

## The Wheel of Life: The Buddhist Teaching of Dependent Origination

11/6/1998- 12/18/1998

6 classes in NYC

- 1) Ignorance – dang po ma rig pa
- 2) Immature karma – gnyis pa ‘du byed kyi las
- 3) Consciousness – gsum pa rnam shes
- 4) “name” and “form” – bzhi pa ming gzugs
- 5) the doors of sense – lnga pa skye mched
- 6) contact – drug pa reg pa
- 7) feeling – bdun pa tsor wa
- 8) craving for the object – brgyad pa sred pa
- 9) the major increase of this craving – dgu pa len pa
- 10) the karma becoming extremely potent – bcu pa srid pa
- 11) the point at which the karma has first begun
- 12) the point at which the karma has aged and discontinued.

# The Wheel of Life: The Buddhist Teaching of Dependent Origination

Geshe Michael Roach

Class One

Nov 6 1998

Transcriber: Su Hung

Side A.

[Prayer: Short Mandala]

[Prayer: Refuge]

Okay welcome to the [unclear] series. We're going to be doing this class for six Friday nights. We might have a break or two I think and the subject of the class is called 'The Wheel of Life'. I probably tell you the story about 'The Wheel of Life'. I think a lot of people don't know who painted it the first time and the story goes like this.

There was a king in ancient India named Bimbisara and this was about two and half thousand years ago. And then there was another king named Udayana, and their two kingdoms which were adjacent to each other, they had some kind of karmic connection. So every time that one of them was doing well, the other wouldn't do so well and they had this kind of strange symbiotic relationship or something like that. And during this time the Buddha was alive and walking on this planet. I don't why but somehow King Udayana and Bimbisara started sending each other gifts. And you know, instead of fighting with each other or declaring war on each other's kingdoms they, they had some instinct or some urge to share things with each other. So every few weeks, you know, one of them would start sending this beautiful gift to the other one. And then in ancient India, you know, and in most of Asia you have to send something back which is a little bit better.

So they got this competition going, you know. And every time Udayana got something from Bimbisara that was beautiful then he would have to think of something even more beautiful. And there's this story; you know like those Russian dolls, like the doll within the doll within the doll, and they started to send each other boxes like that and, you know, you open up twenty different precious boxes and then in the middle you find this big jewel or something like that. And, this is the really sweet trading went on.

And then finally one day Udayana sent Bimbisara this priceless jewel or something like ... I think it was actually some kind of special cloth or something, but it was like priceless, totally priceless. And so Bimbisara instead of being happy with the gift he was a little bit upset, you know [laughs, laughter] it's like nothing he can send back. And he was like stumped. And he, he sits, and he thinks for day after day and then he finally calls all his ministers together and says, 'You have to help me out here, you know, I don't know what we're going to do now. I don't know, I don't know what kind of gift to give this king back, Udayana.'

And somebody said, 'Well listen, Lord Buddha is teaching in your kingdom nowadays. He's out in the forest, he's got all his followers, he's teaching Buddhism to the people. Send somebody to ask him you know. He's omniscient; probably he'd know something better. So, [Laughter]

[laughter] so they sent out a search party. They find Lord Buddha and King Bimbisara himself, you know, with all his regalia goes to the forest and prostrates to Lord Buddha and says, you know, 'What am I going to give Uddiyana now?' you know, and Lord Buddha says, 'How about a, a picture of me?' [Laughs, laughter] So it was agreed. And the king's painters will paint Lord Buddha and he will send the picture because this is the most priceless body in the world, you know.

And so King Bimbisara gets everything set and he hires his best painters and he puts them out there to, to do the portrait. And he goes back to the kingdom, back to the palace. And he waits. And after a week he asks for a progress report, you know. And, and he ... people come back to the palace and say, 'Nothing. They haven't started yet. [laughs] You know, what's going on?' And they said, 'You'd better come and see yourself what's going on, you know.'

So he goes to the, back to the forest and he goes out into the ... to see where Lord Buddha is. And Lord Buddha is like standing there and there are these painters, like this, staring at him. [Laughs, laughter] They can't, they can't stop looking at Him, at, at His beauty. He has this kind of special body that no matter who sees the Buddha's body they see the most beautiful body they can imagine. You know, so He looks different to each person and to each person He looks like the most beautiful thing they ever saw; male or female or anything, you know.

And they ... so He's just standing there and they're not doing anything and Bimbisara is getting nervous and [laughs, laughter] and he says, 'Lord Buddha, what are we going to do, you know?' So Buddha says, 'I have a solution, you know. Get a big piece of canvas and I'll stand behind it and then you have somebody shine a light from behind me and then they won't see me so they can take their eyes off me and they can draw my silhouette. And, and then they can fill it in later when I'm not around or something like that.' So they actually do that. And they sketch the Buddha out and they make all the design and they fill in all the paint and everything else. And then they, Bimbisara says, 'Great, you know. This is the greatest thing.' And he starts to roll it up and Lord Buddha says, 'Wait, wait, wait, I have something else to add.' You know. And then he sketches out, Lord Buddha sketches out the Wheel of Life, okay, and He puts Himself up in the corner, you see.

So this started out as a portrait of Lord Buddha and it ends up as the Wheel of Life. So this painting which is very familiar to many people, very famous in Tibetan Buddhism, it was designed by Lord Buddha Himself. And each detail was ... He told the painters what to paint, how to paint it and, and like that. So every single detail in there was designed by Lord Buddha Himself.

They put the painting in a big box. They sent it to King Uddiyana. He opens it up and ... and they say that he unrolled the scroll and he just stared at it for hours. He just like sat down on a chair and he stared at it and then the next morning he went into a state of meditation, deep meditation. And then he saw emptiness directly. Okay. So this is like a easy way. Usually ... [Laughs, laughter] You know, usually this process takes many, many years to see emptiness directly. But they say that the next morning or after meditating on ... on the contents of the painting, and he had such a strong seed in his mind that he understood everything right away.

And in the next day he became an arya. Arya means someone who has seen emptiness directly in Buddhism. So he ... he reached the state of seeing everything, emptiness directly.

Later on, because he saw emptiness he was able to remove his bad thoughts, which is nirvana. Okay. If you can see emptiness directly and you use it to remove your negativities then we say you reached nirvana. You don't have to disappear. You don't have to change bodies. The definition of nirvana is {nyun drup malupar pangpar so so tang gok}, means to stop your bad thoughts permanently because you saw emptiness directly. So he reaches that state also which is much more difficult. And then he decides to give up the kingdom. And he actually gives up his kingdom and he goes following the Buddha around for the rest of his life. And there's a lot more story but I'm not going to tell you the whole story, okay.

Later on there's a, there's an additional story that there was a disciple of the Buddha who became a monk, who was married and then later became a monk. And then he couldn't stop thinking about his wife, his ex-wife, right? And Lord Buddha took him on a trip to hell. It, it reads a lot like Dante if you read Dante's Inferno, it's very, very, very similar. It's, it's kind of very strange how similar it is. And he takes him with Him on a trip to hell. He wants him to get serious about his meditation and about his practice and to stop worrying about his wife, you know. And he takes him one by one through the realms of hell; it's very similar to the Inferno. And, and then at the end he's just freaked out, the guy's freaked out, he ... all he wants to do is meditate, study, not go there again. [laughs] And it says in the Abhidharma you can see hell with the assistance of, of a higher being, a being who is more realized than you can take you to, to the hell realms and show them to you and come back.

So then Lord Buddha said that, 'Now you're going to get serious about your study?' 'Yeah, yeah, I'm serious.' And he said, 'Well, I'd like you to paint what you saw and then I'd like you ... we'll make a rule that every monastery has to have this painting on the doorway, at the doorway of the monastery. We call in the {gonjor}. {gonjor} means the foyer of a monastic institute. Any monastery building that there should be a Wheel of Life painting there.

So that was another occasion where the Wheel of Life was painted. The detail on the inside - which we'll get to later - was painted on those occasions. And then it became a rule. By the time of about 500 AD in the Vinaya, in the monks rules, it has become ... in the Vinaya Sutra, the whole wheel is described. And the whole wheel ... it tells you how to paint each part of the wheel and then it tells you, 'You must put this painting at the front door of all dharma institutions.' You know.

So if you're going to have good dharma center or a temple or, or a monastery or a nunnery it's important to get a nice Wheel of Life. And it's still in, in Mongolia, Tibet, China, it's still a custom to put - I didn't see it in Thailand, - it's a custom to put the Wheel of Life at the door of the temple so that when people come in immediately they think about the meaning of it, which is death. Okay. The, the wheel's real meaning is death. If you look at the ... you can take it out if you have the ... and we'll put it here. This one by the way ... was painted from a ... it was traced from a woodblock print that was found in India, we found it in India around 1975 or something like that.

And I'm going to give you a quick overview of the wheel and then during this class we'll go through the wheel in great detail. We'll go through bit by bit, piece by piece. By the end of this class you will know every single detail in this wheel and it will all be really beautiful to you. This thing is like a, a drawing for a Boeing 747, you know. And it is very detailed. This is a, a design of a way to get out of suffering. You know. And I mean suffering, I mean ... I'm not talking like Buddhist classical suffering, you know, people wailing in the hells or something like that. I'm talking about people you don't want to meet on the subway. I'm talking about your boss. I'm talking about your backaches. You know. I'm talking about things that you look in the mirror and you don't like or getting old or things like that. We're talking about all of those things. Real things for you and if you understand this blueprint; this is a blueprint of how to get out of all those things, okay?

If you follow this blueprint with knowledge, with wisdom, which you can pick up in this class, okay, in six courses you, you will learn about ... if you ... if you can follow it from that you don't have to suffer those things. You don't have to have those things happen to you, okay. You, you can change those things. It's very interesting. And so this is not just an art class, you know what I mean? And this thing is actually a, a coded, you know, it's got all these secret codes in it and, and this is a blueprint of how you yourself can avoid the things in your life that you don't like. So it's very, very much relevant to each person here. It's not my intention and I don't enjoy just getting up and talking about some kind of philosophy or something like that. It's a beautiful, beautiful blueprint, which each person here can use to avoid whatever kind of suffering you're having, okay. And ultimately to avoid death itself, okay.

If you follow this carefully and if you understand the wheel carefully and, and with, with good knowledge and you meditate on it, you don't have to suffer the way that normal people suffer around you, okay? You don't have to do that, okay. If you understand how the wheel works, okay. That's the point of being here, okay. It's not just like a fun class or some interesting picture, okay; it's not like that. This is a very, very beautiful summary of how to stop all the lousy crap in your own life; okay very beautiful, very interesting and it works, okay.

I'm gonna go very slowly over the general picture and then each week we'll do a few of the pertinent keys in it that help you stop your own lousy stuff in your own life, okay? But first I'll give you an overview of the, of the painting, okay?

I think the most striking figure for almost anyone is the monster. His head is here and he's got this wheel in his, in his grasp. Here's one of his arms, here's another one and then traditionally the feet are also holding the wheel and he holds it tight. He has a tiger skin clothing on which, which generally in Buddhism means some kind of ferocity or something like that. I mean, he goes and, and strips skins off tigers for fun, you know. And, and, and that's the ... this monster here is, is called {chi dak}.

Say {chi dak} [repeat] {chi dak} [repeat]

By the way, I like to say a little Tibetan you repeat it and then I might write some on the board. And we say it, it helps you remember later if, if the original sound that as it was taught to

millions of monks and nuns and other Tibetans over the last thousand years. It gets into your mind; it starts to work there, okay?

So say {chi dak} [repeat]

{chi dak} means 'Lord of Death' okay.

The Lama who taught this to me which is the incomparable Khen Rinpoche Geshe Losang Tharchin who spent about a year on this with us, teaching us this painting. He, he was very ... he was almost obsessive about explaining ... almost every class he would say, 'We Tibetans are not like some superstitious, foolish people, okay. And we don't think that there's this bogeyman that runs around at night, you know, and sneaks in your bed and kills you and, and this is the Lord of Death or something like that. This is, this is a metaphor. This monster doesn't exist as an outer entity. This monster is born within you when you are born from your mother's womb, okay. When you are formed in your mother's womb as your body is formed, your death, integral part of your body starts to form there also, okay? So it's not like there's a little gremlins running around in there either. It's the energy or the force called 'death' is born in you the moment you are conceived, okay.

Buddhism says that nothing is necessary to destroy your life other than its beginning, you know. It doesn't technically take an outside force to kill you. If there were no car accidents, no AIDS, no cancer, if you sat in a bank vault your whole life in a chair, your body would still kill you, you see what I mean? Because it, it has an energy or a force as you are born, as you are formed, that forms within you. And then each day of your life it is ripping out your insides. From the inside, you know, metaphorically there is this energy which is ripping a little closer to your heart and, and that's how Tibetans see this painting. That's how Buddhists ... that's how you have to think of this guy who's holding the wheel, okay. It's a energy that was created in you when you were born and it rips a little closer to your heart every day. Every moment that you're alive this thing or this energy is ripping a little more of your life out and then eventually it will kill you, okay? And that's ... that's the main feature of the wheel. The wheel is in the grasp of the Lord of Death, okay. And that's ... everybody inside the wheel is in trouble. Everybody inside the wheel is having a problem, okay?

I'm gonna skip the outer rim and I'm going to go to the next part which you see, one, two, three, four, five different realms there. One, two, three, four, five; and this represents the different kinds of life forms you can take. Let me see if I can get it straight. This one here is the human realm and we can see that realm and we live in that realm okay.

I had all these lectures, the last three or four months we've been on the road in different countries. And, think it was in Mongolia and these beautiful old sheep herders and yak herders in Mongolia and we had 'em all in a big place and they were all discussing emptiness and karma. And they were brilliant; it was unbelievable. And I asked 'em can there be multiple realms, whadda you guys think, you know. And they said, 'Of course', you know. And so I thought, oh, maybe they're going to give me some science fiction answer, you know. And, and then they said, 'In this very room there are two realms going on.'

And then they proceeded to show me how like if there were a dog in this room and a human, that there are actually two different worlds going on in the room at the same time; you know parallel universes going on in one room at the same time. I mean, if there's a dog in this room watching what's going on right now and watching all the events in this room, they're experiencing a totally different world than you and I. There are actually two parallel worlds going on at the same time. And once you accept the idea of two parallel worlds going on it's not hard to go to three or four or five or a thousand, okay; it's not difficult at all. There are quite ... certainly beings who are experiencing this room as we speak that you and I cannot see. Okay. And, and they're having some kind of experience of this room. It's very unlikely that there are not, okay. Just logically the odds are against it, okay.

So this, this is the human realm, meaning the human experience of, of the world, the human plane of experience. And there can be a thousand planes of experience going on in this room at the same time. This room can and is a Buddha paradise for those beings in this room who, who are seeing it that way; and that's one realm, okay?

Another realm here is, right here, we call devas and asuras. Devas and asuras. These are like, according to Buddhism, if you, for example, decided right now to dedicate yourself forever to some kind of meditation in this life and you sat ...went back to your room and you fixed it up really nice and you got people to sponsor you for the rest of your natural life and you just sat there and meditated in very deep meditation like on your breath or some kind of peaceful meditation; something that never disturbed your mind, you would automatically not collect all the bad karma you, you normally collect, okay. 'Cos you can't lie when you're in meditation. You can't steal when you're in meditation. You can't commit sexual misconduct with somebody's wife when you're in meditation, okay. You're, you're stuck there, all right? And so you're automatically collecting less bad karma than normal. And we call this the morality; the vows of a person in meditation, meaning you have automatic vows because during that time you can't tell a lie, why? You can't talk because you're in deep meditation, okay?

So if you kept that up that way of life year after year after year according to Buddhism after you died your mind would begin to see a very beautiful place, okay. And you would begin to see around you very, very beautiful things. And when you look down at your own body you would start to see some kind of beautiful, very radiant body and, and, and live with happy people and be there for a long, long time, okay. That's what we call a, a worldly deva realm or a worldly heaven or something like that. It is not nirvana and it is not enlightenment because it always ends, all right. The things that make it happen, the things that get you there are temporary energy and, and you always come down out of it. When you come down out of it, because you've used up so much good karma, we believe that you normally go to a hell realm afterwards, okay? So not a place you want to go. It's like a waste of time or something like that. But this represents that realm, okay?

You, you might see two different groups here and there's like you can either take birth as a, as a, a better temporary heaven being right or as a worse one, and they tend to get jealous of each other and fight with each other, okay? So sometimes when you see the Wheel of Life you'll see it divided into six realms. And here you only see five because those two have joined together so that they can fight more easily with each other okay?

