.

This, this third root vow also has two halves. And the first half isn't even mentioned. So if this is all you ever learned you could be breaking it all the time and not know it. The situation is very specific. Somebody did something bad to you. You got angry. You didn't let the anger go, you held it. And it built up to a point where you actually did violence to them. You hit them, or you threw something at them, or you got somebody else to, to do violence to them. It seems, to refer very specifically to - {tokpa} means to, to, to strike someone - and if it's ever happened to you, I mean if you've ever been so angry, it's happened to me twice in my life, I'll never forget it, where you were so angry that you actually struck someone, you, you know how bad it feels. And it feels very, very, dirty. And you feel very, very, wrong. And that's, that's what it has to be, it has to be such, it has to be where you actually do violence to someone.

(student: What are you calling this, Michael?)

The, the word, the word is to strike someone; striking another person. It has to be a person.

(student: So the third vow would be, 'not striking another person?')

And 'B' which you didn't get to.

(student: And what?)

The third vow has two parts, I'm only talking about the first part now.

(student: Alright.)

The first part of the third vow is to, is to do violence to another person.

(silence)

Je Tsong Khapa gives the, I mean the root says, 'you use your own body to strike them. You throw something at them. You swing something at them. You imprison them, or you do other kinds of real violence to them.'

(student: Physical violence.)

Yeah, yeah. Which see, it gets to be very specific. It's, and you know how wrong it feels if you've ever had it happen. you know, that you blew up and hit somebody. How wrong it is, how wrong it feels. Yeah?

(student: you mentioned you're holding on to something and not letting it grow, would this also apply to just being in some spontaneous altercation?)

No.

(student: This fight...)

Ah, we'll get there. But it should be a buildup of anger over a period of time and then finally you, you hit them. Not the initial flare-up of anger. How long it takes between there he doesn't mention. Je Tsong Khapa finally says, 'It seems to me,' from studying the text and he quotes a few cases, that, 'it should be a person; should be another person and not an animal or something like that.' It has to be, it has to be someone who can understand it if you said something to them. And it has to be someone who could be keeping, or not keeping morality. And he says therefore, 'It's limited to human beings.' You do violence to an animal, it's very, very, evil, but you don't break your root vow. Okay, number, the second half of root vow number three. Is, say it, well that's {shokyan minyin}. {Shok}, {shock} means to apologise or confess. To apologise or to confess. {yan} means, 'even though.' {minyan} means, 'refuse to listen.' And it's very specific again.

Someone had done something wrong to you. Some one has hurt you in some way. That's the first requirement. They're coming to you in a very, almost in a very formal way. They're approaching you to apologise. Or they're approaching you to explain what they did that hurt you and why it wasn't, you know they, they wanted, it doesn't matter whether it was intentional or not, but they want to come to you and explain to you, or apologise to you, what happened. You know like maybe they did something by accident that offended you. So that in that case I wouldn't call it an apology, right? They're coming to explain to you, to explain themselves to you what happened. But either whether you call it an apology or just coming to explain to you why, what it was that they did that hurt you. You know, 'I didn't really mean to it,' or, 'I'm sorry,' or, you know, 'I was just talking about somebody else.'

You thought it was you, I...' They're coming to you to explain. Yeah?

(student: Sincerely coming to you to explain as opposed to just trying to give you a line.)

It says in coming to you in a very, in Tibetan it's called {shunshim domines}. In the proper way, in a good way. They're coming to you in, in a nice way to, they're coming to you formally almost...

(student: With a true motivation.)

Yeah. From their heart.

(student: Not to try to (unclear))

No, they're coming from their heart. To, to exp... to give you an explanation of what happened. Or to apologise.

(student: From the heart too.)

Your motivation must be that continued anger that was same in the first half. It's called {kunzin}. In tibetan it means to hold the heat almost. To hold that anger within your heart, burning in you. After the initial currents of anger you keep it, you store it, you meditate on it. (laughs) And the essence of the vow, when breaking the vow, is when you refuse to accept their, you don't even want a, you refuse to listen, you refuse to accept their explanation. You say, 'I don't wanna hear about it.' 'I, I'm angry at you, you know.' 'I don't wanna, don't tell me all the crap, you know.' 'I know you meant to do it, and I,' you know something like that. And you just refuse to let them explain themselves to you. Then you break the vow. We'll take a break there. Please come and have some tea and stuff. Yes?

(student: What if there's no hitting involved. If you get really angry at someone.)

No. It's either-or, okay? Again, it's either-or. We're talking, either-or. Either-or means you break the third root vow when you either strike another person or refuse to listen to someone's apology or explanation (unclear).

(student: The main mental affliction is anger.)

There's really two root vows in here. Yeah, the main mental afflictions and why they're counted as one vow is, is, it doesn't say anger, what does it say?

(student: (unclear))

{Nussen} means, {nicol} means, you wanna hurt someone. It's the desire to hurt someone.

(student: (unclear)).

{Nu} means to hurt. And {sen} means the desire to hurt someone. The motivation has to be that you wanna hurt them.

(student: On the second part also?)

Yeah. You wanna hurt their feelings.

[student]

If you're busy and you can't listen right now you do not break your ...

(student: Oh no, but your motivation isn't necessarily to hurt them but you're just so angry you just can't listen to them; you can't deal with it, you can't...)

(student: Overcome by your emotions.)

Then it's not. You don't break the vow. It has to be the desire to...

(student: Well isn't it a matter of (unclear) accept your apology?

It has to be, it has to be that simmering...

(student: (unclear) is not being willing to forgive.)

It's like the, it's based on that.

(student: Is it like being angered at all? Your class mates 'cause they're going to get(unclear))
(Laughter)

By the way, excuse me, we have dictionaries if anybody wants it. So many people ask me for them. I'm not trying to sell them. They're twelve dollars; they're twenty-five dollars at every book store. We went and bought a case in India and dragged it back here. (laughter)
So, I have more out in New Jersey if you want. (unclear)

(student: First part of the vow, you break it when you actually strike the person then? Is that the idea?)

Yeah. You strike, throw, swing,

(student: Well that's when it's broken at that point.)

(student: So if you trip over your own feet and you don't connect, you don't break it.)

No, you don't break it.

(unclear) {Taichin} (repeat), {bor} (repeat). {Taichin} means Mahayana. The bodhisattva teaches, teachings about (unclear) bodhisattva. The (unclear) means to reject them.

(silence)

What Mahayana teachings is it? It's either of the two great divisions of the Mahayana teachings. Which is the emptiness teachings and then the teachings on how to act like a bodhisattva. Those are the two great divisions; the teachings on emptiness and the teachings on bodhisattva activities.

(student: (unclear) have my notebook?)

Anybody have a notebook with like hieroglyphics in it? (laughter)

(student: (unclear))

Yeah.

(student: (unclear))

Mahayana. {Take} means, yana and {chin} means, maha. Great vehicle. Great capacity. Vehicular capacity would be more correct.

(student: This is number four?)

It's a number four. Four, four, eight. Right? Four, eight, we're talking about four, eight, there's gonna be a Four-B, right. Because the first four have two parts each. Two vows each (unclear).

(student: (unclear) also four?)

Reject. Give-up.

(student: (unclear))

And, and emptiness and bodhisattva-like. Okay? Two great divisions, {satba etc.}. Two great divisions. The way you give it up is to put it down. That, the Buddha never taught that, that's all rubbish, silly, it's no good, it doesn't help, it never ... I don't believe the Buddha said that. That's the classic way to give it up. That's the classic, classic way to reject it. Yeah?

(student: When you say reject it you mean saying it's invalid versus it's a pain in the but or...)

Yeah, yeah. No the complaint about how hard is no, that's no big, that's not... It's, it's to say,

it's invalid.

(silence)

The Buddha didn't teach that.

(student: If you have a teaching where it says, 'to say is one thing but to think, just thinking it is bad, isn't that, you know, an even harder teaching and then you should say, well that teaching is harder than the one where you just not allowed to talk. Would that be saying something better?)

This one normally refers to, to stating it. Talking about it. Normally refers to...)

(student: If you walk around thinking this is a bunch of baloney...)

Obviously no. (laughs) That's projecting. Okay. Ah, Four-B.

Say, {darnum} (repeat). {Duba} (repeat). {Darnum} (repeat). {Duba} (repeat). {Darno} means false. {Duba} means to teach. Okay. To teach false means the following: you propagate something as, as dharma and especially Mahayana dharma and it was never taught like that, it's not what the Buddha taught, you made it up yourself, you think it would be cool, you would like to update Buddhism, maybe the Buddha didn't see 1995 although he's omniscient, maybe he didn't know what would be (unclear), better improve on it. You know. All of those things. Very common, very dangerous. It's like that thing where I whisper in Pat's ear something and, and then it gets over here and she whispers it to me. Buddhism could not have survived two and a-half thousand years in its pure form unless every generation and we're, we're now the generation; pass it on in a very pure way, don't add anything, don't take anything out, don't interpret. Teach what the Buddha taught. It's fine, it works, very effective (laughs). You know, pass it on pure to the next generation.. If you corrupt it half a percent then a hundred years from now it will be all ruined. It won't work for anybody because it's missing something, or you ... you polluted it. It works. You can reach Buddhahood in this life. You will see paradise. You'll know it when you see it. And don't mess around with it, you know. There's a certain method and don't mess it up for the next generation. Yeah?

(student: So what is that method, is to only quote sutras and commentaries?)

Mostly to depend on the original texts and the authoritative commentaries which you can, don't, we talked about that, that's a long story. But confirmable by tour personal experience, confirmable by internally, logically, and things like that.

(student: So if you say this is my experience of this, or this is my opinion of this...)

That's alright. That's great.

(student: Or this is my, can you say this is my interpretation of this and get what you think about it? Nah.)

(student: This only seems like context, but, you know...)

As long as you are very careful to explain it. This is your own idea. It's not stated. I, I think this might be relevant in this discussion but to present it as the Mahayana teachings of the Buddhas.

(student: So this is whole school going around here, Vinaya, where they're saying just as Tibetan Buddhism changed, Buddhism changed and went to the bad, it's gonna change again now that it goes to the West to be wonderful, we're supposed to debate these people?)

The last lines of the Vinaya sutra and you can't find anything more stricter than the monk's vows teachings say, apply this philosophy to your times, and your days, using the proper rules. So there is a, a place in Buddhism, in the strictest side of Hinayana Buddhism that says apply this to your circumstances but use the following guidelines and you must know those guide lines, it, it is necessary to, to apply it in certain ways according to your times and your, but you must know their rules for doing that. You have to study those rules. It doesn't im...

(student: ... influence in anything that they're bringing in, Japanese cultural stuff, all in English with Tibetan backup. And they're doing it to (unclear)) (laugh) (laughter)

What's the first vow? (laugh) (laughter) (unclear) We can't, don't know.

(student: These people sincerely believe that their Buddhists. But, and I don't know scriptures well enough to challenge what they're doing right now but I have a little wiggles of worry. If their good intentions, thinking they're teaching the sutra and not teaching sutra, teaching something a little wired, it, does this break the vow?)

Yeah it breaks the vow. If they have the vow. You have to have the vow to break it, right? That's one of the requirements of breaking it. (laughs) Okay, we gotta move, it's gonna be late so, I don't mind. I, I enjoy it.

(student: (unclear))

Okay. (laughs) Please don't give me any vibrations like, 'hey we gonna get out-a here.' (laughing) I, I, I like to answer questions but, but don't give me these vibrations, okay?

Ah, number five, say {konchokl} (repeat). {konchok} (repeat). {konchok} you know, it means that, what? It's not Three Jewels. The Three Jewels: Buddha, Dharma, Sangha. The Buddha is teaching and, and the community of, of monks usually. {Kor} means the belongings of the Three Jewels. {chok} means to steal.

Je Tsong Khapa says, describes it as what belongs to a church, you know a temple, or a dharma center, or a shrine. You know the objects that are there that belong to that, that, or which belong to a group of monks. It could be, the, the Buddha here could refer to an image of the Buddha or a painting of the Buddha. Dharma here could refer to the books. But what he's trying to say is it's not the ultimate jewels that you have learned if you studied refuge; if you understand what they are. For example: The ultimate dharma is not the books, it's the perception of emptiness and things like that. You couldn't steal those those, okay? The real meaning of sangha is people who have seen emptiness directly. Okay. But what he's trying to say it's, it's, more of the, it's more tense towards the normal things you think of. The, the statue in a temple, the painting in the temple, the money that belongs to that dharma group, okay? And any one of those, any one of the three. So it means there's really?

(student: Three.)

Three root vows here. If you just stole a Buddha image you would break this vow with reference to the Buddha instead of the other two jewels. And, and you, so you can theoretically break three at one time. (laughs) There would be three. There'd be three separate {sarto}, so here you have three separate {sartos}. He gives examples of the objects, he says, property, meaning the land of that place. The houses of, belonging to those people. Food or drink that belongs to them, to the people living there, or, or a car or some kind of horse, or something you can use to get around. He says to be honest, I can't find in the scriptures any descriptions of the minimum cost of the thing. So I guess you can say any particular object. Okay? (laughs) Alright. Anything dedicated by someone to you, to the dharma.

(student: So if you took a flower from the ground that be an offence?)

He says I can't find it, a mention of a minimum amount. {Yojay} means, Yojay, I, I would say that the word he uses more often refers to the article being used by that temple, like a chair, or, or, a horse, or a, you know I don't think if you picked a flower, I don't think that would cause a, it's very serious maybe...

(student: But if you took some flowers that were offered.)

That's a different, well no ... in a sense the flowers, but it, it's, I'm just, I don't believe Je Tsong Khapa would say that a flower, he doesn't, specifically state it, right? Okay. The (laughs), the motivation has to be that you want, you want to appropriate the thing. He says the motivation must be {kleshic}.

Okay, say {chepo} (repeat). {Chepo} means, give up the Dharma. Give up the Dharma. The Dharma here refers to any one of three kinds of Dharma; three different kinds of Dharma. Two of them are Hinayana and one of them is Mahayana. The first one we call the dharma of the listeners. If you, if you know the (unclear), okay. It's the Dharma of the listeners. It's a whole track, a Hinayana track, the teachings on that track. Classic example is the teaching on

the Four Noble Truths. That is a, a listener Dharma, okay? When the, in fact it was the first teaching the Buddha gave on the Four Noble Truths.

Yeah, good. The second group is ...

(student: Who's that?)

(student: Must be the pizza.)

(unclear) (laughing) {shravaka}

(student: What's that mean?)

Listener, if you're interested they're called listeners because they can hear Mahayana dharma talk, they can even describe it to other people, but they're incapable of practicing it by themselves. And that's why call it (unclear). Okay. {Dongyel} means self-made Buddha. And that's the second track. It's a Hinayana track. It's a whole dharma, it's a whole collection of dharma. It's, it's collection number two, okay? A classic teaching there is the twelve links of dependent intonation. What you see in the wheel of life there, okay? The twelve links of dependent intonation.

(silence)

They're not self-made and they're not Buddhist but they're called self-made Buddhists, {Pratiyayka} Buddha. Self-made means in this life they didn't have a direct teaching. They had millions of teachers in there past lives. Okay? (laughs) So it's, it's, it's deceptive. Okay. But in this life they don't have a direct personal {nahma} but they still achieve some high spiritual realizations. So their not real Buddhists but they're called, self-made Buddhas. Their not self-made and their not Buddhists. Okay

Yeah. The twelve links.

(student: Twelve links. Why aren't they (unclear))

They haven't achieved enlightenment. They don't have omniscience. They can't get omniscient in that track. They can reach nirvana. They're called buddhas though but it doesn't refer to the Buddha. It doesn't refer to Buddhahood. And then obviously the mahayana is the third group.

(student: So if you give up the Dharma of any of the three?)

The way you give it up is very specific. You say, 'This was not spoken by the Buddha. This is not the Buddha's teaching.' Anyone of those two.

(student: Michael does that include any part of it or...)

It's very good question. If you put down any part of it, it's a secondary vow breaking. If you put down the whole thing you break the root vow. It has to be the whole track, putting down the whole track.

(student: Oh, that category...)

Yeah, you're putting down that whole group of group of teachings. The whole listener group of teachings was not taught by the Buddha, it's all ridiculous.

(student: (unclear) three vows?)

Yep. Good. Three root vows here. If you put down a detail of it, if you say, 'link number seven is ridiculous, 'you don't collect a root, you don't break a root vow. You, you break a secondary vow. We'll get there. We'll get to that. Okay. We're gonna make it pretty good I think.

(student: Oh, that category...)

Yeah. This was not taught by the Buddha. This is not the Buddha's teaching.

(silence)

If you get good at keeping these you will be reviewing {Tundruk} six times a day. You'll be reviewing your own mind (unclear). And, and if you're, and obviously you should review anytime you came close. You know? That's the whole practice of morality is, is reviewing yourself frequently to see if you came close.

So... Say {mumaypah} (repeat), {mumaypah} (repeat). Well, that's number seven. {Mume} is a golden color of the breast feathers of a certain dove in Tibet. (laughing) (laughs) Okay? You can say this, you can say (laughter) it's true. You can say this, you can say (laughter). You're getting silly now. You can say the saffron. Meaning the saffron robes. It's like saying 'the saffron. And everybody's supposed to understand. Unlike saying 'the golden.' And it refers to the golden robes of the monk. I mean even our robes, our true robes that we have to keep with us are, are golden. The real outside robe that we wear is golden. So {Mumay} means golden. {[unclear]} means to steal it. To take it away. To take it away.

The real meaning of this vow is to harm the monk. I, I should say an ordained person. To harm an ordained person. There's gonna to be two different kinds of harm. There's two root vows.

The first one is just physically to, to take away their robes. To disrobe them. It doesn't mean to make them become a laymen it means to physically remove them. You know tell them,

'okay, give me your robes.' And the second part is to force them to disrobe. Okay, so there's really two parts. The first part is, is taking away their robes like a punishment, or, by the way motivation has to be anger. The motivation has to be disliking that ordained person. And you say, and you, and you strip them of your robes. The second root vow here, the second breaking of a root vow, is to force them to become a layman.

(student: You know we were talking getting (unclear) and you were talking about disrobing in the sense of getting to violate their vows?)

No, no, not like that.

(student: Not at all.)

Physically to remove the, to say do you give me, that's the first, that's; Seven A is to force them to give back their robes physically. To give you their robes.

(student: Forcing them to disrobe automatically..)

But not, in the English word disrobe means (laughs) to force them to become laymen. That's Seven B. There's a distinction between, saying you must give me your robes - at that time they don't lose their vows - and then Seven B, forcing them to become a laymen. Making them become a layman. Like the Chinese did.

(student: How can they, when do they become a layman? How do they become a layman?)

{Domatoy etc.} (laughs) There's a lot of them really ready. (laughs) Forcing them to give up the monk's way of life. How's that?

(student: Did you say Seven A has to be with anger or Seven B has to be with anger?)

Both of them have to be with the intention of hurting that person.

(student: What did you say has to do with anger.)

(student: Motivation is anger.)

Motivation is wanting to hurt the person.

(student: So it has nothing to do with sexuality. I mean...)

No, nothing like that. Not like that.

(student: If you force someone who doesn't really want it.)

That's true, I mean you don't just lose your monk's vows just because someone makes you do bad things. But, it's to make the person do those bad things.

[cut]

Side B

[cut]

(student: But if I had a friend who was a monk who has doubts and I spoke with him for an hour or something and afterwards he decided he didn't want to be a monk anymore, I'd be guilty?)

Is it because you wanted to hurt him?

(student: No, just a friend talking...)

Then it's not a (unclear).

Very, very bad. By the way they say here, it's whether or not, whether the person is a good monk or a bad monk. Meaning maybe you know the monk has broken all his vows and you go and say, 'okay, you gotta, you can't wear those robes anymore.' You still commit the {satung}.

(silence)

There are times in the monastery when by monastic law you're required to expel a person (unclear). But you're not allowed to, out of a desire to hurt them, force them to become a {unclear}.

Okay. I got rid of that one easy. (laughter)

(student: (unclear))

It doesn't, I don't have it in my notes but I, I think so.

(student: (unclear))

You wanna hurt them, {ner sem}. So like in some extraordinary cases in, out of compassion, you know someone might say (unclear) to be a monk, or something, that's not same, you don't collect (unclear). Okay.

You wanna hurt them, {nisem}. So like in some extraordinary cases in, out of compassion, you know someone might say (unclear) to be a monk, or something, that's not same, you don't collect (unclear). Okay.

(student: (unclear) karma?)

Ah, I don't remember that he said, it would be ignorance actually. Because it was ignorance in the other case. Okay.

Say, {sam me nga} (repeat), {sam me nga} (repeat).

{sam me} means no interim, no interim {nga} means five. These are the five most serious bad deeds in normal morality that you can do. And they are, no interim in the sense that you must go to the lowest hell after you die, you will not ever take any other birth in between. You go immediately to the lowest hell. And those are five. First one is killing your father.

Second one is killing your mother. These are not in order of importance as you know if you took the karma class.

Third one is killing an arhat; killing someone who has reached nirvana. Which is defined as?

(student: (unclear))

Permanent cessation of your own bad thoughts because you have...

(student: Eliminated all your negative thought models)

Perceived the?

(Student: Emptiness>)

Perceived, perceived emptiness directly and had those realizations that directly followed that. Ah, the full definition involved.

Okay, number four ... to cause a split in the {sangha}, in the group of monks. By the way, there are certain specific requirements here. It has to be the direct disciples of the Buddha. It has to not go on for more than twenty-four hours. Ah, {[unclear] or Sharipu) have to reconcile everybody. Ah, I mean it's very, you, we can't do this one technically in our modern world. You can collect tremendous, horrible, next to the lowest hell, bad deeds, by splitting up dharma practitioners. I mean, very serious, extremely serious. But it's not the {tormay}. It's not, that you can only do in India at certain times. Okay. Number five is ...

To attempt to harm a Buddha.

Literally it, it says to, to draw a Buddha's blood, okay? Holy blood, they say.

(student: Attempt? (unclear))

Yeah.

(student: Alright, so...)

The intent, the intent.

Okay, number nine, last one.

This one's easy.

(student: No motivation necessary in any of those?)

Doesn't say. I guess... It does state in the Arbidharmia that if you kill your parents out of Euthanasia and you think you're helping them, you still collect the (unclear). Is that correct?

Yeah. There's a great debate in the Arbidharmia. It's ah, if the egg is fertilized in one woman - this was written (laughs), 300 A.D., okay? - and the egg is moved to the womb of the other woman and the child comes out and which woman does he have to kill to (unclear) more, (laughs) and things like that. (laughs) It has to be, you're, you're not, you're (unclear).

(student: Does this (unclear))

That's a good question. He doesn't say that but I assume it does. Yes.

(student: what's the question?)

Yeah, you can commit them more than one at one time. But yeah, I understand, any one would be a, (unclear). But normally you don't all five at once (laughs). Yeah?

(student: (unclear) in the case of Christ, I mean Jesus, where a lot of Jews crucified, were part of, you know, part of the act of killing Him. How, how, you say that (unclear))

If they took bodhisattva vows (unclear), or... No this is a whether or not took bodhisattva vows. If, if He was a (unclear). Yeah. Or if He was, had attainment (unclear).

(student: (unclear) have attainment (unclear))

I don't know. (laughs) (laughter) I think so.

(student: So in that next case they would, that would make the, the people that actually crucified Him would make them...)

Yeah.

(Student: If they took bodhisattva vows...)

No. But what he's saying, either way they committed [unclear]

(student: Alright.)

(student: (unclear))

That's true and if they were, if they had taken bodhisattva vows in connect, they'd break their root vows and commit {[unclear]}.

(student: (unclear))

After they die they take no other birth before they go to the lowest hell.

(student: After they die they would take no...)

No, they'd not go for an animal and then go to the lowest hell.

(student: Oh, okay.)

Direct to the lowest hell. They still go through a bardo.

Alright. Number nine is {lokta}. {Lokta} means wrong view. Okay. {Lokta} means wrong view.

There are two classic wrong views. Je Tsong Khapa mentions these two. I'm not sure if it's restricted to these two but I believe these are the two most common. One is to deny the law of karma, in the following way. You know, you say, it's not true that if I do something bad I will get a bad result. And it's not true that if I do something good I will get a good result

(student: You just believe it, you don't have to say it?)

It's not clear but generally just to believe it is the bad thing. And you have to believe from the bottom of your heart, you know, you can't have any doubts, it's, it's very specific. Totally wrong, {loke} means completely backwards. Deny it totally, okay? The second one is to deny the existence of past births and future births. Deny the existence of future lives and past lives. If you're a logician, if you're a good buddhist, you have to say I'm not sure, if you haven't established it in your own mind. Or if you haven't perceived it directly in meditation. But you can't reject it. If you say, as a good Buddhist, 'I can't say I've seen them, and I haven't worked it out myself logically yet,' that's not the {lok ta}, that's beautiful. That's required. (laughs) Okay? But to say categorically, there's no past lives and no future lives, then that's the {lok ta}. Believe that.

(student: Supposed you were to say, 'I have trouble with that idea.')

That's o-kay, but be careful (laughs). Say, 'I'm gonna shelve that one until I learn more.' That's okay. The Buddha encouraged that. If you can't accept something in Buddhism, shelve it for the time being. Don't pass judgement on it. Don't say I believe it or don't believe it. You know? Just leave it for awhile but don't go out and say it's not true. That's when you collect {sa tung}

(student: You say you have to believe from the bottom of your heart, what if occasionally you just like, you know, the idea flips through, you know,)

It seems to me that all of us commit light {loktas} anytime we do a bad deed. So, I don't think it counts (laughs), okay?

(student: Can you talk about the mental affliction and motivation of (unclear) would that be...)

Mostly ignorance. But he doesn't, he doesn't, limit it to that. He doesn't ...

(student: (unclear) emptiness included in this that's (unclear))

That's hard. (unclear)

(student: Well normally when this happens to more virtuous people is when they see something bad happen to someone who's living a virtuous life and they feel there's an inequity in the karma then that would go back to second part not in the (unclear) understanding how the previous lifes affected this karma. Is that correct?

Yeah. Okay.

[cut]

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COURSE VII: The Bodhisattva Vows

Class Five: Vows Ten to Eighteen Explained

Geshe Michael Roach

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And we'll do the second half tonight. Okay, we'll do the other nine. Welcome Mr. Lessey. I didn't know you're here. He typed in the first text of the Asian Classics [unclear], etcetera.

Number ten. Say {chongsok}[repeat], {jom}[repeat], {chongsok}[repeat], {jom}[repeat]. {Chong} means, like, "a village". {Sok} means "etcetera." {jom} means to "destroy." The etcetera stands for three other kinds of places. {Chong} here which means "a city", {jong} which means "a large area", like a county, and then {yul} which means "a whole country." Alright. So there's really how many root vow's here?

Student: Four.

Four. 'Cus it's four different objects. Alright? I hope somebody's keeping track. I don't even know how many there ...

Student: Twenty-three.

Twenty-three, okay. Twenty-seven, alright. At the end let me know. I'm curious. I never figured it out. No, there's really more than eighteen, right? So there's four vows there. I was talking to Rinpoche last night and we talked about this and he said, the night before, and he said that a lot of the Bodhisattva vows and especially the secret teachings were designed for the busiest people of those times because they needed something fast to collect virtue and he said the people who were the most busy were the royalty and the great, the aristocrats of Indian society, the higher castes, especially kings and princes and things like that. A lot of the secret teachings were given to people who were actually in charge of countries. And this Bodhisattva vow is one of those that can be broken by a king or a minister of defense or something like that. I mean, mainly, you and I don't have normally the opportunity to destroy a whole village or a whole town or a whole county or a whole country. But that's what it refers to. It refers to destroying one of those habitations. I'm gonna read directly from my notes. These are directly from Je Tsongkhapa. I believe his analysis of the Bodhisattva vows is the best you can ever find. So it's nice to hear exactly what he said about each one. So I wrote down the main points. The motivation is important in each of these. In this motivation, the motivation is you want to destroy those places, okay. That's not a surprise. Okay. Oh, I'm sorry. And then he says, {nyomongchen}. { Nyomongchen } means " a desire to destroy those places which is afflicted." One of the three mental... it's infected by desire, hatred or ignorance. It has to be afflicted for you to break a root vow. Afflicted meaning it has to ... your desire to destroy those places must be motivated by anger... by some variation

of hatred, desire or ignorance.

Student: Did you say this is true of all the vows?

I would say so. Yeah. I'd say so. {Jorwa} means how do you actually undertake to destroy those places and Je Tsongkhapa lists a whole bunch of them but he says it does not include striking the people in those places. Why?

Student: That's already covered.

That's already been covered in {shakyamingyin}. Okay. That's already been covered in that dual vow that started with someone apologizing to you. Actually, the other way around.

Student: Wait, with that vow it had to be a grievance over time, right?

Yeah.

Student: And someone who has wronged you, also.

Yeah. Long... whole long story. But he says anyway, striking the people in those towns or cities is already covered. As is destroying the belongings of that place, which I guess would be... We couldn't figure that out in the other class. I guess if there were temples there and things like that it would be destroying the property of the Sangha. But this one doesn't include those. And he doesn't say much more about it except that he goes into, you know, normally kings and military officials, of the country and things like that could do this one. I like those vows that we can't really break 'cus we don't have the means at our disposal to break them.

Student: In this nuclear era we could.

Yeah. I mean, if ever you became President and you had your finger on the bomb...

Student: Or if you're a terrorist.

Student: Or if you're a GI in Vietnam. You're lightin' up the village.

Yeah. Okay. Say {majang}[repeat], {tonmiten}[repeat]. {Majang}[repeat], {tongmiten}[repeat]. {Ma} is always what in Tibetan?

Student: Negative. Negation.

Either negative or efemin. This happens to be negative. {Majang} means "not trained." {Jang} means "trained." {Tongmi} means {tongpani} what's that?

Student: Emptiness.

Shunyata. Okay. The idea of emptiness. The concept of emptiness. And {ten}, {ten} means "to teach". So the vow says, "to teach the idea of emptiness to those who are not trained. To those who are not well prepared." It's a very specific... like many of the Bodhisattva vows... and you will learn this... when you go out in the world and you meet other Buddhists, American Buddhists, and they, and you start comparing views about the Bodhisattva vows, you'll find out that they think it's wrong to teach emptiness to anyone who's not, like, totally into it and things like that and you know if you just read many of these vows, if you just read the name of the vow you can get a misconception of what the vow is and many American Buddhists never got past reading the names of the vows, they never got any actual description of the vows. This one is very, very specific. The {tsatung} which means the, the {tsay}, the point at which you break a root vow is, is very specific. Like in so many of these cases, like not giving, not giving material assistance to somebody. You have to have it, they have to want it, they have to approach you specifically, and then all those other conditions. This is similar. The first... The following are the conditions. This is on your homework, okay. I think. They have not studied emptiness carefully. They haven't yet been able to study emptiness carefully, (A). (B) if, if... (B) is by your description of emptiness they would become frightened. (C), very important: they already have the wish for Buddhahood. They already have Bodhicitta in some form, okay. Obviously not the real thing which is very difficult. But they already have the intention to try to reach Buddhahood for all sentient beings. They are already on the Bodhisattva ideal. It does not have to be the full form of Bodhicitta, which is almost impossible to [unclear]

Student: Are you saying you shouldn't teach them emptiness if they...?

We didn't get, we didn't get to the punchline yet. I'm still describing the qualities of the person to whom you should not teach emptiness.

Student: And they have Bodhicitta?

Student: And they have the wish?

They must have the wish to achieve enlightenment for all sentient beings in some form, okay. It can't... it doesn't have to be complete, total...

Student: You shouldn't teach to somebody with that?

Yeah, but you'll see why in a few seconds, okay.

Student: Did you say that they already have the wish?

They already have it. They must already have some kind of intention to reach Buddhahood for all sentient beings. That's, this is the condition. They have to be like that. The person must be like that. Why, we'll get to later. In a few seconds, okay. Je Tsongkhapa takes the time to identify what, what you're teaching them. {[Unclear]} means "emptiness which is free of all elaboration", you could say, or "projection". Anyway, pure emptiness, total emptiness. You're teaching them the ultimate meaning of emptiness. There are different kinds of

teachings on emptiness. You are teaching them the meaning of pure emptiness. We can call it pure emptiness. Then there is a very important part in Je Tsongkhapa's text. He says, "What must occur with that person for you to break the vow is the following: They must become afraid and turn away from the Mahayana, give up the Mahayana and embrace Hinayana.

Student: I'm sorry. Did you list all five already? He said there were five characteristics that...

I didn't say five.

Students: How many are... Four? [unclear] I've got three.

I don't even know. I didn't say. I didn't say there'd be a number.

Student: Three.

Student: A,B,C.

Not very Gelugpa, right. [laughter] Anyway, this is what happens.

Student: You said give up Mahayana and embrace Hinayana?

You teach them emptiness, they get scared, they are already Mahayana people, they give up Mahayana and they decide to go for Hinayana, exclusively. Je Tsongkhapa says one more thing about it. He says, "After..." You know, this is... you have to realize again that the Bodhisattva vows are spread out through all these ancient scriptures, they were collected together at different periods and time, and Je Tsongkhapa is struggling to... , as he did his whole life, to clean up the whole thing and figure it out, decisively. And he says, "I've checked out all the scriptures available to me, and it seems like, if you check the person to see if they're... have studied enough and if in your best judgement they have studied enough and then you teach them emptiness and then they get scared and turn to the Hinayana, you have not committed a {satung}." Okay. If you have used your best judgement to check the person first, and you have to be wrong, you don't collect a root breaking of the vow.

Student: But emptiness is a quality of Hinayana as well.

Ah, they call it selflessness. And it has a different interpretation in the Hinayana. So we're talking about... that's why we said ultimate, the ultimate, the high, the pure meaning of emptiness, the one which would most likely frighten someone. So now you, now you've got the whole thing. So, you know, I know that I've met Americans who were telling me, "Oh, you have to be really careful about teaching people emptiness because you'll break your Bodhisattva vows." Some people think that if you teach anybody emptiness you break your Bodhisattva vows. And other people think that if you teach emptiness to people who haven't had much Buddhism you break your Bodhisattva vows. And now you see the condition under which you break your Bodhisattva vows. Obviously, if you teach someone emptiness who's not prepared and who doesn't... who never heard of Mahayana or Hinayana

and if it freaks them out or if it turns them off, that's very bad. And it's probably a very serious bad deed. Secondly, it's obviously, to me, I mean, it's probably one of the worst sins you can commit, to teach somebody an idea about emptiness that you cooked up and you don't know anything about it, and its something weird and the Buddha never said it and you see that all over the place, you see it all over. And hopefully by the end of these courses you'll be able to just walk up to that person and say, "Let's debate. Show me the Buddha ever said that. You know, you're totally mistaken. This is crazy and you're hurting all these people. You're teaching them something very strange and that's not what emptiness means at all. Probably if they're not mentioning morality in immediate conjunction with emptiness then there's something weird going on. You know. They, they are brother and sister and they have to come together. And probably if they're not teaching karma immediately in conjunction with teaching emptiness there's something weird going on. Some kind of incomplete idea about emptiness. Or wrong, that's, that's another possibility. But that's not breaking your root vow. To break your root vow you must be Mahayana already; they give up Mahayana and they embrace Hinayana.

Student: I assume this only covers one-to-one personal teaching and not publishing or any other form of teaching.

It doesn't say that, but I... I'd say if you... it seems to me that if published it would be similar.

Student: But you have no way of checking your reader.

[Laughter] I know. Maybe that's ...[unclear]. I got to get out of this one. I'll ask Rinpoche. I know I can tell you subjects if you publish it you break your vows. But I, I mean if you allow, if you publish it knowing that people have not had initiations can read it, you break your vow. So, I don't know, you know... I'll ask Rinpoche, thank you. OK, so that's {majong toniten}. Although, I should say about that, you know the Tibetan tantric scriptures on the cover of the book often say if you haven't had an initiation you cannot read this book. Which implies that publishers knew that somebody would try. And I think if you put that warning on the front and someone still does it then maybe you don't think about it. I don't know. [Unclear] It seems to me, it's difficult to say, I, it's very bad if it happens and it probably will happen if you print a book for public distribution and you know it's probably gonna happen. Okay. {Dzogchen do} repeat. {Dzog... dzogchen} means samyaksambuddha it means total Buddhism, total enlightenment. I always used to wonder why they said "tomo". Why do you think?

Student: Nirvana.

I mean, enlightenments's enlightenment, you know. Can you have a half-enlightenment?

Student: Nirvana.

Student: Yes.

Nirvana's enlightenment?

Student: It's not total enlightenment.

Yeah. The lo... two dhayana nirvanas are sometimes called Buddhahood, are sometimes given that name. So we have to put the adjective "total." Meaning the Buddhahood which you get if you practice Mahayana. You go all the way to total enlightenment. {Dzog} means "to turn someone back." And again, Je Tsongkhapa analyzing it: the person whom you turn back must be a person who does have the wish for enlightenment. Okay. Maybe not in his total form... probably not in his total form. They do have some intention to achieve enlightenment for all sentient beings. They have entered the Mahayana teachings, the Mahayana way. And the way you turn them back is very specific. And I'll just quote directly from Je Tsongkhapa. It says, "you could never follow the six perfections. So you should go instead, you should make your goal instead one of the nirvanas of the, of the Hinayana teachings and then you'll be free from samsara, you'll be free from suffering. And Je Tsongkhapa says in his best understanding of it, which means he's kind of allowing for the opposite, okay. The person... to break the root vow, the person actually has to give up Mahayana. Okay, not only do you attempt to dissuade them, but you succeed and they give it up. They turn away from Mahayana.

Student: So then again, they can't practice the six perfections and so what should they do?

Say, look, the six perfections... How is John Stillwell ever going to reach into his eye-socket and rip out his eyeball and hand it to that guy standing at the front of the subway entrance if he asks for it? Which is what ... exactly what Nagajna[sp] did, more or less. I mean, how could you ever do that? Just give it up man. You can get out of suffering, follow the Hinayana path, perceive emptiness, perceive the four noble truths, and you can get to Nirvana, relatively speaking, much more quickly, much easier. You could never go through all those Bodhisattva practices, give it up, man. [Laughs] And then if the person actually does, you commit a root... you break a root vow.

Student: So, do you have to specifically say you can't do six perfections? I mean, you could say like...

No, I said, you can say the five, or the four...

Student: Well, no, I mean, you could just say like well this is too hard.

Yeah, what it... its like saying, describing it and how hard its gonna be, how long its gonna take and then give up. It does not have to be all six perfections.

Student: You just tell them its too hard. Don't do it.

Bodhisattva activities are beyond you. You will never get there. You might as well just go for Nirvana.

Student: It is equally bad if they [unclear: (lose it?)] entirely?

Probably worse I would say. [Laughs] But this is... I'm not... this is the classic form of [unclear]... That would be {chikong} or something like that. You see what I mean? I'm not sure which root vow that would come under. It would probably come under [unclear].

Student: Then presumably this is somebody who actually was capable of fulfilling this potential?

Everyone is. Bodhichatvatarya says, {drambu shadam nechang mi}. It means... in the chapter on effort it says... if bugs and flies and worms can achieve total enlightenment then I guess I can too if I try. You know.

Student: ... it's got a motivation [unclear]?

It doesn't say. Doesn't say. It may say; I didn't put it in my notes. After the first four it doesn't always mention the motivation. But normally it would have to be one of the three poisons.

Student: A lot of these questions refer to the Hinayana. [unclear] If one, like in this one, if you dissuade the person from any kind of Buddhist thought at all, you're [unclear] everything is gone, since [unclear]...

Yeah. It'd be covered. Because the bad deed is when they give up the Mahayana. It's not that they have to turn to something else. You've described how easy it would be to follow Hinayana but the bad deed is when they turn away from Mahayana. And not necessarily embrace Hinayana and not necessarily embrace Hinayana in this instance. So... if you've dissuaded from all Buddhism you've covered Mahayana also.

Student: You think it's a system of back-up against the vow of not believing that somebody can't reach enlightenment? Isn't it like a duplication? Once you take that vow doesn't it cover all of that?

You mean the wrong-view vow where you say it's impossible to reach Buddha, or something like that?

Student: Right.

Yeah.

Student: Doesn't it include you wouldn't, you could never tell anyone? One would never know if someone could have [unclear]...

Je Tsongkhapa loves these kind of questions. I bet he would say, the {lopta} is your thinking that thought. Your thinking it's impossible for a human being to become perfected, which many Christians think. Okay. That's a very... we were talked into that when we were kids, you know, that you could never become God, you know, God... you could like be real good

and reach heaven but you could never become perfect.

Student: Jesus never said it though.

Well I know.

Student: Okay.

So that, but that's the thought occurring in your own mind without saying anything. This is a result of a verbal that you talk a person out of it and they decide not to do it and then they turn away from it. See that's a... it's a different thing. But they're very common... there's a lot of overlap when we get into the secondary vows. Je Tsongkhapa spends a whole section on explaining why they're different. So it's a good question and its gonna come a lot more when we hit the forty-six secondary vows. Which I like 'cus I always used to wonder why they kept repeating them.

Student: [unclear]

Okay. Say {sotar pong}. What is {sosotarpa}? Do you know? {Pratimoksha}. What is {Pratimoksha}?

Student: Freedom.

Student: Freedom.

Yeah. The freedom vows, meaning seven or eight types. All individual freedom vows because if you keep them yourself you will get free and if somebody else does not keep them themselves they will not get free. So it's really an individual thing. It's a personal thing. Basically vowed morality, either of a layman or of a, of an ordained person. Three kinds of layman's vows and five kinds of ordained person's vows. {Sotarbom}. {Bom} means "you get someone to give it up." You convince someone to give up the {pratimoksha} morality.

Student: This doesn't apply to you then?

No. It's interesting, see. You gotta learn all these things. I never knew them. How could we be keeping them. We're suppose to {tundruke}. We're supposed to be {tundrukung}. You're supposed to be covering these six times a day. And checking yourself if you have any of these so you don't die if you have one on your conscience. Who is it that gives up the {pratimoksha}, he says? It's a person who is keeping the {pratimoksha} properly. This person is a... is normally an ordained person, they're keeping the pratimoksha quite well. You know, they're happy with the pratimoksha, they're practicing it, they're keeping it. It doesn't have to be an ordained person if its a... if its a pratimoksha. It could be a layman also. But they are keeping their lifetime vows nicely.

Student: And you have to know that?

That... normally to commit a real {lekelam}, a totally bad deed, okay, [laughs], in every res... totally complete in every respect, you have to have what's called recognition. You know, you have to realize that so... that they are what they are, to commit the bad deed. So I would say probably yes, but he doesn't cover it specifically. The way in which you do it is very specific. You tell them... and by the way, what I am about to say is a wrong idea, okay, its not the truth, alright? You tell them, "Why follow the pratimoksha? Come over to Mahayana instead and by, by having Bodhicitta and by studying the Mahayana you will thereby be able to eliminate all your bad deeds. You don't need pratimoksha. Come over to Mahayana..."

Student: "You don't need those."

"... give up this." I had... oh, it was in, okay. It's a common idea. Why do you still have to be a monk if you can take Bodhisattva vows? And you know the answer. Its best to be a monk and keep the Bodhisattva vows. [laughs] And that's the, that's the combination. So this person is obviously not understanding that keeping your normal morality is the basis of keeping the Bodhisattva vows.

Student: So, if you just say to someone, "What a pain in the butt. Why are you doing all that. [Unclear] ... it doesn't count."

What do you think about it? What'd it have to be?

Student: You'd have to have them to come over to [unclear]. I'm not just discouraging them from making effort and working hard and...

Right. But I don't know. I wouldn't want to take a chance [laughs][laughter].

Student: According to this though, it's, you know...

Technically. Technically. I don't know. I don't want to say okay. I'd say we have to avoid the whole thing, okay? So that's {sotarbom}. You guy's are sleepy; no one arguing with me or anything... I don't know. Say {nyimu}[repeat]. Nyin stands for {nyinta dharangye de thekpa} which means, "the two Hinayana tracks" one is called the "listener track" and one is called the "self-made Buddha track". There's two Hinayana tracks, and the word {nyin} stands here for both of them. Listener track in Hinayana... the typical teaching there is on the four noble truths; truth of suffering, truth of the cause of suffering, like that. Presented in a Hinayana... with a Hinayana motivation in a Hinayana way. The self-made Buddha path, track is neither... those people are neither self-made nor Buddhas, but we call them self-made Buddhas, okay. They're self-made in a sense that in this life they didn't have a teacher. But they had thousands and thousands of teachers in their past lives. So it looks like they didn't have a teacher in this life, but they did. And then Buddha means they've reached, they're looking to reach a lower enlightenment, nirvana. Just nirvana.

Student: What do you do with these people?

Anyway, those{nyin} here... the word nyin here means lower, it means Hinayana track, one of those two Hinayana tracks. You're reaching, you're striving for good... you're striving to end your own suffering. And you're not doing so to help all other living beings. That's Hinayana track. {Mu} means to, {mu looing} means to put it down, to disparage it, talk bad about it.

Student: Sorry, can you repeat Hinayana again.

Basically, its working to get rid your own personal suffering and not doing so because you want to help all other living human beings. And the bad deed here... the root... when you break your root vow its because you say the following about that Hinayana track.. You say, "No matter how much you studied those Hinayana teachings, you cannot remove your mental afflictions in their entirety... you can't reach Nirvana." And that's not true. It is not true. You can. You don't have to enter the Mahayana teachings to end your own suffering, and you don't have to enter the Mahayana teachings to remove your own mental afflictions permanently. You can reach nirvana through a study of the... through practicing the Hinayana path. You can. So you break this vow when you say to somebody, "It can't, it's impossible."

Student: Is that something that occurs when you say it?

Normally, it occurs when they grasp what you said. Now let's see if he says you have to give it up. No. It's just when he understands what you are saying.

Student: Without even... without accepting it, just grasping it?

Yeah. Normally its when they... {korchong}... when they get what you said. What it means is, you tell it to a child... If you tell it to Bodhi, you don't break a root vow. She doesn't grasp what you're talking about. She never heard of Hinayana... Or if you tell it to Rusty the dog, you do not break a root vow. It's normally... these vows of speech are broken when the other person grasps what you're trying to say.

Student: You use the word enlightenment instead of Nirvana?

Excuse me?

Student: "...can't reach Nirvana." [unclear] it say can't reach enlightenment? Total enlightenment.

He just says "Nirvana."

Student: Well, it would be accurate in that case.

It is accurate. Yeah. That would be accurate. If you're referring to Buddhahood itself. Okay? This is very, very common and we have to be very careful in... We are Mahayana Buddhists, we're studying Tibetan Buddhism, we're studying Bodhisattva ideal, and its very

common to hear people put down Hinayana teachings like Sri Lanka or Thailand and say that they're dumb, or they don't know what they're doing or... That's very common to hear that. But, you should know, that in Tibet they study the Hinayana teachings I believe more deeply than they do in any other country. We spent ten years on the Abhidharma. It was the first thing we did in the monastery. We study it, we enjoy it, we get a lot out of it. Its... it is spoken by the Buddha. It is the Buddha's teaching. It's meant as a tool to get you up higher. And its beautiful... the teachings are very, very... The people who took the karma course know that. They did a good dose of Abhidharma. And all the monk's vows, all the teachings on Vinaya, they all come from Hinayana. As practiced in Tibet everything is Hinayana. So its very beautiful and very wonderful. And its very stupid to put it down. It means you haven't studied it, basically. If you've studied it you would appreciate it.

Student: I have a question. I thought there was no such thing as total Buddhahood. I mean there is, like a high level, but you always have room to progress.

No, there's a level you reach where that's it. Totally perfect. Yeah.

Student: And what's the difference between Mahayana and ...

We had that debate in the monastery. [laughs][laughter] I remember this debate 'cus somebody said, I was saying, "you could make it... it could always be more perfect 'cus you could be a Buddha longer. You know, like, isn't it better to be a... to have been a Buddha for two years than to have been a Buddha for one year? Isn't it twice as good in a way? We had this horrible debate all night onetime, and, I don't know, we didn't decide much, but the teacher said I won [laughter] [laughs]. He said, "No, its perfect from the first moment. I mean, you can't get more enlightened than that, than perfect. It's very interesting, when you see emptiness directly, for the first time at the path of seeing, you never see it more perfectly than that. I mean, you either see emptiness directly or you don't. When you see it directly... its not like you improve on it, you know. [laughter] It's not like twenty years later when you see it again you ... that, that seeing it is better than when the first time you saw it. Its just a pure total perception of emptiness. A Buddha has extra qualities going on while he sees it but... but his perception of emptiness directly is in a way as pure... your first one is as pure as his, or hers.

Student: So when you reach emptiness... How do you know when you reach emptiness if you're not thinking? Supposedly you're not supposed to be...

Seeing it directly? While you're perceiving it you don't know your perceiving it. And, after you finish, you realize that you do. Okay. You missed that class. That was a [unclear (emotional?)]. [laughs] [laughter]. Okay. We'll do one more, then we'll take a break. There's a missing vow. That's cool, huh?

Student: Missing vow?

Yup. You can call it 14b.

Student: I noticed that.

How about fourteen and a half? That's easy. [laughter] Seriously. It's a vow in between 14 and 15.

Student: Missing from the short form and not normally in the list [unclear] is what he's saying.

It is missing in the list. They always count eighteen. They never say nineteen. There is really nineteen, even before you break them out.

Student: And what is it?

I'm about to tell you. [laughter] {Dhakta shinla}. Sound Familiar? What's {dhakta shinla }?

Student: Praising yourself and...

Praising yourself and putting-down others.

Student: Sounds familiar.

No objections.

Students: We had that. We had it already. [laughter] [laughs]

Yeah, we already had that one. That's why Shantideva left it out. Remember these are coming from two different sources. The first four came from where?

Student: Maitreya.

Maitreya Asanga. And then the other fourteen came from...?

Student: Various places.

