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HEART SUTRA

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Day 1

One of the functions of the Heart Sutra is to stop obstacles, so it's a custom before a teaching to recite the Heart Sutra and we use this special water--it's really symbolic--to remove obstacles from this room and from this house. So I'll be doing a special prayer and you guys have to pray and imagine that all the obstacles, evil spirits, have been removed from this house and from this place before the teaching starts. They would love to mess up a teaching about the sutra that makes them go away, so, you know, it's important. The most serious evil spirit that could come in this place this weekend would be any kind of distraction in your mind, or any kind of bad thoughts about someone else in this place, or sleepiness, or thinking about what you have to do on Monday morning--really, seriously, those are the major demons that could come in this place and this helps to remove those.

So while I'm doing it, try to think that during this time you'll concentrate only on the Heart Sutra. Give up all other plans. I was gonna finish the last 20 lines of my taxes, you know; I was gonna prepare for my trip; I was gonna do a report that's due for a sponsor on Monday morning and I decided to just forget everything and do the Heart Sutra. So let's do that and think about that. I have to go through the whole house. It'll take me a few minutes and when I come back, we'll start. So think about, do *tong-len* on yourself for this weekend that they don't get distracted those guys, OK? [Geshe Michael begins to recite prayers]

[Returns to his seat] OK, so we'll start. We never tried to have a large group here and everything's a little experimental so please bear with us, OK? I know some people couldn't be in this room and if we had a bigger room everyone would be in this room. So it's not like on purpose you know, that some people, we just didn't have enough room. We were going to restrict the retreat to 50 people but I don't like that so I'd rather have people be uncomfortable or I'd rather have people watch on a TV monitor than to be, than not to come. I don't like, can't bear to tell people they can't come to a Dharma teaching. So it's going to be a little uncomfortable and it might get a little bit warm here, I think, especially tomorrow. Just put up with it. According to Buddhism you've spent millions of years getting to this room. So this is nothing. OK and you're gonna get distracted and you'll think why is the food like that and I don't like the person next to me or, just forget it. Those are our demons and don't worry about it.

In Sera it's 120 degrees in the temple. There's literally monks sitting in your lap cause it's not enough room and you're sweating like crazy and you can't move and you can't get up to go to the bathroom and you do four, five hours like that. You just learn to concentrate. So try to concentrate and don't worry about the conditions. We can't have everything we want right now. If you practice well, probably this place'll get bigger or something [everyone laughs] you know, and that's the only way it will get bigger, so if you get angry, it'll probably get smaller. So you know, be a smart Buddhist and make the place bigger, OK?

We're gonna go through the Heart Sutra in two ways. One, the most important way--people are always talking about "meditation on emptiness," people write books called "meditating

on emptiness" and then, I think most of us don't have a clue about how to meditate on emptiness. They talk about it and they say, are you your parts or are you not your parts and it takes about ten minutes to go through that and you don't see...well, what am I supposed to do after that [he laughs] and you get up and you still feel the same whether you're your parts or not and it doesn't seem to click sometimes.

So I thought the most important thing we could do here would be to study how to meditate on emptiness and how to do a good emptiness meditation. In three days you're not going to see emptiness here. I don't think so. It's very, it takes a lot of training and it takes a lot of practice but I would like to teach you a meditation that if you carry it out in your home on a daily basis then, and if you do the other things suggested, then I think you could see emptiness directly in this life.

So I'm going to teach a meditation on emptiness and we'll practice it and this is based on a work by Khedrup Je. Khedrup Je was Je Tsongkapa's, one of his two major disciples. He was like the tantric specialist of the two. Gyaltsap Je and Khedrup Je. Not that Gyaltsap Je wasn't a great tantrika, but Khedrup Je was the great, he's known for that and in preparation for those kinds of teachings, he had a special practice on how to meditate on emptiness. It's not tantra but it's very cool and we will, I'll teach you that one. It's a four-part meditation on emptiness. So we'll be doing that.

To spice it up and because when I studied the, I memorized the Heart Sutra many years ago, I think it was one of the first things I did. Rinpoche encouraged me to memorize it. It's part of the monk's confession ceremony. I always wondered what some of the words meant. Some of the words didn't seem clear to me. I don't know what they were talking about. I didn't get a good explanation. And I waited a long time. Rinpoche taught it several times. He taught it once at Columbia University in 1974 or '5 and then he taught it again in Washington at the Quaker House there in '75 or '76 and he's taught it on and off a few times since then. And that was wonderful.

Recently, also, we have a missing book from Sera Mey. We have a book from our monastery that explains the Heart Sutra and it was written about 200 years ago. We found it. It's interesting that we found it in December after we were supposed to have the first Heart Sutra and would not have had it at the first one. It came in December and we became aware that we had it in December. We found it in Russia. So we have a good copy of that and I'm gonna teach you that. That'll be a real *tri-tri* means, and I haven't done it with you really, we're just gonna go straight through that commentary. So I'll be referring directly to the commentary. What I like about that commentary, it's by Choney Drakpa Shedrup, who's my hero, and he writes a word-by-word commentary-- it's called a *tsing drel* and I love it. I've always wondered what half the things in the Heart Sutra meant and he gives a very, very clear word-by-word commentary. So I think you'd like to hear that. Especially I know some people are trying to memorize it and things like that.

and he says the following: thapa to pa la to ni top pa dawa [unclear] yen la yin te, ting ngen dzin gyi [unclear] da me cho la so sor da so sor de du kang shig gom chen na, de ni nya nyen de thob [unclear] gyur gyu shin kha yin de ni shu mi gyur, so sor, he's quoting the samadhiraja sutra and he wants to show you how important it is to see emptiness.

And it says kal to da me chu la so sor ta, so sor ta [unclear] ka shi gom shen na if you are able to analyze what emptiness means and if you are eventually able to see emptiness directly, de ni nyam de nga ngen de tob gyur, that is the only that is the way in which to reach nirvana and enlightenment gyu shin kang gyi yin te ni shu mi gyur. Gyu shin kha yin de ni shu mi gyur. There is no other way to enlightenment.

So you in your spiritual life you will have to go through five steps, five realizations in the course of your entire life you try to reach five different levels, the five paths. And, each path occurs, you get you go up through the paths only in deep meditation. You can't go between paths except in deep meditation. If you never learn to mediate deeply, you'll never go through the five paths. The fifth path is achieving enlightenment, OK, the first path is achieving getting tired of this life and the way it's been for you so far, you know ups and downs, things not going right relationships falling apart, your body getting old, things like that. That's, to get tired of that and to want to seriously do something about it and to stop it is the first path. OK So that's the process from path number one to path number five.

All the paths in between involve either emptiness, understanding emptiness, perceiving emptiness directly and then wiping out your negative emotions by using your understanding of emptiness. That's the essence of the five paths and what the Buddha himself says is there's no other way to get enlightened, period. You have to see emptiness. You have to be able to see emptiness. You have to be able to go into a deep state of meditation and see emptiness. There is no other way in this life to change things.

I was, I went to a movie last night, City of Angels, really nice, OK, at least for me, OK, and the whole thing was about you know and supposed to be some angels that there are angels around the planet and people can't see them except for some children sometimes or people like that and every once in a while somebody sees one of them but mainly they're like they're not like disguised but just nobody can see them because they're not pure enough or something and on certain occasions, people can see them. And the story is about a doctor, a surgeon, a woman who who makes the breakthrough and starts to see them, you know what I mean? And it's interesting, I like the movie because she's struggling with could there be another reality, you know what I mean? She's struggling with, and she doesn't particularly believe in angels, I mean she doesn't believe in that other reality at all. But during the movie she's forced to deal with it and it's very interesting cause she plays the act, she's Meg Ryan, right? And she plays it very well and during most of the movie she's struggling with does she can she really accept this other reality because it wasn't she went through high school, college, medical school became a successful surgeon and then is faced with having to deal with another reality. She thought she'd finished everything, you know. And there's a struggle in her that she doesn't want to deal with it cause it's all so strange and it's so different. And it's a beautiful movie for that, I think and you are dealing with the same problem.

You know, you can go see the movie. She gets frustrated. At one point she tells the angel to get the hell out of her house cause she can't deal with it, you know, and he disappears for a while [laughs] you know but you're facing the same thing you know, you've been living a certain kind of reality, you live in a certain realm. This is all you know. You're not really aware of another realm, you know, as far as you know, as far as you've ever heard, there's no serious concrete evidence that there's another realm. It seems to be that what you've been living so far is the only way it could be and you believe that.

The process of the five paths and the process of seeing emptiness is necessary for you to go-- there is another realm, you can go to that realm, it's a completely different realm, and you can see it and go there. And you are very interesting people because out of all the Americans, you're like at the door of that other realm. If you get a little push, you know, if you try hard, you could see that other realm, you could experience it and you're very interesting because you're right up to the edge of it and according to Buddhism it took you thousands and thousands, millions of years to get here and you're at the very threshold of that other realm and whether or not you can see those things depends on seeing emptiness directly, you see, because the day you do see emptiness directly, you get your first hard evidence of another realm, you know, you see your future lives directly. Like I could get up and teach the Heart Sutra and teach you how to be calm and teach you how to be a good person at work and teach you how to deal with your troubles and to be honest it's not the point.

If I can teach you to see emptiness, the ballgame gets much bigger, much more serious, you will see your future lives directly, you will meet the Dharmakaya, you know, the ultimate reality of the Buddha directly. You commune with that energy directly and it will be confirmed to you that those things are true. You will see the day of your own enlightenment directly. You will know how long it's going to take you. You'll know your name that you will have on that day and you'll know the name that you don't have on that day and you'll see all these things directly. So if I could help you, if the Heart Sutra, I mean the function of studying the Heart Sutra is that there is no other way to see that thing, there is no other way to reach that realm and to reach that reality.

And if you stay in this one it's only suffering, you know, there is nothing here, I mean, it's hopeless here, you know, it's a mistake, this realm is a booboo and you don't wanna stay here and you really have to see those other things before you die. And the Heart Sutra is a very powerful way to do that, you have a good chance if you understand the Heart Sutra and if you meditate on it and if you see emptiness. So you really have to try. It'll be a little...it's like this doctor in the movie who sees her first angel and she's saying whew! and then everything, her life changes, her whole life changes, everything changes, you know, and it will be like that for you. You have to see emptiness directly. This is not the only realm there is, this is not the only way you can live, but you must see emptiness directly to see those things and you can. This is a very powerful way to do it.

You're very very lucky to hear it and we're lucky--you have extraordinary karma that the Heart Sutra exists on this planet and you guys have some kind of other weird karma that this commentary suddenly shows up, you know. It's you who made it, OK? According to Buddhism, you forced this book to come here today by being good and by practicing well

and...so try to, the Buddha said OK, he's quoting the Buddha and he says you can't, you must see emptiness directly and there is no other way to reach enlightenment OK? And don't stay in this realm, [laughs] OK? It's only death. It's very serious, it's very bad and nothing goes right here. Don't get frustrated trying to make it go right here, it won't, it can't, it doesn't.

Is the other realm like Mars or Venus or Pluto, not like that, it's running side by side with this realm, it's very close, you don't have to leave your family at all. They might not notice anything when you get there. They'll be perceiving you in a very similar way that they do now. It's not like that. It's running parallel to this realm. There is no pain there, there is no suffering there. You can be with everyone you ever dreamed of and there won't be any of the wrong things that are happening here like getting old or losing those who are dear to you or watching your own mind screw up your life you know those don't exist there and you can go there but you have to see emptiness, OK?

Then he quotes another scripture that says kang dak to ni mi she pa de da tharpa ten ma yin, dro du tsi pay tsur [unclear] dey dak kor war gyur which means anyone who doesn't get to see emptiness in this life, dey mi ma yin means they will never get any kind of freedom, dro du tsi pa tsur [unclear] mon pa dey dak kor war gyur, and you will just continue to live like this. If it was just that you could go through this weird mistake realm and die and there was some kind of peace after that it would be alright. According to Buddhism, it doesn't stop. OK, I mean it would almost be alright if you could just shoot yourself or you could get old and die and then not worry about it any more, I mean if that was all, it wouldn't be so bad, it doesn't stop. It continues, it goes on, so you have to deal with it now. It's like your taxes, you know? [laughs] You have to deal with it, you have to face it and deal with it. It won't stop. It's definitely not an option. You will die. You won't stop. Your body will die, your mind doesn't stop. You'll be back doing the same thing again and having the same problems, probably worse. You have to deal with it now. You have to try to see emptiness now OK?

pause

Then he says de chen gyal way sur am ta dang ngo dang gyur par chu [unclear]go ney dun der sam de kon na ni tunpa la shu wa yin te. Everything that the Buddha ever said, ultimately, shung la means like the way that all rivers eventually lead to the ocean. Sooner or later anything that the Buddha taught is based and it leads to the study of emptiness, so it doesn't matter what book you pick up about Buddhism, sooner or later it all leads into the study of emptiness.

Tong me sam mo la mu ney nyen pa dang tun pa dang tob pay thu nyi ni dong la nyi [unclear]. Che pa du dorje du drak pey [unclear] su gya pa me. Rab jor kang gyi [unclear] du nyi kang du ney. [unclear]ka war che du de shin sheg pa dra chom pa yang dzog pa sang gye nam la chen pa chin ba way. Khang kyi cho kyi nam dra di la tha ma [unclear]si su che pa sam sul ney shen da wa yang dak par she pa du yang dak par rabdu dena deyni shi dene sunam chi [unclear]pak du me par kyer do, which means, he quotes a book called the Three Hundred Verses on the Perfection of Wisdom, and I'm gonna talk about the Perfection of Wisdom, he says otherwise known as the Diamond Cutter Sutra. OK.

Rab Jor means Subhuti. Whoever, whosoever takes the seven precious materials like diamonds, etc. and took all the planets of this universe and filled them with diamonds, covered them with diamonds, and took those diamonds and offered it to all the Buddhas of the universe, kang gyu chu gyi nam la di la tha ma su shi [unclear] sam sung ney. Any person who memorizes one verse of the Diamond Cutter Sutra, shen da la yang dak par she pa or who explains it to another person, tey yang dak pa rab du de na, and makes them understand that, de nyi shi di ney sung [unclear], if you compare the good deed of those two people, the person who explained four lines from the Diamond Cutter Sutra to somebody has collected infinitely more good karma. It's infinitely, he says they cannot be compared--infinitely more good karma.

Then he says jampa [unclear] sempa thab kye pa dang trel way kyel pa gya ton du pa rol du chin pa tu na che pa was khang kyi chu, khang kyi chu kyi nam dro du tha tso [unclear] che pa nyin pa du su nam che mong de kyu ma, khang to sam nye pa nyu ma dra chi ma khang gyi ku [unclear]che pa dang shen da la yang key che der rab du tu ma la dra chi mus. He's quoting, he's addressing Manjushri, the Buddha, and he says anybody who is not very smart, OK, gya [unclear]dun la che pa way and without understanding emptiness and tried to practice the perfections of a Bodhisattva for millions of years, khang gyi chu kyi nam la di tha [unclear]che pa nyam la di sun nam, and if you compared them to a person who sat in this audience today and hear one verse of what we're going to study and had doubts about it, you know, who said I don't think that's right, but maybe it could be right, the person who sat here and said maybe the Heart Sutra is right would collect more virtue than a person who spent millions of years trying to practice the six perfections without understanding emptiness.

So if you get the slightest suspicion that emptiness might be real, the virtue that you collect by that is infinitely more than trying to practice generosity, trying to practice patience, trying to practice morality and the other perfections, much greater virtue to sit here and think maybe what the guy is saying is right. OK? That's a quotation from the Buddha. He says much less if they thought it was really right, OK.

tun pay nam [unclear]... this is one of my favorite quotations: tet som sam pa ya min gyur, sonam chung tu chun di la, tet som sa pa ya min gyur, tet som sam pa sam gyi kyam si pa sho par che par gyurs, sonam chung la chu di la tet so sa par ya min gyur, people who don't have enough goodness will listen to this teaching and not even occur to them that it could be true, like they won't get some kind of suspicion that maybe it's true or maybe it's not, maybe there is some other realm, you know, maybe there really is some other place I could be right now. Certain people if they don't have enough goodness will not even occur to them that I could be speaking the truth right now. You know, I mean they'll just think well that's kind of interesting, sounds like an interesting book, it's kinda mystical, but I don't really think that's possible, like in my heart of hearts, I don't really think that's possible.

Tet som sopa sam gyi kyang si pa sho par che par gyur. But if there's a person in this room who thinks maybe that guy's saying something real, you know, maybe he's describing something real, about that future life stuff, about seeing your own enlightenment stuff, about meeting the Dharmakaya if you could see emptiness, now in this life. If you just had the little inkling of a suspicion--it's called tet som--then maybe that guy is right, not even believe me,

OK, you don't believe me, it just occurs in your mind that maybe he's saying something true, si pa sho par gyur means si pa sho par che par gyur means you will whip this world into shreds, I like that one, you know, it means like sho par means, it's onomato--it's like [makes shredding sound] and you will tear this reality into two pieces, you know, it'll suddenly you'll just rip apart this world that you see. Sooner or later if you have any feeling that what I'm saying could be true, you will rip this world apart and everything will be revealed to you and all you need is the little suspicion that it could be true, OK?

[silence]

Then he says, by the way when the Diamond Cutter Sutra says you get all these benefits from just reading the Diamond Cutter Sutra, that's not literal. You have to think about it and think [laughs] I mean, it became a custom in some Buddhist countries to sit and read a holy scripture and believe that that's gonna make you see emptiness. Choney Drakpa Shedrup says no way, you have to think about it.

You know, it is a great benefit to sit there and read the Diamond Cutter Sutra even if you don't understand it, but don't waste your time you know [laughs]. Think about it, you have to think about emptiness. He says when the Diamond Cutter Sutra says you get all this merit just from reading this, that's not literal, they're being figurative. You can't just sit there and read a sutra, you have to think about it, what it means and that's how you get the virtue from doing it. OK, he makes a point of that. Kha chik, what's kha chik? Oh, you can't talk, good,

[students laugh]

kha chik means in debate you know, somebody comes up in debate, you know, kha chik na re, OK somebody says, hey, what about that. She min dun pa tam che kyang nu pa shu way [unclear] chu pa ni, go pa tso wo dey chin ji lob tu so wa yin te, someone will come along and say the only function of the Heart Sutra is to [claps] you know, do this, making bad spirits go away, and he says chin ji lob tu so wa, they are assbackwards, they are completely wrong. He says, that's not the point of the Heart Sutra at all. That's a worldly goal, [claps] I mean to get rid of some kind of spirits that are making your house creak, and stuff like that--not the point, OK. He says, that's a worldly goal.

Chom den dey kyi shu chin gyi tob tham che tha par tham jang chu kyi ma tob par [unclear] da me tob pey ka war gyu way kye pay che du sol. The Buddha only taught the Heart Sutra and the Diamond Cutter Sutra to try to get you to see emptiness directly. Kyi nu pa pa wa do che tsam du sum pa ma yin bey [unclear]. He didn't just teach the Heart Sutra to get rid of little ghosts that are bothering your house, OK? Ring kyang dang [unclear] do pay chu nam ring mey dun par da wa nyi, [unclear] chu cheng [unclear] yin te go pa ba-o. It is true that you can do that with the Heart Sutra but that's not the point of the Heart Sutra. You see it used that way, he says that's not the point of the Heart Sutra, OK.

silence

Now he's actually gonna get into the meaning of the Sutra. He wanted to give you an

explanation of why it's important to study it and we won't waste time with lesser things, OK. Your motivation for being here should be see emptiness directly, see the other realms directly, see the realm of enlightened things directly, and get there. And then in the back of your mind it should be how sweet it will be if I get there and then I can really help other people. You know, then I can really really do something good for other people.

There's nothing in this realm that you can do to help other people that comes at all close to the other thing, you know. If you could teach somebody not to die, if you could teach someone never to be unhappy again in their life, if you could teach someone how to make everything go in an enlightened way or sacred way in their life all the time, forever, then it really eclipses everything else you could do for them in this realm, OK. And again, it doesn't mean that you ignore other people, or the way to get to the other realm is to help other people, even in worldly ways, OK? So I'm not saying don't help poor people or something like that, you have to, that's the only way you can get there. But in the back of your mind it the idea should be "I will in this life pass beyond the state of death and I will teach other people to do it, I'll do it for so that I can teach other people that, OK? And that should be your motivation for being here. OK? And that's why you're gonna put up with the heat and the humidity and everything now, OK? Alright.

The beginning of the Sutra, now if you want to you can look at the Sutra. Do you have a copy of your copy? Do you [unclear] yea, OK, it starts out it says gya ro kye du arya I'm gonna do a tsik she, OK, word by word, I'm not gonna leave a word out. He does every one, it's very beautiful, so we'll do every single one.

Gya ro kye du means in the language of India. He says there are four great languages of ancient India. We're talking about Sanskrit, OK? All enlightened beings, when they get enlightened, according to our tradition of Buddhism, speak in Sanskrit. Seriously, and you will too. The people sitting around them hear every different language of the world. They hear their own language, OK. That's one of the qualities of an enlightened being. It's called yen mak du chu sung. One of the greatest qualities of their speech is that they speak Sanskrit, everybody else hears their own language. That's why they have fights about, did he speak Sanskrit, did he speak Pali, you know, did he speak whatever. But that's, gya ro kye du's a holy language it means in the language of India meaning in the lang--in Sanskrit, OK?

Arya bhagawati prajna paramita hridaya. And he starts to explain the title in Sanskrit, OK. Bhagawati, chom den dey ma; prajna, sherab; paramita, pa rol tu chin pa; hridaya, nying po. Bhagawati, bhagawan bhagawan means is translated into Tibetan as chom den dey. Chom means conqueror, den means possesses something, by the way, this is a real tri, OK? Tris go on for hours. They torture the audience, OK, word by word, late into the night, OK. And I'm gonna do it the old way this time, OK? And you know enough of those New York classes, you know, it's like Chinese food in New York you know, it's like go in Chinatown and get the real thing, you know, this gonna be the real way, you know, so you're gonna stay up a little late alright, and it'll be uncomfortable and you'll wander but please come back once in a while, OK?

[students laugh]

Chom means to destroy, den means to possess, dey means gone beyond. The Tibetans chose to translate bhagawan in a very unusual way. I translate in English as conqueror but literally it means the conqueror who possesses something great and has gone beyond but you can't keep using that in English, OK.

Chom den dey ma, OK. Somebody, the Buddha added a feminine ending to this book, OK. The name of this book is the conquering woman of wisdom. And it's very important. Bhagawati--the "i" is a feminine ending in Sanskrit and there's a reason for it and we'll get into it later. But anyway the title, Sanskrit is that. Bhagawati starts with the lady conqueror, OK, the woman conqueror. Prajna means wisdom. People accuse the Tibetans of mispronouncing it, the nya, praj-nya; it's actually the correct pronunciation. Sanskrit scholars are pronouncing it wrong. There is no j in Sanskrit, it's a dza. They don't say ra-ja, they say ra-dza. They don't say praj-na; they say praj-nya. In Russian they still say [unclear] because it comes more directly from Sanskrit. So it's a correct pronunciation and Tibetans are being mis-- what do you call it, maligned, OK. They're pronouncing it right. Prajna means wisdom, OK, prajna paramita.

By the way, in Sanskrit, nya changes in Greek to gna, and that's why there's a k in front of know in English. It comes from jnya OK, if you ever wondered. OK. Paramita pa rol tu chin pa. Paramita means pa param means other side. The um is locative, to go to the other side. Ita is the past tense of the verb to go. Ita, gone to the other side. It doesn't mean perfection so much as reached the other side, OK. Paramita. Hridaya, hrd, hrd means the heart, your heart, hrd. OK. And that's Sanskrit for the word for heart, so really the thing is called "the heart of the perfection of wisdom, the woman, conqueror." That's the real name of the Heart Sutra. Now he goes through each single word and explains them, OK. Kor way gya tso pa rol tu chin pay du yin la; kor way gya tso pa rol tu chin pa means you have reached the other side, if you study this book, if you learn the Heart Sutra, if you see emptiness, you will reach the other side of the ocean of suffering. You will no longer have to suffer. You get to Japan, OK.

[students laugh]

You'll be going from California, it's just like that. Para paramita means that-- starting off in a rowboat heading west from Santa Monica headed west and when you hit Japan, you've paramita'd. It means to reach the other side, of what? It's comparing like the Pacific ocean to all the disappointments, all the failed dreams, all the getting old of your life, OK. You won't have that stuff any more, OK. You'll be beyond that, and you can do it. It's not true that you have to live like this. That's a lie. This is an error. You got into this realm by mistake. You can get out. You don't have to--this is not the only realm in the world. That's very parochial idea. It's not true. There are many other realms, you can get to one where you don't have to live like this. You just have to get out. It's like you got into a big mud, what do you call, quicksand and somebody has to teach you to get out and then you look back on these days and say [unclear] that was weird, you know, [unclear]scary, [laughs], you know.

No, you will, you'll look back on it and say "oh I remember those days, you know, that was

a weird place to be." And you'll look back on it like that, you'll say, "so sad, people still, some people still living like that, you know, some people still there in that realm. I have to help them." You know, put that seed in your mind. You know, please come back. And you have to help people. [unclear] che chi la ja wa dang le chi ja wa nyi ye pey nama dam. When you say "paramita," gone to the other side, you can either say it as a fait accompait which is called here le tsik or you can be a che tsik. Che tsik means as a function, you see what I mean, che tsik means-- you can either translate paramita as the perfection of wisdom or you can translate it as the thing which makes you perfect, you see what I mean?

Paramita or pa rol tu chin pa means perfect, and it also means makes you perfect. OK, so paramita, the word paramita, means perfect already and it means the thing which makes you perfect. It means both, OK? Chin pu chu pey du yun pey nama thama [unclear] chin par che pey du yun pey lob [unclear] yo la, chi me pa mu chu su me du yun pey. If you, if you translate it as the thing which makes you perfect, it means the direct perception of emptiness, OK. Perfection of wisdom means seeing emptiness, OK? If you translate it the first way, OK. And anyone can have it. You don't have to be a Buddha to have it. So see it's not really perfection, it's making you perfect. It helps you get to perfection. If you translate it that way.

