

KARMA & EMPTINESS IN THE YOGA SUTRA

(PART ONE - DAY FOUR)

**Quiet Retreat Teachings
by Geshe Michael Roach**



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Morning: Day Four ❁ December 1, 2002

Salim Lee

Good morning. So nice to see all the smiling faces. Incredible as it may feel, today is Sunday, which is the last day that Geshe Michael is going to teach us this time... in person.

Generally every custom has a story behind it. Some of the really good customs have a purpose. Now maybe most of us are familiar with the prayers that we do in the morning, which generally consist of two parts. The first is what we call the mandala offering. The second part is the refuge and bodhicitta prayers. Now refuge and bodhicitta prayers are not really prayers. It is a reaffirmation of what we want to do today or how we want to go through this life, or the rest of our lives actually, for those who have already taken their vow to do that.

The first part is actually the fun part – the mandala offering. Now I guess this is for our brothers and sisters that maybe are not so familiar with it – because I could still see people struggling with doing that. But you all very good at that now, right? And yet, this finger thing [*Salim demonstrates the mudra*], and to certain extent, even the words are not the most important thing. The story behind the mandala offering is really, really fantastic.

There are a few ways of doing this mandala offering. But first, there are many reasons, of course, why we do it. There are many reasons. It's not just one of the things that we do here. It's that we believe that this is something that we do to repay things that we receive, so that mandala offering is a means of showing our gratitude. That's why Lama Tsongkapa did hundreds of thousands of them in so many days, until they say that his hands and elbows had blisters.

So it's not a magical thing. It's not an empty gesture – it's loaded with meaning. So why I keep talking about this, is that we should do this really understanding the meaning, and let's make it meaningful, even though if maybe we don't know the words or we can't do the fingers correctly. But let's just do it. So in this way, then we really get the benefit of what we do.

We'll talk about refuge and bodhicitta, meaning reaffirmation of how we're going to go through today and the rest of our lives. That is, we are counting on taking refuge in those Three Jewels – three things that are unsurpassable; three things that are really going to guide us; the ones that we going to count on – the Buddha, Dharma, and Sangha. And then also, we keep reminding ourselves again that *dro la penchir sanggye drupar shok*, meaning we do that for all beings. So the second part is just as powerful as the first part – every word means something.

Then the mandala offering is like this – if you believe that what we receive, just like Lama Tsongkapa believed that what he received in that particular life was so precious that he was willing to give anything and everything. But that is anything and everything for Lama Tsongkapa then – what did he have? He only had that body and that mind. No? So then this mandala offering is an effort to say, “If I could have all this...,” you know.

So the most basic thing is to say, “If I could have all the universe... if I could have all this universe covered in gold, in beautiful gems...,” with anything that we could think of as being beautiful. Just offer whatever you think – the flowers, the music, the smell, the incense, anything that is really just perfect for your senses. “Oh, if I could have all that, I would be gladly willingly really want to give it to to all these enlightened beings who have been guiding me and making my life worthwhile.”

So that's why the wording is like this – the whole universe covered with all these gemstones, and I give it to you. Not as if those enlightened beings need it. Obviously they

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don't.

This would nonetheless show that if we could appreciate that what they've been giving to us, in this way at least, they know that somehow or other we get the message. So another way of doing this mandala offering: first is that all this visualization, right, everything? And that's why Winston-la will have information on this: how to serve and doing mandala properly. There's a certain course in that. And you do all the physical things and then things that you own, things that you don't own, things that can not even be owned by anybody. But it doesn't matter, you offer it like that.

But then that is only one way. There is another way of doing that, and that is we use all those beautiful things out there, all this perfect universe, and with this all of the senses, the sensual objects that we could offer. Now we use those objects just as the symbols for something that is more precious that we could offer, which is really what you have inside you. That's why this way, sometimes it's called inner mandala offering. Which is really a simple way of saying you really want to offer whatever is inside of you, but you use the external means as a symbol.

So you're still doing the same thing – you say the same thing, but this time it's even more loaded. Not only those things, but what does "inner" mean? Well, inner means anything that you think is good about you. You know. Like getting up at 5:30 this morning *[laughs]* even though you feel, "Aw, not again." Or the moment you stop from getting angry at somebody. Offer all this practice. Whatever you think is good about you, that too, you want to offer. So that's the so-called inner mandala offering. And of course, there are many more.

The next one is also quite interesting. If we come to think about it, there's the universe covered with gold and precious jewels; they're just visualizations, right? So is our inner offering, it's also visualizations really. Because you cannot offer it like that. Except to say that, "Yes, we can, I do it all for you."

It's almost like these little kids that came back on the last day of school: "Mommy, I have the report card." And why did the children do that? Not that they want a pat. They want to please mom and dad, right? This is the same – like us with our report card. "I'm offering mommy." *[laughter]*

So that is it, the mandala offering should be like that. "Maybe I didn't get all 'A's' but I did try, I did try. You know, I did try."

And that's why mandala offering is such a wonderful, wonderful exercise everyday. Or any time, if you have time. That's why Lama Tsongkapa did it so many hundreds of thousands of times. But when somebody tells us, 'You have to do a hundred thousand mandala offerings,' we said, "Aw." We felt it's punishment. You see, if we don't get it, nice things become a burden.

So this is really a good way of doing that. But then if all of these ways of offering mandalas are visualizations, are they real? They are real because it is you who visualizes it, and because you make it real. Because of you, they are real. Then if that's the case, if that's the deal, you might as well go all the way. Then you just say, as John-la was saying: "Well, everything really has no nature of its own. Then whatever I've created is purely a projection of my karma."

Now for a time you might say, "Wouldn't it be fantastic if what I have right now are just perfect karmas, in my own mind, the karma that is no longer burdened with anything else, but just pure things that really are the essence of all goodness. Then I can visualize whole place, and

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me, and everybody in it, as just being perfect. Wouldn't it be just nice?"

So this third type of offering mandala, as Winston-la first said, is the result part, meaning you get used to it everyday or whenever you have time: this perfect mandala, with perfect beings in it, and and a perfect me in it. Whereas you usually say, "poor me," this time, you say, "No, actually I have that potential and I can be that, and I'm offering all the essence of perfections in doing that."

So now you see, doing little things like mandala is in itself a practice. The same way as when you drink a nice cup of coffee and when you offer things. You can visualize this not as coffee: "Oh, it's so nice." But at that moment when you say, "It's so nice," you stop. You think, "Wouldn't it be fantastic if this were the nectar of immortality, *amrita*?" Then I could not take it only for me – if I had it, I would give it to, first, my cat... or my boyfriend, or my kids, or my friend. Start doing that. But then you say, "Why? Why only this little bit? Why don't I give it to everybody?" Then all of sudden this cup of coffee became many, many, many, many cups of coffee – It may make Starbucks go bankrupt. *[laughter]*. But the whole thing is then it becomes a really fantastic, fantastic exercise.

So with that little pep talk, let's do this real mandala offering. It's up to your heart which one you're gonna do, but if I were you, I'd go for broke. *[laughter]* It doesn't make you any poorer, does it, giving away everything? Well, I have a confession to make. When it was finally confirmed that the three of us would have to give a talk, I kind of prepared something, because this time I thought it was good that at least we know what we should be talking about. And then after three days of Geshe-la's teaching, what I prepared is really, really – what can I say? *[laughter]* I mean, what I thought was really quite reasonable, but now I think, "Why bother to talk to the hump if we can listen straight from the camel," that's what they say. *[laughs]* No, I mean, Geshe-la, I didn't call you "camel." *[laughter]*.

So today, I'm gonna do an even sillier thing. It occurs to me, the first time I heard something from Yoga Sutra was when Geshe Michael mentioned it at the first teaching, during the Quiet Retreat Teaching from "The Inner Kingdom." That time, Geshe-la used the verse *sa tu dirgha kala nairantarya satkara asevito dirdha bhumih*, if you can remember – that kind of stuck in my mind. I have to use whatever I know to impress you all you see, so, *[laughter]* I have to say that first. *[laughter]*. But then, quickly, quickly I have to confess, I only know three verses of all hundred ninety six of them. But then, whatever I know today, I would like to share it with you. So please don't take it this as a teaching, but as a sharing. It's just to give me a degree of comfort. If you share, it doesn't matter whether it's perfect or not. *[laughs]*. But at least this is what I know, and I would like to just share it with you. The content definitely, definitely is deficient of any wisdom, but at least the motivation is good. The motivation is that I just want to share with you how I went through this Yoga Sutra and tried to get the benefit of it.

So when I say that I'm going to try something really silly, I mean that when I learned this Yoga Sutra, after reading it bit by bit, I realized that there is a pattern. There is a framework. The entire thing, it has a logical sequence. And the whole hundred ninety six verses it has, make sense the way Master Patanjali presented them. So today, in one and a half hours, or two hours or whatever, I'm going to attempt what no other fool's tried to do before – that is to present you with the whole framework of Yoga Sutra. *[laughs]*.

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Geshe Michael generally always gives a title of his talk, and Ora-la is very expert in picking up one sentence or the theme of his topic. And I was thinking if I were to give a title of what I'm gonna share with you – in the last few years there have been some serious books like “Windows Excel for Dummies.” You know them. *[laughter]* Yeah, there are many difficult subjects, but they are written about in a simple way and they are called, “for Dummies,” right? This talk is worse than that. Because this is... if there was a title like that, this would be, “Yoga Sutra by a Dummy.” *[laughter]* *[students: No, no.]* Oh, no really, really, really. *[laughs]*

[student: “Salim.”]

Yes?

[student: “It can't be 'really?'”]

Huh?

[student: “You're empty?”]

Oh, that's right. I'm empty, so I can not be “really, really, really.” Okay, so there it is, “Yoga Sutra by a Dummy.” *[laughter]* I'm gonna use just three verses that I know, and I keep repeating that because that's what I could memorize, and I know I can say it in Sanskrit. I know the pronunciation must be still wrong. Is that right, Brian? *[laughs]* Also the rules are the same as with John and Winston – butt in anytime, put your hands up. I better put... *[looks at watch]* Could you make a sign so I don't talk like last time? *[looks toward Winston and Gail].* *[laughs]*.

The first verse of the Yoga Sutra that Geshe Michael mentioned yesterday said: “Well, this is the instruction on Yoga.” Master Patanjali said this with very, very great humility. What is very, very interesting to me is the second sutra. Because this is where they define what Yoga Sutra is all about: *Yogash chitta virtti nirodhah*. I don't know, is that all right, Brian?

[Brian: “That was perfect.”]

Okay! *[laughs]*

It's so comforting to have so many experts on Yoga Sutras among us. *[laughter]* It's really humbling, so please correct me as I go wrong. What is the translation for that verse? Well, actually Geshe Michael already went through that yesterday, right? If you check on yesterday's reading, it's in there. *Yogash chitta virtti nirodhah*. *Nirodhah* is, Geshe Michael would say cessation, controlling, or to put a stop to it: something of that nature.

Now Geshe Michael pointed out one very, very important, very, very interesting thing about this word *virtti*. It's not *vrutti*, but *virtti* which Geshe Michael said if you write it wrongly, it could be mistranslated. Now what does that mean, “*virtti*?” Sometimes it's translated as... what did Geshe-la translate it as? Turning around things, right? Or sometimes it's translated as modification, is that right? Modification, turning things around, or fluctuation, that's another word they often use to translate this, and *chitta* is mind, or consciousness, or so.

It was really quite a relief, when I read this, that yoga really is about controlling or turning around, or correcting the fluctuation, or the modification, or the agitation of the mind. Why was that a great relief? Because when Geshe Michael said before, “Well, you have to learn by yoga.” I thought yoga was just a headstand. *[laughter]* And my children would attest to the fact that I'm utterly useless with that. *[laughs]* But one day, one day, one day.

So *yogash chitta virtti nirodhah*. The whole essence of the entire teaching, I believe, is in this thing, in this particular sutra. So what Master Patanjali says is that, “Yoga is just trying to

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correct your mind.” Your mind is agitated, has agitation. Your mind has this fluctuation, your mind has these things. Whatever state of mind you have now, in whatever shape you are in, and whenever you do use your mind, that mind is always in the state which is incorrect, and always agitated. So naturally, you can say that the actual nature of the mind is without agitation. Right? So the actual nature of the mind is without this mistaken idea about things, without the agitation.

Now, we will go back to the Yoga Sutra to look at the next verse, which is actually the grand finale of the entire sutra. Verse number three should be the grand finale of this Yoga Sutra. It says, *tada drashtuh svarupevasthanam*, meaning “If the mind is no longer agitated, if the mind is no longer mistaken, then the real nature of the mind, *drashtuh*, or the real seer, will abide in its true nature.”

So there you are, that’s the whole deal – the mind is in an agitated form. With yoga, when you can get rid of this agitation, when you can get rid of this mistaken way of looking at things, then the real nature of the mind, *drashtuh*, or the seer – the real seer, perceiver, whatever the term that we may use then – can abide in its true nature. Okay.

Well, that’s it, that’s what I have to say. [*laughter*]. But then, Master Patanjali went on and on. He went around the circle to finally come back to that third verse. When they say mind, this we will control, it’s very similar to when you say, “I control my children.” Not that I can, but [*laughter*] what does it mean? It doesn’t mean you eliminate your children, does it? And it doesn’t mean controlling completely. You control maybe their behavior, or things like that. This is the connotation of controlling the mind. It’s not really that. That’s why Geshe Michael made it very clear yesterday, it’s not trying to get rid of the mind. No, it’s “controlling,” meaning controlling the agitation, controlling the fluctuation, controlling the mistaken way of looking at things.