Thirteen from one sutra, one from another. But when Shantideva, when he gets up to his time he, he says, we don't have to count this one because it's the same as, as Asanga's first one so we don't have to mention it. It was actually a separate... it was found in the sutras also. So, when Geyshe Tsewang Samdrup, the tenth Dalai Lama's teacher, writes his text, he actually describes this whole vow, but the interesting thing is that there's more detail about the vow. So that's why its good to know. And I'll tell you the detail. It's still for the same reasons. What were the reasons? Why did you praise yourself and put down others?

Student: Fame and gain.

Either one. Material gain or you want fame, other people's admiration. But, its very specific here. It says, you have to be a person who's reciting Mahayana text, who's studying

Mahayana text, who's teaching Mahayana text. And you have to go around saying, "I'm a Bodhisattva. I'm doing all this with no regard to material gain or fame. But that guy over there, who says he's a Bodhisattva, is doing it for money, or fame." That's the whole, the whole context in which you break the vow. It's really accusing another person of teaching or studying or reciting Mahayana teachings for their own gain, for bad reasons.

Student: Is this to prevent, like, schism?

Well, it's very natural to think that... and that's what I want to say next. Like, a schism, to create a split among Buddhists is pretty much the most serious bad deed you can do. We studied that in the karma course. This would be like the classic way that it happens. And you can see... you can hear me do it sometimes. You have to stop me. [laughs] That's another thing about Bodhisattva vows, you know. The nice thing about learning it in a big group is that we can help each other, you know. If you hear me start to do it, you have to say, "Eh, eh, Bodhisattva vow, man." [laughter] No, that's a great benefit of having a lot of Dharma friends. When we're around each other we can control each other. We can say, you know, "You're not supposed to do that. Why are you doing that. That's a Bodhisattva vow?" So that's the classic way in which it takes place.

Student: But what if, what if they...

Student: If they have the wrong view and the wrong motivation?

What, what wrong view?

Student: I mean, that this person is teaching the wrong teaching when they were actually teaching the right teaching.

It's not accusing him of teaching the wrong teaching. It's saying, "he's doing it out of a desire for gain or fame."

Student: When he [unclear] he doesn't.

He's not a real Bodhisattva. There's a long debate about whether or no he... it's a lie or not.

Student: But, it just doesn't matter if it's a lie or not?

Je Tsongkhapa finally says it seems to be, according to most texts - which doesn't nail it down, right? - that it should be a lie. But that seems to leave it open for it not being a lie.

Student: So, if your motivation is that kind of motivation [unclear]...

Alright, here's the motivation coming here. The motivation must be jealousy for the honor or gain that other people are getting. The motivation is jealousy. Now I'll tell you one more thing, okay? Very interesting. Je Tsongkhapa at this point says, Master Shantideva choose not to list this as a separate vow and Master Shantideva said that he didn't do that because this

one was completely equal to the first one. So Je Tsongkhapa says that probably implies that to break the first one there has to be these circumstances going on. You're jealous of somebody else's getting attention or honor of people and you attack them and you say that they are just a fake Bodhisattva and you're the real Bodhisattva. He says.... but he doesn't say it's definitive, okay. So we have to be careful of all the forms of... he says "probably." Probably, given that Shantideva didn't make it a separate vow, and said that it was equal to the first vow, then Asanga's first vow is probably involves all of this context where you're accusing someone else of being after money or fame and teaching for that, studying for that.

Student: So then you're breaking two vows at one time?

How so?

Student: Well, number one is two vows [unclear]...

Well, he kind of says that... Let's say you did... you praise yourself and put down another person, for these motivations, you would break number one. And number fourteen and a-half is the same as number one, so I don't think you break... you don't break it twice, you don't break two. Because Master Shantideva didn't even, he left it out because he said it's the same thing.

Student: So it doesn't [unclear]...

It's not a separate vow.

Student: And who said this about what Shantideva?

Excuse me?

Student: Who said this about Shantideva?

Oh, Je Tsongkhapa is describing how Shantideva said, "Since this vow is pretty much equal to the first vow we don't have to make it a separate number." "And since Shantideva describes the vow as being a Mahayana person who puts down another Mahayana person it must mean" says Je Tsongkhapa, "that the first vow also implies the details of that saying..." In other words, what I want to say, and I, I know that when I was... first took these vows many years ago, had this fuzzy understanding of them, and I thought that if I ever said anything bad about someone else I broke Bodhisattva vows. It's not like that. These are... these have to be pretty much evil things, because they wipe out your chances to reach the first Bodhisattva bumi in this life, when you do 'em. So, they have to be... I mean, they have to be like destroying a city or spitting in the face of someone who literally comes to you as their last desperate hope to save their life and you say, "No." You know, I mean, it has to be, these are pretty serious. Talking somebody out of practicing Mahayana. That's very serious. It has to be pretty... As you study them more and more deeply you begin to see that its not just the things that you thought when you first heard them, you saw them listed in a book, you know. It's not just teaching emptiness to somebody who's not quite ready. It's

getting them to a point where they give up Mahayana 'cus you gave them a bad explanation and freaked 'em out. And they give it all up. That's a much different thing. So you start to get this feeling of how they're really violent and evil and specific, you know. Of course the, the other things, you know, the other variations where you're at work and you praise yourself and put someone else down that's very serious but it's not breaking your Bodhisattva root vows which are so serious that you cannot achieve the first bumi in this life, according to Je Tsongkhapa. Yeah?

Student: {[unclear]}.

We didn't get there yet. That's fifteen. That's after the break.

Student: I see, so you're referring to something that's not written.

Right. It's not in the list. Two more questions and then we got to take a break.

Student: The example you just gave of putting someone down at work... I mean, the definition you gave is putting them down for the respect or admiration of others and that breaks your vow.

And now Je Tsongkhapa says, it looks like it's more specific than that.

Student: Oh, I see, Mahayana. to Mahayana..

And that's why I've been waiting until I got here. He says, according to how Shantideva explains it, it looks like, and it makes sense, that it should be as serious as attacking another Dharma teacher in New York and saying that this person's out for money... and, and I'm not.

Student: Is it only that first vow then that's Mahayana to Mahayana. I mean, it wasn't clear last week whether [unclear]...

Ah, what did he say. Yeah, he says, he clearly says Mahayana a couple times.

Student: First vow? The other vows also?

When he gets... number one, right?

Student: Yeah. Only that one.

According to what... you know, he says, "looks like that."

Student: Well, would that be breaking the vows if that was true?

He says, "looks like" [laughs] "it has to be a lie."

Student: But, if it was true and...

But I'll tell you, to confirm it would almost take the ability to read the other person's mind, wouldn't it. We have to be really careful.

Student: Or your understanding of the Dharma, depending on what you're teaching.

But remember, you have to be accusing that person of teaching for the purpose of gain. Personal gain. And, and you know, it's very typical that a Dharma teacher can collect a mass of huge wealth, ride around in a Mercedes and not have that motivation at all. It's quite possible. You have to be really careful. Better to just leave it alone, you know. That's the point. They could be a high Bodhisattva who's doing it for some specific reason and you just.... We gave the example in the logic class we had. We heard about some poor soul who accused a Bodhisattva of going to the town out of some kind of desire and as a result hundreds and hundreds of births, horrible births, and, and, and when he was, finally reached enlightenment and when he was called Shakyamuni Buddha said, "Be careful about that," you know, "I wasted thousands of lives." [laughs][laughter] { [unclear]} Very famous. We use it to open a lot of debates. Don't judge other people, just leave it, could be really wrong. Robert, and then we got to take a break.

Student: It seems like, for us Westerners, its pretty popular for us to call other people hypocrites. You know, especially in a religious sense. But it seems that this is specifically geared to the motivation where you are jealous of them and that's why the accusation [unclear].

There does have to be this motivation. They're jealous of... they're starting to attract followers, they're starting to attract people and you, you don't like it.

Student: You lust after what they do.

And you, and you, and you, and you start to criticize them. Okay, we'll take a break, come back in... we'll make it on time, we're doing pretty good.

[BREAK]

{Subsem mah}[repeat], {Subsem mah}[repeat].

Student: Is it {subzem mah} or {subzem mah}?

{Hitung mah.} {Ma} means "mother." {Mah} means "talk."

We were talking about the lama who passed away and we were recalling the class he had on {[unclear]}. And they screened the candidates for the class but the lama wanted everybody to get in, and the administrators didn't want everybody to get in so he was in charge of administering the exam, you know. And I had just gotten there the day before in South India and I really wanted to take the class. So he says to me, "What does "ah ma mah" mean in Tibetan. [laughs] And I said, "Ma means its right." [laughs][laughter] Think fast. {Ma Ma}

means "mother" also. Okay. {Subzem ma}. {Sub, sub} stands for {submo}. {Submo} means "profound" or "deep." It's a, always a code word for the teachings of?

Students: Emptiness.

Emptiness. Okay? Here it'd be first emptiness. {Zem} means "a lie, falsehood, to speak a lie." {Mah} means to "say." So it means "to say a lie about the profound." What does that mean? And I read you straight from Je Tsongkhapa. First all there must be another person and he must understand... he must grasp what you're saying, okay, that's the context. There must be another person there and you're telling him or her about something. And when he or she grasps it you've committed the breaking of your root vow. And the way in which you, you... The lie you say is as follows. I'm teaching you emptiness, I've seen it directly, I love you so I'm teaching you about it, you will see it directly, you will be able to do just what I did. If it's not true, but as a lie. Basically the circumstances are this. I've seen emptiness directly, I like you, so I'm teaching you emptiness, and if you do just what I say you'll see emptiness directly too. And it's all a lie, the person has not seen emptiness directly.

Student: So do all components have to be...

It's like those diamond dealers, you know. Michael, it's only 'cus I like you that I'm giving you this diamond. I'm not making any money at all. [laughs][laughter]

Student: [unclear] over and over.

Oh, every day, trust me.

Student: Does that incorporate self-illusion?

Oh, does he think he's seen it?

Student: Yeah.

Doesn't seem to be that way but it could be.

Student: Does that also involve infraction of perceptual understanding or just direct perception?

He's talking directly.

Student: Does this aspect of liking a person have to be there or you could just say, "look, I've seen emptiness, you do what I say, you can see it."?

He's saying he likes him.

Student: I know, but is that necessary to break the vow?

Oh, he mentions it but I don't believe its necessary. I don't believe it has to be part of the lie. I, I, I want to help you, so... you know, I don't believe that has to be part of the lie. He's just saying, "I've seen emptiness directly, you do what I say, you'll see it directly too."

Student: In Asanga's first when he actually says this thing [unclear]...

Not when he says it; when the other person grasps the meanings of the word, the meaning of the words. He says, by the way, if you're a monk... he left because he got confused about the schedule he already took this class, but, let's say that, I mean I would have asked him the question. That's one of our four {pamba}. {Pamba} means one of our four most serious bad deeds is to lie about our spiritual level. And so when a monk who's taken his Bodhisattva vows does this one he collects a root, he breaks a very, very root vow of a monk's vows and then he breaks his root vow of his Bodhisattva vows. A monk collects really two, root vows in two different systems, breaking root vows at the same time.

Student: What if the person actually has some emptiness, but is just giving bad advice?

If you've seen emptiness directly, it's be very unlikely that they'd give anybody bad advice.

Student: That would make 'em worse.

Almost totally... almost impossible.

Student: 'Cus if they...

Almost impossible.

Student: If they've seen it they, they've by definition don't, they claim, I mean, they do not say that they've seen it, because they're no longer, they're not a Bodhisattva [unclear]....

It would be extremely rare for a person to outright say that they have seen it. Part of the experience.

He says, he makes a point, its not very important, but we have time. [laughter] It has to be for any reason except jealousy.

Student: Say that again.

[END SIDE ONE]

It's a lie, right. It's saying I saw "emptiness directly" because you're jealous of somebody else.

Student: Isn't it sort of, if you say "I have seen emptiness..."

Directly.

Student: "directly", that means that by using the words that way you are separated from it, you have seen it?

During the direct perception of emptiness...

Student: Excuse me?

During the direct perception of emptiness the subject and object are indivisible in the sense that you can't perceive a relative object. But, it doesn't mean in any way that you become one with that object. And that's a common perception. And that, we had that in the last class. You should have been there. [laughs] Okay?

Student: I'm thinking about if I see that.

Yeah, the words are indivisible and people get confused. Non-duality, people get confused by those words. They don't mean that.

Student: But what if we lie about [unclear] out of jealousy?

Then its, I believe, {dakta shinla}. I think that's what he's trying to say.

Student: But you're not criticizing someone. You're not criticizing someone.

You don't have to be doing both, remember?

Student: Oh, it's one or the other?

Shhuuuww. [laughs] Michelle, did you have something? No?

Student: No.

Okay, forgot it. Good.

Student: Say {Choksum}[repeat] {Khorlen}[repeat]. {Choksum}[repeat] {Khorlen}[repeat]. {Choksum} stands for... {khor choksum}, what's that?

Student: Three jewels.

Three Jewels, Three Ratnas. Buddha, Dharma, Sangha. {Choksum}. {Khor} we've had before, up above. We had {khorchok, khorchok, khorchok}. {Khor} means to be... anything that belongs to the Three Jewels. Which basically means anything that's been dedicated to spiritual use; of a center or a temple or a monastery or a group of practitioners, or any kind of food, money, house, books, images. Any thing that in that sense belongs to the Three Jewels. We had [khorchok korchog} which means "to steal the belongings of the Three Jewels." But

this one is "to lend." Lend means to accept. ACCEPT. To accept it.

Student: Accepting stolen goods.

Yeah. It's accepting stolen goods. And it happens like this. He said,... Je Tsongkhapa says, normally the scenario is like this. You know, it doesn't have to be like this. The officials of the country decide that they like one monastery and they don't like the other monastery. So they, and this happens in countries like Thailand, Sri Lanka... I'm not saying they're bad people there but I mean, in countries where they have thousands of monasteries you could have this kind of thing happen. Where they actually force one monastery... they put a punishment or a tax on this monastery and say, "Oh, you had a bad monk, you have to give us a thousand dollars." And then they take that money and give it to the monastery that they like. When those, when the people in the second monastery take it then that's {khorchok khorlen}.

Student: You have to know it's stolen.

Normally you do. Somebody asked me about that because like all these thankas floating around Hong Kong that were stolen from Tibetan monasteries and stuff. Normally, to commit a totally bad deed you have to recognize the object as having been... normally. What else does he say? That's all. He also says that you don't have to steal it with your own hands. If you send your men to go steal it for you.

Student: This is not receiving it... this is not stealing it. I thought you said this is receiving it.

Oh, I'm sorry, he says stealing. He's referring back to the other one. When I said stealing it can be... Well, he also in this one... if you're like the king and you send someone to... no, you're still... you would do the... it would be the stealing. Same thing. Okay, number seventeen. Say {timnyen}[repeat], {cha}[repeat], {timnyen}[repeat], {cha}[repeat]. This {tim} is the {tim} in {tsultim}. This {trim} means "law, or rule." A {tim} building is a courthouse, a {tim} general is a judge. A {tim} cutter is a lawyer [laughs], meaning a, an analy... a person who...

Student: Dissects?

Who, who, who cuts the fine points in a... court cases. That's a {tim chucki}. So {tim} means, "rule or law". {Nyen} means "bad". Like {dong nyenma} means "bad-face" and it's a, it's a, something you say when you want to start a fight. I don't know what you call that.

Student: Provocation.

"You're a {nyen}-face", you know. [laughs] [laughter] So {nyen} means bad, ugly, [unclear]. {Cha} means "to institute." So it means "to institute a bad rule."

Student: [unclear]

Excuse me?

Student: I didn't...

{Cha} means "to start a bad rule, to make a bad rule." And it's very specific. The people that you make the rule about must be Dharma practitioners. You're making a rule that, that a, that's going to apply to Dharma practitioners. And what this refers to is that in a monastery, for example, or even in a Dharma group, you'll have certain people who are attracted to the meditative side of things. They are more attracted to spending a lot of time in meditation, they like to do long retreats, at the expense of the study side. Then you have other people who really attracted to the study side, they spend a lot of time with the books, they recite everything, they memorize everything and if you walked into a monastery, and I've seen it in Sera, and it happened in ancient times -- Shantideva was accused of this -- you could get the wrong idea that the meditators are lazy and the people who can recite everything, and explain everything, and read everything, they seem to somehow working harder. So this is... you commit this bad deed when you go to the rooms of the meditators and you take away their possessions and you reward the... to people who are, who apparently are working harder, studying harder, you know, they're working on the knowledge-side, more of the physical knowledge side. And they're both good, both groups are great, we would like to be both, you have to be both. That's one of the hopes for the place in Connecticut, that we could have a place to meditate because we're deficient in that in this group... we don't have a place. But, but the point is you have to respect both sides. You can't think or assume that a person who's spending a lot of time in meditation and can't recite all the texts and all that is not making good progress. You have to respect that. And this is the opposite. This is where you actually go and take away their things and hand them over to the people who are apparently making good progress. You have to be careful about that idea. The classic example was in ancient India. Master Shantideva, they called him {Duchisumbhava}. Mr. Robert, what's that?

Student: [unclear]

Yeah, he can be like "Mr. Three-thoughts." They gave him a nickname, "Mr. Three-thoughts," 'cus he just hanged out in his room all the time. One was eating, sleeping and pooping. They called him... I mean, Shantideva was accused by all the monks in the monastery, most of them, as being having only three concerns on his mind. All the time. And to get rid of him they decided they would ask him to give the monthly lecture, or something, in the Dharma hall and he would make such a fool of himself that they could ask him to leave the monastery. So he accepted the invitation. To make sure he looked stupid they made a real high throne and didn't put any stairs to get up on it. You know, so he would stand there and try to climb up on it or something. And they say he walked into the Dharma hall, all the monks were assembled, and, and there was this blur and then he was up on top, sitting quite nicely. [laughs][laughter] Then he started to teach the Bodhisattva, you know, the Bodhisattva's Way of Life, the Guided Bodhisattva's Way of Life. And, and he, and people were, you know, astounded. Because that's probably... I mean it's one of the top ten Dharma teachings ever given, right, and people couldn't believe it. And then he got to the ninth

chapter, which is the Perfection of Wisdom, and he got so profound that he started to levitate off the throne. And so there were a few monks in the audience who had the ability and they started to levitate too to keep up with him [laughter][laughs]. Finally he just disappeared. [laughter][laughs] Nobody could follow him. And still people write separate commentaries on the ninth chapter. And then he never came back to the monastery and they had to go looking for him. [laughter] One day they found him in a cave and they said, they said, "Please come back." He said, "I don't think so." And then they said, "Could you at least give us the manuscript to this teaching." And he said, "It's in the rafters of my room, you can find it there. Don't call people "Mr. Three-thoughts." [laughter][laughs] So what it means [unclear], you can't disrespect the meditators. And this, this one is when you take their, you actually take their goods. The people accepting the goods don't break the root vow. And it's not their fault, they didn't initiate the action. It wasn't their idea... It might be {khoinchok khotala}. When, though? Anyway. It's the people who took the thing. He says, it can't refer to taking the possessions of an arya, who has seen emptiness directly, it doesn't refer to taking the possessions of four monks or more, because those are what?

Student: The Three jewels.

Those are the Three Ratnas. Those are the {khoinchok}. Then its stealing the property of the Dharma... Buddha, Dharma, Sangha.

Student: So is he trying to say that ordained people aren't one of the Three Jewels? Is that what he's saying here?

No, they're not. Four or more is {gendun}.

Student: Yeah, I know. But individually I'm talking about.

Individually, yes. Apparently not but I... anyway, I don't want to get too deep into it... He says, the thing has to be anything which they enjoy the use of, anything they own. The motivation has to be some kind of anger or hatred. Some kind of dislike for them. That's interesting. And then he repeats that it's not, the bad deed is not committed by the people to whom the things are given, the, you know, the scholarly types. It's not them collecting the bad deed. It's the one who takes it away [unclear], who had the idea to take it away. Okay.

Student: Is this once again a way for emphasis.

This is all pretty much... I mean, I think you'd have to be the abbot of a monastery or... But you could see... when you check yourself for these vows six times a day, [laughter] which is a long time in the bathroom, okay. [laughs] People have to think you have a disease or something else. And... [laughter] I mean, you're normally checking for how close you came, you know. Is it in your mind that you don't respect meditators as much as the people that get up and teach these [unclear] courses, you know? I mean, is that in your back of your mind, you know. And things like that. And you have to search yourself for those attitudes that could ever lead you to break it. Maybe in your future life when you're an abbot or something. So, number eighteen. Last and most. Does that make sense? Not least. Most

serious one actually. {Sem}, {sem} means what?

Student: Bodhicitta.

{Sem} means mind. Stands here for {semkay}, which is Bodhicitta. {Sem} means Bodhicitta. {Tong} means "to give it up, to give it up". Which of the two types do you think they're talking about.

Student: Engaging.

Nope. [laughs][laughter] It's a... bodhicitta's in the form of a prayer or a wish, okay. It's that, it's that, it's the original intention of wanting to reach enlightenment to help all sentient beings. It's that frame of mind. It's giving up that frame of mind. Yeah?

Student: Is that the aspiring mind for oneself or the aspiring mind for other people?

It aspires that oneself should wish it for others. If you were here you would know? {semkay pani shemeja [unclear]} We had that already. Okay. Je Tsongkhapa mentions, and I'm glad because I didn't know, this is the one vow that came from the sutra on skillful means, remember. There were thirteen from the Sutra of the Essence of Space and there was only one vow from the Sutra of Skillful Means. He's a real logician, Je Tsongkhapa. He says, you know, when you think about it, you can only commit this one for one second. Why?

Student: 'Cus after that it's done.

You're not a Bodhisattva the next moment. You break it: the first moment that you give it up then the next minute you're not a Bodhisattva anymore to give it up.

Student: What does it mean to "give it up?"

[unclear] To reject the idea of the Bodhisattva ideal. To say, "I, I, I will no longer work for the... I, I, I will no longer work for the benefit of all sentient beings. I don't... I will not... I do not want to become enlightened for the sake of all sentient beings. I give up."

Student: How is it different than the prior vow of rejecting the Mahayana, which is...

Yeah, he talks about it.

Student: You know, it says, giving up either of the two aspects of the Bodhisattva path.

That one is given up by saying that it, in one case by saying that the Buddha didn't teach it and in the other case by rejecting the whole, all the ideas of it. And this is, this is just by personally deciding that you're not gonna do it anymore. You had it and you decided you're not going to do it. Because you have to have it when you take the vows, right. Upon taking the vows one of the conditions is you have to have some wimpy form of the desire to become a Buddha to help all other beings otherwise it actually doesn't form, anyway. That's

the... this and one other vow are the two most serious.

Student: Well, which is the other one.

Students: Wrong-view:

Yeah. Wrong-view. These two do not require certain attitudes to be present in your mind for you to break the root vow. All the other sixteen, you have to have four other attitudes in your mind at the time that you break the vow. In the next class, is going to be all, wholly devoted to those four attitudes, because it's a big subject. There's four really crummy, lousy attitudes that you have to have, and they're very hard to have all at once [laughter], which is good for us. To break a root vow you have to have all four of those really, extraordinarily evil thoughts in your mind. Except for this one and the other, and the wrong-views. Those two are so destructive that they don't require any other attitude in your mind when you have them. And again, two things, I mean two things I'd like to say experientially, right. By now you should be keeping the first nine and you should be enjoying seeing some kind of results from it. And if you're not working on it you probably won't work on it later. You know, if you don't work on it the first few days you first hear them the odds of your working on it later are pretty small, you know. You should already be experimenting with these at the office, you know. And, and checking yourself every day. And if you're not doing it now, I promise you, you won't be doing it six months from now or eight months from now. This is the time. Strike while the iron is hot.

Student: [unclear (You'll be in an eternal body.(?))]

And while your mind is on it, get into the habit of searching you heart every day to see if you did them. You know, if you're like me and you don't have time to count all eighteen every day, frankly, keep it in a little book and rotate. Do three today, do three the next day, do three the next, but start now. If you don't start this week, I'm pretty sure you won't do it. And, and then the next time you hear they have a Bodhisattva vow class you'll say, "I heard it already. I know it all." And you'll miss out the chance. And then your life should already... I've noticed a few people did because they came to me and we had some interesting conversations so I, it's extraordinary. If you try it... just try it. Just try it tomorrow, I mean, start tomorrow, you have a list, start... You're having the meaning now, all eighteen, so make a Xerox, keep it with you, look at it every day, check off the ones you've already reviewed. And start keeping it now. And you'll already get some... some things will start to change immediately. Its very, its very fantastic. The virtue is incredible. And things start to change in your life immediately. And if you don't do it now you won't do it later, I promise you. You won't have time. And then you'll get {cheptok}. {Cheptok} means "jaded." You'll get to the point where you don't... you say, "I heard all that before." It's very dangerous to hear something once, 'cus the second time you're not interested, 'cus you learned it already. So start now, start reviewing them. And then help each other, help me. You know, you see this person breaking it, say something. I had the pleasure someday... somebody today corrected me properly and I... and it was a student and I was quite happy. I said, "Now, this is a benefit," you know. So correct each other, in a good way. In a , in a... You're required to correct each other at a certain point but it has to be

with love and happy... and they say, "in a happy mood." Has to be done in a good mood. So help each other. Let's all help each other keep them, and then, and we'll have a really good result. Yeah?

Student: I have a two part question on the subject of doing these every day in the {tundrup}. Can you comment on the quality of the translation that most of us have in English of the long version that has all these vows in it; number one, is that, you know, pretty decent for those of us just taking vows?, and number two, might there be a better translation floating around that some American monk who shall remain unnamed [laughter] might not have published yet? [laughs] [laughter]

I'd say the best I could do for you... I have two answers. One is, Geyshe Tsewang Samdrup's commentary, which you all have in your hands now, is, to me, the thing that you should carry around. I don't think the {[unclear] tundrup}... some of the vows are missing in there. {Shakaminyen} doesn't mention striking another person. So, I, I would carry around this thing with you.

Student: In the {tundrup} proper not in the [unclear]?

Yeah, it doesn't mention it in the {tundrup}. It's not mentioned in the {tundrup}. So I would say that's the first thing. That's the first answer. I gave you the most precious one I could think of. Kyabje Paboka was the one who turned us on to that. In two places in his writings he says, "I'm not going to write anything about the vows because Geyshe Tsewang Samdrup did it perfectly." You know, go get that book, you got the book. That's the first translation of that book. So keep it. And then my dream is that somebody, talented person in this class, like Mr. Brady or somebody, makes a little card that we can carry around with ourselves with all the vows on it. You know, like, very short, like a little folded thing that you keep in your wallet. You know like just two business cards glued together. And it has all the eight... all the, all the sixty-four vows on it. [laughter] And maybe a little check-box next to [laughter] [unclear] You could have a date on it, this is for the week of so-and-so. And you have fifty of them at home and you carry them around. Atisha did that. Don't think it's silly. You see this picture of Atisha, he's always got this stupa. He carried around an image of the Buddha and it's a well-known fact that when he was riding around on his horse people hated to ride with him because every time he had a bad thought he would get off the horse, put the Buddha down and do his confessions right there on the spot. And all his disciples were standing around waiting for him, you know. But he was the one who was intelligent enough to go confess immediately. I think that'd be cool. I think that'd be a great service if we could make something like that. And then, then you just carry it around with you and you check it every day. At least once, you know. I think it'd be really great. Yeah?

Student: You're talking about reviewing each one of these every day, and, you know, we just got done saying that its very difficult to break some of these; it very difficult to, you know, praising yourself [unclear] and criticizing others, I mean, on the face of it, yeah, we all do that every day but are you saying then take what's written hear and extrapolate it into what we do want to do? I mean, a lot of these things you would not break.

Yeah. It's that concentric circle thing. Did we do that?

Student: No.

Oh, okay, here you go. And then we'll stop, okay. This is how one of my lama's explained monk's morality to me onetime. This is... He says your morality has to be like concentric circles. This is looking at a lady on the street. This is being alone with a lady in a room. This is sitting on a couch with a lady. This is sitting on a bed with a lady. This is breaking your vows with a lady. But he said, if you stay out here you'll never get to here. You know. So that the concept of, of keeping your Bodhisattva vows is very similar. If you never praise yourself and criticize others for any bad motivation, you'll never get to that ultimate one where the other person's a Mahayana practitioner and you're a Mahayana practitioner and you're accusing them of some bad motivation that you have no idea whether they have or not. And, so if you never... What I say, and what I've found, is when you review your Bodhisattva vows, when you get to the first one say okay, look, I didn't criticize Chogyam Trungpa today, okay. [laughter] It's a good example. It's a very good example. We don't know. We don't what his motivation was. So, but I did, you know, talk good about myself and criticize the other merchandiser at work. [laughs] [laughter] You know. I mean, we do, you know... But if you never break... Its very, it's a very, very important for keeping your vows. Remember the con... We'll draw it on the, in... That'll be the embossed as, as a, what do you call it?

Student: Lettermark. A lettermark?

Student: Watermark.

Watermark, okay Mr. Brady? [laughter][laughs]There'll be concentric circles as a watermark. If you never praise yourself and put down someone else you're never gonna do it in the most serious context of possibly creating a schism among people who are all supposed to be out to save all sentient beings, you know. Yeah. One more question then we really...

Student: Okay. If you had... If someone had engaged in this behavior before taking the vows?

Yeah, by the way, you have to have the vows to break them. That's... It may seem obvious but I have to say that. You have to have the vows to break them.

Student: So, the rule does not apply that if you broke these, what would be vows, before, that you can't go to this first...

Bodhisattva bumi?

Student: Yes.

Je Tsongkhapa says that's correct. In it... I don't remember if that's exact the context, but he does say, he describes all the horrible things that happen to you if you break the vows, and

then he says, "Therefore, before you take them, you better examine yourself well." You know, think about it carefully before you take them. Which would imply, imply that. It is true that the more you know the worse it is. [laughs] Okay? With morality. Than not to know, in some cases, you know. Once you know it's much worse if you break it.

END

Course 7 – The Bodhisattva Vows

Class Six– How the Vows are restored and lost

August 1995

Transcriber - Su Foo

[cut]

We finished the root vows; how many? [student: eighteen] And I think one thing you find out when you study the Bodhisattva vows carefully is two things, you know. One is that they're a lot more specific than most westerners think, you know. Most westerners have ... anyone who has taken initiation in New York in the last twenty years had to take the Bodhisattva vows. And they have to know them, sixty four of them, and have to be keeping them. So first of all I think most people don't even know them and those that know the names of them don't understand what the names mean. And they think they're just some sort of general thing or they're ... I don't think they can tell you more than five or six of them. Even if you know the names of them, they don't ... as you've learned, they don't always mean what their names are. So you have to study those. On top of that ... so you've found out that they're very, very specific. It's kind of hard to commit them. They're very, very specific. It's not just talking good about yourself in general. It's not just not giving something to anybody. There has to be someone who came to you, they're desperate, they have a specific need, they're coming to you specifically, they're depending on you, you have what they need, you are attached to what you have that they need and you, you don't want to give them what they need; it's just because you're attached it. You have it, you have plenty of it and they're begging you and it's going to save their life or something and you just don't give it 'cos you're cheap. You know, that's very specific. It's not like somebody in general just sitting there and asking anybody for money or something like that. It's, it's a very evil thing. If someone is really totally depending on you, you have it, and because you're cheap you don't give it. You have ... you have plenty of it. You can cover whatever they need and, and they're dying for it and they're asking you directly. They have some kind of relationship with you, you ... and you say no to their face, you know. I mean, all the vows are kind of like that. As you study them more and more they're more and more detailed and they're very evil. It's like striking ... actually striking another human being, I mean, in anger, after they've said something back to you and you built it up and built it up and built it up and then to a point where you actually strike them. So it has to be really ... these are very specific and very ... you feel the evil strength of them. They're not just general things like that. They're ... so it's very serious when you break them but it's also ... the results are very serious. I mean, you can say two kinds of results. I think you know them. First one? I don't know if we went over it. You cannot achieve the first bodhisattva bumi in this life. I mean, we're gonna ... yeah? Okay. Bodhisattva bumi means a certain level of realization that, that only bodhisattvas can have – true bodhisattvas. And you reach the first bodhisattva level or bumi when two things happen together. You ... you have real bodhicitta in your heart, that's very hard to get. On top of that you see emptiness directly. When those two things happens - in other words the first moment of the path of seeing on the bodhisattva track - you reach the first bodhisattva bumi. It's really saying that you could never get onto the main railway out of town in this life, you know, it's just ... it's saying that it's not possible for you. That's very, very serious. So that would be a very serious result.

You also could never get ... if you collected some good deeds in your, in your ... in this life or in the past life, that would push you up to that level, that whole process freezes. It's called, the ones you have cannot increase anymore and the ones you don't have you can't get. So that whole virtue that it takes to push you up to the first bodhisattva bumi, the whole great collection of good deeds that it takes to push you into seeing emptiness directly as a bodhisattva, that whole process gets frozen. If you collected any good deeds in the past, it can't work anymore. And if you got any more that you need to collect, you can't. So not only you can't see the emptiness as a bodhisattva but the whole process of reaching that state is frozen. It's all ... the monkey wrench is thrown into that process. [student: you have to start from the beginning or...] you have to start ... it doesn't say that you lose that virtue, it's just says that you can't increase it and that that damages the whole process. That's a particular kind of virtue that would make you see emptiness in this life, on the bodhisattva [unclear]. [student: you also cannot gain any [unclear] good virtue?] That's the whole point. Yeah. And so Je Tsongkapa says, don't feel good that you can take your Bodhisattva vows again, which is true and we're going to talk about it. You can take your Bodhisattva vows over. If you smash them, you can take them over again. Over and over again. They're not like monk's vows. And they have their full efficacy there. But they can't ... but you can't in this ... according to Je Tsongkapa you can't in this life reach the first bodhisattva bumi if you break one of the root vows.

So breaking the root vows is very serious but I have good news for you. [Laughter] On top of them being very, very specific, nasty deeds, okay, you have to have four very lousy attitudes as you do them. If you don't have those four lousy attitudes, and even if you do that action, you don't break a root vow. It's not considered ... you don't get that result of breaking a root vow. Yeah? [student: so the idea that, that [unclear] that you do has [unclear] after you've broken the root vows directed at something else rather than seeing emptiness [unclear]] I think the main thing is it wouldn't be significantly powerful for {Tibetan}. [student: so your merits are lessened in some way? What you do is ...] It's not lessened. It says {tawa...} the karma you collected so far doesn't increase. The specific karma that will help you reach that level. And then you can't collect any new karma. So the whole process is sort of frozen through this life. You can't ... you can't get closer to the total amount of virtue you need to see emptiness directly as a bodhisattva. [student: so my question is....] but do you lose your [unclear], no. [student: no, my question is where is the virtue that you accumulated?] Oh, [unclear] from the bad deed of breaking your vow [laughs] [student: [unclear]] No, unless you give up {mun sem} unless you give up the wish to, to reach Buddhahood for all sentient beings. You don't have to give up being a bodhisattva to break your bodhisattva vows. We're going to get to that also. [student: no my ... I'm sorry, my question was, you said you can't see emptiness [unclear] if you break your root vows; you can only see emptiness directly] Uh as a, as a ... on a Hinayana track. Yeah, I mean, he doesn't say that you can't. The only ... but there's a lot of other ... I mean, that's Asanga right, that's Maitreya. There are other sutras that say you can't meet spiritual guides in the future; you'll create a tremendous block towards meeting spiritual teachers in the future. One sutra says, {Tibetan}which means whatever virtue you've collected and is in your mind stream at the time is, is crushed into powder, he says, you know, it's totally destroyed. Like they're very serious; the results are listed very serious. Je Tsongkapa seems to tend towards Asanga's explanation rather than those very, very, I mean, he quotes the sutra but he doesn't

seem to say, well, you'd lose all your virtues. He doesn't say that. [student: you know, what's on the other side?] Excuse me? [student: let's say you didn't break the vow?] Oh, ... [student: no and you're and you're living a virtuous way. Now, you, you're not concerned with your own merit, that becomes more [unclear], more desire ...] Oh it's ... [student: you just do it because it's right and virtuous and selflessly, right, you're no longer concerned about ...] You do it because it is good for yourself. [student: aren't you doing it because it's correct [unclear] for other people and not only [unclear] good for yourself?] Remember eating, eating the meat thing. Did I talk about eating the meat? [student: yeah] We talked about that. You know, a group of families starving [student: oh yes] [student: heard that one, yes] I mean, the point is ... we're going to talk about that. I mean, bodhisattvas don't ignore their own welfare, they build on it. Ignoring your own welfare is not the way to help other people. In fact, reaching Buddhahood first yourself is the best way to help other people. One more question then we gotta ... or else we'll be here late. [student: sorry, how because you can't become a bodhisattva unless you help others [unclear] right. [student: [unclear]] Not necessarily. I mean, you become a bodhisattva, when you become a bodhisattva, what's the [unclear]? What's the point at which you become [unclear]. [student: [unclear]] No, not when you take the vows. [student: when you have spontaneous desire to benefit others in your heart all day.] [unclear] When you have true bodhicitta. The moment that you achieve true bodhicitta in your mind, you become a bodhisattva. It doesn't have ... and then you start the bodhisattva activities perhaps but it's not ... okay.

So good news is that on top of the root vows being very specific and very nasty, I mean, you're not likely to do one. I don't think the people in this room are likely except the ones that you don't know about like certain attitudes and stuff. Yeah? [student: tundruk [unclear]] We're getting there. That's {tundruk}, there has to be those four attitudes present in your mind for you to break a root vow. If you, if you do one of the eighteen things we just mentioned but you don't have these four in your heart at that time, you don't break the vow and you don't get those results, except for two of them which we will talk about later. It was on your ... you know that. You've got sixteen of them if you don't have four very nasty attitudes in your mind, you don't break the root vow and you can reach the first bodhisattva bumi etc. Okay. So that's the good news. So we want to know what those four are.

It comes down to it's pretty hard to break a root vow if you're any kind of normally ethical person. But [laughter, laughs] I shouldn't ... oh, anyway. Say {nyin min meta} [repeat] I went to fast, wait – lets start down here. Say {kun shi} [repeat] {shi} [repeat] You're much better than the Mon... than on Monday nights, you know. Okay. [Unclear] We're going to take about {kun shi} [student: is this one of four attitudes?] This is the name of all four. All four are {kun shi}. There're four {kun shi} {kun shi} is a synonym for {nyomong} which means mental affliction. It's a synonym for that word. It comes from the Abhidharma, studied in the fifth chapter of the Abhidharma. It's an interesting word. {Tri}, {tri} means what a vine does to a pole. It's like wrapped around it or entwines it. Like ... like that, you know. Wrap around, right? I was looking in the computer to see how it was used in the ancient sutras, which is fun to do in the computer and it, it tells a story of a bodhisattva who, who meets some merchants on the road at night in India on a dark night. If you've ever been outside when there's no electricity on a moonless night, it's scary. And so to help them he, he entwines his arm in cloth and pours butter, oil on it and lights it and leads them

[unclear] [laughs], you know. So that's the sense of {tri}. {kun ne tri} means to completely entwine. So {kun shi} means a completely entwining bad thought. I call it a chain; I call it a bond, sometimes. I think I've used both of them, you know, it's like ... I don't know ... completely entwining bad thought, okay, to use a 1960's translation; and there're four of them, okay. In the Abhidharma there are eight or ten depending on which school you're in. I'll tell you the ones in the Abhidharma. You don't need to write that down but I thought you'd get a sense of where these four came from. The ones in the Abhidharma are – lack of a sense of shame, in other words not being embarrassed to do a bad deed out of self respect. {tral me} which means not avoiding a bad deed because you're afraid of its affects on others. {truk dok} which means jealousy. {dan nang} which means ... I could never think of a good word for that. I mean in colloquial it's being cheap. What's a nice literary word, I don't know, parsimony, I don't know. [students] It means not wanting to give up what you have because you're stingy [laughs] okay. [student: not sharing?] [student: miserliness] It's mis... we don't have a real good word; they all have ... [student: cheap] Cheap, okay. {gur pa} is a hard word, it means wild. Like a {Tibetan} is a, is a human. It's a {gur pa}... it's a man {gur} which is a gorilla. If you put together in Tibetan a word for man and a word for wild, that's the word for gorilla, okay. [laughs] Wild man. So {gur pa} means wild in the sense that the mind is distracted to desirable objects. We talked about it during meditation class. Then {gur pa} which is a special kind of regret, it's where you do something good and then you start to have second thoughts about it later. Having second thoughts. {muk pa} which means during meditation a kind of darkness of the mind – dullness. {ni} which means drowsiness during meditation. {towa} which means outright anger as opposed to the simmering anger that we talked about already and then {cha pa} which means the human tendency to conceal your faults, okay. Those are the ten {kun shi}s in the Abhidharma. So you get a sense of where this word came from. The four {kun shi}s are different from the eight or the ten {kun shi} but at least you get a sense of where the word came from. So there are four {kun shi}...{shi} means what? Four. So there's four {kun shi}. The first one is – say {nyan nik} [repeat] {mita} [repeat]. If you're doing {tundruk} you're doing this six times a day. You're reviewing your sixty-four bodhisattva vows, six times a day, okay. {Tibetan} that's about how much review we usually do. {nyan ni} means something wrong and {mita} means not to consider. So {nyan nik mita} means you don't think what you did is something wrong. You say, ah, that's okay. I mean, I wasn't in the mood to give the guy the thing, so that's okay. So in other words you have to have no feeling at all that it was something, that maybe it was something wrong and by the way I think Amy [unclear] had a very good question in the other class and Je Tsongkapa spends a long time on that very question. How long does this thought have to come in your mind for it not to be a root downfall? And when? And Je Tsongkapa says, from the time of planning that bad deed. You know, the time of starting to think about doing it on. If it ever you look upon it as something wrong you don't collect the {Tibetan}. You don't create the ... you don't ... it's not breaking a root vow. If during that whole length of time, from the moment of planning it, all the way on even after you finished, even after you finish the bad deed if you have any kind of feeling, oh maybe that was something wrong to do, you don't collect the root ... you don't break the root. So you see it has to be really evil. You have to really be sure that it's okay to have done that. So what it tells us is at least try to doubt your own ... [laughs] I mean, I'm not sure, that's great. Okay. [laughs] Keep that, keep that in your heart, you know, okay, maybe that was something wrong. Don't decide, oh it's okay. {nyan nik mita}[unclear]

Say {cher du ma lok} [repeat] that's number two. {cher} means to do again, here. {gu} means to want and {ma lok} means not to stop. What it means is you wouldn't mind doing it again. It's, it's normally stated positively. Asanga states it positively. To still be willing to do it again. You, you wouldn't mind doing it again. You, you more or less intend to do it again. {ma lok} means not to stop the desire to do it again. {Dang} means 'and' and don't worry that's just between each one [unclear] [student: so you're saying, you have to stop desire to do it again] This is very interesting, you see. From the point of view ... if, if at any point ... I'm sorry – this one has to happen up to the point of finishing. Sorry. All right. If it happens during the commission of the deed or before the deed, the two negative ones ... if the two negative ones happen to be present at any point from thinking to do it up to the point that you finish doing it, you don't collect ... you don't a break root vow. In another words, if, if during the whole planning of the deed up to the day you finish the deed, you have any thought that maybe it's something wrong ... it's not talking about stopping, you can go ahead and do it but if you have any kind of inkling that it's something wrong you don't break the root vow. This one is obviously going on and, and also during the event which means if at any point of time you lose the desire to do it again then you don't collect the breaking of a root vow, that's interesting. There comes a point where you say, I wouldn't do that again, I, I ... it sorts of depends on thinking it was wrong, you don't break the root vow. [student: how long after?] It says, {yen che} [student: huh?] It says, from then on. [student: even if you'd be uncertain [unclear]] Yeah, it's called the ... yeah, even if you switched back. [student: can't break it [unclear] you die?] It looks like that. It says, {yen che}. [student: [unclear]] Yeah, I guess. Couldn't remember it later, I don't know. [student: one moment of regret at any point] Yeah, I mean pretty much. If you, if you ... 'cos regret depends on thinking it was wrong. You're recognizing that it was wrong. Like some kind of intention not to do it again. [student: this is after you have already done the deed] Yeah, or it could before you do it, you know, [unclear] [student: [unclear]] Yeah, they give the example of, of a person who is overcome by desire, who is going to break the vow against sexual misconduct, knows it's wrong but just overwhelmed by desire; but all during the event they don't like it, they're unhappy; they know it's wrong, then they don't break the ... they don't break the root vow. As long as you fight it. [student: [unclear] better to enjoy it and like have a moment of regret afterwards] [laughter, laughs] What if you , what if you die [unclear]. Many of the secondary vows you'll see it's very interesting. Many of the secondary vows, if you're struggling against it you don't break it even as you do it. You know, many of the secondary vows. That's a very beautiful thing. You know, if you're struggling against it even if it overwhelms you and you do it, if you put up a good fight you don't break the vow. [student: but after completion of the act, like the one about stealing food from the Three Jewels] That's ... yeah. [student: I've got it, you know, I stole the thank a and then everything's fine and then the next thing it's, oh, I shouldn't have done that.] Apparently it's not breaking the root vow. [student: but if you steal it don't you have to return it?] We'll get there. Okay, number three – I mean, I better check that ... I'll read that again. [unclear] it's very confusing. He says the two negative ones have to happen from here up to there which is from the point of time that you think about doing it up to the point of time that you finish doing it. The two negative ones are not considering it bad and this one. And then he says, but the two positive ones, which means if you ever think it was ... if the thought that it was okay to do it again is ever ... if you ever go against that thought then

you haven't broken the root vow and he says, and that can happen any time later. So, little ... that is quite difficult. Yeah? [student: [unclear]] Yeah, big difference. Well, let me think about it. Not, not considering it wrong and, and not ... just knowing about it? [student: like [unclear]] Yeah that's, that's the first one. [student: [unclear]] That's ... just the first one. [student: [unclear]] That's it, yeah.

Okay, say {gang gu} {gang gu} means, it's made of two words but basically it means satisfaction with the deed. You, you enjoy it. You're having some sort of enjoyment. Again this is the case where the person is, is doing something wrong but they're overwhelmed by their bad emotion and they know all the time it's wrong. And I mean ... that's what I do most of the time and you ... and you're fighting it and you feel bad about it even as you're trying to enjoy it, you know. I mean, you feel very bad inside. And then as long as you have that bad feeling and you're not giving yourself up to enjoying it, you don't break the root vow because you don't have {gang gu} {gang gu} means to enjoy it. [student: does that connect to some feeling of guilt?] Yeah, I think if you have a feeling of ... what we call in English guilt, which has no Tibetan word for it, really. There's no Buddhist word for that. It means feeling bad about something bad you did, that's great. Now, if it means that, you know, it destroys your life and you can't function after that and you [unclear] that's not the thing. You're supposed to do a good purification and then go on. Well or many good [unclear] [laughs, laughter] I mean, for the rest of your life and then go on.

Okay number four is ... [student: Michael, number three ... while you're doing it or any time afterwards?] He says any time afterwards. But I'm going to check that and make sure. That's pretty ... I'll get into big trouble ... [laughter] I, I believe that ... I'm almost ninety percent sure that's the right thing 'cos he goes into a long thing, it's very difficult to understand.

Say {ngo ta} [repeat] {che may} [repeat] Okay. {ngo tsa} means ... we had it before, {ngo} means face; {tsa} means hot. {ngo tsa} means ... [student: shame] Yeah, shame. {ngo tsa [unclear]} which means you have to stick this word over here but they didn't because there wasn't enough room in the verse, means, not to have the following emotions. {ngo tsa} means avoiding a bad deed out of your own self respect. Not depending on other people. If nobody else ever knew about it you would still avoid it because you wouldn't feel right doing it. The Tibetan says {dak kyi chang myen ba}. {dak kyi myen badenpa} which means you realize this is not you, so you avoid it. I mean, you're about to do something and you say, that's ... that's not what I want to be. That's not me. And you avoid it even if no-one else will ever know. That's {ngo tsa}. {ngo tsa mepa} means you don't have that emotion. [student: what do you call that?] Lack of shame or something, I don't know. That's ... those are words that are hard in English. I don't know what [unclear]. {tral me} is the same action which is what? {denpa}. Avoiding a bad deed. They're both avoiding bad deeds but {tral me} means avoiding it for purposes relating to other people. In other words, and the text says, either you're afraid of what other people would think or you, you don't want to ... or, or because you respect the opinion of other people. Like you'd be afraid if your enemies found out that you had a certain weakness or something or that you have done something bad. But as far as your lama, you'd be ... you wouldn't ... I mean, doing a bad deed that your lama has been teaching you for years not to do and then doing it in front of him or her would be like spitting on him or her. You know, it would be very disrespectful

to do that bad deed in front of them. So {tral me} means avoiding a bad deed because you'd be embarrassed if someone else found out about it. You'd ... you didn't want to hurt another person because they would find out about it. Both of them are avoiding a bad deed; one is for your own reason and one is for your ... more or less your, your image towards other people. [student: [unclear]] It, it ... yeah, this is the opposite. You don't have the emotion of avoiding a bad deed for purposes of caring what other people would think. It's important to care what other people would think. It saves us from a lot of bad deeds. A lot of the bad deeds that you do, you don't do in front of other people. So while you're in front of those other people for that period of time you don't do those bad deeds, you know. Then you go home and do it in the privacy of your home, you know. There's certain classes of bad deeds and you know that they are, they're ... people do in the privacy of their home that they would be totally embarrassed that other people found out about and they would never do it in front of group of people, you know, and that's {tral me} and that's a good thing. So this means not to have that. So number four means not having those. And this is really nice. It says, if during the commission of the deed all the way from planning the deed, the first thought to do the deed, all the way up to the completion of the deed that you have the slightest bit of either one, it's no ... you don't break a root vow. If you get the slightest feeling that ... I really shouldn't be doing this, this is not me. Or, boy, this would be terrible if somebody else found out I was doing this. If you have either thought occurs to you during that length of time, you do not break a root vow, it's interesting, even if you do the deed. That's why the ... I guess that's why the, the results are so powerful. I guess that's why you can't see emptiness in this life. I mean, you have to be really deluded to have all four complete which they must be, and on top of that you must do that action [laughs] in that particular way, to break a root vow. I don't think most Americans ever realize that but they never realize the results anyway, so they're just blissfully ... [laughs, laughter] ignorant.