Chi me ta me chi sun pey dun yun pey sang gye gyi sar yupa dang tra gu so, if you translate it the second way, it means perfect already, in the mind of a Buddha, it has to be, OK? So perfection of wisdom can either mean emptiness as we're working on it and trying to get perfect, or the perfection of wisdom can mean the real perfect wisdom that 's already in the mind of a Buddha, OK, and it can mean either one. So when you say this book is called the essence of the perfection of wisdom, the Heart Sutra, the Heart of the Perfection of Wisdom, that perfection can

tape break

Alright the perfection of wisdom can mean the real perfect wisdom that 's already in the mind of a Buddha, OK, and it can mean either one. So when you say this book is called the essence of the perfection of wisdom, the Heart Sutra, the Heart of the Perfection of Wisdom, that perfection can mean, paramita, can mean either the one that gets you there or the one you have when you get there.

Chu ja dun gyi shu ja [unclear] nyi to me tob pa yeshe. The point of this book is prajna paramita, the perfection of wisdom, meaning the perception of emptiness, getting to see emptiness directly. Chom den dey ma sherab gyi par rol du chin pa la chak tsal lo she pa de lo tsa way ku do. We're gonna go through the rest of the title later. We'll go through the meaning of perfection of wisdom. Then you have note here, if you look at the Tibetan, it says pak pa chom den dey ma sherab gyi pa rol du chi mi nyi mbo, bam bo chik ko. [unclear] du means in the language of India. Pak pa chom den dey ma sherab gyi, I'm sorry, [unclear] du means in the language of Tibet. Pak pa chom den dey ma sherab gyi pa rol du chi mi nyim bo. At the beginning of all sutras that reach Tibet, they put the Sanskrit first and it's-- then they put the Tibetan translation of the title, OK and that's to remember the kindness of the translators. They probably stayed up all night translating in some coffee shop in Vairanasi and this to remember their efforts that we put the Sanskrit-- it's one of the reasons to

put the Sanskrit. And bam bo chik ko, bam pbo chik ko means this is one section of Sanskrit. Bam bo means--the very long books go into many bam bos. The Heart Sutra's very short and it's only one bam bo. So at the beginning of the Heart Sutra is a note that says, "hey this book is only one bam bo long."

[students laugh]

I think that was put so that they would know if other people came and changed it later. We put bite [?] counts now days, really, we know if someone has changed a single letter. That's part of the point of a bite count for those of you who were wondering who had to do them for two weeks. And bam bo chik ko is the old way, you know. This book is bam bo, one bam bo long. If you read this two thousand years from now and it's shorter than that, there's a problem, and that was just a bite count at the beginning of the book, OK?

Sang gye dang jang chub sem pa tam che la chak tsel lo. We're at the last line of the first page. Sang gye dang jang chub sem pa tam che la chak tsel lo. I bow down to the Buddha and to all the Bodhisattvas. Then there's--Choney Drakpa Shedrub says chom den dey ma she gyi pa rol chin pa la chak tsel lo she pey lotsawa, lotsawey ku pa-o. This has been put there by the famous translators, the great master translators of Tibet and at the beginning of a, of a book that they translated, they would put a chak tsel, bowing down, they would bow down to somebody. In this case they're bowing down to the Buddha and to all Bodhisattvas. This is a sign, this is a, this was required by the government of Tibet at the time, which means the king. And he said "if you write a book about sutra, I want, you know, the sutra basket of teachings, I wanna see a prostration to the Buddha and all Bodhisattvas." You know, and then if you write a book about other subjects, you put other, you bow down to other people. It's a, it's a notice to the people reading this new translation where this book belongs. It's like the Dewey catalogue number, OK, the Dewey decimal number. [laughs] It's actually the same thing. So we had the bite count and we had the Dewey decimal--it's a catalogue number. He's saying this book belongs in this section by bowing down in a certain way.

And that that is not part of the sutra yet. We haven't started the sutra yet, OK? He gets into later, much later at the end, he explains a little bit about why this book is called "the woman," or "the lady" and we'll do that now and then we'll take a break, OK. In general in Buddhism we distinguish between wisdom and method OK between knowledge and action in a way. The knowledge side of things, the night time side of things, the left side of things, the mystical side of things, the wise side of things, the knowledge side of things is feminine, OK. That is the feminine energy, the woman's energy and that's why this book is called "the lady," "the woman," OK and that's all a, that's all a special energy of the woman and of the feminine energy in all people, not just women but that's all a quality of knowledge and of wisdom and of emptiness--perceiving emptiness and being empty and those are all qualities of the feminine side of each of us.

Then the masculine side is love, compassion, bodhichitta, action, daytime, the right, and those are all distinctions that we make in Buddhism. So wisdom--this whole subject, knowledge and a deeper understanding of reality is the feminine side of things and that's why this book is called "the woman, the conqueror." Chom den dey ma, she belongs to the night.

She acts in mystical ways. The left side is important for her. Knowledge and a deep grasp of reality is all of a feminine quality, woman's power and that's why the book is called that, OK? We'll take a break there. Please don't talk. Take about a ten minute break, refresh yourself and then come back and we'll meditate, OK?

[silence]

Ok, we'll start some meditation, so it'll be the classic meditation that you've learned. There'll be the preliminaries for meditation. You have to do the preliminaries. It's useless to try to meditate without warming up properly. So we'll go through the warm-up and then you're pretty warm already, but we'll try to do it better and then there'll be a few--there'll be like a minute or two where you can stretch and take a more comfortable position if you need. So since you know that that's coming in about eight or ten minutes, you don't have to move until then. So try to be very strict; every time you move it bothers two other people. They could have been on the verge of seeing emptiness, and you moved, OK? Be a tough guy OK? I mean, Master Shantideva says you guys get up every day and go to work and torture yourselves for eight hours and come home and lay on the bed like a dead man. Direct quotation OK? Except for the eight hours, alright. So you can put up with a little pain while you're meditating for a few minutes. Alright. So get into a comfortable position.

[silence]

And we'll go through the preliminaries. First watch your breath. When your mind wanders, bring it back. Keep your mind at the tip of the inside of your nostrils and keep it there and feel the breath coming in and out. That's what it means to watch your breath.

[silence]

Take refuge in the Buddha, Dharma, Sangha, and I think in this case we'll take refuge in the Heart Sutra, and what it means is to put your hopes in it, that maybe on that paper is some kind of information that would actually lead you into another realm beyond this one where there is no disappointment and no suffering, no ups and downs, no broken relationships, just bliss. And take refuge in the Heart Sutra for that.

[silence]

Think about Bodhichitta. Think about some specific person or some people that you know who are having some kind of trouble and wish that you could learn this thing about emptiness and that you could help them with it.

[silence]

Then invite a Holy Being to be with you. If you have a Root Lama, then bring your Root Lama to sit with you in meditation in front of you. If not, then some other Holy Being.

[silence]

Then think of the good qualities that you know and all the ones you can't imagine right now and try to grasp them and in your mind bow down to them and honor them.

[silence]

Then think of some offering they'd like to have from you. I think most often what they would really like is for you to improve your mind or your heart, and I think you could offer this retreat and your efforts during this retreat. Make a decision now that you'd like to offer them even just the next few hours of this retreat.

[silence]

And purify your mind, especially from the negative things of this day. And try to think of the most negative thing you did today and what you said or thought and look at it and admit it and try to clean it from your mind by thinking wrong it is, how much it will hurt you, the karma from that. Look at it and try to honestly try to find the most negative thing. It's oftentimes a thought about another person. Be honest with yourself and find the thing that would most disturb your meditation tonight. And clean it by admitting it.

[silence]

Then think of the best thing you did today, the best thought you had, the most pure thought, most helpful thought, most compassionate thought you had and be happy about that your mind is capable of that and that you have that goodness in you. And I think Americans tend to beat themselves up and think they can't find anything like that. You have lots of them. You have lots of beautiful thoughts and you have many many pure thoughts. Just to get here in this world, to come here is extraordinary, to want to listen to these things is extremely rare and be happy and realize that you have that already, you already have that goodness in your mind and enjoy it and take pleasure in it and think about how good it is.

[silence]

Then pray to be taught, pray to meet good teachers. They don't have to be Lamas or anything like that. It could be your friend, it could be your family, it could be your boss. Pray to meet sweet teachings wherever you go, whoever you're with.

[silence]

Then pray that the Holy Beings in this world stay, and stay to help us like His Holiness the Dalai Lama, Khen Rinpoche, other great beings, great teachers, that they stay even the Dharma friends that you have, people who have a good influence on you and pray for their long life that they stay and help us.

[silence]

Ok, if you have to move, move now. Take a moving break for just one or two minutes. If you need to get into a more comfortable position, do it now. Don't be a hero, you don't have to look nice, you just have to be able to concentrate so if you want to stick your legs out, stick 'em out. Can't lay down.

[students laugh]

It's useless to try to meditate about emptiness if you don't have a good motivation to do it and you're not doing it for the right reason and I don't, I can't teach you all of Khedrub Je's meditation unless you have some good motivation. It would be improper for me to teach you and I'm not allowed to teach you that particular meditation if you don't have a special kind of motivation. So we'll do a short tong-len. It's a meditation of using your breath to take away the pain of other people and to give them good things and it'll just be very short. Breathe through your nose. When you breathe in, imagine that you are taking the trouble, or the pain, or the depression, or the sadness away from someone you know, someone specific that you know, tonight, who maybe they're in New York or somewhere else and you know that they're sad or they're sick. Imagine that every time you take a breath in, you're taking away some of that sadness and it's just disappearing. It's not like you are filling yourself up with it. You're taking it away and it's leaving them and it's just disappearing.

And then when you breathe out, imagine some kind of white light and your breath when it touches their body, it makes them feel very happy and very good and all of their problems are melting away and pick someone. Imagine where they are tonight who's having a problem and do this breath medi--do this breath mediation with them. Make it clear. Pick a person. Don't let your mind wander and imagine their problem clearly and try to take it away. And imagine the opposite, that some kind of strength and inspiration and happiness, that you're filling them with that. And watch your breath and do that. We'll do that for about 20 minutes. Somebody told me they're getting bored of tong-len. It sounds crazy to me. If you finish all their problems, which is unlikely, then there's about three billion other people you can work on. You know, if you finish before 20 minutes is up, then for goodness sake go to another person.

[silence]

And if you remember, we brought a Holy Being to meditate with us and you picture them again, put your mind on them. You ask them to come into you and bless your mind. They happily agree. They start to get smaller and they rise up in the air and they get very small, like two or three inches high and they come to the top of your head and they sit there for a moment facing the same way as you. They slowly come down your back, inside your head and down your--in front of your backbone. They're headed towards your heart. And then when they reach your heart, make for them a beautiful seat made of a lotus, beautiful flower. Inside the lotus is the sun, like a cushion, and you ask them to sit there. Then we dedicate this meditation, the good karma we did to the person you were trying to help. Think about them again and dedicate this good karma to them. OK, take about a 20 minute break and then we'll do a short teaching and a short meditation. Then you get some sleep. I know it's

hard if you worked all day today and you travelled then probably pretty sleepy.

RECORDING STOPS

End Tape #181

Start Tape #182

Start on your--if you're looking at the one that says Heart Sutra at the top, it's page two and it starts at di kay. It's the handout, OK? By the way, the different versions of the Heart Sutra, slightly different translations, slightly different traditions handed down, and there are a few important differences in the words and so I've given you the copy from the original sutra as it's found in canon, as it's found in the Buddhist canon, called the Kangyur, OK? Because Choney Drakpa Shedrup has written his commentary based on that and so we have to have the right version of the Heart Sutra to get the commentary straight, alright. And there are a few important differences in the words.

We've reached di kay dak kyi to pa du chik na, OK? Di kay dak kyi to pa du chik na. Di kay literally means this language or these words, OK, like when people say are you studying, what are you studying, you say "pu kay," I'm studying Tibetan language. Kay means language. Di means this, these words and what that refers to is the following sutra: the sutra which is about to happen. How the Heart Sutra happens is very exciting but di kay is the first two words, OK what I mean. "I heard this once upon a time." OK. "I heard this once." Di kay means this, the following sutra, OK di kay. Dak gyi to pa means I heard. I heard the following sutra. Tu chik na means at one time, once, once I heard the following sutra and it's charged with meaning and we'll go to Choney Drakpa Shedrup's commentary. By the way, this refers to a council that was held and each disciple who was there before the Buddha passed on is recounted from memory what they heard and that's how we got these books. They weren't written down right away and after the Buddha passed people started to write them down so there would be a meeting and one of the students say "I heard this, I heard the Buddha teach this once time, you know, once upon a time." And that's how alot of sutras begin. Technically, every word of a sutra is supposed to the word of an enlightened being but here you have somebody--the first line is, uh, "I heard him say that"

[students laugh]

you know, and, once upon a time and what's what we call je su nang way kha. Je su nang way kha means the word of the Buddha as it comes to us in a way which is permitted by the Buddha or encouraged by the Buddha. The Buddha's encouraging his students after he passes away to say, "I heard him say this one time." And that becomes part of the sutra legally, that's within the rules because the Buddha said "You can say, 'I heard that one time' and that will be part of my word." So that's what di kay dak kyi to pa du chik na is. Di kay means the following sutra; dak kyi means by me; to pa du chik na, I heard this at one time. Choney Drakpa, Choney Drakpa Shedrup says the word dak kyi--we're going word by word and I love it, he's very thorough--the word dak kyi means by me, means this is not second-hand sutra. This is a first-hand sutra. You're getting it straight from the person who was there. OK,

so the dak kyi's important--I have heard this, meaning this is not like third, fourth hand. This is somebody who was actually there when the Heart Sutra was taught.

To pa du chik na, du chik na's--and he has a beautiful commentary on I heard him say this once, OK, I heard him say the--I heard the Buddha teach the following sutra once, OK.. He says the word once is important. Yang yang ma tu pay tuk ga wa-o. The first meaning of once is that they didn't hear it again. And it's extremely rare to hear this sutra taught. OK, in your lifetime if you can get one or two good teachings on this sutra, you're lucky. So du chik na means once, means, I mean we're in the same boat, right? I heard it three or four times but if you hear it once, you're lucky. It's hard to hear it. How many Americans have ever heard this sutra. How many ever will in this generation? Very rare. So the once has meaning. The word once means I only heard it once. You see what I mean, it's not like once upon a time. It's like only once. OK. Du chik na.

Yang du chik kyi che len chik to pa sam gyi so wa dun pay sherab che wa ten do. The other purpose of saying once is to indicate that the listener, or the person who is reciting the sutra for the benefit of the other students, was an extremely intelligent person, an extremely high Dharma intellect. They memorized it on the first hearing, you see. Du chik na means one--he only heard it once and he memorized it on the spot and this was very common in ancient India. You know, people say because we have airplanes and computers we're smarter. As far as these qualities, they could hear a sutra once and memorize it as it was spoken and then recite it word for word and that's the other meaning of once. He he heard it only once and it's to say he was so intelligent and so advanced a student that he could memorize it on the spot. And he did. We don't know who is was by the way. I don't know who it was, I don't see it in the sutra.

Now he goes into the meaning of chom den day gyal pa kha me ja gu pu [unclear]. The first words of the sutra now are explaining where was the sutra taught, how was it taught, what time was it taught and it starts out chom den day. OK, chom den day means bhagawan, means the conqueror, the Buddha, and Choney Drakpa Shedrup's gonna explain chom and den and dey, OK? First he says, bhagawan nyi chom den day kyel nden nyi ka la juppa. The word bhagawan can be translated as chom den day or as a person who has kyel wa. See bhaga means kyel wa, a person who has kyel wa, so really there's a common Tibetan name Kalnden and that's a person who possesses kyel wa. It also means chom den day. So it was translated both ways. In the ancient--there was a first translation wave in Tibet and then there was a second translation wave. During the first wave, they translated certain ones by the meaning and not so much by the by the literal meaning of the word. They gave it, like they piled together sweet words that would equal what that thing was. So bhagawan becomes the defeater who possesses kyel wa who has gone beyond. And--Or Nirvana becomes the act of passing away from sorrow and it's not just translated, they actually had a long string of words. So chom den day is the first word; kyel nden is the second one. They both mean bhagawan, translations for bhagawan. He says the word--he's gonna explain chom den first and then he's gonna explain kyel nden, cause there's two ways to translate bhagawan, OK?

Chom den day nyi ji kay du nyom mong me den nyom mong le dan de shin kye nyom mong she je drub de shin, kha yang mi tun chok jong--chok chu jong den du chom den de su

shey. He quotes an explanation of what chom den day means, OK. Chom, nyom mong ley dang de shin kye, nyom mong she ju drub de shin, kha yang mi dun chok chu chok. A person who's said to be a conqueror, if they have conquered their own negative emotions, they're said to be a conqueror if they have been able to stop themselves from saying things and doing things that they--that are bad karma. Kye--you're said to be a conqueror if you have been able to overcome death itself. Kye nyom mong she ju drub de shin--you're said to be a conqueror if you can overcome not only your mental afflictions but there are certain obstacles in the human mind that prevent you from being omniscient. OK, each human mind in this room, if you didn't have certain obstacles in your mind, you are capable of seeing the entire universe and the thoughts of every being in the universe and every single event in the universe that could ever take place or ever did take place in a moment. Every mind in this room has that capacity but we have certain obstacles in the mind. Chom den day, bhagawan, the conqueror, has stopped those problems. They don't have those obstacles, OK. They've overcome that. We are like retarded and if we could just remove those, we--our minds have that capacity already, we just can't--we have to remove those obstacles. So a person who's a conqueror has already finished doing that and that's why they're called a conqueror, OK.

Kha ya mi tun chok chu chom means they've been able to remove all negative--every negative thing in the being of a living creature. Dey du chom den dey su she--so he's explaining the word chom den dey--cho conqueror. Then he wants to get onto the meaning of gyel wa, what does gyel wa mean. And he quotes Sambuddha, which is a very very beautiful tantric text, one of the explanatory tantras to the Heruka tantric cycle, OK? And he says wang chuk da nyi suk sang dang pel dang drak dang yeshe dang tsun dru pun sum sopa dey drupa de la gyel tse ja. He says the word gyelwa in Sanskrit, bhaga, has the following meanings. Wangchuk means power. Suk sang means lovely. Pel mean glorious; pelma comes from that, OK? Drak means fame, repu, good, you know, renown. Yeshe means wisdom. Tsundru means spiritual joy about doing good things. Pun sum sopa is punso and it means perfect and excellent, OK. Drupa de la gyel tse ja--those are the six basic meanings of gyelwa and those of you who have been studying you know that the ultimate meaning of gyelwa for us is sort of a what do you call--it's a sort of spiritual momentum where you have a enough goodness in you to react in a spiritual way to these things, OK, like you reach a certain point of momentum spiritually called gyelwa and if you have it, then when you hear about emptiness, you start to cry or you get shivers up your spine or you get goose bumps or like that you just "whoop," he's taking about emptiness, you know, and you can't fake it, OK you can try it OK, but real gyelwa, you hear it and you can't sleep at night, you know you can't go to bed, you've gotta do more of it you know, and that's-- gyelwa's like that and it comes from keeping your vows, keeping your book. It comes from living pure and the more you do it then the more gyelwa you get.

And that's bhaga, bhagawan, so it's very significant that the sutra starts with that guy who has the ultimate gyelwa was...you know and that's how the sutra starts, OK chom den dey, meaning the person has gyelwa.

Je sum tar. La ma cho ma dang lung chi ma den pey dun du so sor char yang rong-o. So you could say, the person has destroyed negativities, they have gyelwa, and dre, what does it mean to say they are dre? So we've covered chom, destroyer, conqueror. We covered den

meaning possessing but what--we got one syllable left there, chom den dey, OK dey. Then he says, bhagawan la dey she pey du mu sum me kyang, dun kyi toppey wang du che ney, la thab su nen pa de, si shi nyi kha, nyi kyi tha len de shin ji [unclear] par pa-o. Choney Drakpa Shedrub is saying the ancient translators of Tibet covered the meaning of bhaga as a conqueror and they--when they said chom and they covered meaning of bhaga when they said den, meaning he who possesses gyelwa, OK. But where does dey come from? OK There's no dey in the Sanskrit. The Sanskrit doesn't have any meaning of gone beyond, OK. The he says, seems to me that even though it's not there linguistically, it's certainly there by meaning, you know, that the Buddha is a person who is dey, who has gone beyond. So he says si shi nyi gi ta len dey, means we could say that the Buddha has gone beyond the two extremes.

What are the two extremes? One is to continue to live the way we are living, you know, continue ups and downs, continue getting old, and to me the most troublesome, continue to have relationships go bad, break apart, lose the people you love, start to hate the people you love, see the world keep twisting and turning and see the people close to you getting hurt by the world, and things like that. Those are--that's one extreme is to put up with that and to stay there, like a sheep and let it kill you. And then the other extreme is called shi wa. It's to only take care of yourself spiritually, you know, take care of your own mind, reach a point where you don't have any negative emotions, where you personally are happy, no more problems for you personally and that's another extreme and we have to go between them, you know. Either one is--both of those are suffering, are a kind of suffering. We have to go between them. The Buddha is one being who has gone beyond both of those extremes and so let's call Him dey, OK, chom den dey, OK. Dey means gone beyond those two extremes, OK.

Sheyn jig ten pay pa ley kye par du pak pa-o. Also there are worldly spirits, there are worldly beings, there are worldly--who are of great power. You can't see them. They affect your life in ways that--like the weather, traffic, or things like that. There do exist beings like that. They do have an effect on your life whether you believe in them or not. You can't see them right now. They are very powerful in that they can effect our lives but they are not like the Buddha, and so the second meaning of dey, which means gone beyond, is to say, we're talking about a whole different kind of creature. We're not talking about the spirits that can affect your life in ways like the weather and things like that. There are spirits like that. We're not talking about that kind of spiritual--spirit being, we're talking about the ultimate spirit being, so let's call him gone beyond those other spirit beings, OK and that's what dey--the second meaning of dey. That's chom den day. We got three whole syllables into the sutra. At this rate...

[students laugh]

we'll be here--no, I have it planned out. We won't go very long. OK. Then he says chom den dey gyal po khab ja gu pun po ri [unclear] gyal po khap is the next words, OK if you look at your sutra, gyal po khap, gyal wo means king. Khap literally means needle, OK. It can also mean gyal ka--gyal khap or gyal kham can mean a land and gyal po khap here he translates, he says gyal po shu pi nyey nyin bey na gyal po khap, meaning... this is Rajagirha by the way, OK? This is a place in ancient India called Rajagirha. Raja means king, girha

means cup and this was a place where a great king resided and that's why it's called Rajagirha, gyal po khap. Ja gu pun po ri, ja gu pun po, ja gu, ja means bird; gu means wild; pun po means a pile; ri means a mountain. Ja gu pun po ri means the mountain of the pile of wild birds. Ja gu, wild bird, is the Tibetan for vulture. Ri means peak. Pun means pile, pun can also mean your shoulders, OK? So he says--he's gonna explain why it's called Vultures Peak, OK. The Buddha taught this sutra on Vultures Peak in the land of Rajagirha, in ancient India.

He says de sha na ri cha gu di su pung tar and east of that land there was a great mountain that had a shape like the outline of a vulture, OK. Yu pay, cha gu pun po dang--cha gu pun pa da dang, it also you can say it looked like a pile of vultures and rin po che dra cha gu [unclear] tabo yu pey, there was also a very great boulder on that--it was like a great crag of precious stone and that also had the shape of the head of a vulture and that's why that mountain is called Vulture's Peak. Pun chog dey la shug ney so, de ta bo ri dey kha pa ji pey tse am min ji jey kyab ba ka jig sum. He says some great writers of the past have said even when the world is being destroyed, that mountain will be the last to go. It's like a special mountain, OK.

Ja gu pun po ri la gelong gi gendun chen po dang chang chub sem pey gendun chen po dang ta [unclear] tey. The Buddha sat on that mountain with his retinue, surrounded by his close disciples. They're called here gelong gi gendun chen po and chang chub sem pey gendun chenpo. Gelong gi gendun chenpo means a great Sangha consisting of of fully ordained monks. That's gelong gi gendun chenpo, literally. Then it says dang, and, chang chub sem pey gendun chenpo, a great Sangha composed of Bodhisattvas, and I always wondered what are they talking about, you know. What does he say, oh he's surrounded by all his students, the monks and the monks, OK, you know, the Sangha and the Sangha, and then one--he says, the monks Sangha and then he says the Bodhisattva Sangha but we all know that they're both or what or... OK, now you --always wonder about it, so here's his commentary. Gelong gi gendun chen po nyi nyen tu kyi wang du che po dang. There are certain disciples even in the close vicinity of the Buddha as he teaches at Vultures Peak who do not have bodhichitta, OK. They're not yet motivated by the desire to reach perfect happiness themselves so that they can benefit other people. They don't have that yet and those here are called gelong gi gendun chen po, OK which means great Sangha who are monks, but the word monks here is a ma yin gak, OK, it means who are not yet Bodhisattvas, OK.

