

**INTERVIEW EXCERPTS WITH KHENPO TSULTRIM GYAMTSO
RINPOCHE ON TILOPA (SLIGHTLY) -- Gary Allen (11-30-05, Boulder, CO.)**

GA: I'm writing a book...

Khenpo: If appearances don't manifest as your text, then how can you write an outer book? What's the benefit of writing an outer book? When appearances manifest as your text, then all appearances are the book you've written. So you're making a mistake. Milarepa's saying, in order to have appearances manifest as your text, study your own mind. These days every person writes their own book, and they just make it difficult for themselves. So they're all stuck in a net of difficulty, and you're one of them.

GA: I agree with that!

Khenpo: It's actually not something's that's correct because the true nature of reality is beyond correct and incorrect, so you're stuck in this net of clinging to correct and incorrect as being truly existent. It's difficult to get out of that net of truth and falsity. Now you're going well down the path of understanding.

GA: I hope that's true.

Khenpo: Just hope is not enough. Have confidence. Where hope actually is is something you can't find because hope exists only in dependence on fear. Since hope and fear are dependently existent, hope and fear don't truly exist. Since hope and fear are dependently existent, hope and fear are the nature of equality. They are self-arisen and self-liberated. Now since we are just playing around here, I don't have time to teach dharma (*laughs*).

GA: My mistaken book is on Tilopa.

Khenpo: If you make mistakes about Tilopa, Tilopa's a mahasiddha, so these will be mahamistakes. If you write about pigs and dogs, if you make mistakes, it's not a big deal.

GA: So that's why I'm here to ask.

Khenpo: There's no one asking questions. The questioner has no self, the entity of the question does not truly exist, and the questioning mind doesn't come or go, or arise or cease. Thoughts are the great ignorance that throws you into samsara's ocean. Thoughts are the great wisdom that dries samsara's ocean up. So know that the one that throws you in and the one that dries you up are equality. There's nothing to understand about the dharma because the dharma doesn't really have any name or any basis to which it's given. If there's no name and no words, how can there be something to be unknown? It's just this.

The mind of a great scholar and the mind of an ignorant cow herd are the same. In Tibet the cowherds and the shepherds would be illiterate, but not in America. In America, they're smart. But however much smart you get, that much stupider do you get. However much more learned you get that binds you. However much stupider you get, that sets you free.

Tilopa said to Naropa, "You don't even understand this much!"--and that's when he smacked him on the forehead with his shoe. If he hadn't done that, then Naropa, even though he was a great pandit [*scholar*], he never would have gotten it. Then he fell over. Then he understood.

(*Sings:*) In order to have appearances shine as your text, study your own mind.

GA (To translator): Was that *his* doha?

Khenpo: That's Milarepa's. Now you understand....You have to be able to understand the difference between my songs and Milarepa's.

GA: What's the difference?

Khenpo: Since differences and the basis of differences are only dependently arisen, then actually they are of the nature of equality. When you don't know that thoughts of difference and thoughts of similarity are only dependently existent, then your mind engages in lots of differentiation and in bringing things together, and in thinking they're actually existent. Right now you think you have a location on this planet, but if the planet totally disintegrated, then you would be nowhere, and you wouldn't know where you were. It's like that.

You didn't get any dharma. You got lots of problems.