[student: Michael, do you mean all four of them are ...] All four must be complete. All four complete means during the whole planning up to the last moment of doing it you don't for one second think, this is not something I should be doing or I'm embarrassed if someone found out I was doing this or ... the other thing for me that they would think I would do this and you can't ever think this is something bad and whenever you think about it ... it doesn't have to be constant, okay - Je Tsongkapa makes a big point about it - whenever you think about it you'd like to do it again. And whenever you think about it you, you think about it with satisfaction. So if any one of those four happens, two positive and two negative, you didn't break the root vow except for ...? [student: two] Two, those two, yeah, I mean, you get wrong view you broke it period, you don't have to have any of these. I mean, you have it automatically, don't you? Don't think it's wrong. And then the other one is to give up ... obviously to give up bodhicitta, to say, I don't give a damn about other people anymore. I give up, people are crazy. I can hardly fix myself, how can I fix a billion other people.

Okay. [student: [unclear]] more conceptual, you know, [unclear]] I think the main thing about {lok sa} is that it would lead you to do every kind of bad deed if you didn't understand the law of karma. [student: [unclear] foundation?] You'd be willing to do anything. If you really didn't believe that whatever evil you do comes back to you equally or more, you'd be ... you'd be really immoral, [laughs] okay. And then obviously to give up wanting to help all living beings is, is ... he goes into a long thing on it and he says, it's like, it's like the mayor of New York throwing ... announcing a party for every citizen of New York city and there's going to cake and champagne in City Hall and just come down and pick it up. And

then when the day comes he doesn't do anything. And he gets up and says, I decided not to do it [laughter]. He says that, he says it's just like that. You're inviting every sentient being to the ultimate happiness and then when they all show up you say, ah forget it, I don't want to do it anymore. Yeah? [student: [unclear] It's quite interesting that it's so difficult really to break the vows [unclear] and it doesn't seem to be to be as difficult to break a vow of the other [unclear]. Why does that [unclear] or is it just a [unclear]] I think Atisha said that he was more likely to break these vows. I think Atisha says something like, I never broke my monk's vows, I, I, broke some of my Bodhisattva vows. I don't know if he's talking about root vows, I doubt it. And then he said, he's probably talking about something close, you know what I mean? [student: [unclear]] By the way when you do a, a ... one of these eighteen actions without these four it's a sec... it's breaking a secondary vow automatically. And then he said, I broke by tantric vows like thousands. He said that. [laughter] [student: [unclear] much easier to break] I don't know. [student: but even so [unclear] they're very clear and it seems like they're very black and white, [unclear] there're not all these conditions [unclear]] Oh, there are ... {shi...} there's four conditions, [unclear] has three and you know, it's not too easy, okay. So those are the four. They have to be complete for you to break your root vow. Yeah? [student: You said if you do one of these eighteen deeds without these four being present, secondary ...] No, sixteen of them. [student: sixteen, sorry [unclear]] Yeah, it becomes a secondary [unclear] [student: does that mean you have to have all the other qualifiers present for each of the vow for it be a secondary vow?] No. [student: secondary downfall] No, these relate to the root vow. [student: I'm saying the sixteen root vows, you know, they're very specific [unclear]] Yeah, yeah everything ... [student: all those other conditions still have to be met and then it becomes a secondary downfall?] and on top of that you have to have these four. Oh yeah, right. [student: Michael [unclear] bodhichitta, you're not talking about giving up bodhichitta [unclear]] No, even for second. [student: even for a second [unclear] really upset and you lose your bodhisattva ...] there's a famous story of Aryadeva, he was on the road to the monastery back in ancient India and this demon has formed himself into a human being, looking like a human being and saw Aryadeva on the road and said, if you're a bodhisattva you should give me your eyeball. This happened to Nagarjuna too and that's how he died. So, so he reaches in with his fingers and pulls his eye out and respectfully hands it to [unclear] and the demon goes like this and smashes it, you know, and then in that second Aryadeva said, people are impossible, I cannot save all sentient beings [unclear]. Sentient beings are unsaveable, you know, I give up, this is, this is too much. If this is the way people are, I give up. You know, and they say at that moment he broke the vow, broke his vow. Of course, I guess if you run or ... I don't know ... anyway [laughter] {Tibetan} means for sixteen of them all four has to be complete. All four has to be there. Obviously if you do something close to these four it's very easy, you know what I mean. I'm not saying, I'm just saying that you don't break your root vow. But obviously it's a very evil thing if you do them all complete except one little thought or something. [student: what [unclear]] Excuse me? [student: what [unclear] complete] {sang ge} means ... {sang} means complete. {ge} means must be. {shedrup} means sixteen. [student: was Aryadeva supposed to have been enlightened when he did that?] I don't know. [student: because that's not taking care of himself, is it? To pull your eye out and that? [unclear]] Yeah, generally speaking you're not supposed to do things like that until you have a very, very, very, very, very high level. [student: did his teacher tell him that if someone came to give them whatever they need [unclear] he'll have this regret ...] By the

way, later he used to get up in front of the monks and say, I see more with my one eye than you see with your two eyes. Anyway ...{me ger lok ta} {me ger} means not necessary, meaning you don't need all four there. {me ger} means not necessary. {lok ta} means wrong views, two classic kinds; what are they? [student: not believing in karma ...] Not believing in karma; not believing in past and future lives. {lok ta dang} And ...{sam dor} {sam} means 'chita' means what? [student: mind] Bodhicitta. Standing for bodhicitta. {sem} means bodhicitta. {dor} is a very nasty word in Tibetan. {dor} means like to throw away like rubbish. {dor} means to discard something. {sem dor} is number eighteen, right, what's that? [students: giving up helping ...} Giving up that wish to help all sentient beings. {sem dor}... {ni che} means these two ... so he says, you can count it like this. Sixteen where you don't ... sixteen where you must have all four bad attitudes there; two where you don't need all four bad attitudes there. These are the eighteen root vows, he says. These are the eighteen. {Tibetan} means root downfall. {Tibetan} means eighteen. And {sung} means you'd better keep them, okay [laughs] {sung} means you better keep them. This is ... from, directly from {tundruk}. If you know what {tundruk} is, you're supposed to be doing it every day. [student: I don't know]. I mean a note, a practical note for people doing {tundruk}. You and I know you can't review sixty-four of these and in my case two hundred and fifty-three or something else and then on top of that, twenty-two or something else plus the other, other nineteen and ah ... in six times a day, even if you go to bathroom for a long time, which is a good way by the way. [laughter] I'm serious. Like if you're in a meeting and it's nine o'clock and you're supposed to be reviewing and, and you're boss is sitting there and you say, 'I gotta go to the bathroom'. I'm not kidding. I'm not kidding, it's a great way to review your vows. It's a quiet place. Nobody is following you; there's no phone and there's a good excuse to go six times a day. Rotate them, rotate. You know, do three, do fifty-four. We had a deal with [unclear]. Uh, okay, just people going to hell while you ... [laughter, laughs] I don't want to put any pressure on you or anything. [students] [laughter] Okay, those are the ... I'll say one more thing and then we'll take a break. If you break a root vow, if you break a root vow, meaning in sixteen cases you have all four bad thoughts and you do that specific thing, and in two cases if you just do that specific thing, you, you destroy your vows. Your vows are gone. You must take them over again. The only way to restore them is to take them over again. That destroys the vows. [student: all of them?] Yeah. Breaking a root vow destroys your vows. You'll have to take them all over again. The only way to restore them is to take them over again. Yeah? [student: did you say there's something in your mind stream, can you describe that? Somehow you say there's something there that forms and is destroyed. What is that?] There's a huge debate about it. {Tibetan} Some schools think it's a physical halo [unclear] ... we talked about it. {Tibetan} There're two different schools of thought. And then some people say it's a {bak chak} in your mind. Some people say it's a, it's a potentiality going on to your mind stream. Probably we would say that I think. We would say that. Yeah? [student: could you please repeat that question, I don't understand ...] He wanted to know ... what, how does a vow form in your mind stream. I mean, we said that certain conditions have to be there for the vow to even form and in some cases, a person could be walking around wearing robes their whole life, could be the abbot of a big monastery and the vows never form within them in the first place 'cos they didn't have certain conditions there when they took the vows. Nobody knows. So he's just saying how do they form? So more or less a seed in your mind stream. It's neither form nor mind. It's a potential, it's an energy in your mind. [student: [unclear]] No. [laughs] because

you have to vow to break it. [student: Michael, which word is [unclear]] {Tibetan}. Okay, so if you break a root vow with those conditions you lose the vow; you have to take them over again. If you ... and that's called a ... it's call a big impurity, alright. Big impurity in Bodhisattva vow code words, code language, means all four were there and if all four are there, or you break one of the other two, it's a big impurity. It's called a big impurity and that big impurity wipes up the vow. You can take it again as you'll see in the reading, so long as you don't lose {mun sem}. Remember it? So long as you don't lose that basic inkling to reach enlightenment for other people, you can take it again. It's that, that desire no matter feeble it is in your mind, prevents breaking a root vow from destroying your ability to take the vows again. If you didn't have that block there, you know, that dyke of at least some wish to help sentient beings, if that wasn't there, breaking the root vow would actually destroy your capacity to take it again. You wouldn't be able to take it again. So it's very important – just keep that little tiny thought, okay ... well, I still want to help people; I broke ... I screwed up, I still want to help people, then the vow can form again. Yeah? [student: [unclear] secondary vow [unclear] because if you don't have these four things but you still take one of the other [unclear] what's the next because [unclear]] No, there's nothing else that's why ... [student: [unclear]] You'll see something at the end of the reading, at the end of the course, there's eighteen root vows; forty-six secondary vows and then there's some minor offences. There're some other kinds of offences. And, and that kind of lumps in a lot of different activity. [student: [unclear]] Yeah, there are those types, yeah. [student: so that may be included in the ...] In, in the way at the bottom there. Yeah? [student:[unclear]] What ... well, I think what she's asking is if you don't commit the eighteen and you don't commit the forty-six is there any other way you can break any Bodhisattva vows? And the answer is, yes there are some other ... there're some other advices or observances that, very general ones; don't do this kind of deed, don't do these kind of deeds. And those are like ... we'll get into that, in fact we'll getting to it right now. [student: even though they're [unclear]] Yeah, yeah, yeah. [student: but if you had something ...] Those are not formal vows. They're like, they're like minor offences. They're at the very bottom of that. [student: breaking anything besides the eighteen, I still don't ... [unclear]] Right, you don't mess it up. Yeah. That's why the root ... that's what distinguishes the root vows from the others in a way. Okay, let's say, what happens if you break ... what happens if you break the root vows, how can you restore your vows if you break a root vow but you don't do it ... by the why, somebody ask if you lose all the vows when you break one – I gotta check with Rinpoche, okay - I'm not quite sure. I believe you do. I know you have to take them over. I don't believe you can take over one vow, okay. I, I don't think so. [student: [unclear]]. I mean, I think ... you just lost ... no, you cannot have the vow and have bodhicitta. Before you take the vow you have bodhicitta. Okay. What happens if you have some of those four bad thoughts and you break a vow, how can you restore it? How can you fix it? And he says, as long as ... if you, if you have {myen me mitta} which means, if you don't think it's wrong and then you have any of one or two of the other three, it's called a medium impurity. Okay. So you gotta have not thinking it's wrong which is really nasty, worse than the four, on top of that you have one or two of the other ones. What if you have three of the other ones? It will be a big impurity. It will be a big impurity. We're talking a medium impurity. So medium impurity means you have ... you must have the bad thought of not thinking it's wrong and then on top of that you have one of the other ... one or two of the other three. In that case, the way you fix your vow is you go and confess it in front of three or more people. You

have to go and confess in front of three or more people. [student: at once] Excuse me? [student: at once?] Yeah, they have to be a group of three or more people and you have to collect them together and say that this is ... they have obviously have to understand what you're talking about. Some people get their dog and [laughs] two kids [laughter] you know what I mean? There's this whole list of what ... how they have to be, you know, but that's another story. If you break any of the other three except the first one, okay, in other words, you understand the thing is wrong and you look upon it as wrong but, but you have one of the other three attitudes, or two of them or all three of them it's called a small impurity. And then it's enough to confess in front of one other person. [student: so you're saying it purifies it, it restores it?] It restores it, it restores it to its former glory. [student: but it wasn't broken [unclear]] It was damaged. They call it damaged in the Vinaya. Damaged. Was it broke ... lost? [student: [unclear]] But it was damaged, badly damaged. [student: so does that limit your ability to accomplish something?] Obviously it hurts it but there's no, there's no like he doesn't go into a thing like that. But he does go into a long explanation of why if you're monk and you break your root vows or get back your root vows, you can never in that life restore them to the same glory that they were in the beginning. They'll never be as clean and as pure as they were the first time you took them. But he says, Bodhisattva vows you can, you will have the Bodhisattva vows just as holy as you ever had them if you take them over again. But then in the next sentence he says, but don't take any comfort from that because by breaking them once you, you're not going to be able to achieve the first bodhisattva bumi in this life. So, so don't you know, by losing them, right. So don't, don't, don't go thinking you can lose them every day and just take them again the next day. [student: but that's losing completely, a total breaking [unclear]] Yeah, right, right. Losing, I should say, losing. [student: [unclear] it seems to me that after confession [unclear]] Yeah, unless you broke ... [student: [unclear]] unless you broke it with a big impurity. [student: okay. You don't have to [unclear]] No. [student: [unclear] big impurity] Big impurity, for the four, yeah. So that's nice. It's good to know. All right, we'll take a break.

[talking]

And now just to clarify Art's class. Art Engle's a great scholar, a great teacher out in New Jersey. He's trying to ... it's only for people who took the initiation a couple of weeks ago, it will be the 1st, the 15th and the 29th of September, three Fridays; it's, it's for you guys. In other words, it's not, it's not a continuation of his old classes. It's a, it's a class just for people who want to how to do the {dakgye}. He's going to cover the whole {dakgye} in that period which is a big feat. So that's all. That's the [unclear] of that. To remove bad karma. If you have them you can actually affect the bad karma in your karmic pocket. You can actually make it ripen sooner and ripen much faster. So instead of going to the lower realms you can actually like get a headache or something. It's very important to know that trick, that karmic trick. So I'm going to go through them. The first force is called Basis force. It refers mainly to those two very, very basic Buddhist thoughts. The first is taking refuge. You recommit yourself to the idea of Buddhahood, okay. You recommit yourself to the idea of perceiving emptiness directly; recommit yourself to people who have seen emptiness directly. Those are the Three Jewels. That's the real Buddha, Dharma, Sangha. You commit yourself to that; that's refuge. You put your trust in that. Mentally you think that's what I'm after. You, you

reassert that you are a Buddhist. This is what makes a Buddhist. You, you want to achieve enlightenment; you want to see emptiness directly; you want to be one of those people that sees emptiness directly; that's basically the Three Jewels. That's the true meaning of the Three Jewels. You reassert it. You think it over again and then you reassert your bodhisattva ideal. I'm a Buddhist and I want to be a bodhisattva. That's the basis for it. That's the first thing you have to do to clean away a bad deed. How often did Atisha clean away his bad deeds? [student: every five seconds] [laughter, laughs] If you ever see a picture of him, he's got this little stupa in his hand, I mean, he walked around with a stupa in his hand, it's a little like Buddha image thing and he'll be riding on his horse going to South Tibet and a bad thought would occur to him and he'd stop all his students, twenty students, gotta stop everybody; I got to get off the horse [laughter], get off the horse, he'd put the stupa down, he'd prostrate and then he would do the four forces. I mean, that's ... he didn't want to get thrown off the horse and break his neck with that bad thought on his, on his conscience, on his karmic pocket. He wanted to confess it immediately to get rid of it. And that's cool. You gotta do that. You never know when you're going to die. I mean, it's ... sometimes it comes very suddenly and then you, you still have ... that's the idea of {tundruk} that's one of the basic reasons for {tundruk}, why, you know, all of the bodhisattva texts, even without entering the secret teachings, you're supposed to do these things six times a day. Three times during the day time and three times at night. You're supposed to sleep for four hour, between ... I don't know, what, nine and three, anyway. Yeah? [student: just a quick aside, we don't do it six times, we only do it once, the actual vow would be once in the morning and once in the evening [unclear] do that.] That's the ... [student: we're doing three times, [unclear]] At the end of that I can, [unclear] can. [student: all right] That's a ... well, anyway. Okay. [laughter] It's not what you think. That's the Basis force. Why is it Basis? When you fall down you need some hard ground to get back up from. That's your basic Buddhist principle. So you just reassert them; you go back to them; you get back up. They help you get back up. Destruction force means this. I like to put it that way. It means not some, not some (indistinct) idea of guilt, okay. It's a very cold understanding that of how karma is collected. When you do a bad deed you see yourself do a bad deed. Seeing yourself do a bad deed plants a bad deed in your mind stream. So the basic requirement for karma to be collected is that you're there and you are there, by definition, okay. [laughs] You're aware of yourself doing a bad deed, that plants the karma. That stays in your mind stream and you have a similar perception of someone harming you which ... as that karma flowers in your mind. And, and we talked about the replication of that energy within your mind stream in, in the last ... class before last. It goes on. It can replicate for thousands of years. Then the energy comes back and you perceive yourself suffering. It all has to do a lot with emptiness. It's all wrapped up with emptiness. The basic point here is that the minute you do a bad deed and you know about karma and you know about emptiness, you will know that you have put something in your mind stream, it's very hard to get out after that. As you do a bad deed, I mean, when you get really educated in Buddhism, you are a monk, you check out a girl in the Port Authority. Then you catch yourself and you've already ... it's too late. It's already too late. The karma has been created by perceiving and by being there on the perception current. It's already planted in my mind stream. It's very hard to get it out after that. You can't ... there's no way to go back and pull it out. And, and the more educated you get as a Buddhist, the more, the more schizophrenic it becomes, you know. The moment after doing something you're like ... oh my God, am I crazy enough? You can't take it back. You can't

take it back. And you know exactly the results. You know where it's going to stay; you know how it's going to stay; you know how it's going to ripen and you, you can't stop it really. And it's like, it's like accidentally swallowing a razor blade or something. It's the same idea. What are you going ... put your hand down your throat and pull it back? You know, it's too late. So that's, that regret is very, very important. Educated regret. And if you learn more about emptiness and karma you'll get, you'll get very sensitive to doing bad deeds. How stupid it is to do a bad deed. [student: how [unclear]] Oh, in one sense it's the most destructive thing to the bad karma. I mean, if you have true ... if you are a really educated Buddhist and you truly understand what you just screwed up about, you probably won't do it again. I mean, it comes ... it's one of the most powerful things for destroying the power of the bad deed. [student: what do you do about [unclear]]. It's called the {Tibetan} and we talked about it. It's general confession. We can give a copy if somebody has a copy. And you do it over and over again. That's about all you can do – just a blanket confession because you don't know what you did. [student: can I just saying something about what she asked?] Yes. [student: a lama told me one time, he said that what you're doing now your mind stream is connected; what you did a thousand life times ago led you to this action right now. So the confession of this action right now sort of traces all the way back to the deeds a thousand life times in the past because it's in your continuum. The seed, you know, which led to this action right now ripening led you to this action [unclear]] You can read the general ... it's beautiful. And one class ... one question we had from last class which we went to India and asked, Kylie and me, Wendy or Kylie. We went and asked the Lama there, if you did one general confession is that enough to wipe out all the old bad deeds and he says, it's like a process of wearing away the bottom of a shoe, you have to keep doing it over and over and over again. You wear and wear a little bit each time you do it. [student: now along this whole thing on the second one, like not realising by this regret as soon as you start having any sort of mental [unclear], right?] Yeah, that's very powerful. [student: just like, you know, if you put [unclear] the razor, you wouldn't [unclear] at the beginning of the thought you start [unclear]] Well, as it reached your mouth. Okay, restraining force, very simple. You stop doing it. You take a personal pledge not to do it again. And it's the oral tradition, okay, passed down from teacher to student. I remember Geshe Daggey saying, you, you take a personal pledge to yourself not to do it again but you have to set a reasonable time limit, okay. Most of us will do the bad deed again within a short time. Like if you yelled at somebody at work it's not good for force number three to go home and say, I'm never going to do that again. Why? [student: [unclear]] You're going to collect another bad deed on top which is lying. [laughs, laughter] So the oral tradition says, make it a reasonable limited time and that's very powerful; it really does work. And you'll get good at it. You gotta to do it over and over again. So you say, okay, from nine o'clock to ten-thirty tomorrow at work I will not say anything bad to that person. I've had thoughts occur again before I finished doing the four forces, you know. I've had thoughts that I said, well, I'd better make it thirty seconds or two minutes. I was really upset at that time. And you, you'll get good at it. You'd get good at ... get good at these, you know, you can really get good at them and your life will change. And if you just go home and set the notebook on the shelf, you know, then it won't change. Nothing will change. And you'll meet middle age dharma students who are having their middle age dharma crises [laughter] and you, you do and I don't want you to be one of them. You know, you're fresh, understand that while you're fresh you must put these into practice. You must take advantage of these great thing

and then you won't be like that. Your middle age will be much more thrilling than your younger years were. I mean, things will be incredible and you'll be happy and things will be happening, you know. And, and you won't be just kind of wondering why nothing's going on and why you're just getting older [laughs]. So that's restraining force. Antidote force means you do something to make up for what you did. And, and I always give this ... there's a cool example where I live in New Jersey there was a man who was in Vietnam. He doesn't know if he killed anybody but he was in all these fire fights where he was spraying wildly machine gun at the ... at the jungle and hoping he'd hit somebody. And he doesn't know if he hurt anybody. But he, he went to my Lama and he said, what can I do to make up? What should be my antidote force? My lama said, I know your father is keeping two sheep with the intention of killing them for it, for food, which is what the Mongolians normally do. And he said, you take, you pay for those two sheep and you keep them until they die a natural death [cut]

Side B

[cut] and they live a long time, it's like fifteen years, you know, and he kept them for fifteen years and he took care of them and they died of natural death. That's an antidote for it. The most powerful one ... there's a couple of advantages here, I can speak from experience, okay. If you make studying emptiness your antidote force since you do so many bad deeds you'll be studying emptiness constantly. [laughter] And you'll get the result and the result will come. If you're doing a little bit of emptiness study every day the result will come. Something wonderful will happen. Yeah? [student: you say study emptiness; do you mean to just see the events and the deeds [unclear]?] No, I mean, go study explanations about it. [student: is it enough to just think, okay, [unclear] do with the action and they're all empty and think about] that's okay, but then go deeper, you know, read a lot of explanations of it. Compare the explanations. See the weak points, see the bad translations, see the stupid explanations, you know. Become a connoisseur of emptiness ... the teachings, and then the result will come. If you do it ... if you connect it to your bad deeds, [laughs] you'll have lots of chances to study emptiness. Why should that be the most of the powerful of the four. What ... why should studying emptiness be particularly effective? And that's ... almost say that's the last question [unclear]. [student: because you understand more because you [unclear] following morality] Great. That's all. I mean, if you really understood emptiness you would, you would totally understand the need for morality. That is the great benefit of knowing them. Emptiness means that nothing has any nature of its own. The nature that the things seem to have comes from the ripening of your past karma. Once you understand that you will never want to do anything bad. You won't have to struggle to do the other ones. If you understand emptiness the last thing you'd want to do is to do anything wrong. Okay, last point, 'cos it's on your homework. Then we'll do one more question. Go ahead [student: if emptiness and experience seem directly as it's there, doesn't something arise whereby [unclear] talking about, it's so insignificant that it doesn't arise?] You have to study the five paths. [student: all right] you see emptiness directly at the third path and it is true that it is that experience which enables you to remove your bad thoughts permanently. But there's this thing called {gom lam} – path of habituation, it takes years or lifetimes and that's why there are things called once-returners and non-returners and, you see, whether or not you come back to this realm, all that depends on how fast you can destroy your bad thoughts because you saw emptiness, but it can take many lives. [student: is there a book?] Uh,

there're ... yeah, there're books about it but they're not in English [laughter] [laughs].

[student: [unclear]] Some. [student: I'll find out] Okay, last point and then we'll stop. All right, Asanga says there's two ways to lose your Bodhisattva vows, I just thought you should know. You can probably tell me actually. You know, when you study monk's vows you study the ways you in which you can lose your monk's vows. {Tibetan} You can only lose your monk's vows by giving them back or dying. But Bodhisattva vows are different. How do you lose your Bodhisattva vows? [student: giving back [unclear]] Yeah, the first way, as John said, you know, understanding it, if you break them with all those four things present, in the case of the sixteen, in other words if you break your root vows you lose the vows. And the second way to lose them is, is very obvious, it's number eighteen. What's that?

[student: wrong view?] [student: no, giving up bodhicitta] Obviously, how could you have the vows after you gave up bodhicitta? Those are the two ways to lose a vow according to Asanga. Shantideva adds two more, Asanga ... Je Tsongkapa says they're included into Asanga's already but I thought I should mention one of them and that's giving back the vows formally. That's like ... that's like going to your lama who gave you the vows and saying , I can't do it anymore, I'm giving them back to you. You can do that, there is such a thing.

For monks also. If a monk feels he can't handle it anymore he's supposed to go and give them back. It's a terrible deed, I mean, it's a very, very ... it's not a, it's not a non-virtue but it's a destruction of that ordained person's ability to collect special virtue in the future.

[student: but better than breaking the vows [unclear]] I don't know. [laughs] Maybe. No, you can't break them knowing ... I mean, purposely but I mean, it's not good, it's not something to be taken lightly. You have sworn to keep them for your life. You swore before all holy beings to keep them for your life. [student: but Michael some people keep only ... I know this is a different tradition but in the Kagyu tradition I know of monks that have taken for one year, year and half, three years ...] There's no such rules in the Vinaya. The Vinaya doesn't state that. There is nowhere in the Vinaya that ... that custom. {lapa} That's the only way you can lose your vows. They are lifetimes vows except for the one day vows. All the other seven are lifetimes vows, that's the Vinaya. [student:[unclear]] Yeah, I agree, I agree. We'll talk about it some day. Anyway, I agree, I agree. If a person really can't keep them, doesn't intend to keep them, they should give them back but I don't even like to consider the possibility because that person swore to keep them for their whole life, then to go and say, I'm not going to do it anymore, it's crazy. Yeah. [student: so if you have Bodhisattva vows in your next life you're not even aware of it, are you breaking them then?] That's a good question. That's ... I don't know, I'll check. It's a good question. He pointed out that when you die you don't lose your Bodhisattva vows so what if you break in your ... as a two year old in your next life? [student: it will be very hard for two year old ...] I'll ask Rinpoche, I don't really know. So that's the third way really. So if on your homework it says, name three ways, the third will be giving them back formally. And, and Je Tsongkapa says, why mention it because if you wanted to do that you'd assume that you have lost ... [student: bodhicitta] ...bodhicitta. So he says, why count it a separate one?

[student: what was the fourth one?] Yeah, I didn't understand it very well, so I didn't want to get into it. [laughs] It's like counting the ... it's like counting the four conditions as not ... you know, it's something to do with the four conditions and I didn't ... and Je Tsongkapa says, just lump it into two – breaking it with those four conditions. [student: what's the difference between one and two, they're both breaking one of the eighteen vows?] Uh, that's true. It seems that one would be subsumed by the other, but maybe not specifically.

[student: did you find out whether or not teaching emptiness to the untrained covers publication of books?] No, I didn't, but from my knowledge of ... oh no, tantric for sure. I mean, from my personal communication of Lama's [unclear] but, but I'll check about that.

[student: because there are a lot of books on emptiness out there.] I know, yeah that's true.

[laughs, laughter] One more question, people wanted me, oh.. you want to go? Done?

[student: I want to ask a question] Very quick, okay. [student: okay, thanks. [unclear]

destruction force, you said [unclear] you have a similar perception if someone's harming you. Did I miss something that's [unclear]] Uh, similar means similar content and that refers to one of the four qualities of karma which is that if you do something to hurt someone the experience must be of suffering. If the nature of the deed is to cause suffering, the nature of the result must be to receive suffering. And that explains partly why that's true because it's tied up to your perception of causing them suffering. Let's take Karma [laughs].

[cut]

Course 7 – The Bodhisattva Vows

Class Seven– The Secondary Offences – part one

August 1995

Transcriber - Su Foo

Proof – Llysse Velez

[cut]

{nyi je} [repeat] {nye} means bad. {je} means did. Did something wrong. Okay. It's the name for the secondary offences. The secondary offences against your Bodhisattva vows. We've finished how many root vows? [student: eighteen] Eighteen and now we're going to do forty-six {nye je} Now you know the main difference between a {nyi je} and a {tsa tung}; what is it? A {nye je} and a root downfall. What's the difference between these forty-six and the other eighteen? [student: one is [unclear]] What's that? [student: one is [unclear]] Yeah, that's the basic ... that's the bottom line. You do a {tsa tung}, it destroys your vows. You lose your vows. You have to take them over again. You do a {nye je}, you can restore them. [student: Michael, can you talk a little bit about the characteristic of that one [unclear]] They have to ... one thing in a confession always they have to understand that gravity of what you're saying and they have to take it seriously. If they're someone who doesn't take their vows seriously then it's not good to confess in front of them. It has to be somebody who understands how serious it is. [student: so they have to be Buddhist?] Yeah. I, normally in this kind of thing then they'll understand what you're ... you can't confess something that the other person doesn't even know what is means to break it, normally. But I'll look more carefully and see if there's anything else. [student: [unclear] perceive as a bad deeds] What's that? [student: you don't have to Buddhist to understand the ...] Oh yeah, but you're confessing breaking a vow and not just committing a bad deed and it's much more serious. [student: [unclear]] [student: I'm sorry ...] He says, what is it about process of telling somebody that restores them? It's mainly the fact that you have the four forces in your mind in order to want to tell somebody. So if you didn't have those four forces in your mind and you just told somebody, I think the main point is that telling someone indicates that you have the four force... you're sorry you did it. You know, you somehow ... you're trying to make up for it. By telling someone you're almost necessarily implying that you intend not to do it again. So I think it's all those ... it's really the four forces that repair it and I think any time you do an honest {shakpa}, opening your heart to somebody and telling them what you ... admitting what you did, then it ... it almost assumes that you have the four. The four definitely remove the karma. Okay. We gotta ... tonight we gotta truck along. I'll stay till midnight but I don't think you will. [student: no.] [laughs]

[cut] {konchok} [repeat] {sum la} [repeat] {sum me je} [repeat] Okay. {konchok} means what? You know, {konchok sum}. It's the Three Jewels. The Three Jewels. Who are the Three Jewels. [student: Buddha, Dharma, Sangha] Same as Buddha, Dharma, Sangha, okay. The Jewel of Buddha; the Jewel of Dharma; the Jewel of Sangha is not the same as the Buddha, the Dharma and the Sangha. Okay, but we'll get into it. {konchok sum la} means to them {sum} means three, {me je} means not to offer. I personally used to mix this one up with a ... with another kind of vow that some of you might know, and don't mix it up, okay. It's not that one. {konchok sum la sum me je} means failing to offer the three to the Three Jewels. Failing

to offer the three to the Three Jewels. And now I'll explain what the three are. Three here means to make offering in your body, speech and mind. It doesn't mean to make offering three times a day for example. It means to make some kind of offering in your body, speech and mind. [student: [unclear]] Yeah, and I'll tell some examples. Je Tsongkapa says at minimum, you know, you have to make some kind of prostration or do anything, something physical – bow to the altar, do some kind of physical ... within a twenty-four hour period you must do something once, bow to the statue of the Buddha, just do any kind of reverence to it physically. That's the first part. Verbally means say, say any kind of minimum four lines about, about the Three Jewels. You know, about the Buddha, like when you do an offering, you're supposed to offer everything you eat or drink. There's an offering in your notebook. At minimum you're supposed to say something nice about [unclear] here right now. They know the best thing to teach you right now. That's their quality. So you just think of them. And then ... the text says you can also bow to an image. So you're either bowing down to the real Buddha which is what I just talked about or you can bow down to the image, and it's enough. [student: if you don't have an image, can you imagine the image?] Yeah ... no, they're saying that. So that's body. Speech ... say something good about, oh, so Dharma, what is Dharma? {gok lam} {gok lam} this is the true Dharma. True Dharma is {gok} and {lam}. {gok} means permanently stopping any bad quality within you; the permanent ... it's what they call cessations and I hate that word, because you know, do we use it normal English, I don't know. Cessation of bombing of Serbia ... Bosnia, okay, yes. Cessation means stopping. But in Buddhism cessation means a permanent state that you reach that you will never again have a bad ... one kind of bad thought. For example, you can reach ... when you see the emptiness directly you reach true cessation. Remember what they were? You only get rid of two bad ... you only get rid of two mental afflictions permanently at that point; one is doubt about Buddhism, why? [student: because you have seen Buddha] You saw Buddhas. You saw your past life; you saw your future life. You know how many future lives. You saw the day that you're going to become enlightened. You know what they're going to call you and what they're not going to call you. You know, you see the Buddha directly. You see the Dharmakaya. So ... and you see your past lives. So who's going to talk you out of it after that? What do you care what anyone says after that? You know. Anybody can come with any half baked new age philosophy to you and you just laugh. You just say, you know, it's not right, I saw, I saw it. I saw it, what are you going to tell me? And then what's the second one? [student: intellectual belief in self existence] Yeah, intellectual belief in self existence which means you realize that every perception you ever had was ... infected with seeing things as self existent. And you realize that after you come down out of seeing emptiness directly that's going to reassert itself in your eyeballs, okay, and in your mind. In other words, again you're gonna see everything as self existent but there's one big difference between before and after; you know you're wrong. There's little comfort but at least you know you screwed up. You know that your perceptions are wrong. So that's at least some advantage ... some advance. Then the whole journey to nirvana and the whole journey to Buddhahood is removing that tendency. Taking all that time to remove that tendency. So that's ... those are two mental afflictions that you ... that you achieve at {gok pa}. {gok pa} means it will never come in your mind again: doubt about Buddhism and ... [student: through Dharma, Michael?] ... I'm getting to that. [laughs] And intellectual belief that you're ... that things are the way they look. You ... so at that moment you achieved two {gok pas} There are many ... there are thousands of {gok pas}, I just gave you

two examples. That is the real Dharma. When you go for refuge, when you pray to the Dharma, to the Three Jewels, when you think about the Three Jewels, when you read books about the Three Jewels, that's what they're talking about and that's one of the most important {gok pas}, those two. You know, so what are you praying to? It's not a person. You're praying to a condition. It's very interesting. That's the real protection. Who else can protect but your {gok pas}. It's not like some being is up there you know, oh, here I'm a refuge, come [unclear] I'll protect you, you know. [student: you're saying all the {gok pas} are what you go to refuge through, or the Dharma?] Yeah, half of the Dharma. The other half is {[lam]. {lam} means what? [student: path] Path. True path, meaning one of the great realizations of Buddhism. For example, perceiving emptiness directly; that's a {lam}. So when you pray in Buddhism, I mean, like if you go to the temple and you sit down and you're making prostrations, you're making prostrations to the perception of emptiness directly. You're making prostration to the condition of getting rid of your anger forever or your jealousy forever or ... it's very interesting. You're not going to refuge ... for refuge to a person, when you go to the Dharma Jewel. You're going to ... you're throwing yourself at the feet of those perceptions and those cessations. It's very beautiful. It's very interesting. That's the only thing that can really protect you. Is some person gonna put his hands on you and keep you from getting old? No, but those two things can. Perceiving emptiness directly can keep you from getting old. Can really protect you. So that's the Dharma Jewel. Sangha Jewel is very simple. Yeah? [student: so the two Dharma you're saying is the {gom pa} and ...] The Dharma Jewel. [student: the two Dharma Jewel is the {gom pa} and the {lam}] Yeah. [student: okay, so I got {gom pa} [unclear] cessation of the [unclear]] The condition of that. [student: I got a little lost when you said {lam} is [unclear] prostration ...] {lam} and {dokpa} are synonyms in Buddhism. [student: {dokpa}] {dokpa} means a realization, a spiritual realization. A level of spiritual realization. For example, when you finally reach renunciation about this life, you, you've achieved {lam}. That is {lam}. {lam} is not 'the path' in general. It's those specific ideas in your ideas in your own mind. [student: it's those specific ideas] That's {lam} in, within your own mind. Here {lam} does not refer to that whole process of [unclear] things; you are, you are prostrating to those ideas. You are prostrating to those realizations as other people have them or as you may have them some ... you will have them some day. And that's taking refuge. It's very interesting. [student: isn't it the same as cessation?] No, not at all. Cessation is like space. It's the simple absence of the thing and {lam} is a changing consciousness. It is your consciousness. It's a mental function. One is a living changing thing. One is a simple absence of something, like an empty room. It's very interesting. One never changes, the other one changes all the time and always will. That's what you're supposed to make offerings to at least once every twenty-four hours. Who is Sangha? Nominal sangha is the people who are ordained but the real Sangha is ... you can guess. [student: people who have seen emptiness. Who are Buddhas [unclear]] No, no, no, you got it, you got it but a little bit more. [student: who have seen direct emptiness] yeah, [laughs] okay. Big difference. I mean, zillions times difference is the Buddha is the Dharma ... Sangha Jewel. Anyone who has seen emptiness directly automatically becomes the Sangha Jewel. So really when you ... the day that you perceive emptiness directly you become two of the three [unclear]; what are they? I mean, you become the Sangha and you have the Dharma. So it's interesting. People are taking refuge to you. It's very interesting. It's a weird idea to think of. [student: but then at that point you're no longer you.] No, you're very much you but you're ... you're an Arya, you've

seen emptiness directly. You become the refuge [unclear]. Yeah? [student: [unclear] what good does that do taking refuge in this way [unclear]] Taking refuge means, {ra way.....} it means putting all your hopes in this life in that object. You know, we had it out in California, it's very interesting. We had all these lectures about emptiness; seeing emptiness directly. Five people came up afterwards and said, if I came to New York city and ... you know, I'm a certain age now, if I gave up my house, my family, my kids, if I came there could I learn to see emptiness directly within like six weeks or a year or two years or ... they said ... and what it means is at that moment they took refuge. They have real refuge. That was real refuge. Very interesting. I mean, real refuge was generated in their mind; I'll give up everything if I could see emptiness directly in this life. There's some way that you could say, okay, you know, come to New York, in six months you see emptiness directly. That, that was the act of taking refuge; those people have got refuge. It's very nice. [student: [unclear]] [laughter, laughs] [student: you can [unclear]] Oh, very possible, very possible. That's the whole idea. But it takes a lot of work on their side. Like you ... you have to meditate an hour a day, period. Must meditate an hour a day. Cannot see emptiness without meditating an hour a day; impossible. So if you'll give fifteen minutes, you just disqualified yourself. You'll never see emptiness. [student: even an hour a day takes years though, right?] No, I don't mean pure concentration for an hour a day. I mean, sitting down for at least one hour a day to practice getting into a deep state of meditation. And if you don't do that you've disqualified yourself. You will suffer more. The suffering doesn't have a limit. You know, the Buddha can't come and say, your suffering now has ... will, will ... has this limit 'cos if you disqualify yourself for seeing emptiness directly the Buddha has to say, I can't, I can't tell, I don't know when, when you're gonna stop your suffering; I can't say. Yeah? One more question. We didn't get past the second ... the second [unclear] [laughs, laughter] [student: Michael, I just want to ask you, if you meditate [unclear] what is that?] It's not seeing emptiness. [student: what is it?] Uh, we'll get there. If I don't get there by the end of the secondary vows, let me know. Okay, there are vows that relate to that. There are vows in the Bodhisattva vows ... [student: [unclear]] We'll get there ... no, but you'll learn. You have to ... you have to have some more classroom hours and then you'll know the answer but it's important to know. If I don't cover it by the end of the forty-six vows, ask me again, okay. So you must make offerings to them in those three modes at least once in every twenty-four hours. And those are the real things you're offering to. I think it's much easier to offer to those things because it makes sense, you know, it just makes sense. You know, who cares if you put a banana in front of a Buddha image, you know, but if you truly in your mind are ... [laughter] ... are tuned into ... if when you take refuge or when you make an offering it's really remembering the essence of that realization, that's true ... that's something that's gonna really change your future. It's an important act as a Buddhist, you know. Also when you achieve the Path of Seeing, when you see emptiness directly you will gain a new appreciation for Buddha images because they really do represent an enlightened being that you met so when you see one you're kind of affectionate towards it, okay. [laughs] [laughter] I mean, they take on a whole different meaning. They're not just little plaster things there on the table anymore. They represent the Godhead that you've met and they're very important after that. Twelve-thirty, if you want. [student: [unclear] for an arya?] No, it's mainly the act of remembering the arya's qualities. It's not that the arya can come and oh, oh, [unclear] [laughter] [laughs], there's a blessing. There is a blessing, there is a blessing by an ignorant putting a banana on an altar, there's a great blessing. But the blessing of

understanding what the arya is while you give it, while you offer the banana is fantastically effective. So you have to do it every day. Okay. {[unclear]} You don't have ... it's not on your homework, okay. But these are coming. They are not in Asanga's root text. These are coming from Chandra Gome's twenty verses on morality. He wrote a book named {b: Twenty Verses on Morality} and these are coming from them. They're ... if you want to memorize something to keep your vows with, this is what people usually ... everybody is so tired. I'm tired. We'll just all be tired. {de pe sam} means 'thoughts of desire'. Thoughts of desire, thoughts of desire. Thoughts of something you'd like to own; lustful thoughts; thoughts of that you'd like to eat something, I mean, thoughts of any kind of improper thought of desire. [student: [improper] {de pe sam kyi je sem jug} {je sem jug} means to let it go on, okay. So the second ... the secondary vow is to allow thoughts of desire to go on. [students: [unclear]] We'll get there; we'll get there. He gives three examples. He says, Je Tsongkapa says, {dupa chewa} which means excessive desire for something, you know, like sensual desires. And then secondly he says, {chok ...} which means the state of mind in which you never allow yourself to be satisfied with what you have and the third one is an attachment to other people's honor, like especially if you're teaching or something. Get attached to having other people pay respect to you and say what a nice guy you are and offer you things. Second one was the human tendency never to be satisfied with what you have. Is it wrong to have those thoughts? No. I mean, it is but it's not breaking a Bodhisattva vow. If you let it go on without fighting it, you break a Bodhisattva vow. So {je ...} means just to ride along with a thought of desire and not struggle against it, not try to stop it. If you ... Je Tsongkapa says and he says it very clearly and he says it for several other vows, if that, if that thought is starting to control your mind, you have some desire, say a sexual desire and it's getting stronger and stronger, and you're going to do something wrong, like a monk for example, and it's getting stronger and stronger, and if you just ride along with it and let it go and let it take over your mind you've broken this vow. If you put any kind of fight, you don't break the vow even it overwhelms you. Even if it leads you to commit a bad deed, he says, that bad deed that you do is very bad and you commit a very bad karma but you don't break your Bodhisattva vow. Because the Bodhisattva vow is to put up a good fight. Even put up any kind of fight, okay [laughs]. And if you're a person who has been trying to be a good Buddhist you know what this means, I mean, there's times when you get angry or you get desire and you ... anger is gonna come later but you have a desire for something, you know it's not right, at least you're fighting it. As long as you're fighting it you don't break your Bodhisattva vow. If you put up the whimpiest kind of fight you don't break your Bodhisattva vow. [student: you say your desire for something that's not right; what about like just chocolate cake as an example, you know.] I think the {tse}, okay, you want to know the {tse}. {tse} means at what point does it become not right. [student: yeah] When you would do something wrong to get it. [student: wrong meaning violating morality or something like that] Any of the bad deeds, yeah. Simple enjoyment of a ... as long as it doesn't create any kind of mental affliction. Dalai Lama enjoys chocolate cake, I guarantee you. Rinpoche likes it when the Mets win, you know what I mean. It doesn't mean you have to avoid all pleasures. No. It means avoiding any destructive ... [student: it would be like taking like a big share of it and not sharing it, type of thing] Yeah, stuff like that. Any, any kind of ... [student: what was the third?] Third example he gave, Je Tsongkapa was; attachment to gain or fame. [student:[unclear]] By the way, just so you know, the structure here is that we're going through the six perfections. All of these so far have been against the

perfection of giving. The first perfection. All this first group that we're going to do are things that ruin your, your practice of the perfection of giving. Say {gyan pa...} {gyan pa} means elders. {gyan pa nam} means elders. {gu me che} means not respecting [unclear] no idea. Here {gyan pa} doesn't mean elders in general, it means elder in the sense of vows. For example, when you become a monk one of the most important parts of the ritual is that someone has to mark the time and the vows are given by the abbot and he goes ... 'ting' – somebody has to look at the clock real fast and write it down. Like ... I took my vows at eight, eight fifty-two ... seven fifty-two, sorry, on this date, why? Why is it such a big deal? What it means is around the world at that moment anyone who takes their vow one minute later has to respect me [laughter] in the monk's code. In the monk's code, he can be ninety years old but if he took his vows one minute after I did, I'm senior. So when there's an assembly I sit in front of him. If there's a food distribution, I get mine first. You know, these are all monk's rules. It's the same among bodhisattvas. This elder refers to someone who took their vows before you. Someone who is elder to you in the sense that they've had their Bodhisattva vows longer. What does respect mean? I mean, if you're making tea you offer them the first tea. If they walk in the room, you stand up. It's almost like what we used to do for women in the west, I think, you know what I mean? We used to wait till they started to eat before we ate. We used to open the door for them; we used to stand up ... you know, things like that. That was sort of the kind of behavior. Just to show respect for that person; they're older than you in that sense. And that's a Bodhisattva vow. {Tibetan} [repeat]. {tipa} means a question. {len me dep} means not answering. Okay, failing to answer a question. You break this when you either don't give an answer to, to a sincere question or when you give an irrelevant answer to a sincere question; either way. So even if you give an answer it's not enough. It has to be a, a serious answer. It has to be a, some kind of answer that, that tells them what they're asking. [student: what kind of question [unclear]]. Any question, not just Dharma questions. [student: so if somebody asks you directions ...] What it means is this is some kind of a diss of other people. [laughs] You know, and I do it all the time, you know, and it's kind of showing that you're superior or something, you know. They're asking you a question and you just joke around and you never answer it clearly or, or you don't even turn to them and address their question, just a ... it's a diss of sentient beings and as a bodhisattva you're not allowed to do it anymore. You know, you have to pay attention to other sentient beings and when they ask you a question you have to answer them. And it's very interesting, I mean, I did it ... now I have answer all my voice mail and everything. [laughter] [student: let's say ... let's say someone asks a very serious question about tantra or secret teaching ...] I'll give you ... now I'm going to tell you ... I'm going to teach something called {nye me}. {nye me} [repeat] {nye} stands from {nye je} which means what? [laughter] We got about a twelve minute retention tonight. [laughter] [student: I, I didn't hear the first part] {nye} means {nya je} – bad deed, breaking a secondary vow. {me} means not. So what is a {nye me}? {nye me} means no problem, you do not break the vow. {nye me}s are lists of exceptions. The Vinaya is full of them. {miksels} they call them in the Vinaya {miksel}. Like I can wear my hair ... I'm not supposed to wear my hair longer than that. If there's a purpose and if my abbot tells me to, I have to wear my hair longer than that. So that's ... that's a {miksel}. That's a {nye me}. I did not break my monk's vows. If, if I'm under that instruction to do that. So, I will give you a list of {nye me}s for these last two which are ... oh boy, not answering a question and not respecting your bodhisattva elders. He says, both of them okay if you're sick and you just can't get up. He says you don't break

answering question if you're asleep and you're like groggy and you ... it's not quite clear in your mind whether he asked a question or not. And you can extend these to other circumstances. And it's important to know because the it's good to know when you've broken the vow and when you haven't broken the vow. It's very important in Buddhism to know when you have broken a vow and when you haven't broken a vow. He says certain situations like if I'm teaching Dharma, like and, and it would be interrupting the flow of things for me to talk to someone who is asking a personal question, I don't break my vow if I say, well later or you know, I'll talk about it later. You don't break it if you're listening to a Dharma talk and someone asks you a question and you know it would distract you. And that happens a lot in, in Dharma talks. Someone is trying to ask you a question, it's not related, you know, like, what movie are you going to see tomorrow. And [laughs], and you say, no, no, I'm trying to listen and you don't answer. That's okay. {nyeme}. {Nye me}. He says if getting up or showing respect to that person would disrupt a Dharma teaching, you don't have to do it. You know, like in a monastery we're all sitting like that, there's a thousand monks crushed into a temple and if you stood up you'd step on people and it would interrupt the teaching and the person might be upset, who's teaching. And lastly, very carefully, there's a special bodhisattva {nye me} that covers almost all the {nye je}s and this {nye me} is if you want to teach the person a valuable lesson, [laughter] but you have to be very sure of yourself. You can make ... you can fool yourself and you know that, okay. You can really fool yourself. It means if you're aware that that person has a problem with being too proud and you're aware that if you disrespected them, okay, if you didn't stand them they might reflect about their pride and maybe it would help them, lead them away from pride, then it's a {nye me} if you don't get up and if you don't show them respect. But be very careful. Make sure it's not just your own ... [laughs] pride or your own ... you don't feel like it or something like. Yeah? [student: and if you're angry at them for they're trying to be good then you're not ... you're breaking one of your primary vows.] Yeah. Also the reasons you break these vows can be two; and that's on your homework One is called afflicted and one is called non-afflicted. In other words, in one case you have an active bad thought and in the other case you don't have an active bad thought. In either case you break it, okay. In either case you break your vows. An example of breaking your vow with, with a bad thought would be if you're angry and you didn't want to respond to the person. [student: don't want to respond to what?] To the person's question. And an example of ... in general, okay and they ... they shift around but in general if you just forget, you still break the vow but it's non-afflicted, okay, you don't have a bad thought in your mind but you still break the vow. It's not as bad but you still break the vow. If you just forget or if you're too lazy, you don't feel like getting up. Okay, that's not like anger. It's not like we would consider a heavy mental affliction in this case but you do break your vow, if you just don't feel like getting up, you're not sick or anything else. [student: would being lazy be much worse than forgetting?] He doesn't distinguish these ... I mean, he puts them both on the same level of less bad than anger. You know, he grades them about the same. [student: [unclear] destroying something [unclear]] I, I ... probably it's little bit ... I don't think, I don't think unless ... I don't believe with a {nye je}. It's more serious. [student: [unclear]] Yeah, yeah. I think [unclear] there would be a difference. One would be easier right? [students: [unclear]] Excuse me? [student: is the last one also [unclear]] Yeah. Say {dun be} [repeat] {dak ker} [repeat] {nye je} [repeat]