Then he says, gelong nyi nyen pa tzo pa dey--oh, by the way, there is a chang chub sem pey gendun chen po, the next words are, surrounded by Sangha who are bodhisattvas, he says, that don't need no explanation, OK? They're the Bodhisattvas who are surrounding the Buddha, OK. So what you have so far, the Buddha, surrounded by his disciples, those monks who do not yet have the highest motivation and those monks who are already Bodhisattvas, OK. Nyen par tso pa dey, gelong nyi nyen par tso pa dey, nya ngen ley de pa dang ney war che pey dun dang. Now he's gonna tell you what gelong means, OK? Cause it says gelong gi gendun chenpo. What does monk mean? OK, the Tibetan word is gelong; gelong means "strives after virtue," OK? In Sanskrit, bhikshu, a person who lives with no resources at all--gets their clothes from the garbage, begs food from other people, lives under a tree, OK. But

he says, why do we call gelong, he says, nyen par tso pa, nyen par tso pa is the Tibetan word for someone who has taken full ordination, OK, someone who has completed full ordination. Dey, nya ngen ley de pa dang ney war che pey dun. Nyen pa means also to get close to somebody. I heard this song, "I just wanna get close to you,"

[student laughs]

seriously, that's the meaning of nyen par tso pa. Ordination, the word means trying to get close to somebody and here it's nya ngen ley de pa dang ney war che pey dun. He says the meaning is we're trying to get--people who take ordination are making a special effort to get close to Nirvana, that's making them--that's bringing them closer and closer to Nirvana, and that's why they're called nyen tso, that's--getting close, OK, and that's what the meaning of gelong gi gendun chenpo is, OK. Gelong.

Jang chub sem pa nyi chang chub chen po thob pey che du sem pen na. Jang chub sem pa is the Tibetan word for Bodhisattva. Jang chub means Buddhahood. Sempa means sattva means--sempa means--sem means mind, pa means warrior. Bodhisattva means a warrior who is thinking about reaching enlightenment, total happiness for themselves so they can help other people OK. It's like twist my arm, right. The best way to help other people is to reach perfect happiness yourself. There's this Puritan thing about it--I don't know we have it, it seems unfair or it seems improper that the best way to help others would be to reach total bliss yourself, but it happens to be that way, OK? The best thing you can do for other people is to, is to reach total bliss yourself and then show them how to do it, OK. That's how Buddhism works, it's not like you have to flagellate yourself, OK? That's not the point, and I like it. You get used to it after a while, OK.

We don't have that in the West, OK? You know, we have this thing where somehow you have to sacrifice and suffer and--it's not like that. Your duty, your sworn duty as a Buddhist is to reach total bliss so that you can help other people, OK. Sorry. OK.

Dey kye che me pa dang--he says, jang chub chen po thob pey che du sem pey na dey kay, they are always thinking about sem pa, Buddhahood, jang chub, so they're called jang chub sem pa, bodhisattva. He skips the word pa. I wish he hadn't, OK. Da-o pa a pa is not the same as pa, you know. Sem pa means to think about something. Sem and pa means think about and be a warrior. He does not go off the word warrior. Somebody will, OK? Gendun nyi mi tun chok kyi me che pey dun dam. Then he says what's the meaning of Sangha, OK. What's the real meaning of san-ga, OK. San means together--in, when Sanskrit switched into Latin and then came into the West, the s became a c and the c became hard, "ka." So "com," c o m in the Western languages, in the modern Western languages, meaning together, OK. Sangha would be to come together, com, com-ga, OK? To go together or to come together. He says the word sangha or gendun means mi tun chok kyi me che pa, nothing can split them up. They're--no negative forces can split the brotherhood of the Sangha and that's the meaning of Sangha, OK. Sangha means they stick together and nothing can split them, OK. And that's the meaning of Sangha. Sangha doesn't have to be just monks and nuns, I mean, Sangha is the brotherhood and the sisterhood of all people who are seriously practicing together. And the literal meaning of the word is nothing could split

them up, OK, nothing could come between us, OK.

Chen po na ma ni pang to gyi yinpo tob pey du yin la chenpo chi ma ni tun dun la gyu te. He says, hey, did you notice, we got two chen po's here, OK? Gelong gi gendun chen po dang, jang chub sem pey gendun chenpo dang, OK? Chen po means big, OK? And he says, the first big and the second big have different meanings, OK. The first big was attached to those monks in the audience who hadn't reached--hadn't become Bodhisattvas yet. He says the first chen po means they have gained great spiritual level. Pang tok means they have been able to eliminate a lot of negativity in themselves and tok means they've been able to realize a lot of high spiritual truths. They are big in the sense of pang tok, OK. They are big in that sense. They are at a very very high level. They don't get to be sitting there when the Buddha teaches the Heart Sutra himself unless you've got pang tok chen po, unless you're pretty big in that sense. Even if you're not a Bodhisattva yet, you better be pretty high already, OK.

Tok pay du yun la, chen po chi ma na yen dun dun la drub te. The second [unclear] will have seven discrete meanings. I looked it up in the computer, OK. This is a quotation from a scripture which is explaining the maha in mahayana, but he doesn't say that. He swipes the maha, OK, from the other scripture. It's kinda cool. He says, the second chen po is the maha that you find in mahayana and here's seven different meanings of it, OK. Drup de do dey gyu me. This is a work, Sutralamkara, by Maitreya himself, OK. Maitreya, the next Buddha, is explaining the word big in big vehicle, OK maha.

Mig pa che wa dang dru pa nyi dang yeshe dang tsundru dang thabkye dang drubpa dang trimey chen po dey gyu mar she pey pa rol. Here's the seven, OK. Number one: mig pa che wa, they got big eyes, meaning they're looking toward big goals. They're not satisfied with small scope of things. They're looking to help as many people as they can. They are not being satisfied with little things. If you can, if you can help more people, if you can make your activity wider, your goals greater, go for it. Mig pa che wa, OK?

Drub pa nyi means they have two goals in mind. Rang shen gyi dun pun sun so pa meaning they want to help themselves to the best that a person can and they want to help other people and that's the second meaning of big. Their outlook covers themselves and all other beings. Yeshe means big wisdom, OK. They have a high state of wisdom. Tsundru means to take pleasure in doing good things, effort, spiritual effort, joy. And they like it, they get off on doing good things. They get big satisfaction out of doing spiritual things.

Thab kye means, thab kye means the ability to find unusual ways of serving others, OK, like it's very good in America, you know. People are--we are a special case spiritually and we need unusual methods to teach us. I don't think--you can't sit in America in a normal audience and sit and read a sutra and and and lead the people that way. They need unusual means because we are--in many ways we're very retarded [laughs] and uh...

[students laugh]

spiritually, spiritually, and in many ways we're very degenerate in America and we need

special methods and that key means they have a big capacity to pull a rabbit out of a hat and do something unusual to get Americans to lead a spiritual life, OK?

Drub pa means--drub pa in the sense of having achieved the ten powers. These are ten extraordinary powers of a Buddha. And trin ley chen po means their--the scope of their life and their activities is huge. They don't restrict their activities to something small, something limited. They are looking for ways to effect many many beings at the same time. They're not satisfied with a small scope, OK. That's trin ley chen po. Those are the seven meanings of chen po, in the second case OK? Because only Bodhisattvas are big in that sense and the other monks are fine, they're nice, they're good monks, high realizations, they don't have chen po in that sense. They're not great in that sense, OK.

Dun ney ma chi du--tap chik du shug dey is an unusual word in Tibetan. Tap chik du is unusual because tap means method, chik means one, what does it mean when he says gelong gi gendun chen po dang, jang chub sem pey gendun chenpo dang tap chik du shug dey? They are sitting in one "tab," OK, he says, tap means pen, pen means pen chik du nye pa means they're all sitting together. He's setting the scene. The Buddha has gone to Rajgirha, the land of the king, the great king. He's gone to a great mountain of the east where there's a precious boulder crag at the top that looks like a vulture's head and he's sitting with his two great groups of disciples, some who are spiritually very high but don't have ultimate compassion yet and then some who already have great compassion and in those seven different ways are great, and he's sitting with them. That's all we'll do tonight on the sutra, OK? He's set the scene and that's when the--that's where the bhagawan is sitting. Take about a three minute break and we'll do a very short mediation because these three-day things are terrible, you know? I gotta get some stuff in your mind on Friday night for it to have any effect by Sunday, OK so.

[students laugh]

then I'll let you go to sleep, OK? So come back in like five minutes and then we'll just do a short meditation.

[break in tape]

OK, we'll do a short meditation, OK. We'll start Khe Drup Je's meditation. First part. Try not to snore. Start out by watching your breath again. We're gonna do ten, sorry, three rounds of ten, so take a little bit longer this time to watch your breath. Don't try to control it. Just let it go its own way, just watch it come in and out. Watching means being aware of the tactile sensation of the breath moving in your nostrils, OK? The touch of your breath--the touch of the air hitting your nose and passing out.

[silence]

The first of Khe Drup Je's steps in meditating on emptiness and this is--try to remember it. If you, if you want, try to get the tape of this weekend and we'll go through the four steps of Khe Drup Je's meditation.

First one is simply to become aware of your being and to become aware of each part of your being and we're gonna start with the physical part of your being so we're not doing any examination, we're not worrying about the ultimate reality of anything. We're just exploring the different parts of your physical being and not even gonna get into the mental part yet. So we'll like go through a trip through the different parts of your physical being and first, if you're a kind of person like me who closes their eyes when you meditate, then crack them open just a bit. Keep your eyes down. And go through the--think about the physical objects you see, think about what you see, the colors of this room, the shapes of this room and imagine the colors and shapes of this room. These are the objects of your eye. These are the physical--that's one part of you are the things that you see, you know. If I stick a pin in Rob's T shirt, it's not gonna hurt me but it is part of my world, the color of his T shirt. Think about all the colors and shapes of this room. They are part of you. They don't react when you stick them with a pin but it's part of--what you see all day long, it's part of you, including what you see--your own five fingers and your own body. So explore that fact and you live in a world where when you turn your head, you see certain things and those are in a way, those are all part of you.

[silence]

And let your mind go through each of the colors and shapes of this room and of yourself.

[silence]

Now go through the sounds of this, of this place. That's the second part of your physical world. Be aware of all the sounds that you hear and don't think about their ultimate reality or anything. Just record them. Go--try to be quiet. Listen to the sounds outside, the sounds of the people near you and the sounds of your own heart beat, your own breathing, the blood in your ears. Try to be aware of all those sounds. They are part of you.

[silence]

Then try to be aware of the smells of this place. They may not be your own body smells although those are there but also try to smell the other smells that are floating in the air of this room and be aware of them.

[silence]

Be aware of tastes, taste the taste in your mouth.

[silence]

And finally be aware of the touch of things on your skin. The coolness of the air outside coming and touching your skin. The feeling of the clothes touching your skin. Those are called external tactile objects and then also the internal, the feeling of your stomach, if you're a little bit hungry, or the feel of your heart beating or--be aware of the different touches of

your body.

[silence]

Move back to your eyes once more and think about the colors and shapes and the colors and shapes of your own body, and how both of them are part of you.

[silence]

Then be aware of the sounds and try to concentrate. It's tired and, it's important.

[silence]

Go to the smells of this place.

[silence]

And go to the taste in your mouth.

[silence]

And go to the touches on your body.

[silence]

Then bring your mind mind back to the person that you did your breathing practice on, the person who has some kind of problem and dedicate the energy of this meditation to them, the good karma that you just did. Just starting Khe Drup Je's meditation, dedicate that good karma to them.

[silence]

And we'll do a short prayer, OK?

TAPE TWO ENDS

Day 2

April 18, 1998, TAPE THREE

OK, we'll start the second part of Khe Drup Je's meditation, so get ready to meditate.

[students arrange themselves]

You start by watching your breath.

[silence]

Take refuge in Buddha, Dharma, Sangha, specifically in the Heart Sutra and think about why, what you need to know might be in there to escape your death.

[silence]

Then concentrate on someone who you know is suffering and try to get that--a feeling that you would like to reach your own enlightenment to help them.

[silence]

Picture your root Lama in front of you meditating with you.

[silence]

Think about some quality about them that you can see which is good. Imagine the parts that you can't see that are good and bow down to them in your mind.

[silence]

Then make an offering to them and the best is your own efforts to understand the sutra. Then offer that to them for the rest of the day.

[silence]

Think about something, the most negative thing you did yesterday or that you thought about yesterday and look at it and try to purify it from your mind.

[silence]

Think of the best thing that you did yesterday, best thought that you had. Normally it could be when you, when you were fighting with your negative side. Those are the most powerful and most--they are the strongest karma, the best good karma. Think about--be proud about it, that you're trying and and try to think of a very specific instance where you, you fought with

your mind, you put up a good fight.

[silence]

And pray that during the day, especially today, that you receive the teaching, that you get it, and that you have some blessing to understand what you hear today.

[silence]

And then pray for the long life of the great teachers in this world and also that the teachings themselves survive in a good way. It's very bad times for Buddhism. It's being pushed out of Tibet. It's dwindling among the refugees in India. It's come here but it's not strong yet. And pray for the teachings also.

[silence]

OK if you have to move or shift or get more comfortable, go ahead.

[break in tape]

We won't go through the physical body again. And this is all part of the first step. It's called ma pa ma che par, means we're just gonna observe the physical parts of our life without any kind of examination or any kind of philosophy. Just checking them. And we'll start with the objects of your eye which is colors and shapes. So go around the room with your mind and think of all the colors and shapes, try to picture your physical body sitting in a big box called this room and other physical bodies sitting around and the colors of the walls and the windows and the color of the grass outside and the trees and the sky. Just go through all the colors and all the shapes that are part of your world, the ones you call your arms and your legs and also the ones you call the grass and the sky, and just go through all the colors and shapes of your world as it is right now in this room.

[silence]

If your mind wanders, bring it back. Try to get a--you know, try to go a hundred and eight degrees [unclear] and and look at each color and shape that you can imagine you could see in this room. You don't have to open your eyes, but just go through all of the colors and shapes--if you turned your head from left to right, what would you see.

[silence]

Now go to the second step of the meditation and do the same thing. Like imagine that you're turning your head all the way to the left and you're looking at the colors and the shapes--all the things--you're looking out the window; you're looking at the wall; you're looking at the other people here, and move your eyes across the room, all the way to the right side. For me it's another window and another fence and some grass and then look down at your hands and your knees and your chest, all in your mind. Look at them one more time.

[silence]

Now we'll start an examination of those colors and shapes and here there's a choice and you can go either way. The first choice would be that those colors and shapes as you normally see them--like right now we're visualizing them but suppose your eyes were open and you looked around the room that way. You started from left and you went around to the right. The question would be do those things exist outside of you or are they inside of your mind. So, for now, for the first step, pretend that they are outside and go around the room from left to right with your eyes and concentrate very strongly, concentrate very deeply on the feeling you have, the natural feeling, that they are outside of you, that they are--like if you reached out with your arm, you could touch some of them or if you threw a rock it would hit them. Concentrate on that feeling you have that they are outside of you. You are looking at the same things but this time you're thinking about, where are they, and you're deciding they're outside.

[silence]

Then we'll go one more time across the room. Start from left to right, go slow. Think about each thing you could see and get that feeling. Get in touch with that feeling. It's a natural feeling that you have that if I ask you are those things outside of you or inside of you, you think, they are outside of there. I can touch them; I can reach out and touch them. If I had a stick, I could reach out and hit them. I could throw a rock at them. They exist outside and go across the room one more time. You can look out the window, it's fine. And get in touch with your natural feeling that those things are outside and they exist from their own side.

[silence]

It's that natural feeling you have that if you were not here in this room, all those things would still be here.

[silence]

Then in one way, that, that feeling is wrong and they don't exist that way and we'll go into it more on the next meditation. So now, for now dedicate it, dedicate the good karma we just did to someone, someone that you know is having a problem today, this weekend, someone that you are pretty sure has a problem and think about them very concretely and think about dedicating this good karma to them.

[silence]

Then ask that Lama to come to your head and then down into your heart. Picture them very clearly, that they are staying there. They are very happy with you and the conditions are good. They'll be there today with you in your heart.

[break in tape]

OK, relax a moment. OK, we'll continue the explanation of the Heart Sutra, OK?

[students settle down]

In the root text, if you're following, we are on page two, on the third line. Basically all they've done is got seated, alright, and we're waiting for something to happen, alright? The root text, dey tse chom den dey sam mu na wa she ja wa chu kyi nam drak gyi ting ngen dzin la nam par shug so. Dey tse, dey tse is just pointing out the time, OK, and then, at that time, OK, dey tse, after everyone had gotten seated up on this Vulture's Peak, OK, dey tse. Chom den dey, the word chom den dey here, the reason he repeats bhagawan is to, at this time he's repeating chom den dey to let you know who's going to be doing the teaching, OK. There are three different types of Buddha's word in this sutra. It's used in the monastery as a good example of a sutra where the Buddha speaks in three very much different ways. He doesn't really say much 'til the end where he says, "great, great," you know

[students laugh]

but this is a clue here. He's saying, dey tse chom den dey and he's saying, he's setting you up and he's saying look it may not look like it but this whole sutra is being taught by the Buddha, OK, so that's why the word--that's, Choney Drakpa Shedrup says he's alerting you, the person who's reciting the sutra from memory, you know, I heard him teach this one time, way back when, when I was there. Chom den dey--someone--he's telling you who who's doing the really--the real teaching.

Chom den dey--dey tse chom den dey sam ma na wa she ja wa chu kyi nam. Sam ma na wa--this used to confuse the heck out of me, you know. Sab ma means profound. Na wa means appearance. She ja wa--sam ma na wa she ja--she ja wa means so-called. Chu kyi nam dang literally means synonyms for the Dharma. Nam drang nowadays means a synonym. Like there are different nam drangs for emptiness. Rang shing gyi ma drub pa, doesn't exist by nature. Rang gyi tsen nyi gyi ma drub pa, doesn't exist by definition. Rang ngun ney ma drub pa, doesn't exist from its own side. Rang gyi ngo wa nyi kyi ma drub pa, doesn't exist by any nature. Ngo wo me pa, doesn't have any nature of its own. These are all synonyms. We call them nam drangs, nam drangs--chu kyi nam drang would mean synonyms for the Dharma.

So what does this thing mean? And Choney Drakpa Shedrup does a very nice commentary. He says sam mu-- so, by the way, literally the the root text is saying the Buddha went into a meditation on the different aspects of the Dharma called the appearance of profound--profound nature or something like that. And now Choney Drakpa Shedrup breaks it down for you. He says sam mu, profound, means--he's talking about the object on which the Buddha is going to meditate. The Buddha is going into meditation on sam mu, OK. Sam mu means profound and here it means emptiness, OK. So he's covering the yul. Now those of you who studied the last course know that the next thing is gonna be the yul chen.

Yul and yul chen. You studied it. Yul is the object, being emptiness and then yul chen is the

subject. And he says nang wa she ja wa ting ngen dzin yul chin kyi kye par de. So he says nang wa is pointing out the subject. So the meditation is called "the appearance of the profound" but the profound part means emptiness and the appearance means the appearance in the Buddha's mind as the Buddha meditates on this thing. So really already you have emptiness and the mind which is perceiving emptiness in one tiny word. It's very powerful. Sam mu nang wa--the appearance of emptiness, meaning, in the Buddha's mind, OK. Sam mu nang wa.

Tape 3, side A toward the end

...{sam mu nag wa, de...} then the Buddha went into a meditation of that kind you see where he's meditating on the profound, where in his mind the profound is appearing, OK {nyam par shak de} and then these are, it's a special mediation called the aspects of the Dharma OK. The point is that he went into a meditation on emptiness, OK. {Nyam par shak so} means he took his meditation position. So the Buddha's like, he's up on Vulture's Peak, all these students are waiting here for him to say something and he just, [laughter] you know, he just goes into mediation.

Alright and, you know, everyone's waiting [laughs] [unclear] {chu sang gye chom den dey ...yin bey} and this used to confuse me and Choney Drakpa Shedrup addresses it, you know. I mean the Buddha, according to Buddhism, is always meditating on emptiness, you see, he's always in a state of emptiness. So I didn't, you know, it always used to confuse me, so why is he like folding his legs and going into meditation, you know, what's the point? and it says here {chu chom den dey...shak pa} generally speaking the Buddhas are always in meditation on emptiness. They're always in perfect samadhi on emptiness {shak...mi nyam} so it's not the case that the Buddha now is going into a meditation on emptiness {sar du, sar du} means some new one, some one that he wasn't in before, OK.

{ting nge dzin...min gya lo} you study {gyel drel, drel...} you studied contradiction and relationship, that was part of your course also. He says {min gyel} means hey, no problem. He just wants to pretend to his students, he wants his students to think he's going into meditation, OK. So {min gyel lo} there's no problem here. {Nam pa...ba yin} he just wants to alert everybody that he's in meditation now and he's not gonna be speaking and so he takes on the outer aspect of meditation. This is called {tsul den pa} in the mahayana teachings. The Buddha is constantly doing things that look like he's doing something that he doesn't have to do at all. The Buddha didn't die. The Buddha didn't get old. The Buddha didn't get enlightened in Bodh Gaya under the bodhi tree, he was enlightened millions of years before, but these are all—he's just pretending for students sake, OK.

And then he says {nyom la...jin gyi lab po} means he goes into meditation and he blesses Shariputra, which is one of his two great disciples and he's like sending him energy and he's saying, he's blessing him to ask a question, OK. then it says {yang dey...yang} means, he wants to get into the {yang} OK, he's being very thorough. {Yang} just means "and," OK. But Choney Drakpa Shedrup wants to nail it down, OK, you know, why did he say "and" here. "And" means he didn't just go into meditation, he did something else, he went ahead and did

something else. Not only did he go into meditation, he did something else, OK. {Jang chub sem pa...wang chu} is the next {yang dey tse...Chenresig} and he's gonna explain that. And it's very beautiful, he calls him {jang chub sem pa sem pa chen po} and I never understood that either, it seems like repetition. {Jang cub sem pa} means Bodhisattva and {sem pa chen po} means "great being" and Choney Drakpa Shedrup does a very cool thing, he says, it's called {jang chub sem pa, jang chub sem pa} means "thinking about Buddhahood" right? He says he's thinking about Buddhahood for, to achieve his own goal. He wants to get to a state of total bliss so he can reach his own goals and so he's called the {jang}, here, in this case, he's called a Bodhisattva, or a thinking, a person who's thinking about enlightenment in order to fulfill his own goals.

Then he says {sem pa chen po} "great being" and that's to indicate that his, he also has the intention of fulfilling all other people's goals, so that's why there's a repetition here. He says, "the Bodhisattva, the great being" so the Bodhisattva means he's thinking about bodhi, he thinking about getting to enlightenment and then mahasattva, great being, and by the way, he's also thinking about it for everybody else's sake. So just in the name of Avalokiteshvara here, Chenrezig, he's already saying, this person

[Sounds like a break in the recording here]

{sok...pak pa} then he calls him {pak pa} Chenrezig, {pak pa} means Arya, and Arya in Buddhism means someone who has perceived emptiness directly, OK it's a code word for anyone who's seen emptiness directly. It means in Sanskrit, a higher being or a realized being, someone who is, {pak pa} literally means "higher," someone who has reached a higher state, OK, {pak pa} and he says, Choney Drakpa Shedrup's goal again is to explain every single syllable, and, so he's gonna spend some time on {pak pa}. Why does he call Avalokiteshvara, chenrezig, why does he call him a {pak pa}? And he says {sok kyi...} "he has gone beyond the state of a normal person, normal person meaning a person who has not yet seen emptiness directly."

So {sok kyi...} means he's gone beyond that level and he's at a different level. By the way, here Choney Drakpa Shedrup is punning us, because he uses the pretty rare word {dey} which means "to go beyond" and I think that he's alerting us that we're talking about a Buddha here, OK, because he uses the word {dey} that's in {chom den dey} that we talked about last night. I think he's playing with us, OK. So {sok kyi...} he has gone way beyond non-virtue and that's why he's a {pak pa. ring du sang wa} is also the name of an extremely advanced Bodhisattva [unclear, static] the seventh [unclear] so I think he's punning with us there too, OK. {pak pa...} he is called Avalokiteshvara because he's focusing on all of the beings of the world in all the different realms of the world, {dru...} means all six times of the day, morning, noon, evening, night middle of the night, early morning, all six watches of the day he is focusing on sentient beings, never stops, OK..

{Tsik...chenresig} the word Avalokiteshvara, the way they translated it in Tibetan is Chenrezig. {Chen} means eye, it's the honorific for eye. {Re} means to look at somebody with love, OK, it's like, you know, like gazing on someone with love, and {zig} means to look. But {re} is like a way of looking, you know, you know, like that, and coincidentally, {re} also means a cloth

and some people have translated it as "the guy with the eyes like a rag" [laughs] and you know it's very silly, OK, OK. {Chen re} means to look at somebody like you love them so much, you know, and Chenrezig means, you know, all six times of the day, meaning all day and all night, he never stops. He's always looking at a people with love.

In the sutra system, and this is a sutra, it's not a tantra, Chenrezig is a Bodhisattva, OK, Chenrezig is not enlightened yet, OK. It's one of the disciples of the Buddha, OK. {tibetan...wang chuk} Then he says {Chenrezig wang chuk, wang chuk} means lord of power and in this case he says he has total power, he's a lord, he's a great master of the Dharma. {chu kyi wang chuk yin bey nak (?) wang chuk} so he's called Ishvara, which means power, being of great power, because he's a master of the Dharma. So Avalok, lok means to look, ava means down, loka means he who looks down. Ishvara means Lord of Power, and when Avaloka bumps into Ishvara in Sanskrit it has to change to "e" so it's Avalo-ke-tesh-vara, OK? So {unclear}{chang chub sem pa ...sam ma nyi} means the profound perfection of wisdom. {nam par ta shi} means he looked upon it, OK, he saw it. Literally it means he looked upon it, and I always wondered what it meant, you know, and it's not very clear, OK so he looked upon it, what's that mean you know. He can't be meditating on emptiness because he's about to talk; he can't be perceiving emptiness directly, so what does it mean he's looking at emptiness, you know, and he says {de nyi...nam par ta shing} means, I mean if you take it him to be not a normal bodhisattva and you take him to be something more than that, which we can't technically do in a sutra teaching, then he is in meditation, and he—Choney Drakpa Shedrup says {tun pa...tun par} as much as the Buddha is, he is also engaging his mind in emptiness, OK, I think, so if you take him to be someone special, he is engaging his mind in emptiness as much as the Buddha is and that's one way to read this line {nam par ta shing}.