Now if the mind is always in agitated form, and if the true nature is without agitation, then where does this agitation come from, and how do we stop it? Now we are talking about the whole Yoga Sutra. In the next section of the Yoga Sutra, Master Patanjali says, “Okay, let me just make it clear what I mean by mind.” Mind is anything that you use – your thought, the whole thing, whether it is correct or not correct; your imagination, that’s also mind; even your dreams. They are all really functions of the mind. So correct ways of thinking, wrong ways of thinking, your presumption, or your imagination, or your thoughts, and as I said, your dreams and sleep, they are also part of your mind. Now I think Geshe Michael mentioned this during his previous teaching, when he mentioned, “First, we are in *viparyaya*,” [ignorance], remember that? And then we begin to doubt, you know, and then you get *pramana*. *Pramana* means correct and valid perception.

And then Master Patanjali says, “Well, valid perception can be divided into this and that.” And that’s actually covered in an ACI course. That was very well elaborated yesterday, and I don’t need to repeat it here. Geshe-la explained about how the mind works – the nature of the activity of the mind, or the mental functions. Then, he said – right? – “Why is it in the state of agitation and how do we get rid of that?” Or why do we want to get rid of the agitation, anyway? Maybe that’s the first question. Master Patanjali said something like this: “Now because it’s agitated, that’s why you can’t see its true nature. Really what agitation here means

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is that you are not in synch with reality, with the real thing you don't see – you're not in harmony with reality. You do not see things correctly – in this sense, that is what agitation means.

Then Master Patanjali also said further along in the sutra that for those who can see clearly, for those who can see clearly – with a clear mind – they can see that all of this is *duhkha*. Now we found a reason why we want to get rid of the agitation, because if you could see clearly, if you are not deceived, you could see that all of our existence here is *duhkha*.

Now *duhkha* means what? [*pauses to listen*] Oh, yes. Until yesterday, I really thought it meant suffering. Really it means – what is it? – unsatisfactory, you know, not perfect. Geshe Michael explained it perfectly. The word *sukha* is, remember the wagon wheel with the hole doing that? [*motions smoothly*] Now, *duhkha* is when the hole is somehow skewed. When it's out of kilter, you may say. So *duhkha* has got nothing to do with being happy or unhappy, not necessarily. Everything we do, because we cannot see reality clearly, because we cannot grasp it correctly, then everything we do is askew, out of kilter. Therefore whatever we try to do, always, always because it's out of kilter, it always ends up being something that is unsatisfactory. That's what *duhkha* really means.

So the purpose is really to get out of this *duhkha*; to put our life – can you say, “in kilter?” We say “out of kilter.” So that we could really put our axle right in the hole, and the wagon wheel now at least doesn't go, “Clank, clank, clank!” Instead it is just smooth – because that's the nature of the mind. Then, okay, so we now embark on a mission to try to get rid of this *duhkha*.

And then Master Patanjali says that if we ask, “How do we get rid of this?” Then he says, “Well the foundation of it – there are two things.” First – Geshe-la already mentioned this – is *abhyasah*. Remember *asa*: “seat,” *abhi*: “to the other end.” So what it means is constant, persistent practice, all the time. Sometimes there in a few commentaries, it includes your constant, persistent practice of meditation. Now in this sense, meditation is not only when we're sitting on our cushion. What it means here is constant application of controlling our mind all the time; always thinking about what we are doing, about what should we do for this life. So first is *abhyasah*.

The other one is *vairagya*. It sounds like that particular pill that does totally the opposite [*laughter*]. This *vairagya* is often translated as detachment, non-attachment, but I'll tell you what it actually means, I think, very much in the tradition of ACI. What it means is that you feel that you are no longer dependent on sensual pleasures. You can still have your ice cream, Geshe Michael always says that. It's good to have a good pizza, your happiness, your well being, is no longer dependent on that. If you have it, fine; if you don't, fine. But whether you choose to eat pizza, or to eat stewed straw, you know which one you would like to choose. Whatever you think, that's okay, as long as you like it properly.

Now, these two, *abhyasah* and *vairagya* are the foundation of getting rid of this agitation. This is what is in the Yoga Sutra. Now there are few elements of this too. So we are going in sequence right? First, we all agree now that this existence is *duhkha*, out of kilter. I said this to David last night: basically in colloquial terms, “Life sucks,” right? It doesn't mean that everything is not enjoyable, or everything is suffering. No, it doesn't mean that, but it's because

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whatever we do, at the end it's always not satisfactory. We talked about it last night, you know? If you had the buffet dinner, those ribs, maybe they look nice, and if you take five or six ribs, it's still very nice, right? But then at the end of the night, after taking five or six ribs, *[laughs]*, the next thing is you're thinking, "Pepto Bismol!" *[laughter]* See, anything that we think is nice, anything that we think is desirable. anything that we think, "I must have it", and all that, when you do have it, not only when you're denied having it, even when you do have it, you are always ending up with something that is unsatisfactory.

So first is the realization that this life, this condition, is unsatisfactory. We've had many years to prove it, right? We tried all the time, everyday. We keep doing this, feeding all our desires. And at the end, it's always very, very unsatisfactory. So we know this is what is implied here. Also in these two things, this *abhyasah* and *vairagya*, there is another factor. Yes, there is an alternative: because there is a cause, we can get out of this. So first we must know the condition, that life sucks: that this one is unsatisfactory. Yes, there is a better way. Yes, we can get out of this. There is a better way of doing this. Then we constantly, repeatedly, remind ourself of this and incorporate it into our practice. This is coupled with the fact that we know that we're no longer dependent on all of the sensual objects outside to make us happy because they are not what they seem to be anyway.

What do you think this is? This is the first principal path in Buddhism. This is renunciation. Renunciation is not a vow, like having a vow never again to eat pizza. Renunciation is saying no, never again, whether I'm buying a shirt that I like or not. Nothing like that. It's got nothing to do with it. It almost has nothing to do with it.

So this is the basis. Master Patanjali said, "This is how you do it. This is your base." *[sighs]* Oh, okay, you know. If this is the case, you have to be nonattached, you have to have mastery of the senses, but that's not possible. And we can ask him, "But really, you know, okay we can do that, but really what are we watching for out here?"

And then Master Patanjali says, "Look, I'll tell you what: there is this, really. If you try to do these things, try this *abhyasah* and *vairagya*, or try to get rid of this agitation in your mind, basically there are five major hurdles, major obstacles." There are many more, but Master Patanjali listed them as five. Actually you could even say one, really.

Those are the obstacles. The first one is *avidya*. Actually, we can stop with just this. Because Geshe Michael just told us, *avidya* means what? It means looking at things the wrong way. You do not see. Whatever you do see is not really what you think it is. You know, this in itself, you can talk on and on about this, but basically it just so, so vital, so fundamental, that we see things wrongly.

From this, everything else just goes wrong. When you see wrongly here, it is not because you didn't go to the correct high school, or it's not because your parents didn't teach you well, or it's not just because when you grew up Martha Stewart wasn't that popular; it's not about that. This one here is actually in you. You've been carrying it all along, so you really have almost no chance of even knowing that this actually has something wrong with it because you might think in our society we would have given up on that already. You must have heard it everyday, the expression: "Ah, well that's human nature."

Is there any such thing like human nature? No. What there is, is human habit. They say

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violence is human nature. No, it's human habit. As His Holiness would say, "Show me one sign to say it's a human nature to be violent. Do we have fangs, or...?" There is no such thing. And then also my colleagues always say, "Well in business, you know, it's human nature that we have to cheat because otherwise you will not succeed." No, it's human habit. So from now on let's not use the word "human nature." It's only human habit, and as Master Shantideva said, any habit or any form of mind you have, you can always change it. So it's changeable.

So now, first is *avidya*, or... I can go on and on but you, you all know *avidya* how how bad it is, right? Geshe Michael already went through that. Now Master Patanjali then enumerates the derivatives of *avidya*. The next one is what is called: what is the next? *Asmita*. *Asmita* is used with different meanings throughout this thing: *asmita*. Geshe Michael went through *asmita* already. It is "I am-ness." "Asmi." For instance, Brahman is *asmi*, you know. I am also the Brahman, meaning, it's a reality. So one meaning of *asmi* is first person, singular "me." You know, "I" or if it's referring to a thing it's *asti*. *Asti* is this. *Asmi* is me, mine. Now, "I am-ness," see, being "I am," is maybe okay, because that's what you'll always be. Being "I am" is okay. In fact, some say that being "I am" is a divine prerogative or our prerogative, being "I am."

What was the story when God asked Moses to go to the Pharaoh and to do all those fantastic things? And then Moses wasn't so sure, his self confidence was a bit shaken at that time because he was asked to do all these great things and he asked, "But whom should I said has sent me? You know, under whose authority?" And then God said, "Well tell your people that 'I am' has sent me to you. The Word, 'I am', has sent me to you."

Judging from the way I talk, English is my second language – so I learned English. When I read that one, I thought "I am' has sent you" that's kind of funny. "I have sent you" is what the grammar book said, but "I am' has sent you?" That's not correct. But this "I am" is referring to "me." Well, 'I am' is okay, but as an extension of *avidya*; to say, *asmita*, meaning "I am this" or "I am that" is not okay. Because of this, *asmita* is sometimes translated as egoity or egoism. But this is not in the sense of egoism, like "I want the bigger slice of the pumpkin pie." It's not in that sense, right, but it's *asmita* meaning "I am this." The moment you say, "I am this" or "I am that," your pride, your anger, your jealousy, your bloated sense of I – all of a sudden, all that is manifested. Wrongly. It never is *asmita* like that. *Asmita* – all of the signs say, Salim only exists to the extent of my skin.

Asmita force us to think now that we are separated from our world. *Asmita* thinks that now we are independent: it's me against the world. *Asmita* is that kind of sense: "Poor me, against the world." And if you are going to go battle, you against the world, who do you think, who's going to win? It's almost like that statue. Is that on 5th Avenue? – Atlas with the world on his shoulders? That poor guy, he didn't look happy, did he? [laughter] I like Lord Buddha just sitting there and totally on top of everything; not "*Asmita*, I am against the world." You see, when when you do this, if you read this book, it's amazing. All of a sudden it becomes clear.

Now this is all because of *avidya* the way you see things. There's no "I" that exists from its own side. Lama Tsongkapa – there is no Lama Tsongkapa. There is no Manjushri, Vajradhara or the the holiest lama, in and of themselves. There is never, ever a real "I" like that. But because of this *Avidya*, first thing we do is "*Asmita*. I am this."

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Winston-la will talk about Geshe Thubten Rinchen: he talked about the emptiness of self and objects, as did the others. Now because of the extension of this *asmita* also you also see other things out there. They also exist independently, also exist the way they are, right? No.

Now, you may ask, “Hang on a minute, you can talk metaphysically here, to say that Salim extends beyond his skin.” But let me just ask you a few little things and then I’ll just move on: that, to say that we are separated always from the rest, the rest of whatever there is, is almost saying that I could picture myself as “me,” alone, without my environment, without the beings in it, without anything, right?

This is actually what we always think. We are always alone because we ignore the others. But are we ever, ever, in all our lives – in any single moment – when we open our eyes, are we separated from our world? Are we ever, ever separated from other people, in our life? The answer is never. Every time we open our eyes, we always are somewhere. We always are in our bedroom, or in our car, or every... or we are always somewhere and within that somewhere there will always be other people; always, always be some other beings.

By the way, that is the definition of your body, the so-called *rupa*. That is all of the definition. That constitutes “I,” but no, we don’t think that way do we? We think, “I am only this. Out there that’s not even ‘I’ .” This is what I mean by “me against the world.” This is how stupid we are. That’s why *avidya* is sometimes called stupidity, ignorance, right? So you see, *[laughs]* the odds are stacked against us, because even with those two fundamental ways of thinking, you can see that it’s very hard to do. Because if I am like this, then you can generally say, “Only I have to be happy. I don’t care about others.” Little do you know that if they are not happy, do you think you can be happy? No chance.

Okay. We can start by, really, if we define it, even shorter, just a very simple thing, for those who have children. If your children are ill or sick, if it was you actually thinking, if your consciousness said, “It’s only *asmita*. It’s only me,” then whether my children are sick or not, I still should be happy. But no, you feel unhappy because you see the children are ill. The same way way with your spouse, or your husband or your wife, or your girlfriend, or your boyfriend – you know that, if they’re not happy, we’re not happy.

But okay. We have made a little concession: now in this *asmita* I include my wife, my children – a little concession, but it won’t do. Because *asmita*, whether you like it or not, includes every being, all beings. So this is the basis of *bodhicitta*. When you talk about all beings, and all that, it’s not because Geshe Michael thinks it’s some nice thing to do: it’s not because you know all the wise beings have been saying, “Look, it’s only the proper thing to do, that you care for others.” No, it’s more fundamental than this. It’s to remind ourselves, *asmita* : You are not alone: your world is part of you: it will always be.

Professor Thurman would always use this kind of example: just imagine one day you are stuck in the subway in New York. All of sudden all the exits are closed. There was an announcement made, “Outside there has been a nuclear holocaust. You are all stuck here in this station. We don’t know when we’re going to open the door, if ever we’re going to open the door for you to escape, because above ground all has been decimated. We don’t know what’s happening there.”

What are you going to do? Are you going to still worry that that man is still not using the

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right aftershave lotion? *[laughter]*. And what John said, “That particular lady is a fashion victim?” *[laughter]* No, you try to live together as harmoniously as possible. You try to work out how do we exist together. How to do it, at least that, don’t you think? Maybe you still don’t like the guy, but you have to put up with him, because you are in it together.