Then down here you have the animal realm. We had a beautiful debate in Mongolia also. These people are nomads, right? And they spend half their time nomading and half their time thinking about advance Buddhist philosophy. They're really extraordinary. And so we were talking about being reborn as a, a dog or a, or a cow or a yak or something like that. And they got it right away; they understood right away. You know, it's not like you go to a special factory near Ulaanbaatar and there's cow bodies there and, and they take your old mind and they open up the cow body and they put you in there and then you walk around in a cow body for awhile, you know. They say, 'No, no, it's not like that.' They said ... I say, 'Well, what is it like, you know? How does your mind enter a cow body?' They say, 'You ask the wrong question. You're not saying it the right way. You start to see a cow body.' You see what I mean? Your mind starts to see things like a cow, as a cow sees things, you see. It's not that you take your mind and open up a cow body and, and stick it in real fast and sew it shut or something like that. It's not like that.

I mean, that's ... When you talk to a westerner about rebirth that's what they think. They think, 'Oh, there's this cow body in a cow mommy's womb and, and then the mind comes and then the cow body opens up and the mind goes into the cow body, empty cow body. And then the cow body's filled and then when it comes out there's the ... the poor human mind got stuck in a cow body now. It's not like that. To be born as a animal, just move that ... your perceptions shift into seeing things the way an animal sees things, then you're an animal, you see? In Buddhism that's all it means to be an animal. Why are you a human? Because you have a four limbs and a, and a head and you walk around upright? You know. Somebody proposed that in the French Academy of Science. Somebody else brought a chicken and disproved them. That's not what makes you a human. You're a human because you see the world as a human. And that's what makes you human and when you look down you see a human's body because you see everything the way a human sees things. So to take birth as an animal or to become an animal is not strange, it's not impossible. It's simply a shift in your perceptions and those shifts happen every five or ten minutes anyway.

Death could be a very similar perceptual shift, okay? You just stop seeing yourself as alive and you start seeing yourself as dead and that's what it is to be dead, you see what I mean? And you gotta get used to that in Buddhism. The reality of what is around you and the reality of what you are is just you seeing it that way and that's what it is. And that's what makes it what it is.

So what I'm trying to say is, this is not some superstition of Buddhists or something like that. There are minds, which exist in this world, which used to be very normal, human, reasonable, like you and me minds and then they started to see things different. They started to see the world as an animal sees the world and then they became animal. That made them animals you see? So to be born as a animal is, if it takes having your mind transported to some pre-existing cow factory body then that's kinda weird. But that's the way you think of it right? All it takes is a slight shift in your perceptions. You know. All it takes is a, a shift that can occur in five minutes. Anyone here can have that happen to them in five minutes. Okay? And it, and it very well could happen. The same thing happens when you die. It's not that the outer body dies, it's that your mind shifts and you start to see yourself die and then you do see yourself dead. And then you are dead because you see it that way. You see what I mean? It's very profound.



Okay, this one here – they call them hungry ghosts. In Sanskrit they call them pretas, tormented spirits or something like that. You can call them ghosts; like what we call ghosts. In scripture it says you cannot see them. It says that they do exist around us and they are typically are people whose minds were very attached to their houses or their possessions or, or food or other objects like that, money. And then when you die your mind is so attached to those things that you begin to see yourself in the opposite mode, which means, not able to get them all the time. Always hungry. Always thirsty. Always suffering and your own body is very, very how to say, subtle. The form of the body is very subtle. You can walk through a wall. People cannot see you. Normal people cannot see you. Other spirit beings can see you. You cannot, normal people can't see you. That's a preta realm. This realm by the way can be taking place where? In the same room, you see what I mean? This realm can be taking place in the same room. This realm can be taking place in the same room.

This realm down here is a hell realm. We'll talk about it, you know. I think when I was growing up and I grew up Christian it was considered naïve to talk about hell, you know. I mean people have overcome the idea of hell. You know we are modern people. We are sophisticated, we don't believe in voodoo or we don't believe in superstition anymore and that was just something that the church used to use to control people or, or fool people or something like that. And or get their money out of them or stuff like that. Buddhism says no, Buddhism says there are hell realms and we'll talk about them. And we'll talk about the likelihood of their existence or not okay? We'll talk about whether or not you and I can see a hell realm or whether you can establish that it really exists, okay?

So these are five different ways in which the mind can see each world which means are you going to be a human or not or something else, you see what I mean? It's not a question of moving into another body, okay forget that. It's a question of your mind shifting to seeing the world a different way. Okay? And that's all it takes to become an animal or a tantric deity or a Buddha or anything else. That's why you can move between different kinds of bodies. Okay? That's why you and I can enter an enlightened beings body. It's the same shift of the mind that happens when you die or when you become an animal or something like that, okay? These are the five realms, sometimes six. Okay?

This is a some kind of gruesome, okay, this side is supposed to be black and people are being dragged down to hell by a hell realm god or something like that. There's a joke in the scripture it says, do you think that Acme construction company went down to hell and built it; I mean who built hell? You know. And who hired all the hell guards? You know, I mean do these guys get time off or what? You know, these guys here, okay, the guy that's dragging them down you know. Where did hell come from? You know. Was it like some construction company went down at the beginning of time, we don't believe in god right, so we can't say he made it, right? So it's gotta be some like really perverse construction company that goes down under the ground, works for years you know and builds these horrible chambers and puts in all these instruments of torture. And then they have to go out and hire, they probably hire peop...well anyway...they, they find [laughter, laughs] they find people to staff the place you know. And, and then you know the sutras say, Lord Buddha says, 'What do you think? You think that hell was built like that? You know, you think Buddhists are stupid? You think we think that somebody went down in a construction company and built hell?' No, it's your perception okay?

As much as the world around you, who built planet earth? Who makes the sun come up in the morning? Where does the sun come from? Why are you perceiving the sun in the morning? It's your mind. You have some seed in your mind; you have some very subtle seed in your mind which makes you see the sun come up in the morning. And you say, 'No, no, it comes up whether I'm here or not.' It's not true. Buddhism says, no not true. If you did not have the karma, if you did not have the seed in your mind to see the sun come up in the morning, you would die the night before or you'd be blind or someone would put you in a prison and you wouldn't see the sun come up or something like that. You see it's not your god given right to see the sun come up in the morning. It's a projection of your mind and we will talk more about that. So hell is not some kind of a thing that some stupid or sadistic guy built okay. It's a projection of your mind in the way that this room is. And in the your own body is and in the way that your own office and the people you live with are. And that's why you can get out of it. You can change it. It's very interesting. If you know how you can change it, okay?

So here you see this is the kind of black side of things. People pushing people down. And over here are people doing good dharma things and they're going up and then this is like a tantric deity and having a body like a bodhisattva angel or something like that, okay. Here in the middle like this doughnut.

Here you have a kind of an interesting thing, which is three different animals. I don't know if you can see it very clearly on the copy you have. This started as a huge print and we shrank it and it kind of lost a little bit and now we can't find the print. We wanted to copy it and give everybody one but we can't find it. This here is a pig. This here is a snake. And this is a rooster over here. And these represent the three principal states of mind that give you all the trouble you have in the world. Buddhism says that if you could crack the code here at the center of the wheel, you know, we're going to talk about the center a lot; it's one of the nights that we'll spend just on the center of the wheel. If you could understand the code that Lord Buddha implanted here at the middle of the wheel then you wouldn't have to have anything unpleasant happen in your life – nothing. You wouldn't have to run into the people that you don't like. You wouldn't have to have the pains in your body that you have. You wouldn't have to have anxiety or depression or any other kind of mental unhappiness. Everything would be going right and you would know how to keep it that way. You would know the method to keep it going right. To keep things going right. It's very interesting and deep down here in the middle are the keys for doing that. Okay.

And we're going to talk about that. These are three mental states that are represented by these three animals. If someone teaches it to you well, you can actually change the things in your life that you don't like; that's the whole point of coming to this class. The main purpose of Buddhism is to stop everything unpleasant in your life from what? I don't know. From the pain of sitting on these wooden chairs, all the way up to death itself, okay and including your boss and your family, okay? [laughs] [laughter] All right? Seriously I'm not kidding. That's the purpose of Buddhism. And I'm not saying that you learn to meditate and then all the stupid stuff happens to you and you just smile; that's cool I like it. It's not like that okay. We're actually talking about manipulating your reality and, and there are reasons why your boss was created. He was not created by some big guy in the sky with a big white beard. It's not true but he was created by

certain forces. He did come into this world or she, in my case it used to be a she, through certain energies, okay. And those energies can be changed or modified and they can be... you can correct them. And then they change- those people change or they get transferred or stuff like that. It's very cool. It's very, very nice. And you can do anything like that. Anything in your life that you don't like, anything about your life and I'm talking all the way up to your death, the point of Buddhism and the point of this wheel is to change it. It's to be... to find out how to change it and you can, very interesting.

So people ask me, we had a class last night called 'Interpreting the Buddha' you know what did the Buddha really mean. This is a very, very important subject in the monastery. How do you know when the Buddha was saying what He meant and how do you when He was just playing with us or when He was just presenting something that wasn't a hundred percent true because he knew we couldn't handle a hundred percent true? You know what I mean? The Buddha did that all the time. All the time He was adjusting what He said. If you hear the Dalai Lama speak you know in Washington DC in a few days, very fortunate and then you go hear him speak in front of two thousand monks at Sera, totally different [laugh]. You know he's like Mr. Nice Guy up in Washington, he says, you can do this and this, it's all right no problem, you know, just be happy, do it with a good heart you know, no problem. He gets a group of Tibetan monks he's like, 'you idiots' you know. [laugh, laughter]. He will go for an hour, just beating everybody up because he knows that's what they need. And [laugh, laughter]. So this is a quality of an enlightened being is to relate to each person in their own way. And this is something we were talking about last night. And that's something that in this Wheel, you gotta, there'll come parts that you have to interpret what the Buddha was, was really meaning. And the real meaning of the wheel will come down to emptiness. Okay we will get to point in the wheel where we will start talking about emptiness. Ultimately you have to get to emptiness to understand this wheel, okay?

That finishes the inside. Now there's this rim around the outside, okay and this is where the mechanism of the wheel is. This is where it all works. Over here are twelve different steps and if you, you always remember that it starts like a clock, okay. The first steps starts at one o'clock. So when I'm talking about the wheel I will be saying, 'Oh now look at one o'clock. One o'clock is here and then two o'clock, three o'clock, four o'clock, five o'clock, okay like that. We'll go around it like that. These are twelve different pictures. Twelve different scenes are going on around the outside. This is very beautiful. These are the mechanism that makes the wheel work and this is the mechanism by which you can stop the wheel, okay.

We say {ten jin trewa lung dang lung tok, lung tok nampa shin, } like that. {ten jin trewa lung jun dang, lung dok}. This is where the wheel is taught by Maitreya. Maitreya is the next Buddha. He wrote a beautiful book about the wheel. And in his book he says {ten jin tewa chungwa dang lung dok dang, lung juk dang, lung dok} means I'm going to teach you the mechanism by which the wheel gets put into motion, like that. And then I'm going to teach the mechanism by which to stop the wheel. This wheel is like a, you know those big things in the Charlie Chaplin movies of the gears going you know and he's like being thrown around by the gears and then finally takes a pipe and he sticks in the right place and one gear hits into another gear and the whole thing breaks down and shuts down. It's exactly like that; the wheel is exactly like that.

These are the gears that make the wheel go, these twelve gears and then there's a certain point in the wheel which happens to be right here at one o'clock where you can throw the gear off. If you throw a monkey wrench in there, the wheel is stuck and, and it breaks. Breaks in what sense? You don't have to die anymore and you don't have to have anything unpleasant happen in your entire life. That's the claim of this wheel. That's how the wheel works. So we're going to study over the next six weeks the twelve links that make the wheel work and where to break it. Where's the weakest link to break it and get out, okay. We're all in this wheel by the way. I mean, where are you? We're all right here. If you are who you seem to be and I'm not sure okay but as far as I can tell which is not very far, you're here. Meaning, if you're a normal person in this room you are within the grasp of this being and you are going to die. You may have a good time for awhile; you may not have a good time for awhile. The good times in your life may end next week or may end five, ten years or twenty years from now but sooner or later, each one of us here has to go through tremendous suffering. Each one of us here no matter what age you are now and no matter what your health is now you will get sick, you will get old. Your eyes will fail. Your ears will fail. You will become like your parents, okay. Don't think you're the one who is going to be different, everyone thinks that, you know. [laugh, laughter] It's not like that.

People are... they used to ask me why don't you go out with girls. I say, 'Well I usually just judge them from their mother 'cos that's... 'Why don't you get married?' I say, 'Well that's what they're going to look like later on.' They say, 'No, no I'm beautiful you know.' 'No but you are going to look like that right?' And say yeah, and it's going to be like that. It has to be. You will be. You must be. If you laugh it means you didn't think about it, you see what I mean? You will be or your grandmother. You will be if you live that long. You'll be as weak, as feeble, as slow, as funny and people will ignore you and, and they'll think you're just some fuddy, you know and it will happen to everyone in this room. That's all we have to look forward to. You can struggle. You can try to have a good career you know. You can have meaningful relationships and you can have, you can write poems, music everything you know. Do Internet sites and stuff but [laughs] in the end it all boils down to the same thing. Everybody in this room if you don't figure out some extraordinary way of stopping it, will end up just like that. There's no, there's no doubt actually that that would normally happen to a person like that.

Is it possible to stop those energies? Is it possible to stop death? Is this picture real? Is it really a blueprint or is it just a kind of interesting oriental picture, you know what I mean? Or is it really possible for a person to stop their aging and their death and actually control their life to the point where they don't have outside things making them unhappy or anything is making them unhappy. Is it possible to do that? I think the most natural question is, I haven't seen anybody like that, you know what I mean? You say, I didn't see, I've seen Buddhist monks in India, some of them look very peaceful but their hair is getting grey, they're bent over some of them you know. They seem to have dental problems. They seem to be aging about the same as you and me. His Holiness seems to be getting bald or something you know what I mean? Seems like it doesn't work you see. You see I'm not talking about Buddhism as a method of being more calm or more happy or even more compassionate or anything like that. I'm, I'm asking the question, does this blueprint here which purportedly gets you out of the clutches of death itself and aging itself. Does it work? Is it possible? Have you ever seen anyone get out? Is there like a special Buddhist monastery where you go after you, you know get out of the wheel you know and then you can go and confirm it you know, send New York Times people and they take their interviews,

‘Yeah in back ninety fifty I was this old man and then I got out of the wheel and now I’m this twenty year old.’ [laughter].

You can’t, you’re right? I mean, does it mean that it doesn’t exist? You have to think about it okay. Don’t forget that in Buddhism, it’s that thing about the construction company in hell, we don’t believe in Buddhism that there is a separate construction company that built hell. We don’t believe that there was some external force that built this world, this planet, the sun, other things like that. We don’t believe that. We believe everything is your perception. You have seeds in your mind which you put there from what you did before and everything around you is coming from those seeds ripening in your mind. Everything, every time you see the sun come up, the sun is not coming up. Your mind is shifting due to stuff you put in your mind before, okay, and it’s quite possible that there are people in this room now who are not seeing this room at all the way you are seeing it. You can agree already that each person here is having a different perception of the room, right? Some people are moderately bored, some are very bored. Some are mildly interested. Some are wondering when the break is going to happen, you know. Some are wondering what’s that, the thing up in the corner; they didn’t talk about that yet [laughter]. There’s about hundred or two hundred different perceptions on this event happening, even as we speak. You have to agree to that. On a deeper level there are perceptions of this same room or this same event that are very likely going on in the minds of some of the people here that are completely beyond your imagination, you know. There could be people in this room who are, who are seeing it in a totally different manner. And, and who are seeing their own bodies in a totally different manner than what you see. So to say that the Dalai Lama looks like he’s getting older to me doesn’t prove anything according to Buddhism about what His Holiness sees about his own self, you see what I mean? What does His Holiness see in the mirror and does it match what you see? It almost really doesn’t.