If you take him to be a bodhisattva, which is how we have to take him in a Sutra teaching, he is starting to think about emptiness, and that's what it means when they say, he looked upon emptiness, OK. He's like starting to think, "hey I wonder about this emptiness thing, OK" {tong pa nyid...ta shing} OK {pung po...ta-o} and then he's also starting to look at {pung po nga po} Ok, he's starting to examine the real nature {pung po nga po} these are the five parts of a person, OK.

You have five components that you are made of. Each one is no simple single thing. Each one is a pile of things, and so they're called skandhas, OK. And that's all skandha means, the five heaps, OK? Each one of the five parts of you is made up of jillions of other things, so we call them heaps. {pung dang...yin} from the Abhidharmakosha, so the five heaps are your physical body, your physical world; your capacity to feel things, good or bad or neutral, which never stops. You may be in neutral for a while but it's not that your feelings aren't running, OK. Your capacity to discriminate between things—this is good, this is bad, I like this, I don't like that, you make distinctions between things. I'll skip number four and go to number five, your raw awareness, you know, the fact that you are not unconscious, the fact that you are not dead in Western terms, the fact that you are still aware, in general, your general consciousness.

And then all the other parts of you, your anger, your jealousy, your compassion, your concentration, your love, your identity, they are parts of you and they don't fit in anywhere

else, so number four is called the grab bag, OK. And it's exactly what Abhidharma says (du chi pung po shi ley shin). All the other parts of you throw into number four, OK, and then the Western scholars struggle to name it something, you know, "compositional factors" OK. It's just the other parts of you, OK. It's defined in the Abhidharmakosha, which is the place where it's defined, in the first chapter, as all the other parts of "Hey, the rest of that stuff, throw it in number four." {pung po...shin} OK.

But he says now Avalokiteshvara is gonna go into a meditation, an examination of the five heaps, of the five parts of a person and you already started one this morning, actually last night, OK. You are doing the same meditation. That is the same meditation, OK. You started with your physical world. To do that you have to go through your five senses and that's that's what we started already. We're gonna concentrate on the first one which is the visual sense and that—we'll be concentrating on that. When you do your emptiness meditation don't wander all over the place, you know. Even the Buddha and Avalokiteshvara picked one, OK. It's probably OK for us, you know. You know, pick one and concentrate on it.

Visual form is very very important, OK. When you see emptiness directly for the first time it may well be triggered by an understanding about the visual world around you because we live in that most. We live in it so much, that the first skandha, the first heap is called "visual form". You know, there's this big debate about it, why did they call the first skandha rupa? Or form, meaning shapes and colors. It's a word that normally means shapes and colors. When they name the five heaps, it refers to everything you smell, everything you hear, everything you taste, everything you touch, and everything you see. Why did they use everything you see to name all the physical parts of you? Because that's 95 percent of your world. Your physical world is 95 percent. You live in the visual, OK. When somebody asks you about your world, you're thinking about what you see, OK. So we'll concentrate on that when we do the emptiness meditation. We could have done smells, but they're just harder, [laughs] OK. Like where did that onion smell come from, you know. It's just harder. There's not as many choices and not as much variety normally, OK. [unclear]

He says an interesting thing, and I always used to wonder about it—I love Choney Drakpa Shedrup for that, he's very, his thinking is very, the Amdos think that way, OK. They write their commentaries that way, OK. The {U-thang} the people from middle Tibet, they're much more mystical, they're much, they much, they're not so interested in the words, they go straight for the meaning and they give you a long commentary on the Heart Sutra without mentioning any of the words, and that's good. Je Tsongkapa's like that but but you know, since we're foreigners and we don't know the words very well it's kinda nice to have an Amdo sometimes to explain them, OK. He says {dey tse...ta-o} means look at it, you see {ta war ja-o} means you should look at it. It's almost the imperative, you see {ta-o}. And in alot of editions, it's just {ta war ja-o} and Choney Lama says—by the way, his other nickname is Choney Lama, the Lama from Choney—Choney Lama says, "I don't know why he did that" you know. Alot of the editions say "should look, should look upon the heap of form, etc. should look upon the five heaps" and he says, frankly, "I don't know." You know I like it when a commentator says sometimes {mi te...} I'm not sure it's the right wording, you know. {pel...chung} but most of the editions say that. {Chung wey dak} this {dak} means "you check,

I can't figure it out." [laughs] {Dak} means "we have to look into this further." It's like when a commentator reaches a point and says "I don't know, you guys figure it out later, OK?" {dak}

I'd like to take a short break there at {dak} and take a short break like five minutes and then come back, five, ten minutes. Pee pee break.

[Break in tape]

OK we'll do a little bit more on the Sutra. We're on the second page, the fourth line at the very end, OK {yang dey tse...nam par ta} OK, and this if you know Tibetan, this is a little confusing, OK {sam..nam par ta} he looked upon the profound activity, OK, he looked upon the deep actions {sam..nam par ta} and Choney Lama says {du...she ja te} when the text says "he looked upon the profound activity, the profound activity mentioned here is {sam par...gom pa} which means meditating on profound emptiness. So when they say he engaged in profound activity it means he also went into a kind of an intellectual meditation on emptiness, OK, if you take him to be a bodhisattva. {de ta..sem so} and Choney Lama says, hey when you think about it, they've added the word for {ta wa } and {chu pa, ta wa } and {chu pa} {ta wa} normally means when it's opposed to {chu pa} like in {sa mo ta wey gyu} and {gya chen chu pey gyu} the two great lineages, it's the lineage of profound viewpoint, how bodhisattvas think, especially about emptiness.

And then there's this—which comes down from Manjushri, in general, and and and joins itself in Lord Atisha. And then on the other side you have this great lineage about compassion. That's in this picture over here also. Those, the, on the left and the right are the two great lineages of activity and viewpoint. One great lineage of how to think about emptiness and all the great teachers are pictured there and then another great lineage of how to engage in bodhisattva activities, especially compassion. So wisdom and compassion in two groups of lamas who have taught it since the time of the Buddha. So generally these two are opposed, even in the picture they are the lineage for the profound and the lineage for activities, but he's—somebody's pulling something on us here. {sam mo chu pa nyi la nam par ta} you know, he looked upon the profound activity and Choney Lama says hey did you notice he's trying to fuse them, he's trying to say hey, there's a union here between the way you act like a bodhisattva and the way you think like a bodhisattva, between the activities of a bodhisattva and the viewpoint of a bodhisattva, did you notice in this sentence he's jamming them together, OK. It's kinds cool.

The next line, one, two, three, four, at the end of line seven, OK we've covered everything down to to that {dey nyi...Sharipu} By the way, the way we memorize it in the monastery, I, we have input in the computer the prayerbooks for some major monasteries which are different, and over hundreds and hundreds of years one translation becomes more popular among a certain lineage. Generally they're all correct and they all go back to some translator who translated it a certain way—slight differences, very very slight. The way we recite it at Sera Mey here it says {dey nyi...Sharipu}. Here it says {Sharatwatipu}. They're the same thing. But that's why I put both versions in there. You have one that was done earlier, last year; that's more or less the Sera Mey version, and then the one you have in your hand

which we're using, that is from the canon itself. It's taken—it's much older from the canon itself. But, and Choney Dakpa Shedrup is commenting on the canonical version, so I want you to have both, OK.

{Sangye, de ne...Sharipu. De ney} means "and then" OK. Those of you who transcribe Rinpoche's texts [laugh] and you wanted to know what the {de ney [laughs], de ney[laughs]} It means "well then," OK. Now then {de ney tsam dra war...par-o} He says, he's just making a bridge in composition. It's important in Sanskrit and Tibetan and in English you know, you set up your reader. It's start of a new paragraph in English. And then {sang gye gyi tu, sang gye gyi tu} means "by the power of the Buddha, by the mystic power of the Buddha," OK. {sang gye gyi tu} The word {tu} is very loaded. In modern Tibetan the word {tu} it means almost like voodoo, like {tu gyap} means "to curse somebody." So {tu} means some kind of extraordinary magical power, you know, "by the power of the Buddha," {sang gye gyi tu tse dang den pa Sharipu}

Oh by the way, {sang gye gyi tu} Choney Lama says is meant to indicate that you can forget about Shariputra acting on his own volition after this point, you know. He is a puppet in the hands of the Buddha. The Buddha's in deep meditation and he's running Shariputra, OK. [unclear] {sang gye ...} Why is it called {tse dang den pa} I used to worry about it, you know, {tse dang den pa} and Choney Lama's very funny here, he says what's that {tse dang den pa} mean? By the way {tse dang den pa} means "he who has life" and Shariputra is called here "he who has life," OK. He says {chu...che kyang} while you and I both know that in general "he who has life" means he probably hasn't died yet [laughs] but that's probably not what the point is [laughs]. {der...kye par-o} It's meant {she sam} means as a term of respect or a term of praise, it means "the honorable" or "the venerable," OK "he who has, he who has time." Technically in the Vinaya, {tse dang den pa} is used for junior monks, OK, and I don't know why. Maybe it means they have a lot of time to go, cause it, the word says they have time you would think it would mean senior and it used to confuse me a lot, but in Vinaya it's a term used to address a junior monk. I don't know if that's the point here but Choney Lama says the point, the main point is that it's a it's a term of honor, OK. They are using this the venerable Shariputra, OK. {ma...Sharipu} that's kinda cool.

I always wondered why he's called Sharipu, OK. In Sanskrit, Shariputra. Putra means "son." Who's Shari, OK? It's like you know and he says—by the way, his mother's name was Sharika, and that's why he's called Sharipu, OK, he's the son of Shari. The son of shari. By the way, we'll get to Sharitwatipu later OK and I always used to wonder why they aren't the same. Sometimes in this sutra he's called Sharipu. Sometimes he's called Sharitwatipu and we'll see the difference later, OK?

{di...ma yin te, di ngo po la, ngo po} generally means "functioning thing" in in a more general way, it means "object" and in Amdo colloquial {ngo po la} means "in reality," OK. {ngo po la} In reality, {nyen tu...ma yin te} "he's no normal person." "He's not just a normal disciple." {tse nyi pa ma yin te...she pey so} A very famous commentary on the on the Abhisamankara and in there it says hey, this guy is an emanation. So it's an emanation of a Buddha in the control of a Buddha, OK? [laughs] All right? All right. And that often happens in sutra. You saw in the Diamond Cutter Sutra Subhuti is considered to be a tantric

deity who goes and asks another enlightened being a question for our benefit, OK.

{di kye...me so} again means spoke the following. The whole thing that I'm about to explain was spoken {sherab...me so} and Shari Shariputra is about ask a question of Avalokiteshvara. So the Buddha is put—it's a what do you call it? In comedy there's the there's the other guy, the fall guy, straight guy [laughs] anyway. They're they're both like enlightened beings and they're like one guy's gonna play the straight guy and one guy's gonna ask the questions, OK. And so so he's Shariputra's about to ask a question to Avalokiteshvara. {rig kyi pu...ja} and he starts out by saying {rig kyi pu rig kyi pu's} a difficult word.

I always wondered what it meant. {rik} means family or type spelled with a {sa}. Without the {sa} it means mind. {rig kyi pu} means son or daughter of type or family. And he says here {chu...dey} Ok he is—they are called son or daughter of type because they are someone who has been born in o the family of the dharma and more specifically the family of bodhisattvas. So they are— I like to translate it as "son of noble family" meaning you are—you are now— due to your own efforts in your life you have taken a kind of rebirth. You are a new person. You are "born-again" Buddhist, OK? [laughs] and you have born into a new family and by studying Dharma and by practicing Dharma you are now born into the Dharma family or into the family of bodhisattvas, so you are now a son or daughter of noble family. That's {rig kyi pu}, OK.

Some texts here say {rig kyi pu am rig kyi pu mo} and then some texts don't say {rig kyi pu am rig kyi pu mo} OK. {rig kyi pu} means son of noble family and {rig kyi pu mo} means daughter of noble family and and Buddhism is sometimes accused of being very patriarchal. When you get to the secret teachings it changes completely to the opposite, so forget that objection and I can't explain it to you right now but it's very silly.

Anyway here's somebody from the 1600s saying, "Hey, we see this written both ways. Some of the texts say son of noble family, what does it means there and he says you can either take the texts that say daughter of noble family as a corruption or you can take it as something else, OK. Some of them say son or daughter; some of them only say son. So he says, if you think it's a corruption, that it says daughter then you should read son of noble family as the vocative, "Oh son of noble family," referring to Avalokiteshvara, you see? And then the objection is gone anyway. So he's saying, "Oh son of noble family what are we to do? How are we to practice?" And if you read it—the original sutra—as saying only son of noble family, Choney Drakpa Shedrup says then he's talking to Avalokiteshvara and he's calling him Oh, son of noble family. {kya..tar na} Some people say that in the Chinese version he says, "it says here clearly, 'son or daughter of noble family' and in fact in the canon, in the Lhasa carving it does say 'son or daughter of noble family'".

And he says if you read it that way OK{che...so} then you have to interpret this line as mean "Oh Avalokiteshvara, if we are any man or woman who is interested in studying the Perfection of Wisdom, what are we supposed to do?" OK. And then you can read it that way, he says. He says, anyway for those of you who think it doesn't refer to women, you are wrong because the next word is {khang la la. Khang la la} means "all of us at all, any one of us at all." And so this is three hundred years ago and he's addressing the question, OK.

And he says, whether you take it to be "Oh, Avalokiteshvara" or whether you follow the editions that say "noble son or daughter" it don't matter because the next word all of us whoever we may be OK

{rig kyi pu...dru pa} I always used to wonder—it says here {sam..che pa} he repeats the word "activity" and Choney Drakpa Shedrup says, how come he repeats the word "activity?" [laughs] He says the first one is a noun, "activity" The second one is a verb "act, to act the activity, to walk the talk" or something, you know, OK

[students laugh]

to do the activity and then he says by the way the verb here means "to strive in your personal practice."

OK So how are we supposed to practice, what are we supposed to do, you know, he's asking. Shariputra's asking Avalokiteshvara, those of us who want to see emptiness, what should we do? OK How should we work on our daily practice, OK. {Ji ta...ja} he says is loaded. The word how are we to train ourselves, what are we supposed to learn, he says the real question he's asking is how are we supposed to learn the five paths and here's the first mention that the Heart Sutra is a text book in the five paths and if you don't have a commentary then you might not ever figure that out.

The Heart Sutra is a text book on how to go through the five paths. And you all know {tsok jor...mi lob} OK, sorry you can't repeat things while you're here. Anyway—it's nice [students laugh] {Tsok jor...mi lob} these are the five great spiritual levels. You have to go through all five, OK. {Tsok} means accumulation and it's generally marked by true renunciation: tired of the ups and downs; tired of the relationships falling apart; tired of your body getting old. {Tsok. Jor} starting to understand emptiness intellectually.

{Tong} the profound intense fifteen, twenty minute direct experience of emptiness upon which time you see your future lives, you see your own enlightenment, your whole reality changes, like we spoke about last night. Your whole—you become aware of a whole fifty percent of the universe that you didn't know about and that you didn't have any proof for and then suddenly, you know there's twice as much stuff to think about [laughs]. There's a whole 'nother realm that you didn't even really believe about, OK.

{Gom} you use your knowledge of emptiness to eliminate your mental afflictions. If you're on a bodhisattva track you also develop your compassion to such a high point that path number five is enlightenment, OK. So {mi lob, mi lob}

So here's the first time {chi tar lab par ja} you know, Shariputra's asking Avalokiteshvara, "how are we supposed to train ourselves in the five paths" OK. {chi tar lab par ja. Dey ...mey pa dang} he doesn't even leave the quotation marks alone, OK [laughs]. {Dey ...mey pa dang} means—see in Tibetan there are no quotation marks, so you don't know where somebody stops talking and where another person starts talking and in the sutra they say {Dey ...mey pa} means "thus did he speak." And he says that's just a way to let you know he's

through speaking here. That's the quotation mark.

{Dey ...mey pa dang} We're on page three, second line at the end. {chang chub sem pa...che me so} and then Avalokitesvara responded to Shariputra in the following words, OK. Then he responds and says {rig kyi pu...ja dey} Oh Shariputra, any noble—now he really does say any noble son or noble daughter—son or daughter of noble family who wishes to engage in the Perfection of Wisdom and see emptiness should train themselves as follows.

And then there's this debate about does the "as follows" {ja dey} mean the first two paths or all five paths? And Choney Lama says, "I'm on the five path side." OK, he's explaining, he's saying train yourself as follows in the five paths. Train yourself as follows all the way up to the end of the sutra, OK. "As follows" refers to all the five paths up to the end of the sutra. {tong po...ta-o} These are two different versions, OK, depending on which ones you've memorized, but it means the same thing. {ngo...tong pa} means the same thing, OK. doesn't have any nature of its own and then he's gonna go into the meaning of that. {pung po...kyang}

We're now on the fourth line from the bottom. So he has answered Shariputra and he said everybody should train themselves like this. Everybody should try to look at things like this. And what he's doing is that he's starting to give him an emptiness meditation and this is the same thing that you're gonna be doing.

Khedrup Je bases his on the Heart Sutra and you're doing the same thing. He says, "You want to see emptiness? Well start thinking about it like this," OK. {pung po...pung po nga po} means the five parts of yourself, the five heaps, the five skandhas. {pung po...kyang} used to bother me, I used to—why he said {kyang} here? {kyang} means "also," but he didn't mention anything yet, you know. It's like, "you should also see the five heaps" you know and I'm like but you didn't say anything else yet so why are you saying "also?" {pung po...kyang} and Choney Lama's very thorough of course and he says, "by the way the {kyang} means, when he starts out his answer by saying the five heaps or the five parts of yourself, he's referring to them one by one: your body, your feelings, your capacity to tell the difference between things, your awareness and all that other stuff—individually one by one, you have to see as being empty."

And when he says {kyang} which means "also," he's referring to all five together and that's why he said "also," OK. So he's saying, "you should also see the five heaps as a group as being empty" and when he says "also," its a {ma yin gak}, it's implying another thing meaning "Oh, by the way, you should also see them one by one." And that's why the {kyang} is there and I like that. He explains the {kyang}. {pung po...ta-o}

And basically it says "you should see the five parts of yourself as being empty of having any nature of their own," OK and here you get into the meaning of emptiness, the word emptiness. And I think it might have been better, although it's too late to change it, if they had said "blank" or something, you know what I mean? Empty is a loaded word, you know. Empty can mean, "my life is empty," meaning it has no meaning, you know and that's not the point. I think the word emptiness is a little dangerous. Blank might be better, tabula rasa,

you know, empty screen in a movie theater, or something like—that's the point, The point is that. "Empty" or "devoid of" any nature of its own, until you start projecting onto it. You see what I mean? So the base reality is blank and what you see is being determined by other factors. They don't have a nature from their own side, they are like—I got to the movie late two nights ago—early for the first time in history and I got screwed up on the time and I was like an hour early. First they wouldn't let me, first they didn't want to let me in because they were afraid I would sleep on the floor of the theater, or something, OK, and then they finally let me in and I got to sit there and stare at this empty screen and it's like that, you know. Reality has no—there is no nature of it, and that's what emptiness means. Think of it as blank, you know. The starting point is zero. Reality is blank until you start projecting onto it, OK and that's what {tong pa} means. It means the simple absence of anything other than that.

And {tong pa} means an absence of something. They don't have any nature of their own, OK. You can tell about songs for example, I mean people—or artwork, or movies, you know. Some people say that was a really lousy movie, some people say it was a really good movie. It's not a good movie from its own side and it's not a lousy movie from its own side and the critics can argue all day long and they'll never decide. It truly and validly does seem good to some people and it truly and validly does seem bad to other people and so from one point of view, meaning from the point of view of two different people, you could say that simultaneously a movie is—the Titanic was lousy and great, you know. And to sit there and argue about whether from its own side it was lousy or great is useless and it doesn't have a nature of being good from its own side or from being lousy from its own side. It's not coming from the Titanic, you know. It's coming from somewhere else, obviously, I mean, the Titanic is the proof of it, you know, I mean, some people go to New York and see these posters all over the place of this nice blond guy, you know, and they're like, a what, it's disgusting, you know, and then other people, and like, Ooh, it's so wonderful, you know, and it doesn't have a nature of its own and

END TAPE THREE

BEGIN TAPE 4

...to meditate, OK?

[silence]

Start watching your breath.

[silence]

In your mind start working from left to right as if you were turning your head all the way to the left. Don't twist your neck and move your mind around the room from the left to the right and look at all the colors, everything you remember about this room, and slowly be aware of all the colors and shapes, the trees outside, the grass, the sky, and then the wall, the

balcony, the other people and scan from left to right, very slow. When you get to the end, then look down at your lap and your knees and your hands. Don't try to examine anything; don't try to analyze anything. You're just looking at it, like a child.

[silence]

So that's step one and don't forget it. When you do your own emptiness meditation at home, then that'll be the first step. The second step is to try to get in touch with your feelings about that, those colors and shapes. Try to get in touch with your feelings about this room and the people in it and the things you see outside—out the window. And the feeling, the the automatic feeling you have that those things exist out there from their own side and prove it to yourself. This is your ignorant self, OK? And prove "I can reach out and touch it; you know, if I spit, it will reach something. If I left the room, it's not like this room would disappear." You know all those arguments that your mind would make automatically to prove that those things exist outside, out there, from their own side.

And now look at the same things—move your eyes in your mind from left to right across the room. Scan the room, but instead of scanning it like a child, scan it like a person who's been asked, "Is this stuff existing out there, or is it just part of your mind?" or something like that and your automatic reaction is "Of course it exists out there. If I picked up my meditation cushion and threw it out the window, it would break, and that's not from my side, that's from it's side." And scan the room thinking about how you feel about it in that way. How you feel that it's out there and everything is existing from its own side and it's impinging on you and not you on it. It's looking at you. It's existing towards you.

[silence]

Higher school of Madhyamika says that all those things you're looking at at dependent origination. So you have to figure out what's the difference between a thing—what does it mean when some thing exists as dependent origination and those of you who have taken the courses you know that lower schools of Buddhism say, something is dependently arising, or something is dependent origination when it comes from its own causes. And that's useful to think about and people are very excited nowadays, people write books about how the Buddhist idea of dependent origination and other ideas of relationships or modern ideas of society and relationships, that everything is interlinked and everything is helping to cause everything else, and there's a great ecology and it's a very popular Buddhist theme right now in in books about Buddhism and you know, co-dependent arising or systems theory. That is along the lines of the lowest interpretation of Buddhism. It's not—by itself it won't get you enlightened. That's one interpretation of what dependent origination means: that things come from their causes. But for example, scientists understand that very well and they use it, but it doesn't make them enlightened. They still die; they still get old.

So the Buddha taught it but then he said if you're strong enough, if you have {gyel wa}, if you're a good student, you can think of dependent origination in a higher way and that's the next school of Buddhism, the lower Madhyamika school, the Svatantrika, and they would say, things are dependently originating when they depend on their parts. And that's what it

means to be dependently originating. And then, that's helpful. Again it's one more step and it covers more things and that cause things because some things don't have causes but they exist.

For example, empty space. Objects like that. The lack of an elephant in this room. They exist—the lack of an elephant in this room is a thing but it doesn't have causes. Nothing made it happen, it just happened. So that idea is even more sophisticated, but the highest one and the one that gets you liberated is Madhyamika Prasangika. That's the system of the Buddha. It's the system of Nagarjuna. It's the system of Je Tsongkapa and all the Dalai Lamas. The highest school of Buddhism says that things are dependent origination when you realize that really everything is just a blank screen, the world is a blank screen, and your mind is making you see something. Your mind is forcing you to see something there. And that's what dependent origination means, that when you look around this room from left to right, every single object you see, you see because your mind is forcing you to see it and not because they exist out there from their side.

And that's the ultimate—by the way, I'm not talking about emptiness here, right? I'm talking about the apparent truth around us, the appearance of things around us, what causes it. It's not coming from their side, it's coming from your mind's side and the reason why each one of us is experiencing this room a little differently is that each one of us has a slightly different karma that's forcing our mind to see something. And the reason why some people in this room loved the Titanic and some people hated it, is that each person has different karma to see that same thing in a different way. And the reason we can talk about the Titanic being good or bad is that you and I did have the same karma to see the movie. So sometimes we share the same karma and we can enjoy a movie together, but it's still a movie which is being projected by you and me independently, but in a very similar way so we can talk about it.

We don't have to debate whether or not the movie was on the screen because we were both in the same realm and we have the same karma to be in the same realm and we have the same karma to be in the same movie theater. And sometimes you have the same karma with someone else to enjoy the same movie in the same way and that's no contradiction, but still each one of you is seeing only what their karma forces them to see.

So take your eyes around the room from left to right and this is the third step of Khedrup Je's meditation. You start from the left. Go to the right. Try to imagine those colors and shapes as being the way they are because of your own mind and if you start being very good person, if you can clean up your speech and your thoughts and your actions, the one proof of things is that even the colors and shapes of things around you will become more beautiful. The colors become more clear, sharp. The feel of the wind on your body is more pleasant; things that you eat become more delicious and tasty and music that you hear becomes more intense and this is all a result of virtue, of goodness working on your mind. So go around the room from left to right now and try to imagine that everything is coming—that the reason you are seeing it this way is from your own mind and that's the dependent origination.

We didn't reach emptiness yet. So the third step is to see, instead of going around the room and assuming at everything you see exists from its side, now go around the room and

entertain the possibility that the reason it looks that way to you is coming from you, OK. So now look around the room again.

[silence]

Let your mind float from object to object. Stop on one, like a tree and think if it could be coming from your side.

[silence]

It's very important to point out at this juncture that Buddhism is not saying that you're living in your head or something like that. There are objects out there. There is something green; there is something brown; there is a round part and a straight part, but how you interpret that data, how you organize it mentally, and what you think is there, and I think most modern psychology would agree is completely dependent on your state of mind.