And guess what? That’s what our life is. You have a choice. You have a choice. You can kick them. You can curse them. You can judge them, do what you like. It’ll just come back and hit you because you have to live with them. That is you by the way. That is the real you. It’s part of the whole thing. So this is *asmita*, now, you know, egoism or egoity, like this. When you say that, then of course you mean, “Me, I want to feel good. I don’t want to feel bad.” The whole package comes with saying, “I am this.” Right, the whole package come with that: *asmita*. Then with the notion of something that is nice, something that I like, something that makes me feel good, you started to look at things a certain way. You started to look at things to see which one of those things make me feel good: “I need it. I want it,” because those things are outside you, right? With this notion of saying, “I get hurt this way.” comes “I don’t want this.” This you know, “I don’t like that.”

This reminds me of a story. Venerable Robina Courtin, you know, is a member of my favorite sangha. *[laughs]* All my sangha, all sanghas are my favorite. *[laughter]* But Venerable Robina always says, “You know, my life is full of hating people.” *[laughs]* She says it like that. When she was young, she started by hating those male chauvinists, and then when she joined the hippie movement, she hated all those people who belonged to the establishment. And then she belonged to this movement that has a great sympathy for our brothers and sisters of the African American culture: she hated all the white people. And then when she was little, she hates her sisters, couldn’t stand her grandmother. She said, “And then as I grew up I realized I had run out of people to hate.” *[laughter]* She hated everybody. It’s true. And then she realized it’s not the objects that are wrong, it’s the instrument, that looks out here, sees “hateful.” No wonder you hate everything. But because to hate everybody becomes really a very onerous task, *[laughter]* she *[laughter]* identified bit by bit, “Okay, I hate this male chauvinist pig, I hate this authority, I hate parking inspectors, I, I hate....” *[laughter]* So you can’t hate everybody – We are very good at that, aren’t we?

Now this wanting something because we know it made us happy before, wanting something like this, this in Sanskrit is called *ragah*. Now, hating something or trying to avoid something is what we call, *dveshah*. These happen to be number three and number four of those five things. So we’ve got number one, number two, number three, number four, number five.

[confusion from students]

Sorry?

[Students: what were they?]

Oh. First one is *avidya*; number two, *asmita*; number three, *ragah*; number four, *dvesha*, meaning your aversion to things, your dislike of things, because you know those things are going to make you unhappy; avoiding things. This is what sometimes you call attachment and hatred. This is the two of the three poisons in Buddhism. I like Geshe Michael’s definition of this, “Liking things ignorantly, and disliking thing ignorantly.” That’s all it is actually. You just like things because you think it’s gonna make you happy. *[pause]* And you dislike things, you want

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to avoid things, because you think that it's going to make you unhappy.

Now, then the last one that Master Patanjali listed is, *abhinivesha*. What actually does the word mean? What is it, Brian?

[Brian answers: unclear, something about will to live]

Right, the will to live, attachment to life, but actually there is one word that actually almost has that flavor, Brian, which is craving. Craving. Grasping, to hold on to something. Is it wrong to have the will to live? No, no no, I don't think it's wrong. But what *abhinivesha* is, is you want to grasp, you want to hold on to the way to live, as it is. It's your tendency to hold on, to grasp, onto something as it is. As bad as my life is, there is nobody that is going to die voluntarily – or almost nobody, because they are afraid. “No, it's my life. Me, my life. You gonna take my life away?”

Now, you remember those five things, right? Now I will tell you a story of how these five things relate. Actually it's not original story at all, Geshe Michael started it yesterday. I'm going to take this story from *Uttaratantra Sastra*, which is actually a book written by Master Asanga, under direct instruction from Lord Maitreya. In there, there is a section saying that if you want to know the story about why your life is so miserable now, Lord Maitreya explained that there are six steps that to it. Geshe Michael started that story yesterday so I thought I'm going to link all this one with this talk.

First is that a long long time ago, in the far away galaxies, *[laughter]* meaning many many lives ago, we have been carrying this in our minds, in the form of... Actually, actually, before we get into that, Master Patanjali also says, we've been carrying what we call the *samskara* or the seed, you know: *vasana*, or this bakchak, karmic imprint – sometimes it's called, “subliminal motivator,” or something like that. It's amazing that some of the translators can come up with such fantastic words.

What it means is a simple thing: your predisposition that you carry is really a result of what you've been doing in the past. Every time you do something you leave an imprint, leave a mark, leave a groove that will propel you to do things based on what you've done before. We do that all the time. There is no logical reason nor any other valid reason that two plus two equals four, any more than just my first grade teacher told me, “Two plus two equals four.” And we been doing that, right? We never ask, and the two times tables, you know, three times four equals twelve; we don't ask: we just memorize. And that's an imprint, right? That's a *samskara*. But then it's more than that. Everything we do – what we like, what we don't like, why do we do this, or all of these things. How we experience things are *samskara* – that imprint or the seed, *vasana*, bakchak.

So we've been carrying this tendency, this predisposition to look at things in the way of *avidya*. The seeds are that. You look at things wrongly. You want to grasp at things self-existently, whether you, yourself, *asmita* or those things outside you, your world. So first you carry all these seeds already, which in this life materialize as you looking at yourself, self-existently, and things outside you, they're also self-existent. It's easy to say that, if we are talking about tables, they do not have self nature, because you know they have parts and causes and conditions. This in itself is not a table, the leg is not a table, that is easy. It's harder when people are really screaming at you, getting angry at you. You think, “Well. that's got nothing to

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do with being non self existent,” anger, you know, but you believe when you are confronted with something like that it is self existent. The anger is so real. The hatred is so real. When I feel jealous it’s so real – that guy, he doesn’t deserve that! You know that’s real. You’ve got that. These things are no different than this table; no different than this watch. They are all just as real as you make them out to be – wrongly.

So then you grasp on other things as being solid, and because of that you develop *raga*. Because of the feeling of feeling good, you started to like things. And guess what happens if you like things? Attachment. Now attachment here means this: in Buddhism it’s explained more. Because now we’ve switched to *Uttaratantra Sastra*, we’re talking about Buddhism. As you can see, it’s exactly the same as what Master Patanjali says. When you like things, the first thing that happens to you, is that you exaggerate the things. You really painted the picture because you already started it by saying, “I like it.” So you already painted the picture that is not what it is. That’s why the pizza in your mind is always nicer than the real pizza you eat. *[laughter]* Because you painted that, you already formed the word in the form of pictures in your mind, and wow! And that goes, by the way, not just for pizza, it goes for your girlfriend, or boyfriend, things like that. It goes for all that. Right? So you painted that.

And then the second one is that because it’s so nice, I must have it. And then, the sealer of the lot, is to say, “Because my happiness is dependent on me getting it.” Three things. This is explained in Buddhism. First, you exaggerate things, then you want it, “I must have it,” and then, the third one is to say, “My happiness is dependent on that.”

What happens when you see things based on things you don’t like? Same procedure. Same way. You exaggerate the bad quality. Only when you meet the person, you say, “Ohhh, that person. Aw gee, you know, I can’t stand her. She’s not only stingy, she’s this... You know, she’s very... she must have been weaned on pickles, *[laughter]* because whatever she says it’s always very, very sarcastic, and you know, she’s got, to top it off, she’s got body odor. And I don’t like her shoes, in fact.”

You exaggerate things. If you don’t like somebody, or if you don’t like anything, you exaggerate. “That’s why I don’t want to have anything to do with her.” You know. “Let’s not even talk to her. I don’t want her to ever come into my existence.”

Guess what happens? The moment you say that, *[laughs]* that’s almost making sure that she will accompany you wherever you are. You’re exactly opposite of where you want to be. There is another subtle technique to try to catch ourselves when we do this kind of thing. I was using the example of buying a new car. I don’t know, what’s the hot car these days?

[student: Avalanche].

Avalanche, right, who makes it? Cadillac. Okay, you want to buy this Cadillac or Avalanche, whatever, it doesn’t matter. Then you really picture this car, right? And then your happiness is dependent on getting the car, at least that is what you think, so then you say, “I must have it.” Right? That is what we said, the three things.

What is wrong with that? Because it’s based on *avidya*, there’s a difference here. Which one really happens? You really want that new car? Or do you really just want the desire to have the new car fulfilled?

It’s no more than just fulfillment of yet another desire. You don’t really want that car.

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But you want the fulfillment of the desire to have a new car. This is deadly. So because of this, please, please, every time you want something, now or every time you hate something, stop and ask yourself: Are we really wanting that thing, or are we just practicing *raga* or *dvesha* here? Because desire has many characteristics, but there's one salient point about this desire, very very strong: with desire there can only be only two possibilities, right? Fulfilled or unfulfilled. So that's one characteristic of desire. It can be fulfilled or unfulfilled. But whatever it is, whether fulfilled or unfulfilled, the way we live now, the way we exist now, with *avidya* and *asmita*, it will be replaced with another desire.

So no wonder our life is miserable, because it's a series of fulfilled desires to be replaced by another desire, or a series of unfulfilled desire to be replaced by another desire. Nonetheless, you always have a desire to fulfill. And whether it is fulfilled or not, you think it's going to give you happiness, like when we talk about this *raga* and *dvesha*, right? And when you want something, or when you don't want something, then Lord Maitreya said, the next thing is what? You do something. You do something to get it – you do anything to get that, or you do anything to avoid that. Regardless of whether it hurts you or whether it hurt others. Regardless of the consequences.

Now this doing something, it has a really fancy Sanskrit word, which is karma, action. So this is how karma is made. You do that all the time. *[laughs]* No big deal is it, really? You do that all the time. So when things are karma, you do it.

Now as we say, every time you do karma, it leaves impression. *Samskara*. *Bakchak*. The seed, *vasana*. And that will propel you round round in this thing; in Tibetan, it's called *korwa*, or in Sanskrit, *samsara*. This story of Lord Maitreya is called: "Welcome to *samsara*." And this is the story, the six steps going round there.

So Master Patanjali listed it in the obstacles to get *chitta virtti nirodhah*, saying exactly what Lord Maitreya, or Master Asanga wrote in this six steps: how we got stuck here in the first place. Or will be stuck here in the first place, right?

So now we know about why our mind is always agitated, always seeing things wrongly, all those things. Now you even know the Sanskrit words, which is fantastic, so at least we started to leave the imprint of this very holy language in our mind. Then we can ask Master Patanjali. Actually we should just go back a bit before I go on this *abhinivesha*, the last one, craving or grasping, or wanting life as it is. It's more or less a continuation of *raga* and *dvesha*, right? Because you just want to grab things. It's almost really – you could look around you – sometimes we are so good at this, that... how many of us in here, if we are honest, still remember the many things that hurt us? We are so good at that. *[laughter]* You know, you remember, "In nineteen seventy-eight *[laughter]* so and so at three o'clock told me off like this. How dare...!"

Life like this is caused by this *abhinivesha*, based on *avidya*. That's why now clinical psychologists always find it very, very hard, because people grasp, crave, hold onto things that they are hurt by as much as the things that make them happy. Both of them have a disastrous affect on your life. Because, you know, if you grasp something that makes you happy based on something that happened in the past, then you tend to see everything as it is now as unhappy.

I'm not saying Geshe Michael's still suffering like that, but Geshe Michael still thinks that "Heart of Gold," Neil Young, is still the best song, right? *[laughter]*. But this is more or less

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a similar idea to say that, “Well if only we could go back to the Beatles’ era. All these hip-hop things, and the R&B, I can’t stand!” [laughter] You know? In other words, our mind unconsciously, we always want. Or – this is quite common as you grow older – you still think, “In my younger days, things were better.” All this is *abhinivesha*.

It’s nonsense, it’s past, it’s from something about you. Check it out. Leave that baggage. Do you know what we do? We carry this garbage with us every day, every single moment of the day, things that make us unhappy. “That’s why I come to Diamond Mountain now. I hope I can get this spiritual inspiration or something like that because this won’t happen like that.” Forget that! It happened in the past. Take the essence, take that as a lesson, move on. Based on *maitri, karuna, mutita, upeksha*, the four immeasurables. Always have that. You always can refuse to carry that burden. Let go. Let go.

You know, when I meet some of you, generally the story is about your past, and coupled with that is the fact that you do not have enough *maitri*, or care or love or fairness towards yourself. It’s diabolical! Makes your life miserable because you say, “Poor me, I’m not good enough, I wish I could do this or that.” Forget that! First, have love – if you want to train love, train it first to know how you can be fair to yourself. For goodness sake, you’ve done your best. You tried. Stop calling that a failure. In Buddhism, there is no failure. The result has always been, and will always be exactly in proportion, in exact proportion, with the effort you made. You call that failure because it doesn’t match your expectations. The one that is wrong is your expectation. Not the result. Just take it on the chin. Take the essence of it. Move on. Enlightenment is there: you are so close. What is this garbage about holding on about these little silly things that happened in previous lives and all that? Ditch it.

You know, there is this story in India about how they train monkeys. This monkey has to climb in Goa; the monkey gets trained to get coconuts. And to catch this young monkey, the way they do it is they get a coconut, put a little hole in top of it, and then they put a lump of rice and honey and some nice smelling things inside. All the big monkeys, the wise ones, wouldn’t have a part in it. But this one monkey, very inexperienced, sees that, “Oh, something nice,” and it came in, grabbed this thing, tried to get out, could not get out. The hole is just enough to get the hand like that [demonstrates with open hand]. And then people go chasing all these young monkeys. But this young monkey, instead of letting go, kept holding on, and tried to run with the coconut on the hand [laughter]. That is the way they catch young monkeys.