Now, now how to decide what he sees, that’s another question. But it’s not out of the question that people have reached this goal and that we wouldn’t be aware of it. There’s an interesting thing, people ask me, ‘Does Buddhism accept miracles? Can you walk on water according to Buddhism?’ We say, yeah. There’s a thing called a {separ kyi tingenzin}. It’s a kind of samadhi or meditation in which you adjust the physical molecules of a object near you and you can do it. For example you could make fire as it touches you, cold. And you could put your hand into a fire. And it’s very, very typical in {separ kyi tingenzin, separ kyi tingenzin} to change the molecules or change the physical configuration of say water so that you could walk on it. And that’s a very common thing in Buddhist philosophy, Abhidharmakosha, 350AD, no problem, you know. It tells you in certain chapters (seven) how to do it. You can do that. So we say, yeah, that’s possible. But then you say, ‘Well I haven’t seen anybody do it.’ And then they say in Buddhism you have to be very close to that before you can see someone do it either, you see what I mean? You mind has to be pure enough to be near a person like that. You would never meet this person. You’d be the person who took the wrong turn the block before; you know what I mean? [laugh, laughter] Because the karma or the goodness to take the right turn and the karma to see someone walking on water really and the karma to be the person walking on water are all very, very close to each other. And they take very good karma. And you’d swear that there weren’t anybody, there wasn’t anybody in New York City walking on water today, you know what I mean? If somebody could tell you, ‘Yeah, yeah we saw it.’ You’d say, ‘Yeah yeah right. Where was it?’ ‘Oh it was on 14<sup>th</sup> Street.’ ‘I was over on 12<sup>th</sup> Street.’ You know the karma or the goodness to

have the instinct to take the right turn and to see it is very close to the ability to do it. What I'm trying to say is that it's very possible according to Buddhism that you could succeed in getting out of this wheel by studying carefully, each person here has the ability, every human mind in this room according to Buddhism has the ability to get out of this wheel. You can do it yourself. Each person here can do it themselves. And you can get out of this wheel.

And when you do it, it won't necessarily be obvious to the person sitting next to you, okay. And that's no problem according to Buddhism because their perceptions are different. Many realms and many parallel worlds can be happening in this, all the time, at the same moment for different people, no problem. Like that. So it is possible to get out of the wheel.

We're gonna talk a little a bit about this guy here and this strange little box over here, after a break. So please have break. There's free refreshments back there. Come back in about ten minutes, okay.

(SIDE B. BEGINS HERE TOO) \*\*\*\*\*

... happiness with other people's happiness like that. So if you like to bring a child, the ages are five to fifteen, usually about four of those show up in about twelve after over forty, okay [laugh, laughter] What's the other thing? Oh we just put out a new CDROM of our computer project. We have a project where we have about a hundred and twenty Tibetan monks, nuns and lay people are typing into computers all over India, the holy books of Tibet. It will take another hundred and fifty years to finish. We've put in one percent so far in the last eleven years which is two and half thousand books – a hundred and fifty thousand pages. And so we pressed the new CDROM. We give them away and we were granted an audience with the Dalai Lama on Sunday to present him with the new CDROM. And with very, very big Lamas we go out and get them a laptop and load it and then, this is something they can use all the time. Like somebody like His Holiness will normally carry two or three suitcases full of books and this way they can have all the books in their laptop and it shows up in Tibetan, it prints out in Tibetan. They can search it in Tibetan and it's all the books that any large monastery would ever have.

So we've gone ahead and bought the computer and we have sponsors, I mean, all of the students in the other courses have chipped in and we've already I think, we've received enough pledges to pay for it. If you'd like to get a cut of the virtue, a percentage of the virtue which is all I'm talking about, we don't hit people up here in a very obvious way [laugh, laughter] but we have already covered it. We already have enough sponsors to cover it but we, we thought if you wanted to chip in and get some karma, talk to Elly, she's right here. She's the one who has been organizing it and so try to catch her after class. This is like, when we do big projects like that we like everybody to throw in a dollar or two dollars or five dollars and you get the karma, or a hundred, yeah. [Laugh, laughter] It helps get the karma, get you, your finger in the karmic pie. All right.

Up here outside the wheel, okay, here's the edge of the wheel. So what we have so far if you remember in the middle are three different states of mind that cause the wheel. They're like a little engine at the middle of the wheel that makes the wheel run. Okay these are three states of mind that we all have that make the wheel run. By the way in older paintings of the wheel you will see, here you see the pig with its mouth, in its mouth is the snake's tail. In the snake's

mouth is the rooster's tail and in the rooster's mouth is the pig's tail. That represents the fact that these three mental states tend to perpetuate each other. And we're going to talk more about that later. You will see older paintings, which are more correct. This one is not as correct in which the, out of the pig's mouth is coming the tail of the snake and the tail of the rooster, that has its own meaning, okay. But the way in which these three states of mind run the whole wheel is something we'll talk about later. Then out here you have outlines of typical behavior- do black deeds go down, do white deeds go up. Out here you have the different realms. Forget realms okay, please. There's no places somewhere that some guy with some long white beard on a grumpy day has created you know, it's not true. There's no such thing. So does that mean there's no hell? Not at all. There is a hell as much as there is an auditorium of PS school. Probably some of the kids see him as a saint right? [laugh, laughter] But they're absolutely sane, I mean, if you can perceive this you can perceive it as hell, you gotta remember that, okay? It's a perceptual thing.

So then you have these realms meaning these five ways of seeing your world and seeing your body and seeing your own mind, okay and we will talk more about that later. Then out here you have twelve different links, twelve different elements like, that keep the wheel going and they're very crucial because you can break the wheel at only one point – you have to break it here. When it comes time, when you get tired of life, my Lama used to say, samsara meaning suffering life, it has one good virtue; there's one good thing about our life and then I would say 'What?' He would say, 'Sooner or later it always reveals its true nature, like how much it sucks.' You know what I mean? Like he would say that, he would say, 'Sooner or later the only good thing about this wheel, is sooner or later you get tired of it. Sooner or later it will demonstrate to you just how bad it is.' I mean you can have a good couple of weeks or months or couple of years and then sooner or later it will always reveal its true nature. You will lose whatever you got; you will start to get sick; whatever good thing which is happening to you will fall apart; they always fall apart. And that's the nature of this part here and it's all held in the clutches of death, which is not some monster, right? It's some energy which was planted in you when you were conceived by your parents; when the sperm and the blood met together, the egg, at that instant an energy was formed in you and began to kill you.

By the way that's why this particular link here which is death, right, I don't know if you can see it very well; it's the eleven o'clock link or eleven thirty link. It's in Tibet when someone dies you, you put them into a fetal position and you put a belt around them. You strip them and then you kind of crunch them up into a fetal position, you put a big belt around it and then somebody carries your body out to a cliff and throws it out, like just dirt, just garbage. And that's what's happening there, some guy is carrying a body out and that represents, that link is not called the link of death, it's called the link of aging and death. And we'll talk about it later but what it means is that aging didn't get to be a separate link, why? Because not everybody goes through it, you see what I mean? On the one hand, like people die in the womb, many people and then on the other hand everyone is aging all the time; by being alive you're aging. The minute you're conceived you start to age, okay? That's the idea of it. That's the outside link, the realm. It's all held by death.

Now we're going to talk about Lord Buddha and this thing over here, okay? This represents someone who has escaped the wheel. I was walking around the temple in New Jersey with some

new guy who was thinking about becoming a Buddhist and we paused in front of a thangka of Lord Buddha with a bumpy head and the long ears and kind of a belly, you know, and he looked at it and said [cut] \*\*\*\*\*

Side B.

\*\*\*8 - \*\*\*\*\* - END OF SIDE A.

'I don't think I want to be like that.' [laughs] Kind of like Schwarzenegger would be okay, something like that and you know you see this person up here, He looks kind of nice but He has this bump on his head and long ears and things like that. I mean this is the way it looks in Asia to a certain person and blah blah blah like that. You will become an enlightened being, okay, if you understand this wheel, if you follow the wheel carefully. If you get out of the wheel you will become an enlightened being. One of the qualities of an enlightened being is that your body, is like the most exquisite thing that you can imagine okay? And it doesn't have to look like a Buddha in a Tibetan picture, all right? It will be the most exquisite thing you can think of, okay, to you. So it will be, you will look like the most exquisite being you can imagine, male, female, whatever, you will be that. And you will be like that. What I'm trying to say is don't think that this is some historical guy with a big bump on his head or something like that. You won't be like that. You will come out, you will look down one day and your mind because you changed it, will, will make you see your own body as the most exquisite thing you can imagine. And definitely not getting old, okay, anymore, and (?) outside. So that represents that kind of body. These things are rays of light coming off the body. The body at that point is made of light and doesn't have inner organs and bone and flesh and blood and things like that. Your body changes, okay.

Is it that you go to a Buddha body construction factory you know and they take your mind out of your ear or something and they stuff it into this other body? It's not like that. It's not like the animal thing either. It's different – you just start seeing yourself as a Buddha and therefore you are a Buddha, okay? So could I do it now? You know could I say, I'm tired of having these wrinkles and you know knobby fingers, maybe I'd rather, could I have like golden fingers for awhile, you know. I think I'd just look at it that way. It doesn't work like that, I mean you can try but it's not the way it looks. It is something that your mind makes you see. It is something that your mind is creating but its not done by force of will; it's not done because you decide to do it that way, you have to make certain karmic things happen and then you're forced to see it that way, you see. There's a difference between staring at your bony hand and trying to pretend it's golden, right? And then just waking up one morning and looking at it and it's golden and both are happening because of your own mind. You see what I mean? The reason why your hand looks the way it does now is your own mind. And the idea is to make the mind so pure that, that you start seeing it differently.

By the way that's the proof in Buddhism of the emptiness of your hand and we will talk more about it later. It's the emptiness of your hand, which makes it possible for you to see that later, and we will talk about that later. Lastly He's pointing to the moon. This thing on top of here is a moon. This represents that state of your body changing and your mind changing, okay. You can call it ultimate nirvana – that's the meaning of this moon up here. And Lord Buddha is pointing to the moon and saying, you can do it. Right below the moon there's a little, like a signpost and there's two very, very famous verses of poetry written there and I'm going to into that later but



those are the beginning of the instructions that Lord Buddha wrote. Lord Buddha said, 'I want two verses of secret instructions written on the Wheel of Life painting', okay. And we have them in the Vinaya Sutra so you're going to get those verses and we'll translate them and we'll talk about them. Those are like secret codes of the wheel.

I wanted just to write down the words for emptiness, okay because it's a very auspicious place to, to leave the class. If you like write the Tibetan, you don't have to okay but I ask you to, when I pronounce it try to pronounce it okay. {*stong pa nyid*}

Say {*tongpa nyi*} [repeat] {*tongpa nyi*} [repeat].

Nice, nice. The Sanskrit is *shunyata*. In your reading which is a very, very technical reading okay I'd like you to look it over. You'll say, he didn't talk about any of that stuff in class, okay. I'm giving you a very technical reading, this is the textbook that's used in a Tibetan monastery when they study the Wheel of Life and it's very difficult. It's based on a book by Maitreya and we study it after about twelve years in the monastery. And you can look it over and read it and get as much as you can about it but I'm not going to go through it in order. So we might get to that one in the third class like that but I'm going to keep cranking out instalments so that by the end of the six weeks you have the entire text book that a Tibetan monk uses when they study this subject. The textbook that was written first about sixteen centuries ago. So it's a beautiful, beautiful text and a beautiful textbook.

It's going to talk about emptiness. It's going to get to emptiness. Don't forget that the person who first opened up this scroll and looked at the painting, King Udiyana right? He's just this innocent king, in ancient India and he's just getting a gift from some other king and he's opening it up and he's looking at it and he's meditating the next morning and suddenly what? He sees emptiness directly. Very, very difficult to see emptiness directly, extremely difficult. Somehow this painting triggers the understanding of emptiness. What's the big deal about emptiness okay? Buddhism says that if you don't see emptiness directly in this lifetime it's completely impossible for you to remove your negative emotions. You can, if you practice for a long time, learn to control your negative emotions. If you meditate a lot you can learn to mask them or hide them or what you call it, like repress them. That's possible to repress them if you do a lot of meditation or something like that but they will always be there running under the surface. And if someone pushes your buttons in the right way no matter how much you've been meditating, as you know, you get just as angry as you did before you were meditating. It's very depressing actually [laugh]

Meditation in itself cannot fix your negative emotions and just trying to be a good person and following things like that it does not change your basic personality, your basic emotions. You must see emptiness to do that. The basic work of removing your negativities forever depends crucially on seeing emptiness. You must see emptiness. According to Buddhism it's impossible to ever overcome anger, jealousy whatever if you cannot see emptiness directly, impossible. Buddhism says that. Part of the definition of nirvana is, removed his or her negative emotions because they saw emptiness directly. How long does it take to see emptiness directly? About twenty minutes. You have to be in a deep state of meditation. What does it feel like? Long story, we'll go into it. How do you get it to happen? Takes years of practice. It would be very

similar to learning piano. People ask me, ‘What are the odds I can see emptiness in this life?’ I say, ‘What are the odds that you could get really good at piano in this life, starting now.’ If you started now. It’s about the same and you’d have to be just as serious. And people say, ‘I don’t want to spend the time or, or is it really that hard?’ or something like that. Is learning piano hard even if you start at age forty or fifty; is it hard? I don’t know it depends on how you do it, right? If you do a little bit everyday with a good teacher and if you enjoy it probably you’ll play pretty well within three years or something. Learning to see emptiness directly is almost the same, very, very similar. And it takes the same sort of discipline. Do you have to be Mozart? No. Can you learn it in a few weeks? Impossible.

It takes a pretty good practice with a very good teacher who knows what they are talking about and then just like piano, you know in about the same time frame you could see emptiness directly, okay. It would take about; it would take that kind of commitment also. If you’re not up there driving your neighbors crazy a few hours a day on your meditation cushion, it’s impossible, cannot happen. It’s as if you suddenly learn, you’re suddenly playing the piano great the next day after you started or something, impossible. It takes training. It takes some kind of commitment and it takes a good teacher. With those things you can see emptiness directly. There’s one key to see emptiness directly, all right? One thing you have to see before you see emptiness and then you get to go home. {rten ‘brel}

Say [ten drel} [repeat] [ten drel} [repeat]

{ten drel} is a Tibetan word that they translate as dependent origination. Basically according to Buddhism every finger snap you have sixty five different experiences of your world. Every time I snap my finger your brain is going through sixty-five separate frames of your world. You’re playing the film that fast. That’s why the world seems to move. It’s actually sixty-five discreet karmas going off every time I snap my fingers and it’s making you think I’m moving for example okay. But there are actually that many perceptual events going on in your mind every millisecond, sixty-five every millisecond and that’s how many frames it takes to keep things going. Multiply that times sixty, multiply that times sixty, multiply that times sixty, multiply that times twenty-four, multiply that by thirty. Multiply that by 365. Multiply that times the number of years you have been alive in this planet. That many perceptual events have happened in your mind. Billions and billions of events have happened in your mind since you began. And you can divide all those into three.

One is ultimate reality okay. So if you’re highly trained and it’s very like learning to play the piano. If you’re very good at meditating. You’ve been very well trained by a good teacher and you see emptiness directly it takes about twenty minutes. The experience goes on for about twenty minutes. It’s extremely rare to have that happen in a human lifetime. So if one person in this room has done it in a, in a lifetime that would be unusual. That’s twenty minutes out of all the hours of your life, okay, twenty minutes are spent even in a very fortunate person, like you know the most fortunate person in the United States say has seen emptiness for twenty minutes of their whole life, that’s enough to get them out of the wheel. Takes you out of the wheel. Twenty minutes of that takes you out of the wheel. It’s extraordinary. Something amazing about that experience takes you out. So that’s one kind of perception of your world – ultimate reality, let’s call it twenty minutes.

And then down here we have what we call, what you call it? Hmm, mmm. Fake out reality. Fake out reality is called {kundzob denba} in Buddhist philosophy. It means during much of your life you have, you're looking at the things around you and they are faking you out. You think they're one way and they're not. Your mind is constantly telling you that things are a certain way and they are not at all like that. There's a certain way of seeing your life, there's a way of seeing yourself, there's a way of seeing the people around you, there's a way of seeing the buildings around you and everything else in this room and that every moment of that part of your life you're misunderstanding what's going around you. You are misunderstanding your life. You are misunderstanding where you came from. You are misunderstanding where all the bad things in your life are coming from and mostly you're just pissed off at them. Much less understanding them. You're just in a stage of being irritated. As you get older it gets worse normally. Your brain gets more ossified, you start to become less tolerant of painful things and painful people and bothersome people and you start to want to stay home more. As you get older this process starts to get worse and frozen in your brain. And you start to dislike the bad things around you, bad people, bad city, bad problems, bad things, your own body, you start to dislike it more and more. And during all of this process as you get older and older you're misunderstanding everything around you. Buddhism says that for a normal person, except for those twenty minutes, in the rest of your life every perception, sixty-five a second was mistaken. Every single perception you've ever had in your life was mistaken. Until the day you see emptiness directly every single one is mistaken. You don't understand where you are. You don't understand how you got here especially you don't understand where the painful things in your own life come from and you just sit there like a sheep and you take it. They are killing you. They are making your family, all the people you love, they are killing them also. And everyone is just sitting there and getting killed 'cos they don't know anything else to do about it. And that's the human condition. That's number three. You can say every moment of your life.

