

## The Seminar based on "Milarepa's First Meeting With Rechungpa"

- 1 The first prose portion of the text - Milarepa asks for food at a building site
- 2-3 What is work? Not doing anything
- 3-4 Not falling back into the reactive
- 5 Housebuilding as an analogy for rebirth
- 6-7 Milarepa giving the builders an opportunity to be creative
- 8 Building houses and follies House symbolism in the modern, mobile, age
- 8-9 "Songs" in Tibetan culture
- 9 Building the new self
- 10-12 Faith as emotional conviction
- 13 Lack of faith as a psychological problem
- 14 Emotional energy - virya
- 15 The building blocks of meditation
- 16-17 Situations that repeat themselves again and again
- 18 Blake's importance of expressing errors
- 18-19 The unskilfulness of many institutions
- 19-20 Clarifying our thoughts by expressing them
- 21-22 Living out one's personal blueprint/pattern/mandala
- 23-24 Giving a truer expression to one's Gestalt
- 24-34 The Gestalt
- 29 The helpfulness of autobiographies/life stories
- 30 The switchover from the reactive to the creative  
Others seeing more of you than you see yourself
- 31 Finding out what you actually feel and want to do  
Education A Buddhist school
- 32 Flexibility of terms - Gestalt, pattern, reflection, seed.
- 34-35 The Movement as the unfolding of a particular gestalt or common myth
- 36 Philosophy begins with a sense of wonder
- 37 The workers ask Milarepa to go into more detail
- 37-39 The Alaya consciousness  
The eight types of consciousness
- 39 The Trikaya om ah hum
- 40 The Alaya and the Gestalt
- 41 Sprouting of seeds - karma and vipaka
- 42 Depositing and not depositing seeds in the Alaya
- 43 The Absolute Alaya
- 44-45 The 'fine warehouse of Sunyata'
- 45 "Sunyata is what makes everything possible"
- 46 Service and action The Asravas
- 47 Magic spells
- 48 Yab-Yum (Father-Mother) symbolism
- 49-50 "Blissful passing" like the father
- 51 Wives
- 52-53 The four stages of youth representing stages of development of the individual
- 54 Tibetan attitudes to the Dharma
- 54-55 The authorship of the life of Milarepa
- 55-56 The four levels of tantras
- 56-57 Karmic affinity

- 57-58 Uddiyana or Oujen Padmasambhava's Pure Lands
- 58-59 Being born as male or female for karmic reasons
- 60 The first meeting with Rechungpa
- 61-62 Earning the name of Rechungpa
- 62 The wholeheartedness of many Tibetans
- 63 Heat Yoga
- 64 The life of Geshe Rabten  
Faith followers and doctrine followers
- 65 Rechungpa's relatives put a curse of leprosy on Rechungpa
- 66-68 Frustrated projections  
Love turning to hate - a crime of passion
- 69 Premeditated unskilful action versus spontaneity
- 70 Reciting mantras for health
- 71 Rechungpa is told of a guru who can cure him
- 72 Becoming psychically sensitive through meditation
- 72-74 Psychic sensitivity to food
- 74 Not preparing food whilst menstruating in India
- 75 The head cook being an experienced monk in Zen monasteries
- 75-77 What is leprosy? What is bacteria? Disease
- 78-79 Milarepa's lineage
- 80 Rechungpa as Milarepa's 'son'
- 81-82 Addressing priest/bhikkhus as 'father'?
- 83 Comparing Tibetan and Indian families
- 83-84 'Giving up the world'
- 84-86 Working hard at the Dharma
- 86 The utilitarian and the mythical
- 87 Forms of communication
- 88-89 Chanting in an emotional state appropriate to chanting
- 90-91 A Buddhist word for 'praying' Invocation and evocation
- 92-93 The puja as a magical ceremony
- 94 Work as the Tantric Guru - harmonizing one's energies and awareness
- 95 Rechungpa's need to wander
- 96-97 What will I get out of it? A lack of Bodhisattva spirit
- 98 Keeping the non-defiled mind clean
- 99 You either go forward or you move back
- 100 The eight worldly claims/winds
- 101 Rechungpa departs
- 102 The symbolism of travel
- 103 Rechungpa returns
- 104 Meditating without food or water for months or years?
- 105 The 'I am happy' song
- 106 Family life and internal conflicts
- 108 Non-attachment or alienation?
- 109 Becoming attached to the right things  
Attachment to the yellow robe/socio-ecclesiastical position
- 110 Deliberate seeking of distraction, whatever it is  
The wealth of the Dharma
- 111 Owning and looking after property
- 112 Elaborating life to fill the available time

- 113 Public property being nobody's property
- 114 Vandalism
- 115 Respecting public property in Communist countries
- 116 Personal property
- 117 Bhante's reflections on the disruption of his move from India
- 118 Non-attachment has no meaning unless you are capable of attachment
- 119 The speed and potential alienation of modern travel
- 121 A modern complaint - nervous exhaustion  
The Thai Sangha under governmental control
- 122 The disrobing of a famous Thai monk by the State
- 123 Not having to be dependant upon patrons
- 125 (Various lines of text dealt with rapidly)
- 126 The 'right' conditions for Dharma practice
- 127 The importance of non-action
- 128 (Various lines of text dealt with rapidly)
- 130 Rechungpa's reply and conclusion
- 132 A guru doesn't have to teach anyone  
Experiences of the Hampstead Buddhist Vihara
- 133 Bhante meaning what he says in his writings