Don’t be like the young monkeys. Let go. Take the hand out. Run. *Rahula* is the name, fetters. Refuse to be fettered like that. Life is about liberating yourself from this kind of habit. In other words, question everything. Whenever you want to do something, whenever feeling comes up, question it. Check it out. What is it really? Like what Geshe Michael always says. Because things are always not what they seem: “Is it just my desire again? Is it just my *dvesha* in operation or, what? Or things like that?” Now you know it. When you check, you can do it either in English or in Sanskrit. [laughs] but anyway, you must do this.

So in this way, this grasping, craving are beneficial. By the way, it appears in, this and others, that is link number eight and then grasping becomes link number nine in the Wheel of Life.

I’m going to do a little commercial here. Besides all these fantastic websites that

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Winston-la mentioned, there is another fantastic website that you should visit www.digitaldharma.org. It really is the effort of, I think, some really virtuous people wanting to enlighten us there. I really hope that this kind of thing just keep mushrooming, and this is because of our karma, our collective karma, that makes this kind of thing happen. This site has all the videos of Geshe Michael which are not the official eighteen courses, what Kevin calls, “the cookie classes,” the Friday night classes.

It’s all videos, which is really fantastic, and one of the things in there is the “Wheel of Life”. And really, please set aside those two, three, four hours. Just download it or whatever, and learn about this wheel of life. It shows you how you keep going round and round, round and round in this existence. Right at twelve o’clock the blind person, not only blind but also blind-folded as well, so he’s doubly blind, *avidya*, the start, the mother of all this things. And then, number two, three, four, five, six, seven; it’s just trying to explain how we actually form, based on the *avidya*. Number two is the karmic formation, how karma is created. Three, four, five, six, seven; and number seven, then, once it’s formed, your senses are formed, your consciousness is formed, and then you start to having feeling. In here, what this means – number seven, feeling, means just what we talking about, “I’m happy, that makes me happy, I want it. I want it. I dislike this.”

This kind of feeling is coming, which causes number eight, craving. Now, Geshe Michael mentioned about this craving, and he said that... he mentioned only one, right? And then he said that there are three. There are three types of craving here. Now, this craving is number eight when it’s carried out towards your death, towards your death in the more forceful way, the stronger way, then it becomes grasping.

So if you remember, for feeling the picture is somebody with arrows in their eyes. There is nothing subtle about this wheel of life. *[laughs]* And then, I think number eight is a person that is drinking, right? It’s called craving. It is like a person is partying or drinking or alcohol, and then grasping, number nine, is the monkey picking up fruits. And then, from there it becomes old age and death. So this *abhinivesha* really fits on eight and nine. On this one.

Now there’s three things, just to complete what Geshe-la said yesterday. First one, is to say, d-u-s-e. It means a fear of losing things that you like. It’s a very very nice explanation, right? I think that’s something, we live like that. The next one is *jise*, meaning fear of things, or the wish to avoid things you don’t like. So first is the craving of desire, and this one is craving caused by fear. In other words, you’re afraid; you just don’t want to lose things that you don’t want to lose. And then you want to avoid things that make you unhappy. And the third one is *sise* – it’s the fear of losing life itself. So *abhinivesha* in Buddhism is these three things. So the fear of losing life is only one portion of these three, and you can learn more by visiting www.digitaldharma.org. *[laughs]* Okay. Kevin, I’ve done my bit here. *[laughs]*

So now, Master Patanjali explains, those are the things you have to work with. And then you may ask, “Oh yes okay, so really in practice, how do we do that? How do we do it?” Based on the fact that already our foundation is *abhiyasa* and *viyaragya*. Then Master Patanjali enumerated eight things that you could do to avoid things. Eight sections or limbs, and these in Sanskrit are *Astanga*.

The first one is *yama* and the second one is *niyama*. We will go one by one. Very

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quickly, because most of you already know this anyway. Truly I just learned this since, “The Inner Kingdom.” So it’s really not that long ago, and just out of curiosity, I didn’t realize until yesterday and the day before, how important this was. It really floored me. I really didn’t realize. I thought, it’s just the yoga sutra. And I don’t know why, but I feel more comfortable with the Sanskrit words, because all the words are very much the same as what we use in Indonesia.

Like in Indonesia for instance, *asmi*, it’s “name,” you know, the word, “name.” That’s what it means in Javanese actually, particularly in Javanese. So when people ask, “Who are you?” actually what they are asking is, “What is your name?” Do we have a thing called that? When we say, “What’s your name?” are you referring to the person or just the name itself? That’s interesting isn’t it? You are actually just asking for a label. In other word, you can also put it, “What are you labeled as?” *[laughter]*.

“Tashi,” isn’t it? When you ask your name, “What’s your name?,” in other words, it’s not enough to be you. You must have a label otherwise I can’t identify with you. But then I think that’s quite profound. Because in Buddhism, that’s all you exist as. Nothing but that label.

[audience: unclear]

“What’s your good name?” Yeah, and that’s really quite interesting – different cultures doing different things. So you know, *[Salim says, “What is your name?” in his language]* in Javanese, means “What is your name?” This is why I feel a little bit more comfortable with the Sanskrit. And because of laziness in learning Tibetan. *[laughs]*.

So Master Pantajali says, “Okay, the question having been asked, there are eight different things that one can do.” First is yama. Yama you could almost call it the “don’ts.” “Don’t. Don’t do this. Do not do this.” It’s not in a patronizing way at all. It’s just saying, “Look, if you can avoid this, do, because if you do this, this will insure...” It’s this one thing that’s great about all these sutras. With all these things, there is never a fear. All these sutras never say, “You have to do this,” or “Don’t do that.” It’s more saying things that you need to avoid.

The first one is yama. They give maybe five examples. It’s all written there. I’ll just review them quickly. The first one is *ahimsa* – all of you know that one. Which is what? Absence of violence, non-violence. Absence of harming others. You can put it in a positive way then, “Respect life.” You try to do that. When you have *ahimsa*, meaning non-violence, this is what John was saying, these are the ten non-virtues actually. But Master Pantajali listed only five, right? This is actually, the virtue of killing, or rather non-killing, non-violence or non-harming others.

Next one is *satya*, no untruths. Absence from deceiving people. Try not to convey things different than what you know. It’s a hard task here. And in other words, you have to do this, later on we will discuss why all this, because these are all the things you should really avoid. No untruths, meaning always present everything as they are in the way that you understand it, without any intention to cheat or to deceive others.

Asteya is not taking what’s not yours, what is not given. This also has a very, very big ramification. It’s not only just, not just that we don’t go out and bump the old lady in the dark lane way and run away with her handbag. It’s not about that. It’s a lot more subtle than that. Those private conversations on the phone while you’re at work, for instance. You should ask

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yourself, “Am I authorized to do this?” It’s not being pedantic. It has something to do with really purifying your mind. You don’t want to be polluted by all these little things. It’s so little. It’s only a quarter or something, but then if you used to say, “Right now nobody is watching, I’m gonna ring Sally.” So you talked half an hour, or five minutes, whatever – is it your time really? Aren’t you paid to be there to do something else? Things like that. Or the famous one I always get asked questions about, is like some of our friends, students in Indonesia, work in a computer firm, and they like to download Geshe Michael notes at work. *[laughter]* “Is that okay because we’re going to give it away and everything?”

I said, “The rules in fact, particularly because you are downloading John Stilwell’s notes that you are going to use to teach dharma to others, and you are taking the paper from the office, and the downloading time, I think that’s incongruous. Not right. And if you get it slowly, your mind starts thinking like that all the time, and whether you want it or not, your life become easier. It’s a lot less burdensome, because you no longer think, “I want to do this.” No. All the themes are the same, and you started to get the feeling of this. It’s what Master Pantajali is saying here, the same thing Lord Buddha was trying to do, to get rid of all these things. Identify, pin point all these little things, that if you rid of all that, how wonderful it would be.

Next one, the *bramacharaya*. How would you define that?

[Student: unclear]

“Not indulging in the lower, grosser way of being.” *Brahmacharya, charya*, is the way of the Brahmin. Really what it means is a code word for saying, “Don’t succumb purely to your raw passion.” *[laughs]* You know, all of your impulses, particularly with regard to your desire, whether sexual or anything – overeating, or doing anything overly. So I like what you say that this is what *Brahmacharya* means. Of course there is also a school of thought to say that it should not be diluted – it means you should not have sexual relationships and all that. It depends on how how you want to understand it, but you know the gist of the way it fits in the whole thing.

And the next one?

[Student unclear]

Not to take one more grain of rice than you need.

[Student: unclear]

That’s right. Non-grasping, non-possessiveness, non-possessiveness. It’s the opposite of wanting things. Even one grain of rice, you you don’t want it. *Aparigraha*, is that the right way to write it? So good to have all the experts here. So this one here, is actually things that you avoid. And the fact that it’s mentioned first, the first *anga*, I know that this *astanga* is actually almost a circular motion, and then every time it turns, it creates its own momentum. It makes it bigger. It makes it more powerful. The whole thing that has to be done, all of them form one package. But the way it is done, each one become the basis of the others, strengthens the next.

The next one is *niyama*. *Niyama* is more like, what is it?

[Student: unclear]

That’s right. *Yama* is you related to others. How you relate to others. And *niyama* is really more things that you yourself have to do. Now when you say ten non-virtuous actions: killing, sexual misconduct, stealing, all these ones here, there is one thing that we deleted, there are

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words that we deleted at the end of all that. What is it? *[listens]*

Others. You kill somebody else, you kill others, right? Stealing, from others. Telling lies, to others. You know? All of these things is always us. Does it then make you wonder why bodhicitta is the reverse of this? You see? All the negative things that we do, we always do to others. So a lot of people say, “Why do we have to do it for others?,” when you do things. This is the answer, because usually we do these things to others. Now this is the antidote, totally the opposite way of seeing it, that you are now consciously doing good towards others. So this is what His Holiness says; that’s why compassion, love, is so powerful as an image – because it has a valid basis.

Niyama are things that you want to do it yourself. *Satya*, meaning, purity. Purity means what?

[students: unclear]

Well okay. It is coming from inside you. But purity with your mind, your word, and your deed. Really, technically, what purity means here is to make pure, meaning trying to create a state of mind at the base where you have gotten rid of the obstacles, the one that make it pollution. That’s why a word like purification, what does purification mean? Purification means you try to get rid of all the obstacles within that state of mind so you can do what you want to do with that state. So if you want to say something in this sense, you try to avoid anything impure. So say for instance, to keep purity of the body, you make sure you don’t indulge in eating the wrong things, or in overeating. That’s why in *Aryurveda*, you eat the right thing.

[Ruth: But in the yoga sutras, if you don’t have that satya you can’t understand the yoga sutra.]

Of course, if you don’t have that actually, you won’t be able to understand the yoga sutra well. So *satya*, I’m just going to show how really it’s parallel to even the Buddhist point of view. *Satya*, purity, meaning your purity of mind, purity of word, and whatever you’re doing, and whatever you say and whatever you do. You know what I’m saying, what I’m getting at, right?

The next one is *santoshā*. What is it, Dr. Ho? *Santoshā*. Is it an island off Singapore with the cable car? *[laughs]*. Well, it’s named after that, I guess. What is it, Ruth-la, how would you translate?

[Ruth: “Contentment.”]

Contentment. Contentment. Totally the opposite of greediness. Now contentment doesn’t mean from now on you don’t want anything. I’m contented. No, contentment meaning a state of mind of great abundance. Put it positively. When you get up, please appreciate and feel you have more than what you need. “I have everything I need.” A state of mind of great abundance. This is what the Jesuits would say, when I was educated in a Jesuit school, meaning that wherever you go, you always feel you have enough. Indeed, you do. Indeed you do.

[Student: unclear]

Yes, it’s the same root as *shanti*. So what this also means, is that this is what, when Lord Jetsun Milarepa says, “No hope, no fear, no expectation,” it means just this.

So *santoshā* means no hope, no fear, no expectations. That’s not a bad motto to have. Jetsun Milarepa says that what it means is that, “Whatever you do, don’t ever tie it in with necessarily always messing with the result. It’s more important that you look at the effort.”

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Because by the way, that is all you can control. When you hope for something, it's as if what you have here is not sufficient.

This is part of what Joan was saying, "Everything is holy." You say that everything is fine. Same thing, expectation. You must believe you have what it takes to do that. The same thing like fear, what is there to fear? You fear something in the future, say for instance, you are worried about how will I be when I'm eighty five when you are still thirty. No wonder it becomes really very hard to take. But when you are eighty-five, and you are faced with the eighty-five year old problem, it's not a problem. But stupidly we are always worried about the future. Right? We, we think about the future. This is why Jetsun Milarepa says, "No hope, no fear, no expectation." Fantastic way, very yogic way of being.

Tapas, you all know that. Which is?

[*Ruth: Making yourself strong through very very hard work, suffering*]

That's right – making yourself strong with very hard work. In other words, a lot of this activity you undertake, your great effort, enjoy it. That is the thing.

Svadyaya is "self study." What it means is that – *tu, sam, gom*. Three things: Always learning, always listening, then always contemplating. In other words, you try to analyze it critically; try to settle it within your mind. And then *gom*, meaning let it settle, internalize it, and let it be part of you. So whatever you learn, then it's really part of you. It came out as part of you. So if you are learning about *danaparamita*, about the perfection of giving, it's one thing to do the homework, but another thing to make it part of you. Because *danaparamita* is none other than developing the heart of generosity. If you have that in you, everything you do reflects your understanding of *danaparamita*.