I mean statistically it's like, it is that, it's exactly that. Sixty five times whatever. I don't know how many million but every single impression you have of your world is mistaken and it causes you to suffer. It causes all the bad things in your life, collectively over the length of your life it causes you to get old. It causes the actual process of aging also. The continued habit of not understanding where your world is coming from and why things are happening to you makes you get older and eventually kills you. It's very interesting. It's very interesting. Somewhere between here is a bridge okay and that's dependent origination.

I hate this term you know. I tried for years to use something else. This is something invented by Buddhist scholars in the nineteen twenties or something and it drove me crazy. And I tried to find a better word there is no better word. Origination means where does everything come from?

Why am I getting old? Why do I meet the people I don't really like? Why do things in life let me down all the time? Why do things never go quite right? And why is it when they finally go right they screw up the next day? You know what I mean? Why is it like that? Why, why is it, why can't I have one good thing go right, purely go right and then end right, you know what I mean or something like that. Why does it always go up and down like that? Why is that? Why am I at the, what is it? 'The slings and arrows of outrageous fortune', you know, life seems like that, life just seems to be throwing curve balls at you, your whole life, why? Why? Why is this

happening to me? Why can't I finally do something that works out and just works out hundred percent peaceful, finished, everything cool? Why can't I have at least one thing go like that? Why? Why is that? That's origination. That's what the origination part means? Where is it coming from? What's causing your life in general, all the details of the day when everything is not quite going right, okay and then finally the big 'not going right' you know which is getting old and getting... you know your eyes change, you get slower, people start not to call you for that job that you used to do, you know what I mean? You don't have as much money any more. People don't want to drop by and see you 'cos they don't want to hear about your medical problems and stuff like that. You just become less fun because you are less fun because you're dying; you're getting older. And that's origination. Origination means that.

Is there some place where this is coming from? Can we understand where it's coming from? Dependent means depends on something else. It's coming from something else. It has a cause. When you see in the reading there will be two ideas of what dependent means. Dependent origination; dependent origination means, finally one day you wake up, this is before you see emptiness right? Before you see emptiness. One day you wake up and you figure out where everything is coming from. Is that the same thing as emptiness? I'll say it again. One day you wake up and because of meditation and other things you can see where everything is coming from, is that the same as seeing emptiness. No. Why?

Well first of all emptiness is the absence of something okay? There's a pen and then there's the emptiness of the pen, you see what I mean? I mean something was there and now something's not there. That emptiness implies an absence of something, something missing. That's what emptiness... emptiness always means the fact that a certain thing is missing. That's the meaning of emptiness. Emptiness is a negative thing. Emptiness is like your credit card balance or something like that. It's an actual absence of a physical thing you know what I mean? Not a physical thing but anyway it's the absence of something that was there or you expect it to be there and the fact that that's not there is called emptiness.

Dependent origination is the way in which everything works. It's the mechanism by which everything works. And the day you see that is very, very special and very difficult. So you start out your whole life, you don't understand what's happening to you and why it's happening to you. You're at level number three here. You're down in level number three. You're dying like a good sheep, very steadily, slowly, every day, cooperatively you're walking to the edge of the cliff and, you know "moooo", and you know, you keep going. And you don't put up the least bit of fight. You don't even know you could, you see? I have to prove to you in this lecture that it's possible not to die right? I mean people don't say in the New York Times, sign up for course, don't have to die. You don't even know that it's possible. So you're just going. That's, that's at the level number three.

Number two, this is a very, very high spiritual level when you actually figure out what's going on. It's not emptiness right? Emptiness is the absence of something or the lack of something. It's a very, very high ultimate reality. We're not talking about that. Dependent origination is not some high ultimate reality thing. It's just figuring out what the hell is going on around you, finally. Why is it you're getting old? Why is it you have to meet the people you don't like? Why is it you can't make enough money? Things like that. Why is it you can't have a

relationship that lasts? Why is it? Then one day you just come out, you study Buddhism and suddenly, wow you get it. You figure it out. It's very, very, very cool. That's dependent origination. Shortly after that, within twenty-four hours of that ultimate experience of that you can see emptiness directly. Very, very cool.

So what's the bridge here? It's understanding dependent origination. It's understanding what we call the way things work. You can figure dependent origination as the way things work. What makes our world tick? Where did everything in your life come from? Can you stop it? That's called dependent origination? How many steps to dependent origination? Twelve. Here if you wanted... if you have a king that you really liked and you wanted him to see emptiness you can like put it on a picture, you know, like twelve pictures around a wheel and send it to the guy, see if he figures it out, you know what I mean and that's exactly what those twelve links are around the outside of the edge. Those are dependent origination okay. These twelve, these twelve things around the edge, okay. That is a blueprint for how dependent origination works. We're going to study it. We're going to study {ten drel}.

Say {ten drel} [repeat] {ten drel} [repeat].

Someone says 'What are you studying?' If you want to be a dilettante, okay.

Say [sipay korlo] [repeat], [sipay korlo] [repeat].

{korlo} means wheel. {sipa means life, suffering life, by the way. I'm studying the Wheel of Life. If you want to get serious you say, 'I'm studying {ten drel}'. Say {ten drel} [repeat] {ten drel} [repeat].

{ten drel} means dependent origination. How is it that things are happening to me? Where do things come from? Where is it going to? How can I stop it? That's the mechanism of these twelve. These are called the twelve links of dependent origination and this is the key to see emptiness. Once you see emptiness you get out but you have to understand dependent origination first. Where are we now? We're in one of these lousy circles here seeing everything the wrong way; faked out by what's going on. There's an illusion going on and you're falling for it and you're dying. It will kill you. If you figure it out you get up to here. And then when you've figured that out you get to emptiness and you're out of it. You see what I mean?

So we're at, we're going to study the bridge, okay. Take me to the bridge. [Laughs, laughter] We gotta play that, yeah. You got to have the bridge between where we are now and, you can't just jump on emptiness. It's like could you play, what's that guy Rimsakov, Korsakov? Could you play that right off... start playing Chopsticks today and then Rimsakov tomorrow? No, it doesn't work like that. You know you gotta go through the bridge and the bridge is a... we're going to work really hard on dependent origination. Then you can see emptiness based on that. That's what happened to King Udiyana who first got this painting. That's how the Buddha designed it, he wanted it to happen. He wanted that to happen. Is that something that happens to people two and half thousand years ago and doesn't happen anymore? Don't think like that.

Lord Buddha doesn't think like that. To Lord Buddha 1998 and 500 BC are exactly the same time, you see. For Lord Buddha designing the painting for King Udiyana and designing it for you to see it in this place takes exactly the same effort, you see what I mean? He designed it for King Udiyana knowing we would see it. And aware that some people in this room would see emptiness if they understood it. You see what I mean? For Him it's the same thing. He would see this moment as clearly as He's seeing two and half thousand years ago. When He stood up and said, draw my outline He's doing it for you too. No problem Buddhas don't think, they don't have the limitations like we have.

So this painting was made for you too, at the same time. Designed for you. Now you have to try to crack it, okay. All right? Okay, we'll stop there. We'll do a small prayer and then that'll be it.

[Prayer: Short Mandala]

[Prayer: Dedication]

Okay, thank you. And it was really ... it was nice to see you again after a long time.

## **The Wheel of Life: The Buddhist Teaching of Dependent Origination**

**Geshe Michael Roach**

**Class Two**

**Nov 20 1998**

Side A.

[cut] you can see the day of your own enlightenment after that. You can meet certain parts of Buddhas, the enlightened beings themselves, you know. A lot of people in this room say they're Buddhists or they're practicing Buddhism but they've never seen a Buddha and you're not even sure they exist, okay, but on that day you do see them directly. So this is a big deal if you see emptiness directly.

That king, after seeing this painting and studying it for one evening, on the next morning he went into meditation and saw emptiness directly. So it must be a great painting, okay, designed by Lord Buddha himself.

Last time we went through all the parts of the painting. We took like a guided ... a quick guided tour through the parts of the painting. I have cleverly left my copy at home and so you get to have me draw it. I do the pig really well. Okay. [Laughs] So basically there's a wheel and a rim like that and then there's ... don't start laughing yet, okay ... it's like that and then you have ... like that. Okay. And then you have this monster. [Laughs, laughter] And I'm not even going to try Lord Buddha, okay. This is Lord Buddha here okay, and then importantly there's a moon here and then there's a little ... there's something with writing on it if you can look at it, okay. I'll take you very quickly through the wheel again and then we're going to concentrate on the meaning of the wheel, okay. Tonight we'll start the actual breaking down the code of the wheel. In this wheel is coded all the knowledge you need to reach nirvana and to become an enlightened being yourself, okay. So within that wheel is all that information. You just have to know how to decode it. And literally this wheel has all of it in there.

The Buddha is up here, right? Originally He's the only one in the picture. And ... but now He's pointing ... He's pointing over to this thing and I'm not going to try the rest, okay. He's pointing to the moon here. The moon here represents nirvana and buddhahood. And as we'll see tonight - and we'll be talking about it more and more - really the moon represents the end of your mortality. If you could understand this wheel properly, if you put it into practice yourself in your life you wouldn't have to die. You wouldn't have to get old. That's the point of the Buddha standing outside of the wheel because this ugly guy here is death and he's holding the wheel. Everybody inside the wheel has to die. Anybody who gets out of the wheel doesn't have to die. You can go from inside the wheel where you are now to outside the wheel; that's the whole point of this class. So Lord Buddha is pointing to the moon over here and saying, you can get there.

On this like ... it looks like a gravestone or something but actually it's something written and it's called ... it's a very famous verses in Buddhism. It goes {tsampar jashing yungwar ja, sanggye tenla jukpar ja, dam buy kyimla langchen shin, chidak deni shompar ja} . It means ... {tsampar jashing yungwar ja} means, learn the things that you should do and learn the things that you shouldn't do anymore {tsampar jashing yungwar}. {sanggye tenla jukpar ja} ... try to enter the

teaching of enlightened beings. {dam buy kyimla langchen shin} means think of what an elephant does when he gets pissed off and crushes a small shack made of reeds. I mean, how hard is it for an elephant to crush a shack made of reeds at the edge of a river? {chidak deni shompar ja} {chidak deni shompar ja} means you can learn to destroy your own death in that same way. So I'm not making this up. When the Buddha designed this wheel He told them, 'Write those verses. Write those lines on the painting.'

And we have this big art collector today and he was sort of disappointed, we said that you've got to have one with that writing on it, that's the original. And he pulled out all these paintings and said, 'Oh, oh I don't have one. Got to get one.' But, there's some verses that are supposed to be there. The whole point of the teaching of the Wheel of Life is how to escape death, how to get out of dying. So those verses should always be there. And that's how the verses go. There's another line, I mean, another verse and we'll talk about it later.

So that's what's going on outside of the wheel. Lord Buddha got away, got out. He's pointing to the moon, which is nirvana and enlightenment. And then there are the ... these verses of like, you know, what do you call it? They're like meant to cheer ... it's a pep talk, you know. You study this well, you don't have to die, okay, and that's what those verses say. We'll talk more about it later.

Inside the very center of the wheel there are three critters. I'm really bad at the pig, okay. Anyway there's a pig and then there's a snake. And then there's a rooster which used to be a pigeon, okay. And those represent three mental states that give you all your trouble. We'll talk about them later. We're going to work in from the outside of the wheel.

Here you have a bunch of spiritually minded people going up, up, up, up and reaching the stage of a bodhisattva. There's a very beautiful bodhisattva here. And then on the other side you have a bunch of not spiritually minded people like, you know, American materialists [laughter], getting dragged down by their possessions, okay, and they're going down. And this side is black and this side is white. And that represents your eventual fate if you just take the New York Times for face value. And then here are the different realms of beings. We talked about it last time; we'll go into more detail about it.

Here there are some kind of very pleasant paradises that you can be born into. Here's the realm of human beings, which is where we are. Here's the realm of some kind of spirits that during their lifetime as a human being they were very cheap, chintzy, attached to things, material things and got born as some kind of tormented spirits. Or ate too much or drank too much or ignored the needs of the rest of the ninety-five percent of the world that didn't have enough food and overate their food or something like that. And over here is the animal realm, which we can see. And down here is the hell realms and we'll talk about all those things. You can see the people in this realm, which is the animals. You can see dogs and cats and other animals walking around.

When we talk about taking rebirth as an animal it's important to remember that we don't believe that there's a factory some place, must be in Idaho where they make dog bodies or cat bodies and then they catch human spirits after they die and they stuff them in this, the back and they sew it shut or something like that. We don't believe that. That's not what Buddhists believe. What it



takes to be born as a dog is to start seeing the world as a dog, okay, like to start seeing the world the way a dog sees the world. It's not to change your skin, okay. Don't think of rebirth like that. Think of rebirth as a very radical change in the way you see the world. This change is forced upon you by certain events that you don't have any control about.

Like, you have to agree that at some point your mind will stop seeing your body as moving and it will start to see your body as stopped, and that's called death. And there will be a time, probably when ... well, I hope not but anyway, normally there would be a time when you'd be sitting on a bed and you'd be looking down at your body and it would stop moving. And the people around you would start crying and they'd say, 'Oh, now he has passed away.' And you will come to that day, some day. And there's a radical shift in your mind at that time. According to Buddhism your body doesn't change so much as your mind changes. It's not that your body's stopped breathing. It's that your mind has seen your body stop breathing. And there's a big difference. The body according to Buddhism doesn't just stop breathing on its own, it stops breathing because you perceive things that way. There's a big difference between the body stopping breathing and you seeing yourself stopping breathing which is what Buddhism says stopping breathing is, okay? So when you stop breathing it's because you see yourself stop breathing and that's what it is to stop breathing. And to be a dog is not to put on a dog skin. To be a dog is to start seeing the world as a dog. It's not such a big jump once you admit the possibility of stopping to see yourself breathing when you used to be breathing five minutes before. That's a very radical change. All the good luck or good karma in your whole life wears out in five minutes. And you have to admit that that happens.

First you go from healthy, young, owning a lot of stuff, knowing a lot of friends, enjoying a latte in some café in the East Village and then five minutes later you get hit by a car and suddenly everything has changed. And you don't own any of those things anymore. You see? And according to Buddhism it's just a mental shift. Something has shifted in your mind. And you cannot perceive lattes and cafes and friends and even your body anymore because something radically shifts. And you have to admit that that happens. I mean, you can admit that some day your mind will watch yourself die, go from living and owning many things and knowing many people to dying and not knowing anybody and not having anything.

And then the shift to seeing things as an animal is not such a big deal, okay. Buddhism says the mind cannot be destroyed. You can put an atomic bomb next to a person, you can set it off; their body will vaporize in a few seconds but the mind is totally different than physical matter. It cannot be affected by physical matter. You can shoot a bullet through your brain, you will start seeing things differently right after that, but you don't stop the mind. The mind itself is not made of the same thing that your body is made of. The mind is invisible. The mind has the power to go home right now and see what's in the refrigerator that you might eat after class. Like Ben and Jerry's, okay. Your mind has the power to go home and check that. Your mind is not bound at all by your body, although western scientists would like you to start thinking like that. It's not at all, okay. Your mind is unbound by your skin. Your mind doesn't stop where your skin stops. It's not like the skin. It's a different thing. You can't stop the mind. According to Buddhism the mind is unstoppable, cannot be destroyed. And so it must start thinking something different. We'll get into that later. That's not the point tonight.

The main point is this; once you're inside of any one of these parts, whether you believe in the existence of hell or not, doesn't matter, I mean, this life is bad enough, the one that you can confirm is going on is bad enough. You have basically two kinds of things happening to you; there's the bad things and the good things. And the bad things I don't have to try to talk you out of, they're bad. Like you get sick, you meet people you don't like, things happen to you all day long that you don't want to happen to you. And they just keep happening to you. It doesn't matter how much you don't want them to happen they keep happening to you. That's the bad things and nobody has to argue about the bad things.