{dun be} means guest. {dak ke nye je} means not to agree to be. And what it means is not to

accept a sincere invitation. [student: [unclear]] We'll talk about it. [student: [unclear]] No, it could be anything, I mean, it could be ... what it means is if someone invites you to their home or monks invite you to a monastery or anything, they ask you to come to dinner or things like that, a bodhisattva has to agree. [student: that's assuming they're virtuous though] We'll talk about the {nye me}, okay. You're ready for {nye me}s? [student: yeah] [laughter] Okay, by the way, it has to be out of pride or anger. It has to be out of some kind of anger, or laziness, he says, okay [laughs] or not feeling like it. [student: you mean for it to be a violation] It's a violation whether your mind is afflicted or whether it's just lazy. It's still a violation. Now he gives the {nye me}. The {nye me}s are the following: if you're sick you don't have to go. So everybody will get a headache, right? [laughter] If you've already accepted another invitation. If it's too far to go and it would be difficult to go, very difficult or somehow dangerous to go like Thirty-ninth Street. Or if you're aware that the person who is inviting you is inviting you for some kind of bad motive like they want to hurt you when you get there [laughs] or something. [laughter] Like if you're aware that they don't have a very pure motive for asking, you don't have to go. Or in very, very extreme cases, where you're a very, very wise bodhisattva, you can refuse them in order to ... [students: teach them a lesson] teach them a lesson, somehow divert them to virtue from non-virtue by refusing to go. That somehow they would ... they would get some inkling in their mind, oh, why don't they want to come? Well, maybe I've been doing something wrong, you know, that they would somehow be pushed a little closer to goodness if you dissed them, all right, so then you're allowed, you're allowed to not accept them. [student: you have to know that that would be the consequence [unclear]] You have to really be ... you'll see later today, I think it comes tonight, you really have to be highly qualified to make those distinctions. Most ... I think it's true most of the time that people overrate their qualifications. [laughs, laughter] [student: obviously there's a danger but if someone motivates you with a well intentions, but they have vices and stuff which you should stay away from ...] Yeah I mean, if you're aware that there's going to be pot smoke there, you don't have to go. It's a bad motivation. It's also ... you know, people get arrested ...[student: but what if you don't like the person, I mean, you're really not] If they're sincere you have to go. That's part of being a bodhisattva. Bodhisattva is not ... it's obviously not like being a ... [laughter] it's not like the monk's vows, Bodhisattva vows, you can smell now, they're different; it's reaching out to people. It's embracing people, you know, you have to go. That's different from the monk's vows. Bodhisattva vows are very much ... they're your children now and you can't put down your children ... your child is asking you [unclear] you have to supply it. Bodhisattva [student: if you had dharma commitment, a practice and that conflicted, would you go then and [unclear] the dharma?] No, no problem. No problem. By the way, it does say that if it would divert you from some virtue that you're engaged in ... you're engaged in an important virtuous act and it would divert you or interrupt that, you don't have to go. [student: [unclear]] {Tibetan}[repeat] {la sop} [repeat] {len me je} {Tibetan} means goal; {la sop} means etc; {len me je} means not to accept it. ACC, okay. Not to take it if someone offers it to you. It means money and things. If someone comes to you and sincerely offers you something, as a bodhisattva you must graciously accept it. This especially relates to monks like in India, we were not allowed to touch money, we're not allowed to, to {...la sop} {nye je} we're not allowed to own money; we're not allowed to touch it. But if someone comes to you, very sincerely and offers you some, some money or some thing or something like that, as a bodhisattva, to make them feel right, you have to accept. There's a lot of {nye

me}s here, okay [laughter] and I'll go over them [student: that's literally currency or is it any kind of ...] meaning any, he says, {yo je ...} it means anything of value. [student: so it's like not to accept either a gift or an offer] Right. So here's all the {nye me}s They're kind of cute, okay. If you know you'll get attached to the thing after you took it, okay [laughs], all right. If you know that you would get attached to it after like ... if somebody gives me a ... anyway, some certain kind of music, okay. If you, if you're pretty sure that the person who gives it to you would later regret it because that's a very bad deed for ...? [student: for them] For them – it's a particular kind of bad deed to ... in a fit of generosity to give something and then ... and regret it for six months. It's a special kind of bad deed in Buddhism, okay, [laughs] [laughter]. If you, if you believe the person ... I've seen it happens with lamas, I've seen people offer houses to lamas and they took it, you know, and then two weeks later the person's like, oh my God, you know, I don't have a place to stay and the lady was living in a car. And you know, she regretted it for months. And the lama shouldn't have taken it; the lady shouldn't have given it, you know, it was just a ... shouldn't take it if the person is gonna to change there. And you know pretty well that they're going to change there. [student: won't the lama know?] Well I mean, you have to judge the situation. In general we've seen like with teaching emptiness as long as you make your best judgement even if you're wrong it's not ... on the basis of that I'd say it's not bad but you have to make an attempt to judge whether or not the person might go back on their generosity later and then don't let them do it. Okay. If you think it might not belong to that person. Okay. [laughs] [laughter] Obviously, stolen good,s all right, I've seen this happen. We took a stupa that someone offered us and later we found out that he was a Mongolian and he has ... thinking that it was a noble thing to do, had stolen it from a New York museum to restore it to a Buddhist temple [laughter] and we were like in a spot, you know. [laughter] If you think it might hurt the person financially, you know, if it might get them into a financial bind, you're not allowed to take it. It's not ... you don't break your vow if you don't take it, I should say. If you have any reason to believe that they have already dedicated it to some other temple or dharma center, you know, something like that; it's already been dedicated to some other use. We have this too down in New Jersey where they give it, the same thing, to three temples at the same time and then it's like ... causes a big problem. Like they go out and give three different wills to three different temples. After the person passes away then there's always this big confusion, you know, [laughs]. If you think any kind of problem could come out of your accepting it and he gives the example of, you know, accepting a big sword or you know, and if you kept it in your house people would ... or accepting a gun and keeping it in your house then it might cause a problem later. You know, somebody sees a gun in a monk's house or someone is turned off by seeing a gun in a monk's house or something like that. You're not ... you don't break your vow if you refuse objects which would freak people out for you to own. So the next person who gives you like, certain kind of cars [laughs] and things like that. {[unclear]}[repeat] {...me je}[repeat] {cher di ...} means to a person who wants the dharma, to a person who wants the dharma. {... me je} means you don't give it to them. Any objections? [student: sounds like one of the root vow] Yeah, good. {Tibetan}- it is the second root vow. And you're gonna see lots of these. So Je Tsongkapa being Je Tsongkapa spends a lot of time to tell you what's the difference between this one and the other ... and the other one. And this is the difference he points out. What's the main klesha in the other one? When you don't give money, when you don't give material assistance or dharma in the second root vow, what's the main motivation? [student:

selfishness] It's attachment to the thing. You don't want to part with it, it's called {Tibetan} {chak pa} attachment. That's a very, very nasty ... you can sense how nasty that is, not to grant dharma to someone because you're attached to it. In this case it's any other motivation, other kinds of motivation; lesser motivation, okay. You're lazy; you don't feel like it, things like that; you're jealous of someone. The other mental afflictions than just having this heavy attachment to it not wanting to share it. [student: [unclear] to dharma not wanting to share] Happens all the times, it's called {Tibetan} there's a special word for it in Tibetan. Like you know, you withhold some knowledge so that you always look like you know more. And if you're really teaching nice, you pour it out, you give everything you can, you get them to a very high state as much as you can and then you sent them to somebody better, you know what I mean? That's ... I mean, really if you really want them to grow you ... you just give, give, give and then ... and then try to refer them to the next step. Exceptions are – sickness, okay, if you're sick and you can't teach you don't, you don't break your vows. If in very extraordinary circumstances it would teach them a lesson, all right. If it would help them turn to virtue from non virtue and here's in interesting list. These are problems with the student. He says if it's the kind of student who is sitting there waiting for you to make a mistake, you know, they just came to the class, you know, to be critical, you don't have to teach them. You do not break your vow if you don't teach a person who has come there mainly for the purpose of being critical. Same if they have just come to be disrespectful. They're not asking for it in the right way. If they're not sitting properly. I see everyone sitting properly. If you happen to know that they could never catch it. And if they come and ask you for, you know, the Prasangika's view on, on basis consciousness or something and you know that if you spent all night they would never catch it. You not required to teach it. [student: [unclear]] Traditionally yeah, you have to ask three times. She's ... it's another point but it's not to do with this vow but traditionally you have to ask the teacher three times. The teacher, first two times he's supposed to say, I don't know anything ... so anyway. If you, if you know that they would freak out if you taught them the real thing, you know that it would be too much for them. Like if I ... Rinpoche has never taught any of us the fifty verses on Guru Yoga, you know, how to really act towards your Lama. He has never taught it and he refuses to let us teach it. It's so heavy. You wouldn't believe it. You wouldn't be able to absorb it. Things like that – you just know the person would freak out. If they, if they don't believe in what you're saying. They're not really interested in what you're saying and they don't have any real belief in it. If they're in the depths of some very, very bad wrong views and you meet students like that. Then you should have a custom of interviewing people. I mean, it's bad if you have a group of people and one of them you know has this problem and it's difficult to teach the group. And then even if you teach them what's the right thing to do, you know they won't listen. You know they don't have any intention of following it. Then you do not break your vow if you don't teach it. If you think they might get a bad attitude that would make them even worse than before. Like you know people that ... like at work when they start squashing the bugs and the guy is the kind of joker type and you know if you tell him it's wrong to squash bugs, he's going to squash bugs all day in front of you just to ... just to see how you react, then you're not allowed to teach them about squashing bugs. You don't break your vow. And you know people like that. And then if you know that they will take that teaching out and spread it to other people, to whom it would be improper to teach that, let's say especially on emptiness or secret teachings, you know they fully intend to go advertise it and distribute it to people who, who

are not ready and who are not allowed to have those teachings. This is like when they come to you and ask you to work on a Kalachakra book, which happened to me and they say, will you help us translate this secret teachings so that we can publish this and get famous, you know what I mean. And you're like ... no, that's not right, you know, can't do that. You don't break your Bodhisattva vows. We'll stop there, why? Because the next ... we're going to do seven more, we'll do them before ... we'll finish on time, probably finish on time. The next group are going to be against the second perfection which is what? [student: morality] Morality. So take a nice break, come back. {....dor} [repeat] okay. {tsultrim} means what? [student:] We have a new monk named {Tsultrim}. That's certain, okay. {kyal nang} means ... {... nang} means people with sullied morality, people who have broken their morality. And {Tibetan} means got dirty or broken, okay. {tsultrim} means someone who has messed up in their morality. {... dor} means to reject them, to ostracize them. [student: [unclear]] Excuse me? {tsultrim } means morality. And the examples that Je Tsongkapa gives ... he gives very heavy examples; someone who has committed the five misdeeds – killing your mother, killing your father - very heavy ones. Someone who has broken their root vows of the Bodhisattva vows. And what he's saying is you can't just ignore them, you can't reject them, you have to reach out to them to try to help them. He says, people who have messed up in their morality or monks for example who have broken their vows and lost their vows, you have to be kind to them; you have to try to help them because they are ... he says they are in the worst position of anyone. If you're gonna ... if you're supposed to be helping suffering sentient beings they are ... he says they are ... the words he uses is, they are residing in the cause of suffering. They have moved in to the house of the cause of suffering. They are going to suffer because of what they did. So if anyone needs your pity and your help, and your assistance and your attention, it would be people who have broken their vows. Doesn't mean that obviously that you should let it rub off on you or anything like that, you know, it's very, very bad. And, and in a dharma center or in a monastery there are times when you are required to cut that person off for the good of the whole, you know. There are times when you're required to do that. But this is not talking about those times. [student: doesn't matter if that person has remorse or not or] Not particularly. They're going to suffer. The reason you're supposed to be nice to them is nothing more than they have done something very bad. They're going to suffer from it. If they're very evil, you're required to resist them but that's another story. We're talking about ... and you know the kind of people ... they have, they were monks, they thought it would be ... they got interested in the family life, they gave up their vows, they made a big mistake and now they're kind of almost pitiful, you know, and you meet ... you know people like that and they, they went after something that turned out to be nothing. And now nobody wants to talk to them; nobody wants to see them; nobody respects them anymore and, and you're supposed to try to reach out to them. Be a bodhisattva. [student: the reason [unclear]] Yeah, but it's also talking about normal ... like killing and stealing; doesn't have to be someone who has broken ... no, you're right. No, it doesn't have to be someone who has broken vows necessarily. Just anyone who has done any very bad deed, even if they never heard of vows, you have to reach out and help them. Be ... don't, don't cut yourself off from them, and say, you're dirty, I don't want to be around you; I'm not going to relate with you anymore. Things like that. yeah? [student: [unclear]] {yang ...dor} is a very heavy word, it means to throw out like rubbish. It means to ignore; to ostracize; to castaway, you know, all those things. [student: but you're also supposed to avoid people who have a malevolent

influence on you] There's a kind of ... if a person is very evil you're required to avoid them and not, and not, not get close to them and be affected by them. So this assumes that you're not going to be mis... lead astray by them, okay. This assumes you're strong enough to be around that person and they're not going to bring you into the same trap they got into.

[student: perhaps a kind of a hello, how are you, a polite thing but you know, kind of go away as opposed to spending [unclear]] No, even that ... depending on how strong you are personally in your morality, you know. I can stay around drunkards all day 'cos I'm just not interested in alcohol anymore. It depends, you know, it depends on your own personal ... and you have to judge your strength correctly or else you're really get it screwed up.

[laughs] All right. Let me say what else he says. You want some {nye me}s? [laughter] everybody likes {ney me}s. Okay. If it is in order ... in exceptional cases if you are a great bodhisattva, [unclear] with them in order to teach them a lesson. {shen ...sem sum} which means, if in getting close to this person you would alienate many other people you're not ... you don't break you vow if you don't do it, you know, if somebody ... you know, like there's lamas who have appeared to be drunkards and things like that, and, and if you got too close to them people, a lot of people might mistake that for you ... approving of such behavior, or something like that. Then you shouldn't ... you don't break your vow if you don't reach out and touch someone, you know, [laughs] you don't break your vow.

[student: [unclear] teach all the people a lesson] [laughter] [laughs]. In order to respect the, the code of monks, okay, there are times when the code of monks and nuns requires us not to reach out to a monk who has lost his vows. And there are times when our code which I can't tell you about requires us to punish them in a certain way, yeah, as far as internal among monks, how we relate to them. And, and, so you don't break your vow if you're trying to hold, uphold the monk's code or the nun's code by not, by not relating to this person. [student: Michael] yeah [student: I thought these Bodhisattva vows [unclear] I thought the Bodhisattva vows [unclear]] We'll talk about it; we'll get there. No, not in every case. Not in this case for example. [cut] {me mechir} [repeat] {gom ...}[repeat] {pa ru} [repeat] {nye che} [repeat] {lok me che} [repeat] {pa ro nye che} means in order to inspire faith in others, okay. In order to inspire faith in others. {lok me che}means not to follow the rules and, and, that needs a little explanation, okay. What it means is, there are, there are certain rules, for ... especially for monks, let's say eating after, after noon. Okay. If you're in Sri ... if I'm Sri Lanka and I eat hard food after noon it would cause a lot of people to lose faith in, in the institution of monk. It's not allow ... it's very strictly kept in that country. So if they saw a monk stuffing his face after twelve o'clock they would ... they might lose their faith in the whole institution of, of monks. So, so as a bodhisattva monk you're required to keep your monk's vows even more strictly than, than the Hinayana who made them up, you know, as a bodhisattva you're required to follow them very, very strictly in order that other people don't lose their faith in that institution of the monastic life. That's ... well, it sounds like that but I'm telling you what it really means. It means, it means failing to follow the rules which if followed generate ... inspire faith in other people, you see what I mean? And if you translate it wrong, you're in big trouble. He says, mainly talking about monks but as we all know when you're talking about Bodhisattva vows, the Pratimoksha vows, the vows ... the normal vows of morality apply to laymen also, it means your ten vows. So if you as a layperson, not a monk, if you as a layperson, people know you're a Buddhist and if you lie, if you obviously stand in front of people and lie they'll lose faith in the whole idea of Buddhism. They'll say, yeah, Buddhists are just like everybody else, they lie. They stand up

and lie like everybody else. So then they start to say, well, Buddhism is the same as all other crap where, you know, and they'd say, okay, you gotta do this and that but you just break it. When it comes down to it you just act the same as everyone else, if it's in your interest. So that would apply to a layman also. If you break the shared morality that we all have, which is the ten non virtues and, and someone loses ... that, that if you kept it, you know, if you've got a reputation at work that all the Buddhists at our company never lie, that would be really ... that's what Buddhism is supposed to be, you know, that's the way it's supposed to work but you would hurt other people's faith if you ... by the way, these are the morality, the Pratimoksha morality, the morality of not doing bad deeds which are ...especially the ones which are, they protect the reputation of Buddhism, you see what I mean? By keeping them, you, you protect the reputation of Buddhism. In other words, in Tibetan it's called, protecting other people's faith. What do you want to call it? I don't know what you want to call it. [student: that's good] Is that okay, but you know what I mean. They, they would lose their faith in Buddhism if you started lying. These are for ... number nine is specifically referring to those kinds of morality, either monastic or non monastic, which tend to protect other people's faith in mora... in Buddhism when you keep them, you know, all right, you'll see why I brought it up. [student: [unclear]] Uh, we're going to get to it. Say {sem chen} [repeat] {dun la} [repeat] {... chun} [repeat] {sem chen} means living beings, all living beings. {dun la} means for their benefit. {...chun} means not doing enough and what it means is this. You take all the rules that the Buddha made, we call them proscribed rules as oppose to natural. What do you guess the difference is, between proscribed and natural? Natural rules are like: don't kill, don't steal, don't commit sexual misconduct. They're all the same throughout the world. I mean, all societies, almost every society has recognized that these are naturally harmful to people. Those are what we call natural bad deeds. Then there's called proscribed bad deeds or bad deeds that are bad because there was a rule made against them, by whom? [student: the Buddha] The Buddha. Why? [student: [unclear] realization] Somebody during his time screwed up and the Buddha found it necessary to make a rule. And it was always ... and when you study Vinaya, the Vinaya is thousands of pages long, when you get to the incident, it's called the incident; there was an incident – some monk got drunk and went out and hurt somebody so monks can't drink and Buddhists can't drink, that's a proscribed rule. Buddha made it after he became enlightened and He said, at some point in his career He said, you know what, alcohol just causes trouble for everybody, I now make a rule that no one can drink alcohol. So that's, that's the main kind of bad deed we're talking about when you're talking about protecting others people's faith. There are a lot of rules that the Buddha made that are mostly meant to protect other peoples' faith so that they won't lose faith in Buddha. But then there are these other rules that he made in order to achieve {jawa chung}. { Jawa chung} means not doing much. And he made a lot of rules for monks especially to keep them quiet. To keep them in the monastery, [laughs], keep them he says ... just meditate; don't do a lot of different things; restrict your activities. {jawa chung} means restrict your activities. Stay in the monastery, stay in your cell, meditate, read books, do your prayer and that's it. And he made rule for monks. For example a monk is not allowed to keep a certain length of cloth for more than ten days unless he makes into his robes. Not allowed to own a piece of cloth that he doesn't intend to make into a robe within ten days, okay [laughs] it's very interesting. And that's ... that was not made because it hurt other people. That rule was made to keep monks from getting busy, you see what I mean? That rule was made so that monks wouldn't start going out and trying to get all this cloth and

having to have a house to keep it in and then having to protect it from other people and buy a lock for the house and all these things that lead to possessions and all that stuff. It was meant to keep the monk's life simple so he made a rule against keeping more than a yard of cloth for more than ten days unless you make it into a robe. As a bodhisattva you're not allowed to restrict your activities. You break this Bodhisattva vow if you strictly follow in the way the Hinayana people follow those rules that the Buddha made to restrict your activities. In other words, if you're a bodhisattva you're gonna go out and get warehouses of cloth and obtain them and give them to poor people. You're required to keep cloth more than ten days; you're required to go try to find a lot of cloth [cut]

Side B

[cut]

and you're required to give it to poor people. You break your Bodhisattva vow if you're a stickler for your monk's vows and say, no, no, no I'm purist, I can't keep this cloth for more than ten days. On the eleventh day you, you just leave all those warehouses of cloth when, when you could send it to, to Biafra, or something. You see what I mean? [student: but isn't that breaking a vow, though, Michael?] It's understanding what's meant by ... [student: [unclear]] ... karmic path you do not break a vow. We'll talk about it. [student: [unclear] about the alcohol, in certain ceremonies you [unclear]] That is not alcohol [laughter] [student: [unclear]] [John: it's just whisky] Yeah, that's right. In other words, as a bodhisattva you break your vows if in trying to keep some more basic vows that restrict your activity, you, you're very dogmatic and say, no, no I'm a monk, I can't keep cloth more than ten days even though you have an opportunity to get a bunch of boxes of cloth, keep them for two months and send them over to India to help people. You're not allowed to follow in the way that Hinayana people would follow, those vows which restrict your activity. [student: like proscribed vows?] Proscribed. [student: you can't [unclear]] In the way that Hinayana people would, if you have an opportunity and he says, bodhisattvas who aren't very busy in the, in the welfare of others are not pretty, he says. It's not attractive. They have a bodhisattva who is just hanging around, trying to restrict his activities or her activities. Okay, we got to move on or we're going to get stuck, you're going to get stuck. So these vows ... these rules that keep other people having faith in Buddhism, you must keep them much ... he says ten thousand times more ... ten million times more strictly than a, than a Hinayana practitioner. You must keep - a monk, a Mahayana monk - must keep these vows - and a Mahayana layperson - must keep their ten vows infinitely more strictly than a Hinayana person. But these vows, these rules, that were meant to restrict your activities, you break your vows if you stick to them the way the Hinayana person would. A bodhisattva monk or layman is, is, is always holding a big party, a big feast, he's always trying to feed other people; take care of other people; out, out doing things for other people and that's ... the whole difference in the outlook. [student: [unclear] morality [unclear]] Because it could refer to any of the vows like that. For example, playing music or something like that. You know, if it would turn a lot of people on and bring them to the dharma center, go ahead, you know. But we will get to that. You can feel that we're getting into dangerous territory. Don't kid yourself. Be careful of these vows. Classic mistakes made with these vows. People go over the line from ... have to make other people comfortable to I would like this, to do this myself [laughs]. All right, say {neng je} [repeat] {chena} [unclear] {me ge me} [repeat] -

the most dangerous Bodhisattva vow of them all. Je Tsongkapa says the most subtle and the most dangerous. And it's too bad that's it's at the end of the class. Should be a separate class. {neng je} means out of compassion. {chena} means if you break it. {me ge me} means there's no bad deed. It's not a bad deed. And this refers primarily to the seven natural bad deeds, the seven natural bad deeds. That's the first seven of the ten. What are they? I mean, quickly. You, you should be ... let's do a tundruk. [student: killing] Killing, stealing, sexual misconduct in your body. And then in your speech – lying, divisive talk, harsh words and wasted talk, idle chatter. Those seven if you don't break them when an extraordinary circumstance presents itself, you break your vows. Now we gotta to talk about that very carefully. [student: you [unclear] have to break them under this [unclear]] Yep. Now, I'll tell you the kind of bodhisattva that you have to be for this vow to apply to you, okay. In other words for everybody else it's a {nye me}. If you're not this kind of person, you don't have to worry about this vow, okay. You can think about it but you don't have to worry about breaking it. The following and, and you should put down each of these parts – it's on your homework. It's also on your karmic conscious. {kelpa duma} means for many trillions of years. {kelpa duma}. {lam la gomba} this person has perfected their practice of the path. That's A. B {topla kepa} – they have an extraordinary insight into when it's necessary to do something strange or unusual to help other people. {ningje} they must have mahakaruna. They must possess that ultimate great compassion. Look on every person as if they were their own child who just fell into a huge barbecue pit. That's the definition, pretty much, okay. And they think that way about every other person. And he says, bodhisattva but I, I don't believe it will be ... required to have full bodhicitta. Because he calls ... all throughout it he calls anybody with Bodhisattva vows a bodhisattva which is not technically true. Yeah, in another words you have to be very, very, very advanced for this vow to apply to you. Then he gives me more but I'll just read it to you, you don't have to write it down but he says, this person after taking their Bodhisattva vows must have kept them perfectly. This person must cherish other people infinitely more than himself or herself. This person must have bodhicitta. You can write that down, okay. Must have bodhicitta. That's very hard to get to. They must see that there's no other way than to commit the deed. There's no other possible route to go than to commit that deed and then they, and then they're allowed to do it for the sake of others. The classic example you, you probably know, by the way, and then he says after that he says, but it's not allowed for all people who are Mahayana. So it's not enough to be a person who has Bodhisattva vows, you have to have all those other qualifications. The classic example is when the Buddha ... before he became the Buddha he was on a ship, he was the captain of the ship, there were five hundred merchants on the ship and there was a murderer in the ship. And he, he was able to read the person's mind. He knew the person was planning to murder all five hundred people. So out of compassion he, he murdered that person. He killed that person first because they was no other way and he had already reached this high level. When Rinpoche teaches this subject, listen, okay. When Rinpoche teaches this subject he says you're not allowed to do this unless you actually have the power to transfer the person's consciousness to a higher realm, okay. And if you don't have the power don't worry about this vow, okay, all right. What I'm saying is you're not allowed to do it unless you're an extraordinary person. People hears this vow and they get in ... terrible, he mentions all the kinds of hells we can go to, [laughs] for misusing this vow, okay. [student: [unclear]] The person that ... in other words this vow is saying that under certain conditions which I've just listed if you don't kill that person, you break a vow.

[student: strictly murder? That's all that we're talking [unclear]] No, all seven. All the first seven of the ten. [student: sexual misconduct, lying, stealing?] Yeah. [student: okay sexual misconduct ...] We'll get there, we'll get there, we'll get there. [student: do [unclear]] raping or something] Very extraordinary cases, we'll get there. We'll discuss it in detail [student: today?] Yeah. Tonight ... we have to otherwise you go home like that, you might ... [laughter] [laughs] all right? Okay. So, so those are the conditions that Rinpoche has often mentioned. You actually have to have this extraordinary supernatural powers, grab that person's consciousness and send it to a heaven, something like that. [student: is that just for killing or all of the seven] For killing. [student: Michael, I thought it was not possible [unclear]] They have to have the karma for you to do it. True, true. They have to have relationship with you that you are the stick by which they go because they collected the karma for you to do it. How's that? [student: but then they could experience the result of] Of someone else [student: some other ...] Yeah, okay. He gives as the example of [unclear] okay. [laughs] [laughter] Someone who has been killing many bodhisattvas and, and Hinayana arhats for a long time and who is collecting incredible bad deed and you have this great compassion where you say, okay, maybe I'll go to hell for killing them but at least they won't have to go to hell, for killing many, many holy beings. That has to be ... your motivation has to be totally compassionate. [student: [unclear]] Yeah, that's the way he puts it. It's a ... he calls it ... Je Tsongkapa calls it a perfection of exchanging yourself with others. You'd rather go to hell than have them go to hell, something like that. It must be a totally virtuous state of mind. You cannot have any kind of hatred for the person. You have to love the person with all your heart when you do it. And then he says, and I, and I like this what Je Tsongkapa says, and if by so doing they lose their life it is not only not a bad deed but your, your good deed, your virtue increases to the sun. You know what I mean? He's like ... you've just done an ... a very excellent deed. It's not only not a bad deed but you've just done some incredibly virtuous. [student: if you want to exchange yourself for the other, ie you're willing to go to hell instead of that person, now, if you were such a great bodhisattva, you would [unclear] should have been able to help that many more people, right, so if you're going to hell you will be unable to help people] Uh, they call it the basketball trip to hell. It means ... boing ... and you come right back up [laughs] [laughter] Seriously. No joke. They call it a rubber ball trip to hell. [student: okay] But according to this you wouldn't even go to hell because it's a big virtue. Yeah? [student: [unclear]] I don't like to get specific, you know. I think Rinpoche's approach has always been, you come to dharma class, I'll give you the rules but then individual cases ... there has to be absolutely no other option; totally no other option. You must be doing it out of pure love. Pure totally unadulterated love for that person; concern for their welfare. Stealing – I'll give them to you very quick. Stealing, it would be like someone who was ... they give the example of an evil government which is hurting all of the people, stealing ... they're hurting all the people of the country and if you ... if you steal their authority from them, if you strip them of their authority, those people, you have not stolen. You have done a very good deed, okay. Has to be out of compassion. He gives another example – someone who has made it their career to steal things out of temples and [laughs] monasteries. And you go and you steal it back, then you don't commit ... you not only don't commit a bad deed, you do a huge, great, big deed, good deed. Then he gives the example of someone who was a caretaker or treasurer of a dharma group or monastery and ... what you do call it ... embezzled the money [laughs]. If you figure out some way to steal it back, it's not problem. And then he says the same words, he says, not

only not a bad deed but an incredible good deed. For sexual misconduct Je Tsongkapa goes into a very long proof that a monk cannot do this one, okay. A monk is not allowed to break the vow against sexual misconduct, for any reason. Doesn't matter if they're a bodhisattva or whatever – cannot do it, okay. An ordained person cannot engage in sexual intercourse out of some compassion [unclear]. He says if the time comes and you're totally sure of what you're doing, you must give back your vows first because a monk cannot do that. So can't do that. Then he ... he gives examples of why ... when it would ever be necessary. I, I ... frankly I couldn't understand the whole thing but I, the words I understood were that it has to somehow be life threatening to the other person if you did not engage in intercourse with her. It has to somehow threaten their very life if you didn't do it. [student: an example of this perhaps would be like when monks and nuns were made to fornicate with the Chinese authorities or something like?] Maybe something like that, and they say, we're going to kill her ... then the monk would have to give his ... mentally he has to give his vows back or, or do a ceremony to give his vows back. Otherwise better to let them kill [unclear] [laughs] Lying; he gives examples of people doing some horrible, horrible actions, hurting many people and you're lying to get them out ... to get, to get them to stop. Divisive speech, he gives the example of a ... a charlatan, a religious teacher who is a fake and hurting people and you purposely create a schism in that group. You try to split the followers away from that evil teacher. Like this guy teaching people that it's a holy practice to fornicate, you know, and that this will bring you ... or there are other ... that if you steal for me this is a good deed, you know, and steal from other people and come and offer it to me, this is a holy practice. If you do your best to lie or do whatever you have to do to split people from that person, you don't break it. You, you actually collect a good deed. If, by the way, if it's the last resort; if it's totally the only thing you could do. Harsh words – obviously if you have to correct someone with very, very evil language, okay. If it's the last way you could ever get ... to get them to be good, you have to do that. And then about idle talk, useless talk, singing songs, dancing, playing music, things like that – if it's the only way you could ever find, to get, to attract these people into being Buddhist. He says you cannot commit the last three of the ten under any circumstances, why not? Those are mental. You know, what are you going to do? Hate someone for the good of all sentient beings, [laughter] [laughs] You're gonna have a wrong view for the good of all sentient beings, you know. You're gonna, you're gonna want someone else's possessions for the good of all sentient beings? I mean, the mental ones you cannot do for anything. Yeah? [John Stillwell: the last thing you mentioned, idle talk, singing, dancing and ... are we supposed to incorporate into idle ...] He, he gives those examples. I mean, as a layman you do not break your vows if you listen to music, like that. You have to be wise about how you use that, you know, if you waste your time and ... if you waste time, that ... it hurts you. So, anyway... Okay, number twelve ... [student: before you go...] By the way, at the end he says ... at the end, the very last thing he says about that is, if it's okay to do the natural bad deeds under extraordinary circumstances no need to say the ...? [student: proscribed] Proscribed bad deed, [unclear]] [student: why, why is there [unclear] bodhisattva? I mean, just in normal morality you can say most people would think that if you can save someone by lying, there's a murderer coming after ... where's Jenny Jones and you ...] Yeah, it's also true, it's also true. It's also true. [student: so, but why is it ...] [student: can you say that again?] We're talking ... he says, suppose a person never took their Bodhisattva vows and would it be okay to lie if you're protecting them from a search party which is going to murder this person and

you say, I never saw the person. You hid them in the closet, you come to the door when the police knock and you say, ... yeah, I mean, when the militia comes and you say, no, I didn't see anybody. Yeah, you are supposed to do that even in normal [unclear] but we're talking pretty heavy ones here. We're talking like, like killing, you know, things like that. I mean, it'd be very extraordinary if ... we're also talking about not breaking your Bodhisattva vows. [student: ah, right] All right, number twelve – it's the only way we can cover all the vows. I would be a bad teacher if I let you leave here at the end of the course without all the vows [laughter] and I can't make it shorter than that. So you just got to stick it out, okay, we're almost done tonight. We got, we got a few more to go tonight and we'll finish within five or so minutes. Wrong livelihood, wrong way to make a living. The first five come from Nagarjuna. I think they, they can ... they sort of sound like they're emphasizing monks, okay. Flattery. If you've ever been [unclear] right, Mr Kiley? Oh man, you look so good today and that suit is a knockout. I've got some stones to show you, you know and ... I remember some guy saying that and I said, listen if I lost this job tonight and I saw you in the street tomorrow you wouldn't talk to me, right? [laughs] You know. Someone one wants to sell you something and they're telling you how handsome you are and you're, yeah right. Flattery, okay, that's a wrong way to make a living. Second one – hinting. Oh Laura, those chips you brought tonight, mmm yummy. [laughter] You know, I don't know if anybody is bringing anything next week, you know, okay. That's wrong livelihood. You're not allowed to do that. On, on a path in India you know, probably [unclear] [laughter] could you give five thousand dollars for our dharma center, you know [laughs] [laughter] You know, like that. You know the thing. Umm, I don't know to spell this ... harassment or ... [student:] One R? [laughter] This means the person really doesn't want to give it to you and you just keep needling them, bothering them, hassling them, you know, and it ... mostly you can see that these mostly refer ... Nagarjuna was a monk, he was mostly talking about the monk's relationship with their sponsors, you know. You can't go and twist their arm and ... you can't be more than a little bit of a pest, okay, and can't really force them to do it. And the word in Tibetan is almost force. You can't like blackmail them into giving a donation to your center or hassle them or threaten them or anything like that. [student: what's wrong livelihood for a layperson?] We're getting there. These are ... obviously you can apply them to your life. [student: so these are regarding monks?] Well, what I'm saying is all the examples that Jsongkapa gives and all the ... you know, the whole taste of Nagarjuna's lines are ... sounds like he's mostly talking about ... you know, the relationship between a monk and a monk's sponsor has to be very subtle, has to be very careful, you know, you can't abuse that relationship. You need sponsors. And you've ... and you have to have mercy. And, and he says many times, if you honestly need something and you must go to a sponsor that's not breaking the vow. You know, if you go to a sponsor and you say, look, I just, we need this place in Connecticut. [laughs, laughter] And we'll do good things with it and we just frankly we need it and we want it. You know, that's not ... you're not breaking your vow. If you keep going [student: [unclear]] ... you know, or tell them how beautiful they are. That's, that's breaking the vow. Okay. [unclear] Did I spell that right? [student: yeah] Anyway, pretense means to fake being a very holy person in order to attract donations and things like that. You, you're like in front of your sponsor you're very upright and honorable and then as soon as you get of their sight you go back to normal [laughter] [laughs] okay. Those are the five that Nagarjuna's [unclear] [student; [unclear]] I'll give you number six, this is by Bodhivajra(?) one of Atisha's teachers. This is ... I count it as a number six. First five to

me seem to relate mostly to monks. Sixth one is the following and Je Tsongkapa lists it and it is – any kind of harmful occupation which means, he gives the example of trading in alcohol, running a liquor store; trading in weapons; trading in animals, you know, like where you're going to hurt the animal or eat the animal, [laugh] okay, like a butcher. He gives the example of silk, silk, silk merchants, why? [student: silkworms?] You have to kill them. He gives the ... these are ancient examples, okay. He gives the example of being ... owing a mill, a grinding mill where they throw in sesame seeds along with a lot of bugs and, and it's your job to crush them, things like that. [student: mills in general] Excuse me? Well, he's just giving examples where ... I mean, obviously you have to apply it to modern times. Any occupation which would be harmful to sentient beings. [student: he had in mind any kind of mills, yeah?] He had in mind anything where a bug could get crushed, okay. [laughs] Okay, that's that.

You, you know what they're talking about. By the way, he says if you're engaged in such an occupation and you're struggling to get out of it. I can think of ... like prostitution in New York, you know, you ... you're ... you're wrapped into it, financially you need it; you're doing it because you don't have any choice, you have kids to support or something. He says as long as you're struggling against it, as long as you're fighting to get out of it you don't break the vow. You can be engaged in it but as long as you're fighting to try to get out of it, you don't break the vow. It's like the one about desire, right, you don't break the vow as long as you're putting up a good fight. [student: just how wild is wild?] In America ... I don't know. But what it means is to act totally silly and you know, Wayne's wild day or [student: Wayne's world] Yeah, yeah. [laughter] What's that something [unclear] and [unclear]. [student: [unclear]] Yeah, yeah, I mean just go out [unclear] you know, you know what it is. It's when you're just totally off the wall all the time and you can't be serious and, and you're just being frivolous. I guess you could call it being frivolous, you know, you just ... no-one takes you seriously, you're ... you're just wasting time by being goofy. He says, {nye me}. I love this {nye me} right. {nye me} If you're struggling to stop but you can't control yourself. [laughter] [laughs] As long as you're putting up a good fight. It has to be a good sincere fight, okay. Can't be like ... oh, I really wish I wasn't doing this. He says to stop another person's grief. You know, if another person is really down or depressed you can ... you, you don't break your vow if you, if you act goofy to bring them up. Okay that's [unclear]. [laughter] If it would lead someone away from doing a bad deed, you know, like you just kind of distract them and get them to do something good [laughter] If it would make the people around you, you know ... if it would just create a better environment and then, you know, for leading people to something good. And if it would attract people to Buddhism that you have a pretty good guess would not otherwise come. People say that's why Chogyam Trungpa had all these parties. I mean, seriously people say that. And, and many ... I've heard his students, I've heard it reported that many of his students would never have become Buddhist if he hadn't hooked them in with some wild parties and stuff, you know. So that would be an extraordinary case, okay. I don't know what the motivation was of that ... but I mean, that ... those are possible [cut]

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transcribed by:Kryshna Brooks

Course VII, Class Eight; Secondary Vows 1-34

9/11/95

Let me just ask you the following question: If you have natural taking of bodhichitta, which is what? If you have the vows naturally which means what?

[Student: From a previous life.]

Yeah, from a previous life. Meaning you didn't take them in this life, and you break them as a child not knowing anything, do you get all the effects of breaking the root vow? Which means like in that life you can't perceive emptiness directly as a bodhisattva. So I asked Rinpoche the [unclear] meaning the first place you reach the upper level. I asked Rinpoche a couple of these questions. On that one he said: "You have the {bodchok} for the vow, but since you haven't taken the vow on verbally, knowingly in this life, you its not like you break it right then. And you don't have the vow in the way that you have the vow when you retake it again knowing what your doing verbally in this same life. You do have the vow in the sense of having it in the form of a {bodchok}. You don't have it in the form of having agreed to take it on consciously in this life so that you could break it that way in this life." That's how he explained that one. Second one he said: "About teaching emptiness the text said you had the person you taught it to had to be Mahayana and had to get turned off and then go to Hinayana. And he said it also includes if you teach emptiness to someone who doesn't really want to listen to it or who would have a bad reaction to it in the sense of criticizing it or putting it down or someone who's really not interested in learning it and you force it on them and then they react badly cause then they get more of a block, mental block against it and they collect bad deeds. And he said that's why if you print a book about emptiness its not as bad because presumably anyone who picks up a book or buys a book is interested and wants to know and he wouldn't have break a vow in the sense of forcing it on somebody who wasn't really interested and who's going to react badly to it and then collect bad karma and may not be able to understand it even more. So that was his answer about that one, and that distinguishes it from publishing tantric materials because those are just plain secret. Those are just you absolutely can't show them to anybody no matter what their intentions are. Good or bad. You can't show them. If they haven't had initiation.

[Student: So what is the situation with all the tantric manuals out there? Occasionally you see a line saying: "Not to be read unless you have had the initiation." but that's very occasional usually it is just there and if East meets West you want it you get it.]

I think you shouldn't buy them you shouldn't [unclear] unless you've had initiation. You shouldn't publish them you shouldn't release them unless everyone who's ever going to buy it had initiation.

[Student: Then why do they release them?]

I don't know. As far as I understand it you're not allowed to. ...No then you just If you hadn't had initiation you are not allowed to read them. Period. [laughs]. [Unclear: I guess you sure know what's good look at them.] Anyway, I think His Holiness gives general explanations that don't get into details in order to assure that, I've heard this said, I don't know if its what He said but it makes sense to me, to assure that people don't get the wrong idea about tantra he lets some general information out, so that people don't think it's something dirty or something very strange. That he wants... that's what I've heard and it makes sense to me, that he speaks it to a general explanation. It seems to make sense to me, but I don't know his motivation. [cut]

Say {Shayla}

[repeat]

{lelalu}

[repeat]

{shaylaso}

[repeat]

I'm sad to be nearing the end of the vows because I'm not sure. The first time you hear them is when they impress you and when you feel like keeping them. The second time you hear them you won't be so impressed. You probably won't even come to class. I mean, this is the chance that you have to learn them fresh and to try to keep them. If you get used to them you won't want to, they won't be so sexy anymore, you know, they'll just be one more thing that you've already heard about. So you have to work really hard to keep them now, you know, you have to work really hard to get in the habit now. One week after this course ends you probably won't even be thinking about the bodhisattva vows. Seriously. So you have to make a habit of it now. Try to make a habit of it now.

[Student: Just as someone who's been saying these for a couple of years now, at least for myself I would disapprove of that because I think the first time you hear it you don't even know exactly what you're saying every day you say it over and over again, and every day you read each line and it becomes more of a part of you, it not going to...]

Okay, she says she gets deeper into them. [Several people talking at once]

[Student: No, I think...interruptions... no, no, I mean its like otherwise you are going to have people saying well gee its my first week I've been saying it and I'm not doing very well.]

No I don't mean that. I mean you'll never take as much, it will never be as novel as it is now so while it's novel hook into it, deeply. Start, make it a habit now. If you don't make it a

habit now there is no reason you would make it a habit a month from now. That's for sure. That's the way humans are.

[Student: But doesn't that turn the whole bodhisattva ideal on its head? I mean isn't a bodhisattva somebody who perfects these things?]

No I didn't say that, I said if you don't start now, if you start now it'll get sweeter each month you go.

[Student: You make it sound like your feeling for it now is the highest your ever going to have.]

[Student: No, I must have missed it.]

If you start now it will get sweeter and sweeter. If you don't start now you will never start, how's that? You probably won't start. [other voices: you start at some level] I mean starting in the sense of start tracking them every day. That's what it is to keep them. If you are not tracking them every day you are not keeping them. Okay, anyway, {shaylalemo} this refers to...

[silence -- writing on the board]

{Ge jonge} [Repeat]

{Sheshi} [Repeat]

{Ge jonge} [Repeat]

{Sheshi} [Repeat]

{Ge jonge} means the practice of virtue {Ge jong}. {Jong} means to practice. It also means to purify. It's an interesting word. {Ge jong tsushi} Means, I call it the four points, the four subjects of the practice of virtue. You'll see what they are. Here they are.

[Student: ..and tsushi means what? The practice of wisdom?]

Excuse me? You okay?

The four points of virtue I call it. The four points of the practice of virtue.

[Student: The first one? What's it?]

We didn't get to it yet. [laughter] Then I get to the first one, ah, let me see,

[Student: Michael what's that over there? A number?]

Seventeen?

[Student: No, down below.]

Oh, this is a one, number one. It's like this in English. [laughter]

{La shewa} [Repeat]

{Shela} [Repeat]

{La shewa} [Repeat]

We should put a negative in here. Sorry. {La shela} [repeat] {la mi shewa}. {Shela} [repeat] {la mi shewa} [repeat]. By the way you guys have to say hi on tape to all the correspondents out there. One two three.

[Students: Hiiiii. Laughter.]

[unclear]

Anyway, its about eight or nine, anyway, {shela la mi shewa}, okay, that'll be weird, okay. {She} means to get mad at somebody and yell at them. {Shewa} means when somebody yells at you. {Shela la mi shewa} means not to yell back. {La} means back and {mi shewa} means to yell. So not yelling back when somebody yells at you. Very, very difficult. [laughter] No I mean if you're going to be a bodhisattva, this is the bottom line. If you want to know, I mean, I do it all day long, I went to work today, my boss said something hard to me, and I, I immediately start saying something hard back. Very hard. This is, you know if you say you want to be a bodhisattva this is here it is. Here it is tomorrow and tonight maybe [laughs]. Maybe during the break. [laughs]

[Student: Are there any gimmicks?]

[laughter]

[Student: Is this all just about other sangha [unclear]?]

No, anything. Anybody.

[Student: Is it just returning nastiness with nastiness?]

Yeah. Basically you're going to see that that's it. It's returning nasty with nasty is well put by Mrs. _____. Okay. And that's the name of the ballad {Shela lendu} means {shela sok} means to answer in answer to being yelled at you yell back, etc. in the bodhisattva vow they only name the first one, but there's three other ones. So braking this bodhisattva vow you can translate it as yelling back to someone who has yelled at you. And etc. meaning there's three other ones.

[Student: Could you just gloss that top line again?]

Yeah, Shela to having being yelled at, lendu in answer, shela sok to yell back at etc. Yelling back yelling in answer to someone who has yelled at you is braking this bodhisattva vow. And there is four versions of it.

[Silence writing on board]

Say {tre pa la} [repeat]

la [repeat]

{mi trowa} [repeat]

How do you think they insert something in a wood block print when they forget to put it in? In case you ever see it, there's supposed to be a {mi} okay there and that's how they carve it into the when you get to the last line of the block it took him like a whole day, I guess. I'm not, I'm not carving this block [laughter] and he puts a little dot [unclear]. {Tre pa la la mi trowa} it means not to get angry back at someone who has gotten angry at you.

[Student: You mean just in your mind?]

{Jetsom Kappa} clarifies it a little bit, and he asks himself that question. And if I remember, he says, he had a good explanation and I want to talk about it. Yeah it says someone who has gotten angry at you and more specifically who has put you down. So instead of, I guess it's a little different from being yelled at. Shewa is more like being, being yelled at by your boss, and being put down is when someone gets mad at you and says something to, to insult you or to put you down. So you're right that you know, normally when you learn this bodhisattva vow you tend to think it's getting mad at someone who got mad at you, but Jetsom Kappa seems to say that it's not only the getting mad but it also involves saying something, they put you down because they're mad at you, they say oh you're stupid or something like that and then you, you come back with the same thing. You, you follow the four points of virtue if you don't respond [laughs] okay, in kind. You brake a bodhisattva vow if you do respond in kind. Got it?

[Student: It's just a simple breaking, there's no like four parts.]

[Student: Any of the four...]

There're some {nye nay's} we'll get there. There's some, there's some extenuating circumstances.

[Student: So it's any of the four, not all four? Is that correct?]

Yeah, any of the four, any of the four. Oh, that's cool. I'm just going to do it in English because I we won't finish.

[Student: Three?]

Yeah number three is say: {dek pa la} repeat.

{la mi dekpa} repeat.
{dek pa la} repeat.

{la mi dekpa} repeat.

{dek pa} means when someone physically hits you. {La mi dekpa} means what do you guess?

[Students: hitting back.]

Mi dekpa.

[Students: Not to hit back.]

Not to hit back. That's the virtuous part. Okay? [Laughter] You break the bodhisattva vow when you hit back. And it's very natural, it's really natural, I mean these whole thing is, is you know, turning the other cheek. It's all that. It's all not responding the way it was put to you. And we always use this example in the study of emptiness. We've talked about it many, many, many times. This is the crux of Buddhist behavior. Educated Buddhist behavior. It's not, not hitting back because of anything else except I mean most crudely put it's only going to hurt you if you hit him back okay? I mean it's, it's the stupidest thing you could do as a Buddhist. If you understand emptiness, you would never hit anyone back.

[Student: How is this different from the third...]

{tsopa?} aaa I was afraid you'd ask me that. I believe the normal answer is this: {Tsopa} is breaking the root vow in both

[Student: bodhisattva...]

[laughter]

Involves this simmering period which I think is what makes it breaking a root vow. {Kundzin} is the necessary motivation for breaking the root vow of striking someone. And that means you can see how the power of the karma is building up. It requires a long gestation period of getting more and more angry, more and more angry then saying something and then hitting the person. And here at {tripa} {dekpa} and {tripa} these are more like {tripa} is the first moment of anger. somebody blows up at you and you blow up back. And dekpa means that they strike you and you hit them right back. [laughs] Okay, {dekpa la la mi dekpa}[unclear]

{tsong dru la} repeat.