The next one is *ishvarapranidhana*. What it is, is this – sometimes it is translated as self-surrender or something like that. It could be interpreted many, many ways, but one way, like Geshe Michael said yesterday, really it's aligning very positively with the deepest part of you. Whatever that is, you are no longer having to prove yourself to the world. You really are convinced that whatever you do here, you know what's best, and you know yourself best. And you're no longer doing it for any of those fake reasons like pride and all that. But actually it takes a lot of interpretation on this particular one. I'm going to skip that. I'll finish the rest.

Then the next limb is *asana*, number three. Which is what? The seat, the posture. The physical exercises. Of course it's a lot deeper than that. Geshe Michael has done, and will be doing also today, I think; he will be talking a little bit more about this.

Then the next one is *pranayama*, which was more than breathing, right? *Pranayama* is really like energy. And so, what is it, Ruth-la?

[*Ruth: "Controlling, restraining, moving, the breath, the energy and the breath."*]

Right, the energy and the breath. And this was almost exclusively, the theme of Geshe Michael's talk yesterday – knocking the pipe. This is what John-la was saying – try to knock the pipes, from outside and inside. But this one is from the outside.

The next one is *pratyahara*. It's literally translated as withdrawal of the senses. This one is about prioritization, withdrawal of the senses, meaning you then try not to be perturbed, not to be distracted by the myriad things in front of you. You keep doing that. The way you do it is to choose something. In Buddhism it's like that. Now if I want to find Kheng Thye, for

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instance. The way I do it is that by saying, “Venerable Phil is not Kheng Thye, Chukyi-la is not Kheng Thye,” and you go on like this. In other words, you are getting rid of things that are not the thing you are looking for, and then whatever is left is the one that you are after. This *pratyahara* works like that.

You then are not still in the midst of all the sensual objects, trying to find what you are after, which is really right concentration. Really you are just quickly discarding that, “No, no, no, no, no; this is not important; this is not important; this is not important,” and then you go to the important thing. This technique is really, really useful, because if you think you are still in the midst of it and try to find something, it’s a lot harder than if you just get rid of things like that. Right?

So far we covered five: *yama*, *niyama*, *asana*, *pranayana*, and *pratyahara*. So what happens here? Master Pantajali says, “Right. You remember our mission is to get rid of this agitation of mind, right? Get rid of that.” So to do that we have to summon whatever we have within this life, whatever we have – our mind and body – and try to tune, try to prime it, so we’re ready for that quest.

So in the first one, you are dealing with others. *Yama* – it means that our behavior is purified, our thoughts of others. It’s almost morality. But I don’t like to use the word morality. It’s not the Billy Graham type of morality here. It’s just things that you don’t want to do. You know, you purified the way you handle others. So it’s your social skills. You purify that, make sure that it’s as pure as it gets.

Then, *niyama*, within you – your mind, your technique, your way of thinking, your way of saying things, everything, you make sure also they’re in prime condition. Right?

And then *asanas*, your body, all these things, subtle, gross, everything. You make sure that that too is in prime condition. Purify everything.

Pranayama, working with the subtle system, working with your pipes, as John said. That too, if you want it prime, you make sure you know the technique: how to knock it from outside. You want to knock it from outside.

Pratyahara, your senses, now that too you purify. You now have the technique of not being faced with being confused with all this external senses.

Now then, you are ready to do the three of the maybe more difficult methods, but they are a lot more important in trying to get rid of our agitation, *chitta virtti*. There are three methods. The first one is *dharana*, the next one *dhyana* and then *samadhi*.

Now there are many translations here. I like, very much, Geshe Michael’s translation. *Dharana* is, they call it I think, focus. Sometimes it’s called concentration. Focus. Then *dhyana* is fixation. This is what is sometimes translated as meditation. And then *samadhi* is sometimes translated as absorption.

Now there is a technique for doing that. Having purified everything, now your vessels, whatever you have, you’re ready to tackle that. Now you work with your mind, because *yogash chitta virtti nirodhah* is a problem of the mind, and you can only fix it through your mind. So you are going to work with your mind.

Dharana, meaning, a simple thing actually, within you, you actually set up a mental area. It’s a mental area, an area within that area that you want to concentrate on. So first, you set your

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boundaries, see? Of course, it's as small as possible. But sometimes it's not. So just setting up the mental area within the sphere you're going to work with, this is why you need something in that, and it could be, an object, or it could be a concept or something like that.

Dhyana is then, within the confines of the mental area, you keep fixing your mind on that object of concentration. Your mind wanders, you just keep correcting, and do that. So first you focus on a certain thing, say for instance, the tip of my finger, and then you really just keep concentrating on that tip of the finger in each moment, and that is what *dhyana* is.

Now to illustrate this *samadhi* option. It is more or less like this. First you draw a boundary. I'm sitting here. I'm going to meditate on emptiness of self or something profound like that. And then as you really sit like that, your mind can end up with thinking that, "I don't like broccoli." [laughter]. You know, because that's what happens when you meditate, no? Don't you think? [laughter] Because you think, "That's the emptiness of self" and then you know you start to think, "Okay, I'm meditating on the emptiness... empty... I'm meditating..." There are obstacles to meditation: one of them is to eat too much. And then these are random, associative patterns of thought that just keep popping up everywhere. We all know that. I'm the expert on that. Your mind just keeps coming up with things, popping up everywhere.

So for instance, let's just say that you are talking about this – the emptiness of the self as being red – and you want to concentrate on the color red. But what appears to you then is green, yellow, blue. All these thoughts are coming up. But slowly with a constant, constant effort, with everything having been primed, you focus first and then concentrate on fixation. And then once it's fixed into that, then slowly you see "red," and then you see, "blue, blue, red, yellow, green, orange, purple, red", and you know, the red pops up a little bit more often than before. And then slowly, "red, red, blue, blue, blue, red, orange, yellow, red, red, red, black." It's still coming under, but slowly, slowly if you master this, eventually it becomes "red, red, red, blue, red, red, red, red, red, yellow, red," and then slowly it become "red, red, red, everything is red." And once you get to this stage, not only that "red, red, red" appears, also this boundary we drew started to dissolve, right? And when it started to dissolve, there is not even you sitting there – what there is is just "red." There is nobody there. No longer "I am looking at red." No longer that my mind is full of red. There is no "my mind." There is no "I." What there is, is just "red," emptiness of self, just the understanding alone.

Now this is dissolution of that boundary, so no longer is there a perceiver. No longer is there an act of perceiving. What there is just that thought – no longer that I'm conscious of thinking that. What there is is just the consciousness. This is sometimes what we call in Buddhism, "*korsum mi mikpa*," the emptiness of the three spheres. It's that when you get this, particularly if you doing the day to day work, really, really there is no meditator, there is no meditation, there is no object of meditation. This is why *samadhi* is called absorption. Because then everything disappears. What there is, is the consciousness itself. With this kind of mind, then what is next?

Once you reach *samadhi*, then Master Pantajali says, "Then, there is a kind of discerning insight." *Viveka khyate. Viveka khyate.* Now I'm using a Buddhist's parlance. The first thing we do, we call morality – how we deal with others and deal with ourself, and all that: that's the basis of our morality as it were. Only then can we achieve *samadhi*, which is concentration. And

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then, *kavya*, wisdom, *viveka khyate*. Then your ability to understand this teaching, the ability to understand this yoga sutra increases.

This is why there is no difference in Buddhism. All of them: *sautra*, or *yama*, or *niyama*, the whole thing is needed to achieve this. You have then the coming of wisdom. Just so you know, now I'm coming back to the third verse. If the second verse says *yogash chitta virtti nirodah*, then the third verse is saying that if all those things are gone, then consciousness itself would abide in its true nature. And that is enlightenment.

Anyway, that is basically the frame like that. So there's nothing magical about enlightenment. It's a process of education. Application. You need guts, need everything else, but the final thing that can really manage to get rid of all those other things is only wisdom. And to get wisdom, you must be able to achieve this. And don't even dream of achieving this if you are still jealous of your neighbors, and wanting to use the office photocopies, and all this. You see, the whole thing then dies. So it's no different.

So I hope its beneficial. I'm just sharing the way I understand about this yoga sutra. It is truly, "Yoga Sutra by a Dummy," because it's very superficial, but please do study it. And I will do that too, and I will constantly do that and now I know why I have to do that. I will confess to you, before I came here, I had a few doubts and some of the questions that Geshe-la mentioned, is it Hindu or is it Buddhist? Now why is this yoga sutra being taught? Now all this cloud that is based on – truly one hundred percent – on my own ignorance, that cloud now has been blown away by Geshe Michael, so I understand him. And it doesn't matter. It all belongs to same supplier. *[laughter]* Just different stores. *[laughter]* Okay? Right, right, let's stop. *[prayer: short mandala, dedication, long life prayer for His Holiness]*

Just one more thing: I left this sentence, deliberately, for the last. After all that, Master Pantajali then says, "Actually there is another way." And that is asking for the blessing of the Master. And I'll let Geshe-la explain that. Thank you very much. Thank you. Thank you.

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One of the retreatants will lead us in a meditation now.

Christie McNally: It is the last day of this teaching, and so I think it is appropriate to take a few minutes to rejoice in our incredible good fortune. We are all so very lucky. Let us take joy first of all in the holy being before us who brings us all here together. *Uttara*, the highest one, our precious lama. Truly you are the source of every good thing that ever comes to us. You are constantly pushing us to our highest potential. Your sole purpose in this strange realm is to share with us the key to life itself. We rejoice in you, dear lama. Please always stay with us.

[pause]

Let us take joy too in this key we've been handed again and again, the very foundation of every teaching, that which makes it possible for us to create our own perfect reality, without pain and without death. This is of course our own growing understanding of the infallible laws of cause and effect — karma — and the ultimate reality behind them. The fact that not a single thing we ever experience has a true nature, not a single thing exists from its own side.

[pause]

And let's take a minute to rejoice in this great gathering of people here who actually care about these sacred things. People in this tent today, sitting right next to us, these are *sangha*. The very presence of these pure-minded people around us will encourage and support our own practice and guide us along our path. We must rejoice in them so that they stay with us, because we need them.

[pause]

And I'd like us to rejoice in all the blossoming teachers in this room who will help spread this priceless knowledge to the West, who have taken upon themselves the responsibility of maintaining this unbroken lineage, carrying out our holy lama's master plan.

[pause]

Let us be joyful too about the reuniting of two different lineages from ancient India, lineages which were born from the same precious wisdom long ago. And rejoice in our incredible good fortune to receive teachings on the holy mother tongue, that which sings within us, the language of the angels.

[pause]

Let us take joy that we have been blessed with — been blessed with ears to hear these holy words and a mind that understands them, that we have this precious human body and mind. For this is the one and only kind of vehicle that allows us to travel this highest path. And feel joy that we are using this vehicle to its fullest potential by being here today and also by putting the teachings we've received into practice: in our meditations, our study, and the constant monitoring of our behavior towards others throughout the day.

[pause]

Now picture all this joy as a beautiful glowing white light inside your heart, and it gets bigger and bigger until it fills your entire body. Then light rays of this pure joy shoot out from your heart to all the people in this tent, and then further, out to the Circle K, and Tombstone,

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and the people on the highway, and then as far as you can imagine, and every person it touches gets filled with the pure joy of these holy teachings we've just received.

[pause]

Now bring all the light rays back into your heart and dedicate this meditation to becoming a being who can actually do that, who can truly fill people with wisdom and love, like our dear holy lama. Thank you.



Ruth Lauer *[chanted]*:

Om.

Asato ma sat gamaya

tamaso ma jyotir gamaya

mrityor ma amritam gamaya.

This chant from the Upanishads is a command.
We must support all beings.
We must sustain our goodness.
We must move from insecurity to the teachings.
We must listen to our conscience.
Our gratitude must be real.
Then we'll have no inner enemies.
Then we'll be free to offer beauty.
This is imperative.

Om.

Thank you for the meditation and the beautiful chant. Before I forget I wanted to say I promise to stop speaking at 4:30 exactly *[laughs]*, because I know from experience myself that many of you have tight flights to make, especially back to the East Coast, and I know it can be very distracting if you're worried about getting out on time. So you don't have to think about that now — we'll stop at 4:30. We may lose a few lines; we'll catch them at Easter time. That's a tradition in our lineage to leave a little bit unfinished, because it forces you to come back.



I'd like to speak a little bit about lineages. We recognize two kinds of lineage in our lineage. This teaching comes from Master Vasubandhu in the 4th century — Abhidharmakosha, and at the very end of the book he says there are really two lineages: the inner lineage and the outer lineage. The outer lineage is the physical teachings, which consist of the books and the words which are spoken by our teachers to us: tapes, videos, DVDs, things like that. And then the inner lineage is the actual understanding which the outer lineage triggers inside of us. So people pass on the words and the tape recordings and the pages of materials, and by so doing

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they attempt to transmit their knowledge and their wisdom and their love to their students, and these are the two kinds of lineage.

Lineages can get damaged, like buildings or bodies. They can sometimes be broken altogether and lost. They can get what we call *leshugpa*. *Leshugpa* means corrupted — over the centuries, ideas creep in which were not taught by the person who first taught the lineage in this planet. In ancient India the Buddhist lineages flowered for 1,300 years, thirteen centuries. The lineage which we descend from was particularly strong in the area of northeastern India, what is now Bihar state and Bengal.

Those of you who came to the teachings by His Holiness in Bodh Gaya, I believe some people had a chance to visit the ruins of some of the great monasteries of that Bihar area such as Nalendra and Vikamalashila. These great monasteries, according to Tibetan tradition, were destroyed during the coming of the Moguls from the Middle East. It's thought that the invaders, the armies, saw the great monasteries, the buildings which housed thousands of monks, and they mistook them for military installations and particularly concentrated on destroying them and slaughtering the monks. This occurred during the centuries just before and after Buddhism was brought to Tibet, so the task of bringing the lineages to Tibet was undertaken with some kind of urgency. Even the first great lamas, gurus who came to Tibet from India, such as Lord Atisha of our lineage, were endangered during the travel, and luckily for us Lord Atisha was delayed in Tibet, couldn't get home due to the fighting.