What about the good things? Well, tell me what's the good things in your life. Oh, I'm pretty healthy. I have some good friends. I have a wife or a husband that I like. I have children. I'm intelligent, I can think. And if you counted all of those things, you know, Buddhism says they're all suffering not because they're not fun, they are fun. And not because they're not beautiful, they are beautiful. Buddhism doesn't claim that a beautiful relationship between two people is something ugly or suffering or something like that. It doesn't say that, it is beautiful. You can't deny that it's beautiful. You'd be stupid to say that certain beautiful things in life are ugly. Ocean is beautiful, you know. Sunsets are beautiful. Children are beautiful. Can't say they're not. The point is though that all of them have to go away. They all have to die this terrible end. Everybody has a lousy ending. Children die, they get old and die. Sunsets stop and then you get cold as it gets dark. Your body, no matter how healthy or pretty or handsome it is, will definitely get ugly and you'll look just like your grandparents. [Laughter] If you think you're ... everyone thinks they're different, right? Everyone thinks they're going to be different. You're not going to be different, you're going to look just like them. Whatever they look like you going to look like that. You will look like that if you live that long.

And then whatever money you happen to collect, no matter how lucky you are in this life - you have a good job or you win certain lottery or anything else - no matter what you managed to ... through the whole efforts of a human life, no matter what you're able to assemble temporarily in your embrace, you know, you will lose all of it. You have to lose it. Either it will take care of itself and you will lose it before you die or when you die you'll lose it. But it doesn't matter, you'll lose it anyway; so what's the point? Every good thing you can name, husband, wife, okay, seventy-five percent divorce rate in this country, even if you don't get divorced one of you has to die first, okay, unless you die together in a car accident. But anyway, what's the point? [Laughter] That's the only possible end of that relationship. There's only one way it can go. Even if you can stay together and be close to each other, which is very rare, then one of you gets torn away from the other one. And that's the way it goes.

Anything about your life is doomed. There's no future. The bad things are bad and the good things are going to turn bad. So is there [laughs] ... is there anything you can do about it? And if you're really honest that's the thing ... we fool ourselves constantly with hope, you know, maybe if I just ate a little less; maybe if I just worked out a little more; maybe if I just change partners third time, things would be all right. You're just fooling yourself. It doesn't change, things don't change. Everything gets worse, that's the nature of things.

This wheel explains ... you don't have to believe in the hell realms and stuff like that. You're in pretty much the ... something about the same, okay. [Laughs] I mean, nothing to look forward to

[laughter, laugh] – it's true – so the question is can you get out of it, can you change it? Can you actually change those things? And you can. That's why it says up here ... you know, I always tell people the purpose of Buddhism isn't to like relax. Relax for what? You know, relax so that ... until I get in the nursing home? Relax while all my wealth is torn away from me. Relax while my children die or my grandparents die and my wife dies, I mean, what's the point? Relax about what? [Laughs] It's not that, it's not that. And it's not really to be friendly to everybody, I mean, it would be nice, but what's the use of being friendly on the Titanic while it's going down. [Laughter] So it's not ... it's not the point.

The real point of Buddhism - and it's not an exaggeration - He says {chidak deni shompar ja} that's the last line of this verse up there and it says you can escape that. You can change. You can move to a different level of existence and that's the whole point. According to Buddhism your current life is a boo-boo, you know, that you live in this particular segment of reality and there are many, many levels of reality. You're experiencing a certain wavelength of the whole spectrum of reality. The slice that you're in right now is a mistake. You got here by mistake. You have to try to figure out how to get out of this particular slice of reality because this one doesn't work. It's a defective state of reality, meaning anyone who enters this life that you are aware of now must eventually get hurt by it and ... and that's a mistake. To be in this particular level of many, many thousands of different levels of reality, the one we're in is a mistake and it's a boo-boo. And it doesn't work and it can't work, it doesn't matter what kinds of vitamins you take. And it doesn't matter what kind of cosmetics you use, it won't work, can't work. There's something wrong with the whole realm that we're in. And you can move to a different realm and things will be rosy and you don't have to worry about it. This painting tells you how to move to a different level of reality, and you can, you can.

I didn't see anybody do that so it doesn't exist, right? {matong leni, le mayin} Dharmakirti 7<sup>th</sup> century; just 'cos you didn't see it don't mean it doesn't exist, okay, meaning it's not logical to say that. And Buddhism says you have to be very close to getting out of this realm to see someone else get out of it, you see what I mean? For you to have the vision or the karma or the wisdom to see someone who got out, you'd have to be very close to getting out yourself. Your whole world is created by your perceptions and until your mind is pretty pure you won't even be able to see all those beings who have gotten out or who are getting out now. You think they're normal people around you and they look like they're normal people around you. And they look like they're aging the way you're aging but a certain percentage of the people around you are totally different and you're not pure enough to see it. And you won't be until you get pretty close to getting out yourself.

So the fact that the New York Times hasn't reported about anybody who didn't die or who's totally happy is not proof that it didn't ... that it doesn't exist, okay, 'cos you have to be very close to it to see it. It's like a ... Buddhism does believe in miracles. We do believe that it's possible for example to walk on water. There's a certain meditation you can do to walk on water. It's called {sepa kyi kechig kyi kam}. It's a certain meditation you do to change the physical properties of the chem ... the environment around you and you can walk on water. But you have to be a very pure spiritual person and you have to be almost that pure to see someone else do it and if you doubt it in the middle of being on the water, you would sink. You see what I mean?

It's that subtle that the karma of doubting changes the solidness of the water and you'd sink down and you start to ... help! [Laugh]

So the fact that you didn't see anybody get out of this wheel doesn't mean that nobody's gotten out and it doesn't even mean that the person sitting next to you hasn't gotten out. You might not ... may not be pure enough to see them for what they are right now and this is very common in Buddhism. This happens all the time.

So how do you get out? I'm going to put some Tibetan words on the board. The First Dalai Lama said, 'Throw in some foreign languages and they will think you know what you're talking about, okay?'

We're going to be talking about if you notice there's twelve little scenes going on here. And they're like a clock. There's like twelve scenes going on and we're going to go through them in order. These are called the Twelve Links of Interdependence or the Twelve Links of Dependent Origination. I hate that word because it's so long but it's a good word. We'll call it dependence right now, the twelve links. It starts here at one o'clock, it goes to two o'clock, three o'clock, rock around the clock, like that, and this is the key for getting out of the wheel. What does it mean to get out of the wheel? Number twelve is death. You can get out of it. You can reach up here. To go from here up here is to get out of the wheel. You can get out of the wheel. The point of this class is that some percentage of the people here, what, one person, five people will get out of the wheel before they die. The hope is that. What's the likelihood that any person here will be able to do it? I tell people it's about the likelihood of you becoming a very good pianist. I mean, it takes about that much effort.

How many people in this room if they wanted to could really master the piano in the next five years or so? You see what I mean? It takes about that much training and that much commitment and that much dedication for you to get out of the wheel. It's very similar. If you spent any less effort you wouldn't get out and you can't get out. It takes about that much dedication to become a good pianist, maybe almost concert level pianist. You know, so if everybody in this room tried real hard from today, how many would make it, I don't know. But it takes about that kind of commitment. And Buddhism says it's very unrealistic to think you could do it with anything less. Okay, I'm sorry, you know, but that's the way it is. Not, you know, assuming you are who you seem to be to me and I'm not sure, okay, because my mind's not that pure, the odds are not very good for most people. It has to be ... it would only be a small percentage of people who'd be that serious about it that they could like learn concert piano in this lifetime or something like that. It takes about that much dedication to get out of the wheel. It takes that much daily constant exercise and practice of your scales to get out. But that's about the kind of commitment it takes. If you haven't done that or haven't tried that then don't be surprised if nothing happens 'cos it won't. It takes about that kind of commitment.

Okay, so we're going to explain the twelve links. These are called the Twelve Links of Dependent Origination. In ... in these twelve are contained all the secrets of how to get out of the wheel and that's the whole point of this class. We'll spend the entire evening on the first link, okay, because that's where you make it or break it. That's where if you throw the monkey wrench in the wheel it stops, you know, like the Charlie ... what's his name, Chaplin, like

throwing this big monkey wrench and this big gears going like that and then the whole thing grinds to a halt. You can do that by fooling around number one. It's link number one at one o'clock, that's where you can break the wheel, okay.

Here's the Tibetan name for it. And I have to add something here. {rten ' brel yan lag bcu gnyis}

Say {tendrel} [repeat] {yenlak} [repeat] {chu-nyi} [repeat]

Just repeat the words okay, it's ... has a good affect on your mind if you just repeat that. Did you have a question?

Student: Could you do the bouncing ball thing?

GMR: Yeah; sure, sure, sure. He asked if I could point to the syllables. We'll go real slow, okay, but you have to make noise, okay, or I won't do the bouncing ball thing. It's a deal.

Say {ten} [repeat] {drel} [repeat] {yen} [repeat] {lak}[repeat] {chu} [repeat] {nyi} [repeat]. One more time {tendrel} [repeat] {yenlak} [repeat] {chu-nyi} [repeat]. Okay, that's good.

Very, very important. {tendrel} means, it's a very delicate word in Buddhism. It ... they call it dependent origination. I hate the word 'cos it's so big. {*dependent origination*}. And I'll make it simple, okay. The word 'origination' means why do things happen? Where do things originate from? You can call it dependent happening or something like that. Origination means where do things come from? Dependent means things depend on other things and that's where they come from.

What's an example? Okay, I'll give you an example. I ... I read a story - and I always remember it - it's a couple of years ago. My Lama is a big baseball fan and he spends hours watching baseball and then, I don't know, he gets these deep realizations from it. [Laughter] But He's like eighty years old, he's one of the highest Lamas in the world, right, former Abbot of Sera, second largest monastery in the world, right? And he's like, he's like watching baseball and then one night on the news they say, 'Two pitchers from the New York Mets were - this is a true story - they were in a motor boat in a lake, they got drunk on beer. They were buzzing around the lake in the dark on this ... in this speedboat. And then they came right up onto the dock. There was a dock. And the boat goes under the dock and they're both sitting there and it's like at a curve, you know, like they're playing around in a small lake and they lean over and the one guy on the left side gets his head cut off like that, just decapitated, you know. And then the guy on the right side gets just grazed. And then he's out pitching like six months later, he's okay. And then the question is this; why did one guy die and the other guy didn't die? And these are the questions that your parents told you to stop asking after a certain age. You know, you're allowed to ask those questions up to a certain age and then when you're old enough to understand things or maybe not understand things they say, 'Okay look, that doesn't have an answer'. But you say, 'Well, why did the one guy die?' And they say, 'Oh, he hit his head.' And you say, 'Well but, some people hit their head and they don't die.' 'Yeah, but he hit it real hard and he hit it, the skull is only so strong and the wood is so strong and the motorboat was going at a certain speed and physics demand that his head crushed in and he died, you know.' And then you, 'Well, why the other guy didn't die?' and they say, 'Well, he was leaning so it just grazed

his head and he didn't have to die.' And then your mum is like, 'That's all you need to know about it.' And then you're like, 'Yeah, but you didn't answer my question. I want to know why the one guy died and the other guy didn't die.' She said, 'Well, the boat tilted, I told you that. One guy went under and then the other got hit.' You know, and then you said, 'But why did one guy go under and the other got hit?' And they say there's no answer for that. You know, and they say, there's no ... you can't decide that.

But in Buddhism we would say that that is not acceptable. You can't say that some things have a reason and some things don't have a reason. Either everything is random or everything has a reason. You can't like be wishy-washy on the fence. 'Okay Johnny, some things have a reason and some things don't have a reason.' By the way, we're all scientists here, we believe in rational thought. Everything has a cause. Everything has a reason. So you say, 'Is there a reason why one guy dies?' He says, 'Yeah, he hit his head at a certain point.' 'Yeah, but is there a reason why one died the other didn't die?' 'No there's no reason for that.' And you don't expect it after a certain age, they tell you don't think about that, don't worry about that, there's no answer for that; that's just random; that just happens. But that doesn't make sense, either everything has a cause or it doesn't have a cause. Either everything has a cause or things really are just random. And if you light a match then a tsunami tidal wave crosses Central Park pond, you see what I mean? If you think that way then everything should be random, right?

You know, then when you open this pen, you know, fourteen roses sprout out or something like that. You know, if things are going to be random, everything has to be random or everything has to have a cause. And that's what dependent origination means. So forget this long word. It just means, come on, everything has a cause. Everything depends on something else. Everything comes from something else.

What's that got to do with my life? Well the point is that there's a reason why you die, okay. There are certain causes, there are a certain conditions that make people die. There are certain causes that make every good thing in your life turn bad, okay. There's a cause for that. There's a reason why every relationship you get into gets bad after six months or a year or two years. There's a reason why everybody who collects a certain amount of money loses it eventually. There's a reason why these things happen. There's a reason why your body is getting older. It's not random. Oh, I know why the body is getting older. My cells are dying out, you know, and the blood is getting like that, the bones are becoming more brittle. That's not the reason, tell me the reason. Tell me why it happens to people.

I saw a National Geographic article on aging; it was beautiful. There was a foldout of the human body and every single point in your body that ages and there were thirty, forty bodies, thirty, forty points, you know, this gets old this way; this falls apart this way; if you don't die that way then this will die over here and if that doesn't go bad, this will go bad. You know, time line for each one. And ...then at the bottom of the chart, I swear to God you can check it, it says, 'We don't know why it happens'. They were very honest. They don't ... we don't know why people get old. It just starts happening. So it's happening. Different people, different speed. Different parts, different things and we don't know why. But there has to be a reason, okay.

Buddhism says everything depends on something else. Everything comes from it causes. You can identify the cause of every single event in your life including your death and your aging and you can stop it. That's the claim of Buddhism, real Buddhism. Not like be friendly, be happy Buddhism. Life and death stakes here. You can get out of this wheel if you really study it well. You can learn the secrets of changing it. And again in the back of your mind you're thinking, I never saw anybody do it. Yeah right, you didn't see anybody do it, okay, but that doesn't mean you can't. That's what Buddhism says. That's the purpose of this class.

So you have to study {tendrel yenlak chu-nyi} The first link of the twelve is what we're going to cover tonight. According to Buddhism this is where you make or break the links, okay? If you understand the first link which is at one o'clock on your picture, okay. What's at one o'clock? What's the little scene going on there? Can you see it? What is it? It's a blind man, okay. I mean, you can't see it too clearly; he's dressed up in a Tibetan robe, it's a guy, okay, he's got a {chupa} on. And he's got a walking stick - and it should have a red point on it but we didn't have color - and he's blind. The point is that he's blind. I will give you the name for that particular link; it's all we're going to cover tonight. {dang po ma rig pa}

Say {dangpo} [repeat] {marikpa} [repeat]. {dangpo} [repeat] {marikpa} [repeat].

We studied this for a year in the monastery. I mean, they drilled us, you've got to do it backwards and forwards, {dangpo marikpa, nyipa duje kyi le, sumpa namshe, shipa mingsuk, ngapa kye che, drukpa rekpa, dunpa tsorwa, gyepa repa, gupa lenpa ...}. And you've got to do it backwards and forwards. You've got to be able to do it de de de de ... and then you go de de de de and you've got to be able to do the whole thing like that over and over again and you debate it over and over at night in the debate grounds three or four hours a night until everything is in your brain, okay. This is the most important piece of the whole puzzle. Say {dangpo} [repeat] {marikpa} [repeat], {dangpo marikpa} [repeat] Okay.

Okay, you got to get ... really got to ... to be good at it you've got to be able to just go like that {dangpo marikpa, nyipa duje kyi le}. Like that, okay.

{dangpo} means number one, link number one.

{marikpa} is translated usually as ignorance.

Ignorance means you don't know what's going on. Like about what? Like about why the one guy died in the boat and why the other guy didn't die, okay? That's all. I mean, why? It's questions that your parents told you not to ask after awhile. It doesn't mean they don't have an answer. Why do two people sit in a car, they get in an accident and one guy dies and the guy sitting next to him doesn't die, walks away; why? You know, what happened? Why does that happen? We are ignorant about that. We don't understand why it happens. There must be a reason. Everything has a reason. There must be a reason why. There must be a reason why some people get cancer and some people don't. You know, just suddenly, two, one cell and a person's body starts splitting crazy. One cell starts going crazy. Why? Why in one person and not in another person. Oh, they're exposed to radiation. Well, I've been sitting in radiation all day long, you know, why one person not everybody else. What happened? All it takes is one

particle to strike one cell in a certain way and you got cancer. That's all. It can come from a wall or the ground, it can come from almost anything can produce this one particle that hits this one cell. So why does some people get it and some people don't? Why does some people still gets hit and the other don't get hit, why? Why is that? We don't understand why, and that's called ignorance. If you knew why, you could get out of it, according to Buddhism.