{lar} repeat.

{tsang mi dru} repeat.

{tsong dru la} repeat.

{lar} repeat.

{tsang me dru} repeat.

It's over here okay? {tsang dru} is an interesting word in Tibetan. {Tsang} is an ants nest under the ground and {dru} means to dig it up, it means to open a can of worms. In the sense of attempting to expose someone else's faults. Like politicians, expose. Like trying to advertise someone else's partly hidden faults. Okay? Like to dig into their past and find out some dirt on them. What do you call it yellow journalism. [laughs] So what it means is to try to draw attention to a person's faults that people haven't paid attention to yet. And that's {tsang dru la}.

So if someone does it to you and you know they say they try to dig up some faults that people around you weren't aware of and then you immediately go to work trying to do it back to them then you've broken your bodhisattva vow.

[Student: When you do it back to them?]

Yeah, yeah, if you do it back to them you broke the bodhisattva vow. If you don't do it back you've kept the practice of virtue. One of the four practices of virtue.

[Student: It doesn't matter if whatever you come up with is true or false?]

We've talked about it before, ah, You're allowed as a bodhisattva to break the vow against divisive speech in an extraordinary case and the example was where a religious teacher, a fake religious teacher was leading people on a very harmful path and then you're allowed by any means necessary truth or lie to try to alienate them from him or her in extraordinary cases where you're a bodhisattva who for ... didn't we go through that? yeah... for many kalpas...

[Student: There's also the aspect of stopping rumors that are false about you]

Yeah, you have to address rumors about yourself. You have to or even true accusations you have to get up and answer them that's part of your duty as a bodhisattva and it's kind of typical I know for me I either feel too offended like I don't want to even bother with the person to respond seems to give it some respect you know. And then sometimes you're just lazy and you say I don't care what they think I'll just do what I want to do, but you can't you have to get up you're supposed to as a bodhisattva get up and address those questions in that form.

[Student: If this last occurred just between two people in private if you are exposing

yourselves. unclear]

This is normally {tsang dru} is normally in front of other people. In it's normal sense in Tibetan.

[Student: So it's not just putting someone....unclear]

It's exposing their faults, no this means in a public forum sort of way where you want to publicize their dirt. You know, the dirt on them. That's {tsang dru}.

[Student: Not if you have a realization that someone has these faults that are terrible? If it occurs to you thinking about this person and it happens that you make these realizations that there are these flaws like someone that lies and all that stuff then ... Geshe Michael: If they're lying and they're hurting other people... no I mean for one's self I mean there are these bad thoughts that you have to watch out for is that one of them?]

That you think people are lying about you?

[Student: No that their character is not very well developed and they have the lying and cheating and these kinds of things. Is that you know how does the...]

You're supposed to do what you have to do to correct them if you can correct them it's a bodhisattva vow. You have to try to resist them if they are hurting other people with it and under no circumstances are you allowed to feel anything but love for them.

[Student: Sounds very ...]

So that's that's kind of hard. All right.

[Cut]

[Student: What are exceptions to it?]

Excuse me? You tell me. Yes.

[Student: Not getting angry.]

Not getting angry okay. I like that for the perfection of not getting angry. I really prefer that. He doesn't say anything about {nye ny'e}s okay? [laughs] On that last one. Maybe they're all masters.

{Tro pe na mi} repeat.

{yoar men dor} repeat.

These are the root text words from ... It's root text Senor...yeah twenty verses on {Domenishiba} by Chandu Gomen Master Chandu Gomen. {Tre pa na} means I left out the meaning {Tre pa na} means people who are angry at you. People who have gotten angry at you. {Yoar men dor} means just ignore them. Jetsom Kappa describes it this way someone who is angry at you either because you did something to them or they think you did something to them which you didn't do to them. And then you don't go back to them and try to clear up the situation either make an apology if it's necessary or if you didn't do anything go back to them, get back to them and try to explain why it's not the way they thought it was. Those are the two possibilities. It's your responsibility as a bodhisattva if someone has gotten angry at them because they think they did something to the person that you have to get back to the person and say look I did do that and I'm sorry and I hope you won't be angry or you know, I didn't do what you thought I did and here's why I didn't do it and you shouldn't be angry. Okay? But anyway, you can't just let them fry in their own anger, you have to go back and try to cool them down. Either with an apology if that's appropriate or by explaining yourself if you didn't do anything wrong and saying look you know, I know you think I was trying to say something bad about you in front of the boss, but I was just trying to improve the situation, or something like that. Yeah.

[Student: What is the cause of the other person's anger if someone misrepresented you?]

Misrepresented you to them?

[Student: Right.]

That's the second case. That's where they thought you did something to them, but you didn't really. So that you really have to go back to the person and say you know, don't think bad of me because I, I, it that person's misrepresentation.

[Student: But then you are speaking ill of the other person.]

But it's, it's necessary. It's true. I mean it's, it's to set things right as long as it wouldn't alienate them your intention is not to alienate them, your intention is to clear it up.

[Student: What if someone is angry at you and you have no idea why?]

Do like the Japanese. You know, in Japan I learned there you have to apologize every five minutes. [laughter] Because they'll never tell you what you did. [laughter]

[Student: Yeah but it doesn't seem like a typical behavior you would notice in a Buddhist community it seems more like people laugh things off it just doesn't really...it seems more western.]

No, as a bodhisattva you really have to try to clear the air and that's the whole idea of it. Don't let it go on. Don't just ignore it. You're not allowed to just ignore it. And that's hard. I know I don't like to do that. You know even when I know I'm wrong I'd rather just let it roll over than to go and apologize. It's human nature. He says the motivation often is pride

and often jealousy. Sometimes hatred, and sometimes laziness.

[Student: Pride, laziness and what else?]

Jealousy. By the way, when I taught you vow number seven, do you remember, did you look it up? Do you remember? It's the secondary vow number seven. It's using a piece of dharma. And somewhere in there I think I said and I want to make sure I didn't say it, doubt could be one of the motivations. Being unsure of yourself, something like that. {Near} is a Tibetan word which I misunderstood and Jetsom Kappa he uses the word two minds. Two, two, two pointed mind normally means doubting, doubting what you do. But I, but later in the text at a point in the text, it says when I say two minds from now on, it means anger and harmful intent. And it doesn't mean doubt. But I didn't notice that til yesterday, okay?

[laughs]

[Student: So one of the motivations could be doubt? Is that what you're saying?]

I taught you doubt in two cases that I can remember, one was with the seventh vow, it was with the seventh vow I might have mentioned the word doubt, it's not doubt, it means it's two...if I didn't mention it don't worry about it, okay.

Okay. I saw the parallel. Okay, he says exceptions: when you want to teach the person a valuable lesson by not apologizing.

[Student: We're on eighteen now.]

Yeah, yeah. These are the {nye ny'e's}

[Student: Sorry what was the number two exception?]

Exceptions, I'm going to give you a whole bunch of exceptions. One is where you are a very, very powerful bodhisattva and you want to teach the person a lesson. Don't kid yourself. You're not a powerful bodhisattva. Don't kid yourself. It almost seems like the people who are the farthest away from it think they can do it the most, right? [laughter] Then he gives an example of this is an example of in ancient India and perhaps in the future of America I don't know, but it became necessary I can, I can think of we did this debate in Central Park one day and you know if you were listening to people get up and give very bad wrong explanations of emptiness and then you have a chance to get up and battle that bad idea, that harmful idea, you know somebody says everything is empty so you don't have to keep your morality, and as a bodhisattva, if the time is right you have to get up and fight like a tiger against that bad idea. They're gonna get mad. [laughs] Let them, okay? [laughs] No problem, all right? [laughter] That's a {nye ny'e}. No it's a very, very no problem. Really. No problem. If you know what you're talking about and you have scriptural references and good logic, and you know what they're talking about is rubbish, then fight it. Because it hurts people. But make sure you know, and make sure you're doing it with the right reason and make sure you're going to win the debate before you open your mouth, okay. But it's there's a time for that, you know, there's a time for that. There is a time and the Buddha did

it. Great religious teachers have always done it. There is a time for blowing away really stupid ideas that hurt people and that's a classic one. All right. Someone who is very evil and would no matter what you do to try to pacify them they're never gonna calm down anyway, someone who would get more angry if you came back to them and brought it up again, [laughs] someone who no matter how much you try to explain they're still gonna be angry, someone who would be embarrassed, I'm sorry,

[Student: It's way too fast.]

Okay. Someone who would be embarrassed if you apologized or really would prefer if you didn't apologize. Okay we'll go back.

[Student: Go back to number...]

A religious debate that you can blow them away and they'll get angry and that's fine. Very evil person, like so evil you're gonna apologize to Hitler for bombing the [laughs] no I shouldn't say that. Some very evil person that very, very, whose doing very evil things and if you went to apologize to them other people would see it and think that whatever that person was doing was right. Someone who would get more angry if you brought it up again. Someone who it wouldn't help anyway,

[Student: How would you know?]

You have to, to the best of your judgment. Jetsom Kappa has said that several times. Even if you misjudge you don't break your vow. As long as to your best judgment this is the case. He has said that on past occasions. Someone who really wouldn't feel comfortable or doesn't want an apology [laughs] someone who would be embarrassed by an apology, okay.

[Student: Michael? What if somebody was very angry with you because you upheld one of your vows and they didn't understand it and they didn't like what you were doing? Then to apologize for something like that is that an exception?]

I'll tell you what my answer to that. People have often mistranslated the word{shedzal}, there's a word in hear called {shedzal} you can translate it as apology, but it also means to go and explain yourself. In other words, you apologize for something that you really do wrong but you're supposed to do this whether you're wrong or not. So you can't translate it as apology, it's going to explain yourself. You see what I mean? You apologize when you're wrong, you explain yourself when the guy thinks you're wrong and you're not wrong.

[Student: So clear the air.]

You clear the air you have to if you did something wrong you have to apologize, if they think you did something wrong and you didn't do something wrong explain what's going on: Look I'm trying to keep a vow and I'm sorry if it offends you and ...if you think it would be of help. Okay. {Paru sheke chakatom}.

{Paru} Repeat.

{Sheke} Repeat.

{chakaton} Repeat.

This means not to accept an apology. Not to accept someone else's apology. We'll get there. He says, Jetsom Kappa says if you want to know the difference between this one and the root vow, there's no [unclear: crins] in here, there's no simmering of the enmity that leads up to not accepting their apology, there's no simmering anger within you. In other words it's the simmering anger and then finally never and not and then refusing to reconcile with them that creates the root downfall but if you don't have that simmering anger then it's a secondary. He gives as examples of other motivations than simmering anger he says you feel like you're too important for this person to apologize to you. [laughs] Or you just don't feel like it, he says. Those are two examples of the motivation here. In the other, in the root vow, you've got this simmering anger hatred building, building, building and then they come and you say they come to apologize and you just throw them away. Big difference. Here you're just too lazy or you kind of feel like you're superior and you don't have to talk to this person. {Nye nye}. What do you think might be the first {nye nye}?

[Student: Teach them a lesson.]

Teach them a lesson. You want to teach them a lesson. I've had this happen, you know, I'll go to Rinpoche to apologize for something and he'll just blow me away and then I feel even worse and then I go do [unclear]. You know what I mean? That's something sometimes it's a tough case it's a skillful means to get you not to do anything. He says, also, if the apology that the person is presenting to you is improper in any way and he gives two examples if it is just the person is insincere, the person is not sincere, you don't have to accept that kind of apology, in Tibetan it is called a mouth only apology. [laughter] I'm really sorry [using affected voice] [laughter] And that's some kind of improper like disrespectful like, they're flaunting you as they apologize to you. That's alright. Those kinds of apologies you don't have to listen to. You don't have to sit there and listen to that kind of [unclear]

say {tripe} repeat.

{Senke} repeat.

[Tchense dru} repeat.

We already have {tripe senke tchense dru} now we're going to have {unclear: tripe senke tchense dru}. {tripe sen} means thoughts of anger. Thoughts of anger. {tchense dru} means just let them go on. Just let them flow. In Tibetan there's three phrases that are connected to this word. One is called you don't have to know them, but {nyepa mi ta} means you don't really consider it's something wrong to be angry. The second one is {Nyepa mi pen} means you're not trying to counteract the anger, and then the third one is {tongdu len} means you kind of enjoy the anger. [laughs] Those are three like sick thoughts that you can have that will

allow you to just let the anger flow on. Slow down? Okay, I'll ... not to consider it's something bad. You don't think it's something bad. You think it's righteous. It's good to be angry right now. This person deserves my anger right now. There is no case like that. There is no such thing. Okay. They deserve your love which may express itself in a violent bodhisattva helping response, okay, but not anger. Okay. {Nye po mi ten} means you don't try to take any counter action. Not trying to fight it. And then{tondu len} means you even kind of enjoy it. you see that's not the same thing as thinking it's not bad. Thinking it's not bad is one thing, thinking it's cool is another thing. [laughs]

[Student: I don't really understand how this could go on for any period of time. Thinking about how[unclear]]

Nah, You can do it. I've done it. I do it all the time. Today I did it. [laughter]

[Student: You break it and then you do the forces?]

Oh, but, here's the good news okay? You know the {nye nye} here it's the same as {[unclear] dupe senge jetson} it's the same as following thoughts of desire. It's the same as letting thoughts of desire go.

[students: unclear.]

No.

[student: You try but you fail.]

Yeah. If you put up the slightest wimpiest fight you don't break the vow. You break the vow when you don't put up any fight at all. You break the vow when you just say oh, that's nice, let it go on. But if you have the slightest regret or bad feeling about your own anger, or shame about your own anger, or embarrassment about your own anger, or embarrassment that you're a bodhisattva and you're letting this anger go on and even if the anger in the end wins and overwhelms you the slight resistance that you put up is enough that you don't break the vow. You break the vow if you don't put up any resistance. So, if you're practicing your vows, if you're trying to keep morality, you'll, it's hard, and you have many, many fights. And even on the days that you lose the fight you don't break the vow. As long as you put up a big, a good fight. And every time you should put up a better fight. And this thing about you know oh, express your anger and that's all bullshit. Okay? [laughter] You gotta fight it. You have to put up a good fight. You have to struggle against it . Otherwise you'll never [unclear] You can remove it. You can stop it. You have to believe that. You'll come to a day when you'll just never get angry. And that's the whole idea. Now.

[Student: I really would like some clearness on this because I'm having the worst time at work. [laughter] Every day you know it's such a struggle. And I want to know if this {nye nye} of putting up resistance and I mean it feels horrible.]

That's good.

[Student: ... that...So, the one about responding in kind does this [nye nye] work for that one too? Because it feels so horrible that I regretted not...]

He doesn't say that. He doesn't really say that.

Student: So [unclear]]

I think the other one is, most of the ones where he said: "put up a good fight" are internal. You see you haven't displayed any bad deed. You know desire is, you're fighting desire in your own heart. In your own eyes and your own mind. And with {shela lendu shela sok} you're already yelling back, [laughs] you know? So, yeah. During the motivational period, yeah. Before you open your mouth, yeah. Okay.

[Student: I have two questions. You're not being angry at your self...[unclear]]

Yeah same thing.

[Student: What about ...feelings..]

Oh by the way, anger at your self in the sense of regret about doing bad deeds is a virtue. That's the only in the Abidharma system and I'm not saying general Buddhism, but in the Abidharma system, that's the only negative thought which is a virtue.

[Student: What did you say for feelings, is not anger, was anger in another form? Like if someone doesn't view you just [unclear]]

Yeah. I don't think it's anger. Anger is where you want to get back. I think hurt feelings can lead quickly to anger. [laughter]

[Student: What about like house progressive behavior? Like someone says: no, I'm not getting angry and they all kind of [unclear] do all this really good little karmic things....But they're not even conscious of themselves... They're always worse[unclear].

If it's...[laughter]

Then it's anger. Then it's anger. I mean then it's... you mean they don't get angry but they have other mental afflictions because they haven't allowed themselves to get angry.

[Student: They're dishonest in a way, they're saying: oh, I'm not angry. It almost would be more desirable if they would just scream and then it would be over with. Instead...]

Oh, they want to pretend they're not angry?

[Student: ...pretend that they're not angry, and you know...]

I'd say that's a kind of anger. That's a kind of anger with a kind of ignorance. But ah, that's a

kind of anger with a kind of ignorance. This is just you fight the anger and that's a Buddhist approach. You don't, expressing it is not, to express it is to reinforce it, and to fight it is to unreinforce it. And that's just the Buddhist, that's what Buddhism teaches. Ultimately you must perceive emptiness to remove anger. Ultimately it's the only way to stop anger, but in the meantime you are required by your vows to struggle against it. I guess when it gets uncomfortable enough to struggle, you will use emptiness and then you will get rid of it. One more question and then we got to get...

[Student: What about if someone is expressing their anger toward someone else to you, and you're the recipient of this anger, that they're expressing toward someone else, and you're in a position how do you handle that? I mean, do you ...]

We'll get to a vow about correcting people. That you're required to attempt to correct people when everything's right to correct. Now many {nye nye's} okay? [laughs]

[Student: Are you correcting them, or are you correcting their action toward the other person?]

Well, first of all correct their general anger. You know. First of all try to talk them out of their anger, if you can't talk them out of it distract them from it. At least.

[Student: Well then how...]

Oh, they're having an ice-cream outside, you know. [laughter]

This is a really exciting vow. You're close to the end, keep going. There's probably a vow about falling asleep before you learn the lesson. [laughs]

say: {nyenkur} Repeat.

{durcher} Repeat.

{khunamdur} Repeat.

Okay. {Nyenkur} we have alright. {Nyempa} means gain, material gain. {kur} means kurte means other people's respect. Other people's admiration. {Durcher} means because you want it, because you're attached to it. {khunamdur} means to collect students. To bring together a group of students, and try to get more and more because you are attached to {Nyenenkur}. Specifically with this kind of class, you know. I think one of the tests is if you get jealous when you hear about other teachers collecting students, you know that's when you feel that then you'll know cause, I get that I'll tell you [laughs]. It's a good test, okay. But if you are really joyful that other people are having good dharma groups, and growing and prospering, then I think you probably don't have this, okay. Examples, scriptural examples of this is ah, you know, they prepare a nice seat for you, they get up when you walk in, they do things like that, he says they do your work for you and they don't let you do the work, and things like that. You don't have this problem. [laughter] Okay.

[cut]

This is the great benefit of having everybody know your vows. [laughter] He says if you don't have that motivation but they end up doing it, you don't break your vow. I mean if you have, if you collect a group of students, but your motivation is not to get these things, and you end up getting those things, you don't break your vow, obviously. Most of these things are common sense.

[Student: He turned so red. laughs]

I'm going to get back at you on this one. {Shela la mi shewa sok}

say {laylo} repeat.

{la so} repeat.

{sel mi chay} repeat.

Yeah, {laylo} is a word that really we all remember very easily. {Laylo} means laying low, laziness, in Tibetan. {la so} means etcetera. {Sel mi chay} means not trying to dispell it, not trying to stop it. And he gives a lot of examples, but basically it's to you know it when you've had a bad day like this, it's just getting into laying around, you know. Just doing nothing. It does not mean that after a hard work week, you refresh yourself on Saturday. It doesn't mean that. It means where you know how you've gotten into it in a sick way where you've had lots of time to yourself and you just end up getting up latter and latter and you like to start, you start to get addicted to just lying around and doing nothing and wasting your lifetime. It does not mean not refreshing yourself when you're exhausted, that's a different thing, that's a good thing. And that you should do that, but this means where it gets pathological and you...

[Student: ...become a slug.]

You become a slug, yeah [laughter]. Slug you. He says you know, not to give yourself up to that kind of... you know people like that, and you've probably had periods in your life when you, you've just slugged out, okay. {Nye nye's} are if you're sick, it's okay to lay around. If you're very, very tired from you know, travel or work, or something like that, and you're recharging yourself that's fine. I didn't understand...okay. We'll do, effort right?

[Student: Effort.]

say {chakpay} repeat.

{chemay} repeat.

{tomla} repeat.

{den} repeat.

{chakpay} repeat.

{chemay} repeat.

{tomla} repeat.

{den} repeat.

{Chakpay} means out of attachment or desire. Out of desire. Out of feelings of desire. {Chemay tom}, {Chemay tom} means frivolous talk. Frivolous [cut] Yeah, we're gonna get some examples. Are you ready? Jetsom Kappa gives the following examples, yeah, excuse me?

[Student: unclear]

{Chemay tom}, {Chemay} means frivolous, and {tom} means talk. {Chemay tom} means frivolous talk, wasted talk, gab. [unclear: taw toma ton] It's in your reading. It's in your reading. Under number twenty three, okay? The subjects that Jetsom Kappa outlines are: sex politics and crime.

[Student: Crime?]

Oh gee, I guess. Or he gives those three examples.

[Student: Examples of what?]

Frivolous talk.

[Student: These are the subjects.]

[Student: That proves he knew that one day 1995 would be over.]

I think it's been all too [unclear] nondistant.

[Student: But not television where millions of people are watching.]

Yeah, do that laylo la syok} yeah. [laughs]

[Student: I thought those were the {nye nye's}?]

[laughter]

Just don't waste your time like that. You have to be very careful with it. I would include

here you know, on my own experience, but it's not in the scripture but I would include it most of what we read, I mean most of , most publications, you know newspapers and magazines. Jetsom Kappa has a {nye nye} here where he says if it's a point of information, find out the information briefly, succinctly, correctly, and leave it, you know. But if it's one of these lurid headlines in the New York Post you know, and you're attracted to it like a fire, like a moth to a candle, you know, and you waste your whole afternoon reading about somebody's sex problems, or something, than to me it's useless talk, and I'd say find out the information that you need to function in your life and leave the rest alone. You don't have time for it, you know.

{Student: Like right now, like paying attention to O. J. Simpson would be a waste of time. But like if you studied and read a lot about Bosnia that would be where it's trying to ... patch ...and suffering and...]

And not if you intended to just sit and talk to people about "Oh how gory that picture was, or did you see the kid got shot last night? It was really something," then it's falling into useless talk and you're just trying to say more and more lurid things cause you don't have anything else to talk about very much, you know. But what I mean is... well, go ahead and I'll lecture later.

[Student: What about all the pleasantries we exchange every day as part of doing your job?.... but necessary...]

One of the {nye nye's} if your doing it completely, mindfully. You know, your mind is totally sharp your ready to break it off as soon as you can, your doing it because it is absolutely totally necessary in your cultural situation. No problem. It's not a {nyepa}. It would be a {nyepa} to blow away people, and be so weird that they didn't like you and they didn't like what you stood for. Yeah.

{Student: What about like dharma babble, you know?]

It's some of the worst. [laughter]

[Student: "dharma babble"?]

No, you see it very often where people are just comparing to see if they know more than the other person, and they say Oh I heard about this miracle, and they say Oh well I heard one more, you know, and I heard about this Guru, ... no, this Guru is even weirder. And then go on and on and on. Very, it happens very often. Really, really often. Those are the two {nye nye's}. One is, one is if you're maintaining you know, they're blabbing, but your focusing, you're participating as far as you have to, and you're looking for a chance to lead it into something meaningful. And that's not a {nye}, you don't break your vow. And then he says to ask a brief factual question and get a brief factual answer. To get the information. You know. Watch CNN instead of read the Post, okay. Some like that. [laughs]

[Student: Read the summary in the Wall Street Journal instead of read the Post is what you're

saying, right?]

Read the time event of the year. You don't miss anything I'll tell ya. I've been in India for a year at a time and come back, and there wasn't, I didn't read a newspaper for a year, and I didn't miss anything. I mean, be very ... I'm not joking I'm serious the time that your mind is functioning properly until the time you die, at which time you lose even the ability to think. You not only lose your face and your arms and your body and your wife and your money and your house and your job and your citizenship and your identity, your whole identity, but you lose the ability, normally when you die you will lose the ability to think at all. For a long time. So don't waste that precious brain on that wasted useless junk, you know. Use that precious brain time for getting out of death. Because when it comes you're back to zero, you know. You're back to protozoa level. [laughs] Seriously, you're very likely back to that or worse. You know. To have a human mind, functioning clearly is a once in a million chance and if Buddhism is correct your mind level will revert to something very low, after you die, for many, many, many years. Most likely. So don't waste that precious mind time. You don't have time. It takes a long time to cheat death. You know. You have a chance, you can do it, but time is very brief. The chance is very, very little.

[Student: I know some people who read the Star.]

Don't [unclear] on people who read the Star. [laughter]

[Student: They do it to relax.]

No by the way, if it is to relax, that is a different thing. You know, if it's that you study so much dharma that you've reached your point, that you know you're gonna freak out or you're gonna get nervous or your gonna get anxiety, or you're gonna get exhausted, it's great to go read something nice and clean, you know, relax. Relaxing is in all the Buddhist scriptures it says "In a true sense that you're exhausted, and you've done your best and then it's time to rest, you must relax, you know, go see a good movie, you know read some comics, that's fine, but where not talking about that, we're talking where you're healthy, you're not tired, you're with your friends at lunch and you're just blowing wasting time, wasting precious brain time. Yeah?

[Student: What would be wrong reading the New York Times or Time magazine ... it would seem that would increase your sense of connectedness and compassion to see the injustices and atrocities around the world?]

No, if it does. If that's the effect on you, good. If it is something you're going to forget in a week, two weeks, and its not having that effect on you, then don't, don't waste your time. And the definition of a Buddhist book is one which will show you an unerring means to achieve nirvana or enlightenment in this life. In other words, Buddhist literature, which normally a monk's reading is restricted to, I mean, before you open it think, is this going to teach me directly a method to escape suffering and death myself. It can accent, enhance your feelings of compassion to read about the horrors of Bosnia, and in that case it is good. But if you have a chance to spend an hour and you're not exhausted, and you have the capacity,

pick up some kind of book that is going to teach you how to reach nirvana. Which is teaching that as it's direct subject.

[Student: [unclear] Suppose you have to read...]

That has a function. We're talking about useless.

[cut]

Okay, take a break. Hey come back soon because I don't want to keep you too long.

[student: Are we going to get to thirty?]

Tonight we will get to thirty two I think. Yeah.

[cut]

{dzinge dzinge} Repeat.

{dzinge tsok} Repeat.

{dzinge dzinge} You know I think. Yeah. [unclear] Which means one pointed [unclear] costick. It means ...The words mean vivid [unclear] holding.

[Student: Vivid holding? Wasn't it something green?]

No the {nyinye} ...green is one example of a vividness. But there could be many others. {dzinge dzinge dzinge tsok}, dzinge tsok means not to seek the meaning of concentration single pointed concentration. Not I should say, the nice way in English to put it, failing to seek the meaning of single pointed concentration. And what it means is someone else is teaching about how to achieve meditative concentration. And you fail to go, out of bad motivation, meaning you're too proud to go because it's like maybe it's one of your fellow students or somebody who's actually good at teaching it, or you're just to lazy to go, and it seems that you want to learn how to do it.

[Student: What if you have another class?]

[laughs] Here's the {nyenyenye}'s okay?

[Student: I'm serious.]

The {nye nye's} are if you're sick and you can't go. Okay. Another {nyenyenye} is if you doubt that they are teaching it correctly. You have some suspicion that they're not. If you really doubt that [SNEEZE] Who is that? Bless you. [laughter] I'm sorry.

[Student: I have hay fever.]

Okay. It's a bad year for hay fever. You doubt that they know what they're talking about, and you don't have to go. All right? And, or if you're already a master of it. [laughter] You don't have to go. [laughter]

[Student: That's the third one?]

Yeah. Those are the three.

[Student: What were the first two?]

You're sick, you can't go. You can't physically make it. Or, you doubt that they are teaching it correctly. What it means is that it's, as we've said many times, to see emptiness directly you must reach the first equivalent of the first form realm. Even out of this realm you have to be able to keep your mind in that level. And if you don't meditate for like an hour a day, you will never reach it. Absolutely sure you'll never reach it. So whenever you get a chance to learn how to do it properly you must take it. And you break your bodhisattva vow if you don't take it.

[Student: SNEEZE.]

[Student: Bless you.]

[Student: Michael, what about when different schools teach it different ways, I mean and you're told to follow a school and not to get confused?]

Then you don't have to go.

[Student: But it's not in one of the exceptions.]

You doubt the ... [laughter]. The teacher said you would get confused if you go to the different one.

[Student: Yeah, but it's not one of the exceptions.]

[Student: Yeah.]

Yeah.

[Student: Michael, when you perceive emptiness, it means you go above all the realms?]

Directly.

[Student: So that means you...]

When you perceive it directly,

[Student: ...you move above all the realms?]

...the platform on which your mind is standing is not in this realm, in other words, your mind is not...

[Student: ...so you have no body?]

No, your body is sitting there. But your mind is on a different level. Your mind is actually not in this realm.

[Student: So you go above all the realms?]

No, its actually inside the second realm, of the three, worldly realms.

Say: {Samten} Repeat.

{jepa} Repeat.

{pomije} Repeat.

{Samten} means again, meditative concentration. The ability to meditate deeply. {jepa} means obstacles. {pomije} means failing to remove them. So what it means is you're failing to get rid of the obstacles to good meditation. Jedson Kapa says something very beautiful. He goes through the obstacles as presented by Negodjema, okay, we're going to give the five obstacles presented by Negodjema. Then he goes to one more presented by Bodibadra who was a teacher of [unclear]. Take that back. No he doesn't do that. Just the ones from Negodjema, and then he says by the way you shouldn't have these obstacles even when you are walking around during the day. [laughs] What I mean is, he's not talking about breaking your vows, but he's talking about the obstacles that I'm about to mention, they disturb your concentration, whether you are concentrating on your work, or concentrating on the subway, or concentrating at all, so Jedson Kapa says don't restrict it to the realm of learning to meditate. Try to sharpen your mind throughout your whole activities, and keep clear of these five obstacles, obstructions, that from clear thinking, all throughout the day, try to keep your mind clear. So the first one is, it's called {gogye}. Say {gurpa} Repeat.

{gyepa} Repeat.

{gurpa} Repeat.

{gyepa} Repeat.

These are always mistranslated. Everybody mistranslates them, they don't read the commentaries, the words themselves don't mean what they say, so people always, {Gurpa} means to be wild, like a {miga} is a gorilla, a wild human, okay? We had it during meditation class, you know what it is. Remember? {Gurpa}? We had {Gurpa} and {Shiwa}. {Gurpa} is the tendency of the mind when you're trying to meditate to flip around to attractive

objects, to flip around to things that you like. You know. It goes to, what are you going to have for lunch, it goes to what are you going to do after work, it goes to a movie that you like, it goes to a girl that you like, it goes to some other thing that you like, it tends to, the minute you try to meditate the mind tends to be restlessly attracted. It's just moving around to various objects in your life that are pleasing to you.

[Student: Is it wandering same as wandering?]

It's wandering in a very specific sense to desirable objects. {Gyepa} generally means regret. But in this case it means something completely different. It means missing things in the sense of thinking about things that you had, thinking about people that you knew, and if you try to meditate, if you go into a long retreat, I don't know why, but you, I find myself, and I know other people have, find yourself thinking about people that you used to know, or things that you used to be, or you know, decisions you made, or you know,

[Student: It's memory.]

It's like memory, but it's like wish, it's just like desire wandering, but in the past. [laughs] Okay? Something like that.

[Student: But that's what memory is, right?]

You can call it desire wandering. Well, memory could be remembering your bodhisattva vows, or something, you know, I mean that's not a {gyepa}.

[Student: Nostalgia?]

You could say that. Thinking about days and times gone by as you get older it becomes more important [laughter]. And missing things. You know, if you're in meditation you're thinking about your friends, or your job...

[Student: Vacation.]

Say {nyuse} Repeat.

{nyuse} Repeat.

{Nyuse} means any kind of bad thought about a person, or some, you know like, irritation, or hatred, or and if you've ever tried to do long retreats, I just heard a monk last week, I asked him, he told me he did a three year retreat. I said that's amazing, you know, I've never done one, anything like that so tell me what it's like. And the main thing he remembered about his whole three year retreat, was that there was one guy there that he didn't like. And the guy didn't like him either, and the guy used to write him notes about how "Don't look at me like that" [laughter] This is this guys remembering ... his memory of his three year retreat. It was the first thing he mentioned and the main thing he thought about was how it ruined his retreat to have any kind of bad thought about someone. When you go into a long retreat, and you try to meditate deeply it enhances all your thoughts for better or worse. If you've

got good thoughts they get divine, and if you got bad thoughts they get very strong, very exaggerated, very unreasonable, irrational, they blow up and it ruins your meditation. If you've got the slightest thought about someone you don't like, during your meditation, it ruins it period. Can't concentrate. Forget it. It will ruin the whole time. Very dangerous.

Okay? Next one he says is [unclear]

[Student: It's dangerous, you said?]

Dangerous in the sense of wasting that precious, hard to get few weeks in meditation, or few days off. If and when we get Connecticut, I'd like to people doing retreats like every month, you know, you go up for a week, you have keys and you go up and do your meditation. You go on a retreat like once a month. Three days. And then you do your, those of you who have to do your {nawdrama} retreats you do them at the one month retreats.

Anyway, say: {Mugni} Repeat.

{Mugni} Repeat.

{Mugpa} is the Tibetan word for fog. And here it means foggy mindedness, you know, it means a kind of, how to describe it, where the mind is just dull.

[Student: Clouded over?]

Yeah, you could say clouded, dull. You get this, for example, when you think you're meditating pretty well, and you're really just kind of if you've ever meditated for long time, you know what it is. It's just this kind of dull mindedness, you're not focused, but you're sitting very nice and you're just like duhh. [laughter] It's easy to, it's very easy to mistake it for some kind of..., you think you're concentrating cause you're not moving and your body is all nice, but your mind is just dull, it's just flat, and that's {mugpa}. {Ni} is more precise, it's drowsiness, and if any of you try to meditate regularly you know, and after a meal, well, or if you're tired from work, and if you're too tired from work all the time, and {ni} is always coming through in your meditation, I'd say you got to think about the work, you know, because you don't have time. You don't have life time. Better to make a little less money, and find one that doesn't exhaust you, cause if it exhausts you, then what's the meaning of living? You know. You won't reach your goals in this life you'll die. And then the purpose of getting the money is also lost. You might have to reconsider that if you're too tired or you don't have the opportunity to not be drowsy, continually for years and years, it's not going to stop, you're going to die first, or you're going to get too old to meditate. So reevaluate it think about if there's a something you have to do to get the time, if you can't meditate clearly, about an hour a day, you can not see emptiness directly, if you can not see emptiness directly, your life is wasted basically, so you might have to reevaluate that.

[Student: Michael, when we are talking about these, are we talking about the actual physical states or are we talking about the states that the mind has given this? I mean this is the mind's state.]

No, it's actual, plain old drowsiness. And if you honestly evaluate you meditative

performance when you get home from work, you'll often find that you're just in no shape, and you never will be in any shape, you can't do it, you're too tired. You know, and then you got to think about what your life is about.

[Student: People could get up at earlier and be refreshed...]

No there are times, I'm not saying you have to meditate when you get home, but I'm saying evaluate your life, if you don't have a time during the day that you're fresh that you can meditate for an hour, then you have to readjust something, I say. Cause what's the use? Then what are you going to do? Okay?

{De pa la dimba}. Say {De pa la} Repeat.

{Dimba} Repeat.

{De pa la} Repeat.

{Dimba} Repeat.

{De pa la dimba} means attraction for the objects of the senses. It's a great enemy of mediation.

[Student: Isn't that much the same as ...]

I was at Vajrapani and they were cooking these fantastic oatmeal chocolate chip cookies [laughs] that smell was getting into my room, [laughter] any kind of sounds, any kind of music, or sounds they'll destroy your meditation. Any kind of attachment to smells, things like that. Excuse me?

[Student: That means you shouldn't have any tapes? Like meditation tapes? Chanting tapes?]

Jedsom Kappa is very clear about that and he says meditation is a function of the mental consciousness which means it's all done in side.

[Student: So you shouldn't have ...]

You can prepare yourself for the tape. You can prepare yourself by looking at an object. But when it comes time to meditate it's all internal. It's all in the mind. And Jedsom Kappa is very vehement about that, he attacks some schools in his day that said oh you should sit and stare at a picture of something. He said no meditation is an internal thing. You can prepare by looking at a picture, then put the picture away, and meditation means, mental consciousness, it's awareness of your mind, it's awareness of something mental, it's not physical, it's not an object, it's not focusing on a physical object, ever.

[Student: But when you use mantras though isn't that supposed to help you?]

Helps you, but you're not meditating, when you do that, in the true sense, well I actually can't talk about it [laughter] there is a whole thing about that.

[Student: But when you use mantras doesn't that like make vibrations?]

I can't talk about mantras. [laughter] Mantras are secret Buddhist things.

[Student: What should we be thinking about while we are meditating?]

Oh, boy. [laughs] No there's an all class thing. Basically you can do an analytical meditation on your bodhisattva vows. How close have I come to breaking these, and by doing that, you get used to doing that.

[Student: That will get you to emptiness?]

[laughter]

It's an indirect cause, it's not the direct cause. The direct cause, is to study the logical [unclear].

But the indirect cause would be gathering the virtue. You cannot see emptiness if you don't have the virtue, even if you have all the reasoning capacity. There's two things, it's very interesting, you can have a very, very sharp mind, but if you're not doing it for the right reasons, and if you don't have some kind of real powerful virtue it mainly comes from serving a lama, or serving, you know, or like cooking for a lama for a long time, or just something, or it's something that you wouldn't expect. It's collecting some kind of very powerful virtue. And then in conjunction with that studying it all very logically. You need both of those things.

[Student: Those are the two main causes for seeing emptiness?]

I'd say those two would be enough. Studying very well, meditating daily, and then collecting, you must collect some tremendous virtue. Which comes from serving other people, mainly.

[Student: What would be the main cause of being able to have a good meditation?]

Thinking about the benefits of meditation, are supposed to start you off, which in our case could be negative.

[Student: I was thinking about Karma cuts...]

If you don't see emptiness in this life, very likely that your brain will go back to a protozoan state, and I'm not joking. Your brain after the moment of death is very likely to go to a very crude state where you're not able to think clearly anymore, and for a very, very long time. So in a negative way you don't have much choice, you better learn how to meditate.

[Student: Does that apply not only to [unclear] but to the future incarnations? The protozoan

state?]

[laughter]

To be a clear thinking human, the odds against it are infinite. Are very close to infinite. You know, the odds that after you die you'll have a clear thinking human mind, the odds against that are almost infinite according to Buddhism. So it's you got to do it now. you have to do it now you just can't count on anything after that.

[Student: Can you count on your friends?]

What I'm saying is that you can't count on having any ability to think clearly after the moment of your death. Your brain, your mind will very likely according to Buddhism, almost surely be very, very crude and not able to think clearly for many, many, many years after that.

[Student: In other words, you won't recognize them.]

No, you'll be somewhere else, dead [laughs] You'll never, you'll never recognize them. Doubt it. Unlikely. Unlikely that you'll be a human.

[Student: You mean the state of human is....]

[Student: Even a confused human?]

Yeah, even a confused human is ...Okay, last one is...

[Student: It is against my religion that idea.]

Say: {tetso} Repeat.

{tetso} means very, very, {tetso} means doubt. And what it often means in meditation, it means, first of all, it doesn't mean to it doesn't refer to critical doubt, okay, the Buddha said you must be critical. He said over and over again, if you believe anything I say, without analyzing it you're going to believe the next guy who comes along and says do the opposite. So I don't want students like that, he said it over and over again. Be critical, check what I say, analyze it, test it see if it fits your own experience, see if I'm internally logically, see if it's externally logical, see if what I taught before and what I taught after makes sense, in that case you have to have doubt. But this kind of doubt refers to this destructive doubt where you're too lazy to decide something, you go on with this sort of a flip flop thing, you know, are you going to learn meditation or not. You know. I mean make up your mind. It means make up your mind. You know, are you going to follow the bodhisattva vows or not? Because most of the time when you don't it's just that you didn't decide, because you're too lazy to decide, [laughs]. Are you going to stop this bad habit that you have, or not? I mean make up your mind. Are you going to figure out whether karma is true or not? Or are you just going to go on with this kind of a fuzzy {tetso} where maybe it is and maybe it's not, but I

don't have time to think about it right now. That's {Tetso} it ruins your meditation. It does not refer to being critical. You have to be critical.

[Student: So it's indecisive?]

Yeah, it refers to being indecisive in the sense of too lazy to come to a conclusion about important things. Yeah?

[Student: If the downfall is not stopping the obstacles for a period of time [unclear]] Let's see what he says, that's a good point. He was very clear at the other one, but I don't think he would doubt that he would say doing an extended meditation session or something. Not struggling against these things.

[Student: So if you just sit there being dull for five minutes you have broken the vow?]

If you don't fight it. {ni po mi je} you could say as attempting to you could say attempting...

[Student: What happens when it just happens and you go oops, you know?]

It's{nyo me che mey yon mi yepa} Not a {nye me} It's an offense, which was not caused by a bad thought, but caused by a laziness or forgetfulness, those are still {nyepas}, still breaking, but again if you're trying to fight it it's okay. If you're sleepy you don't break your vow, if you're sleepy and you don't {bowal}, if you don't try to stop it you break your vow. Sometimes it means, and he goes through a long thing, of what to do in each case. I mean, just very briefly, if you have a problem of gross desires, do the meditation on rotting. There's a whole meditation where you let your body rot, you let the world rot, it's in the abidharma, we might do it some day. It's very powerful. If you have a problem of hating people, try to meditate on loving kindness.

[Student: Michael, is that something like giving it to a lack of self confidence?]

No not like that. It's not making up your mind about important Buddhist things. Because you're lazy and you don't care enough. Stuff like that. Okay. Sleepiness, drowsiness, fogginess, he says uplift your thoughts with some virtue, you know, think about the Dalai Lama, think about something good, get your mind up a little bit. If you have to get up, go outside, wash your face, come back, go sleep if you have to sleep. If you have a problem with your mind wandering to the past, to desirable objects, catch it and bring it back to the object.

[Student: Bring it back to the object?]

Bring it back to the object of the meditation. If you have a problem with {Tetso}, stop being half assed about it and make up your mind. I mean there's certain Buddhist principles that you're just avoiding because you're lazy, go analyze them. Okay.

[Student: Did you say [unclear] for the first time?]

Yeah, bring the mind back.

[Student: Did you skip one?]

Which one did I skip?

[Student: number two?]

Loving kindness. We're going to shift to English, English mode, okay?

[Student: Michael, what are the ramifications of breaking the secondary vows?]

Well, its ... First of all you have to confess it in front of all of the [unclear].

[Student: No, but what does it do to your...]

What does it do to your... he didn't say anything like that it froze your spiritual progress.

[Student: It's just like oh you messed up try again, kind of thing?]

I think it delays your reaching Buddhahood or nirvana, it causes a serious roadblock, but it doesn't root vows freeze it, your progress, this will impede your progress. Seriously, that's why they are root, these are the secondary vows against collecting goodness. The morality of collecting goodness, which is mainly to get yourself to enlightenment. It blocks you from reaching enlightenment.

[silence]

Jedsom Kappa explains this one as happening after you reach the ability to meditate deeply. This happens after you reach the ability to meditate deeply. And I had this ... many, many, people brought this up, when I was in California, they brought it up constantly. People were talking about the good feeling they got when they meditated. I think that whole western misconception about meditation being for the purpose of calming the mind and making you more happy, and making you a more balanced person, that that is the goal of meditation, to somehow calm your mind or quiet your mind, or make your mind stop, or make your mind stop saying anything, or all that thing, trying to reach some state in meditation where you just feel good, is...and mistake that for the goal of meditation is a big trap. Because you still have the third suffering, right? What is that? I mean what's the second one? {[unclear: sujetidow] dewa} Suffering and change, which is, is defined as samsaric feelings, samsaric pleasant feelings. Any pleasant feeling in our present existence is suffering. Cause it's always attached to a bad ending. And again there's this example of the great master that I was supposed to meet, I was twenty years old and they said you get to meet the great master. He meditated out in the snow in Korea for years. He could meditate in the snow for three days straight. You know, he was very blissed out. All he felt was this great bliss. You know. I said: "Boy, I would love to meet this guy." And then I went to the airport....I remember buying flowers,

walking down, waiting for the guy, and off the plane comes this decrepit old man, you know. [laughs] He's obviously in great pain. You know, and I'm looking at him, thinking this is the great master who sat meditating in the snow, you know, and he's in great pain and he's in great suffering, and he's hardly able to get down that thing, and he died later, he died in that year. And I remember thinking, you know, so what's the point that he meditated in the snow or that he had all this blissful meditation. It's not the point, it's still a kind of suffering. It will change into the suffering of old age and death. That kind of pleasant feeling, in and of itself as a goal of its own is the same as, you know, being a glutton or something, I mean, it's the same thing, in and of itself it's not a spiritual attainment. It will change into suffering . It's not the point. Don't get attached to that. Use the meditation to realize something that will stop your suffering, but don't get attached to the, to the physical sensations that you get while meditating, because they will inevitably change to suffering. They're not a goal. They are another suffering of samsara. One more seemingly pleasant thing that turns into suffering. You can have them, and you don't have to try to stop them, but they're not a goal, don't get distracted. Okay. The secondary vow, we've had a couple similar vows, the secondary vow, is where you say Bodhisattvas shouldn't listen to hinayana teachings, Bodhisattvas shouldn't learn those teachings, Bodhisattvas shouldn't try to follow those teachings. That's breaking the vow. If you say that.

[Student: [unclear]]

Like the monks morality is hinayana and you should learn it and you should follow it, and you should respect it.

[Student: Why is that different than the primary vow of rejecting...?]

He says it's not equal to the total rejection of the whole system of hinayana, it's just saying bodhisattvas shouldn't follow it. He says that's the distinction. You're supposed to respect hinayana, you're supposed to learn hinayana, we spent the first ten years of our monastic study in hinayana abidharma. Ten years of it. You're supposed to learn it well, know it well, practice what's there that's to be practiced, but don't throw yourself into it at the expense of your mahayana study. Don't throw yourself into the study of the hinayana teachings at the expense of, you know, don't give up mahayana and throw yourself into the teachings of you know hinayana...

[Student: You're limiting it to hinayana buddhism as opposed to...]

In this case we're coming to that one. There's another one in here not twenty-nine. I'm going to do twenty-nine. This is not just being sectarian. I repeat it's not just being sectarian. What it means is for comparative purposes, for purposes of understanding what other people believe and what other paths teach, it's okay to study them, you know as sort of a critical view, to see what is this thing called whatever, if a lot of people are following something right now and you want to understand why they're attracted to it what they're [cut] ...level understanding. If all the stuff that we've said is true, if it's possible to actually stop your suffering, if it's possible to reach a state of enlightenment and bliss, by studying emptiness, by keeping your bodhisattva vows, if all that's possible by following this particular path, then it's

risky to spend time to make a lot of effort in comparative shopping, you know, or in curiosity, you know, I wonder what the Zulu's think about spirit worship, you know, it's okay if you ever meet a Zulu you'll be able to convert them maybe, but it's a risky business considering that you only have a few years of clear thinking, considering you have to feed yourself and work in the meantime, you know, the minute part of your life when you're a mature, thinking, leisurely time adult, you know, don't risk the time. If you're very well grounded, already if you're a master of all these beautiful teachings, if your mind is never gonna be swayed to something less beneficial, then okay do it, but be careful, you only have a certain amount of time. Find out what's real and then devote yourself to it. And once you found out what's real, don't do this very risky thing of wasting your time with other things, you just don't have the time. If you had, if you weren't going to die it'd be okay. It's a question about...yeah?

[Student: What about a comparison of since very few people in this country grew up with monks, what about making a comparison of [unclear]?]

You would break this vow if you went to Bible...I went to a bible class we wanted to know what the Old Testament was about, and we went and we studied it and we got out [laughs]. You know. Because we wanted to know what people believe. And even if they know what they believe, but if you decided to go to Bible classes all day, and make for relating to other people, you broke the vow because you're doing a very dangerous thing you're constantly It's one thing to check it to learn it to know what it is, and it's another thing to start to get attracted to it and sunk into it and then you don't know what you're doing yourself, you know, that's the distinction. One more and then we got to...

[Student: I think we're talking about the point of reference of being distracted.]

Right. Not just getting distracted, getting fatally drawn into something which cannot give you the result that this can give you. Frankly.

[Student: Or getting distracted at least ...but a lot of people try to integrate mahayana teachings and Zen teachings, which are two different...]

[Student: No Zen is a sect of mahayana.]

Yeah.

[laughs] I'll leave that one alone. I don't think it really refers to that mainly, I mean it's referring to systems which are not going to lead you to nirvana and Buddhahood before you die. And getting wrapped up in them to the detriment of your spiritual progress, and you just, if you're very strong, very wise, person you can play with that, if you're not, find what fits you and do it well. Dalai Lama is always saying that. And devote yourself to it, and learn it and get the results, get the benefits of it. Don't get distracted. Number thirty. It means if you are a very extraordinary Buddhist person. You're already very, very, very well versed in Buddhism. You know Buddhism very well. You're practicing very well and, and you go to study something else just to understand how to help other people who think that, but then

you start getting sucked into it. And then you broke the vow, okay? That's when you broke the vow. You can't and again it's a lets say the path of seeing really exists lets say that you can see emptiness directly, the day you see emptiness directly you see your past lives, you see your future lives, you see the day of your own enlightenment, you see the Buddha directly. And you, by the way, you also see that you're not crazy, you see that it's a correct perception. You know how many lifetimes it's going to be seven lifetimes you will be a Buddha. They won't call you Michael anymore, okay? See those things directly, truly, path of seeing direct perception of emptiness. So what do you need after that? I mean, what I'm saying is, if there is such an event, if there is such a perception, then that is the true path. And you shouldn't be embarrassed to say it. You know it's very un-American almost to say and very you know, setting yourself up for a lot of criticism normally if you say we have the true path. Ours is the true path. We don't go saying that to people. You're not supposed to go say that to people. But I say it's possible. Okay, I say it's possible. If there is an event called the path of seeing. If there is the event of seeing emptiness directly, and if there is this perception of your future lives, your past lives, the day that you're going to become enlightened, direct perception of Buddhas, then you would reject naturally and unabashedly, you wouldn't be at all embarrassed to reject every other faulty or incomplete path in the world. And I say it's possible. I say that's a possible thing. It could be true. If it is true, then all these vows make sense. and I don't say I can prove it to you. But I just..., entertain it as a possibility. Let's leave it like that, okay? By the way, Maytreya at this point in the text, says the following: "If you find that any particular Buddhist teaching doesn't suit you, leave it, don't make a decision. Don't decide this is not good, or this is not true, or this is not useful, just leave it in a category called I'll check these things out later. Do not make the great mistake of rejecting it. Just, and then Jedson Kappa says it, Negardjena says it and then Maytreya who's who?..."