[silence]

Then go back to seeing it the second way. You know, take your eyes from left to right—this is called the—in meditation manuals it's called jumping—you go forward through a meditation and then you go backwards and then you go forward again and then you backwards and then you do number one and number three and then you go to two and then you go to three again and back to one and it sharpens your mind. It sharpens your meditation. So go back to number two now. Take your eyes around the room and try to get in touch with your automatic feeling that the things exist out there.

[silence]

Jump back to number one. You're just a child. You're Kirin. They brought you into this big room. You're looking from left to right around the room. You're just looking at colors and shapes. You're not worrying about where it comes from, or if it exists out there, or my karma is making me see it. You're not worrying about if your karma is making you see it. You're not worrying about any of those things. You're just enjoying the view.

[silence]

You can go back to number two. Get in touch with the feeling that you have that those things really do exist out there.

[silence]

Jump to number three fast. These things are coming from my mind. My mind is forcing me to see these things this way. If I just hadn't said that thing to my boss last week, the colors might be better in this room today.

[silence]

Ok, we'll do a little bit of commentary and then we'll break for lunch and then some

[student: practice, rest]

practice, rest and volunteer work I think

[student: right work assignments]

yea, work assignments

[recording turned off]

I think the part coming up here is the hardest part of the Heart Sutra. Rinpoche used to call it the Heart Sutra, OK? [laughs] And it's the most misunderstood and the most abused part of the Heart Sutra. These [unclear] get abused by by Westerners alot, you know [laughs] but we'll correct that. We'll probably have a Sutra abuse prevention society, OK? [laughter] [laughs] But, it says {su...yin no} OK. Those are the, they're called the {sam mu shi jor, sam mu shi jor} These are the four, the four statements that the Buddha now makes about every single object, but he starts with the things you see and that's where we started. So he's starting in the same place, concentrating on the first heap, the first part of a person, and concentrating on mainly visual things, OK.

And he's saying the things you see are emptiness, emptiness is the things you see. Emptiness is nothing other than the things you see. And the things you see are nothing other than emptiness. Those are the four applications. They're called the four applications, the four applications of profundity, OK. {su...pa-o} Everything you see is emptiness {tong pa nyid su so}. Emptiness is everything you see. {Su...ma yin} What you see is nothing other than emptiness. {tong pa nyid...yin no} and emptiness is nothing other than what you see, OK. These are the four applications.

And he continues that, so if you get the first one, you get the rest. So you have to concentrate on the first one and then we can just skip to the rest, OK. He says the same thing about everything else in the universe, OK.

The four applications. It's lucky we had a logic course for two or three months. Now I can use all of those terms at will and I won't get so many blank stares, OK.

[laughter] [laughs]

and that's why we study logic, OK. And this is where it pays off, OK. First of all, as you know if you studied logic, it cannot be true that {suk tong pa-o...} cannot be true. The Buddha taught—everything that the Buddha ever taught can be divided into two different categories: when, the things he taught and he meant what he said and the things he taught when he didn't mean what he said. The things he taught which are literal, were meant literally, and the things he taught which were meant figuratively. And they're using some

words now which are really wierd, I don't remember what they are anyway. That's all it means: figurative and literal. OK?

Sometimes he's literal, like when he said "the world is suffering", that's literal and if you don't believe it, just live a little more [laughs] [laughter]. Then he said "kill your father and mother," meaning, if it's necessary, leave your home behind and devote yourself to your spiritual practice in order to help your father and mother, you know what I mean? In order to serve them, or something like that, but of course the Buddha would never advise you to hurt another sentient being. That's figurative. The first one is literal.

What is the evidence that he's speaking figuratively here when he says "what you see is emptiness and emptiness is what you see?" Now I can use the terms from the class we had. And automatically we can destroy alot of the uneducated teachings going on about emptiness in the next five minutes, OK.

First of all, what you see is a positive thing. It's what we call {dru pa} right? You studied {dru pa} and {gak pa}. What you see around you is positive, OK. You can touch it, you can feel it, you can look at it, you can eat it, you know, fills your stomach, OK. It's something positive. Emptiness is the absence of something, OK, and I like to call it, I like to compare it to the absence in this room, the absence of a two-headed fourteen foot full-sized purple elephant in this room, OK? I'll say it again. Is there a two-headed fifteen, fourteen foot, or was it fifteen? full-sized purple live rampaging elephant in this very room in which we sit? Is there such a thing in this room and you say no. Is the absence of that elephant in this room an event, I mean, does it have some reality? Does it exist? You have to say yes. That exists in this room. It's one of the characteristics of this room that it is not currently housing a two-headed fifteen foot purple full-sized breathing rampaging elephant, OK. It's a characteristic of this room. That's the emptiness of a two-headed fifteen foot, purple, rampaging elephant in this room.

Seriously, and it doesn't mean anything more than that. Just it means it doesn't, it's not here. That thing ain't here. That's emptiness of that thing. Its absence from thsi room. Why did I use "a fifteen foot, or was it fourteen foot, two-headed purple full-sized rampaging elephant? Why didn't I just say the lack of an elephant in this room?

I wanted to emphasize the fact that emptiness is the absence of something which never did exist, never will exist, and never could exist in this room, the {gak ja}, the thing that emptiness denies, the thing we say don't exist, never could have existed, and you have to get used to that, OK? It's an impossibility. So do we, why worry so much about something that could never exist? Because every moment of your day, you do believe that it exists and that causes you all your suffering. All suffering of a creature in this realm is directly brought about by their belief that something that doesn't even exist and which could never exist is here. And that, so that, you know, that becomes important. That thing which never existed, never could exist and doesn't exist becomes crucial because I'm tired of, you know, my life going up and down. I'm just tired of it, you know. If there's some way to stop it, I would appreciate it, you know. I don't want to lose all my friends, I love all of you. I want to stay with those people. I want all the good stuff and I don't want any of the bad stuff. Is the, is it

possible, you know, is it possible.

And it all boils down to that. So it becomes crucial to understand an object. So emptiness is the absence of that thing. When I move my eyes from left to right in this room, it's a lot of positive things. It cannot be the case that emptiness is what I see and it cannot be the case that what I see is emptiness. It cannot be the case that what I see is nothing other than emptiness and it can't be the case that emptiness is nothing other than what I see. Buddha must be speaking figuratively, OK. So you can cancel all those weird teachings that say that emptiness is some kind of black hole in the side of your head, or [laughter] or some ineffable, mystical weird state that, you know, if you get lucky and you're walking in a nice garden, you might see it, or something like that. It's not that at all, OK? No such thing. It can't be what you see because that's a positive thing. That's the first thing to say.

So there has to be something else, he must be saying something else, OK? What he's saying is that {dze.chik..ta dey} we studied. It was not a big subject, but we studied it and the idea is {dze chik} means "same stuff, OK?" {dze chik} means "same stuff." {dok pa} means that idea of the "opposite of all that a thing is not, OK" {dok pa} means, for example, {sup..lok pa} "the opposite of all that I am not is me." You see what I mean?

If you take everything that's not Michael Roach and you reverse it, you get Michael Roach. It's Picasso's theory of painting, I forget who it was, but anyway, by arranging the spaces properly, you define the figure, you know. You don't paint the figure, you paint all the background and thereby create the figure, you know. I have one like that, I was just thinking of that. That's our CD-ROM cover or something like that, but you see, this one is the reject, OK, but the flame in the middle is defined by the absence of what's around it, you see what I mean? That's all. It's that idea. That's called a {dok pa} OK and in the logic schools that's how you perceive all things.

Your mind cancels everything that's not the object and that's called a {dok pa}. So what are we getting to? {dze chik} means "same stuff," essentially the same stuff. {dok pa ta dey} mean "different identity" or "different version of the same stuff" and that's a very important concept to understand. Rinpoche refers to all American fast food as {dze chik} and {dok pa ta dey}, OK? [laughs] It's all the same crap [laughter] in a different format, you know what I mean? Like it's the same sugar and the same flour and the same salt and the same food coloring exactly, you know. When you go into a 7-Eleven and you try to find some real food, it's like, impossible. It's all the same, it's exactly the same materials with different food coloring and different processing in different form, in different versions of the same crap, and that's {dze chik dok pa ta dey}, OK. It means they're all the same junk, exactly. Salt, sugar, flour, riboflavin, FDA-approved [laughs] food coloring, but it's all a different version of the same stuff, OK and it's important to think of that. That's {dze chik dok pa ta dey}. That's what {dze chik dok pa ta dey} means.

If you think about it, you can't say the emptiness of this and it are the same thing. You cannot say that. They are not {chik}. There's a difference between {jik, chik, and dze chik}, OK. Big difference, OK. Those of you who studied logic, you're completely comfortable with what I'm saying, right? [laughs]

Day 3

In seven lifetimes from now, then, in seven lifetimes from now I will be a buddha who practiced the perfection of wisdom and attained Buddhahood so he says you have to make that distinction you know don't...you don't have to be confused and if you feel confused it's okay. They haven't happened yet and they didn't achieve total enlightenment based on their practice of the perfection of wisdom meaning...perceiving emptiness.

Then he goes into a very beautiful description of the perfection of wisdom, because here it says, "Depending on the...because they relied on the perfection of wisdom they attain...attained enlightenment." And it's {tay chen seng gye di sen gye gonay tonay [unclear] yeshe} something like that {tonay topay yeshe}, definition of the perfection of wisdom...it's the, it's the perception of emptiness under the influence of wanting to get to perfect bliss yourself so you can help other people okay? I mean that's the perfection of wisdom and that's all it means okay? Trying to understand and perceive emptiness...under the influence, the constant influence of the state of mind that wants to be...reach bliss so you can really help other-æÑÇãââ'-%)-åßÑ-people, and that's the perfection of wisdom. And this line says that's how you get enlightened.

And so he's wrapping up the five paths you see? He's reached the end of the five paths he's saying that's how you do it. If you want to know how to do it, that's how to do it. The exercise we've been doing...of realizing that your reality...who's calling the shots? Mister Karma, you know? [laughs] You know? When something good happens to me now a days I'm like, "Thanks a lot Mister Karma" you know? [laughter] And a...and the whole reality, every detail of this room, every detail of your mind, whether in a good mood o a bad mood, whether you have your credit card balances taken care of or not, everything...it...the shots are all being called by Mister Karma, and everything can change and become perfect because things are empty and understanding that is the perfection of wisdom. It's the sixth perfection, and there's a long section here where he explains that undertaking the other perfections such as generosity, you know?

If you're a person who's attempting to practice the sacred action of giving to other people money or food or anything else...you have to do it with an understanding of emptiness you know? Then it {bok jinba}, {bok jinba} means "it's enhanced to the point of blazing flame", it's a, it's an expression in tibetan meaning it's a very very important and good thing to give away money and things to other people. But, if if while you're doing it you can keep your mind focused on the emptiness of yourself, the emptiness of the person you're giving it to, and the emptiness of the activity, those three spheres right? If you can concentrate on that...then, what's happening is you're not only helping other people directly, but you're making yourself a buddha at the same time. Because you're focusing on the fact that by giving this money away, I will reach my buddha paradise and then I'll really be able to help these people because...there's a thing about speaking with authority you know people smell...when you're speaking from experience.

We're not allowed in buddhism to say 'I saw emptiness. I saw my future lives. I can know

the day I'm gonna be enlightened. I met the Buddha.' We're not actually encouraged to speak about those things...directly. But but you can smell it when somebody's...describing it from experience and, they don't have to really say those things. And and so...if you are...purifying your world, and it's happening to you already...and then you try to help other people they can smell it, and they know that that's really what's happening and then they get encouraged and they try it themselves and then they reach it and then they help other people, so it's this whole chain reaction of...people who are really reaching buddha paradise and who are helping other people do it and...and if you do your generosity with that state of mind it will start to spread like that.

And and so they say really the first five perfections starting with generosity...the whole ball...game changes when you're doing it with, with an understanding of, of this is gonna change my reality. This is gonna make my world a buddha paradise, and then, this is gonna help me help other people in an ultimate way and then, everything changes. The the knowledge of the emptiness of the situation, and the knowledge that this can create a buddha paradise makes that giving a dollar...{bok jinba} means "millions of times more powerful", okay? In its potential to help people. Okay. And that's what he means when he, when he wraps up...that line, he's reached the end of the five paths, and he's saying that's how you get enlightened, with the perfection of wisdom and that's how it affects your other good deeds okay? Makes them much more powerful.

Then he says...we did reach the mantra okay? [laughter] {De tawey na sherab-kyi parol tu chinpey ngak rikpa chenpo ngak la na me pey ngak mi-æÑÇãââ-âßÑ-nyampa dang nyampey ngak du-ngel tamche rab tu shiwar jepey ngak mi dzun pey na denpar shepar ja te sherab-kyi parol tu chinpey ngak me pa} I like...typical {Amdo} writer, he's gonna tell us what each part means there okay?

[end side one of tape]

{De tawey na} means...okay we're at the next to the last line on page five, {de tawey na} means "therefore"...therefore what? Oh therefore because if you use your knowledge of emptiness, and do your good deeds that way, you can become a buddha reach a buddha paradise watch your arm turn into light...slowly, okay? Therefore, because of that {de tawey na}...{lam de ni shigwar gyi chinpa na in dey}. This path is the mantra of the perfection of wisdom, okay? And that's a little tricky alright? The mantra expresses the truth of, of everything we've said up to know and that's, that's all. The mantra itself, is describing...the path of doing your good deeds with an understanding of emptiness so that you can reach a buddha paradise, okay? And that...that's the mantra.

The the the path...sorry, the mantra is the path, okay the mantra is expressing the path okay? By the way there's a thing at the end of the [b: Diamond Cutter Sutra] where it says...you know they have a, a s...a mantra there, and they say, "If you recite this mantra it's worth doing a million [b: Diamond Cutter Sutra]s" and {Choney Drakpa Sherup} in his commentary says, "Not really."

[laughs] [laughter]

He says, "You have to understand emptiness, you have to meditate on emptiness you have to understand the content of the [b: Diamond Cutter Sutra]. And it's a wonderful thing to recite it, and it's a wonderful thing to repeat the mantra, but don't think that's gonna get you enlightened. Okay? It doesn't work, mantras work...says {Dharmakirti}, Master {Dharmakirti} in his logic text, second chapter, "Mantras work only...because the person reciting them is leading a very pure life." And you can recite mantras all day and nothing will happen if you don't keep your vows and you don't keep your book so just forget it you know? Otherwise enlightenment would be a very easy thing you know? You could probably program a computer to recite the mantra and [laughter] and, and sit there and enjoy you know? It doesn't work like that.

But if you do have a pure life and if that mantra has been spoken by a pure being which is the other requirement, if it's been taught by an enlightened being or, or a very holy being, then then then the mantra is extremely powerful, and and things can happen...that could never happen otherwise, okay?

Then he goes into the explanation of the words before the...mantra. And, the the root text says {sherab kyi para tu chinpey na} this is the mantra of the perfection of wisdom and he says, "{Sherab kyi para tu chinpey na yintey, korwey gyatsu, para tu chinba che pay chiro} this mantra meaning this path, is the mantra of the perfection of wisdom because it's perfection of wisdom in the sense of getting you to perfection" remember?

Perfection has two meanings. You and I can practice the perfection of wisdom our wisdom's not perfect. Perfection means "gets you to perfection" okay, {parol tu chinpa che} means "guides you or leads you to perfection" and the word perfection is a misnomer. It's not the six perfections it's the six activities which get you to perfection okay? And he says on that basis you could call this mantra...the mantra of the perfection of wisdom because it gets you to the perfection of wisdom, okay. And not the mantra but the path. But the mantra can remind you of the path, and that's all. You can recite santric...tantric sanskrit syllables all day and, still be miserable and I know lots of people who seem to be.

{Rigba chenba na entey ma rigba so nu mombo tan je jombey chepay na} the next thing says {rigba chenba na} this is the...the mantra of the great knowledge...of great knowledge and he says, "It's called the mantra of great knowledge because it", it-æÑÇãã-ãßÑ-meaning the perfection of wisdom "helps you destroy your mental afflictions and your...and ignorance. And that's why it's called the mantra or the path of great knowledge" okay.

{Lana meypay nga}. {Lana meypa} means "nothing higher, unsurpassed" okay? Unsurpassable. {Dey ley [unclear]} it's called unsurpassable because there is no better way to get to enlightenment, okay? Next page, page six {mi nyampa dang nyampey ngak} I never understood this, you know I thought it was like some kind of a...Shakyamuni koan or something you know. [laughter] {Mi nyampa} means "unequal" {nyampa} means "equal", and I thought he was saying it's beyond all yes and no it's beyond all real and unreal you know and actually it's much more...ordinary than that. {Mi nyampa dang nyampey ngak}... {nyampa mepa} is the {sang-gye}, okay? The thing which is unequalled is the, is the Buddha

himself, okay. So when you say {mi nyampa dang nyampa} you're saying this mantra is equal to the unequalled one. Okay, so it's, it's still cool it's not quite a, a koan okay?

{Mi nyampa dang nyampey ngak} means "it's equal to the unequalled" meaning, this perfection of wisdom is sometimes called a {yum} by the way, {yum} like in {yab-yum}...sometimes it's called the great mother, because it gives birth to buddhas and bodhisattvas. If you have this mantra meaning this path in your heart, it will be your mommy, because it will...it will give birth to a new buddha in the world and...this knowledge, this understanding of emptiness...so it's like a {yum} okay.

{Du-ngel tamche rab tu shiwar jepey ngak} means..." This is the rab..."...{shiwa jepa} ...{shiwa} means "peace" {shiwa} means "to kill", I always think of R.I.P. you know? Rest in peace like I...a gravestone for your mental afflictions you know and {du-ngel tamche rab tu shiwar jepey ngak} means "this mantra, meaning this path, kills and puts to R.I.P. all of your negativities and all of their causes, okay? And that's why it's called {du-ngel rab tu chinpey ngak} [cut in tape]

{Mi dzun pey na denpar shepar ja te}, {mi dzun pey na} means "since it is not false", {denpar shepar ja te} "you should understand that it is the truth" and...he's referring to the version of the perfection of wisdom which is the direct perception of emptiness okay? Like, perfection of wisdom comes in two flavors right? Understanding emptiness intellectually, and then the totally different direct perception of emptiness and he says, "in particular, the direct perception fits the description here in the Heart Sutra as this is not a lie this is real. This is the truth." Meaning, on the day you see emptiness directly...you, you realize there is a separate and higher truth that exists in the world. And, and at that moment you realize that this path is is correct, and it really is accurate. And incidently you understand that the contents, of the buddhists books which are you know two hundred thousand scriptures...it's gonna take two hundred years to type them in...are all true. Every word is true.

And and you know I can sit here and claim that, and you don't have to believe that and you probably shouldn't believe that if you studied logic well you have to say, 'Okay he doesn't lie usually. Maybe he's telling the truth, I'll consider it...probable.' But on the day you see emptiness you you perceive that the contents of those two hundred thousand holy books are all absolutely true. And then you get obsessive about saving them, okay? They must...continue in the world they must be protected in the world, you know they're true, everything is true there. Everything described there can really happen.

And then...that's the meaning of this part of the mantra okay you have to try to protect them okay? (silence) Then he says {ne dung de sang [unclear] la che}. {Ne dung} means "the real one". {Ngak, sang ngak} means "mantras" okay?

There are three kinds of mantras. He-æÑÇãââ-åßÑ-says {sang ngak dang ragba nyi}, what we call secret mantras and what we call knowledge mantras okay? Tey refer to...method and wisdom, they refer to compassion and the understanding of emptiness. The real mantras in the world are the perceptions of emptiness and the feelings of compassion in the hearts of living beings. That's the real mantra, okay? If you study...the highest teachings of secret

buddhism, it also ties closely to what's going on inside your spiritual body. Okay? But those events in...inside of a...of of a real living being are mantra, that's the real

[cut in tape] [unclear]

things going on physically and mentally in your...deep within your spiritual body. And that's real mantra, so he says actually the perfection of wisdom itself is the real mantra, okay?

{Do nga nyi su [unclear] myin no}. This is not tantra or mantra in the sense of the secret teachings and the open teachings. This is mantra in the sense of the reality of a sacred event happening in a living being. Both mentally and deep within the...the deepest parts of your spiritual physical body okay? Which you will study when you reach the...the higher stage of tantra okay?

{De nya tse kyang do cho kay nga [unclear]} this is what we consider a a sutra mantra and not a secret mantra so don't worry that it's sitting here in the middle of the Heart Sutra okay? And he makes a distinction between mantras which everyone can hear and learn and those which are secret and he says, "This mantra here, it's a mantra and it's not a secret mantra. It's not a tantric mantra it's a, it's an open mantra so, you could go ahead and recite it and...wonderful okay? And it still has a very similar effect on your inner, inner being okay?

Now he explains the mantra and I like that you know? I...there's books that say mantras are powerful whether you understand them or not...because they are the holy sanskrit language and all buddhas express themselves in sanskrit when they become enlightened...the day you become enlightened you will speak sanskrit. As you get closer to enlightenment sanskrit will start popping out of your mouth, okay? Seriously.

[laughter]

Seriously...and not because you've studied it. And then as I said before each being who listens to you will probably hear their own language, perhaps okay? If they're close enough to you in {kelwa} they will hear you speak in sanskrit, okay? So there are books that say it doesn't matter whether you understand the words or not, but there's other books that say hey it's really cool to know what the words mean, and that has it's own benefit which is separate from the other benefit.

And I like to, to do both you know, in most of the teachings like Vajrayogini teachings a, a good teacher will take the time to explain the mantra to you carefully, and then you can get both the intellectual benefit, and the, and the deeper benefits that can't be expressed intellectually, okay? So here's the...meaning of the mantra and you can appreciate it while you say the mantra and you also get other benefits by saying the mantra okay?

{Teya ta gate gate paragate parasamgate bodhi so ha}. Okay {gate}...{tedya ta} is {de ta te}. {De ta te} means "here's the way it is" Okay? "This is the way it is" {tedya ta}. It can also mean he says {te kyong}, {te kyong} means "here it is" or something like that..."this is what it is". Okay {teyda ta}. Then he says {gate gate paragate}...{gate}...the sanskrit verbal root {ga} means "to

go". Okay?

They...by the way in between here he says {om ni tushi pa-āÑÇãââõ)h\$(åßÑ-dung dewa tewa so dundun la ju che cha la, gate gate ni song shik ni song shik im pu thu)...apparently there might have been an {om} in here at some point, okay? Normally {om} is a...is called the {go}, {naka go} means...it's often used to...as the lead-off on a mantra, okay? And it incorporates...ultimately it incorporates the body and speech and mind of a buddha, and, it's important from that sense.

{Gate gate} means {tsong chik-æÑÇãââÇ)-åßÑ-tsong chik} means..."go go!" {Gate gate} means "get going get going" okay? {Gate gate tsong chik tsong chik}. {Kang du so chen na} where we supposed to go?

[laughter] [laughs]

{Lama tso lam dang chi ma jor lam du so chik} the first {gate} means "get going on the path of accum...accumulation." Get going on deciding that you don't want to live like this, okay? {Gate gate}. Get going. The second {gate} means "get going on the path of a...preparation." Preparing for what? Preparing to see emptiness directly. How do I prepare? Oh go take some good ACI classes about...emptiness, you know? About understanding emptiness okay?

{Gate gate}...the second path is characterized by the careful study of emptiness intellectually, okay? Get going on the...the second {gate} means get going on the intellectual understanding about emptiness. {Gate gate...paragate mi. Para ni para te de para du tong lam tsong chik.}

{Gate gate paragata para}, in the third {gate} okay? We got {gate gate paragata, paragata} means "get going...on the other side", this is the para in {paramita} okay? {Parameeta} okay? This is the one that means other side. What? Get going on seeing emptiness directly which lays beyond the intellectual study of emptiness, you know, first decide you're tired of this life...underst...try to study emptiness intellectually and in classes to, to get ready to prepare for the direct perception of emptiness, and then get to the other side which is totally different, the direct perception of emptiness, on the path of seeing. So it makes sense that the mantra itself would express the contents of the book.

The book is really a guide book on how to go through the five paths. The mantra is saying get going on path number one, get going on path number two, go beyond both of those and get to path three {paragate}...what's the next one mean? {Parasamgate}. {Parasamgate} is the same thing, {paragate} means "now go beyond that one" and then the {sam} means "in a very beautiful perfect way". It's {yang takpa} in tibetan okay? So, {parasamgate} means "once you get to the direct perception of emptiness don't stop there, apply that knowledge perfectly to the destruction of your mental afflictions which happens on path number four. Use what you saw to get rid of your anger jealousy desire etcetera" okay?

{Parasamgate}. What happens after that? {Bodhi so ha}. {Changchub du shitzuk} means "and wrap it all up in getting enlightened" okay? [laughs] [laughter] Okay. {Bodhi, bodhi} means "get to Buddhahood" path number five. {So ha} let it be that, boom! {So ha} is like...{shi tzuk}

means...it can sometimes mean {pu pa dzuk, pupadzuk} means that ritual dagger...and you go (sound of slap) like that you know, like (sound of slap) finish it! You know? Done. Enlightened. Okay? {So ha}.

[laughs]

That's called {shi tzuk} alright? Who are you stabbing, your mental afflictions and your ignorance okay. Kill them off, alright? {Parasamgate bodhi so ha}. Now we reach the third part...I think that's really an auspicious place to break, uh, you know. [laughs] Okay? [laughter] And a...okay? And we'll take a break there. What's the schedule after that, do you know? Ah, we'll start again around ten forty-five, okay? And, and this is a point where you're supposed to...it says "walk outside and view the sky", uh, it means take a break and relax, I think most people like to lay down in the temple or something.

[laughs] [laughter]

But a...in the medical tantras it says, "after you've a hard and a good day at meditation and, and teaching" and we're all tired by now, "then go out and refresh yourself" and, it's actually a medical treatment to go out and just...look at the sky and look at the trees and you know it's, it's one of the treatments in tibetan medicine in the, in the ancient tantras of...in the [b: {Gyu shi}] the, the four medical tantras so...go out and get a treatment alright? [laughs] [laughter] And, and come back around ten forty--fifteen-five alright? [end of tape]

(tape seven in rough tapes)

Watch your breathe.