Ignorant about what? You can say dependent origination. Meaning, where does everything come from? We're ignorant about where does everything come from. We're ignorant about {tendrel}.

Say {tendrel} [repeat] {tendrel} [repeat]. This thing right here, okay. We're ignorant about {tendrel}. So we're going to talk about {tendrel}. {tendrel} or dependent origination. When you hear that big Buddhist word, you know, dependent origination just think what? Where everything comes from. Where does everything come from? Forget the big word, okay. Where does everything come from? If you knew you wouldn't have to be in that wheel any more. If you knew where, you wouldn't have to be in that wheel any more. Where do all the stuff come from? Why am I getting older? Why do I meet people I don't like? Why isn't my life going the way I want it to go? Why do things happen out of my control? How can I stop it or not? Where do things come from? That's dependent origination, okay. Where do things come from?

In Buddhism there's three different schools; I've thought about it. And I'm going to talk about each of them because those of you who are studying in the other class, two of them are {trang dun}. Two of them are interesting but not true, okay. Useful but not true, how's that? Does that make sense? Like they're useful ways of thinking about where things come from but they're not exactly right. Okay. And then there's a third one which is very right and very useful and gets you out of the wheel. So why should we waste two on ... waste time on the two which are kind of cool but not right? Why did the Buddha teach many, many different ideas some of which are not even correct? Why would the Buddha do that? It's for people of different levels.

Like, we were talking about it in the other classes, the Tuesday and Thursday night class; the Buddha had three great parts of his career, His teaching career on this planet. In the first part He said everything exists pretty much the way you see it. In the second part of His life, in his teaching career, He says, nothing exists the way you see it; everything's an illusion; you're crazy all the time. Then in the third part somebody asked Him, 'Did you really mean that?' He said, 'Oh no, no, no. I meant it sometimes and I didn't mean it other times.' According to the highest school of Buddhism he was speaking the truth in which one of the three? The second, when he said, 'You don't understand anything right. You are constantly misunderstanding your world.' And then He taught emptiness and all that. We're not going to get into that tonight. That's not the point. But we're going to get into the three ideas of what dependent origination means because they're all useful even though only one of them is absolutely correct. And I think it's important to cover all three because you often hear Buddhist lectures where they cover one of the other two, which are interesting and wrong. And so at least you'll be forewarned. You'll know, which one is useful, which ones are not useful. So it's important to know that.

Here's the three meanings of dependent origination. The first two aren't exactly right but they're useful.



1) {rgyu la brten}

Say {gyu la ten} [repeat] {gyu la ten} [repeat]

{gyu} means causes. {la} means on. {ten} means depend, things depend.

Things depend on their causes. Things depend on their causes. And you often hear this when people are talking about dependent origination. And then there's ... they water it down more and more each year, you know, until finally it becomes we're all ... what's that telephone thing, we're all connected and that's the true meaning of Buddhism. You know, like every time I cough it affects you, you know what I mean, or, you know, everything I do ultimately it affects you and that's the true meaning of Buddhism and if you understand that everything's okay. You know, and it comes down ... it gets watered down to some sort of friendly Buddhism, you know, like, hey look, we're all connected so you better treat me right and I'll treat you right and we'll all be happy. Happy what? Oh well, we die, get old, lose everything that's good in our lives, you know, but we're all connected. And you know, it's a nice thought and, you know, it's a friendly idea and it has nothing to do with getting out of your death. It's not the real meaning of dependent origination. People are explaining dependent origination at systems theory you know, every time you don't get your car inspected for emissions there's a tree dies in the Amazon and that's the meaning of dependent origination. It's ... it's true in a way but it's not the point. That's not the point. Should we be compassionate? Yes. Must we be friendly? Yes. What's the real reason? It's not that. It's not ... of course we're dependent on each other, that's not the ultimate message of Buddhism. And knowing that somehow you depend on Clinton and he depends on you or something like that is not going to get you enlightened. And it's not going to save you from death and losing everything you have. It's interesting. It's true. It's a nice thought. It's not the point of Buddhism. That's not what dependent origination means.

There're schools of Buddhism that say dependent origination means that all things depend on their causes and that's the meaning of dependent origination, okay? What schools say that? If you know about the four Buddhist schools of ancient India - I'm not talking about Tibet, okay - the ancient, ancient schools of India, there are four great schools of thought and the first three are called the Abhidharma schools or called Detailist school. The second school is called the Logic schools, Sutra schools. Then the third school is called the Mind Only school. All three of those schools say that the meaning of dependent origination, the meaning of these twelve links here and that wheel, the secret to life and death, is all contained in the idea, everything depends on something else for their causes. Everything depends on their causes.

How am I supposed to relate that to my life? What information does that give me to get out of the Wheel of Life? Not very specific okay, I mean it's interesting that everything comes from causes but could you be a little more specific? It doesn't seem to me that if I understood that, by the way, it's supposed to be very difficult to understand dependent origination, almost as difficult to understand, what? Emptiness itself, okay. We said that on the morning you see emptiness you will see all your future lives. You will see enlightened beings. You will see the day of your own enlightenment. Roy will know what his name will be on the day of his enlightenment, really. Really, you see those things on that day. In twenty minutes of experience you see all these things; it's triggered by a twenty minute experience of emptiness and then after that you see all

these things. So that's hard to do. Supposedly it's almost as hard to see dependent origination. So is it a big deal if I say, 'Hey look, this pen comes from its causes? Get it? Is everything okay now?' Can you go home and not take medicine again and, you know, live forever or something like that, you know. Will your body change into a tantric angel's body, you know, because you understood that the pen comes from a factory. I mean ... Da ... you know, okay, all right. It's not the point, okay. The higher schools say, come on, that's interesting. It's true, it has some relevance, we have to figure out where we came from but it's not the ... that in itself is not going to save you, okay.

It also ... the big complaint of the higher schools is that, you know what, it doesn't even cover everything in your life. There's lots of things in your life that don't come from causes. Like what? Like emptiness. Like empty space. Like truth itself. They don't ... we say these don't come from causes. They don't suddenly start growing or sprouting and then suddenly die one day like that. These are universal things; they are just true all the time. They don't get bigger or smaller. They don't have causes. There's lots of stuff in the world that doesn't have causes. We don't like your explanation of the twelve links; that's not what it means.

Why are talking about these different ideas about dependent origination? Because not understanding them is what kills you. Ignorance is what kills you; you've got to get used to that. Not understanding the points I'm talking about right now is what will kill you if you don't learn them, okay. So you have to know them. You have to understand them. So that explanation you say, nice, no cigar. That's not the ultimate answer to the problems of life. It's not going to get me out of the wheel. Could you refine it a bit, and they do. The next school up refines it a bit. How many schools left? There's only one left, I mean, we just wiped out three.

So now actually the Middle Way School - it's called Madhyamika School, Middle Way School - we're going to split into two parts; the lower part and the upper part. Now, here's what the lower part says is the meaning of the Twelve Links around the outside of the wheel, okay? What's the meaning of dependent origination?

2) {cha shas las brten}

Say {cha-she} [repeat] {la} [repeat] {ten} [repeat] {cha-she la ten} [repeat]. Your Tibetan is getting good. This is a little more sophisticated, okay.

{cha-she} means parts.

{la} means, what? Remember? On.

{ten} means depend.

What? Things. By the way, Tibetan is backwards, okay, or maybe English, I don't know, but they're opposite of each other. Things depend on their parts. That's the meaning of dependent origination.

I was in Dharamsala studying Buddhism 1975, twenty years old, you know, and I was really excited. And I met this Harvard genius and he was writing his doctoral thesis. And I said, 'What's the meaning of dependent origination?' He says, 'Everything depends on its parts, you know.' I said, 'Great' and he shows me his doctoral thesis. And it says, "Thinking about

dependent origination can cure you of desire for girls.' So I'm like, 'Wow, show me that,' and he pulls it out and he says, 'Okay, here it is. You just think of them as their parts.' So I'm like, okay, 'Like you just think of them as a big bunch of atoms.' So the next time you meet a girl and you have improper desire for her then just think of her as a big pile of parts and everything will be fine, you know. And so, you know, I'm like this spiritually inclined person, I want to try it. So this cute girl comes into the Tibetan library and I'm studying there and I look at her and trying to imagine her as a bunch of atoms, you know, and it doesn't work [laugh, laughter].

I mean, okay, she depends on her parts. It doesn't seem anything. She still looks cute to me, you know. It didn't matter. I didn't get it and it didn't seem to change anything. I mean, okay, I admit they're made of their parts. A car is made of its parts, you know. You can still kill yourself and give yourself a heart attack if you get a nice one; you see what I mean? Okay, everybody knows it has wheels and engines parts and everything else and then there's a certain percentage of Americans who will literally kill themselves to get one by going to work every day and then having some kind of stress and stuff like that. So what's the point? I don't get the point about thinking of them as parts. It's an interesting explanation. It covers, by the way, something that the other explanation didn't cover, what's that? All that stuff that doesn't have causes. Okay. Like emptiness or like truth. Or like empty space or things like that, location. Things like that. Things that don't have causes. This one is better. I mean, this is a more complete explanation; why? It covers things that don't have causes but which still exist, you see. So it's a cool explanation, why? It covers everything that exists. Everything that exists in the universe has parts. Everything that exists in the universe has parts. Prove it.

Oh well, my body has left, right, up and down. Okay, what about space itself. Yeah, it still has location. Okay, there's still a left side and a right side. If you go that way you reach Mars and if you go that way you hit Venus you know, it still has direction. What about your mind? Of course, the millisecond ago a millisecond into the future. There are parts of the mind. The mind stream is composed of successive moments. Okay, it has parts. This is kind of cool, it's a way of thinking about everything in the universe as having parts. What's it got to do with my life? Is it going to save my life? Am I somehow not going to die if I go around looking at everything as have parts? And you hear this explanation about dependent origination. Somebody gets up and gives a profound lecture for an hour about, think of everything as having parts. Think of everything has depending on everything else. Think of everything as having causes. Good night. See you later. Please leave a donation at the door you know. And then you're like ... after an hour, after it wears off you're like, well, what's it got to do with me? What's it got to do with my dying? You know, this is supposed to be helping me? I'm supposed to go around and see everything has parts? I don't get it and I really didn't get it. It used to drive me crazy.

And the Lamas will be in the monastery and drilling us, you know, things have parts. Yeah, things have parts. So don't suffer anymore, yeah, okay. And then ... you know what I mean? And then you go home and you're like ... wait a minute, I don't get it. What's the connection?

Then you have to go the higher school. It's called Prasamgika or Consequent School of Madhyamika. How many people liked this school? Oh, Lord Buddha, all the Dalai Lamas, Nagarjuna, Tsongkapa. It is the school of all the enlightened beings. This is the ultimate interpretation, okay. If you understand this one, supposedly you understand emptiness quickly,

okay. And this is the real meaning of dependent origination. This is the real meaning of the Twelve Links, okay.

It deserves a new piece of plastic.

3) {rtog pa la brten}

Say {tokpa} [repeat] {la} [repeat] {ten} [repeat]. {tokpa} [repeat] {la} [repeat] {ten} [repeat].

This is the real meaning of dependent origination. By the way, on the day you see emptiness I swear you'll see all those other things. You will see your own enlightened self into the future. You will see into the future and see yourself becoming a Buddha, okay. Every person in this room has the equipment to do that. You have certain characteristics of your mind that qualify you to do that and you will do it some time. Okay. But you will see it on that day. You see your own future enlightenment. You see certain parts of enlightened beings, okay. And you know how many lifetimes it's going to take. These are all like things that you can't confirm before that. You can say I believe in future lifetimes. Yeah, prove it. I believe in Buddha. Yeah, prove it. I'm going to get enlightened. Yeah, prove it. You know, but on that day you see all of those things directly because you saw emptiness just before that, directly, in meditation. Okay.

Just before that, like a few minutes before that or maybe an hour before that you see the real meaning of dependent origination, directly. You see {tokpa la ten}. Say {tokpa} [repeat] {la} [repeat] {ten} [repeat]. So I can explain it tonight and you will understand what I say but it's not the direct experience of it. At some point in your future, in your life, if you keep thinking about it a lot and if you keep doing good for other people, and if you keep being compassionate; these are all things that are necessary. And if you have a really good teacher who understands these things or who has had those experiences then ... then it will happen to you. Those things can happen to you, but you have to ... have to hear it first and you have to get used to it. So it's just a seed being planted in your mind. It's not like you're going to go home and understand it directly and then tomorrow morning, you know, see emptiness directly or something like that. It's about as difficult as learning to play the piano very well. And it takes about that much effort. And if you don't put in that much effort it will never happen to you. Then what? You will die. You'll get old and die. You'll never ... I think more frustrating than not reaching enlightenment is believing that it wasn't possible and dying like that. You see what I mean? It's one thing not to get there 'cos you didn't try so hard. It's a different thing and I think a more sad thing to say, 'I don't even think it was possible.' You see what I mean? And both will be the case if you don't try it, really hard.

So anyway, I'm going to tell you what it means. I'm going to explain it but to really have it happen to you directly is a different thing. And it will happen to you directly if you try. If you just train properly and it's just like learning the piano. Learn from a decent teacher, how to do it properly. Practice the scales they give you and then you must become a pretty good pianist after awhile if you put in your effort from your side.

So anyway, here's the meaning of dependent origination. By the way, after crossing that great - what do you call it - mountain, you get to have cookies and juice and stuff like that. So here's {tokpa la ten}

{tokpa} means your projections.

{la} means? on

{ten} means? depends. And then the word 'things' is understood.

This is the highest meaning of dependent origination. Everything depends on your projections. We'll talk about it very briefly before we take a break and then we'll talk about it more when you get back. If you understand this point well you will go a long way towards the breaking the wheel at the only place it can be broken, which is link number? One, which is ignorance. Once you turn ignorance into wisdom, you know, once you turn not understanding where this world is coming from into understanding everything about where it comes from, you have broken the wheel. Eventually you will get out. One o'clock is the weak point. That's where we go after the wheel. That's where we try to throw the monkey wrench into the wheel.

So I'll go into the meaning of projections, okay. This is a famous example, all my old school ... all my old students are tired of it but it's a principle in Buddhism that you keep repeating something until somebody gets enlightened, all right. So assuming you're not enlightened yet, which I don't know. But it seems to work all over the world. We did this thing in Mongolia, Australia, India, Russia.

What's the dependent origination of this pen? Ah, you should say, 'What school do you want', especially the people who are in the other class. We are studying in the other classes all the different schools of Buddhism and how you know when it's true and how you know when it's not true. How do you make that judgement? How do you know when the Buddha was putting us on and how do you know when He wasn't putting us on, okay, for our own benefit, right. But still how do you know.

So put yourself in the lower school. I ask you, what's the dependent origination of this pen? What makes this pen dependently arising or dependently originating? It comes from its causes. It came from a factory. Somebody dug up some coal, they melted it into plastic, they took the metal out of some ore and they made it into a pen. And all the effort of all those people and all the thinking behind designing the pen and everything else, all those causes have come together, and we have a pen. That's the lowest interpretation and that's the one you hear 99% of the time and it doesn't help you get enlightened, I mean, directly. I mean, it can be frustrating if you're a normal thinking American and some guy is up there saying over and over again, 'Oh, everything depends on its causes, okay. Good night. Good luck.' Doesn't help me, okay.

So those in the lower half of the Middle Way School, the Madhyamika School, what do they say? Oh, it's dependently originating because it depends on its parts. A car depends on its parts. And you hear lectures like that too, you know. They get up and say, 'Now, just think about it, you're all your parts. And you're not your hand and you're not your arm. And you're not your leg and you're not your tummy. And in a way you're not everything together or you ... see you later, good luck.' And then you're supposed to be somehow, you know, it's like some deep thing, you know, they go into this thing about, you're not your head are you? And I said, 'Yeah, I never thought I was my head anyway.' And you're not your ear. I say, 'Yeah, I'm not'. And then there's this girl, a daughter of one of my fellow students, I was fifteen years ago, twenty years

ago, I'm like in a class and a Lama has just finished this deep explanation of the parts of things, you know, and I'm going to freak this little girl out. And I came out and said, 'Are you your hand?' And she says, 'No, you're not your hand.' And I say, 'Are you your arm?' She says, 'No, you're not your arm.' And I say, 'Are you all your parts together?' And she says, 'Of course you are.' And I'm like ... you know, and I started there, you know, she's sitting over there by the way, she's now thirty something anyway. I never forget it though. So what's the point? Of course you're all your parts together.