We see the same kind of destruction of the Buddhist lineages now in Tibet. It's believed that over one million monks and nuns were either killed or forced to disrobe — in some cases were forced to have sexual relations in public, some were buried up to their heads and left, some were shot by their students, who were forced to shoot their teachers. The great three monasteries founded by Je Tsongkapa and his two disciples — Sera, Ganden, and Drepung — were bombed, shelled, obliterated. The library of Sera Mey monastery was burned completely. We lost almost all of our books of our lineage. It took many years of effort to recover many of them now. And so a lineage can be broken by violence.

A lineage can be broken by economic attack. I can think of an example: when I was first in India, and studying, I learned classical music and I had two fine gurus in two different towns. One's name was Desh Bandhu Sharma; he taught me a long time. Then I remember one day we went out to the country in a bus — he said, "Pack up and just come," and I got on the bus and we went out far, far, many hours' drive into the country, and at some point he hit the bus driver on the shoulder and said, "We get out here." And there was nothing there — it was the middle of the desert, and I was afraid — it was just a dirt road.

And then we walked and walked with our sitars and tablas, and we came to this huge rock, and around it was built on the top of it this huge temple. And he said, "We're playing a concert for these people tonight in the temple."

According to tradition this huge rock — it was almost the size of a five-story house or something — had been thrown by a demon on top of a meditator's head and had stopped in mid-air over his head due to the power of his concentration. I thought it was a silly story.

Desh Bandhu Sharma took me under the rock — there was a small tunnel you could crawl through and then there was a small man there with a fire that he kept all day long and all night. As far as I could see there was no support for the stone underneath, and I felt very nervous to

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sit. Then we went up top, and that evening we and some of the other countryside musicians played music for the people who had come. One thousand Indian women in white saris, chanting these incredible chants, and I had no idea what that was. It was extraordinary experience.

We each played a raga, and afterwards we slept, all the musicians together in one big room, and I asked Desh Bandhu Sharma, “Why didn’t you bring one of your other students you’ve been teaching for 30 years, 40 years?” (He’s a great singer, classical singer mainly, and a dancer, and he also taught me sitar.)

Then he said, “My students have all left me.”

And I said, “Why?”

And he said, “Money.”

And he said, “You can’t make a living playing music in North India. They’ve all gone to Bombay to play for the movies.”

So this is a kind of attack on a lineage by money, by financial need, and that lineage has in many cases devolved to pop music in many ways.

My other sitar teacher was called Mubarak Massi. He is a Muslim. The great classical music of India, much of it draws on the Persian influence, also brought by the Moguls. They were very great civilization. All of our astronomy, our mathematics, much of our medicine and music comes from Persia, from Iran, Iraq, and the great culture which grew up there. So I remember meeting him and I begged him to teach me, and he said he would.

And then he said, “Where are you staying?” and I said a cheap motel, I think 50 paisa a night, 30 years ago.

And he said, “I have a place you can stay,” and I said, “Well, OK.”

And then he said, “It’s the church, the Christian church in town.”

And I said, “Do you have some relation with them?” and he said, “I’m a Christian.”

And I said, “You know, I’ve been to your home, I’ve studied music with you, I don’t think you’re a Christian” *[laughs]*.

And he said, “No, I’m not really, but for 25 years of my life I had to pretend to be a Christian.”

I said, “Why?”

He said, “The British. They owned all of the theaters and all of the clubs where a sitar player could play. We had to get in; if we were Christian we got in. I was a Christian for the whole British occupation during my earlier life.” And so here a lineage has been damaged, corrupted by cultural pollution.

I saw this kind of pollution in India the day that Star TV opened. This is a satellite which Americans and other Western countries send over Asia — the whole of Southern Asia — and beam down their worthless movies. And I remember everyone came to the diamond-sorting office the next day completely exhausted, and I said, “Why is everyone falling asleep at the sorting tables?”

They said, “Star TV opened last night. We were up ‘til one o’clock watching the movies.”

And so all the holy pujas, all the mantras that would have been chanted, all the visits to the local temple, all the honoring of father and mother were canceled, and the lineage began to corrupt.

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Sometimes a lineage can be lost simply by negligence. A student attends a teaching and doesn't try to review afterwards, doesn't struggle to learn the ideas that they have been taught, doesn't honor that knowledge, and then the lineage is damaged. From that point on the lineage is only part of a lineage.

Sometimes it's just bad luck. There's a ACI class in New York that night and your boss tells you you have to stay late. You miss class number six of course number six and then you can't pass it onto other people. The lineage is broken, the lineage is damaged.

I think many of you don't know the real lineages of Sera monastery. We — most of us here — have heard of Sera Je and Sera Mey. These are the two great colleges of Sera. They are much like Zales Diamond Park and BB&B Jewelry Stores. They have grown into almost independent monasteries within the same walls, and there's a great spirit of rivalry and competition between the two colleges.

Both Sera Mey and Sera Je together, in Tibet, had about 6000 monks. Only a hundred survived to come to Sera Mey in India. Many many precious lineages were destroyed during that time. Many many holy lineages were lost. There's a third college of Sera — you never heard of it. There was a third college named *Ngakpa Dratsang*. *Dratsang* means “college,” *ngakpa* means “the college of the tantric yogis.” Sera had three colleges in Tibet. The college of the yogis was very strong, and there were very dedicated monks. They would even debate tantric yogic knowledge, and there was a strong lineage passing it on. Not one survived. Not one came to India [*cries*]. There's no *Ngakpa Dratsang* anymore.

[*Long pause*]

What did they teach at *Ngakpa Dratsang*? There were two great lineages. One was the Vajra Yogini lineage, which many people here have been granted through the kindness of Khen Rinpoche. This is the lineage for the eleven yogas of Vajra Yogini, and this is mainly to do with what we spoke about before: learning how to see the angels, how to reach the angels, how to become them, how to go to all planets to help all beings. But mainly how to be able to find them and study with them. These all come from the teachings of an Indian yogi named Naropa who lived exactly a thousand years ago.

Naropa taught only two people this lineage. He had hundreds and hundreds of students — he only decided that two of his disciples were worthy. And those were called the Pamtingpa brothers, two brothers from Nepal. They brought the lineage into Tibet, and it grew very strong in Nepal also. Nepal is between India and Tibet.

Naropa had another great lineage which he was granted by his teacher, Vajra Yogini herself. And this was called the six practices of Naropa. This lineage concentrated on the physical exercises of yoga, which we think of as yoga in these modern times, and also on the special breathing practices, *pranayama*, and then special kinds of meditation. This lineage Naropa granted to different disciples.

And so the two great lineages of knowledge that were practiced in our tradition in Tibet descended from Lord Naropa. The lineages passed on parallel to each other. The six practices were passed down largely through the Kagyu lineage, the ancient Kagyu lineages, into which Je Tsongkapa himself was born and raised and trained. The Vajra Yogini lineage — concentrating more on angels, you can say — was passed through the Sakya lineage and from there to Je Tsongkapa through his main teacher Jetsun Rendawa, and from there they come down to us.

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The Vajra Yogini lineage we have is extremely pure. Every time we meet every two weeks we sing the names of the ancient teachers. In Tibetan it's called *lamey gyupa*, in Sanskrit it's called *parampara*, meaning every single teacher of the generations before us. We sing their names every time we do those prayers so we'll know that it's a pure lineage.

But the lineage of the six practices was damaged very badly. I have worked very hard to try to find lamas through whom this lineage has survived. I think — it's my belief and I don't know for sure (it's secret things) — but there are really only two great lineage-holders, that I know of, of the six practices, in Sera, alive today in India. And even then it was very badly damaged. We have lost in our lineage frankly, much of the knowledge of the physical practices and breathing practices of Naropa, without which, according to everyone, you can't quickly reach enlightenment. If you are granted both of these lineages and work hard, you can in this lifetime reach enlightenment.

It's very interesting — in Ancient India when the monasteries were destroyed and the monks were killed: You can stamp out institutions, you can destroy buildings and all of the monks who are living there, but the higher teachings have always been passed on secretly, quietly, in small groups, with no regard to ordained or non-ordained, monk, nun, or married person, family person. There was never any distinction. Man or woman, never any distinction in the higher lineages. So they were not stamped out when the monastic lineages were stamped out in India — they continued quietly.

Many of the great lineage-holders of the higher teachings, both lineages of Naropa, have been normal family people — so-called normal. They have been people working at regular jobs. Nowadays they would look like plain old office workers somewhere, teachers in a school, or they might look like a housewife, or they might look like someone's grandfather. These lineages couldn't be stamped out; there was no building where they were taught, there was no uniform that the people who held those lineages wore. And so you can imagine with joy that those lineages continued in India after Tibet was cut off. And there were occasional Tibetans who travelled to India and reconnected with those lineages, but it was difficult to travel.

In the area of the great monasteries where certainly the secret lineages were spreading from into the everyday people, there grew up a great lineage under two great yogis named Matsyendra and Goraksha. Matsyendra is called *Jowo Dzamling Karmo* in Tibetan, and Goraksha is called Bakyong in Tibetan.

There's an old Miller Lite "tastes great/less filling" argument about whether these two great yogis were Hindu or Buddhist. It's generally agreed that by that time the secret lineages had become both. And they passed down this extraordinary knowledge. Master Goraksha's influence spread in a wide band east and west, all the way to Pakistan, Afghanistan, all the way to Kashmir on the western side. And then on the eastern side, all the way to what we call Bangladesh now, and very very strongly in Nepal. Goraksha we know lived in Nepal for a long time and taught the lineages there. So I can imagine that even in some of the Middle Eastern countries now there are people practicing the Vajra Yogini lineages of Naropa.

In the early part of the 19th century there was a yogi, a great teacher named Krishnamacharya, who went to Nepal to learn the ancient lineages which are the two lineages of Naropa. He met a great teacher there — his name is Sri Ramamohana Brahmacharya — and he was granted these yoga lineages. He couldn't find anyone in India who was very interested about

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them. There had been a poisoning of India by the invasions. People's minds had been turned to material things: houses, cars, railroads, money. Finally the King of Mysore, the maharaja at that time, Wodeyar, invited Krishnamacharya to begin a *yogashala*, a school, in Mysore. I'm sure it's only a coincidence that Sera is an hour from Mysore. And Krishnamacharya taught thousands of people, mainly the royal family, but other people were allowed to come to the classes if they were very devoted.

His young brother-in-law, who was I think 30 or 40 years younger, was named Iyengar, and so he transmitted these yoga lineages to Master B.K.S. Iyengar. He had another extraordinary student named Sri K. Pattabhi Jois. And thus the lineages, two of the great lineages of modern yoga in America, descend from the great Nepalese lineages of Naropa. Master Iyengar's methods and teachings have spread throughout our country and many other countries. The Ashtanga yoga tradition of Master Sri Pattabhi Jois has spread even to beautiful holy teachers who might be sitting next to you. And so we are cousins. These lineages have descended from the same holy sources.

There's another great yoga lineage, Sivananda lineage. It was spread in this country mainly through the selfless efforts of Swami Vishnu-devananda, extraordinary lama. He learned to fly an airplane that he could put together himself in a rush in a field, and when war broke out between Israel and Egypt he flew his airplane between the fighters as a protest to the violence. He was nearly killed [*cries*]. He refused to stop. He took his plane to West Berlin. He said, "I'm going to fly it over the wall as a protest." He was arrested. He got his plane snuck to a friend. He got out. He stuck it together — he flew over the wall. He landed in East Berlin. People were, if you remember, very quickly shot during those times for doing this kind of thing. He was led into a subway tunnel. He went to the toilet, he got lost — he ended up in West Berlin.

It's true. His main teaching, expressed in the *Sivananda Companion to Yoga*, descends from the *Hatha Yoga Pradipika*. There's a *parampara* in the opening verses. It lists Matsyendra, Goraksha, and a lama named Mina who is thought to be Luipa. Luipa and Ghantapada, two great yogis, taught the Chakrasamvara lineage. The Vajra Yogini lineage which we practice comes from the 51st chapter of their teachings. So we are also cousins with that holy lineage.

It's my dream that we could restore the practice, the serious devoted practice, of both of the lineages of Naropa. We have much to learn from the people who have carried the six practices lineage through the modern yoga traditions down to the current day. I will tell you honestly, I sat with the abbot of Gyume Tantric College — he is a close heart lama of mine for fifteen, twenty, twenty years now, twenty years this year — he told me it has been damaged, the lineage of the yoga asanas, the exercises, and the breathing techniques. He transmitted the complete teachings of the six practices to myself and other precious disciples, freely, and each word of the commentary by Je Tsongkapa.

But I think now you get some sense of the task before us. We have to work hard to restore the lineages which were damaged. Sometimes I think of Diamond Mountain as the reincarnation of *Ngapka Dratsang* of Sera, the missing college [*cries*]. If you are sitting here today and you hear an American speak about a missing college which most Tibetans don't even remember, I don't think it's impossible that you might have been one of the monks of *Ngakpa*

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Dratsang who was killed. I don't think there are any accidents that way. I think we have a responsibility and an honor to restore these lineages. We're not fooling around with yoga exercises lightly. This is a serious attempt to restore the whole lineage of the Dalai Lamas for the practices which will make us all angels who can serve every being in the universe [*cries*].