[Student: a Buddha]

...a Buddha. okay. He says just let it go. Don't decide. You know, put it in a category called to be decided later. Don't make the great mistake of rejecting it outright, okay? That's, you see he mentions it here. He allows for teachings that don't fit you right now, don't seem right to you right now. Just leave them. Just let it go.

[Student: Jedson Kappa quoted Maytreya there, or ?]

Yeah and he quotes Negardjena. This was on your homework, okay? We're going at little bit over. I'm sorry, we'll be done by nine-thirty, it's almost that. We have to learn the vows well. Don't be one of these poor Americans who got a dozen initiations and never learned their Bodhisattva vows [laughs], okay? I don't want to produce a group of people like that. I don't want to be one of those. Okay. One, A is to say, [cut] but I'll let it go for now. I won't you know be afraid to get in a ship anymore that might fall off, but I, but there may be something here and I'll leave it just keep your mind in that state. There may be something there in that teaching that's important. Leave it for awhile and go on, but don't say this is this particular part of Buddhahood is stupid, or something like that. Big mistake. Yeah?

[Student: But didn't Dalai Lama say though that if science could disprove certain tenets that

[unclear] then we should throw it out?]

Did it disprove certain tenets [unclear]?

[Student: There's the being born from moisture...being born from moisture...spontaneous combustion.]

Okay.

[Student: Well there is so much to be known as well.]

What I say is, don't reject it, just leave it alone. Just say I don't know why Bosabondu a high level Arya would put in a chapter about the world being flat, but I'll leave it right now. It doesn't suit me right now, instead of rejecting outright I'll just leave it right now. Maybe there's a reason why it's there. Yeah?

[Student: What is the difference between this and tetsun?]

That one's as an obstacle to your meditating. That was easy, okay. I'll never forget the day that I heard a senior professor at Columbia who's not [unclear] [laughter] before his time...got up and said Gyaltso Day who is Jedson Kappa's magnificent disciple didn't write very well and especially his commentary on {dharmakirti's} logic is quite confused the writing is off pretty bad, you know, and then we went to monastery, we had three months of debating, we didn't get past twenty pages because it was so deep. You know, it was so deep and so full of knowledge that we had days we didn't get past two sentences. You know, that's not, be careful you never know. Maybe you just don't understand it. Maybe it's just too deep. So you know, don't say oh, I like you know this writing is really beautiful, but this writing is kind of lousy, about a Buddhist scripture.

[Student: Would this also include criticism about the craftsmanship [unclear]]

They say that but it's not in this particular, they didn't mention it. But they say that that's very bad.

[Student: Is that what he is translating also?]

Somebody asked me that in the other class. I guess I can answer that by saying what Jedson Kappa says: "Often times when he is clarifying a passage he'll give two translations that the Tibetans did from Sanskrit. And he'll say this one doesn't quite give the information that this one does, but he never says this was lousy writing or something like that. He just says that this one seems to convey the correct sense more clearly, you know, he puts it like that. I think you could say that. That one is self explanatory. [cut] Scholars say to me, we were studying the elementary logic textbooks and I had one great scholar say to me: "you can skip this subject it's not very important. This won't benefit much." It was {Chicherakenamchuk} it was the teaching on how do you formulate a general image in your mind what's the process you go through. If you study it well you'll see emptiness directly. you know. Don't ever...

if it's there learn it. You never know [laughs]. It could have an effect like that if you study it well. It could have been the direct cause for seeing emptiness directly. Someone's telling you this is sort of a dry subject probably you just skip that one. Be careful about that. In other words, the more you study, the more you know, the more you will see what Jedson Kappa says every single shred of Buddhist scripture has deep meaning, we just aren't capable of knowing it yet. [Cut]

When you start to learn more it all becomes one great, Rinpoche always says ball of honey, and no matter where you bite it from you get this incredible taste you just don't know enough if you don't think that. You haven't learned enough. Yeah?

[Student: [unclear]

I would love to teach Buddhist logic, I'm just afraid everyone would quit. So...

[Student: That's great.]

So you guys. If you guys ever come back after this class, [laughs]

[Student: ...logic?]

[laughter]

What's that?

[Student:]

Oh it is. Gyaltseje said the kindest thing Jedson Kappa ever did was the teaching of logic. And all of the tantras and Mahayana. This differs from number one in that you do it out of a different motivation. What was the motivation of number one?

[Students: [unclear]

Desire. It was desire. Here the motivation is anger or pride. And he says or self cherishing, he gives three he says you don'tit's a nyenye, okay? If you're blowing away non-Buddhists. And I say is as a ...Tibetans call is {Nonkye} {Nonkye} means you know, something we say in our group between us all because we know what I'm talking about. We're talking about a person who's expounding? Espousing a very harmful view. "Emptiness means you can do whatever you want. If you know emptiness and you have your Bodhisattva vows you can engage in any outrageous activity and be home free." If someone says that you better...if you're a [unclear] student, you better jump up and attack the person and start praising the view that we have and putting down the other person. Because it's just harmful and it's dirty and it's dysfunctional it doesn't work. okay. {Shendu la tuk} means you want to teach the other person a valuable lesson, and then thirdly you can advertise yourself if it's for the sincere purpose of other people gaining faith in your teachings or something like that, and the teachings of the Buddha, and helping. You know what I mean? You want to

attract people.

[Student: The first one in this book?]

The first nyenye, was if you have to praise yourself and criticize others in the sense of praising your system and criticixing a sick system.

[Student: [unclear]]

Yeah. Making the other people believe in that system. You can brag [unclear]

[Student: unclear]

Okay. I'll just do the next two. thirty three is: Not going to a Dharma talk out of laziness. Or out of some kind of [unclear]. Not going to a dharma lecture or talk because you're lazy or you just don't feel like it or you're too proud to go to it, it is being taught by someone who you consider your peer or something like that. When you don't go. The nyenyes are when you're sick and you're not able, you weren't aware of it, you have a suspicion the person teaching it doesn't know what they're talking about. You are already a master of all those subjects, or you are engaged in some deep retreat and you can't break it. And he has one more if it might upset your regular Dharma teaching.

[Student: Teacher or teaching?]

Teacher.

[Student: Teacher?]

Teacher. Thirty-four. Real quick. That's the last one. I promise. I just we're going through them as fast as we can. Number thirty four is to put down your Dharma teaching, or it says to rely on the love. I'll tell you what it means. Putting down your Dharma teacher means in the ultimate sense means not to see that person okay, this is just what the book says all right, not to see the person as the Buddha himself. There's a proof of why the person represents all the Buddhas in the sense of being your only window of opportunity to the Buddha, and that's the main point. and to speak badly about that person , but and the second one, depending on the letters means to be more interested in the presentation than the content. You get hung up on whether the person is handsome or not, or pretty or not, or whether the person is very poetic or not, whether the person is very charismatic or not, and you miss the point and then you meet a teacher who is not very handsome, or doesn't speak very charismatically, but who happens to be teaching pure correct Dharma and you don't listen to them because they don't look like ... I remember Moltsun Gyatso who was this monk at our temple and then Rinpoche. Rinpoche is short and he has a big nose, and he doesn't look like a classic dalai lama, and then there's this very handsome tall stately monk from Pondu, who didn't learn anything and couldn't teach anything to students, and I mean we used to both go to new places they would come to the one who looked like the Dalai Lama [laughter] and Rinpoche would be standing there, and that's what it means, you're looking at the person and you're

not looking at the content. And also with books. You know, with books... I always think of the first translation of Bodhicharavara, it was done by someone and I hate to [unclear] It was lovely, it was poetic, it was beautiful, and it was all wrong, you know. It was almost transcendent. They were so nice and so warm, friendly, and so poetic, and you know, it was very attractive, but it didn't have any content, it was all wrong, it was all messed up so you got to be careful. You'll break your Bodhisattva vow if you do that. Homework? Yeah. Next class is [unclear] tonight. No class Thursday. We'll still finish in September. Unless we die. Rosh Hashanah is two weeks from tonight?

[Student: The twenty-fifth. Yeah. It's on a Sunday night. But this is the second night.]

We should cancel right? Monday night.

We won't have class on Monday night. We'll still finish in September. [laughter].

Why don't you tell me how much time you need to study for the final after the review. How much time is too much and how much is too little.

[Student: One week is good.]

[Student: It depends on the exam.]

No, when we leave class Monday [unclear] How about two weeks?

[Student: [unclear]]

There is no class this Thursday. There is a class next Monday, and there is no class the Monday after that because it's Rosh Hashanah. I would think that the best timing for an exam is about ten days after a review, or what? Is that too long?

[Student: One week is good.]

[Student: Will we have our quizzes and ...]

You will have them all back [laughter]. It's my fault, okay. [unclear] has been very good. He's been [unclear] I'll try. Yeah, yeah, we'll have them back. We'll even give back your last [unclear]. Okay.

[prayer: Short mandala]

ACI Course VII: The Bodhisattva Vows

Class Nine: Secondary Vows Thirty-Five to Forty-Six

September 18, 1995

Transcribed by: Holly Steiner

How many do we have left? How... what are we going up to?

[students: Forty-six.]

Forty-six, okay. So tonight we're gonna do, go from thirty-five to forty-six. These are vows, these are offenses against the third kind of morality, which is what?

[students: [unclear]]

Oh boy, there's a long break. The morality of working for others, okay. The morality... it's the third kind of morality. That's the kind of morality that when you follow it you reach total enlightenment. So, before that we had all the vows, secondary vows, we had up to now were working against the six perfections and the second kind of morality, which is collective goodness for yourself, to make yourself enlightened. And then this is the... these are all against the morality of working for the benefit of others and you can tell that, you can smell that from the work... from what they're gonna do. So you kind of get the structure of all the secondary offenses up to now have covered the six perfections basically. And now we're covering things you that you do against the idea of helping other people. So it's appropriate that the first one is {gupa}. {Gupa} means "need". {Drogsu} means "to help" and {dobegi} means "not to go". So what it means is not to go to help someone who needs it. And that's breaking number thirty-five. Number thirty-five is if you say you're gonna be a bodhisattva and... and by the way that's the only to reach enlightenment in this life, right. I mean it's... you have to, you have to do this. If you say you want to be a bodhisattva, then you have to you have to follow these. And this one means if you see anyone who needs help, you have to go and help them, period. That's... that's very much a bodhisattva's way of life and I think it's less these great acts for humanity than, I mean you tell a bodhisattva I think because they're always helping out with little things. Someone needs help with a door, they're helping them with the door. Someone comes in they're thirsty, they're running at them with something to drink. Somebody has to clean up, they're always staying to clean up. I mean they're always thinking about helping. They're always thinking about being of assistance to people. So, and I think it shines in the little things. I think it shows in the little things. There's there's a list of classic ways to help and I'll give it... I'll read it to you. The first one is helping someone who is undertaking some kind of a task. This is like somebody's... any kind of dirty job. Somebody's washing the dishes, somebody's cleaning up, somebody's starting some kind of job that they have to do and you help them. You run and you help them. And I think, you know, we're we're maybe gonna get a place in Connecticut where we can all do retreats and things and we can have special programs there. We may get a place in Sixth

Street to have a bigger classroom and things like that. In other words I think it's becoming a group. It wasn't really a group, it was just a bunch of people, you know, it started out with five, six people and that's the way it started. And then you think about how the group become and you see groups, dharma groups that they work for a while and then they collapse into politics. And then you see dharma groups that work for a while and then the teacher goes away or dies or does something bad and the place collapses. And then you see you see dharma groups that live and survive and when you go to that place, it smells really nice, sweet you know. We were at one this last week and I think the key is that everyone's being a bodhisattva in this sense. Everyone is helping each other, and everybody is helping with the dirty work and that's how you could tell that the students got it. You know they went to class and they got it. And then the opposite is you could tell they didn't get it, you know they sat in the bodhisattva vow class, they heard about this vow and all the other vows, they didn't, they didn't get it. And so they don't help each other, they don't watch out for each other, and there's no feeling that the group is a group of bodhisattvas, you know what I mean. So I think if we keep this one really good, all of those other activities we're trying to do which are gonna be major types of things to handle, it'll go really nice. It'll go really smooth and it'll last a long time and it'll help many people, and if we don't, if we don't keep this one, which is helping each other when each other, helping out, I think we won't last very long. I think it... the whole structure won't last very long. It has to be knit together by helping each other. So I think you have to keep this one. You have to think a lot about this one, and you have to be there with your two hands, you know, not with your advice so much, okay. [laughter] That's that's a Tibetan proverb. {Komo momo du} and {loppa omo sere}. {Loppa momo sere} means "many hands are gold". You know when people stick out their hands to work, you know that's gold. {Komo momo du} means "when many people are giving advice, it's like poison". [laughs] [laughter]

[student: You would say then, you would keep this vow [unclear] class.] [laughter]

Milton is that empty? [laughter] [unclear crosstalking] He wants to know if there's any volunteers for

[student: We have, we have.]

I want to know if there's any volunteers for mowing the lawn in Connecticut for five years. [laughs] [laughter] It takes five days I hear, right? Right?

[student: [unclear]]

Four days.

[student: A couple of sheep.]

All right. Anyway. The second, the second person who needs help is someone who's on the road, somebody who's traveling. You know you see people walk into Port Authority with huge suitcases and [unclear] [laughter] [laughs] [crosstalking] Someone who is trying to learn a language and you know there's a lot of people I know who and this is a special karma if

you want to learn Tibetan for example, there are many cases where Tibetan monks are here and they need help and... it's a weird thing, I noticed the people who learn Tibetan the best are the people who gave up their time to help Tibetans learn English, things like that. It was a weird thing, and it was nice. It's a particular kind of need that people have to speak the language of Tibet. The next one is trying to learn a skill, some kind of skill, some kind of livelihood, like at my job, you know, you can teach people to be a manager, you can teach people to be a diamond filler, you can teach people to buy rubies, you know I mean that's my job but if you if you just open up your knowledge anything you know how to do and you help other people learn a skill, and you don't be selfish and you just help anyone that you can learn something that can help them, that's that's this one. The commentary says as long as it's not anything harmful like learning how to butcher sheep, or something like that, [laughs] okay? Then someone who is in danger of losing their belongings like, you know you see on the streets someone getting their wallet stolen or, or you can see people in danger of their house being robbed or something like that. If you see someone having some danger to their, to what they own, you're supposed to try to help them. If it would endanger your life, you don't have to, okay. My lama yelled at me for chasing muggers, [laughs] you know, who grabbed chains, you know. All right, help someone who is trying to fix a split that has drawn two groups apart. So if you see that someone's trying to bring back two groups of people who have split from each other, then you should always try to lend a hand. Number seven is if someone's planning some kind of special event, like [laughter] a fund raiser or something, no something, some kind of special event for a virtuous purpose, then you should lend a hand, you should help. These are the eight specific ones that are mentioned in the old old books. And then anyone who is undertaking any kind of general virtue, all right, any kind of general virtuous activity, you should try to help those things. Those are, those are the eight examples that are given in the scriptures for a long time. I'm gonna give you the {nimaise}. What's {nimaise}?

[students: [unclear]]

What's that?

[students: Exceptions.]

Yeah, okay. Yeah, no problems, okay. You don't you don't break the vows for the following: One is if you're sick, if you can't help the person 'cause you're just sick. And another example would be, if you've already agreed to help someone else. You've already committed that time to helping someone else. If you're engaged in something else which is more important spiritually. If you can refer them to someone else who can help them, you don't break your vow. Someone who's who's more capable than yourself. If you've realized that they're just too stupid to use the language for example [laughs], you don't break your vow if you... I had that happen with some Tibetans, you know. I tried for about two years and just said you know, "it's impossible, you're never learning. You don't break your vow if you give up. And then if you're not very good at teaching, you don't break your vow. If you realize that you don't have the capacity to help them in that way, that's okay.

[student: But what about, you know I mean it's like if you have to help everybody. I mean

like you could have on the street that's all you do you spend the whole time getting to your house I mean you could spend your whole life time helping people. I mean it's like [unclear].

I'll, I'll tell you a story, okay? And you know the story. Who was it, Robin [unclear] meditated on a [unclear] for twelve years or something. Who was it.

[student: Love.]

Meditated on love for twelve years to try to achieve... in a cave right? And

[student: Oh, you mean in a rat cave.]

No, that's a different one. [laughs] [laughter] I think it was like trying to reach Maitreya or something, Maitreya, I think. And Asanga was trying to meditate on Maitreya, I believe it's, I don't remember, but it's I mean he tried he tried for many years in a cave to generate love and he and he couldn't do it and finally he gave up and he tried to meet Maitreya. He tried to see Maitreya and he he finally gave up. And he was walking home to the town and he saw a dog that had been run over by a wagon and it was just smashed like half of the lower part of the body was just smashed, and he went to pick up the dog and help the dog and then he noticed that there were maggots in the dog's, in the wound. So he knew if he if he picked up the dog the maggots would fall off and die. So he started to take them out and put them in some warm place and then he realized that if he touched them with his fingers, he would crush them. So he, he bent down to take them upon his tongue and move them. So he bent down and down and he was kinda grossed out and he couldn't quite... he closed his eyes and he kept going down down down and then his forehead hit the ground, you know he looked up and there's Maitreya, you know, and and he says where have you been all this time [laughs] [laughter]. I've been meditating for all these years and and where where why didn't you come, you know know, where have you been? And everybody... and Maitreya said I was sitting next to you. You know sometimes when you cleared you throat during the mantra and spit, sometimes you spit on me. [laughter] I was sitting there. I was, I was trying to make you see me but you didn't have enough virtue, but now because of this thing you did with this dog, you have enough virtue to see me. So Asanga puts Maitreya up on his shoulders and dances into town and all the town people think he's crazy because they see this man dancing with a half-dead dog on his back. That's the emptiness of the dog, you know. That's the emptiness of that creature that was on his back and depending on what his karma forced him to see, he saw Maitreya on his back and what, the angel he had been need.. seeking to meet and the other people just saw a halfdead dog with maggots and... so what if he didn't stop. What if he was too busy.

[student: I don't know.] [laughter]

Sometimes I wonder. [laughter] Okay you're now required to tell if it's something harmful, or something against the dharma. You don't break it if they have other means of assistance which are sufficient.

[student: [unclear]]

Excuse me.

[student: [unclear]]

You know ever since that one vow where it said in your best judgment, remember I was about to teaching emptiness? Sukoppa concluded you didn't break your vows, if in your best honest judgment the person was ready but you misjudged. Then if you want, in extraordinary cases where you want to teach the person a lesson, like I've had Rumichek do that to me. You know, I wasn't good to him and then when class time came, he said, "no class tonight". You know and we both knew why, you know. So in extraordinary cases you can do that.

[student: But you're speaking about a teacher who does that; students don't [unclear] right.]

Excuse me.

[student: Students don't decide these things.]

Uh, no. If it would upset a great number of people. If a great number of people would freak out, get angry if they saw you helping this person, then your not.. you don't break your vow if you don't help them.

[student: Even if it's the right thing to do to help that other person?]

Yeah. I mean I think you have to judge the the... normally in these cases he says where the, where the amount of help wouldn't justify the chaos that would result, you know, then let it go. But obviously if their life's in danger or something and it would upset people you help them...

[student: Or do it more discreetly, or...]

Yeah, or... but, but you have to balance the... it's in the vinaya it's like that. You have to balance the benefit against the chaos, the the uproar that would come out, and then it would be better for everybody if you didn't help the person, if they're not in dire need, you know.

[student: You're getting us into other things here like the other [unclear] committed his crimes. You know to not do something, or people that have socially, you know, bad diseases AIDS or in the past Leprosy, and things like that and still...]

Yeah, I think he's talking like if it would create a big uproar, you know. I mean if it would hurt a lot... if a lot of people would get angry, maybe... I can think if like you're in a town in Tibet controlled by the Chinese and, and you know that, that it would hurt a lot of people if you help somebody, like tourist often try to help Tibetans in Tibet. And then they approach them... but recently it happened like last month an Italian tourist tried to help some Tibetan.

The Tibetan got put in jail for eight years.

[student: [unclear] in trouble.]

Yeah, and you have, you gotta judge the thing. The, the times when it's not... it upset the Chinese that they helped that person and then, and the person got in trouble, so. Okay. And then when it would be against the code of the monks, okay, I mean there's certain cases where it would be good to help the person, but it would break the monks code, the internal code of the monks, then we can't do it

[student: That refers to a monk helping someone out?]

Yeah, yeah.

[student: But what supercedes what, what the bodhisattva vows or the bodhichatta vows?]

We, we had that, we covered that, you know. I mean ones that are... the kind of vows which are prescribed and not natural and where it would ruin people's opinions of monks if you did it and it would not be of much benefit to that person, you can't do it. And then the kind of monks' vows that are prescribed, not natural and which they relate to keeping your activities few, then you don't have to follow those in the way that a [unclear] person follow and you'd be more likely to to help the person. But if it would make people think badly of the institution of the.. of monks and if it's not much benefit to the person, you don't break your vow if you don't do it, if you don't help them. [cut] [unclear] ... to me that's how people are gonna tell that these people in these classes are bodhisattvas [unclear]. And I... I'm not doing that just to get more help for mowing lawns and stuff. I I really think that's the sweet smell of a real dharma class, where people are really helping each other and helping out all over the place, and, and when you go to a class and no one much cares about that kind of thing, it doesn't matter how much they know, they didn't get it, you know. I think, I think we have to become masters of that vow and then people can tell. Jonpa down in New Jersey, I mean this little monk, you know you can't get through the kitchen without getting a cup of tea in your hand. And he's cooking for you, he's washing the dishes. He's watching you to see what you need. I mean that's, that's really good dharma behavior, and we should try to be like that. He's a good example for us. I'm kind of lazy that way. I don't like doing that kind of stuff, and I think we have to correct ourselves. [cut] {Naipa} [repeat], {naipa} [repeat]; {nujo} [repeat], {nujo} [repeat]; {chowpun} [repeat], {chowapo} [repeat]. {Naipa nujo} means "the service of the sick". {Chowapo} means "to avoid it", okay "not do it". So it means "failing to serve the sick". If you see a sick person, if you know someone who's ick, you have to stop what you're doing and help them. [unclear] missed a whole course that way, you know, and I know that a lot of people here were helping to take care of Alan and that's that's very proper. That's the... you have to do that, you're supposed to do that. He gives the exam... he gives... Jessu Koppa... there's there's two states of mind that are so common. I think we talked about it last week, or no? There are two states of mind that are very, very common reason for not following the vows. There are two very typical clashics, and I'll give them, okay?

[student: About the vows in general, or...?]

Yeah, these secondary vows. [cut] The first is {narsim}. {Narsim} means "where you want to hurt someone". {Narsam} is "kind of the desire to hurt someone". So you can imagine that it would be a very sick motivation to refuse to help a sick person because you wanted to hurt them. And then the other one is...

[student: What about if you enjoy seeing them hurt, is that, would then...?]

Yeah that sounds like the same thing to me. [laughs]

[student: Does that sound the same?]

Say {kongo} [repeat], {kongo} [repeat]; {kongo} [repeat], {kongo} [repeat]. {Kongo} means "anger". So these are the two... these are two classic mental afflictions that make people break their secondary vows. They are so common that Jessu Koppa stops referring to them, he just calls them the two states of mind {semni} Their such classic examples of the attitudes that makes people break their vows, that he doesn't even.... after a while, he doesn't even name them anymore. He says those two states of mind, {semni}, means "those two states of mind".

[student: You would think laziness would be in there.]

Those are the classic ones, now we get to the nonclassic ones.

[student: What's classic?]

Classic means a bad thought. It's defined as a thought which upsets your peace of mind. Clish, the sanskrit word clish means that.

[student: This is for [unclear]]

[unclear] These are two typical motivations for breaking the secondary vows that, that are not considered bad thoughts in most cases. [silence]

[student: They are what [unclear]?]

They're they're also reasons, they're also motivations for breaking the vows, but they are not... they are not such horrible states of mind as these two. So Jessu Koppa calls them {semshenyi}. Say {sem} [repeat], {sem} [repeat]; {shenyi} [repeat], {shenyi} [repeat]. It means "the other two states of mind". They are so common in people breaking their vows, that he stops calling... he doesn't even mention them by name after a while. He just says, "oh, those other two states of mind". {Naylo} means what? You know, I think.

[students: Laziness.]

Laziness, okay. But, but in the bodhi... in the context of the bodhisattva vow, Jessu Koppa says it, it refers to some kind of enjoyment about doing things wrong, [laughs] okay. The opposite is is the fourth perfection, by the way. That's, that's where you get a kick out of doing good things. What they call effort, but which is defined as getting a kick out of doing good things. [laughter] {Naylo} is almost this kind of laziness in the sense of, you're kind of addicted to, to low level nonvirtuous behavior, okay [laughs]. I mean not very active and not as strong as anger, but you just are lazy in a sense that you'll let something... bad habit in your own character go on and you you won't struggle against it. Huh?

[student: Is it... are we really talking [unclear]?]

It's sort of a... he says jawl, which means joy, okay, but it means that there's low level acceptance of your bad habits and you don't struggle and that's laziness.

[student: I mean...]

[student: Why why isn't that clashi?]

In some cases it it, in some cases it isn't, but normally it's listed in the nonclashics.

[student: And what would make it nonclashic?]

I don't know [laughs]. I think being when he stresses the nonclashic part, it's shading over to it's old meaning of laziness. Because normally when you talk about someone breaking their vow out of just dumb laziness, that's nonclashic. It's like you don't feel like doing it, and sometimes the word hear for enjoying means not feeling, feeling like. You see what I mean. You don't feel like doing a good deed. You just don't feel like it. It's not like some active horrible thought, like anger or wanting to hurt someone, you're just not in the mood to do a good thing. You break it either way; that's the point. I mean classically over here you have {jemai}, which means "forgetting what you do with it" and you break it out of forgetfulness, but you still break it. It's not an excuse and it's still... you still break it. Say {yolay} [repeat], {yolay} [repeat]. {Yolay} means "you don't have much respect for the whole thing". You know, you don't count it as very important in your life. You know that's against the bodhisattva vows, but you don't take them very seriously.

[student: So you have no respect for the vows per say, is that what you're saying?]

Yeah. In other words you could break the vows out of just plain laziness or you could break them because... I mean in the bottom of your heart, you really don't think that they're that important. It's not like you're worried about... it's not like you would try to keep them at the cost of your life. You just think they're kind of interesting, and you will make sort of a mild effort to keep them. But they're not a big part of your life, and you don't make them a big part of your life, and, you know, you learn them and you don't go out smashing them, but you don't go studying them every morning to make sure you didn't break them. You just don't care much about them. You don't respect them much. It's not a big part of your life,

and you don't make any effort to make it a big part of your life, because you don't think they're very important. Yeah?

[student: Wouldn't that connect very much to [unclear]? Which would then be much stronger?]

I think most reasonable Americans intellectually understand that the bodhisattva vows are important. But on a experiential basis, they don't hold them so important that they're sweating it out every morning that they, they broke one yesterday, you know. And that's why we don't advance spiritually. That's why we don't have incredible realizations and tantric angels walking up to us and saying something and, you know, we, we prevent that from happening by treating the vows as lightly. And that's normally the case. So that's what Jessu Koppa calls the other two states of mind. If you take your bodhisattva vows lightly, they'll take you lightly, and you'll never get any big results. And people always say, "oh, you know, I've meditated for two years and nothing happened and, and, you know, I've been following Asanga for years and nothing happened, and, and I'm tired of it and I'm not gonna do it any more and I don't know why nothing's happening in my life, you know, it's all just the same it was five years ago." It's normally something like {yolay}, which is a kind of laziness. You just didn't take them very seriously, so you didn't get any benefit from them.

[student: You calling that nonafflicted states of mind?]

[laughs] Yeah, I mean they're sort of more neutral. They're not... you could say they're more passive, passively spiritually stupid, okay. Let me see if he gave an exception [unclear]. I'll give you the exceptions real quick, but I think they're pretty much common sense. If you're sick you don't have to do it; you don't break your vow.

[student: This is what the sickness one?]

Yeah, helping the sick. If you don't particularly get along with the person and it might upset everybody, you don't have to. If you've already committed your time to another patient, no big problem. If you are in a position where you can refer them to somebody good, it's all right, you don't break your vow. If they already have enough help, you don't break your vow if you don't help. If they haven't reached a point where they cannot help themselves sufficiently, [unclear] like there's people with HIV who are, you know they're they're okay they, they haven't gotten to point where they, they need your help directly.

[student: Oh, so they're self-sufficient?]

Self-sufficient, partially self-sufficient.

[student: [unclear] if you don't like someone, you don't have to help them?]

Well, when they say like it it meant you're so violently that you... you know they're like someone that you never got along with, so...

[student: Well you wouldn't be able to heal them anyway.]

Yeah, it would never've worked out [laugh], you know.

[student: It would be counterproductive.]

Then he says there's one other exception, which is if you're engaged in some extremely important spiritual work and it would interrupt that, that work. Like say a tactic retreat or something like that, and, and if it would if it would cause you to break your retreat, you don't break your bodhisattva vows if you if you go for the more important thing.

[student: I have a question. With health professionals, I don't think, I mean there's a health professional alive really that has not thought about it later that they should've done some... what's the degree. You know, occasional someone works [unclear] than myself, you reach a point where you have to sit down, you have to do something else and you know that the patient should have whatever but you just... it's not important, you know. What's, what's the demarcation. How do we determine that?]

It comes up a lot in the bodhisattva vows, you know, I am really supposed to go out and lick a dog's wounds on on Ninth Street, you know [laughs], on Ninth Avenue. I mean it's all over the bodhisattva teachings. It says you must stay at your own level. You can't cross the point at where if you did that you would regret it, or you would, what's that word, you would [pause] you would later say that's not important anymore or you would, what do you call it? [unclear crosstalking] what you had done, you know. Yeah, you would disavow what you had done. Like in a fit of generosity you'd give away all your money, and then if the odds are very, very likely, which would be for us, right, that the next day you would be kind of pissed off at yourself, then it's a very bad deed. So a bodhisattva's supposed to know his or her limit and you're required to keep within that limit because if you go over that limit you would repudiate what you had done, which is a terrible bad deed. So they say for example, in generosity start with vegetables, work up to money, and then go to eyeballs and arms and fingers and stuff. [laughter] But they say it's wrong for you to jump to eyeballs and arms and fingers, if you're not ready for it.

[student: But wouldn't...]

[student: Sorry.]

Yeah?

[student: Wouldn't you have to push yourself...]

You have to... it's like weightlifting, you know. You, you have to push yourself beyond what you did the day before, but if you try to much, you'll hurt yourself, and you'll ruin your future chances. So you... the bodhisattva has to be very wise in knowing when it's laziness and then when it's the limit of your ability and you shouldn't go beyond it in a sense and you've seen Westerners who tried to go too far. And usually it was kind of a showcase

bodhisattva act and then later they, they regretted it and then they gave up the whole thing. And then... you're supposed to stop before you get to that stage. You're supposed to do what you can do and, and you have to be very wise in knowing what you can do and then you always have to be dissatisfied and you have to want to go... to be able to go farther and that's, that's, that's our goal.

[student: But if it's a showcase without the, without the right motivations it really doesn't count as a bodhisattva vow anyway, right.]

Ehh. There's, there's a benefit to.. there's a thing called a make-believe bodhisattva act, you know [laughs], which is "okay, I'm not a bodhisattva but let's see if I could just outwardly act like a bodhisattva". It's okay you have to start like that. You have to start somewhere. If we waited for a pure motivation we might not ever do anything. Okay [laughs]. All right. [cut] Say {dunow} [repeat], {dunow} [repeat]; {sowa} [repeat], {sowa} [repeat]; {michaipa} [repeat], {dichaipa} [repeat]. {Dunow} means "suffering". {Sowa michaipa} means "not to make an attempt to try to stop someone else's suffering".

[student: {Sowa} [unclear]?]

{Sowa} means "to clear it away". Like you know the, the word for clear light is {usow}, so that's the same root, {sowa}. And what it means is that people in any kind of extraordinary physical or mental suffering, you are required now, okay, as of tonight, [laughs] I mean in a sense you didn't take the vows [unclear], but if you did take the vows before, you see someone in any kind of mental or physical suffering, you're required to stop and help. [crosstalking]

[student: But what about people outside on the street?]

[crosstalking]

Which story was that? Which story was that?

[student: And there's also...]

And again you have to do what you are able to do.

[student: And with the receptor.]

Yeah. What would happen if you never got the [unclear] tonight?

[student: I don't know, I can't make it not tonight]

[unclear crosstalking]

[student: Mother Theresa has to sleep you know.]

[laughs] I can't say say no good, I don' know. But I know you have to stay within what you can do. I think that it would be a worthy goal to not worry about getting home and just help everyone along the way. Maybe it would be the best thing. It's kind of like what this guy did in the Bible. [laughs] He never got anywhere he just stop everywhere and helped everyone. Anyway.

[student: [unclear]]

If every family on Long Island came to Manhattan and picked up one person who needed help, you know, there would be any.

[student: Brought 'em home with them?]

Yeah. [unclear crosstalking] Anyway, so [unclear] examples, but it's someone who's has got any kind of physical or mental suffering. And the examples are like physically someone who's handicapped or in some kind of pain or has some kind of physical problem like they're blind or they can't hear or they, they have some kind of problem with walking and things like that. And then mentally someone who is depressed. Someone who's lost something dear to them, things like... actually that comes under another vow. But someone who's suffered some kind of physical or mental beating from someone else, things like that, and you're required to try to remove that suffering [unclear]. Jessu Koppa says that {yamase} are exactly the same as in thirty-six. Towards the end he starts rushing a little bit too. [laughs] [laughter] You notice that in some things. I'm not saying that seriously, okay. I think that would be breaking a vow, actually. [laughter] Mr. [unclear] pointed out that maybe I'm the only person that ever broke a vow while teaching it. [laughter] [silence] [cut] Say {logmay} [repeat], {logmay} [repeat]; {nala} [repeat], {nala} [repeat]; {rigmitu} [repeat], {rigmitu} [repeat], okay. {Lomay}, {logmay} means "people who are acting carelessly". {Logmayna} means "people who are acting carelessly". And And it's understood that it refers to people who are acting karmically carelessly, okay. They are getting into hot water karmically by what they're doing, okay. {Nala rigmitu}, {rigmitu} means "failing to give them good reasons, failing to show them good reasons".

[student: What's rigmitu?]

Rigmitu means "failing to show them good reasons". Now what it means is to to try to reason with people who are doing something which karmically is going to harm them in this life or their future life, try to, try to talk them out of it, try to explain to them why it's wrong. They're gonna be a lot of {naymays} here, okay, so just to anticipate some {naymays}, all right?

[student: That would be any karmic nonvirtue?]

Yeah, I mean you know, I don't know in my, in my line of work you see people lying and they're not bad people like the boss encourages them to lie, so they lie, and it becomes a habit, you know, and if you're a diamond buyer and you're supposed to lie like you're supposed to get it for less than it's really worth. You're supposed to cajole the guy and lie to

the guy and all sorts of... and the boss is just explaining to the person why it's okay and go ahead and do it and that's the business [unclear] and he's telling the accountant, "look everyone cheats on their taxes. You'd be crazy to pay all your taxes. You know the government won't notice this and we can probably get away with this and you know it's very very common." Then you have to try to go dissuade those people in any way that you can. And you'll see it all over the place and what it does it really hurts the person. They don't know the karmic, the powerful karmic results they're collecting while they seem to be innocently lying about a diamond [unclear], you know. With every word they're getting in very serious trouble, and they're just oblivious to it, you know and we have to try to talk them out of it. There's a lot of {naymays}.

[student: [unclear]]

Let me finish the {naymays} the I [unclear] because I myself can think of a lot of things. One is if you don't... if you're just not capable of explaining to them why it's wrong, you don't break a vow, you know, if you don't have the knowledge or the capacity to explain it properly, you don't break your vow. If you can refer them to someone else who can explain it to them properly, you don't break your vow by not explaining it to them.

[student: You do have to refer them?]

Yeah, if you can refer them to someone who can explain it to them, you don't break the vow yourself.

[student: Is this everyone or just Buddhists?]

Anyone.

[student: Okay.]

If you see that they will be self-fixing... what do you call that? If they're the kind of person that's gonna realize after thirty seconds that they did something wrong and you don't have to... you know and you know that they're selfcorrecting people. You don't break your vow if you hold your tongue for that period, you don't break your vow if you know that they have their own spiritual teacher who will correct them. They have their own, it's called a geshe, that they have their own spiritual friend and you know they're gonna get the right instructions and... you're not... you don't break your vow if you leave it up to that teacher. You don't break your vow if they hate you and you happen to know that they purposely do the opposite if you tried to correct them. [laughs] Urs and me were talking about that at work. You try to talk people out of crushing bugs, a lot of them'll just do it in front of you to see your reaction. So obviously you would be counterproductive to try to talk them into it. You don't break your vow if you don't try. And if they just won't accept any kind of reasoning from you, you know and you have... and you know that. You realize that, that if you try they're not going to... it's not gonna help, then you don't break your vow. Then the last {naymay} is if it's to teach them a lesson. And they that has to be some kind of extraordinary motivation. Let's say that they're they're doing something wrong and they're

looking to you for some kind of advice, but you know that if you withheld it and refused to give them advice they might straighten out completely, because they got hurt. You know if the Dali Lama said you know you're, you're hopeless you could work it out yourself [laughs], you know then you might really straighten out, you know, if somebody like that gave up on you. So that's the kind of... that's a {naymay}. Let's take a break.

[student: On on that one particular point that would mean that we would have every time we saw somebody get angry at someone else, every time we saw someone swat at a fly, blah, blah, blah, stealing...]

Yeah, you have to take an interest in people who are collecting the causes to suffer as much as you are required to take an interest in people who are already suffering, because they're in the same boat. It's a matter of time.

[student: But you know it is really the hardest thing to do to see someone suffer to know that they are going to suffer more because of what they're doing, to not say anything because to say something you break off the contact, which would be worse.]

Well you have to judge these things.

[student: That's very difficult.]

We just... we don't feel comfortable to correct them. I know I do that. I just let them go because I don't want to get involved, and I'm a lazy...

[student: No it's because they won't listen to you and then they have nothing because you won't be there. So to be quiet is very hard.]

It's hard. It's hard to... [cut] Number thirty-nine is not, not be paying someone who has helped you. I'm not gonna write on the board because we don't have time. It's in your, it's in your reading. Number thirty-nine is not repaying... failing to repay someone who has helped you. [cut] The second classic motivation is you just don't think about what they did for you. You never get to the point of thinking about what they did for you.

[student: So it's still a break to the vow then?]

Yeah. He says all the other two states of mind which are those two kind of lazinesses.

[student: So when you hear other two [unclear]...]

[unclear crosstalking] and it really messed me up and I think at some point I, I missed read it and said it was dau or something two pointed mind or something. Later on he says "when ever I use that it's a code word for those four states of mind".

[student: Okay.]

Here he says "the other two" which means those two [unclear].

[student: Nonclashas?]

Nonclashas but you still break the vow. And then he gives a weird one which is where you don't repay someone's help because you figure you can't out do them.

[student: That's number four, no?]

I actually... I think we have four now, okay.

[student: Yeah.]

[student: What's that, what's number four?]

You don't repay their kindness because you can't out do them. This was common in India. I mean if someone gave you a present in India, you were supposed to give a bigger one back and then it got the point where you'd be embarrassed because you couldn't out do them. And there's a long story like that. She knows [unclear].

[student: Someone who has helped you, is that based on... you know like help kinda nega... you know someone thinks they're doing something for you, you know, you know. It...]

[laughter]

[crosstalking] I don't know there's this a... in the vow against... in the vow where you're supposed to reconcile yourself with people who are angry at you whether or not you were at fault. Maybe that's similar?

[student: So sometimes you have to discern if someone believed they helped you.]

Yeah, I would say that be... based on the other vow where even if they think you're a friend of them you have to apologize, you know you have to explain yourself, even if you had no intention or didn't do it. Yeah?

[student: Is there any way that... any greater way to repay someone that's done something for you than to respect your bodhisattva vows?]

Slightly greater right, but that's about the greatest. And I want to point out one great kindness that we all have to repay which is Ripichay's kindness. I mean a lot of us are not... new, the newer students don't realize that without Ken Ripichay, who's out in New Jersey quietly sitting in his room, you know, that this would never have happened. There would never be any classes here. There wouldn't be anything to teach. He taught selflessly for twenty-something years, gave up his whole life, stayed there, did not travel, did not get famous, did not accept gifts of property land, everything else that was offered him, never took any money, never asked for any money, you know, every time he gets money he gives it to the monastery to feed more monks and gave his life and now he's at the end of his life

and he actually gave up his total life for, for us the last twenty-something years. He, he now... it's used up. He used up his lifetime and now he can't do anything else, but a, you know we have to repay that I think for some one person to give up their whole life time... he did not go make money, he did not... he could've done a lot of things. He could've been a professor somewhere and he, he chose to spend the time on us, exclusively, and he didn't do anything else and he just taught. When he was healthy, he taught all day, every day, and we owe, we owe him a lot. We all owe him a lot. So, you know if there's anything you can think of to do. I know Aerial did a nice thing [unclear]. She planted flowers out there for him. She knew he liked flowers. You know, any little thing you could imagine that you could do for him, you... we all owe him a lot. None of this could happen without him and he gave up his life, for us. So you have to try to repay it somehow. That's a great kind... we owe... somebody that you owe that maybe you don't know you owe, okay. [laughs] Now you know. All right. If you want to help a person, you want to repay them but you're waiting for a good opportunity you don't break your bodhisattva vow. These are the {naymays}, right? If your a, a, an opportunity, you have every intention to do it, but the opportunity hasn't come up. If you don't want to repay them because you want to teach them some lesson and your a high bodhisattva and it's all out of love, right, and you want to diss them, okay, out of great love for them, you don't break your vow. But if... watch out for that one. That takes great wisdom, obviously. [unclear] fool yourself. [unclear]

[student: Waiting for the opportunity is, is ...?]

That's one {naymay} and then another {naymay} is where you purposely want to insult them to teach them some wonderful lesson because you love them. You're overwhelmed by love for them. So you want to appear to be insulting them by not repaying them. So that they can learn something about their motivation for having done a kindness to you in the first place, or something like that.

[student: That's just so when people don't have a subconscious, learn unconscious decisions.]

What, whatever. Buddhists...

[student: Buddhists don't believe people have, do they?]

Uhhhhh, long story. [unclear] believe, mental seeds deep mental propensity, yeah?

[student: Hidden, hidden, hidden obstacles?]

Yeah. Oh yeah.

[student: Oh, okay.]

Okay, and then the last one is where they would really prefer it if you did not. They would be embarrassed, or they would be uncomfortable and you don't break your vow if you don't. Okay number forty. Number forty's failing to try to stop someone's grief and the grief can be normally over losing someone that they love. It could also be about losing something dear

to them, like, like you know when the Tibetans first can out of Tibet, they were shell shocked. I mean they were in a deep state of grief about losing their country, losing their monasteries, you know. So you're required by your bodhisattva vows to stop and take time and try to, try to help them get over their grief. He says that all the {naymays} are the same as with failing to help someone who needs your help. Which one was that? What number was that?

[student: Thirty-five.]

[student: [unclear]]

Back at the beginning of class. Yeah, thirty-five. So he says all the rules that... Jessu Koppa at this point in the text is trying to go... he's trying to wrap up by nine o'clock. [laughter] [cut] [side two] He says, you know, go back to [unclear] thirty-five, everything's the same, okay? Forty-one. I'm sorry, but this is normally the way the bodhisattva vows are taught. You know they go over the first twenty very carefully and then they rush through the rest because they always run out of time. You have to follow tradition. [laughter] Forty-one is not giving material assistance to someone who needs it.

[student: [unclear] thirty-eight double the normal.]

[students: [unclear]]

Right. By the way you break the that... she's right. The motivation, when you break the root vow is what? What's the motivation?

[student: Terror?]

[student: You want to hurt someone?]

[students: [unclear]]

It's attachment to the object. You do not want to be separated from the object. That's a very sick motivation. When you, when you fail to give to someone what they need materially because you don't want to be... you don't want to be separated from that object, you break a root vow. But when you do it for other lesser, less powerful motivations you break this vow and that's the difference. It's in the motivation. I'll repeat, okay?

[student: You mean the motivation is the difference?]

Yeah and normally when they distinguish between the root vow and the secondary vows, they say any other motivation than that kind of attachment or unwillingness to part with it. That's very sick for a bodhisattva. I mean that's very serious mental disease for a bodhisattva to be attached to something and not want to part with it to help another person and that can apply to your job or, or anything. That's that's just a very stupid bodhisattva, [laughs] okay? And that a root vow. But if it's for other kinds of reasons, then it's... then you're breaking a

secondary vow.

[student: [unclear]]

[laughs]

[student: No, do you think someone is, will I say, continue in this life style, begging then maybe we're better off not giving something?]

No, that's of course. If you think if in your best judgment it would hurt them, you're not required to give them.

[student: [unclear]]

[laughs] He gives us motivations for two states of mind and the two other states of mind, or just carelessly, okay. The two states of mind were what?

[student: Laziness.]

Wanting to hurt someone, or being, and the two other states of mind were...?

[students: Laziness.]

Laziness in the sense of...?

[student: Not caring much.]

Not caring much. And then laziness in the sense of not respecting the vows.

[student: [unclear]]

Excuse me?

[student: What's the second one?]

And he said carelessness, which is, which means you just, you just, you know, you know, you're just into something else. You're watching a TV show or something, [laughs] you know.

[student: And what is... these are motivation [unclear]?]

These are possible bad motivations for doing this. You see these are other than attachment. Here are some {naymays}. You don't have the thing that they want. You don't own it. If that object that they want is somehow harmful for them, in this life or in their future life. Who is Randy? Which person is Randy?

[students: Randy?]

You know Randy in this class.

[students: [unclear]]

A guy named Randy who did really good on the phone [unclear]. [laughs] [laughter] Okay. I gotta figure it out, maybe it's the other class. You're sure no Randy here?

[student: What wouldn't you give someone for a future life?]

Oh, let's say a book about astral projection, okay, when they are just about to study their bodhisattva vows. That would waste their life. That would hurt them. All right. Waste of time, okay?

[student: What's a waste of time?]

I mean, I'll give you an example of this.

[student: Wait a minute astral projection is cool, what are you talking about? [laughs] Sorry, sorry.]

If you can get to the land of nada, I think that's the most interesting. Okay, if you want to teach them a lesson, okay. Jessu Koppa says if it would hurt the king.

[student: What'dya mean?]

I, I don't know. I mean they're asking for like a gun to go assassinate the President, or something. You don't have to do it.

[student: Oh, this is just a politically correct method?] [laughter]

Probably.

[student: That's very good.]

That's very perceptive Carmine, what you just said.

[student: That's funny.]

What'd she say?

[student: [unclear]]

I mean to say "oh" I mean this is a scholar saying, "Oh, that was added in eighteen ninety by so and so because he wanted to kiss the king's rear-end or something", you know. "And it's

not...the darjena never said that and it's not a Buddhist thing and..." you know. No that's a... be careful. [unclear] it's important.

[student: They didn't have any of that [unclear]]

[laughs] Okay.

[student: [unclear] single out the king rather than anyone else? [unclear] anyone else?]

There are cases in the, in the naya, where, where if it would... I mean obviously that would cause repercussions on the entire dharma community. You see what I mean, and probably I would guess that it comes from that. If the king of the country was ill-disposed towards Buddhism because someone in that group had done some violence to the king, it would hurt the whole dharma community as... officially, they would be sanctioned, you know what I mean? Okay. Anyway. If it breaks the monks' rules, you know, the inner code of the... of monks. And, and again you have to balance the, the need against your benefit, you know. I mean let's say someone is a little bit cold and, and you could give them your monk shawl, but that wouldn't proper in the monk's code, and they not gonna get much benefit out of it, then you... you don't break your vow if you don't give it to them. Okay. Forty-two. Forty-two is failing to take care of your students, okay? [laughs] Failing to take care of the needs of your students. This has bankrupt many teachers. In two senses, okay. One is their spiritual needs, by teaching them, and then one is their physical needs. And, and, and in a monastery the way it works in, in Tibetan Buddhist Monastery you just show up, and you go to a teacher and you ask him to be a student, and he takes care of you forever. I mean basically till he dies, he takes care of you. And Ripache has been doing that for at least close... you know, that's the way it goes. Their your responsibility after that. And, and it the class they have to find sponsors who are gonna support that group of teachers and students and and if the teachers... it's your responsibility once you take on a student that you have to make sure their needs are taken care of.

[student: [unclear]]

Say it again.

[student: Does part of that motivate students to [unclear]?]

I think it's an unkindness to the student to let them grow, you know what I mean? And of course in a monastery the students serve the teacher also. It's symbiotic relationship, you know, and it's a very natural and sweet relationship, and the good students are totally devoted to their teachers and the good teachers are totally supporting all their students, and it's a very beautiful thing to watch. It's very nice. It's a really beautiful dharma. He, he says exceptions are if you're just too sick to do it. You can do it physically. If you're trying to teach the student a lesson. If it would break the monks' code. If they're completely capable... I mean like say they have an inheritance or something and they have all the money they could ever need and and you know that they have that, you're not required to support them. You don't break your vow if you don't support them.