I mean, you hear these Madhyamika lectures, you know, the deep truth of Buddhism, you know. You're not your head. I never thought I was my head. You're not everything together either. What do you mean I'm not everything together. Of course I'm everything together. I am myself, all my parts together. A car is all the parts of a car put together. What's the point? I mean, and then they try to trick you and say 'No, none of the above' and you're like I don't get it. What's that got to do with me? And that's ... You hear that explanation. I mean, try and get the Lama to tell you what it means, you know, like what's it got to do with my life? Am I supposed to go around thinking I'm a bunch of parts or what? Or that I'm not bunch of parts? But I am a bunch of parts. Anyway, it's not the point. [Laughs]

Higher school of Buddhism; what do they say about this pen? This pen is dependently arising because it depends on your projections. Okay, we got to talk about that one. I'll talk about it for one minute, I swear then you can have your refreshments. Does it mean I'm just making up this pen with my mind? [cut]

Side B.

[cut] this pen. Anyone who thinks that, you come up during the break and I'll poke it in your belly button, you know. [Laughter] And no one ever comes. I always offer, you know, and I'll give you a good poke at your belly button or something. Tell me this pen is your projection. It's an illusion. It's not real, you know. Let me draw a Hitler moustache on your face during the break, you know. Tell me it's not real, you know what I mean? Tell me it doesn't work. You see what I mean? It's like crazy. It's like what do you mean when you say that? So that's not what projection means.

Can I like project into it that's a gold bar, you know, that is a hundred dollar bill or something, you know. Can I just close my eyes and make a different projection? Is that what projection means? You wish. I mean, that's what they told you in church. They say go pray for Auntie so-and-so who's got cancer, you know, and you wish real hard. And then the next week you find out she died, you know. It's like wishing doesn't change things. You can't make this thing change into something else just 'cos you want it to be and you can't make Auntie Joan not die from the cancer that she got just because you want it and you sit down in a certain building and pray for that. It doesn't work, you know that, you tried that. You can't ... it's not the point that it's a projection like that. That's not what projection means.

So what does projection mean? I give you a small clue then take a break. I keep saying that, right? Suppose a dog walks in ... first of all what is this thing? A pen, okay. Some people who haven't been here before say a pen, okay. Heh! All right. [Laughter] No, when I hold this up

what is this thing? You say pen. Prove it. Oh, you've been writing with it all night, you know, no slight of hand, no tricks, you know, you've been writing with it, it's a pen, okay. Then I say, 'Is it a pen because it's a pen or is it a pen because you're thinking of it as a pen?'

Yeah right, it's a pen because you're think of it as a pen. Prove it. If a dog walks in here and you stick this thing in its face and you say 'What's that?' you know. Are they going to take it in their paw and write a love letter to their dog friend? You know what I mean, no. They can't do that because they don't even conceptualize it as a pen. They don't even think of it as a pen. They don't perceive it as a pen. To them at the best it's something interesting to chew on. It's kind of an interesting stick for chewing on. Oh, look he's got one that his dog chewed on. [Laugh, laughter] Who chewed? His dog I swear. He knew I was going to do that. That's a ... that's not a pen that's a chewable object, am I right? No, which one is it, it can't be both at the same time? Yes it can, okay, depending on the being who's perceiving it. It IS properly, logically, totally reasonably a chewable object. A doggy bone, you know, some kind of a dog treat. Proof is there, it's all flat. You can come see it during the break, okay. [Laugh, laughter] And it is just as reasonably a pen. It depends on who's looking, right?

There's a cylinder here that's white and blue. Some beings in the world will be forced to see it as a pen. They'll see it as a pen. Some beings in the world who have four legs and tails will see it as something to chew on. Who's right? They're both right because things are created by projection. The very existence of the thing I'm holding in my hand depends on a projection. What it is and what you use it for and how you relate to it depends on your own mindset. It's not coming from this object. It's coming from you, okay. Its very reality or what it is is totally depending on you. It's not a pen from its own side. It's a pen because you're thinking of it as a pen.

What's it got to do with my life? Is that going to keep me from dying? Is that somehow going to get me out of the wheel to understand that about this cylinder, okay, you have to think about that whilst you take refreshments, okay. Come back in about ten minutes and then we'll talk about it, okay.

Two more announcements. At 5.30 on Monday at 6<sup>th</sup> Street, 321 East 6<sup>th</sup> Street, the temple there, we'll have a meeting for anyone who'd like to volunteer to help with all ... we have something like forty projects going on, like prison projects, computer projects, projects, we help 2000, we help feed 2000 monks at Sera Monastery. We have all these other things going on, lots of cool stuff. So people can come, actually the place is full all night, I mean, I try to get people to go out and people kept coming and asking, can I do anything. So now we're trying to organize it. So if you have time on Monday at 5.30, from 5.30 to about 6.30 or a little bit later we'll hand out cool ... and it's really cool stuff, there's lots of cool things that we're doing and it's a lot of fun to work together with the other people. Like everybody is doing some cool thing. So if you're interested and you want to help out, it's just all the volunteer stuff that we do. And you're welcome to help with that and it helps a lot of other people.

The other thing is that Venerable Elly who worked very hard to arrange the meeting with His Holiness and it was very, very nice, she also talked him into to blessing a bunch of protection strings, okay, and there'll be some handed out at the back after this class. And then somebody

asked me how does it work? It's like the pen. No, it's just like the pen. This string has absolutely no power to protect you at all from its own side, frankly. Buddhism says that. It's nothing ... self-existent blessing that the Dalai Lama inserts in this cord and then the next time you get hit by a car your head doesn't go through the windshield. Doesn't work like that.

It's your faith in the Dalai Lama, the good karma of that faith and understanding what he has done with his life to serve all the people on this planet with his whole life, it's understanding that clearly, and thinking about it clearly and rejoicing in it and having faith in him, that gives the power to the cord. And then the cord really does work, okay. So that's how they work, people ask me. So they'll be, there'll be some handed out in the back after the class, okay. If you got one already please don't take another 'cos we're kind of short, okay.

So we're talking about three different ways of thinking about dependent origination, okay. You can understand that this pen comes from its causes and that's interesting and you can say, oh therefore everything is interconnected. Somehow you bear a relationship with all other people, you should be compassionate to them. That's a useful way to think, that has its own benefits, especially it makes you aware that for example when one person dies in a boat and the other person doesn't die, there must be a cause. So that's helpful.

And then you can say, okay, what is it in the parts of a person that makes me like them or dislike them. Everyone's the same atom; certain number of water molecules, certain number of carbon atoms. Everybody is made up of the same stuff, why is it that I hate some people and I like other people? Basically we're all the same stuff, so when you break it down to the parts of a person, you know, most of us got two ears, ten fingers, you know, the parts are basically the same. So why is it that I feel so strongly attracted to some people and so strongly repulsed by other people? What is it about them if they're all the same parts, and that's a useful way to think and that has its own benefit. And that's one more ... you move up one ... you go like from freshman to sophomore when you think about that.

But, but the real meaning of dependent origination, and the next time somebody asks you, the real meaning, the highest meaning, the highest meaning that Lord Buddha meant when he talked about dependent origination, and the one that if you understand it you can break the first link of the wheel is that this pen is your projection. Because all there is in my hand is a ...? Blue and white cylinder. Don't lay your trips on this poor cylinder. If you're a human you see a pen. If you're a dog you see a chewable thing. Don't go telling me it's a pen in my hand. I have a cylinder in my hand. If you see a pen it's because you have a mindset that is making you see a pen. And if you see a something to chew on, if you suddenly have an irresistible urge to chew on this thing, that's what it is to be a dog, you see what I mean? To perceive this object in the way ... it's not a dog when you get stuffed in a dog skin, okay. That's not what rebirth's all about. That's silly, you giggle, you don't really believe it. But the day that you suddenly have this irresistible urge to chew this thing, you might want to check and see if you are a dog, you see what I mean? Because that's what a dog is. When something in your consciousness or your mind shifts and suddenly you aren't seeing this as a pen anymore and you're seeing it the way a dog sees it, you are a dog. And that ... that's what rebirth means. And that can happen in five minutes to any person in this room. Dying is not self-existent. Dogs are not self-existent. They're mental states. Your mind changes. You see yourself stop breathing. And then suddenly



you don't see this a pen anymore, you see it a different way, that's what makes you a dog. It's not getting a dog skin; you got to get used to that.

If rebirth was getting stuffed in a dog skin it'd be really hard and then it would be kind of funny. Yeah right, you can take my soul and stuff it into a dog. Where do they keep those dogs in the meantime? You know what I mean? It's not like that. At a certain point a certain percentage of human brains, human minds, in any particular day, starts seeing things as how a dog sees them, and that is an animal rebirth. And it can happen to anyone in the same way that death can happen to you. They're exactly the same thing. To start seeing yourself not breathing anymore and to start seeing other things going on which are strange and unusual, sudden shift in your perceptions, that's what it is to be reborn as a dog and you can be reborn as a dog. And you might be reborn as a dog and it takes about five minutes. And everyone here is eligible for that in the same way you're eligible to see yourself stop breathing. Why? Because it's a projection. It doesn't exist, dogs don't exist. Dogs doesn't mean something with fur and a tail and four legs. Dog means someone's mind who has shifted and started seeing the world as a dog; now they are a dog. You see, it's very subtle and it can happen to anybody.

So understanding projection, just with this pen, you know, you don't have to be a Buddhist philosopher. You can go to ten lectures on Buddhism and hear all those confusing things about Buddhism that don't make any sense and don't have any relevance to your personal life. But what I'm saying about this ... cylinder you cannot deny if you're a normal American with a half a brain and sitting in this room you can't deny that this is not a pen from its own side. You're making it a pen. You can't deny it, there's no logical denying it. It is a pen because you are thinking of it as a pen. What's that got to do with my life? That's dependent origination, okay. That's the dependent origination of this pen. Now, what's the emptiness of this pen?

Supposedly if I can talk to you for a couple of nights convincing you about emptiness and supposedly if you go home and practice it like a pianist, supposedly at some point in your morning meditation, you will see your own enlightenment directly. Okay, supposedly. And understanding dependent origination is the step, first step, second step is understanding emptiness. What's this got to do with emptiness now? How do we go from the dependent origination of this pen to emptiness? What's this dependent origination in the higher school \_\_\_? \_\_\_\_\_. No, what's its dependent origination? What makes it dependent origination, do you remember? Because it's my projection. I'm thinking of it as pen, that's its dependent origination.

What does its emptiness mean in the highest thinking of Buddhism, highest school Buddhism, what is the emptiness of the pen? Oh, you get these double negative thing, okay, ready. It never was anything else. That's emptiness and that's all. There is no pen in my hand. That's the emptiness of this pen. There's no pen in my hand, which is coming from its own side, that's the emptiness of the pen. How many pens are there in my hand that come from their own side, whether you think of them as a pen or not? How many? None. That's emptiness, okay, forget everything else you ever heard about it. You understood emptiness just now, meditate on it, see your future enlightenment, get there fast. Seriously, I'm not kidding. All that other stuff is just confusing things from people who didn't get it, okay, that's all.

What's its dependent origination? They are, by the way, two sides of the same coin. Here's dependent origination, here's emptiness, okay. Once you get it you're home free. What's its dependent origination? I'm seeing a pen because my mind is projecting a pen onto that poor innocent cylinder. And if a dog walks in here he's dependently arising it too because he's projecting chewable thing onto it, okay? All right? [Laughs, laughter]

Is there a pen from its own side? No. Prove it. The dog would come in and Kalita(?), what? No. If it was a pen from its side what would the dog do? Write a letter to his girl friend, dog girl friend. I love your tail. [Laugh, laughter] okay. I mean, he would come in and see a pen. If it was a pen from its own side then every creature that ever encountered it, you know, a roach crawling along it would say, 'Oh, I can write something.' Okay, it's not a pen from its own side. It depends on your own projection. That's dependent origination. That's one side of the coin. What's the other side of the coin? Emptiness. Meaning what? Nothing ever existed any other way than that. Try to find me a pen in this room that exists from its own side. Try to find me a pen that's a pen by itself and not because you're thinking of it as a pen. How many pens exist like that in the universe? None. That's the meaning of emptiness. That's all. That's all.

Now what's that got to do with my death? It drives me crazy when you go hear lamas and they don't talk about it, that they leave you there. They say, 'Got it? See you later.' Tie it down to my life, tie it down to my death. How am I supposed to get out of the wheel of life if I understand all this stuff about this stupid pen? How's that supposed to save me? How is supposed to save you? What's it got to do with your life? Your death is a projection. Your old age is a projection. If you can figure out what's making you project it you can stop it.

Now, two choices; projections are voluntary and you can have any projection you want to, like chocolate chip cookie or the other choice, somehow they are not up to your ... under your control, you know, somehow they are not voluntary. What's the case? And this is why prayer doesn't seem to work in some traditions, you know what I mean? That's the frustrating thing. You can go and change your posture, get on your knees and wish real hard that Aunt Joan didn't have cancer and then she dies the next week. It doesn't work, you cannot change the projection by wishing that it went away or wishing that it changed. You can't make this thing into a chocolate chip cookie just by wishing it. That's not what projection means. Where's projection coming from?

Is this just a pen because your mom told you it was a pen? I mean, sometimes you can think that, you know, you can think like the reason I see it as a pen is because my mom told me it was a pen and explained to me how it could be used as a pen. And now I came to think of those kinds of cylinders as pens. That's partly true. Go try to explain to a dog how a pen works. You can spend weeks, you know. Show it to them, put it in their paw, move it around, you know, and explain to them. There's something missing in their mind. There's some kind of seed in their mind that they don't have. And you can talk all night to them about how to use a pen, you see? It's not just that someone introduced it to you and it's not just that someone explained to you how to use it. And it's not just that you saw other people using pens because dogs do that, right? You can do that with a dog but they don't get it. There's something different about their mind, there's something missing in their mind.

Buddhism says that in your minds history, which has no beginning, you were familiar with what a pen does and now you're just sort of like remembering it again. It's so much a part of your mind to see this as a pen that you immediately, you very comfortably ease in to thinking of it as a pen. It just takes your parents a few days to teach you how to use it and you're already marking up the walls. Like, you smoothly ease into it, why? According to Buddhism, you've seen it, you've used it millions of times before. You're used to pen. You're used to thinking of it as a pen. And dogs aren't, why? And then you get into the question of karma. This is the real meaning of karma which is, by the way, link number two and we're going to start it next Friday. Link number two is karma. Link number one is? Ignorance; not understanding what the hell is going on around you. That's ignorance. It leads to karma.

But what is ... how does karma affecting ... You know, people saying karma, karma, instant karma, stuff like that. He steps on a bug, he got hit by a car the next minute; ha, instant karma, you know what I mean? Like that. I mean, people think like that.

But, so where does karma stay? I mean, when you step on the bug where does the karma stay until you get hit by the car? Does it like go up to heaven or something like that or it circles around Pluto and comes back and hits you real fast. Something like that. How long does it take for karma to come back? Where does it stay in the meantime? See what I mean? You have to understand a little bit about karma. When you do something good to someone else and you're aware of what you're doing and you watch yourself doing it, it's like a video tape recorder or something like that, okay. It has an indelible affect on your mind. Certain impressions are planted in your mind. Just by watching yourself do something nice for somebody. It's like your mind is like a tape recorder. And you watch yourself doing it and certain impressions are being made on your time, on your mind even as you do it. If you're very aware that you're doing it, like, if you're really sacrificing your last five dollars for somebody and you're not going to have enough money to get home that night, you're very aware of what you're doing, the karma then is very strong. The recorder is on very sensitive and very deep impressions are being made. If it's like you don't need this dollar and some guy is really bugging you and just to get rid of him you give him a dollar, then the impression is very light on the mind, but an impression is made nonetheless.

You know, I ask ... I ask Western people do you believe in these karmic impressions and they say, 'No.' I say, 'Did you send your kid to school?' And they say, 'Yes'. And I say, 'Did you send them to first grade?' They say, 'Yeah.' I say, 'What did they learn at first grade?' They say, 'ABCs and a little bit of addition and stuff like that.' Well then they forgot it by the second grade, right, they had to learn it over again in the second grade. And by the time they got to high school and did algebra and geometry they couldn't do it because they didn't remember one plus one equals two, right? They say, 'No, of course they remember.' 'Oh, how?' 'Oh it makes some impression on their mind, stays in their mind.' 'Oh, so you accept impressions on the mind?' Then they have to say, 'Yeah.' You see, we do, prove it. You send your kids to school. You're hoping the impression lasts till second grade, sometimes it doesn't, okay. [Laughs, laughter] But of course you're hoping that an impression is made on the child's mind and that they carry it to the next year, to the next fall when class opens again. That's a mental impression. It's planted in the mind. It's carried for a year over summer vacation and when they get back in September,

okay, they need a little brush up sometimes, but then they remember because the impression is there. Karma works exactly the same way.