How's it gonna work? I can tell you roughly. The details are up to the senior teachers here and the directors and all of the senior people who have worked so hard over the last fifteen years. I think first I'll embarrass Mr. John Brady. He should please stand up. Mr. Brady, holy lama, is going to find all of the ancient books — both the Tibetan lineages and the Sanskrit lineages. It's going to be a big task with the Sanskrit.

To show you how bad things were — you can't sit down yet — how bad things were in India during the rule of other countries, the root text for the practice of Ashtanga yoga, which is so popular here (20 million people have a seed for it) one of the main books, *Yoga Korunta*, was last seen in Calcutta Public Library rotting. No one has found another copy. It's gone. So one of our heavy responsibilities is to try to find these texts.

John has done an extraordinary job, Asian Classics Input Project — he took it over and has done extraordinary work to save now thousands of manuscripts. They are put into computer by Tibetan refugees who are taught free and paid to do it. It provides a living for many of the women, especially in the camps in southern India. And then the materials are given free of charge to anyone in the world who wants them.

It's no use to have physical materials if you don't have explanations of them, translations of them, and Mr. Winston McCullough, who has to stand up now, and the other fifty percent, Andrea McCullough, who must stand up, both of you. These two people together through their combined efforts have made this retreat happen, and they are helping to build and direct the starting of Diamond Mountain here. They have worked very hard to preserve lineages.

Winston and Andrea finished the entire transcripts and teachings of holy lama Geshe Thupten Rinchen that we learned in Sera, and they have ably passed them on to many other people. Their duty now will be to make Diamond Mountain happen, and we need to bring qualified lamas, teachers. We need to bring people who can help us restore those lineages, who can teach us the details of those lineages. I think, I see great teachers of Ayurvedic medicine, especially the Tibetan tradition, but also the Indian tradition. There are several great physicians of His Holiness who could come and teach the inner workings of the body, which are so important for these lineages.

I hope that holy lama Geshe Thupten Rinchen could come. You might be able to guess who is one of the two holders of Naropa's six practices in Sera, who has taken the trouble and the pain to master them. And there are other great lamas who we could bring here. So we have to prepare a place to have those teachings, and I believe here will be the deep training, the heavy-duty training for people who wish to learn those lineages. There will be a remote area which is conducive to heavy practice.

I think it would be also good to have some kind of city center in Tucson for some of the related classes and instructions. You have to stay standing, I'm sorry.

It's no good to have all this knowledge if there's no one practicing it. It's no good to have books and teachers and a retreat place and maybe a city center for these teachings if there's nobody in deep retreat, if there's no one actually sitting in a yurt trying to get their winds up

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some channel [*laughter*]. We have had a lot of classes, deep classes here. There are more people than you might expect who have been training deeply.

I can't make the retreatants stand up, and I won't make all the others stand up, but I think just to represent everyone, those who must pass on the actual practice, the actual sitting in the yurt, are the retreatants and I think the Diamond Mountain staff who have worked so hard also in deep retreat and also they are working extremely hard to translate and carry on the ancient books of Naropa in our lineage. So I would like to ask Venerable Jigme Palmo, Venerable Elly [*cries*]. Venerable Lobsang Chukyi, Anne, Venerable Anne. And secret yogini Amber-la. There has to be a practice lineage, we call it *drubgyu*. There has to be a lineage of yogis and yoginis who transmit the actual sitting and struggling with your practice to others.

How are we going to give all this to those twenty million, etc., people who may be interested? We're not allowed to push these things on people. It's not right. It's very wrong. But in my mind it must be made available throughout the world. There should be a place nearby where I get born, where I can go and hear these teachings. I'm setting it up in advance [*audience laughs*]. It's not a joke, it's for real. You think it's some kind of, I don't know, organization thing. It's not. I want to have a place to go. If I work very hard, if we all work very hard, we don't have to worry that we won't have a place to go in the future.

I think Mr. John Stilwell should stand up. Holy lama John Stilwell, I mentioned before, is single-handedly responsible for all the ACI courses. Last I heard, 80,000 tapes or so had been provided to people. He initiated all of that effort and continues to guide ACI. I see ACI New York as like a headquarters, administrative, that will help to build — and I don't mean buildings, I mean people — groups of people in many different cities of this country and other countries. Even if it's only two or three friends in a small town out in the middle of nowhere, that's quite enough. Our lineage started with the two Pamtingpa brothers, that's fine. And I hope John will agree to oversee that.

We have to cover our brothers and sisters in the Far East, especially Singapore, Mongolia. Thousands — tens of thousands of people came to learn those things when we were teaching in Mongolia. And also in Australia, where there is an incredible seed for these teachings. Australians have invited twenty lamas from Sera — twenty highly-qualified geshes from India — and treated them with great respect and honor and learned their teachings. Americans can only claim two or three. It's extraordinary. And I think Mr. Salim Lee should stand up. I have no idea whether he wishes to undertake this job, but I pray and hope in my own heart that he will be willing to help spread these teachings in those countries, Asia and Australia, and help organize the teachings there. It's not enough to have small groups of people out in the Arizona desert holding this knowledge. It will be lost. We need to have it in many places. If I'm born in Singapore or Sydney I want to be able to go to holy lama Salim Lee's classes.

What about all the people elsewhere? Well Ted Lemon's gonna take care of that. He didn't even guess. My dream — Ted has been working with a group of people to take all of the translations, thousands of pages of English translations, and connect them to the Tibetan original texts so that anyone around the world could have immediate access to any teaching they wish. They have worked for years now. I have seen the latest copy of the printout of their work. It's extraordinary. And my dream is that the classes at Diamond Mountain, for example a translation

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class in Tibetan or Sanskrit, could be carried throughout the Web live. Sound at least, definitely type, and maybe video.

My dream is that Ted and his other colleagues could develop a means by which if a very qualified lama taught at Diamond Mountain or in New York City that this could be transmitted on the Web live. Even, it's my dream that we have classes live in translation where a teacher could actually be translating, typing the translation live, and then people around the world could be students and could discuss issues with the teachers about the translation. I would like to see translations done of the major texts of our lineage in this way, live to the whole world. They could tune in anytime and watch. Maybe with time delay, Ted, for Australia and Singapore.

Does that mean no reason to come to Diamond Mountain? No. For one thing, you won't get in on the debating, and I dream of a great debating tradition in the ancient Tibetan and Indian systems. And of course the heavier deep teachings and training will take place in small groups which is traditionally done privately. You don't have any hope of being in one of those groups if you don't finish the eighteen courses. You can't ride a tiger without your seatbelt.

“What if I'm living in Ireland and I finish the eighteen courses and I have no intention of going to America because Ireland is so beautiful?”

I can't blame you, so I think we'll have to have courses even in the secret and higher teachings given. I would like to, perhaps, teach some of them in New York, for example, maybe summaries or shorter versions of the long courses given in Diamond Mountain. And then I believe strongly that those of senior teachers here such as Winston McCullough, John Brady-hla, Venerable Jigme Palmo, who have already been granted a great amount of these teachings — it is my dear hope that they will be willing to transmit these teachings to, for example, our friends in Ireland. I think Winston and then other teachers. My dream is to see the teaching lineage continue.

I'd like to say something very strongly now. Our lineage cannot continue in a healthy way if it centers around a single individual. It's not good and it's not healthy. Often it can deteriorate into some kind of a personality cult. It's not the way that lineages survive. You can't base a lineage on a single person. I have seen people fawning over His Holiness the Dalai Lama who ignore Khen Rinpoche. I have seen people fall at the knees of Indian yoga gurus and then speak badly about their American disciples who have spent twenty or thirty years — more effort than I am aware of any Indian spending — to learn those lineages and practice them hard. I have had people come up to me, Geshe Michael — fall at my feet. I've had one person wash my feet. I've watched them go away and break the lineage.

They didn't respect the other teachers here. They didn't respect their fellow students. They don't respect the real teachings. The teachings don't belong to a single person. A single person is not the teachings. It's not the clothing that they wear or how they look, or if they're a man or a woman, or if they're Indian or Tibetan or American or Australian or Irish. It's what they have learned. It's what they hold inside of them. I get very upset and concerned when I see people not respecting the Dharma itself, the teachings themselves, no matter whose heart they are in at the time.

We must, we must respect our teachers, no matter what country they come from. They have spent their whole lives. They have spent more effort than 99% of Tibetan monks — I tell you because I know — in gaining these lineages. If you respect someone, one person who holds

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this Dharma, and then you disrespect all the other teachers of it, I don't trust you. I've seen where it leads to.

We have to respect the teachings. We have to honor the teachings. They exist in the hearts of many of the people here. So we must honor those people equally. And they will be coming to teach the holy secret lineages that come through the efforts of the people standing here, and you must honor them. I don't mean this silly falling at their feet and things like that, although maybe you should. But I mean person-to-person: respect them, pick them up from the airport, make sure they have a comfortable place to stay, make sure everything's prepared for their teachings. Make sure they are comfortable. Make sure that they are honored. And then as Lord Buddha said, something beyond the words will pass into your heart.

If you don't respect your teachers, whoever it is that comes to bring you these holy lineages, you will not enter the lineage. It will be closed to you. Someone sitting next to you who respects and honors this teacher will gain the lineage. But of course Christie and myself have a deep love for Ireland, and we have to come and teach once in a while [*Irish applause, laughs*].

There are several other people in this chain. I believe that Mr. Ernie Spears is still in charge of the Enlightened Business Institute. It's an idea to bring these holy teachings into American business community. I recently heard that the book about this has now reached 20,000 people, and we need people to work on this aspect of bringing secret holy teachings into the business community. It can make you a successful businessman. Our company went from \$50,000 to \$125 million per year. And slowly these same beings, holy people, will begin to understand where money really comes from. And then they will start to practice the deeper parts of the Dharma. This is the idea.

I'm not sure if Ernie's here, and I don't know who's helping him except for maybe one person that I – how shall we say? – unofficially I heard that he might be helping, and so if Ramon Alonzo is here I'd like him to stand up (he'll be embarrassed). He's representing Ernie today — he has helped Ernie, and I think the lineage will pass on that way.

I don't believe Mr. Batbold Baast from Mongolia is here. It takes about three truckloads of Mongolian currency to buy an airplane ticket here. But Batbold will pass on the teachings and this lineage through Mongolia.

We can't ignore our Mongolian brothers and sisters. It's far away. It's a hard place to stay. But it's an entire country of people who were granted the lineages of Naropa, and they are dying to get it back and we have to try to help them. We can't ignore them because it's far away and difficult to go there, and we have to find ways to help them keep these lineages strong. Some of the great books on these lineages were written in Mongolian, that holy lama Khen Rinpoche taught us. Even parts of the tantric vows, the great eight vows, are found nowhere else except in a special commentary from Mongolia. So it's appropriate that we should help bring it back.

I've asked these people to stand because the rest of us here, we should get excited about lineage restoration. It's exciting to think that after a thousand years two great lineages could be brought back together to help people. I think if you're sitting here and you heard of one of the ideas here-- oh, I forgot two people to embarrass. There's two people here who worked very hard to send out ACI courses, throughout the world, often at their own expense. Thousands and thousands of courses. And I'd like to ask them to stand, and that's Bonnie and Michael Moore.

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The people standing here and others who I've probably forgotten, they need help. These people are working without pay. These people work at their own expense. These people work late into the night. These people need help. I think it's crazy to sit in this tent and take these holy teachings and not get your finger into the karmic pie. So if you're in any of the cities where these people live (they're from Denver, for example) or Australia, wherever, you hook up during the break with one of these holy beings. You say, "I'll help you with any dirty job you have." And that's how you'll be open to get the lineage.

OK, everyone can sit down. [*Peeks at wristwatch*] Oops, we gotta get moving here. One more thing. Mr. John Brady has to stand up again, but with his box. He's got a box — this is like a TV quiz show. He doesn't know what's in the box. About twenty years ago, well let's start 600 years ago... I asked you to look at one of the paintings here, the fifteen paintings of Je Tsongkapa, which are being worked on under the directorship of Margie Weinrich, who has finished about half of it. It'll be published, the entire life story of Je Tsongkapa, and Thomas Olson is going to help her but he doesn't know it yet. But we will finish that after retreat.

But I asked you to look at one scene down in the lower right of one of the tangkas, and there's a little box much like the one John has in his hands being paraded by a holy — a long line of lamas are carrying this box of this precious thing into Je Tsongkapa's room. You can see the picture there. It happened 600 years ago.

The first great book ever written by Tibetans of our lineage was called the *Ten Rim Chenmo*, it means "The Great Book on the Steps of the Teaching." It represents the bridge, I think appropriately, between India and Tibet, the great lineages of India and Tibet. This holy book was lost, even before the time of Je Tsongkapa. He found a copy. He read it. He was blown away. He immediately began to teach it to his students. At the first meeting where it was taught this book was brought in by a holy procession, carried in a beautiful box. And he then transmitted this lineage and restored it in Tibet.

In 1959 the last copies of this book were burned during the invasion of Tibet. People worked for thirty years to find a new copy. His Holiness — sweet, wonderful, incredible Tenzin Gyatso, Dalai Lama — found one copy in Siberia among the Buryats, who are Tibetan Buddhists. He brought it back to India. I got a Xerox by going to Indonesia and meeting holy lama Gene Smith, who had a copy, and holy lama Art Engle devoured it and he has this copy, but it was not clear. We went to Russia hoping to find a copy in the library of Saint Petersburg, where many books were kept from the Soviet Union — Tibetan Buddhists. We found half a copy. We found half a copy, half the pages missing.