[long silence]

Then take refuge in the ultimate sense which is...the only thing that can really protect you, in your whole life from anything is understanding emptiness and, understanding that the things around you come from your own actions and, and changing your actions, and that's the only...real protection you'll ever have in this life and and take refuge in that. Then think about the possibility that you could...stop the aging process...you could turn it around, your body could change, you could evolve your mind higher and higher, until it...it's totally enlightened...totally omniscient and that you have that capacity and, think about doing that for other people, think about how much you could help other people if you proved it was possible yourself.

[silence]

Then, ask your Lama to come or some other holy being to come and meditate with you. And enjoy, picturing them, and having them with you, don't just make it like a...one of those President Clinton...poster things on on Times Square where you can stand next to the thing and they take your picture. Make, make it, make the person alive, make them breathe make

them warm make them smell sweet. Feel them in front of you.

[silence]

Then think about their good qualities that they have, if they're really an enlightened being...then they...can read your thoughts they see your future. They care more for you than you care for yourself. And they have plans for you...and then, think about it and bow down to them in your mind.

(silence)

Then think about making them an offering or a gift...and, I imagine the thing they would most like is, is not so much flowers or fruits or things like that but...probably if you could...if you could say you know, 'I'll try not to be jealous for the next hour of this person' or, 'I'll try not to be irritable even though I'm sleepy' and, some kind of gift like that offer them some concrete...gift...like, like something to do with your practice. Something small and manageable and real that you're actually going to do.

(long silence)

And then think about the most negative thing that happened to you yesterday...it could be something you said or did but...I think more likely it's something that you thought, but you were smart enough to not to say it. So try to play back the videotape from yesterday in your mind...and...I, I like to actually get the very words I was thinking, and I like to play them over again 'cause they sound so stupid when you play them back and...try to isolate or...or try to remember very clearly some thought that went through your mind that was just a...dumb...and, and admit it and look at it and, and realize that it's a reflection of who you are, and, and that will help purify it a lot. ('okay' subvocalized).

(silence)

Now do the same with some good thought and...I...a lot of people give me their confession books or their, their vow books and they...I read them and, the bad side is very detailed and the good side has almost nothing and...and...and I know it's not because they don't have good thoughts or good activities but they...they're always looking at the negative side of themselves and...and, and I guess that's a western thing, a guilt trip thing and, it's not correct and it's not accurate you...especially if you're sitting here you, you have some very very important spiritual powers to even get here and to be interested in these things in a world where the entire world is going the other way.

And you should admit it and appreciate it and take joy in it and you, you do have those qualities, everybody here has those qualities, and you...and there's some kind of obstacle in our culture our...where...you're not supposed to admit it or look at it or, you're supposed...it's supposed...it's not proud, it's not improper pride to be proud of...of the goodness that you have and, and you you do have it, and...so now play back the tape and and look at all the good things you did yesterday and be happy. You...among all the people in this country, for

a long time yesterday, you gave up everything else...you were ding and you listened to...emptiness and, and that's an extraordinary accomplishment and you should be happy about it.

(silence)

Then ask for a blessing from that being and from the other holy beings that, that when you hear about emptiness today...it sinks into your mind and you, and you...suddenly everything becomes clear.

(silence)

And then make a short prayer for the long life of his Holiness and, Khen Rinpoche and, all the other great lamas and, and also for the, the good friends you have around you that, that support you and they...and they help you in your spiritual life. Make a prayer for their long life, make a prayer that they stay in your life.

(silence)

Now, if you have to move or, or adjust your position do that. Okay watch your breath, try to make it really nice and slow. It takes about ten days of meditation to become comfortable. We only have two and a half. Uh...it's gonna hurt a little bit okay? Make your breath slow and...and and just try to relax okay?

(silence)

And now at the end of the out-breath, when you're...when it feels like all the breath has gone out, then gently push a little more out. There's always a little more left so when you reach the end of your breath, out-breath, then push a little bit more out. We'll do that for about three rounds of ten breaths.

long silence)

There's a tendency when you increase the out-breath at the end...the in-breath comes in too fast, [unclear] we suck it in too fast so, now very very gently try to slow the inbreath also so push out a little bit more air gently when you're on the out-breath, and then try to make the in-breath very even and...and...and slow. But but don't force anything and...if it doesn't feel great then don't do it.

(silence)

Now imagine that you're sitting next to yourself. In the coming week, on a difficult day...like imagine a typical difficult day for you. Like usually there's one or two hours in a week when you...something's not going well...and imagine that you're sitting next to you. You know like Casper the ghost they can't see you, and...and you're gonna help that person. It's you...facing some usual weekly problem and, first get the problem set the scene. See

yourself where you're gonna be, see who else is there. What did they say what did you say...visualize a problem that's a problem that's going to come to you in the next week. Visualize the room and everything clearly, as if you were a spirit that was sitting next to you.

(silence)

Now on the out-breath...with that extra breath at the end, see some kind of like very fine mist like white light coming out of your nose...and it, it touches you, the other you. And it, and it gives them some strength and some peace and some...happiness and some...inspiration to deal with that problem and, and they start to feel stronger and they start to feel better and...and they, they're not even aware that it's you sitting there and giving them the strength so imagine that you're like their...secret angel you know? And you're giving them strength they don't even know...and, with your breath with that last part of your breath so do it very consciously the last part of your breath and, it covers their body and it seeps into them like white light and gives them strength to deal with that.

(long silence)

Okay come out of that meditation. Then ask that being who's sitting in front of you...nice warm fragrant living heart-beating person to come into your heart and stay there during today.

(silence)

And then dedicate this good karma that you can keep your vows today...and happily. Okay then relax okay? Okay we'll do just a little bit. Or maybe more, okay. We're up to page five of the [b: Heart Sutra], we're four lines from the bottom. And it says {du sum du nampar shukpey sang-gye tamche kyang, sherab-kyi parol tu chinpa la ten ne la na me pa yang dakpar dzokpey jangchub tu ngon par dzokpar sang-gye so}.

(silence)

{Du sum du nampar shukpey sang-gye}, there's a little bit of debate about this, {du sum su nampar shukpey sang-gye} means " the Buddhas who are residing in the three times" and then there's this...if you think about it it's kind of weird to say that the Buddhas residing in the three times practice this...understanding emptiness and that got them to total enlightenment you know? And then {choney dakpa sheh drup}...I mean I used to think about it and then it became a...what-do-you-call-it? Then I got, I got used to the words but I still don't understand it you know, how can you be talking about buddhas of the three times...using the perfection of wisdom and perceiving emptiness you know because, half of them didn't happen yet and half of them happened already and, and a...really you can only talk about the ones that are around now it seems to me you know what does it mean buddhas of the three times?

And, and then he says, "You're right. We can't say that buddhas in the future have already practiced the perfection of wisdom, it's gonna be hard to translate this part okay? Those who

haven't occurred yet," meaning us, or meaning me for sure I don't know about you" ...you know you can't say that we practiced the perfection of wisdom and we therefore attained enlightenment" so he says, "When we say buddhas of the three times it means in...relative to their own time." Okay? Like if I'm gonna get enlightened in...in seven lifetimes from now, then, in seven lifetimes from now I will be a buddha who practiced the perfection of wisdom and attained Buddhahood so he says you have to make that distinction you know don't...you don't have to be confused and if you feel confused it's okay. They haven't happened yet and they didn't achieve total enlightenment based on their practice of the perfection of wisdom meaning...perceiving emptiness.

Then he goes into a very beautiful description of the perfection of wisdom, because here it says, "Depending on the...because they relied on the perfection of wisdom they attain...attained enlightenment." And it's {tay chen seng gye di sen gye gonay tonay [unclear] yeshe} something like that {tonay topay yeshe}, definition of the perfection of wisdom...it's the, it's the perception of emptiness under the influence of wanting to get to perfect bliss yourself so you can help other people okay? I mean that's the perfection of wisdom and that's all it means okay? Trying to understand and perceive emptiness...under the influence, the constant influence of the state of mind that wants to be...reach bliss so you can really help other people, and that's the perfection of wisdom. And this line says that's how you get enlightened.

And so he's wrapping up the five paths you see? He's reached the end of the five paths he's saying that's how you do it. If you want to know how to do it, that's how to do it. The exercise we've been doing...of realizing that your reality...who's calling the shots? Mister Karma, you know? [laughs] You know? When something good happens to me now a days I'm like, "Thanks a lot Mister Karma" you know? [laughter] And a...and the whole reality, every detail of this room, every detail of your mind, whether in a good mood or a bad mood, whether you have your credit card balances taken care of or not, everything...it...the shots are all being called by Mister Karma, and everything can change and become perfect because things are empty and understanding that is the perfection of wisdom. It's the sixth perfection, and there's a long section here where he explains that undertaking the other perfections such as generosity, you know? If you're a person who's attempting to practice the sacred action of giving to other people money or food or anything else...you have to do it with an understanding of emptiness you know? Then it {bok jinba}, {bok jinba} means "it's enhanced to the point of blazing flame", it's a, it's an expression in tibetan meaning it's a very very important and good thing to give away money and things to other people. But, if while you're doing it you can keep your mind focused on the emptiness of yourself, the emptiness of the person you're giving it to, and the emptiness of the activity, those three spheres right? If you can concentrate on that...then, what's happening is you're not only helping other people directly, but you're making yourself a buddha at the same time. Because you're focusing on the fact that by giving this money away, I will reach my buddha paradise and then I'll really be able to help these people because...there's a thing about speaking with authority you know people smell...when you're speaking from experience. We're not allowed in buddhism to say 'I saw emptiness. I saw my future lives. I can know the day I'm gonna be enlightened. I met the Buddha.' We're not actually encouraged to speak about those things...directly. But but you can smell it when somebody's...describing it from

experience and, they don't have to really say those things. And and so...if you are...purifying your world, and it's happening to you already...and then you try to help other people they can smell it, and they know that that's really what's happening and then they get encouraged and they try it themselves and then they reach it and then they help other people, so it's this whole chain reaction of...people who are really reaching buddha paradise and who are helping other people do it and...and if you do your generosity with that state of mind it will start to spread like that.

And and so they say really the first five perfections starting with generosity...the whole ball...game changes when you're doing it with, with an understanding of, of this is gonna change my reality. This is gonna make my world a buddha paradise, and then, this is gonna help me help other people in an ultimate way and then, everything changes. The the knowledge of the emptiness of the situation, and the knowledge that this can create a buddha paradise makes that giving a dollar...

{bok jinba} means "millions of times more powerful", okay? In its potential to help people. Okay. And that's what he means when he, when he wraps up...that line, he's reached the end of the five paths, and he's saying that's how you get enlightened, with the perfection of wisdom and that's how it affects your other good deeds okay? Makes them much more powerful.

Then he says...we did reach the mantra okay? [laughter] {De tawey na sherab-kyi parol tu chinpey ngak rikpa chenpo ngak la na me pey ngak mi nyampa dang nyampey ngak du-ngel tamche rab tu shiwar jepey ngak mi dzun pey na denpar shepar ja te sherab-kyi parol tu chinpey ngak me pa} I like...typical {Amdo} writer, he's gonna tell us what each part means there okay?

[end side one of tape]

{De tawey na} means...okay we're at the next to the last line on page five, {de tawey na} means "therefore"...therefore what? Oh therefore because if you use your knowledge of emptiness, and do your good deeds that way, you can become a buddha reach a buddha paradise watch your arm turn into light...slowly, okay? Therefore, because of that {de tawey na}...{lam de ni shigwar gyi chinpa na in dey}. This path is the mantra of the perfection of wisdom, okay? And that's a little tricky alright? The mantra expresses the truth of, of everything we've said up to know and that's, that's all. The mantra itself, is describing...the path of doing your good deeds with an understanding of emptiness so that you can reach a buddha paradise, okay? And that...that's the mantra. The the the path...sorry, the mantra is the path, okay the mantra is expressing the path okay? B

y the way there's a thing at the end of the [b: Diamond Cutter Sutra] where it says...you know they have a, a s...a mantra there, and they say, "If you recite this mantra it's worth doing a million [b: Diamond Cutter Sutra]s" and {Choney Drakpa Sherup} in his commentary says, "Not really." [laughs] [laughter] He says, "You have to understand emptiness, you have to meditate on emptiness you have to understand the content of the [b: Diamond Cutter Sutra]. And it's a wonderful thing to recite it, and it's a wonderful thing to

repeat the mantra, but don't think that's gonna get you enlightened. Okay? It doesn't work, mantras work...says {Dharmakirti}, Master {Dharmakirti} in his logic text, second chapter, "Mantras work only...because the person reciting them is leading a very pure life." And you can recite mantras all day and nothing will happen if you don't keep your vows and you don't keep your book so just forget it you know? Otherwise enlightenment would be a very easy thing you know? You could probably program a computer to recite the mantra and [laughter] and, and sit there and enjoy you know? It doesn't work like that. But if you do have a pure life and if that mantra has been spoken by a pure being which is the other requirement, if it's been taught by an enlightened being or, or a very holy being, then then the mantra is extremely powerful, and and things can happen...that could never happen otherwise, okay?

Then he goes into the explanation of the words before the...mantra. And, the the root text says {sherab kyi para tu chinpey na} this is the mantra of the perfection of wisdom and he says, "{Sherab kyi para tu chinpey na yintey, korwey gyatsu, para tu chinba che pay chiro} this mantra meaning this path, is the mantra of the perfection of wisdom because it's perfection of wisdom in the sense of getting you to perfection" remember? Perfection has two meanings. You and I can practice the perfection of wisdom our wisdom's not perfect.

Perfection means "gets you to perfection" okay, {parol tu chinpa che} means "guides you or leads you to perfection" and the word perfection is a misnomer. It's not the six perfections it's the six activities which get you to perfection okay? And he says on that basis you could call this mantra...the mantra of the perfection of wisdom because it gets you to the perfection of wisdom, okay. And not the mantra but the path. But the mantra can remind you of the path, and that's all. You can recite santric...tantric sanskrit syllables all day and, still be miserable and I know lots of people who seem to be. {Rigba chenba na entey ma rigba so nu mombo tan je jombey chepay na} the next thing says {rigba chenba na} this is the...the mantra of the great knowledge...of great knowledge and he says, "It's called the mantra of great knowledge because it", it meaning the perfection of wisdom "helps you destroy your mental afflictions and your...and ignorance. And that's why it's called the mantra or the path of great knowledge" okay.

{Lana meypay nga}. {Lana meypa} means "nothing higher, unsurpassed" okay? Unsurpassable. {Dey ley [unclear]} it's called unsurpassable because there is no better way to get to enlightenment, okay?

Next page, page six {mi nyampa dang nyampey ngak} I never understood this, you know I thought it was like some kind of a...Shakyamuni koan or something you know. [laughter] {Mi nyampa} means "unequal" {nyampa} means "equal", and I thought he was saying it's beyond all yes and no it's beyond all real and unreal you know and actually it's much more...ordinary than that. {Mi nyampa dang nyampey ngak}...{nyampa mepa} is the {sang-gye}, okay? The thing which is unequaled is the, is the Buddha himself, okay. So when you say {mi nyampa dang nyampa} you're saying this mantra is equal to the unequaled one. Okay, so it's, it's still cool it's not quite a, a koan okay? {Mi nyampa dang nyampey ngak} means "it's equal to the unequaled" meaning, this perfection of wisdom is sometimes called a {yum} by the way, {yum} like in {yab-yum}...sometimes it's called the great mother, because it

gives birth to buddhas and bodhisattvas. If you have this mantra meaning this path in your heart, it will be your mommy, because it will...it will give birth to a new buddha in the world and...this knowledge, this understanding of emptiness...so it's like a {yum} okay. {Du-ngel tamche rab tu shiwar jepey ngak} means..." This is the rab..."...{shiwa jepa} ...{shiwa} means "peace" {shiwa} means "to kill", I always think of R.I.P. you know? Rest in peace like I...a gravestone for your mental afflictions you know and {du-ngel tamche rab tu shiwar jepey ngak} means "this mantra, meaning this path, kills and puts to R.I.P. all of your negativities and all of their causes, okay?"

And that's why it's called {du-ngel rab tu chinpey ngak} [cut in tape] {Mi dzun pey na denpar shepar ja te}, {mi dzun pey na} means "since it is not false", {denpar shepar ja te} "you should understand that it is the truth" and...he's referring to the version of the perfection of wisdom which is the direct perception of emptiness okay? Like, perfection of wisdom comes in two flavors right? Understanding emptiness intellectually, and then the totally different direct perception of emptiness and he says, "in particular, the direct perception fits the description here in the Heart Sutra as this is not a lie this is real.

This is the truth." Meaning, on the day you see emptiness directly...you, you realize there is a separate and higher truth that exists in the world. And, and at that moment you realize that this path is is correct, and it really is accurate. And incidently you understand that the contents, of the buddhists books which are you know two hundred thousand scriptures...it's gonna take two hundred years to type them in...are all true. Every word is true. And and you know I can sit here and claim that, and you don't have to believe that and you probably shouldn't believe that if you studied logic well you have to say, 'Okay he doesn't lie usually. Maybe he's telling the truth, I'll consider it...probable.' But on the day you see emptiness you you perceive that the contents of those two hundred thousand holy books are all absolutely true. And then you get obsessive about saving them, okay? They must...continue in the world they must be protected in the world, you know they're true, everything is true there. Everything described there can really happen. And then...that's the meaning of this part of the mantra okay you have to try to protect them okay? (silence) Then he says {ne dung de sang [unclear] la che}.

{Ne dung} means "the real one". {Ngak, sang ngak} means "mantras" okay? There are three kinds of mantras. He says {sang ngak dang ragba nyi}, what we call secret mantras and what we call knowledge mantras okay? They refer to...method and wisdom, they refer to compassion and the understanding of emptiness. The real mantras in the world are the perceptions of emptiness and the feelings of compassion in the hearts of living beings. That's the real mantra, okay? If you study...the highest teachings of secret buddhism, it also ties closely to what's going on inside your spiritual body. Okay? But those events in...inside of a...of a real living being are mantra, that's the real [cut in tape] [unclear] things going on physically and mentally in your...deep within your spiritual body. And and that's real mantra, so he says actually the perfection of wisdom itself is the real mantra, okay? {Do nga nyi su [unclear] myin no}. This is not tantra or mantra in the sense of the secret teachings and the open teachings. This is mantra in the sense of the reality of a sacred event happening in a living being. Both mentally and and deep within the...the deepest parts of your spiritual physical body okay? Which you will study when you reach the...the higher stage of tantra

okay? {De nya tse kyang do cho kay nga [unclear]} this is what we consider a a sutra mantra and not a secret mantra so don't worry that it's sitting here in the middle of the Heart Sutra okay?

And he makes a distinction between mantras which everyone can hear and learn and those which are secret and he says, "This mantra here, it's a mantra and it's not a secret mantra. It's not a tantric mantra it's a, it's an open mantra so, you could go ahead and recite it and...wonderful okay? And it still has a very similar effect on your inner, inner being okay? Now he explains the mantra and I like that you know? I...there's books that say mantras are powerful whether you understand them or not...because they are the holy sanskrit language and all buddhas express themselves in sanskrit when they become enlightened...the day you become enlightened you will speak sanskrit. As you get closer to enlightenment sanskrit will start popping out of your mouth, okay?

Seriously. [laughter] Seriously...and not because you've studied it. And then as I said before each being who listens to you will probably hear their own language, perhaps okay? If they're close enough to you in {kelwa} they will hear you speak in sanskrit, okay? So there are books that say it doesn't matter whether you understand the words or not, but there's other books that say hey it's really cool to know what what the words mean, and that has it's own benefit which is separate from the other benefit. And I like to, to do both you know, in most of the teachings like Vajrayogini teachings a, a good teacher will take the time to explain the mantra to you carefully, and then you can get both the intellectual benefit, and the, and the deeper benefits that can't be expressed intellectually, okay? So here's the...meaning of the mantra and you can appreciate it while you say the mantra and you also get other benefits by saying the mantra okay? {Teya ta gate gate paragate parasamgate bodhi so ha}. Okay {gate}...{tedya ta} is {de ta te}. {De ta te} means "here's the way it is" Okay? "This is the way it is" {tedya ta}. It can also mean he says {te kyong}, {te kyong} means "here it is" or something like that..."this is what it is". Okay {teyda ta}. Then he says {gate gate paragate}...{gate}...the sanskrit verbal root {ga} means "to go".

Okay? They...by the way in between here he says {om ni tushi pa dung dewa tewa so dundun la ju che cha la, gate gate ni song shik ni song shik im pu thu}...apparently there might have been an {om} in here at some point, okay? Normally {om} is a...is called the {go}, {naka go} means...it's often used to...as the lead-off on a mantra, okay? And it incorporates...ultimately it incorporates the body and speech and mind of a buddha, and, it's important from that sense. {Gate gate} means {tsong chik tsong chik} means..."go go!" {Gate gate} means "get going get going" okay? {Gate gate tsong chik tsong chik}. {Kang du so chen na} where we supposed to go? [laughter] [laughs] {Lama tso lam dang chi ma jor lam du so chik} the first {gate} means "get going on the path of accum...accumulation." Get going on deciding that you don't want to live like this, okay?

{Gate gate}. Get going. The second {gate} means "get going on the path of a...preparation." Preparing for what? Preparing to see emptiness directly. How do I prepare? Oh go take some good ACI classes about...emptiness, you know?

About understanding emptiness okay? {Gate gate}...the second path is characterized by the

careful study of emptiness intellectually, okay? Get going on the...the second {gate} means get going on the intellectual understanding about emptiness. {Gate gate...paragate mi. Para ni para te de para du tong lam tsong chik.} {Gate gate paragate para}, in the third {gate} okay? We got {gate gate paragate, paragate} means "get going...on the other side", this is the para in {paramita} okay? {Parameeta} okay? This is the one that means other side. What?

Get going on seeing emptiness directly which lays beyond the intellectual study of emptiness, you know, first decide you're tired of this life...underst...try to study emptiness intellectually and in classes to, to get ready to prepare for the direct perception of emptiness, and then get to the other side which is totally different, the direct perception of emptiness, on the path of seeing. So it makes sense that the mantra itself would express the contents of the book. The book is really a guide book on how to go through the five paths. The mantra is saying get going on path number one, get going on path number two, go beyond both of those and get to path three {paragate}...what's the next one mean? {Parasamgate}. {Parasamgate} is the same thing, {paragate} means "now go beyond that one" and then the {sam} means "in a very beautiful perfect way".

It's {yang takpa} in tibetan okay? So, {parasamgate} means "once you get to the direct perception of emptiness don't stop there, apply that knowledge perfectly to the destruction of your mental afflictions which happens on path number four. Use what you saw to get rid of your anger jealousy desire etcetera" okay? {Parasamgate}. What happens after that? {Bodhi so ha}. {Changchub du shitzuk} means "and wrap it all up in getting enlightened" okay?

[laughs] [laughter]

Okay. {Bodhi, bodhi} means "get to Buddhahood" path number five. {So ha} let it be that, boom! {So ha} is like...{shi tzuk} means...it can sometimes mean {pu pa dzuk, pupadzuk} means that ritual dagger...and you go (sound of slap) like that you know, like (sound of slap) finish it! You know? Done. Enlightened. Okay? {So ha}. [laughs] That's called {shi tzuk} alright? Who are you stabbing, your mental afflictions and your ignorance okay. Kill them off, alright? {Parasamgate bodhi so ha}.

Now we reach the third part...I think that's really an auspicious place to break, uh, you know.

[laughs]

Okay? [laughter] And a...okay? And we'll take a break there. What's the schedule after that, do you know? Ah, we'll start again around ten forty-five, okay? And, and this is a point where you're supposed to...it says "walk outside and view the sky", uh, it means take a break and relax, I think most people like to lay down in the temple or something. [laughs] [laughter] But a...in the medical tantras it says, "after you've a hard and a good day at meditation and, and teaching" and we're all tired by now, "then go out and refresh yourself" and, it's actually a medical treatment to go out and just...look at the sky and look at the trees and you know it's, it's one of the treatments in tibetan medicine in the, in the ancient tantras of...in the [b: {Gyu shi}] the, the four medical tantras so...go out and get a treatment alright?

[laughs] [laughter] And, and come back around ten forty-five alright? [end of tape]

(tape eight in rough tapes)

And watch your breath.

[long silence]

Then imagine that you're looking from the left side to the right side of this room and move your eyes slowly...from the left side to the right side in your mind and...and just be aware of what you see, the colors and the shapes different objects.

[silence]

Then go to step number two and try...to analyze where they came from, where these things came from. What's making them be there and, get in touch with your old feeling about it your old feeling that you've had all your life, is that those things exist out there away from you, that they have some existence from their own side, that that's what real means, that they...that, that you walk into the room and the room has been there and it exists outside of you and that each object that you see has a...has its own...qualities and that...and if you think about it that's why you get in disagreements with other people about whether something is good or not.

You, in your heart believe that that thing is one way or the other from its own side, and maybe the other person doesn't know enough or, or maybe they're blind or maybe they don't understand but they don't see what you see, and what you see is really there in the object. So try to...reconstruct that...that way of looking at things, be...get in touch with the way you've always looked at things you, you think they exist out there, in the way you see them, and you think that's reality. [silence] Pretend you didn't hear anything about emptiness. We're trying to reconstruct your ignorance, we're trying to...see how ignorance sees things.

[silence]

And then move on to the...the middle way view...number three and...try to start looking at the things around you as if they were a direct result of whatever good things or bad things you yourself have done, so, as you look around the room and you see a friend, you think, "This person exists in my life. I can see them only because I was good to someone in the past. And that's what's making me see them." And if you see something you don't like so much, then reflect on how it's coming from something negative you thought or something that you did in the past. And now you know enough to understand that it's not voodoo and it's not...that person wasn't created in a bad person factory and sent here to bother you they were...it's your own mind, forcing you to interpret colors and shapes in a certain way. And each person in the room is having a different interpretation, and it's not a matter of choice it's

forced on them by their karma. And so some people in the room really do see a lot of...of maybe irritating people and some people in the room see a, a, a room full of wonderful beings and...and now look at the room that way.