[student: Would that apply to being able to work also, or no?]

He says something like that. If they can get on on their... by on their own. Can you see he uses that phrase. So if they, you know, if they're capable to support themselves quite well. I mean normally in a monastery they, they don't have any other means. There's no work in a monastery. And then if you see that no matter how much you taught them, they would never change. If in your best judgment this person is incor, cor, what'dya call it?

[students: Corrigible!] [laughter]

[laughs] Incorrigible, okay, you're not required to... you don't break your vow if you don't, if you don't spend the time to support them or teach them. If you, if you know that by teaching them that they would never change. If in your best judgment, they just would not ever listen, you don't break your vow if you don't...

[student: [unclear]]

support them in their spiritual teaching.

[student: Because they don't make efforts?]

There's a lot of reasons why someone might be incorrigible, you know. Besides if they have a wrong view that's just too extreme, you know. Okay. We're doin' pretty good. Forty-three. Failing to get along with others.

[students: [moaning and laughter]]

This is, you know there are a lot of {naymays} here, but basically this is where out of some kind of feeling of hatred or laziness, you don't make an effort to reach out to a person who you don't get along with. There's lots of cases where obviously it's a {naymay}, if in you're best judgment you... it wouldn't help. You know if things would get worse, if you tried to re... re... reproach, what d'ya call it? Reproach the person, you know if you tried to reach out and, and patch up a misunderstanding, or if you tried to get to know them better, and try to get along with them better, if you know it would just get worse, you don't break your bodhisattva vow if you don't try. If you're too sick to do it, you don't break the bodhisattva vow. If, if getting along with them would mean to engage in something harmful with them, you're not, you're not required to do that, obvi... you know common sense. You don't have to try to get along with a crack dealer on the corner who's, you know, hurting people and stuff. If the other person's just so angry that... if it would make them angry if you, if you tried to approach them. If it would break the monks' code, if you tried to approach them. You're not required to try to get along with a religious teacher who's teaching something harmful or wrong. You're required to blow them away, period. You're required to stand up and demonstrate that their teaching something which is harmful and wrong, and it's... you do not break your vow if you don't get along with them, okay.

[student: Can, can we extend that to political, like say a fascist, or something like that?]

I think that would be someone who is wanting something... if they want something harmful, they want to hurt people, you're not... you don't break your vow if you don't get along with them. You don't try to get along with them. And then finally if you're trying to teach them an important lesson and you're a great bodhisattva.

[student: So could you, could you say that making a reasonable effort with the other person is essentially [unclear]?]

Yeah, but I think... apparently in all these cases we're not making enough effort. I mean use that as your rule of thumb, [laughs] okay. There's people that you know that you don't get along with that you could get along with if you made a little effort, and as a bodhisattva, you're required to try. You must go try and you get good at it. If you take it as a life's work, you'll get good at it, and you'll get along with more people than you expected. It does not mean having to act like them. It means getting along with them and then slowly trying to change them if they're doing something harmful, but... you can imagine at work where they say "everybody gets along with this guy", talking about you, and then they... but somebody... and then you might imagine like a circumstance where you say "yeah but he doesn't do what we do". You see it's not contradictory. He doesn't act like us, but everybody gets along with him. It's, it's... that's the goal.

[student: [unclear]]

What?

[student: [unclear]]

[student: What?]

[student: The other person is a user or the other person wants control [unclear]?]

That's in the, that's in the category of harming people I think. You're not required to... but make a distinction between helping them be evil, you know, and, and with a, with a distance so that you're not associated with that evil try to remain in touch with them so that maybe you could affect them or maybe you could help them. There's a line in when it's really evil that you're required to resist it. But there's a line... there's a point before that, we reach that line where you're supposed to try to maintain contact, try to help them, don't, don't cause a rupture, you know. Number forty-four... is failing to praise somebody else's good qualities or something good they have said. And this is really very useful in a group, you know if you're in an office and and it's really good if you have a streak of jealousy like I have and when you're around other people and they do have good qualities and you're jealous of them, you start to think about how... being... you're required to praise about their good qualities, and you're required to say that... you're required to express the fact that something they said was worth while and good. It helps a lot to get over a lot of your own problems. It's very useful, really nice vow. Exceptions are if you're sick, or if you're waiting for a better

opportunity, or if you feel they'd be uncomfortable, if you praise them. You know people like that. Or if you can't think of anything true to say. [laughter] Seriously, when there's nothing true to say. In other words you're not required to make up something if they don't have anything.

[student: But that's [unclear]]

Yeah, we were, we were. But he mentions that, so. To teach them a lesson or to prevent them from getting inflated, you're allowed not to [laughs]... if you know that they would freak out and get a big head, you're not required to praise them.

[student: So what if you make these mistakes, you know you do them. You realize you do them how to fix it?]

How do you fix

[student: Any any of them. All of them.]

If you commit a serious offense, how do you fix it?

[students: [unclear crosstalking]]

Yeah, in front of one person, you or your altar, you confess you and then you do those four point of powers. That's how you clean up a secondary.

[student: You say your altar's the same as in front of another person another person?]

He mentions something like that, but I think a person is better. He did mention that, I...

[student: In an emergency.]

in the other offenses. [unclear]

[student: Can we set up a hotline or something.] [laughter]

I, I tell you what I do, and honestly I do do it. I have a few close friends and we just confess to each other and I have a few close people in my life and that we just have that relationship and we do it for each other and we do it maybe once a week or once every two weeks. We have huge phone bills and [laughs] and...

[student: [unclear] for the secondary vow?]

It's very very good. It's very very wonderful. You... it really helps you clean up your act, you know, if you have a relationship like that with a few other people and you really make a, a vow to each other to be totally honest about anything you did.

[student: And they don't tell anyone else?]

That's understood I think, if you're being honest to each other, I think. You know, but I have, I have... it's a very valuable, valuable thing. I really encourage you to find a couple people like that. It's really helps you keep your vows 'cause you have some support, you know. And, and then you make a vow almost to each other that you will not leave anything out. That no matter how bad it is and how dirty it is, you'll tell each other. It's very useful. It's very good. I think the monks [unclear] was meant to be like that. Nowadays it's just a ba..ba..ba..ba..ba. [laughs] I believe that was the original idea to get in a circle and just honestly say what... anything you have done, anything you have thought. Anyway. If you're finishing off a nonbuddhist who is teaching something bad. [laughter] No that's how they're able to meditate nicely which is often the case. But they are teaching very harmful things like, "oh if you understand emptiness you don't have to keep this morality stuff", or "once you get up to a bodhisattva vow where you can drop all that monk stuff", you know, then you're not required to praise their other good qualities because it might attract people to them and then they'll get hurt, so you're not required to praise that person's good qualities. [unclear]

[student: When you said if they're teaching a bad [unclear?]

Let's say they're really good at meditating and normally you're supposed to praise that. You're supposed to say "that guy's a really good meditator". But if by the way they're teaching something very harmful, very dirty, very wrong, you're not required to praise their one good quality [unclear] because it might attract people top them and then they'll get messed up by them teaching dirty things and wrong things.

[student: This is only [unclear]]

Uhhh... that's the way he presents that one. Okay, forty-five. Failing to cut off a person when it's necessary. Failing to cut off a person when it's necessary. There are three ways of cutting off. There's three meanings of the word cutting off. One is to chastise them, you know to say something harshly to them, you know, demeaning. Secondly is to punish them if necessary. And then thirdly is to expel them from the group if it's necessary. And that's a very, very hard decision to make and it's... you know it's that one bad apple theory, that this person is so destructive that as a bodhisattva in, in, in the interest of all the people there you, you must expel the person from the group. They're just very harmful. They're causing some kind of great harm to the whole group. The whole harmony of the whole group is messed up and they're leading other people into wrong ideas and into harmful, harmful things. Then if it gets to a point where there's no other way, you're required as a bodhisattva to cut them out. Exceptions... you're waiting for a better chance; they're not gonna, in the case of chastising, they're never gonna listen to you anyway; they are pretty self-correcting already, you know they can correct themselves; and here's the important one, if expelling that one person would cause half the people to leave the group, you know if it would actually cause a permanent or some major split in, in that dharma group or in that monastery, you... you're not... you don't break your vow if you don't expel the person. And that's in the vinaya also, I mean that's in the monks' code, that if we have a particular monk in the

monastery who is very charismatic and he's actually doing something that's a little... that's apparently bad, rude, and wrong, but we know that if we expelled him, half the monastery would leave, we have to wait. That's required. So as not to break the bigger unity. So...

[student: [unclear] the monks' code?]

In that, yeah. In that, in that meaning. Okay, forty-six. I mean when I teach you this next vow I mean you now... then you know all the vows, and it's much worse than not knowing them. [laughs] Okay. [laughter] It's much, much worse. Karmically, much more dangerous, you know to break them once you know them. So are you sure [laughs] you want the last one [laughs]. [laughter]

[students: [crosstalking] [laughter]]

[student: No, just teach us forty-five.]

[student: No I want to know if you, if you have already made a vow never to use your supernatural, so called supernatural power.]

Okay, okay, okay

[student: All right.]

Forty-six is, forty-six is failing to use your supernatural powers when it's necessary, if you have them. And, and this is something you should know, okay, and this is oral tradition, okay? This our lineage. This is our... the tradition of... you're now in a certain lineage of this teaching. You're now a, a member of a larger family that goes back to the Buddha, and we know the major teachers in it. Now you're the next generation. You are now one more link in the chain. So you will get certain instructions that are not [unclear] to other people. And, and one of them is if you have the power to do a miracle, you're not allowed to do it, normally, in Buddhism, okay. You're... and the reason being that if it would require doing a miracle to convince someone that Buddhism right or useful. It won't help much, and normally they'll flip-flop again in a week or two. If what it takes is turning water into wine or a brick into gold for them to buy into Buddhism, they're, they're not a stable person anyway and they're probably not going to stay in Buddhism very long because you did some miracle for them. So, generally we're not allowed to do miracles easily, lightly, and we're not allowed to say we can do miracles if we can. We're not allowed to admit it. Yeah?

[student: I would've thought that this would mean to aid in some way to aid to aid [unclear]...]

No not what this one means. When the time comes, you must do a miracle. When the time comes for you... when it would make a difference, you know, you must use miracles. And sometimes they're negative and sometimes they're positive. You know if it would inspire someone, if it would truly lead a doubting person to embrace a philosophy which will save their life, then you're required to do a miracle for them, if you know that it would be... it

would have that effect on them. And then on the other hand if someone is for example doing something bad and you know that if you emanated as a monster or something or showed them some horrible, horrible sight like the Buddha took... there was... he had a monk who was attached to his wife, even after he became a monk, he couldn't stop thinking about his wife that he had left behind. So Buddha did a miracle and he took him to Hell for a day, you know to show him the results [laughs] and then you know that that was important and it worked. And after that he wasn't thinking about the wife anymore, he was worried about getting out of Hell. [laughter] So, that's, that's... in those cases you're required to use those powers. You break your bodhisattva vow if you don't use those powers, **but** all tradition [unclear] and Buddhism, in general, generally speaking you can't show off with miracle powers, you can't show other people, you can't talk about them openly, you know you can't admit that you have them, like [unclear] If someone is talking about them openly, it's normally a sign that they don't have them.

[student: Which year do we learn them? [laughter] Michael?]

They're a side effect of good respect. And they're useful. I, I can't do them but I understand... I should say 'cause... could be useful at a point. But you... those are [laughs] the rules for using them, okay?

[student: I have another question. Erica Casey said that if Jesus hadn't performed his miracles he supposedly would not have died at the cross. Therefore I think I understand, performing miracles nothing comes for nothing. You perform a miracle so called, there is there is a karma. You have to pay for.]

No No No not like that at all. Not like that at all

[student: That's what Erica Casey about Jesus. Buddhists doesn't say that at all.]

If, if, I mean, if you understand emptiness, you understand how miracles happen. How... totally plausible. It's possible to walk on water. If you have the karma to walk on water.

[student: Or heal someone...?]

If you have the karma to see yourself walk on water, you will. If you have the karma that only... you only have five minutes of water walking karma and you're on it for six minutes [laughter] it's true, you will see yourself sink after the fifth minute. You, you will. [laughter still] So, if, if the water wasn't empty and if your feet weren't empty, you couldn't walk on water. Since they are empty it's it's... if you understand anything from the last course if you understand that miracle are totally reasonable and in fact the whole practice of secret Buddhism is to is very much along those lines, the whole point of trying reach enlightenment in this life is very much along those lines. So, but you have to have tremendously powerful karma to have that happen, but it can happen and it will happen, all right. There will come a time when you can do those things. Okay. You thought you were finished. There are a few extras, okay? And I'm just gonna mention them. You can read them in your reading. You'll see, you'll see there's a whole... there's a list of offenses against the wish for enlightenment.

There's a list offenses that are against your, your promise to try to be enlightened, okay. And, and I'll just go over them quick. You don't have to write, it's in your reading, okay. It's on page six, okay. But they are failing to help, support people who it would be good to support, spiritually, like...

[student: Financially [unclear]]

twenty-five to thirty monks in US or something like that. It says with dharma or material things. Failing to let go of your anger when someone else hurts you. Discriminating between any kind of people. You know I like this person, I don't like this person. This person's this color, this person's this color. All kinds of discrimination. You break... you break your... you break bodhisattva... you break bodhikidda if you do that. Failing to take yourself to a spiritual teacher if there's one available. Failing to learn and contemplate the dharma if it's available to you. Failing to think about all sentient beings as you use the things that you have available to you in your life, like food and clothing and housing. You know, as you use it as a bodhisattva you're required to think of other people. As you eat, as you drink, as you sleep in a bed, you're required to think that "okay I'm enjoying these things but my mean goal in life is to help other people", you know. As you use objects you could either be a karmic consumer, which is really true as you use an object, as you drink a coke you are burning trillions of calories of karma, you know what I mean. You are burning immense quantities of karma to just drink one glass of water. For that perception to be sustained for the length of time that you drink the water requires intense karma. It requires intense amounts of karma and, and you have to transform that situation. Any time you eat something, any time you use, any time you wear clothing, any time you sleep in a bed, any time you use the world, any time you consume karma, you must reflect that you are doing that for the good of other beings, you know, I'm gonna eat so I can go help people, I'm resting so I can go help people, I'm eating so I can go help people. This is part of the bodhisattva code. Otherwise you're just burning off karma to here and it will end [unclear] and you'll reach a day when you won't be able to drink a glass of water 'cause you won't have the karma left and, and you'll die. That's called dying [laughs] okay? All right.

[student: Michael this is[unclear]]

That's in the... yeah... in the discrimination.

[student: It relates back to that?]

Yeah.

[student: Okay.]

Excuse me?

[student: It relates back to [unclear]]

Yeah, in the end. Yeah. It's not a bodhisattva activity at all. And then the last example is any time you do any good deed you have to consciously be thinking if it's the good of all beings as you do it. I mean as you help somebody at work, as you make tea for someone, as you sit in a class, you have to... you're required to consciously think that you're doing this for other people. Okay. Finally...

[students: [Crosstalking unclear]]

That's very similar, yeah. That's the [unclear]. Okay very quickly the last four things. They are called four black deeds and four white deeds. These are... I mean you guys are not only learning the bodhisattva vows but now you get all... this is the whole packet, okay? This is the last thing. You have to know this to be keeping your bodhisattva vows. These are part of your bodhisattva vows.

[student: Did you say if we do any of these things you mentioned and we break our vows?]

Yeah. Those are the etceteras mentioned in the confession where it says secondary vows or the other and most people... I don't even think Americans even know about these other ones. Okay. The last four are called the four black deeds. The first one is pulling the wool over your lama's eyes; deceiving your lama.

[student: What?]

Knowingly, purposely deceiving your lama.

[student: Regarding dharma or anything?]

In anything. But it's like the ultimate deception. Yeah?

[student: How could you pull with the wool over your lama's eye?]

Somebody else asked me that. They said if your lama is a Buddha and your lama's mission, how could you ever pull the wool over your lama's eyes? But people try... don't.... I mean the point is that you try. Yeah. The point is that it's your intention and the lama will probably very well act as though you've succeeded.

[student: The point is karmically you perceive yourself doing it, and that's what counts.]

Yeah. That's how the karma's planted. Excellent [unclear] [laughter] No, it is excellent . And I just kept my vow, right?

[student: Right.] [laughter]

Serious. Serious that's the, that's the truth. Okay.

[student: [unclear]] [tremendous laughter]

[student: [unclear] glad you're keeping your vows, Michael.] [laughter]

[unclear] The antidote for that is never speaking aloud even in jest to any living being. That's gonna be hard, right?

[student: Oh boy.]

[student: [unclear]]

Even in jest. I mean it's being... I mean Joppa down in Howell he [cut]. Black deed number two. To get any another person to regret something good they did is black deed number two.

[student: To get [unclear]]

To get... to cause any another person to regret something virtuous that they have done. [cut] practice the bodhisattva ideal, the mahayana way. The white deed is to try to get people to practice the bodhisattva ideal. [cut] to a bodhisattva out of anger. Saying something unpleasant to a bodhisattva out of anger. and here we revert again [cut] of our tradition [unclear] they all point out at this juncture they always point out that you know that any other person around you is not a bodhisattva. One of the first questions I ever asked Rupaji [cut] wasted thought but I never figured it out. [cut] The antidote of that is... I want you to learn this word [cut] {dharnong} [repeat] {jowa} [repeat] {dharnong} [repeat] {jowa} [repeat]. {dharnong jowa} means "to see the purity, to see the purity". [cut] The black deed that I just [unclear], which was what?

[student:

I mean if you ever to pick the worst time to ever say something bad to someone it would be saying it to a bodhisattva in anger. and, and seeing purity means, seeing purity means the exercise of, of getting used to or practicing the concept of always seeing things as totally pure around you. I mean always thinking there's some reason why this is going on. Now there's some reason why this person sat down next to me. It's trying to teach me something. There's some reason why those guys, those drunk guys over there are yelling. There's some reason why me boss didn't give me a raise this week. You know, there's something deeper going on. There's some reason why this building is here at this time, you know. There's some reason why...

[student: There's some reason you can think of [unclear]]

There's some beautiful thing happening that I'm on the edge of understanding all... it's like I call it a reverse schizophrenia... what do ya call it? Paranoia? It's dharma paranoia. You think everyone's out to help you. [laughter] Seriously. Maybe they are. Possible. Probable. And this is {dharnong jowa}. It means everyone's out to help you. Everyone is striving to make you personally happy. Everyone around you all day long is striving to make you

happy, and, and all the things you see are some kind of message they're trying to give you, and you just gotta catch it, and it's a practice. It's a practice you have to try and perfect it. Okay last one. Last black deed. And by the way they say see every sentient being that you meet as the teacher. The teacher, capital "T". They're trying to teach you something. That's part of that. Like letting you get up and do dharma classes so that you can learn something. Okay. Fourth black deed is to be devious to any other sentient being, to, to deceive any other sentient being. To act in a dishonest way with any other sentient being.

[student: [unclear]]

Without any sense of personal responsibility for their enlightenment. [laughs] And that's what he says, okay. In other words, obviously [unclear].

[student: [unclear]]

[student: [unclear]]

Let's say with a bad motivation. I mean understood, right? The antidote for this they say is to be totally straight forward and honest with all other sentient beings, with every other person you ever meet, totally honest.

[student: This is kind of tricky though because we live in a culture where white lies, I mean people tell lies all the time and they have all kinds of motivations and things [unclear]]

I read this book once, this science fiction book, thirty seconds, and they had a class of people called, I forget what they were called I think they were called witnesses. They were incapable of lying, and so instead of notarizing papers they call a witness in to come and stand there and then two people would make a verbal agreement. The person would never lie. They just were incap... they're a class of people in the world who everyone agrees and everyone knows this class of people cannot lie. They will never lie. I mean I would like to imagine that Buddhists would be thought of similarly. You know I, I think it'd be cool as a fantasy that Buddhists could have a reputation of being incapable of lying, you know. People could go up to a Buddhist and they ask him a question because they know they can't lie. You know. I think it'd be, it'd be very interesting. It'd be wonderful. Except in cases where it would hurt someone's feelings and

[students: crosstalking]]

But, but we I'm not talking, we know what I'm talking about. [laughter] [unclear] [cut]

[student: Maybe you don't see it, but many of us think that you do a lot of miraculous things.]

[laughs]

[prayer: dedication]

One more quick announcement, no class this Thursday. No class Monday Next class the following Thursday, which is class number ten. Class number eleven will occur.... the first week of October I have to be out of the country also, so it would after that, so it would be the ninth of October. [unclear] will be October ninth

[student: So the next class is next Thursday?]

My next class is a week from this Thursday. Class number...

[student: Ten.]

Ten. And then I'm out of the country for a week and then

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ACI Course VII: The Bodhisattva Vows

Class Ten: Keeping Your Vows

September 28, 1995

Transcribed by: Holly Steiner

[cut] Okay I... did I [unclear]

[student: [unclear] Final?]

[unclear] The final will be ten days after your review. You have ten days to study after the review. Yeah?

[student: Yes, Michael, do you always give your classes on Tuesdays and Thursdays
[unclear]]

Yeah it

[student: [unclear]]

Yeah it will always be

[student: [unclear]]

Tuesday and Saturday or Monday and Thursday Monday and Thursday for English and
Tuesday and Saturday for a

[student: [unclear]]

For a

[student: [unclear]]

Yeah you can you can plan on that

[cut]

[student: Ten days after]

[laughter]

[student: Ten days after]

[cut] You went through all the vowels, learning all the vowels and this is the last class so what do you think it's about?

[student: [unclear]]

[laughs] How to keep them, okay.

[student: [laughs]]

So, tonight we're gonna talk about how to keep them. The first point in learning how to keep them... by the way they're working on the roofs so you're gonna hear a lot of banging tonight, don't worry about it.

[student: Do you want the door closed?]

It might be nice. If it doesn't get too hot in here.

[student: Turn the AC on.]

[student: It's on. It's on can't you see it's on]

If it gets too warm let me know I'll turn it up higher. There are basically five steps to keeping the vows. Okay. Five different steps that you can take to try to keep your vows well. [silence] [laughter]

[student: It's cold in here.]

[students: [unclear]]

Say {suma} [repeat], {suma} [repeat]. {kuta} [repeat], {kuta} [repeat]. {suma} [repeat], {suma} [repeat]. {kuta} [repeat], {kuta} [repeat]. {Su} means "speech", but here it means "the speech of the Buddha", something that the Buddha himself taught. {La} means "to", "t-o". {Gupa} means "respect". {Sula gupa} means "to respect the speech". And what it means is this what it means is this

[students: Buddha [unclear]]

Yeah, to respect the speech of the Buddha. What it means is this, if you are gonna keep the vows very well, the very first step according to Asanga and according to Je Tsong Kapa is that you have to... you know right now your viewpoint of those vows we went over, you know we went over them for weeks and you went over the sixty-four vows and now how do you... when you when you think about those vows what do you what do you think of do you think they were written by some guy in India a couple hundred years, ya like know sixteen hundred years ago or are you thinking... when I say "who wrote the vows?", what pops into your head? Do you see a Asanga sitting there and saying "well maybe we better have a vow against this and maybe we better have a vow against that" or What what comes

into your mind?

[student: Buddha]

It's really the Buddha, okay, and the point is that... and you can read it in the text. The point is that every one of these vows was spoken by the Buddha. He did not speak them in one place at one time. He gave them at different places at different times and then it was Asanga's job, who was being coached by?

[student: Trab.]

Trab. Who is?

[student: [unclear]]

Who is already a Buddha actually. That he was... [unclear]Trab was coaching Asanga on how to write on how to write them up. But Asanga didn't write the vows. I mean, he, he assembled them from the Buddha's own speech. So, so you have to look at the vows

[student: Both Asanga and [unclear] instructed by, coached by, by Trab?]

Well, Je Tsong Kapa according to tradition was coach by Mondushi.

[student: In this case?]

Yeah even... well just generally.

[student: All the way through.]

Yeah. But so when you look at the vows you have to think of them as written by a person or spoken by a person to help you personally because the Buddha can see your mind. Twenty-five hundred years ago when the Buddha sat down on the grass in India and started teaching these vows he had you in mind each person here. He could see your mind and he could see your own life. He could see your own thoughts and he spoke it knowing that you would learn. So you have to look at it that way that's the way the vows are. He, he knew that if you did these sixty-four things you could reach, in this life before you die, you could reach some kind of paradise. Today at my work everyone was very religious, all the Indian people were talking about Nirvana and the future life and the past life, because on Sunday there was a large band of Indian diamond dealers and a guy in a Porsche ran into them going a hundred miles an hour

[student: Wow.]

and killed all of them, except for one girl, and then she was at the funeral today you know and, and her mother's still alive but she's like... and they're afraid to tell her that all her family is dead. So, everyone at work was crying and they all went to the funeral today. And you

understand in one stroke like three of the most important business people in my industry were wiped out. And all their sons and their kids and their wives and so everybody was thinking about religion today you know it was a... it was very strange. If you want to do something in this life before you are, you know, before that happens, then you have to keep the vows. If you want to reach some kind of safe place before that happens, you have to keep these vows. That's the way. There is no other way; you have to keep these vows. That's the way you know and they work they will work and things will happen and you can reach a place safe beyond that, because of what?

[student: Karma.]

Because of Karma and then... but karma cannot operate if things weren't ...

[student: Empty.]

Empty. Because things are empty, karma can operate. What's the best way to force your karma, is to keep these vows. And so if you want to do anything about your life you know if you want to reach any kind of state in this life that's going to be some kind of protection or even like paradise if you want to reach some kind of enlightened paradise before you die and you don't know how long you have you know a guy in a Porsche might run into you you have to keep these vows. You have to know them and you have to keep them. So that.. and you have to believe what I say because it's not what you have to [unclear] as in what Asanga says "look that I didn't make these up, I'm just, I'm just a messenger This is ... the Buddha knows our minds and he said if you keep these sixty-four, this will happen to you. Yeah?

[student: What do you mean by reaching an enlightened paradise, because according to the sutra you can't do that?]

Excuse me?

[student: What do you mean by reaching an enlightened paradise before you die?]

That's the whole idea.

[student: According... I mean according to Tantra you can do that but not according to sutra.]

I don't know anything about Tantra but [unclear][laughter] three years two months and three days.

[student: In one lifetime?]

Huh?

[student: In one life time?]

Sure?

[student: Where?[unclear]]

[sighs][laughter][laughs] I'll show you. [unclear] [laughter] I'll show you in secret, okay.

Anyway,

[student: Isn't that attitude engendered into the sutras they don't say they don't say forget about it it's going to take you a million lifetimes even if you just practice sutras over and over again [unclear] you should practice with the intention to [unclear].]

[student: [unclear]]

Anyway next lesson. But don't...

[student: [unclear]]

take your mind off that the point is keep living perfectly in this life and see what happens. How's that?

[student: Is this...]

You check

[student: Is this...]

You check and see if you could do it.

[student: Is this [unclear] you see in a way you're implying that the karma, the kind of karma you collect by keeping your vows falls into the category of karma that ripens in this lifetime.]

Absolutely.

[student: Okay.]

Yeah?

[student: In order to keep the sixty-four vows [unclear]]

If you keep your sixty-four vows it's just greasing the wheels very, very nicely [unclear]. So I think if you... I mean they feed each other, you know, they are symbiotic and if you keep them very very well I have to think that you would... it'd be hard... I mean you would be, become very very right and if you don't keep them very well you won't become right. But you must see it to reach that place in this life- that's true. Okay, so that's some of the... so the point is before anything, before anything is done you have to look on these vows as a gift

from the Buddha himself to you directly, personally, you know he's talking to you, Edwin, Miranda you know you, if you keep these sixty-four [laughter] you will have all the extraordinary experiences you can imagine and more things you never dreamed of, you know. But... and if you if you don't keep them or if you keep them sort of half-heartedly, you'll get a half-hearted re-sp, reaction and you you won't see many amazing things and then when that happens in five years from now don't blame me, okay. Don't blame Asanga and Maitreya check your vows, you know. And if life is getting blah blah in in ten years from now you know check your vows. Yeah?

[student: Would you care to elaborate what you mean by amazing things?]

[laughter] They say temporal and and ultimate goals, you know. I mean in a temporal sense, everything you ever dreamed, of things you can't even think of now. And in an ultimate sense, of course, paradise. But, that's all. [laughter] What's that?

[student: [unclear]]

You're not going to hide behind that comment.

[student: [unclear]]

[student: I mean, but if we have done something you know that was particularly [unclear]]

No, you have do your confessions. You have to clean it, that's the whole idea of the [unclear].

[student: Yeah. [unclear] So even if you're practicing a lot of [unclear]]

Yeah. Little headaches. Little headaches if you do it good [unclear]. Seriously.

[student: Unless you just read the Diamond Sutra, right?]

Yah, yah. It's in the Diamond Sutra.

[student: Yes, well that's different.]

Okay. If you get that... so that's that's the first step. I mean you... he's trying to tell you how to succeed in your [unclear]. First is try to perceive those vows as a gift to you personally from an enlightened one, okay. [silence] [cut] [unclear] {Sappa su} [repeat]. {Sappa} means "intentions". {Su} means "three". So there's there's three intentions here. [silence] If you think that these vows are something that karmically you have come across because this enlightened being has been trying to make contact with you and finally made contact and then gave you these vows into your mind stream, you would naturally want to keep them. You would start to think, "Oh, I'd like to follow these. I'd like to keep these vows." You would start to think that, that's one of the intentions. [silence]

[student: You mean you intend to follow the vows because of that?]

Yeah. Yeah. I mean if you realize that some enlightened being has reached across the centuries in giving you these vows, hopefully the next thought in your mind would be, "Well I better keep them." And then why? To reach Buddhahood. I mean there's lots of other goals. Most people have... the Kadampas used to say, "think big" you know they they the Kadampas used to say, "don't limit your goals" you know think big think I want to be a Buddha in this life. I want to become a totally enlightened being in this life. I want to be a person who can sit on Thirty-ninth Street and Ninth [laughter] and have you know help limitless numbers of sentient beings there and you know don't limit your aspirations you know think that in this lifetime you you would be some type of extraordinary being and that you'd be able to help other people in an ultimate way. Take... imagine that because you can, you will. Think like that. Think big. You know don't think [laughs] you know don't be like... I can imagine some people being like you know some people being like like you read in a... I mean not to not to bring in another religion but like when you're reading about Jesus walking along the seashore and saying, "You you you know hey come on let's go you know leave that boat and just go go and and strive for something higher and they just give... they just drop what they're doing and go. Then I imagine that you could... imagine right now that you could reach a point in this life where where you could help sentient beings that sufficiently because you can reach it. Third thing, [silence]... I mean set your goals on that that you could actually help limitless numbers of living beings. You know I had that experience at work today a lot of the people went to the funeral they came back they were crying and they were... and then they wanted to talk so who ya gonna talk to you know is it gonna be the Quality Control Supervisor [laughs] or the... ya know what I mean. So they were coming and they were asking religion questions because because that's renunciation. We call it goosebump renunciation 'cause it goes away in about a day. [unclear] call it [unclear] it means it last about as long as a goosebump. But it means for for a few hours people are... people's minds is in the right place, a place where it should be all the time which is "gee this this could happen to me. That could've been my daughter, eleven year old daughter at the funeral". And their video taping it so they can show the mother when she finds out that everyone's dead, you know they're afraid to tell her so the're video taping it, you know and she's she's like... they're all thinking this could've been my kid at my funeral you know and so they all have questions you know about karma today [laughs] that are gonna go away tomorrow. So you could help those people you can help people like that. You know, you could have something to offer them right now if you don't know the system and then if you haven't practiced it or experienced it in what what do you have to offer. If you reach this kind of enlightenment you could... anyone who came up you... anyone who is ready you could give them exactly the right thing they need at the right time. So that would be, that would be something extraordinary to be able to do that, okay. [silence] [cut] {Doma} [repeat] {doma} [repeat]. {La} [repeat] {la} [repeat]. {Doma la} [repeat] {doma la} [repeat]. {Doma la} means to {doma} means "your vows". {La} means "to take them". And this is supposed to be the normal process. I mean first you hear the vows, and you start to conceive of them as a gift from a holy being to you personally. Then you start to have these three different thoughts, "hey if I kept them, I could reach paradise, and then all those people who are around me suffering and helpless I could actually help them. I could actually teach them, or I show them what what to do. So based on that I will take the vows and you

decide I want to take the vows and you take them. You can't keep them you take them [unclear], take them, okay. The next... naturally the next step after that [silence]

[student: I'm sorry, I missed [unclear] number four?]

Yeah.

[student: Three.]

Yeah, I'm sorry three. Three

[student: Three. And what is that exactly [unclear]?]

Take the vows. Take them.

[student: Oh. You take the vows.]

I mean there's probably, I mean... and by the way if there's a group of people who want to take them, hopefully, [laughs] we'll try to get Rumachek to agree to give them, maybe in November or something. Say {chotu} [repeat] {chotu} [repeat], {gupa} [repeat] {gupa} [repeat]. {Chotu gupa} [repeat] {chotu gupa} [repeat]. We had {gupa} already, Where was it? Do you remember?

[student: Respect.]

It was respect. {Chotu} means "as the highest thing", {chotu} means "as the highest thing". So, it means "to respect as the highest thing". I mean for a moment put your mind on the most precious possession you have. I mean if I ask you... I mean mine is my laptop, right? [laughs][laughter]. But if somebody asks you, you know, what's the most precious thing you have, you know. What's the most precious thing you own? I mean anybody?

[student: Your life?]

I mean I... a lot of people would think their own life, right?

[student: [unclear]]

She's thinking bodhi, right? [laughter][laughs]. Her her

[student: Thank you. I know it's not supposed to [unclear]]

Her daughter, right? [laughs]

[student: [unclear]]

The point here is that it's your vows. Now you own the vows, okay. And it's very proper to

fell very possessive and you should be like my boss counting his millions, you know. I mean this should be the thing that you go home and you enjoy the fact that you own it. And, I mean not that you count your vows out and say, "Oh man, you know, I'm rich. I got all these vows, you know". [laughter] "There's like a hundred and ninety-nine million Americans that don't have all these vows; I've got vows," you know. [laughter] And... and really.

[student: And that's breaking one if you're gonna look at it like that.]

[laughter][laughs]What ?

[student: [unclear] all these people don't have it and I do. [unclear]]

Yeah, yeah, yeah.

[student: [unclear]]

You know what I mean is be a little bit... it's precious. Those are the the... I mean this number four means when you... I mean right now you think it's kinda interesting, mildly beneficial, you know, something you probably would like to keep if you have time in the morning, but if you don't, well, you could do it the next day. And, I mean, but the point here is to, to start to think of the vows in your own mind stream as the most precious possession that you own. You own them. And, and they are the most precious thing you have because that's the closest you can get to pure paradise, that that's your gateway, that's your door, that's your key; that's the only way you're gonna get there, you know. Now you have it. Now you learned all those vows, you know. If you took them then, you possess them then you out of all the millions of people in the world you're among that tiny percentage that actually has the instructions on how to reach this holy place, this paradise, you know. And you own that. That's part of you now. You possess that. So you gotta be very... I mean you should look on that as your most precious thing you own is your vows. You know Ribichi's very fond of saying when you go to a Tantric initiation and the lama gives you vows, it's not a punishment. You know, it's not like the lama is saying, "let's see how can I complicate your life, you know". [laughter] "How can I make you miserable. I give you all these vows and you can't keep, you know." It's not like that it's a great gift. And, and he says... he calls them your help mate. You know, they are like your dear friend, and they're trying to help you. They're trying to get you somewhere. So you have to look on them as something very, very precious that you own. And think about them all the time, think about them... I mean how often does my boss think about his hundred and fifty million dollars on diamonds, you know. I mean I imagine he thinks about them constantly, and enjoys the thought of them. And, and you can enjoy the same wy, your vows. You have those... you have something much more precious. You have something infinitely more precious. So enjoy it, and, and think about it. You got 'em. And you got this method now to get, to get to some kind of incredible place. And very few people ever get there, you see. That's {chopu gupa}. Yeah?

[student: Somebody asked when you said what's the most precious thing somebody else said

lama, your lama. Now how what [unclear]]

[laughs] Lama's more important than your vows. [laughter]

[student: There you go.]

[student: That's...]

Yeah. But...

[student: You know why, can you make a some connection, some relationship, or say something more about that.]

They say, specifically, and I can tell this it's in the Tantric textbook. I can tell you 'cause it's not a secret,

[student: Oh, okay.]

because that's your only liaison with the Buddha, that's your only window to the enlightened realm, you know, is the speech of that person. That person may or may not be a Buddha, but, but for all intensive purposes that is the Buddha, because they communicate the Buddha's words to this person who learns them. So that's the proof in the Tantric textbooks, that your lama is a Buddha. So, that's all. Okay. Number five. [silence] [cut] Say {mingella} [repeat], {mingella} [repeat]. {Mingella} [repeat], {mingella} [repeat]. If you're wondering about the na, it's a pretty nasal na, yeah, if anybody cares. Okay, {mingella} means "not to break your vows". It means "now you keep them", keep them, okay. Keep your vows. What's the connection between thinking the most precious thing you own and then wanting to keep them. I mean not wanting to break them. Let's that say you're my boss, right. He's having a bad year this year. [laughter]. He's laid out all these payments, like the Surage Diamond Company, which he works for now, [laughter] you know. I mean he's [unclear] I think for the first time he's having some kind of perception that he might lose the diamonds, you know what I mean, that that they're not self-existent. [unclear] [laughter] And, so he will undertake any activity he can in order not to lose them because he does perceive them as supposedly, we don't know his mind right now, he does perceive them as the most precious thing that he owns. So naturally human nature is to want to protect him from losing them. So what's the connection between four and five?

[students: [unclear]]

It's the same thing, I mean if you break them you

[students: Lose them.]

lose them. If you break a

[students: [unclear]]

root vow with a [unclear] [laughs]. Okay, okay, all right. Except in the case of [unclear cross talking] [laughter]

[student: But the relationship with [unclear] is the same thing?]

It's the same thing as my boss, you know. You see at as the most precious thing you own, so you do what you have to do to keep them, which is you don't break them.

[student: It looks like bright side of possessiveness.]

I think it's... yeah, yeah. One of my lamas used to say you could use all those bad thoughts if you just make them into positive energy, you know. [laughs] He said be jealous of your fellow students because it'll drive you. And then it'll drive you to get over your jealousy of your fellow students. Okay, so those are the five... you could see how that process goes, and if you think about it you'll see how it goes. Sooner or later if you want to keep your vows, those five ideas are gonna have to come into your mind. Those... all those five attitudes are gonna have to be there for you to keep your vows locked. And, they will they will help you keep your vows. I missing this next on your homework here. Mmmm-hmmm. [laughter] This question here says, "Can a person" [laughs]

[laughter] Oh, I know what I want to say. Je Tsong Kapa here he gets into how to confess when you break, when you break your vows, and when you break your secondary especially, because there's no use confessing then. I mean if you're gonna restore the vows, you're only talking about the secondary vows because if you break the root vows you lost them already, no used to... by the way it's very good to confess them, but if you broke them with all those things, you did... you don't actually have them anymore you're gonna have to take them over. But when he talks specifically about confessing to secondary vows, he's talking about, he's talking... a question comes up and somebody says, "some Tibetans of the past were saying, if you make a vow out of... like forget, you just forget yourself, you're not doing it on purpose, right. You just forget that you have that vow and you kind of slip and you break it. That kind of vow, some Tibetans in the past said if you just in your mind vow not to do it again, you purify that and your restore your vow. And on the other hand, this is why when we talk about the secondary [unclear], remember we said those are caused by bad thoughts and those that are not caused by bad thoughts. The ones are not caused by bad thoughts were like out of laziness or forgetfulness. You forgot that you had the vow... like let's say you forget to do an offering to one of the three [unclear] during the day or something like that. You know you forget. You forget to honor them in body, speech, and mind for twenty-four hours. You just forget. They said well that's that's so light that you can just purify it and restore your vow completely by mentally deciding not to do it again. And then those ones that your caused by bad thoughts like when you get angry or you want hurt someone, those you have to repair by going to another human being and confessing to them. And then Je Tsong Kapa says... what do you guess?

[students: [unclear]]

Asanga never made that distinction. Asanga says there's no such distinction. Asanga said

whether you break it out of forgetfulness or slipping or whether you break it out of this horrible outburst of anger, it's the same thing, you broke it. And you, and you have to go confess it in front of a person. A person a person if it's available, if the person is available. A person is best, if there's any kind of person available. Somebody asked me what kind of person is okay, and he finally gets in to it at this point in his text. He quotes Asanga, and it and as I read it it says, "You can confess to either an [unclear] practitioner or a [unclear] practitioner, which seems to say the person does not have to have [unclear] vows for you to confess to the person. But he does say... he does make a... express the opinion that if if you're ordained, if you're a monk or not and you're gonna confess to somebody, it's it's properable to confess to another ordained person, if there's one available. So he... that's that's all he says on that. And he says if he the person to whom you confess they have to understand what you are talking about, you know. Like our neighbor has a child who's autistic. Now that's a human being, but if you confess to her, she doesn't know what you are talking about. She'll say "okay ", you know. [laughs] [laughter] I used to kinda do that when I had something really bad I would go to a Tibetan Monk who really didn't understand what I was talking about. [laughs] [laughter] I mean the person that you confess to has to totally understand the the gravity and the whole situation and you know, you have to express it in a way that they really grasp what you did. I mean it... when it comes time I warn you you will waffle, you know, you'll try to make it look better than it was. And you have to you have to catch yourself and and get it all out, you know. Don't like change the subject before it's all out, you know. I I I'm just telling you from experience, you know. Because when I go to Rupacane and I have something bad to confess, you know, I usually chicken out about half way through and try to get him distracted, you know. [laughs] So

[student: So, you're breaking another vow?]

Yeah, yeah. [laughter] You'll find that you'll break vows like within five minutes after you confess them. But you you have to... the confession game is a... it's very a very pure. It makes you very pure and you have to get into that game. You have to learn how to do it; start, you know start, find somebody close to you who who can grasp what you're talking about and tell them frankly the things that you do. And you'll find that you, you're practice'll get much better and you'll start to have those experiences that I won't talk about, okay? [laughter] Anyway, and they don't happen if you don't do it, okay. Get good at it. You know take it as a as a... it's it's hard the first few times and then if you have a good partner or two, you start to improve and they start to improve and it becomes a pleasure to sit and and list your a... you know we did one the other night it took like two hours [laughs] and two huge lists and we finally got tired we didn't run out of bad things. [laughs] [laughter]

[student: Are you supposed to write them down?]

I think it helps. It's good to... you have to track them, right? It's like production in your factory, you know.

[student: Do you do what Catholics do to make a general confession?]

We had a general confession. I handed it out once. I don't know, somebody might have a copy. [unclear] There is a general confession. Because, because

[student: I've gotten my vows a year ago and I haven't done any confession.]

Here's a very general one that you can do.

[student: You're doing one now.] [laughter]

[student: Michael, it seems like a very dangerous thing to me to confess to somebody because you, I mean it's as if you have a tremendous trust, you have to know the person really really well like for years and years and years to know that: a. they're not gonna go and tell everybody; b. they're not gonna think you're weird; c. they're not gonna listen... it just seems like it's a

Well they have to know what's going on. They have to be a... I mean preferably discreet. But what if everyone in the world knew that you did that, I mean, so. You... maybe you're just the most intelligent person in the world, to tell the world who you really are. You know what if everyone knew all your bad deeds, I mean... this was this thing at work I had where... I had this... I was supposed to supply diamonds to the factory manager and I had this really terrible factory manager for a while and he used to he used he used to blame me for every minor problem in supplying the diamonds. So one day I... it occurred to me that if I just supplied them perfectly I wouldn't get any complaints. So if you don't like your, your dirty laundry getting out, just clean it and then you don't have to worry about it.

[student: Did it work?] [laughter]

Yeah. No, I mean, I think a Buddhist... obviously you have to be discreet and obviously you don't want to... you don't want to be one of these people who goes and confesses to everybody and doesn't really mean it anyway and just wants everyone to know the terrible things they've done. That's not the point. The point is to do it with someone with whom... I would say my experience with someone you highly respect, like I do it with Ripate. So I you know you don't want to tell it to someone unless you really have the intention to stop, and it should be embarrassing and Je Tsong Kapa says it works because you're embarrassed.

[student: Embarrassed [unclear] is very successful.]

That's what debating's about in monks today, you know. You get in front of five hundred monks and say something stupid. But it works. And, and he says the reason a person is better than imagining all the Buddhas and confessing to them is that you'll be embarrassed, and you'll be ashamed. And, and that's good. So... But yeah to, to, to confess everything in front of the most indiscreet person who's gonna embellish it and then spread it around and you know that kind of person, don't do it, don't... that's not safe. Don't do it.

[student: Well isn't that also breaking a vow. You're not supposed to be exposing things

about yourself that can be used against you to make you look like a bad [unclear, crosstalk], what was that?]

Yeah like... my experience is that that the people whom you really want to confess to because they are someone that you consider kinda holy, are not the type to, to spread it around anyway, you know. Yeah?

[student: What type of detail is required [unclear]?]

You can read it. It's at the end of your reading. Geshe [unclear] gives a confession. He, he, he writes one there. It's pretty long. I would say, you know, take the middle part of it and use that. But it says I so and so have committed and then you you fill in the blank, [laughs] you know. And he, he actually has a formula there, so I put it there, you know. And, but I mean once you get used to doing you'll you'll work it out. You'll know what to say. And the main thing is that it's sincere and that you really don't intend to do it again, for a certain time limit at least.

[student: Somewhere it is stated that the person you are confessing to is supposed to not reveal it, like in, for example, Catholic priests cannot do it in [unclear].]

Yeah, I don't recall that it's mentioned as... I don't recall that, I haven't seen that mentioned anywhere, that they can't reveal it or that they can't tell anybody or you know. But I know by lineage, by tradition, they don't. The tradition of the lineage is that we don't. We don't reveal it. So that sort of more the tradition of our lineage, especially like if monks are confessing things to each other they don't tell other people, just by tradition. One more question, then we have to go on.

[student: I haven't got any idea, but when you become a particular bodhisattva, you no longer have a private life, so you're not really trying to keep your life secret. I mean maybe you don't reveal things that are going to go [unclear] either to yourself or to somebody else, but you're not really trying to keep [unclear] in secret.]

I don't know. I think, well that what I started out by saying, I think if you... what if everybody in the world knew all your worst faults. I mean probably you'd just want to work harder to clean them up so maybe you should just appear to be what you are. Maybe that's the most easy thing to do, you know. [laughs] Maybe that's the most efficient way to live, is to show people what you really are and then if you don't like it, then improve it. Okay. We'll do one more point. There's, there's five factors that make a deed more or less serious. There's a section in the text and he says are is it are there certain kinds of ways of breaking your vows that are more serious or less serious, you know. And then he gets in to five different factors. So we'll go through those five factors. [unclear chatting] So the first one is by, is by instigator, okay. I mean what made you do it. The devil made me do it, you know.

[student: What are these?]

These are... I'm gonna give you five different factors that make it more or less serious when you break, when you break your vows. And you'll get the, you'll get the idea after I do a few of them, okay. But the first one is what was the instigator. You break a vow with the following instigators it's the lightest, less serious, okay. Not knowing karma.

[student: Karma you said.]

Karma. Bad comma and good comma

[student: This is the least, right.]

Least serious. What does not knowing mean? Mishaba, what does it mean? Not knowing what?

[student: That you're breaking the vows.]

You don't know your vows, okay. [laughs] [laughter] I mean that's the least serious. If you break... if you took bodhisattva vows from some lama who came to your town one night, you have no idea what they are, you were there at the initiation, you got your bodhisattva vows, and then you break it the next day because you don't even know what they are, okay... I mean, Je Tsong Kapa gives two examples: either you never heard them, you know the lama never explained all sixty-four; or there was some short explanation and you didn't really get it, you know, like you hear the name but you never understood what it meant. Then you're in this category. If you break the vow that way, do you break it?

[student: Yes.]

You break. But it's a little bit better, okay. It's a less, a little less serious karmically, okay. It's better than if you knew very clearly what the vows were, which is unfortunately the condition you're in though. [laughter] [laughs]

[student: What if you learned it and you forgot.]

Try to forget it, yeah. [laughs] [laughter]

[student: Does that make you the instigator now?] [laughter]

Careless means you forgot, you know you were busy. And you were distracted. You didn't get a full night sleep. You know. It wasn't so bad as a [pause] [laughter]

[student: Klasha.]

What's a Klasha. A bad thought, okay. Jealousy, anger, pride, desire, ignorance.

[student: Are these in order from less to worse?]

Yeah. These are from least serious to most serious. All serious, but less serious or more serious. Secondly, 'b' is where, I mean it's defined in the text as you know you're just overcome by a bad thought, you know. You're jealous of somebody at work. You're jealous of a fellow translator. And you... it takes over your mind for, you know, five minutes and you break your vow. That's medium serious. It's called medium serious.

[student: How could you break a vow if you didn't have a klasa attack?]

If you just forget to make offering, that's

[student: Okay.]

Okay. All right 'c' is the worst one. [pause] Disrespect for, what do you think?

[students: The vows.]

The vows, yeah. Watch out for that. I mean that's like "yeah I know I'm supposed to make an offering and everything, but you know, but maybe it's kind of a stupid vow anyway. I feel like doing it every other day, you know. I know that I'm not supposed to yell back at somebody who yells at me. I know that's part of my bodhisattva vows. You know, but they were really mean. It was just like a normal yelling. It was really bad. [laughter] [laughs] Probably I got the worst one in the company today, you know. [laughs] I mean everyone believes that, all right. Everyone believes that the yelling they got was much worse than anyone else got. And so they were okay to yell back. And that's {mai gupa}. {Mai gupa} means you just don't treat the vows very seriously. You that they're not very important. You think it's mildly interesting and, and virtuous but not something egimatic about.