One day holy lama Khen Rinpoche and I visited the home of Trijang Rinpoche in Ganden Monastery. This is the teacher of the present Dalai Lama and the teacher of holy lama Khen Rinpoche. He's our grandfather. We asked permission to go through Trijang Rinpoche's books — he was a great book collector. We found a Ten Rim Chenmo. It took ten years of hard work to input this great book. (You can start unwrapping, John; it's very — what do you call it? — dramatic.)

Then I went into retreat; I couldn't finish it. People had donated the funds. If you remember a teaching at Vajrapani Institute, we handed out meditation posters, people donated funds for the printing. It was our hope to print the book and give hundreds of copies to Trijang Rinpoche Junior, his new incarnation, who is a fine young monk of about twenty now. Because

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many of the older monks of the old teacher of the Dalai Lama had been getting sick and old and had nothing to eat, but Trijang Rinpoche, new, the new, the young one was taking care of them.

So due to the efforts of John and two holy-being quiet Roberts who work for him and also one of the retreatants who laid out the entire book before she began retreat, this book has been saved. Now this book can be given to people around the world. I think it's good if you just touch it. It's like finding the Dead Sea Scrolls and making them available for everyone in the world. And I would like to salute John and his staff and the other people who helped for recovering this book [*long applause*]. So please everyone, at least hold it, touch it, pass it around. We have to translate this book, and that will happen through all of the people who stood up.

This book will be spread to all of us Westerners and Easterners through the people who stood up, and it's an example of restoring a lineage. I want all of us to be lineage-restorers. We are going to bring back to life all those dead lineages and damaged lineages. We will have the new *Ngakpa Dratsang* — yogi's college — here and we will, through the efforts of all the people who stood up, we will revive these lineages in the world.

To do that you need a special lineage-restorer pill: it looks a lot like regular jelly bean. But every person here should take a lineage-restorer pill if you hope to help out. Think about it when you have your jelly bean. Think how hard, think about what you're going to do to help. How can you help one of the people who stood up? And then during the break now go to one of them and say, "I wanna help out. The part that you're doing sounds interesting to me." And hopefully the little pill will give us strength to do that.

We'll take a break now and then we'll finish two important parts of the Yoga Sutra.



We have to do what they call "horse race" in Tibetan, so let's horse race. First, first line please for today's teaching.

[John Brady: *Sukha-anushayi ragah. Duhkha-anushayi dveshah*. Assailed by what feels good, we begin to like things. Assailed by what feels bad, we begin to dislike things. (II.7, 8)]

This is the fourth step of the six steps of Maitreya. I'm very pleased, I heard a rumor that holy lama Salim Lee covered this today, which is lucky for us, so I don't need to go into too much depth. The first three steps we had in the creation of all our problems have already been taught in the lines around this one.

First *avidya*, the ignorance which we bring in the form of a seed from our past lives. And then after that *asmita*, here, our tendency even from the womb to see ourselves, subject, as *not* being the ones creating the objects around us. So in that sense subject and object are one, but from the womb we believe that the problems around us come from their own side and not from our own minds. That causes *abhinivesha*, which was the third step, where we begin to have wrong understanding of the things which are pleasant and the things which are unpleasant in a particular situation.

We spoke about a person who might be next to you in this very tent that perhaps you find irritating. You don't realize your *abhinivesha* is mistaking that person. You believe that that person is irritating from their own side. We don't realize that we have created that person.

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And the very sounds and shapes and the things that the person might be saying or doing are being projected out from the karmic seeds in our own minds.

So this is ignorance active in a particular situation. This leads to feelings of hatred and dislike of a person, for example. You can't have hatred — *dvesha* — or dislike for a person if you realize you've created them. So in this way if we can break ignorance in our own minds, if we can try to understand that the things around us, the problems we've created ourselves, that the very perception of them is being projected forth from our own karmic seeds, then we wouldn't ever dislike or hate anyone.

It's not to say there aren't difficult things in the world — there are. It's also not to say that you shouldn't like anything in the world. You should like things. Birthday cake tastes good. Friends are warm. Sunsets are beautiful. To hear a child playing outside is something we miss very much. These are beautiful things.

So what's the difference between liking them in a good way and liking them in the wrong way? If you realize that your own karmic seeds are ripening to make you hear this beautiful child's voice, you would never do anything negative, say for example, to try to get something nice from another person. It's your own good deeds which are creating the child's voice outside. So to do anything harmful, even for the child's sake, for example to harm another person for your own child's sake, would simply cause you not to hear a child in the future.

So wisdom likes things but in a very wise way. If there was a person here that was bothering you or irritating you and if you felt anger for them then you would create new seeds to be irritated more in the future. No thing in this world which causes another thing is really the cause of it. We are all wrong, all the time. The goal of our practice is to stop making this mistake. *Yogash chitta virtti nirodhah*. The goal of yoga is to stop the mind from making this constant mistake. The bad things in our lives, even the aging of our own bodies, come from negative seeds we have planted ourselves in our own minds. We can't hurt other people. Next verse:

[Debbie Bye: *Parinama tapa sanskara dukkhair guna virtti virodach cha dukkham eva sarvam vivekinah* Truly, every part of our lives is suffering. (II.15c)

It means if we don't realize where things really come from, if we continue to have avidya, misunderstanding, we'll just get deeper and deeper and deeper into trouble. I'm gonna throw in a verse here, and you can write it down. [*Spells out and repeats:*] *Klesha mulah karma ashayo dirshtha adirshtha janma vedaniyah*. This is the next line after the line about *abhinivesha* in the Yoga Sutra. *Klesha* means “negative emotions.” The English cognates are “calumny” and the word “holly.” *Hol* comes from *kal* meaning “something which is prickly and hurts your fingers.” Something unpleasant. *Mulah* means “the whole root.”

Karma ashayo means “why we collect karma.” We want things; we don't realize that we could get them if we gave them away. We dislike irritating people, and we don't realize that by being irritated at them we create more of them. We plant more seeds of the same kind. It's a self-perpetuating constant circle of pain.

Well, when does this pain come back to us? *Dirshtha adirshtha janma vedaniyah* — this is a very important principle of karma from the *Abhidharmakosha*. *Dirshtha* means, “oh, sometimes you will see it ripen in the same lifetime.” *Adirshtha* means “sometimes it will ripen in a later lifetime.” *Janma* means “lifetime.” *Vedaniyah* means “you will experience the result.” In

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Tibetan it's called *tongyur gyi le* and *shen la nyongyur gyi le*. This is the sixth — the last — of the six steps of Maitreya, because after you collect karma then your wheel will keep spinning. You will keep meeting bad people because you were irritated with the last one. And it spins deeper and deeper.

But these four words — *dirshtha adirshtha janma vedaniyah* — it's a very very wonderful thing, a very beautiful thing. *Dirshtha janma vedaniyah* means the whole principle of tantric practice, the whole principle of the yogic lineages is that if we try very hard in this lifetime — it's called *tse tu* — if in the early part of our lives we practice hard and sincerely to be good to others, even when they irritate us, then *tse me*, in the latter part of our lives we will be able to see them as tantric angels. So the same principle is very important for our yogic, tantric practice.

If our wisdom can overcome our natural reactions, if we try to be kind to the people who irritate us, then they will slowly go away, disappear, and become tantric angels. That makes our own body change because the thoughts have changed, the inner winds have changed, and that changes the entire body. And then we are able to serve all living beings in a single moment.

Let's see how many lines we have. Could the line that starts out *desha bandhash chittasya*, could that person please read the line?

[Doug Veenhof: *Desha bandhash chittasya dharana*. Locking the mind on an object is focus. (III.1)]

Thank you. I thought it would be important for you to hear the description by Master Patanjali of the last three of the eight limbs of yoga, *ashtanga*, because it's very important for the miraculous change of a body into that of an angel. In fact the third chapter of the whole book is called *Vibhutipada*, and means “The Chapter of Miraculous Changes.” The sixth step of yogic practice is *dharana*. *Dharana* means the ability to focus on an object. The reason you're able to focus on an object is because you are able to eliminate other objects. Focus means the ability to ignore other objects.

Most of the other objects which cause us problems are sense objects. For example if you try to meditate in a room where French fries are sitting, especially if you haven't eaten a real McDonald's French fry for three years, then you have to gain the ability to block out that object. That's called *pratyahara* and that is the fifth of the yogic branches, and it's covered in the chapter just previous. So focus means the general ability to narrow down to one object only. It's called sometimes *ekagraha*, or *tsechikpa* in Tibetan, which means one-pointedness. But it's not enough to simply narrow down on an object. You need the seventh limb, which is in the next line, so please read the next line:

[Kimberly Anderson: *Tatra pratyayaikatanata dhyanam*. And staying on that object over a stretch of time is fixation. (III.2)]

Thank you. The next step is fixation, the seventh of the eight limbs of yoga. And the important word here is *tanata*. *Tan* is a root that comes into that comes into English in the word “tenuous” and “tendon” and “extenuating circumstances,” meaning “stretched out over a period of time.” Those of you who try to do yoga, the *uttanasana* in the *surya namaskara* series is an example, or *paschimottanasana*, stretching. Here it means to stretch out over a length of time. And fixation means can you stay on that object over a length of time? How long can you hold out against the French fries?

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So now that you're able to fix your mind on something, you better have something meaningful to put your mind on. We can't just sit there and space out and think about nothing. There is no result for that. It's not a virtue. There's no power, there's no goodness to it. We must have a meaningful object on which to place this powerful instrument of focus and fixation, of meditation.

I believe I have to recite this line to you also. I might need help from Christie-hla. *Tad eva-aritha matra nirbhasam svarupa shunyam iva samadhih. Tad eva-aritha* means "this very object," which could be for example the person who irritates you. *Matra* means "that very object itself," meaning its true nature, which in Tibetan we call *usel*, and you can translate it in Sanskrit as *nirbhasa*, the clear light.

What's clear light mean? Is it some kind of a golden light? Is it the pink or purple spots I get behind my eyelids when I squish my eye? Is it nothing at all? Do Buddhists sit around and try to meditate on nothing at all? Is it kind of black, like the sky at night? No, it's *svrupa shunyam*. *Svrupa* means its own nature, its own quality coming from its own side. What? That person who irritates you, up in the other row. *Svrupa* means "an irritating person who comes from their own side."

Shunyam means "it's empty of that; blank; there never was such a thing." Buddhists aren't denying the existence of things around them. They are denying the existence of something that was never there. An irritating person at work or at home or at a Buddhist teaching who comes from their side. It's *shunya*. There's no such thing. There never was such a thing. Your mind was making it up all these thousands of lives. Your mind was making up this irritating person who is not your own projection. Your mind was making up this irritating person who wasn't coming from your own karmic seeds in your own mind. There's no such thing.

We have been laboring under a huge delusion for thousands and billions of lifetimes. Every single thing in our lives which we don't like is coming from us. If we get angry or upset at them, which I do constantly: *vidvans* — I know better — then we plant new seeds to see them again and again. And this is the problem, this is the source of all our suffering.

We can turn it around by using the same principle. We can eliminate the negative seeds in our minds. There are billions and billions — we can wipe them out. How's it go? *Prasankhyanepyakusidasya sarvatha viveka khyater dharma megha samadhih*: "You can get out of the debt altogether." It's in the fourth chapter. He says, "You don't have to pay this debt back at all." We can cancel this debt.

We can actually eliminate all the negative karmic seeds in our minds. The main method is simply regret and a determination not to repeat the mistake. This has a effect on the seeds in our minds, *vasanas, samskaras*, that they will never ripen. *Klesha karma nivritti* -- we can shut the whole show down. Then we collect new karmic seeds by doing holy practices like *tong-len*, which you all, I hope, will do, the breathing practice for compassion. What happens then? If we can prevent the negative seeds from ever growing through our true wish not to repeat the old mistakes, and if we can plant beautiful new seeds which are aimed at helping every single living creature on every single planet in the universe, then if you do the yoga exercises and the breathing exercises and the meditations, if you have a true lineage for them, you will change. Your own body and mind will change.

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I think we'll read one last line. It's about the change. It's the very last line in your book. I apologize to the people who didn't get to read their line. I'm sorry.

[Winston McCullough: *Sthanyupanimantrane sanga smaya-akaranam punar anishta prasangat*. And there will come a time when they invite you to take your place with them. (III.52a)]

You can see the word *mantra* here. *Upanimantrane*. Here the *upani* with *mantra* means “to deliver a sincere invitation to someone,” and *sthani* which becomes *sthanyu* here means “a place of glory, a high position of glory.”

As we purify our minds the inner winds in the channels begin to also run properly in the central channel — *sushumna* — and the change in our body begins slowly. And then change in the outer world around us, which is also a creation of the exact same energies which create the winds and the thoughts themselves. Then you will begin to have this experience of Je Tsongkapa and Kenchen bumping into each other: “Oh, excuse me, tantric deity!” “Oh, excuse me, tantric angel!”

It doesn't happen overnight. It starts on a very modest level. You'll be riding in a car to the airport. Someone will make an offhand statement that suddenly strikes you that maybe they could read your own mind and they're trying to teach you something. This is your first contact with tantric angel. Very minor. It slips by. A minute later you're talking about something mundane. But that moment is the first moment that Lord Manjushri is piercing your heart with his sword.

So we have to always be on the lookout for the beginning. We have to listen carefully for the invitation that will come from the high holy beings. It will sound at the first moment like a few normal words from the person next to us. Maybe your husband or wife, maybe your children, maybe your friend. And that will be the first little crack opening into the realm of angels. So we have to listen always carefully.



We will do some special prayers begging our teachers to stay in our world. If you have a flight to catch please feel very welcome to run and we very much hope you will come at Easter time, and we'll finish the Yoga Sutra.

[Prayers]