[silence]

And now the last, the last step go through the room like Sherlock Holmes, and get like a...what's that guy's name? Rinpoche really likes him, the funny detective.

[students: Columbo]

Columbo yeah. [laughs] He dies for Columbo reruns, and a...go through the room and try to find...go, go through different objects you know, you can go through different...you could check the flowers, check the altar, check the roof check the floor check the other people here, try to find something...that's not...there because of your own mind...synthesizing it in a certain way, try to find something you know, be like a fly that goes from object to object and when you land on a new object then check it, check how you feel about it, and then try to see if, if the way that object is is coming from you, try, try to find one that's coming from its own side. The, the idea here is that you don't find anything...and at the end you just throw up your arms, you know, and you say, "It's empty. There, there's nothing in this room that is not coming from my mind." And that...then you reach emptiness. This is a way of reaching emptiness so go through the room, pick object by object, things you like things you don't like. Try to find one...that your mind is not responsible for.

[long silence]

At a certain point if you, if you reach nothing if you decide there's nothing in this room like that, then set your mind on that that's called {jo gom}. So moving from {che gom} to {jo gom} you...{che gom} is an analysis of Columbo walking around the room and checking each thing. And then when you're satisfied, when you've checked enough things, put your mind on the emptiness of that, meaning, put your mind on the fact and let it rest there, that there...decide that there's nothing in this room that's not coming from your past actions and your, your past words and your past thoughts. And set your mind there and rest there and, and focus on it. [silence] If your mind wanders, if you hear a car or you hear someone shifting...be Columbo and go check that object, and then...come back to...fixing your mind on emptiness.

[long silence]

[sound of a fingersnap]

[silence] Again don't let your mind get spaced out when...when you get distracted look at that object...check if it's coming from your mind. If it makes sense...and then decide it. It doesn't, it doesn't come from its own side and, and let it go and leave it and then, focus on the fact that there is nothing like that. And use each distraction to check another object and then bring your mind back to...to the fact that there is nothing that's, that's coming from its own

side and then stay there.

[long silence]

And come out of that meditation. [silence] Okay do relax, okay? [silence] Okay, we'll just do like ten minutes of sutra okay? Just for good luck...page six. And it's the fourth line. This is Avalokiteshvara wrapping up, alright?

And, it's called {dor dupa} and this is the last words that he speaks in the sutra. And he says, "{Shari bu jangchub sempa sempa chenpo sherab-kyi parol tu chinpa sabmo la detar lapar jawo} and, and it's exactly what we just meditated on, he's saying that's how you should practice trying to see emptiness alright? And, and that's a really good meditation what we just did we'll do it again in the afternoon, but, that is you know, you need an emptiness meditation that's it. And that's exactly how it should go. It's very important to realize that number two is false, okay? You're trying to...review how you used to see things wrong, so don't practice it too hard [laughter] okay? You're, you're going over the way that you used to look at things and, and you still have it even as I talk, as you look at me you're having it, and I'm having it with you you know? I, I see you out there, I believe you're out there...if I feel good or bad about you I'm, I'm trying to do self-existent methods to make you change and they will never work and so I'm unhappy and I get mental afflictions and then I do something bad and I create more...of the same and that's, that's the wheel of life. That's how it works, that's what the meaning of the twelve links is.

So...and number three is dependent origination. It's understanding that each object, how I feel about it and the way I see it...is determined by imprints that were made in my mind in the past okay? And they are exerting themselves. I have people say, "I don't believe in these imprints it sound kind of weird." I say, "Did your mother send you to first grade?" And they say, "Yes." And then I say, "Why?" And they said, "She wanted me to learn something."

And I say, "What...I remember what I learned in the first grade, what'd you learn in the first grade? I learned addition and I remember Mrs. Melvin teaching us how to draw the letters A B C you know? And...and the...your parents send you there with the intention of Mrs. Melvin putting an imprint in your mind that will carry through at least the freshman year of high school [laughter] you know? You know when everybody drops out you know? So, so don't tell me americans don't accept the idea of imprints you know, the, the...a teacher in, in first grade is judged in how well they can put the imprint in your mind, you know. And, and of course you want it to carry on until you reach your, you know business days in New York in your thirties and forties so you can use all that algebra.

[unclear] [laughs] [laughter]

you know? You know. But anyway...that's...well we, we, we believe in that and, and everything you experience as a result of those imprints ripening and...so that it becomes the art of creating good imprints okay? {Detar lapar jawo} that's how you should practice okay? Understand that these things are coming from your mind...and then...get good at the art of making imprints. If you want a shortcut...study the boddhisattva vows and pratimoksha

vows, and get a short list from an enlightened being about hey, this is the best way to make good imprints. And then check them every hour or two hours and, and that's the whole point of {tundruk} if you're studying {tundruk} that's the whole point. That's the meaning of it. If you want to speed things up, take a proper tantric initiation, get proper teachings on those initiations, and then take those vows, and keep those vows and keep those practices and then those imprints...are designed to flower within one lifetime. You know, that they're specially designed to...create their effect before you die. Okay? {De ne chomdende ting-nge dzin de le sheng te jangchub sempa sempa chenpo pakpa chenresik wangchuk la lek so}.

{De ne chomdende ting-nge dzin le sheng te} means "then the Buddha came out of his meditation" and, {Chonay lama} says, "{Ting-nge dzin de le sheng pay tzu den tay}". {Tzu den} means "he pretended to come out of his meditation" alright? You know he said, he like [sound of deep sigh] you know [laughter] and, and you know and he's, he's been running the show...with these two puppets you know? And then he like pretends to come out of meditation [unclear] okay? Then he says, "{Chenresik wangchuk la}", and then he says to Avalokiteshvara, "{Lek so lek so rik-kyi bu de de shin no rik-kyi bu de de shin te}". And it says here, "

{Lek so she jawa jin ne lek so lek so}" okay? There's this big debate in buddhist literature. In buddhist writing, as well as in any other kind of writing it's considered...a fault of writing, a, a grammatical error to repeat something unnecessarily. Okay? If you sent that manuscript to Snow Lion they'd probably cut it out I think. Ahhh...yeah, why does the Buddha have to say, "Right on, right on, right on" you know I mean, can't he just he just say it once? {Lek so} means "right on...perfect" okay? And he repeats it three times and there's all these debates in the monastery, 'Oh why did he say it?' First he says, "{lek so}" and then he says, "{lek so lek so}" okay and here's {Chonay Lama}'s take on it.

The first {lek so} means "{kyu kyi depa den ba de la lepar tenpay lek so} the teaching you have just given us is good and so I say, right on." Okay? "It's good." {Lek so}...so the first one is 'the teaching you just gave is good' okay? {She jawa jin tay} means "he gives his blessing", okay? To, to Avalokiteshvara. {Lek so lek so ri su ba ni}? "Now why does he say two more {lek so}s?" says {Chonay Lama}. {Shin du lepar ten pa la tu geshe}...{shin du lepar} means "it's for emphasis, it's really good...that was really, really good what you taught" and {tenpa la tu, tu gay} means "and it makes my heart happy", {tu gay} means "it has pleased the enlightened being" you know ah, "I'm pleased that you have spoken like that" okay? And then {she ni che su, shu pay dun du ha pa ne lo, lem boa} and...why does he add the extra {lek so} at the very end? You know he...it's really the third one now right? He says, "{she ni che so chupa dun}." {She ne che so chupa dun} remember there's these, all these disciples and...sitting and listening to this conversation, and...he wants to make a strong point to all of those disciples that they can trust what Avalokiteshvara has said, you know?

So the second {lek so} is...this was...'you taught it well', first one. 'I'm pleased that you taught it well it was good' and then the third one is 'hey you guys, this is really good and you should follow it, you can trust it...it's as good as if I taught it myself.' Okay? [laughs] [laughter] You know that's the...the last [unclear] okay? Alright...and then we'll save a few lines for the next class okay? Alright Punza-la?

[Phuntsok: {Sa shi}[cut]]

(tapes nine and ten in rough tapes)

Ah, since we're all full of food and we didn't get much sleep [laughter], I thought we'd do some sutra, and then...and then have a few questions and answers, so this is an exception. {Mix}...it's called {mix el} in the monastery. So you can speak during that time, alright? So, think about your questions...I'll do a little bit of sutra, and then if you have any questions we'll do those. And then we'll meditate kind of heavy in the next session when the food has gone down a little bit okay?

Ah, we just got through with {lek so}, {lek so rik-kyi bu de de shin no}, what we just got through with {lek so, lek so rik-kyi bu} and...the Buddha is congratulating Avalokitesvara for explaining things so well, okay? Then he says {rik-kyi bu de de shin no, de de shin te}. {De de shin}...he says {de de shin no, de de shin te}...{de de shin no} means "that's the way it is", {de de shin te} means "that's the way it is" [laughs] okay? And a...so again he repeats himself, and everybody has to find...figure out why he repeated himself, and this is what {Choni Lama} says, he says, "{Te te shin te shin nyi su bu ni. Dun gi tawa shin du chu dun tunbar den ma la den den la kak de wa tay, de ah kwon nga mi che pa dun du wo.}" He says, "{Dun gi tawa shin du chu du den ba la}", he says, "{De de shin du, de de shin te}" means "you, you have taught the Dharma the way it is, that is correct teaching on Dharma, you've given a correct teaching on Dharma, that's the way it is." {De de shin te}, he...{den ka terwa} is very difficult to translate, {den} means "truth", {ka} means "mouth", "der" means "to give", {den ka terwa} means "to give a seal of approval as truth"...how's that? You know he's a...what do you call it?

[student: [unclear]]

No, there's a word in english.

[students: [unclear]]

Certifying it, okay? Yeah, he's like certifying it. He's like saying {den ka terwa} means...he's like saying "This is true. That's the way it is, that's the way it is." So the first meaning is he's saying...yeah, what he just said is, is the real Dharma and that's the way it is. And in the second one is..."That's the way it is" is again addressed to the audience saying, you know, he, he's right...and you can trust it and you can follow this Heart Sutra, you know? That's the way it is...good teaching. That's the way it is you guys. He taught it the right way, and you should follow it...okay?

And that's, that's why he says, "That's the way it is", two times, okay? Then the sutra says, {ji tar kyo-kyi tenpa de shin du sherab-kyi parol tu chinpa sabmo la chepar ja te deshin shekpa nam kyang je su yi rang ngo} means {ji tar kyo-kyi tenpa} "just as you have taught

it," {de shin du} "in that same way"...and there he repeats the {de shin}, right? {Serab-kyi parol tu chinpa} "the perfection of wisdom", {sabmo} "profound thing", {chepar ja te} "you should practice it".

{Chepar ja te}, {deshin shekpa nam kyang je su yi rang ngo} "those who have gone that way" which means the Buddhas...{kyang} "also", {je su yi rang ngo} "they rejoice in what you've done, they're happy with you", okay? And, and {Chonay Lama} hangs up on the {kyang}, okay? {Deshin shekpa nam kyang je su yi rang ngo}, okay? If you know tibetan, it means the Buddhas also rejoice in what you said, in what you taught...and I've always wondered about it myself like, he is the Buddha...so why does he say also? Okay?

{Deshin shekpa nam kyang je su yi rang ngo}. Ahh...he uses the plural here, he says, "the Buddhas also rejoice" and the point is that not only do I rejoice in what you've done, which he never states really except by saying 'good job'...I mean "That's the way it is"...ah he says, "All the other Buddhas also are happy about what you...you've taught", so that's the meaning of the {kyang}. {Deshin shekpa nam kyang je su yi rang ngo}...if you wanted to do a good translation you'd have to know all this stuff. Okay? Let's see if he says anything else...mmm...then he says {chomdende kyi de ke che ka tsel ne}...if you're reciting it by the way the Sera Mey system is to hang up on the {ka}, okay? {Chomdende kyi de ke che ka tsel ne}, {ka tsel ne}...it's like, here's the, the sutra's ending, okay?

{Chomdende kyi de ke che ka tsel ne, tse dang denpa shari dati bu dang} okay, {chomdende kyi} means "by the Buddha", this time it's the Buddha, the one Buddha. {De ke che ka} means "now the Buddha has given his word" and as I said at the beginning...you have your all three versions of the Buddha's speech, you have what we call {je shin na way ka}...which means "the Buddha gave permission" {je shin nga wa} means "permission", that people could say at the beginning of these sutras, "I heard this one time" that becomes part of the sutra, it's not the word of a buddha, but to be a sutra you have to be the word of the Buddha, so we'd classify it as...the word of the Buddha by virtue that the Buddha said it's okay to add that, okay?

So okay? So we consider it the word of the Buddha...the, the, the words, 'thus did I hear one time' become canon, they become the Buddha's word, okay? Then you have the second kind, {jin gyi la pe ka} means "under the influence of the Buddha's power, other people are speaking". The whole sutra is spoken by a person who in the sutra system is not a buddha. But it becomes the speech of the Buddha by virtue that he's controlling these two people, you know, it's, it's his mind controlling what they say. So we also call that the speech of the Buddha. Now you have here in the final lines {chomdende kyi de ke che ka tsel ne, ka tsel ne...ka} means...it's the {ka} in {kangyur} for example, meaning the word of the Buddha. And now you've got the real...{she ne su ne ka}, the Buddha's own...from his own lips coming some kind of speech and...he doesn't say much, he just says, "great...great...great". [laughter] Ah, "That's the way it is, that's the way it is", and that's all he gets to say, his part is very small. [laughter] And...and that's called {she ne su ne ka}...by the way, the {jin ge la be ka} is very powerful, and the Buddha doesn't restrict it to people like Chenresik-Avalokitesvara.

The sound of trees, the wind in the trees, the sound of the ocean waves crashing, you know, if you're at the seashore...we have this little stream if you ever stay in this room it's really

nice. All these ions coming off it you know, and...and it makes this beautiful singing, this stream outside here and...it is taught in scripture, in the Perfection of Wisdom scriptures that that...that the Buddha can express the Dharma that way, and that's another version of {jin gyi la be ka}, so the same powers that move Avalokitesvara and Shariputra to have this conversation...can also cause the sound of trees or bushes or beep-beeps in New York.

If you listen carefully and if you...you know, if you're keeping your vows carefully then they can be great teachings and that is the, the word of the Buddha okay? {De ke che ka tsel ne tse dang denpa shari bu} some of the editions here say {shari dvati bu}, and I always was like, why is it...why they suddenly change his name from {shari bu} to {shari dvati bu}? And {Chonnay Lama} likes that kind of stuff and, I like it too, and he says, "Some people say that",...oh by the wa...no, some, some editions say {shari dati bu} and through...throughout here you'll see it go between {shari bu} and {shari dvati bu}.

He says, "{Shari dvati} means...{shari da}" he says means "a teacher", {dvat} means "to possess something" in like {Bhagavat, Bhagavan} is another version of that...so {shari dvat} means "the woman who possesses teaching" and that seems to be a synonym for his mother, okay {shari ka} or {shari dvati} are the same thing so it's not a mistake, or something like that, it's another version of her name apparently, okay? {Chomdende kyi de ke che ka tsel ne tse dang denpa shari dati bu dang jangchub sempa sempa chenpo pakpa chenresik wangchuk dang tamche dang denpey kor de dak dang hla dang mi dang hla ma yin dang drisar chepey jikten yi rang te chomdende kyi sungpa la ngonpar to do}...they start a big party, and everybody...they start to celebrate this a...the occurrence of this sutra and, not just the people listening but at any teaching we believe there are other kinds of beings that we can't see who are aware of what's going on here, enlightened beings and also worldly beings and that, that we just not...it's like different colors off the wavelength and we can't see them but they're here and...so at the very end this big party starts to break out and celebration, okay?

And...all these beings and all the people there and all the beings listening, and the Buddha himself and the two main disciples start to...like celebrate what's happened you know? And I'm gonna leave that...those lines and not translate them because it's like a...it's considered auspicious that if we leave something undone we have to get together again and do another one okay? [laughs] Any...anybody have any questions especially about the meditation 'cause I want you to get it right, because you have to go home and work on it. You know, everybody's always asking for an emptiness meditation and now you have one. So make sure it's straight in your mind and, and don't be shy to ask questions and I would also encourage you...

I'm gonna be gone for a couple, maybe three weeks, we don't have classes 'til I think May...May nineteenth or something like that, so I think you could maybe get a hold of some of the tapes from this, and a...I think Ora is good at that...and, you could try to reach her, or a...sorry and a...Kevin really loves to make the videos and a [laughter][laughs]...by the way we're, we're really having trouble...I mean there's a lot of people who really want videos and we don't...he's staying up all night and doing them at home 'cause it's too expensive to do it outside so if you...if you can help, you know talk to Kevin or talk to Ora or John and...and...you know, if you just had two at home you could do some and then it's...and then

we don't, we don't want to charge people so, you know...it costs like two hundred fifty dollars a set if you do it outside and...so if you could help with that talk to Ora or talk to Kevin and, that would help the people who couldn't come, okay? Yeah.

[student, John Stilwell: The four part meditation that you mentioned yesterday, where you see things as simple [unclear] and then you see things as concretely existing radiating their identity to you, and then you see things as...or you're taking in data into your mind and organizing it into whatever you're perceiving]

Due to your past karma.

[student, John Stilwell: Yeah. And the fourth step you said, "Quickly pull the rug out from under that." Can you elaborate on what that]

Yeah. Quickly pull the rug out, it's called {tru, tru del}. Say...well you can't say it but any way, {tru del} is a special...version of emptiness, okay? And by the way, when we talk about a bodhisattva vow of not...teaching people emptiness who are not ready to, to get the full thing, it's mostly that one, it's called {tru del} and {tru del} is where you...you like quickly go into the point that we stayed on gently this, this morning, okay? And where you quickly remove everything and concentrate on, on what's left, okay? And that can be a little disconcerting and it's very, very...abused and it's not taught properly and people...try to do it and they feel weird and they feel...disoriented or something like that it's not at all like that it's more like what we did this morning, but...so, so the danger sign is if you feel anything weird or something like that it's got nothing to do with emptiness and just stop it, and don't do that, okay?

Also, very important to...you can say there's four steps but there's really five right? You gotta do {tong len} first okay? You have to do some compassion first. You, you...then the odds of anything weird happening are very low. You know, if you're doing it for the right reason and you just got finished with thinking about helping someone who's in the hospital you're not gonna go into some...Ni...Nietzcheian space right? [laughter] You know what I mean? Is it Nietzsche? I...Nietzhe yeah so...you know it's not gonna happen, and that's better. Pull the rug out, you can pull the rug out on number two or number three, okay?

The classic way is number two right? I mean the classic way is...if I cancelled...the...it's a {gakja}, number two is the {gakja}. {Gakja} means "the thing we think is not there, it's the thing that emptiness is empty of, it's the thing that emptiness is absent of, it's a thing which is absent in reality that you always thought was there", it's the two-headed, fifteen foot purple elephant, okay? It never existed, never will exist. A world out there...which is looking at me, and all the feelings I have for each person here, that those are coming from some quality of you and not being laid on you by my mind imposed by my mind, that's a {gakja}, that doesn't exist. There's no such audience like that, there's no such building like that and...you have to get used to that...pull out, pull the rug out means...get your mind on the world the way you used to think of it...you know, you're out there, the people I like here I like because there's something likeable in them, and the people I don't like I don't like because there's something that's not likeable in them, and it's not coming from me, I'm not responsible for all

the irritating people I meet. And then, and then just suddenly...blow that away, and see what's left. Okay? And there won't be anything left, see?

That's one way to get to emptiness, okay? It's like going through a barrel and hitting the bottom. It's called {ta ne tak me dak dun tsa way tse ne ma ni}, {ta ne tak me dak dun tsa way tse na mi} means you try to find a person in this room who could be good or bad from their side and not due to my own perceptions...and, if I go through the room and start over here and get over to that side I'll hit bottom, and I'll realize there wasn't any, and there never were any, and that's, that's emptiness. And, and the place you reach at the end of that analysis is emptiness...you can also do it by pulling the rug out of number three, okay? Number three is true. Things really do exist because my mind is...is making them happen.

And then you can decide, okay, let's do a Columbo thing. We'll, we'll do that Columbo interview on it the way he used to interview people and say, 'You know, I [laughter] [laughs]...you know, I know you didn't kill the guy and I [laughter], I'm not saying it right? You know, and I, I'm just wondering why that dirt's on your shoe, you know what I mean?'

[laughter]

And...so go around to each one, you know, and...and, and pick three or four objects and, and go to each one and, and say...and investigate them, you know, do, do detective work and, and say, 'Is...did this thing...I don't like this person. Okay? And I have a vested interest here because I don't want to be around people I don't like...now I can either try to run away from them which you did in your life and you can't, because there's always one where you reach. People used to come to me at my office and say, "I'm leaving this place." And I'd say, "Why?" And they'd say, "I don't like so-and-so who's my supervisor." So I'd say, "Are you aware that you'll probably meet another supervisor where you're going, [laughter] you know and they'll be probably just the same", and actually that's true because your karma doesn't wear out by moving you see, not all the time sometimes it does but...but it's the same thing you can just run away from those people and you can't...but you...that's not the way to get rid of the people that you don't like, you...if you are...if you stop collecting bad karma towards them, if you stop thinking badly of them...because you know that's what's maintaining them, slowly, Master Shantideva says very profoundly you can kiss them all goodbye. He...there's a verse in the chapter on patience where he says, "Go to the people you don't like and say your fond farewells, because if you follow my book, they'll start to drop out of your life."

You know, either they'll move, they'll be promoted, or they'll most often change into someone you like if you refuse to collect bad karma towards them, if you refuse to think badly of them, if you refuse to gossip about them, they will actually change. It's wearing shoes instead of covering the world with leather, right? And you can do it and it works. So...go around the room, find a person that you'd...I mean, the people you don't like are probably the best 'cause you're always wondering, 'Why me?' You know? [laughs] So, work on the people who irritate you, or the people that you...challenge you and, and examine them whether they exist from their side or not, and...and see that they don't, okay? See that any person in this room is, is the way they are because of your mind. And again,

not externally but because the impressions are going off in your own mind where they were planted in the first place. Then suddenly, say, "Okay, what if that was...let me remove all the dependently originating people from this room, okay? I'll take out of this room...please leave. Get up and leave, anyone who's a creation of my karma." Okay? And everyone gets out of the room and then you're looking around you're saying, 'If that's emptiness...'. You see?

That, that's another way to get at emptiness, you see you can either pull the rug out on number two...or the things which never were there...you know, everyone who's in this room who's self-existent, comes from their own side, and is an asshole from their side, please get out and leave the room, you know? And, and then there won't be anything there, nobody'll get up 'cause there's no such thing. If, if you don't like somebody then straighten out your vows, and keep you book more seriously you know? But you can also do it with...through number three, which is, 'Anyone who's not a projection of my karma please leave the room.' And then close your eyes, wait 'til they're all the...hustle and bustle is finished and open your eyes and see how many people are there, and there won't be anybody and that is a kind of emptiness...this is a way to est...we call it {den la bapa}. This is a way to establish emptiness. And then keep your mind focused on that, and that's a very sweet, that's called {jo gom}. The classic progression is from {che gom} to {jo gom}. {Che gom} means "Columbo". It means "an analytical meditation". {Jo gom} means...you open your eyes and there's nobody there and you, you focus on that for ten, twenty, thirty minutes and keep your mind on that, and that's the one that turns into the direct perception of emptiness, okay? Yeah.

[student, John Stilwell: So if I'm sitting here, looking at a flower and going, okay my...senses are taking in this data and my mind is, you know, configuring it into colors and shapes and a flower and smells etcetera, etcetera and I'm sitting here kind of watching my mind just, you know, configuring everything into whatever I'm perceiving it as, right? Then at the point at which I pull the rug out and stop that, do I just stop conceptualizing at that point? Or...do I just sit there with no concepts? Or just...what do I do?]

When we say pull the rug out of number three right, is it that you try to stop your mind from doing it? No. It's not like you're staring at a flower and you're trying not to see it as a flower, you see what I mean? By the way that's a useless exercise. As useless as...going to work and looking at the person who irritates you and wishing they weren't there, you know? It's as useless as going to a church and getting down on your knees and praying that Aunt Joanie didn't have cancer, you see? It's not gonna change from that. Those things are real because they are forced on you by your past karma you can't stop them that way. Wishing doesn't stop them you know that by now. It's, it's shutting off the vow at the bottom of the fountain and then eventually it stops at the top, you, you stop doing negative actions, you stop thinking negatively about other people...the whole crux...is when bad things happen to you, that's where you break the wheel of life, link number one.

You want to get outta here? That's the moment, when someone says something to you or somebody does something to you or something bad happens in your life, that's the moment when you're...that's the buddhist's golden opportunity, you know, that's where you can break the link number one, if you don't respond negatively you just took a step forward.

You know you just stopped one more day of samsara. And if you keep doing that then sooner or later you...it turns onto a buddha...but those are the golden moments, that's the moments that you should be waiting for. You know, somebody says something to you, something goes wrong...and, and it starts to come up in your heart and you say, 'Wait a minute, I'm tired of all this', you know, 'It's okay. I'm not gonna collect new bad karma, I'm not gonna see this happen again', you know and you just cool it. So the point is not to...when somebody bad comes up to you that you're trying to dissolve them or something like that? 'Cause you've [laughter]...no because you can't.

And you can try it but you can't do it and that's a wrong teaching on emptiness...you can't, it's being forced on you by your past karma you don't have a choice. So it's not like you can dissolve it, you can't dissolve it I don't mean that when I say pull out the rug. I mean...pretend that wasn't the case, well then who would be left in the room? That's all. You see? If...pretend there were no dependently originating people in this room. Pretend there were no traffic jams that were created by my blocking other people in the past. Then, then what would be left? You see. And then you could look around the room and say, 'Well the room would still be here' and then you analyze the room and say, 'Oh wait a minute...uh, I also created Godstowe.' You know? And then you'd say, 'But wait a minute, the highway would be here' and you say, 'Wait wait wait no no no I created that too' and then, you know...sooner or later you run out of stuff to examine. And then that's...then you reach emptiness, and then hold your mind on it. Hold your mind there...that's what I mean 'pull out the rug'.