[student: Does disrespect mean not owning them in high regard?]

There's nine different kinds of disrespect and they're in your reading. [laughs] Okay? [laughter] But you can imagine basically what it is is you just don't think it's very important, and we have to be very careful about that. You have something very precious; learn them, keep them, think about them all the... it's like getting a new girlfriend. Like, it's like meeting Mr. Right, you know. I mean if you went home after meeting Mr. Right, you would... it would be on your mind all night long. [laughter] I I don't think your bodhisattva vows are mind all night long. [laughter] But it, it's the same thing, you got something very very special, and you should be like, you know, fascinated and fixated on it, you know. "Boy I got bodhisattva vows." [cut] ...obsessed with it, you have bodhisattva vows. If you're not, you gotta be careful.

[student: Does that happen, Michael, they you do become that way, like your in... like they become your lover?]

[laughs] Yeah, [unclear]. Okay, we'll do one more. Let me see. Nah, we won't do one more, sorry. Take a break. [cut] ... three poisons that's the second thing that can make it serious or not serious. What are the three poisons?

[student: Ignorance, [unclear] attachment.]

[student: Anger.]

There's all these words for it, you know. People say desire or greed. People say hatred or... and then people say ignorance. And it's the three animals in the middle of the wheel of life that [unclear]. It's the pig, the snake, and the what? Rooster. But it's... when I think of desire I think of, you know, an overwhelming emotion from looking at Playboy Magazine or, or I think of hatred I think of going into a fury and hitting someone, you know. I think of greed, I think of sitting with piles of money and rubbing your hands in them and stuff like that. I don't think they're very good translations. The definitions of the first one is not is ignorantly not wanting to be parted from a certain object. What it means is liking. I prefer the word liking, which means ignorantly liking something.

[student: Attachment.]

Not even as strong as attachment. This poison is in your mind all day long. This poison happens several times every few minutes, you know. What are you gonna call it? It's the ignorant desire not to lose something and it happens all day long. It happens every moment. It's where even those little feelings that you have that you like something. And I say ignorant because this is the state of mind that wants to keep something by protecting him. You see. It's the natural human liking of an object, because what it assumes is that you think you have to somehow protect the thing and defend the thing. Because really what is the way to protect the thing to keep the thing.

[student: Is to give it away.]

Is to give it. So it's any kind of instinct that every human has towards the things they like that to keep this thing I must protect it from others, you know, you know. And it's ignorant. It's basically at its root very stupid. It doesn't understand how things work. The way you keep things is to be generous with them and the way you lose things is to fight off other people and try to protect it. So we act exactly the backwards. Human Nature is backwards. That's liking. The three poisons are in your mind all the time. They're active constantly. So I don't like the word desire. I mean I get desire maybe once a day, okay. But this poison is there all the time. That's why it's called poison. It's poisoning your mind all the time.

[student: What is the Tibetan word for poison?]

It is {duchok} which normally does mean, you know attachment or desire, but if you go to the definition of this poison, you don't come up with that in English. It's not as strong as sitting there and rubbing your hands to your credit cards, you know. It's a [laughs]

[student: It is a form of attachment.]

You and I know it is. But if I say how many times today did you have desire, you would say a few times.

[student: No, but if you said how many times a day did I feel attachment, I would have to say all the time.]

Maybe, maybe you could say that. But for me attachment is even stronger. You feel attachment toward your husband, say. But do you feel attachment towards a cool breeze in this room, which is what we would like to have.

[student: [unclear]]

[laughter] What I mean, what I'm trying to say is it's a constant coloring of your mind. It's a poisoning of your mind all day long. It's I I I think it's very dangerous to turn inside of anger, I'm sorry desire of something. That's all. Okay, second one is what they translate as hatred or greed. But again it's defined as wanting to be separated from an undesirable object in an ignorant way.

[student: [unclear]]

Wanting to be separated from an undesirable object in an ignorant way. What does that mean? It means all day long if you're a normal human being, things happen that you don't like and you undertake steps to remove those things, you know. It... if your boss is yelling at you. I had it today, like all day, you know. [laughs] "Errr, Where are these diamonds, know, fake diamonds [unclear]." And you know it's an undesirable object. Someone's screaming at you. But what do you do? What's the way to get out? How do you get rid of that object? You know, how do you, you know

[student: Don't yell.]

And the natural thing is to do something bad or to make an excuse or to tell him to come back later or anything you can do to get rid of the person. But that's not where they came from. And that's not how you're gonna stop meeting people who are "er er er where's the thing", you know. It's not the way. It's not where they came from and that's not how you're gonna reach a place, a job where everyone's like "hey, you know, that's great work you're doing". What I mean is that's not where it comes from. If you don't like something, the ignorant human instinct is to fight against it or to struggle or to dislike it, and that's exactly how you're gonna get it to

[student: Come back.]

Come back. So, so this is the second poison. And it is a poison, 'cause it's making you do exactly the opposite thing. You should say, "I'm glad to see you. I'm glad you're yelling at me. What would you like? Here I'll try to get it for you." You know. And you just be very pleasant and positive and... and actually even if there were no such thing as Buddhism, it's the most efficient way to work anyway. It happens to work the best anyway. You know what

was the third thing? The root of the first two. In the very ancient pictures of the wheel of life, in the best pictures, it's a, it's a pig [cut] with the rooster and the snake coming out of its mouth. It's not a circle, because the source of those other two is not understanding the way things are and that's ignorance. That's the third poison. The third poison makes the first two poisons happen. You just don't understand it. If you don't like something, be good. And if you want to keep something, share it, you know. So anyway why do they say three poisons, what has this got to do with how serious the deed is? If you, if you do a deed with light three poisons, it's not so serious. If you do it with medium strength three poisons, it's medium serious. And you do, if you do it with heavy three poisons, it's heavy karma.

[student: What does that mean?]

And you don't have to have all three. What it means is... I mean when you're on the bus and you kinda like to have a seat but somebody sits down in it before you, and you just kind of like mildly irritated, but you go sit in another seat; that's life, okay. But then if you're at work and you have a huge shouting match with somebody, and you think that's gonna stop them from shouting at you, that's, I would say that's a heavy duty. See what I mean. It doesn't refer to which one of the three is heavier, and you don't have to have all three. Either one or any one or any combination. All right. Okay.

[student: What does it mean [unclear]]

Karma is lighter. The bad deed is lighter. The breaking of the bodhisattva vows is lighter. [silence] Okay, object. In the text they give the example of killing. By the way the text at this section, Je Tsong Kapa goes directly to Ganaia. He cops it all from the Ganaia, you know. It's actually all coming from the books about monks' morality and he goes to the part about the object and he says, "A lighter object may take the act of killing. The lighter object would be an animal, to kill an animal." So relatively speaking very serious but among all the kinds of killing, lighter. Why? Having destroyed a potential for enlightenment in this life, normally, normally speaking an animal doesn't have enough intellect that in this life, they would understand all the things we've been talking about in this class and become enlightened in this life. It's very unlikely. It's almost impossible. So I mean you're not destroying a potential basis for nirvana and enlightenment in this life. They just can't understand all these things anyway. Yeah?

[student: Do they make a distinction within the broad category of animal / insect versus what one animal to another which is heavier, lighter, better or worse to kill?]

I've seen a thing in the... there's a debate like that, but I don't remember how it works, but there's a debate about there's some feeling that larger animals might feel more pain. And then there's a debate about, well, if you're eating for meat maybe it's better to kill a larger animal instead of twelve shrimp, you know or you know, there there are debates like that. I don't quite remember [unclear]

[student: Swatting insects versus whatever, killing a cow? You know.]

There... I I... all I've heard about is in quantity of food. You know if you need ten pounds of meat one pig or five chickens, so better to kill one, you know what I mean, it's not you know, something like that. But I haven't

[student: Light is in terms of karma.]

Karma, yeah and breaking the vows.

[student: And animal versus a person?]

Yeah. [silence]

[student: So applying that same reason of anyone who's the highest student or practitioner spiritually would be a heavier...]

Much heavier.

[student: Is that c-h-a-k-e-a?]

Yeah, c-h-a- [pause] What's that?

[student: What is this an "a", "b", sub?]

[student: Is there gonna be a subcategory here where we're talking about what the object's up to?]

We got a light object already. I'm giving you a medium object, okay. That's the second, that's the third way

[student: No. What I'm thinking is the story about Buddha in one of his lifetimes, I guess it was, killing... having to make a decision to kill the captain of a ship to save hundreds of people or something.]

It wasn't to save the people. It was to prevent the captain from going to the lowest life. You know what I mean.

[student: Oh, okay.]

It's interesting.

[student: But then...]

It's to protect the captain.

[student: But the object is human, but... do you see what I'm saying.]

Yeah, sure.

[student: So you put... is there a separate category where you talk about the activity that the object is engaged in? [laughs]]

No, we're talking same deed, same motivation, different object. If given a priority, deed is the same, motivation is the same, it's lighter if you kill an animal, okay. That's all. Okay, second object. I want you to learn this word, say {myome} [repeat], {myome} [repeat]; {myachokpa} [repeat], {myachokpa} [repeat]. {Myome} [repeat], {myome} [repeat]; {myachokpa} [repeat], {myachokpa} [repeat]. This is the object of a very serious type of killing. {My} means "a human being". {O} means "or". {Myachokpa} means "a human fetus". Okay, "a human embryo, a human fetus". In other words according to Buddhism, they're they're equivalent, same thing. You kill this or you kill this, it's the same thing. Which clarifies the question of?

[students: Abortion.]

Okay, I mean, I was involved in one when I was young and I didn't know better and it's a long story, but... just so you know. It's the same thing, human being and a fetus are the same thing according to Buddhism. The fetus starts at conception, the moment of conception. It's Myachokpa. And this is quoted directly from the text. So, so remember it and don't break it. You know don't get involved in that. We have a big place in Connecticut, we can... it can stay there. [laughs] [overflowing laughter] Seriously, okay. A deal is a deal, okay? All right.

[student: You're taking the sheep example to extreme there.] [laughter]

All right so you [unclear crosstalking] and encourage other people to. All right. {Bunataparent} means we're talking about middle, middle strength, okay, medium strength. {Nataparent} means you're not talking about {atame} which is what? Those five...

[student: [unclear]]

You're not into one of those incredibly powerful karmas where you killed your mother or you killed your father. So that's called medium strength, medium object. It's a human or a human embryo, which is very serious, but at least it's not your father or your mother. Now what would be heavy duty?

[students: [unclear]]

Killing your father or your mother, [laughs] okay. And that's that's object. That's from the point of view of object.

[student: What about killing a lama?]

Even worse. But we're just trying to keep it consistent. If you want to know all the objects, you have to read the Abhidharma, fourth chapter. [silence] Accumulation means... Je Tsong Kapa explains it like this: lesser accumulation would be to commit one, from one to five of the breaking a vow and not, and not purifying it, not confessing it. That would be

[student: What defines [unclear]]

Either one or two or three or four or five.

[student: Of the steps [unclear]]

No, total. Accumulation. If you break either one or two or three or four, or a total of five different secondary offenses, that would be for example, less serious. By the way this is all referring to the {naya}. It's probably referring to two hundred and fifty-three vows, you know something like that. What he's trying to say a certain small number would be considered less serious. Medium serious he says is a big number that you could still count. By the way I believe that most Americans who have ever gotten bodhisattva vows are in the third category, which is what?

[student: All broken vows.]

No, they've broken many many times and they couldn't tell you. They couldn't even count them. I mean, if they sat there all day and try to figure out since they got the vows at initiation in nineteen seventy-nine from so and so lama that came to [unclear] that night. They they couldn't even guess how many they had broken. And that's the most serious, you know.

[student: But the odds are good that they didn't have a clear understanding of what they were and they might have been offered in Tibetan and it wasn't spoken and it wasn't translated [unclear]]

That's a terrible thing. That's a terrible thing to... it's unkind to give someone the vows under those circumstances, I mean I think. But anyway. [unclear] opinion. I just broke a vow, I think. [laughs] Anyway, I take it back. [laughter] Very serious if you broke... if you shattered so many you can't even count them. Okay, that's accumulation. Number five.

[student: [unclear] initiation.]

[student: Of course.] [laughter]

[unclear crosstalking] Missing one. [laughter] I missed... He doesn't state this one in the text, but he does later on, so. I want you to [unclear], okay. That was three, that was four, five. Sorry.

[student: Uh-oh.]

He never... he does not list it in the text, but later on he mentions it.

[student: So what becomes two and one.]

[student: Oh, instigator becomes two?]

Yeah, okay.

[student: Oh, this is number one.]

Yeah I'm giving you a number one, a new number one. [crosstalking about renumbering] It's not my fault, he doesn't mention all of them here.

[student: [unclear]]

Instigator's number two. Three poisons is number three. Object is number four. Accumulation is number five. Number one is nature. He does not explain it. I assume it means....

[student: [unclear]]

Nature. Meaning this... I mean just automatically certain of the vows are more important than the other ones. Which is what? Just their nature.

[student: What?]

Certain one of those sixty-four vows are more serious than other ones of those sixty-four vows. Which ones?

[students: Root vows.]

I believe that's what he's referring to. He does... he never states it directly, but but before... all through the text he's saying the nature of the root vows is that they're more serious than the secondary vows. These five factors make it more or less serious when you break your vows and that's just comes from all the teaching of abhidharma, all the teaching of Manaya. And it's common sense, right? It's much more serious to kill your parents than to kill someone who's not your parents and it's much more serious to kill a human being or a human fetus than it is to kill an animal. Things like that. It's much more serious to break a vow out of a huge attack of anger than out of... you never knew the vow, okay. Okay. See merely the essence of this class tonight, which is the last, you know, new class, we'll have one review, is the following. Okay there is four things that can make you break your vows. You better know these four. And we already mentioned them, but we'll do them formerly. It's called the four causes of breaking your vows. If you want to be a great bodhisattva vow keeper, you better know these four. And the first one is? And we talked about it already. I mean we talked about all four, but JE TSONG KAPA repeats them and he lists them. He says, you have to know, I mean the most... the first reason why anyone would break a

bodhisattva vow, that they never learned them. They don't even know what they are, or they heard them, you know, don't teach emptiness, but they never learned what it really meant. Things like that. What's the antidote for this?

[students: Learn them.]

He doesn't say learn them. He's says become them faster. [pause] I mean he's talking like, "Oh, number fourteen, no I didn't do it today, but I did thirteen yesterday and number twelve I was thinking about the day before and a... sixteen, nineteen, twenty-five, forty-three, I was really close yesterday." They call [unclear]. When you do {tundru}, that's supposed to be what you're doing. {Tundru} is called a [unclear]. It means like, "Hey, I didn't do one I did five, I did number seven, didn't do thirteen, fourteen I was a little weak today, twenty-five I... you know. And I'll tell you by personal experience, you can't do that. You can't reach that. Concentrate on two or three a day. [laughter] Rotate them once a day or rotate them every three days, and where's [unclear], where's [unclear]? Okay. [laughs] [laughter]. [unclear chatter] But its gotta [unclear] So do what you can handle for a day, you know, concen... go through, take one or two each day, concentrate on it. My personal experience, that that's the only way you can really do it, otherwise you'll go crazy. Okay, number two. [silence] That's like you just forget to do something that you're supposed to do or you just get distracted, you know, you know all... lazy, careless, forgetful, okay. It's not intentional. It's not mean. It's not bad. But it... but you will break the vow. What's the antidote for that?

[student:

Huh?

[student:

Yeah we call it

[student: But if you're only doing three each time then it's sort of easy to forget...]

That's true. I mean the ones that require you to do something every day, you better you better have done it... you have those checked off on Brady's card, okay, until it becomes second nature. By the way the practice of Tindru, actually doing Tindru, fulfills most of these vows. That the, one of these points. Okay, remembering your mindfulness, keeping your mindfulness. This is like what's gonna happen tomorrow because you have your last bodhisattva vow class. And the what's gonna happen three months from now, you know when they're not fresh in your mind anymore and you didn't exactly work very hard at them and, and a few of them slipped your mind. I mean right after you get them the first time, which is most of you heard this detailed explanation for the first time, you'll be very careful and then you'll get sloppy the second time you here them and the third time. It's very dangerous. It's called dharma overload, you know, and in fact it's called {cheptuk}, and you... it's not as effective the second and third time that you hear it. This is your big chance. Most people either make it or break it on the first time that they hear it. So, you have to try to stay mindful from tonight. It's... there's no reason why it should happen later, if not

tomorrow. [unclear] it's not logical. It won't be fresh. [pause] It's not a joke, you know. I worked very hard on how to translate it. It's exactly what it means. And there's a long description about the bad thought growing in your mind, taking over your mind, fulfilling the majority of your mind and then you do the thing. It just sounds like an attack to me, you know. The antidote is to identify the worst one and then work on it, okay. The antidote for number three, which is having these attacks every once in a while... you know, you know what they are, some people it's food, some people it's anger, some people it's jealousy, whatever. You know your own worst one, probably only you really know for sure. And then work on... he says attack that one first, go for that one first and that will... you'll be able to stop clencher ties that way.

[student: Did you food for the first one?]

Excuse Me?

[student: Did you say food?]

Yeah. [laughs] I mean excessive. I mean like where it becomes a, a bad deed. It's it's actually if you are obsessive about food in that way, which bodhisattva vow does it break? It's interesting. It's like looking at girls in the Port Authority. [laughter] [crosstalking] There's the one about leaving your meditative state of mind. There's the one about not speaking your... there's the one about... there there were five obstacles to keeping a meditative state of mind. And one was attraction to the object of the senses. It's just... not only in conjunction with your meditation, but he said... remember he said in you whole day. You know if you want to keep some kind of a yogi state of mind you have to avoid being obsessive with the objects of the senses. You have... that will ruin your ability to meditate well and it will also ruin your stability of your consciousness for for the whole day. I mean you give yourself up to one of the five objects of the senses, you you you damage your ability to concentrate and meditate.

[student: That means if somebody's overweight, they're a little bit overweight [laughter]
[unclear]]

[students: [unclear]]

[student: So where in does the enjoyment of your karmic fruits come?] [laughter]

We're not talking about that. We're not talking about that. And you know you know the difference: when the Dali Lama laughs at a joke; when the Dali Lama eats dinner; when Ripuche has something he enjoys to eat, you know. He's not... it's very interesting I have never Ripuche compulsively eat anything never, in twenty years.

[student: [unclear] send things back]

[laughs] No, but I've never seen him compulsively eat the Americans do, you know like we do, like I do. But it's interesting. Anyway

[students: [unclear crosstalking]] [laughter]

[student: When you're in a meditative state allowing your mind [unclear]]

No but then you remember what JE TSONG KAPA said at the end, keep this [unclear], don't just apply it to your formal meditation, protect your mind throughout the day because compulsive during the day will make your mind less aware, less concentrated, and then you'll slip and you'll break another vow. Okay, anyway you break a vow every, I don't know [laughter]... what was the last one? [unclear] man. [laughter] The antidote here is very. very simple. It's to respect the Buddha and respect the vows that he gave. Now, I think it's very important to say and the text are very clear about it, you normally start to respect one, someone when you start to get benefits, you know, like if someone was your teacher. Like I remember I had a teacher in eleventh grade, okay, and that teacher taught me to write and I know who it was and I know what they did and they beat me up, yelled at me and they and they made us write like twenty pages every single night for a year and checked them all and so I respect that teacher because I know the benefit I got. And it's the same with Buddhism. You know you you're not going to get respect for the Buddha or for the vows by trying to be respectful. It doesn't work, you know. Try to act "oh yah, yah" [laughter] It won't work, especially with Americans, you know. I mean it's it's empty. It doesn't mean anything, just to just to look good, to look respectful is one thing. But if you realize you've got something out of it, you know, I mean and this doesn't happen for a while because first you have to try it, but if you're keeping the vow and then after a while you start to have some extraordinary things happen, then what?

[student: You'll appreciate it.]

You'll really appreciate and respect them. And that, that's the idea here. You know, follow them enough to see... if somebody really helped you in your life and you had your own people and I don't know who it was for you, but everyone in this room had two or three people in their life that they owe a big debt of gratitude, they taught you something invaluable and you, when you meet that person that's respect. It's the way you feel towards that person. And you know who it was and you know what respect feel like if you think about that person, and just have that towards the vows. You won't get respect artificially. It has to come from having gotten some benefit because you kept them. And then you start to respect them and you start to respect the Buddha. So if you, if you want to get the the antidote, it's it's respect from, from getting results. And obviously it'll never happen if you don't try them [laughs], okay. And then you never will respect them. Okay, we're overrun, so I'm not gonna do the last homework question. The last homework question is what are the five temporal benefits of keeping you vows and what's the one ultimate benefit of keeping your vows?

[student: I'll probably want to know the advantage.] [laughs]

I mean, the advantage I keep hinting to you all night or saying directly to you all night you will reach a different plane of existence called enlightenment and you will reach a thing

called paradise and just try it. You know we can argue about how long it takes. Why don't we do it the opposite way. Keep it for a while. See if anything [laughs] happens, okay. If nothing happens, check back with me, you know. But there's this big thing in Buddhism that people don't get any results so they blame the vows or they blame Buddhism. And then the lama says, "well did you keep them?" and they say "well what do you mean?", you know. [laughs]

"Was I supposed to keep them?" [laughs] The people who don't get any results are the people who don't do anything and then they get mad about that kind of, that particular path without even having practiced it. So that's that's where... the ultimate benefit is that and I can... I might as well say just keep your vows and you check it out and things'll happen. Okay. Temporal benefits, I mean one of the biggest one you can die happily, okay. If you've ever had a near death experience, one of the things that comes up first in your mind is regret for anything you did bad, and if you're keeping your vows you just die very very smoothly, you know, you've got nothing to hide, you got nothing hidden, you got nothing that you didn't confess, and you just die very nicely. And you die looking forward to meeting Buddhas and [unclear]. You've got nothing to worry about. You're clean. That's why [unclear] get off his horse every few miles [laughs] and confess, you know, while stunza are standing there waiting, you know, and the lama's getting off his horse and confessing 'cause he doesn't want to die with these things on his conscience. So you can die you can die very nicely. They say the Buddhas will take care of you. They they watch you with even more care. They keep coming to you. And you you can look into the future life and see that you're not going to have any problems, and you will in your future life, and this is an experience which you will see directly at a certain point, you will not suffer any more. You will have... you may have to come back a times, but those lives will be very smooth. You will always be well off. You will always have enough to eat. You won't have any kind of serious problems. You'll be able to have enough to share with other people, and it'll always be like that, and you'll have a point in your practice where you can see that directly.

[student: So are you saying you you will see emptiness directly?]

That's that wasn't listed but I mean

[student: If you view your future lives that's...]

Right after you see emptiness directly you can see,

[student: Right.]

and you can see that you will not have, you will have like seven future lives. You will become a Buddha after that. During those seven lives, you'll be comfortable. You'll have enough to eat, sleep, be able to share things with other people. You'll be, you'll be in that top one percent of all the humans on the earth who have enough and plenty and they share it with others and and you'll reach that stage. If you keep the vows this is one of the benefits. So that's it. That's the bodhisattva vows, but you have to keep them. I I can't do it... yeah?

[student: Do you just [unclear]]

It's in the reading. You check the reading. They're there.

[student: Oh.]

I did most of them. [laughs] I did the important thing. But keep them and we have an exten... a good opportunity. One is we're all new, you know, like people who have had them three times before and who heard them all three times before, I've noticed that they're the people who are most, least likely to change. It's when they're fresh in your mind that you actually change. So do it now, do it now. And then use the other people in this class for example or wherever, but... we're in a good situation. I know Carly, he helps keep me straight at work. You know when I come in and say something stupid, he really [laughter] helps me to remember my vows and that's a good thing. And what I'm saying is do it for the other people in this class. It's actually part of your vows. It's actually part of your responsibility is to now help each other. You know we're in a nice situation because we're all trying to keep them, and then because we know we're all trying to keep them, so we can help each other. You know and when you see one of your dharma friends slipping, you help them and you say "ep you remember number forty-four", you know. And don't say it in a bad way and don't do it in a nasty way, but do it in a helpful way, and then help each other. We're in a very extraordinary situation where we have a whole group of people trying to keep the vows and we all know we're trying to keep the vows. So we can, we can keep each other straight. We can help keep each other straight. And you can help me... especially I request, openly and seriously, okay. Okay.

[prayer: short mandala]

[prayer: dedication]

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ACI Course VII: The Bodhisattva Vows

Class Eleven: Course Review

10/9/95

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Freedom vow.

Student: Bodhisattva...

Bodhisattva vow.

Student: Secret.

And secret vows. I'm not asking for the three sets of vows. We're asking for the three kinds of morality. Which are... Michael do you know them? This is a little hard.

Student: What is the (unclear) morality.

Yeah {metchun etc.) Which means to, the morality of restraining yourself from (unclear) deeds. Which {unclear} would say describes as actually keeping any one of the three sets of vows. Keeping those rules. Okay? Holding yourself back from bad deeds means keeping

the three different kinds of vows.

Student: Would the next (unclear) be on Sixth Street?

Ah, that's up to Mayon again. He's trying to be a bodhisattva vow kicking out his, his tenants.

Student: He's gone, Michael. They're gone.

And ah... They're gone? So we'll, the next course will be on Sixth Street. It's a much larger place. It's very nice. It's got nice windows.

Student: Any idea who (unclear) January (unclear) questions people (unclear) schedule...

Oh, I'd say by January Fifth or something like that. You know like after the New Years smash is over.

Student: Isn't the New Years right in the beginning of the week though, right? The First is like a Sunday or Monday or...

Is it?

Student: So the question is are you gonna start that Tuesday or wait until the next week?

Why don't we say Thursday or Saturday.

Student: Start that Thursday?

Well lets do it during the day.

Student: Okay.

And that, that will be about the subject of a death and ah, call it Life and Death. The life part is a description of, from the Arbidarmakosha of the universe and the kinds of life there are in the world and how we live and what kind of lives we ca

n take. And then the, the death, the death meditation is from the {lalim} from the Jesumkarpa {unclear}and then from {unclear}. That's gonna be the subject, okay? Anyway you wanna know about your finale examines. Okay, here we go... Finale exam

ine always comes from your quizzes only, okay? Not from your homework. So that narrows it down. It can only be things from your quiz. So all you have to study is your quiz. And I'm gonna go over what I consider to be a lot of important questio

ns. And, and also, you know, this is the first time this course has been held in, on this subject, and sometimes the questions are badly written on the quizzes and stuff like that and I'm gonna go over the questions that I remember were difficult and that people missed a lot. Mainly because the question wasn't phrased well or I didn't even mention the thing during the class and then asked you the questions (unclear) also happens... I guess the most, one of the most important things you have

to know is what book you were studying, I mean what was the main text, and I'll go around the room, I like to do it this way, so Mr. Gootoe (laughs), what was, that we, we were talking about a lot of books but what was the main book that I was using

for the class.

Student: Lays.

Lay of jewels. Of shining jewels. String of sunning jewels, of shining jewels. Okay. This is too easy for you. Okay. (unclear) (laughter) Show the definition of bodhichitta by Maitreya.

Student: The wish to achieve complete total enlightenment for the sake of all sentient beings.

Yeah. {unclear} From the {unclear}. The wish to achieve Buddhahood for the sake of all sentient beings. Very short but that s in its, that s it. Focusing on all living beings. And you wanna become a total, total (unclear).

(silence)

You have to put in the complete file, okay? Because there are things called Buddhism which are not. Miss Robin, ah, The Three Sufferings...

Student: The suffering of suffering. The suffering of change. And pervasive suffering.

Yeah. Okay. Those are the three kinds of suffering; suffering of suffering, suffering of change and pervasive suffering. What s the...

Student: And what?

And pervasive suffering. {gimmieapichie pincheshaw}. It means...

Student: Suffering of suffering is physical, physical suffering like ah, or mental suffering...

Yeah.

Student: Obvious physical and mental suffering that results from having a body.

Good, good. Well you could say ah... not necessarily from having a body. Ah, obvious suffering, like what, what was the example in the scriptures? Remember? Anybody remember?

Student: Backache.

It was a backache. (laughs) Okay. Secondly?

(silence)

That's what's wrong with life, you see, because any good thing you ever did is propelled by a past karma that you did. That past karma will ... it's an energy so it will...

Student: Burn-out.

Wear out. All energies wear-out. It'll wear-out. And then the good thing you have changes. It, it, it deteriorates. You lose it. There's no object in your life which is pleasant which is not like that. Every pleasant object in your existence,

even your own mind and your own body and your own identity will, will be lost. Because it's generated by a thing which is finite and the energy of that is, is wearing out as you experience it. So even the things you take for granted; your face, you

your arms, you know, your own mind, your own ability to think clearly, you will lose all of it. You have, you, you were shot from a cannon, you will hit the ground, and (laughs) while

you're in the air you have to do something good with it cause when you

hit the ground you go back to zero. You might as well be an amoeba. You might be an amoeba. You won't have the ability to think like you do now. That's also finite. You, your ability to think clearly and do something now to get out of suffering

is a very small window of opportunity and it closes. It will close. It's in the process of closing. You know? So you, we have to do something. Yeah?

Student: (unclear)

Also karma. Oh...

Student: They're caused by your (unclear)?

{unclear}. For example there is, one of the four karmic results of being bad, like being angry all the time, is that in your future lives you're disposed to anger. So in that sense your, your anger in this life is a predisposition that's been caused

by your past deeds. Yeah. But every, in one sense every perception you have, meaning also your perception of your own mind is a (unclear), is a result of karma. Okay, one more, we gotta go.

Student: (unclear)

The mental body. His mind. His or her mind. And the whole, all the good deeds that you do are, mainly, gonna, that whole mass is gonna create what?

Student: (unclear)

The physical bodies, which are two. So anyway, this morality, morality number two, which is called the morality of collecting goodness, refers to, collecting together this two huge masses of energies. One is a, this whole kind-a wisdom, or knowledg

e, which is gonna create the mind of a Buddha in you. And then this all collection of good deeds, merit, which is gonna create the physical bodies. Those, those bodies which can appear anywhere in the universe in countless, infinite forms to help a

nybody exactly when they need it; on the four-o clock bus, bus to Perkepsie in the third seat, you know, and then he turns to the guy and says How are you, and it changes his life, you know, and then, it s, it s an emanation of the Buddha. And in t

he meantime he s in another galaxy, you know, on another bus, saying a different thing to somebody else. And to have that ability to create is created by the morality number two. Yeah?

Student: Garbage.

Throw it out like, like the dirtiest garbage, you know? Take that and, he s called it rubbish, garbage, okay? So think about it, think, think of it like that. It s mental, it s spiritual garbage. It s very strong about that, okay. Um, Mrs. Karne

y. What kind of, what, name about four things that a person who gives the bodhisattva vows should, should have. What kinds of qualities or (unclear) ... hadn t made these and then we ll fill it in. Because I, I didn t remember, that s why I was in

my room until seven-fifteen. (laughter).

Student: No lying.

You have to, you have to really want to keep those things. And then thirdly they should have some intention of doing all this for other living beings. And they don t have to have it all through the ritual but they have to have some kind of, it has

to come during the ritual at some point that they have this motivation.

(silence)

We'll do, we'll do five more minutes and then we'll take a break. And we'll finish by nine. Ah, I've asked you on the, on the exam to give the eighteen root vows, in their short form. If you know the {unclear} which many of you are doing six times

daily, with the intention of reviewing the eighteen {unclear}, you certainly know them. (Doctrashimin etc.)

(silence)

It means not to listen to the (unclear). I mean the words are not to listen to the (unclear). What does it really mean? There's two vows there, remember?

(silence)

Student: Not excepting the (unclear) offered sincerely?

Yeah. And there's another vow hidden there. It's not mentioned in the {unclear}. And that's why I really wanna, that's why I really wanna do this card properly. You know? Because it's not mentioned. But it's there and it's a root vow. What's t

he second half?

Student: (unclear)

(unclear) and that s, you know, out of anger. So, they re really both there. Not accepting a person s explanation (unclear). I don t, I don t even like the word apology, cause apology seems to imply that you re right, and it s, it may not even b

e the case. It s, it s so much harder to tell you why something seems wrong and bad may not need an apology, maybe you were wrong. Somebodies trying to explain to you what, what was wrong an, and set things straight and you don t wanna listen and y

ou re getting more and more angry and finally you hit them. (unclear) Okay. Number...

Even when we re not, okay. Even if you re not, okay. Ah, and then teaching false dharma. This, the false dharma you have to get other people to follow it. People have to follow it. It could change and follow you something, and, and again it, it s

your responsibility, you know you re supposed to be keeping good books here, why? I mean, he s gonna take your notebook after a break, why?

Student: You re saying it s...

Anyone of the three. So there s actually how many vows there?

Student: Two, three.

There s actually three vows there. Number seven, the, the vow, the word of the vow is to steal the golden, to take away the golden. What does it mean? Ah, (unclear), what does taking away the golden (unclear) mean?

Student: It means to take away their robes or forcing them to lose their ordained status.

Yeah. So it s really two vows there. And in the (unclear) part it was beating them and imprisoning them (laughs), okay? Somebody s whose ordained. In other words you re,

you're doing violence against the, the form of an ordained person. You're either taking away their robes or you're hurting them or you're imprisoning them, okay?

Student: Isn't that also taking our power off like that, you know, like people were not able to imprison monks, for other reasoning?

I don't think that, I think it means, it had to be out of dislike, it has to be for a certain bad emotion, bad reason. It has to be for wrong motivation. You know if a monk has killed somebody and he's a danger to society, and you put them into im

prisonment, it doesn't mean that. It means out of...

Student: He's not guilty until it is proved, but you have to imprison him, no?

If, if you have a reasonable idea that this (unclear) could be very harmful, yeah. But it doesn't refer to that. It's meaning out of jealousy, anger, you know, motivations like that. Not related to protecting the people of the country, or somethin

g like that.

Student: It didn't happen like in (unclear) that ordained people were persecuted only by the church justice.

Yeah, no, not like that. It's, it's, if, it has to be out of the bad (unclear), it has to be out of the bad motivation.

(cut)

Student: The golden robe is just an expression of ordination (unclear).

Yeah, yeah. It's one third of the first half of the vow. (laughs) That's why I want to work on that little cart, okay? (laughs) Taking away the golden robe is only one third of the first half of the vow. The first half of the vow is taking away t

he robes, hurting, beating them and imprisoning them. The first half of the vow. The second half of the vow is, is actually forcing them not to be a monk or nun. Alright. (unclear)

Student: Practicing of morality (unclear)?

Should be keeping the vows themselves, okay, that, that is actually the first one.

Student: (unclear)

Person s gonna give you bodhisattva vows, what do they have to be like? First of all they have to be keeping the bodhisattva vows.

Student: (unclear) having bodhichitta at least.

Yeah, they should, they must have bodhichitta..

(silence)

Student: Should be able to give you higher vows as well?

It was, they're preferable, good if we can. They have to know the scriptures very well. The bodhisattva scriptures.

(silence)

And the forth one's is pretty, is pretty straightforward. They have to be able to do the ceremony, they have to know the ceremony, they have to be able to memorize it properly, to perform the ceremony. They have to be ordained?

Student: No.

No. Okay, you don't have to be ordained. Okay, ah, it was master of the scriptures...

Student: (unclear) they cannot do it out of (unclear).

It says they should, they should know, normally as (unclear), I mean most of the Mimiya rituals are (unclear) and hard to memorize. But a, I don't think it's totally necessary but it's, it's preferable (unclear).

(silence)

You know, okay? Ah... but we'll go through em real quick (laughs), okay?

(silence)

{Doctrashinu}, ah... John? (unclear) Sorry.

Student: Praising yourself and criticizing others.

Out of what motivation? ... Desire for...?

Student: Material gain or ego gratification.

Yeah, yeah, okay, alright. And we, we saw, well that s, that s enough for me. So it s really two vows, alright? But you know that, okay. {Vetaysenu etc.), ah, Rick, second one? ... Not, not giving what? Second, second (unclear)

Student: What determines if they re prepared if it would do them harm to hear?

Ah, yeah. If mainly if they would, the, the book says {Daktra} means like a dove and you throw rocks at it and (unclear) (laughs). You know, I mean it s a kind of freaking out, you know? I mean where would hurt them.

Student: How are we supposed to know what...

Do you remember when Jesumkapa says there s a {yamen} here. Do you remember the {yamen}?

Student: To the best of your ability.

To the best of... You must, it's your responsibility to check as far as you can. And then if you misjudge you do not break the vow.

Student: Should we consider that they had adequate background in {lamin} (unclear).

s hard to tell, I mean, you have to talk to them, to have an interview, you know? (laughs) (laughter)

Student: What I'm trying to say is one might not have had years of {lamin} but have some, whatever...

Absolutely.

Student: (unclear) enunciation, not true.

Absolutely. Some, some people have deep insights. Physicists, for example often have deep insights into emptiness that they understand it they just walk in on a bunch of atoms (unclear) ... usually handle it a lot better (unclear).

Student: But then, more loosely, someone who, you know, would be on the way to developing the wish could also, you could also violate this if you didn't check first somebody like that.

Well what you call develop...

Student: (unclear) candidate, you know. If someone who is a likely candidate to become a

{maliana} person...

Yeah.

Student: You put the cart before the horse instead of telling them about emptiness before they're ready for it.

Yeah. I would say that that was (unclear). Okay. Ah,

(silence)

Maybe we won't take a break. What do you think?

Students: (unclear)

Alright. Ah, let's see...

Student: Can you turn on the air conditioning, maybe?

Okay. (unclear) You want a break?

Student: No.

I'll do a few more vows and then we'll take a break. .

Student: It's too noisy.

You've been voted down, Tom.

(silence)

We'll take a break after the next question. Who is the ... (unclear)? Yeah, go head. Ah, one of the two root vows has a (unclear) so serious that you don't need any other circumstances present, meaning those four bad thoughts, you don't need them to

be present to break, to lose your vows, to lose your root vows.

Student: One is giving up bodhisattva.

It happens to be the last root vow.

Student: And the other one is wrong view, which means rejecting emptiness and reincarnation.

And...

Student: Karma.

Karma, okay? The two classic {muktas}, although there are many, and there, there are more than two, but the two most important ones, the two worse ones are to, to say there s no such thing as karma. It doesn t matter what I do as long as no one s w

atching, as long as I get away with it, it s okay. And I, there is no such thing as a past life or future lives. To really believe that totally, you have to be totally believe it, without any doubt, those, those two are, are, are the root vow of ho

lding wrong views, and when you get those it doesn t matter if you have those other four thoughts and not the {unclear}, you re breaking root vows and you lose root, you lose your vows, okay? And then if you give up the, the intention to help all se

ntient beings. Those, if you break those two vows: holding wrong views, or giving up the intention to help all human beings. Then you lose your vows. You, you don t have any, you don t need anything else present at that time. Lets take the break

and we ll come back, five minutes? (laughs) (laughter).

Student: Michael, do we (unclear)

We have skipped. I am skipping. Sorry. (laughing).

Student: Is it because it s not going to be on the test?

No. It cause we re running out of time. I didn t wanna...

Student: (unclear)

Skipping the easy question. (laughing)

Student: Ah, come on....you can t have told us...

It s an easy question. Why don t you study all your quizzes?

Student: Why don t you just mention what they might be rather then... (laughter) necessarily having to go over them? I mean...

(silence)

It s important to know the five kinds of wrong livelihood. Okay.

(silence)

I, I like the way that they were put in {Zerogsombies} text. There were just five words to remember. (laughs) So you go look for it.

Student: Can I ask you something about this?

Yeah.

Student: I remember we were discussing that one of this not good livelihood would be to be involved in any kind of mill work.

In any kind of what work?

Student: Mill work.

Ah, it was crushing grains.

Student: Yeah, what about being a farmer in general which includes...

He, he did mention it. I didn't want to emphasise it because, but in general it's not, it's not really desirable.

Student: Because I understand that a lot of monasteries in Tibet support themselves by farming a lot.

They do. And they have mills in the monasteries.

Student: So how it goes? I mean the monks are accepted for, I mean... Only some monks perform this or?

s hard to say, you know, there s a big, there s a big thing in the monastery, you know, they have to farm (unclear). Even india they have to farm to live.

Student: Yeah, that's why I'm asking do you know, how it is, the morality it is happening?

I think...

Student: Breaking the vows in an extraordinary circumstance perhaps?

Well I think in, in, that's true too, but I think in a an, in most cases, remember that you didn't, it was a {naymay} if you were trying to get out of it? You know like prostitution or something like that? And you're trying to break out of it but f

or right now you have to do it because you don't have any other choice or something.

Student: Does anybody remember in the Chinese tradition they have the ceremony of taking them home with vows?.

Taking what? Oh, putting them at home? No... No such thing that I know of. I mean I never seen it mentioned.

Student: Wouldn't it be, I heard that when (unclear) New Jersey that Annie-la, you know she like blessed the instrument and things. Like if you're mindful you know that you don't want to be doing it, but, you're mindful that you may hurt some beings

, and you know, and you pray about it, and then...

At the end of Geshe Sayahsambu's text which you will have in its entirety when you get the prayer book, (it's supposed to be done by December, or so, of this year), he goes into that. He has a long description of that. And he gives all those man

tras. And that'll be nice to have. There's special mantras you can do on your car, before you die, and stuff like that. Okay. I think it's very important to know those four points of the practice of virtue, that's, basically not responding in kin

d to those four bad things that people do to you. I think that's very important to know. It's very useful at work, as you know. I, I found it very, very important (unclear).

Student: What point to...

Student: Virtue.

Student: Practice,

It's called the four points of the practice of virtue. Basically not responding to anger or, or screaming, or criticism or, with the same thing, bad, which is our tendency. Ah, you should know what kind of bodhisattva can, can engage in a serious s

tudy of Mahayana and non-Buddhist teaching. Safely. Without breaking a vow

(silence)

And, and that m not being sectarian, it s not meant to being sectarian, it s, it s, your mind, mental property is very precious. It s precious in terms of time and it s precious in terms of how much you can hold. And it s, it s very limited re

alestate like Rockefeller Center. There s only so much square inches there. And don t waste it on things which are not ultimately helpful to you. Which are not gonna take you to nirvana and Buddha paradise. You know, just don t waste the time. I

t s not like, Oh, this is bad or they re stupid, or, you know, it s not like that. It s just that they are not going to be of ultimate benefit to you. You don t have much time. You don t have much mind space. Protect it and, and fill it up with

things that are gonna to be ultimately useful, okay?

(cut)

Ah, we ll start back here with Mr. Getto...

Student: Can you wait a second.

(cut)

What it means is, you that there s a bodhisattva vow, that you break the vow, if you don t break one of the rules of body and speech, right? One of the seven...

Student: What, what? (unclear)

(unclear) There s a bodhisattva vow, there s a bodhisattva vow, secondary vow, which says, you break this vow if, when it s necessary you don t break one of the vows against the (unclear).

(silence)

If it s really necessary you have to break the vows of (unclear), you have to steal something (unclear), you have to kill something (unclear), (unclear). And, and, this is what the laws could, this is one of the most abused and and abusable vows, ob

viously, and Jetsumkalpa was very clear about who was qualified to keep this vow (laughs), you know? In other words if you re not a very extraordinary kind of person it s no problem, you don t break the vow if you don t break the vow. Okay? Got it

? And what was that person like? (laughter) In other words to do, to keep this vow as it, it, it, you re not a very extraordinary person, you don t have to worry about keeping the vow. It doesn t apply to you even. Who s {unclear}? Give me some

correct distance on this question.

Student: Okay.

So, so review just that one vow. Ah, there were lots of {naymays}. You know you were in a Dharma class and you didn't want to interrupt a teacher or, you know, you were engaged in a one-on-one important conversation with somebody about dharma and,

all of those {naymays} where you don't break the vow if you don't answer because there's this extraordinary situation going on. You know, you know the {naymay}. You don't know the answer on it, you know, or, or you're aren't asleep, or you're asleep

p or drossy, some, something, you remember. That, that's just, I got that in the examine, so you would, you'd view the idea of a {naymay}. And it's important to know the {naymay}.

Student: Shelve it.

Shelve it. Do not reject it. And don't bad talk it. Just leave it for awhile. And I, you, you know the teachings that bother you and I know the ones that I have trouble with, but shelve it, you know? Study it more. It will become clear, you know

w? Okay. Ah, lets see what else.... I think it's important to know the four white beads and the four black beads.

(silence)

You can read them in your reading. You might notice when you review them, they're not in order. They give the four black beads and they say, This one relates to number two, and then they say This one relates to number four and this one relates to.

.. Okay? Don't worry, the question's gonna be phrased in terms of the white (unclear), the white beads. You gotta do a little research here. It's gonna be, give the four white beads and then give the four black ones that (unclear). For example if

the first one was never intentionally lying to anyone, the black bead would be what?

I think you have to use good sense.

Student: Yeah, that's why I m...

You have to use good sense. I mean if you have a good Lama, I think, my experience has been that there's a warmth that you develop with that person and that involves some, some {doughky}. And then you have to know and it's not appropriate, you hav

e yo know. And, you know, you (unclear), when he hits you on the head (laughs) (laughter). Y-G number two is total honesty towards every living being and the opposite with (unclear), was, was to be devious to people.

Student: (unclear) deception?

Yeah. The third one was, the third one was the, my favorite of all time, I think The white devious mind. I'll tell you the black deed, the black deed was saying something unpleasant to a bodhisattva out of anger.

Student: See everybody as a (unclear).

It was two parts, it was seeing everyone as, as the Buddha.

Student: As the teacher.

And then seeing every...

Student: (unclear) pure (unclear).

That s it. That s a very holy (unclear). Ah, and the last one, the black deed was talking somebody out of it. Talking somebody into regretting something good they did. And the white deed was (unclear).

Student: Make somebody try to go along.

Yeah. Get them to, to try to act like a wise guy (laughs). Encourage them to enter the bodhisattva s way of life. Ah,

(silence)

And then I think the, the last, the last most important thing, and there s a few other questions I didn t mention but I think they re easier ones. Ah, I think the most important thing we have to know as we close up this class is what are the four wa

ys you could tend to break your vows and what were the four things you can do about it. Ah, let me do it, ah, for Carolyn, I mean the first one. What s, what s the easiest way to break your vows?

Student: Not knowing...

There was two, what was that, not knowing? (unclear)

Student: Forgetting. (unclear)

One was not knowing...

Student: Not knowing would be...

Student: Not knowing the (unclear)

Yeah, it was not...

Student: (unclear) understanding?

Yeah, right, that was it. It was either you never, they never were talking to you and even if they did teach it to you didn't really get, get it. Like if you just studied the names of the vows you could really be mislead, right? You could be reall

y confused. And I think that's what happens with most, most Americans. You could never lose, learn them. Or they learned the names of them and the names as we know are not always descriptive. Those names are taken from a short, short, sanskrit te

xt and sometimes they don't even mention like hitting somebody. Things like that. So either, either never learn them or you don't grasp them. Okay, that was number one. Ah, what's the antidote?

Student: Become a master.

Yeah, he didn't say learn them, he said master them. Boom-boom-boom-boom-boom, you know? If you don't do it now you never will. You won't have time. We're going onto other subjects, you won't think about it much in a month, you know, do it now.

Start working on them now. Start reviewing them every day now. If you've taken {tindu}

you're required to review them every day, or as much as you can.

Student: What's {tindue}?

If you don't know...

Student: Don't worry about it. (laughter)

{Tindue} is in the secret teachings and if you haven't had it in this realm, this summer, last summer, if, if, if we're unfortunate we may get it next summer. Okay. Ah, second one was what?

Student: Killing. Kill somebody.

Yeah, but he says more. The opposite is what?

Student: (unclear)

Yeah and I looked up the difference between those. Remember I mentioned that it was mentioned, it, it was in a teaching in the, in ah, {karma Vashula s} huge books on how to meditate and he, he and Jetsumkalpa and a whole tradition makes a very inte

resting and a clear division between those two. Mindfulness and awareness, what's the difference be, between those two? Some people call it recollection. What does recollection mean to you?

Student: Remembering.

What does recollection mean to you in, in sense, in the sense of meditation?

Student: (unclear)

Bringing yourself back, right? Re-collecting yourself does not mean that. And see I remember it, I remember that it didn't mean what it sounded like. Recollection is simply holding your mind on the object. Tightening. It's defined as holding you

mind on the object. {Jenyay}, forgetting, doesn't mean forgetting, it means losing the object. And in, and in behaviour, in the Port Authority, or wherever you are, it means your mind slips from what you're, how do you want to call it? I don't know

ow. To, to forget yourself. Rather than forgetting the object. Do you see what I mean? You forget yourself.

Student: You're saying you don't forget the vow you forget yourself?

You start doing... I'll give you an example. Like if you do your confessions every morning and if you decide okay today I'm not gonna to criticize anybody at work, so for the first few hours at work you have {kamba}. And then towards the end of th

e day you see {tamkara} and make a joke and (laughs) (unclear). You know what I mean?

Student: (unclear) for the end of the day. (laughter)

By ten o'clock, okay? (laughs) (laughter) Or you know I couldn't joke with anybody at work in a, in a bad way. So, that's that's where it is. That's what it means. You lose, I don't know what you want to call it? But it means that by the end of t

he day and you're tired and you've forgot that you're supposed to be watching yourself, okay? About that. I don't know what you want to call that, awareness?

Student: (unclear)

And the other one is watchfulness which means, watchfulness sounds the alert, watchfulness catches yourself after you lost it. I don't know what you want to call it but those are what they are. One is remembering to do what you're supposed to be doing. That, you can call it remembering to do what you're supposed to be doing. The other one is catching yourself when you don't do it, {kulbaki}. Okay. Something like that. Those are the two antidotes for number two. Number three was, ah, big mac.

Student: (unclear)

Okay... To remind you about two classes that Rinpoche

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