[student, John Stilwell: So [unclear]]

It doesn't mean to try to stop doing that.

[student, John Stilwell: Stop conceptualizing.]

It doesn't mean that, 'cause you can't.

[student, John Stilwell: So, so if I'm sitting here taking in this data and watching my mind organize it into something, I mean you can do that endlessly.]

That's number three.

[student, John Stilwell: Yeah, you can do that endlessly and endlessly and endlessly]

Yeah, yup

[student, John Stilwell: But what is that sort of focal point at which you shift and how do you get into that point where you stop watching your mind organize into what you're focusing on which is what isn't there, that's what I don't understand is how do you go from the end...you know the, the end of conceptualizing stuff, into whatever the next stage]

Maybe the question is like this...suppose I...I'm in number three, I'm in meditation number

three and I'm looking around the room and saying, 'I like this person a lot...I kind of like this person...This person I don't know very well...This person bothers me.' You know, and I'm looking at each person and I'm thinking, 'This must have caused that, this must have caused that, this must have caused that...you know, it's coming from me.' Okay? And I, and I finished doing that. And I say, 'Okay, now I want to go to emptiness, and the neg...and the negative side of things.' You know, 'I want to see the emptiness of all these things.' So then you think, 'Okay...what if I wasn't projecting anything here?' You know, 'How m...how many of the things in this room would still be here if I stopped projecting?' And then you'll start to see nothing, then there'll be nothing there.

By the way, this might be your question, in {jor lam}, in path number two, during the intellectual...the attempt to understand emptiness intellectually...when you come to a kind of emptiness in number four, and when you do this meditation number four you are projecting emptiness. Okay? {Dun gi tsu gi tokpa} means you're still using a mental image to pretend there's no thing here that's dependently origination okay? And, and we say that you're still using conceptualization to do that, you're still pro...that is a projection too. Which by the way means...that's a result of virtue right? You will never be able to do it unless you do some heavy virtue, you see? Because that's...the ability to get to number four properly is, is a result of very, very serious virtue. And then some people will never get to number four, they won't do it right or they won't be able to do it right or they won't get it, and that's 'cause they don't have enough virtue. Before you study emptiness in, in, in, in a tibetan buddhist monastery, before you get to that class which is the twelfth year of your studies, you are encouraged to go on retreat, and try to collect some heavy virtue and I tell you, you know it's good it came up, because you'll never see this stuff if you don't do some heavy virtue, never. You know.

And you have to do some heavy virtue, serve the Dharma in some way, you know, classically serving the teacher and, and I don't like to say that because then you know, I get all these flowers and stuff.

[laughs] [laughter]

But I'm not saying that, I...I'm not talking about me as a person I'm talking about the idea of the Dharma these teachings, this knowledge, this benefit to people. And I don't care if it's this center or some other center or some other people it doesn't matter, it really doesn't matter the teaching is one thing, but serve it...you know, do something to help it to the best of your capacity and make it serious. You know what I mean? I'll take the blackboard to class when I feel like it is not going to do it okay? It's not like that, you really have to put your heart into it and it doesn't have to be this center, it doesn't have to be me, it, it should be the Dharma...this knowledge. And wherever you are, wherever you live whoever it may be...that's the most powerful virtue and if you...you really need to do that frankly, you know, and it has to be on the level of some serious contribution to the success of that thing...and, and that virtue helps you see emptiness and, and helping to publish these things or spread these things is...it, it takes something like that to get to number four successfully because it's a projection. And those are created by your past karma. You see? The day you see emptiness directly...it's not like...it's not exactly a projection like that it's a little bit different kind of

projection, it does not involve a {dun chi} in that way. But that's a difficult...that's a little difficult subject, okay? Yeah, did you have a question?

[student: [unclear] Are you not kind of pulling the rug out to get from path number two to path number three?]

Yeah you are.

[student: Isn't that the same point...I mean...I was just kind of thinking that that would be that point he was talking about is the same point you used for two to get to three?]

Yeah it's a good question. When you go from two to three, you're...number three is an alternative to number two which is false. Number two is false...and if number two wasn't around well then how do things really happen? And that's number three, yeah so in that sense number three is the opposite of number two...number two is false, number three is true. Number two is a wrong idea about the way things work and number three is a right idea about the way things work and number four is an idea that if that wasn't the way things worked nothing else could be possible, it's...it's a delicate difference, okay? Yeah, but you're right, you're right in that sense. Andy, Andy?

[student, Andy: [unclear] You were saying that like [unclear] step number four you look at the object and, and you see that it's coming from you and then, you know, as, as you see that things [unclear] your projections then disappear...well when do you stop you know like [laughs] the problem is and when do you use [unclear] I'm not sure I'm using the right word you use but you stay there, I don't know you stay there with the idea I mean...d'you see what I mean? You, like in the process you're replacing projections with nothing, [unclear] projections with nothing and then what happens?]

Well it's like this you...you're on an object in number four, you say, 'Okay this, this thing or this person is the way I perceive them is projected by me.' And then you pose the question to yourself, 'What if it wasn't a projection? Let me move the projection, let me take away the projection and see what's left.' And what'll be left is nothing 'cause nothing can exist that way.

Now focus on that for a while. Okay keep your mind on...that's emptiness, that's a kind of emptiness...keep your mind on that for a while. What'll happen? You're asking what happens over the next few minutes. You will hear a car beep. Somebody next to you will move. Somebody will sneeze. Your mind'll go off the emptiness that you finally reached, to this noise. Ah, seize the opportunity...this is called {kirin lam ti gyurwa}, transforming problems into the path okay? It's a famous idea in buddhism. Seize the opportunity, take that sneeze...examine it. Why, why was I interrupted from this perfect meditation you know?

Oh, I must interrupted someone else before. Where's it coming from? It's a projection of my mind. Is there any sneeze that's not a projection of my mind...wipe out the sneezes projecting from your mind you get back to the same emptiness you were just on, you see? It's very

cool. Interruptions are wonderful. You know, you just seize on it, examine its dependent origination, say, 'Is there any other way that it could be? No.', and you're back to the same emptiness you were when you got interrupted. And it's very cool. So frankly, we're not good enough to maintain a projection of the emptiness for very long. You see? We don't have the karma, the karma wears out. How long does it take? Thirty seconds. A minute. Seriously, and the karma wears out. And then a thing comes called an interruption...it's not the self-existing external interruption produced in an interruption factory and sent here [laughter] you know? It's...it's your own karma wore out to see the emptiness...very quickly because it's precious karma, it's extremely expensive karma to see emptiness.

[student: Your own thoughts [unclear]]

And then you had a...and then you had another interruption. Yeah! And if you're interrupted by your own thoughts...it's just another projection. Your karma to enjoy the perception of emptiness, which is the most expensive karma you can spend...you, you blew it. And then you had to come back to hear your mind say, 'What's for dinner?' [laughter] You know, 'Oh no dinner tonight.' [laughs] [laughter] Okay? Which is why you gotta do heavy good deeds...help people, help the poor, help the hungry, help the Dharma. You have to do that you'll n...you have to do that stuff or you can't main...it's too expensive. You know? It's, it's...it uses up too much good karma okay? Andy had

[student, Andy: I hear you keep talking about...in number four doing more or less with humans, not with like [unclear] not [unclear]. Should we stay on feelings for a while?]

I think feelings are very powerful you know...the place in the [b: Boddhisattvacharyatavara], the [b: Guide to the Boddhisattva's Way of Life] where Master Shantideva raises this meditation...he's not in the ninth chapter. It's not in the chapter on emptiness. Where was it?

[student: [unclear]]

It's the chapter on, on not getting pissed off. [laughs] It's the chapter on dealing with the things that make you upset. You know the bad things in your life whether it's a traffic jam, or your own health, or the relationship you have that's not going well. Feelings are a very great motivation for examining what's going on here...why, why, why is this pain happening? Nobody asks why things are going well, you know? They don't say, 'Why me?' when they win the lottery. [laughter] They, you know, they say 'Why me?' when the doctor says you have cancer, you see what I mean? And...and that's when your mind gets into a very analytical mode you know, it wants to know why am I suffering and...the, the key of where you're going to collect bad karma, and where you're gonna lose it is, is when you get upset at other people or you dislike other people or other situations so that's a very powerful place to, to shoot it. You know? It's a much more powerful place...and that's why that {dunba tsorwa}, the guy with the arrow in his eye, it's a very nice place to break the wheel of life. You know? You had a lot of questions already, how about this lady?

[student, Fran Perriello: Don't you, don't you eventually have to get beyond an object?]

What do you mean?

[student, Fran Perriello: [laughs]]

A {yul chan} is proposing that you can do without a {yul}. Let's see where she goes from here. [laughter] [laughs] Okay? You studied l...logic right? So now I know it's not so hard for me now. A subject is proposing a lack of objects. I think...okay I'll give you a chance.

[student, Fran Perriello: What I'm...I think what I'm asking is...you're proposing fixating or thinking about a cloud or some object but don't you have to go beyond that I mean it's]

What do you mean when you say beyond?

[student, Fran Perriello: Okay. Well you said that matter is a projection, everything is a projection but don't you have to go beyond one thing and then kind of get onto the nature of...reality, get into the whole thing I mean or, or is that the second, is that sort of like a second step to this?]

I guess the question would be...and [unclear] a serious question, it's a very, very serious question, I was grilled on it during my geshe exams...I don't know who was there...in the...you were there. [laughs] [laughter]

[student, Fran Perriello: I don't remember your answer 'cause I couldn't understand [unclear]]

It was the...it was the former abbot of the, of the nunnery in Dharmasala who's from Sera Mey, and he was down there for a visit unfortunately and, [laughter] and...and...and, and in the study of emptiness it's called the {chunde ga sa ni su che way...chu} which means...you know what object do you focus on to get, to get the direct perception of emptiness to trigger? You know, what will trigger that? And you start with...things.

You start with objects like flowers or pots or things like that, that's the useful thing at this point while you're doing Kedrub Je's analysis do it with things. Okay? When you get good at it...the ultimate object is yourself, so for Winston it's Winston for Robyn it's Robyn for Fran it's Fran for Roy it's Roy and at...in the end you have to take...in the end you should reach yourself and do yourself, but it's hard because you have so much investment in yourself you know? Start with something that you don't feel so strongly about, you know like a flower or a pot or something like that...but yeah, in the end, when you see emptiness directly...it's always the emptiness of, of you personally. The first one you always see is, is the emptiness of you personally so sooner or later you have to get to that...now do you focus on some cosmic law of, of all things are empty or...that's difficult for most people, I mean most people don't work as well in abstract as they do with concrete objects and it's true about emptiness as well, it's probably better to start with some kind of concrete object. Although the Buddha goes through all eighteen...{dhatus} you know, by the end he gets to the consciousness of your thoughts. But he starts with physical objects and that's where we should start, okay? Yeah.

[student: Yeah...I had a dream last night and there was somebody that I got in an argument with that, that I'd really been trying to not argue with and be sharp with you know? And, and I got furious with this person you know and I'm screaming...at the end of it I kind of went, 'Oh no! I blew it now there's gonna be twelve of her now!' [laughs][laughter] And I was just wondering is that...would you...if you did a meditation this would it be like an antidote to it? How much is the karma of that [unclear] having an argument with somebody and]

Yeah, by the way in a dream the...because of the...the fragility of the consciousness, you see the consciousness at that point is not very stable, and, and the karma collected...like if a monk dreams about breaking his vows, it's...it doesn't count. You see what I mean? And it is some bad karma because some perception, some kind of imprint is put on your mind but...but it's...it doesn't have anywhere near the karma of, of any single thought that you have during the day while you're awake, you see what I mean it's very feeble imprint on your mind but it does have some imprint on your mind.

And when you keep your vows well, you'll have dreams about keeping your vows, and you'll be in situations where you're about to say something in a dream and you'll stop...and, and like that so the imprint works. Really if you're gonna have a good class about all this stuff you should talk about the four powers, how to remove bad karma. The main method is to understand exactly what we've been talking about y'know and decide you won't do it again for a certain period, you know like, you can say 'I'll never get angry at my mother again' and Geshe Dargye, god bless him you know, he used to say, 'Don't do that 'cause then you're gonna pile lying on top of,' [laughter] [laughs] you know he said...he would say, 'Set a time period.' You know, 'I won't yell at this lady at work for the next ten minutes.' You know? And, and, and, and that's an exercise that helps remove the karma so I don't know who the person is but say, make a resolution in your mind the next person I...the next time I meet this person, I, I resolve that I will not, I will not say anything unkind to them...you know, and, and then you get ready.

And make it a short meeting, like five minute meeting you know and, [laughter] and no get everything ready and, and carry it through successfully and that, that helps to wipe out the karma completely...the most powerful antidote for old bad karma is to understand exactly what we've been talking about because then...your perfection of wisdom knowledge which you know have...will discourage you from doing bad things you know? I mean the more you understand the less you want to do bad karma, you know? The more you understand about emptiness...you, you lose your appetite for bad karma because you know exactly what's gonna happen, you know, and...that's the sweetest w...that's the most powerful antidote for old bad karma...you can remove bad karma in a, in a sense, tantra...is, is an exercise in the four powers.

We have huge amounts of karma that are creating a very...dangerous body you know? This body will kill itself. And, and we have huge amounts of karma that are, that are maintaining that. You know millions and millions of karmas, discrete karmas are maintaining my appearance of my body to me, and...and that's very solid, you see what I mean? Like to change that is gonna take a lot of good karma, you know? You could collect karma to reach

a tantric paradise for years and only get a small spot on your arm or something like that...you see what I mean? Seriously...a small spot of light or something on your arm...and, and you...we need to do much more than that, we, we have to stop this solid thing, we have to convert it into a body of light before we die, all the karmas you've ever done in your life haven't made your little finger light yet you know? Seriously, and so...you, you have to take care of the old karmas...yeah, it's very important, it's not enough to take care of the new ones.

You have to engage in the art of, of cleaning out your old karmas and that's mainly done by understanding emptiness so you're covered. You're covered for that you know? Decide you won't do it again...for a certain time period, and then think about...you've already thought about the emptiness of it, how it's gonna come back to you, okay? And that's all. That's, that's, that, that helps to get rid of that old karma...and we have to get good at that to...this gonna be a big job you know? Millions of karmas involved here you know [end side one of tape]

[side two] Did you have a question?

[student: Yeah, perfect [unclear] comma projection and with the reversal of old age.]

Yeah?

[student: Question mark.]

Oh, just what I just described you know? You

[student: How about the projection part?]

You will now start to project a...the reversal. You know? So...a continued good deeds...I mean if you want to know the process I'll tell you the process, it's secret okay? And it's not improper for me to describe it in very general terms. Your mind, and certain inner energies which are physical move in tandem. They are...they say the mind is riding on those energies. When you are very upset you get an ulcer. You get a heart attack, you're...you lose your hair or something like that...no, over a long period of time certain thoughts disturb your physical body and cause changes in your body in fact, every single manifestation of aging...okay?

The change in the bones, the change in the hair, the change in the sense powers is directly contribut...attributable? To the failure of pure thoughts to run in their proper places, channels, okay? If, if you didn't have...if, if you could've managed to have compassion and the understanding of emptiness be running in your brain all the time, the manifestiveness...manifestations of age could not occur. Okay? It's very interesting. You...if you can start to replace your common thoughts and your normal thoughts that you have during the day with thoughts of intense compassion or understanding of emptiness you can reverse the process...and, and it's very hard. And...but it's, it's certainly possible and, and like all other...great achievements it's, it's done with the little things you see what I mean? It's done by a massive collection of little things which is just tracking your behavior from moment to moment and that...that's where the book comes in [unclear] we have the

book...every hour or two you examine your mind to see how it's doing and you try to correct, on a gentle basis, some part of it...if you did that over a number of years, then your body would start to change. And...and it's interesting that the body and the understanding of emptiness are deeply related. The more you understand emptiness...you'd actually improve your health, and the more your health improves, and you undertake certain tantric practices which are body, then, then you can actually promote the perception of emptiness.

So they, like all symbiotic relationships they go like that, you know you improve the condition of the body by having pure thoughts and then the improved condition of the body helps you think more pure thoughts, it's an upward cycle, upward spiral and at the end you don't manifest any of those problems...there are certain blockages occurring in your spiritual body that are due completely to your negative emotions and, and your ignorance and if you could stop them, none of those things can occur. [unclear] would never occur. You know it's very interesting.

And, and that practice is the higher half of tantra and...and to do...to, to engage in those practices fully you need to, you need to prepare yourself properly you have to get a proper initiation, and then you need proper teaching in the first half of tantra...and then you can, then you can start doing those...but anyway now you can start by keeping your boddhisattva vows, and, and that, that brings you very close to that, you know, if you keep your boddhisattva...code of life, code of behavior, then you're right up to, to what those practices...and then you can easily slide into them.

{Tunmong lamjang nudu gyurpa na, delak nyidu jukpar jin-gyi lop} 'May I slide into them easily', you know this is Je Tsongkhapa's prayer in the {Yunten Shirgyur Ma} you know, 'May I, by keeping my boddhisattva vows, slide into those higher practices', like a greased pig you know? [laughter] Ah okay, {delak nyidu} that's the {nyidu} okay? {Delak nyidu} you know, {delak nyidu jukpar jin-gyi lop} you know, 'May I just', you know, 'zoom right in there' you know and it's...you have to keep your...you have to learn boddhisattva code of behavior and you have to follow it. And Master Shantideva's best for that...and there are three ACIP courses that you can [laughter] [unclear] you know. By the way all those courses are free and all that stuff okay? I'm not advertising anything, we had this picnic table meeting the other day to figure out how much we're in debt on it and whether we can still keep on giving it away and we will...and we have a lot of good help from people I think there's forty people whose garages are filled and...like Winston and Mary Oberdorf [unclear] you know whose houses have been partially taken over by...and they, they mail it out and stuff like that so, so like really there are three courses to that, and you can go through those and they're very good. Yeah?

[student: In doing the meditation and keeping my eyes closed, completely closed? I'm wondering if it would be...would you advise training in keeping the eyes open during the meditation and getting good at that? So throughout the day...there could be a meditation going on?]

I see what you mean. Classic meditation...there was a debate about it in Tibet because there were people who said staring at a candle is meditation or staring at an image is meditation

or...and it was examined, that idea was examined by the great masters of Tibet and rejected. You know, they said, "Look, no where in the buddhist teaching does it say that meditation is anything but the consciousness of your thoughts." You see what I mean?

Meditation is done...in your mind and not in...with your physical senses, and that's just the decision you know I mean that's...classic samadhi or the development of advanced concentration is all done inside your mind okay? So, in general no, you know? In general even if you keep your eyes open during meditation, you don't engage them. And when you see emptiness for the first time directly, you will be in a meditation so deep that you not even be capable of a sense perception...so you have to get used to that. You know, that's what meditation is for, to reach that day, so you have to get used to that of, of meditating out, out of your body you know? You shut down your body and you're concentrating on your mind, and that's meditation...so when I say go from left to right in the room, it means...in your mind. Okay? There are lots of other meditations you can do at work, and many of those are {lo jong}, and we're gonna have a class on that in, in May. It'll start in May and it'll go 'til July I think, and those are...sort of everyday meditations that you can do at, at work. And, and they don't involve classic concentra...you know meditative concentration, those are more...practices for developing a meditative awareness at work, and when Je Tsongkhapa covers the boddhisattva vow, of avoiding the five obstacles to meditation, for example eating too much, not getting en...[laughter] you know, not getting enough sleep, thinking bad thoughts of other people, doubt about the path things like that when he discusses the five obstacles to meditation he says, "By the way, I'm not talking while you're on your cushion, I'm talking all day long." You know, I mean I hear some people say, 'I don't have to eat well or, or follow that other stuff when I'm not in retreat, and, and Je Tsongkhapa would object to that he'd say, "You have to...you're under vows, boddhisattva vows, to take care of your state of mind, your state of awareness, your state of..."', how you call it?

You know being alert about the behavior of your mind and your thoughts and your speech at all times. Even when you're asleep, so you can't abuse your mind at any time during the day, you have to avoid the obstacles to meditation all the time, and...even if you're not meditating you see? So in that sense yeah...you should learn to meditate all day and keep your mind in a heightened sense of awareness and clarity, clarity. You're not...as a boddhisattva, you have a vow to maintain a state of mental clarity all the time. You know? You're not allowed to pig out...you know, even if you're just about to go to bed or something 'cause you won't have clarity as you go to sleep you see, and, and that's a vow, that's a boddhisattva vow. Okay I don't want to make you feel guilty when you pig out but...and I do it too but...but yeah, there can be a state of meditative awareness all day long and, and, and you have to have that, you're [unclear]...and it's a kind of clarity. And, yeah you sh...you have to have that and there are practice for that we'll do that in {lo jong} class. Okay? We'll be doing that...I think one more and we'll stop because I want you to get some rest and we'll have another class...yeah?

[student: In this...you, you led us through the first and the second meditation. If you get stuck and you overdo the second meditation and you're stuck with]

You are.

[student: The object outside]

Yeah yeah yeah...but you've always been there so you know. [laughs] [laughter]

[student: I mean how, how do you take care of...or, or]

[student: [unclear]]

[student, Nina: Can I just...I, I'd like to know how much [unclear] that question, how much do you spend in each and [unclear]?]

Yeah...don't spend much time on number two 'cause it's dangerous, it's wrong, it's what they call a {tha}, {tha} means "a cliff". You know, it's a {yang sa}, it's a chasm. Yeah, I just said get in t...

[student: [unclear] mistake [unclear]]

Get in touch with your normal...tendency to do that, observe it and, and get away from it, reject it. Yeah.

[student: Can we go back to number one 'cause number one seemed helpful in that in the [cut] That was very helpful with the pens, it, it]

Yeah, those of, those of you who were at the Friday night class, it's very good to jump through the modes. It's very, very useful...we had a pen in the...you know see it as a [unclear]. Now see it as existing from its own side. Jump back to [unclear]. Jump ahead to something produced by your karma that's useful for you and you like it. Cancel everything, see number four...now jump back to number one. Now [unclear]...it's called {tsel} in tibetan, it's, it's gymnastics. It's called meditative gymnastics, it's called...and you have to be able to do it...it's called {pel mar gomba} in the [b: Abhidharma].

You know, when you get good at it...and, and, and {Mucha Dharmabhadra} who's the great lama in our Vajrayogini lineage says, "Look, if you're an intelligent modern person," in sixteen-whatever [laughs] you know, "You're gonna get bored with this stuff, liven it up." You know he says, "Jump from meditation," you know let it go boom-boom-boom, you know, okay...can I do five...permutations in six minutes you know? Okay, concentrate real hard on, on its coming from its own side, see its dependent origination, drop it, emptiness, go back to seeing it like the baby Kirin sees it you know and then jump...you know and it keeps your meditation interesting, and it's called {tsel}. And it, and it makes your mind very strong, it makes your concentration very strong and yeah, they encourage you to do that. Yeah.

[student: When, when do you know]

After you're firm.

[student: When do you know to go to three? When you're on your own at home, how do you [unclear]]

When you start thinking about breakfast go to number three. [laughs] [laughter] Okay. Let me [unclear] about ten minutes left. [laughter] [laughs] I...I'm speaking from experience. Okay we'll stop there okay?

[end of tape 9]
[tape 10:]

Okay this'll be very short, so try to concentrate hard...be about an half hour. Start by watching your breath.

[silence]

Then lengthen the out-breath, when you get to the end of the out-breath...breath a little more out, push a little more air out gently. This, by the way, helps when you're sleepy too, okay?

[silence]

Make sure the in-breath is still slow.

[silence]

And then do the step number one, put your...mind...move from left to right in this room...and pick a few objects and just observe them. Enjoy them, it's a beautiful room. It's a beautiful view out the window and just enjoy them, don't think about where they came from.

[silence]

Now look at them the old way, as if they existed out there on their own. Independent of your state of mind.

[silence]

Then number three, see everything in this room as happening because of what you did before. Every single event like if you...go back to New York tonight or tomorrow, because of the virtue you've done on this retreat, your reality will actually be different. It'll be slightly sweeter, the colors'll be slightly better, the people will be slightly kinder to you, the whole city will be slightly different, because of the karma you, you collected this weekend...and, and realize that that's the way everything is. And it's not just that you're in a good mood, the reality has actually changed.

[silence]

Then go around to those objects. Each time you bump into one...look at it like number three and then remove number three and see if there's anything left and there won't be anything left and, you can go around the room eliminating objects...and pretty soon there'll be nothing, and then fix your mind on that nothing, and we'll take some time doing this.

[silence - with several crows calling and cawing]

Every time you get interrupted by a noise or another thought then...seize the opportunity and examine it like number three, then take away the number three-ness and there won't be anything left. Then go back to where you were. That takes you back to where you were.

[silence]

Go back to number one.

[short silence]

Skip to number three.

[short silence]

Pretend number two could happen.

[short silence]

Back to number three.

[short silence]

Number four.

[silence]

You fix your mind on number four.

[silence - still with a background melody of crows]

Use the interruptions and use the, the thoughts that come up and examine them to come back to the first place, to, to number four [unclear]

[silence]

Then we did tremendous good karma and...dedicate it to your own Enlightenment, and try to...envision yourself as a, as a being who could help many other beings reach their own buddha paradise.

[silence]

[unclear], I'd like to do a dedication and also a...long life prayer for Khen Rinpoche okay? Is it on your schedule? I mean, you ought to go ahead and do it?

[student: [unclear]]

Okay, we'll do a short mandala and a dedication [unclear]

[cut]

[end of tape ten]

Heart Sutra

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