When you do something good for somebody and you're aware of it and especially if you're aware of it, the recorder is on high sensitivity and that seed is put in your mind. It's going to force you to see something good happen to you in the future. Definition of good karma is what? Any action you do that leads to a future good feeling for you. It's very interesting. Morality in Buddhism has nothing to do with some laws that somebody made. Morality in Buddhism has nothing to do what God decided. It's all just, 'Does this particular action cause you to have happiness in the future?' And if it does, that's good karma.

If killing people caused you to have a good feeling in the future it would be classified as good karma. It doesn't happen to, okay. But you see, that's how we decide what's right and wrong in Buddhism, it's very interesting. If it would lead to a karmic result of happiness in the future, it's good karma. And then bad karma's the opposite. It's very interesting, that's what decides whether something is good karma or bad karma and that decides whether something is right or wrong. It's very interesting. Very interesting. That's the whole judgment of what's right or wrong, okay. So you plant a seed in your mind.

Now, is it pleasant or does it make you happy when you need a pen to have a pen? Yeah. Something is forcing you to see this cylinder as a pen. A pen is a useful and good thing. It helps you. We would say that some good karma you did in the past is forcing you to see this cylinder that way. Why? Why do you say it's a good karma? Because it's useful, it makes you happy. That's the test of good karma or bad karma. Suppose you're in a class, you know, and the teacher is like into their fourteenth page of Latin on the board and you're wishing the thing would run out of ink, okay, then is it a good karma or bad karma that made the pen? It's a bad karma. You see what I mean? That's the emptiness of this cylinder. If you have good karma you'll see it as something useful and beneficial. If you had bad karma, you'll see it as something quite painful. You wish it would run out of ink fast. Okay. But it doesn't have goodness or badness from its own side. YOU make it that way. Who's forcing you to see it that way? Old impressions that you put on your mind when you helped other people, then you see it as something good and useful. And suppose you have lousy impressions on your mind from the past then that same tabula rasa, that same blank screen, you will see as something bad. Maybe as something for an animal to chew on, you see what I mean? Then it's bad karma that's creating that thing to chew on, you see what I mean?

So, are things a projection? Yes. The thing that the lamas didn't tell you - and it drives me crazy - who's making the projection? Is it voluntary? No. It's being forced on you; by what? Some kind of impressions that were made on your mind a long time ago or maybe a week ago. That's all. What's it got to do with my death?

Now we can stop the class. I mean, two minutes we're out of here, okay. What's it got to do with my death? What's all that stuff got to do with my death? Is that just some kind of philosophy? First of all is it true, I don't know, does it sound reasonable? Possible. If you get to possible tonight I'm happy. Okay, we call it {dun gyur gyi tetsom} you know, doubt that's tending towards the correct side, okay. That's enough. If on the first night that you hear this you

get to {dun gyur gyi tetsom} you're doing fine. That's all you can hope for. Maybe what I said tonight is right, maybe. You have to give it at least a maybe. You have to accept the emptiness of the pen, I mean, uh, uh, the cylinder, okay. You have to accept that it's not a pen from its own side. Now, whether or not it's some good thing you did for somebody in the past making you see it as a pen, maybe. Maybe he's right, maybe he's not right. It's got to come from somewhere, right? It's not just random, right? You're not seeing it as a rose, right? You're not seeing it as a semi-truck or the moon or an ice-cream cone, okay. I mean, there is something making it, you see it a certain way, it might make sense that you helped somebody in the past, with communicating or something like that and therefore you're experiencing this as a useful pen that's giving you information that will get you out of your death. Possible. Is it for sure? No. Does it sound reasonable? Possibly. Does it sound possible. Yes.

What has it got to do with your death? Is seeing yourself die a good thing, I mean, normally? Is it a pleasant thing? No. It's not at all a pleasant thing. According to Buddhism that must have come from a bad karma. You're seeing a perfectly healthy normal body get dead. Why? Same thing as this cylinder. Whether you saw it continue to get ... whether you saw your body just age gracefully, or you saw your body die tomorrow, or if you saw your body get younger and more beautiful and finally turn into light. Three possibilities, right? They're all projections, the same as the projection onto the cylinder. And all three are possible. Buddhism says all three are equally possible. You have three choices from tonight. You can see these four sticks and that round thing and this thing in the middle continue to get older at a reasonable state ... you know, okay, about a year a year. Or if you're not so lucky with your karmic impressions in your mind you could see it stop breathing tomorrow, okay. But Buddhism says there's a {pung sumpa} a third possibility, what is it? If you purified your karma, extremely skillfully, really skillfully, we could call it tantric practice. If you purified your mind that quickly and that effectively you would see it get younger and eventually it would change into light. And you can do it. You can do it. Why? What makes you eligible for that? The emptiness of your body. The same as the cylinder. They share the same quality. They ain't anything from their own side. Nothing says you have to get old and die. Nothing, nothing says this has to be a pen from its own side.

So dependent origination and emptiness are very useful stuff. And that's not a joke at what the Buddha's pointing to in the corner. I think that art collector should burn that tangka he had. It doesn't have a Buddha up in the corner pointing to the moon. [laugh] There's no point, you know what I mean? The whole point is He's pointing to that moon, which means {chidak deni shompar ja} it's very auspicious if we finish the class on that.

Say {chidak} [repeat] {deni} [repeat] {shompar} [repeat] {ja} [repeat].

{chidak} means the lord of death.

{shompar ja} means crush him.

Like what? Like an elephant crushes matchsticks or something like that. That's what the verse says. That's what the verse up in the corner says. Okay. Cool. Okay, so we'll stop there and I mean, now you gotta to learn how to do it, right. So then we'll go on next week. That's a little bit trickier. We'll do a short prayer, okay.

[Prayer: Short Mandala]

[Prayer: Dedication]

Thank you.

## **And The Wheel of Life: The Buddhist Teaching of Dependent Origination**

**Geshe Michael Roach**

**Class Three Tape 1**

**Nov 27 1998**

Side A (Recording starts bit into side A)

Short Mandala

Refuge.

Okay, we'll start. Tonight is the third of six talks on the painting of the Wheel of Life and you should all get out your painting. Now, it should be in your notebook. I'd like to make one announcement. I'd like to welcome Donald and Shelley Rubin and some of their staff from their museum and their other activities. They are great collectors of Tibetan art. I think they have close to eight or nine hundred Tibetan paintings and they're creating a museum in New York City where people can go and use them all the time. So, like to welcome them here. Thank them for their work.

Okay, we're pretty well into the painting now, the thangka. Up here you have Lord Buddha, which is much better than the drawings I did last week when I forgot the overhead. And as you can see He's pointing to the other corner. Over here in this corner is some kind ... is the moon and it represents nirvana and enlightenment and not having to die. And then here traditionally there's two verses drawn, which Tibetan monks still recite every two weeks during confession ceremony and it's call the... it says {tsampar jashing yungwar ja, sangye tenla jukpar ja, dambui kyamla langchen shin, chidak deni shompar ja}

{chidak deni shompar ja} means you can overcome the lord of death. You can stop death.

{chidak} means, {chidak de} means the lord of death.

{shompar ja} means you can crush him

{dambui kyamla langchen shin} means like an elephant crushes a house made of twigs. Okay, something like that.

So, this painting is really a code, a code book for learning how not to die. Okay. And that's the purpose of Buddhism. And what you have in the center is the monster. This monster here represents the lord of death. He's holding everything inside of the wheel even with his feet. Traditionally his feet are holding it also. And as we said at the beginning of these lectures, Tibetan Lamas are careful to say, we're not naïve. You know, we don't think that there's some little gremlin that's running around and killing people at night, you know, in their sleep or something like that. This monster is a symbolic representation of the death that you are born with. The minute you are conceived, the minute the egg and the sperm meet then death begins, and the process of death begins. And it's like a candle starts burning and then everyday it's getting shorter and shorter. So this monster, they don't believe it's a real little critter that runs around inside of you. The fact or the condition that the moment you have life come into you, you will have to die and that death is gnawing away at you. When lamas teach it they always, they always going like this and pointing at their stomach, you know, and saying there's this

creature who's trying to eat away inside of your body and get closer and closer to your heart and then some day he reaches there and you die. And that's what this creature here represents.

It's important to paint the Buddha outside of the Wheel of Life. The Buddha is free of it. The Buddha is no longer in the clutches of Lord of Death. Recently, you know, in the last few hundred years there's been a custom to paint Lord Buddha inside the realms helping people or something like that. And the purists say, 'No, you don't ... you don't that.' Lord Buddha is out. Lord Buddha is outside of the ... and He can't go there even if He wants to. You know, He can emanate to those realms but He cannot be in those realms because He doesn't have to die. He has escaped that condition, okay, and you can do it too, and that's the purpose of the painting and that's the purpose of the wheel.

Last time we spent a lot of time at one o'clock, right here, okay, with the blind man. There's a blind man and that's where the Wheel of Life starts. The Twelve Links of Dependent Origination or the twelve steps, domino steps by which you get into trouble and die, beginning with ignorance, start here at one o'clock. And they go around in a clockwise manner up to twelve o'clock. Twelve o'clock there, right here, is the Tibetan way of showing a hearse with a coffin, okay. There's a guy, you know, when a person dies in Tibet you take their body and you hire a guy to come to your house. And he comes and he straps the body into a fetal position with a big belt, so they tuck your knees up to your chest and then they take a belt and they strap it there. And then they put you in a bag and he carries you. He carries the body up onto a mountain and then they chop it up with a big chopping knife. And they mix it with tsampa, which is barley flour, so it will be tasty. And then they throw the pieces out to the birds, the vultures. And the idea is that at least the ... your meat does somebody some good. And the last act of your life is that your meat feeds somebody. Your mind is already gone. They don't believe that you have any connection at all with that meat anymore. It's just dead meat, okay.

So how you do get from number one, which is not understanding something, to number twelve, which is having to die? Okay. Buddhism says that the condition of having to die is a mistake. Buddhism says that to live, to be born into this world that you know and the condition that you are getting old and having to die is ... is a mistake. You made a boo-boo at a certain point. There are lots of people who didn't make that boo-boo and they're not here with us now and they're on a different plane. They look like they're with you but they're not, okay. But basically you are in a realm which is a mistake and there's no way that things can work out here. It doesn't matter how intelligent you are. It doesn't matter how strong you are. What's that guy, Bo Jackson. I used to be amazed watching him run, football, you know, and then he's getting a contract to play baseball in the off season. So he's like a master at both of them and there's this big thing in the press and he's got hundreds of thousands of dollars of endorsements. And he's un... Bo can do anything, you know. Was it the Budweiser ads and then Bo can play tennis, Bo can do golf, Bo can row a boat, Bo can play baseball and football. And then that season, you know, I don't know a couple of nights later he gets tackled in a game, he gets his hip bone broken. He can't walk for six months and Bo can't do anything. You know, and Bo can't walk, you know, and all the endorsements go away. And then there's like ... once in a while there's a little show, and it shows him trying to rehabilitate himself nowadays and stuff like that. And it's all over with Bo, you know, and everybody will be like that. It doesn't matter how strong you are. It doesn't matter how smart you are. It doesn't matter if you have money or you don't have



money. It doesn't matter if you are nice or not nice. You are going to get old and die. Have to, it looks like. Okay. And that's a condition of this realm.

You are in this realm by accident. And you can get out of this realm if you just follow the instructions. And there are clear instructions how to do it and any person in this room can do it. People ask me how hard it is to do. It's a ... and I say it's about the same as learning to play piano well, okay. So the odds that you are going to do it are about like that. I won't say concert pianist, I used to say that, it's a little unfair, okay. The odds of learning at your present age and it's harder when you are older, to play piano well in this lifetime is about the kind of commitment it would take to ... to get out of this wheel. But anyone in this room could do it if they put their mind to it, you know. Anybody in this room is ... is smart enough, has enough drive, if they really thought it would work, if they believed that it was possible then they could ... they could not die and they could be on a different realm before the day comes of their death.

So my job is to convince you that that's possible. And I'll work from logic. That's ... we're call {tsennyi pa's}. There's two kind of Buddhist monks called, one is {tsennyi pa} and one is {lamrim ba}

Say {tsennyi pa} [repeat] {tsennyi pa} [repeat]

{tsennyi pa} means somebody who deals logically, you know. We say take you step by step through a process. Nothing on faith, nothing from belief, we take you through a process step by step. It's a logician's way.

{lamrim ba} means a more of a general presentation. Sort of a general synthesis of all the texts for people who don't really won't to get into the details. But we're {tsennyi pa's}, okay, people from the great three monasteries; Sera, Drepung, Ganden, are {tsennyi pa's}. In other words, think it's important to be able to take a normal American person through this process logically whether or not you believe in Buddhism and whether or not you ever believe in Buddhism, it doesn't matter. Can you logically establish to a normal American who's never going to be a Buddhist that it's possible not to die and how to pull that off, and that's the purpose of this class and that's the purpose of the wheel.

We spent a long time talking last time about ignorance. Ignorance is misunderstanding things. According to this wheel that misunderstanding creates your death. You have to die because you don't understand what's going on around you. If you could change that you wouldn't have to die, okay. And we talked about ignorance. It's the guy holding the stick. So in honor of the stick I always use this cylinder. This cylinder here, all right. I ask you what it is, you say, 'Pen', okay. People say that's a pen, all right. And we're going to demonstrate what it means to have ignorance about the pen; first link in the wheel, you know, the link that causes you all the trouble. By the way, that's the link where you can break the wheel. That's where it all starts and that's where you can stop it. If you can stop the first link then you can stop the other eleven automatically. They grind to a halt when the first one grinds to a halt, okay. And the first one is being ignorant. That's why you have a blind guy with a stick at one o'clock on your painting.

And that's ... the meaning is that he doesn't understand something about life, about the reality around him and we're going to talk about it with a pen.

I put this up by saying, 'What is this thing?' And everybody says, 'Pen.' Okay. And you have this feeling in your guts that I really am holding up a pen. You saw me take off the top. You saw me draw on there. You saw some blue line come out so you decided in your mind that this is a pen. This is not like a wax imitation of a pen, it seems to work as a pen. It must be a pen especially because it works as a pen. Okay. Once you see me ... if I say, 'Is this really a pen? Are you sure it's a pen?' You say, 'Just because you take off the top and draw on there and if it works then we can say it's a pen. We can decide it's a pen.' So the fact that you saw me do something with it convinces you that it's a pen. You already thought like it was a pen when I held it up but then when I popped it open and started drawing with it you decided, 'Oh God, now it's got to be a pen, okay, he's drawing with it, okay. And you decided that, all right.

And so it feels to you like its penness comes from itself. Like the nature of being a pen is something that it has already, okay. Like I brought this cylinder into this room. I held it up and there's some kind of penness about it from its own side and you believe that it has its own penness, especially after you saw me draw with it. You believe that, okay, that it has some quality of being a pen that is held in this cylinder, in and of itself; you believe that.

Now, suppose ... and I'm sorry for the older students for who this is really boring already but suppose a dog walks in here and comes up to here and I hold it out to the dog; what would they do with this cylinder? I mean, if it looks like about the right size if they're young enough, they want to chew on it, okay. I mean, to them it would look like something cute to chew on. Do they see it as a pen? Do they cognize it or recognize it as a pen? No. According to Buddhism that proves that there's no nature of a pen in this cylinder from its own side. In and of itself this cylinder is not a pen.

Why? Because another creature at a different level can come in here and I can show it to them and hand it to them and they'll start chewing on it. All they see is something to chew on. Who's right? Is the dog chewing on a pen? From the dog's side, from the dog's point of view. No, they don't cognize it as a pen. To say it's a pen is being ... like you are not honoring animal rights, you know; they have their rights too. From their ... in their realm which happens to coexist with our realm, in their world which happens to be in the same visible plane as our world, they see this very, what you call, validly as something to chew on. You know in those ... where those realms overlap, animal realm and human realm, this cylinder could be two different things at the same time, right? So is it possible for one thing to be two different things at the same time? Is it possible for an object to be red and blue, completely red, completely whole and completely blue at the same time? Impossible. Is it possible for one object to have two separate functions at the same time? We say; yes or no. Fifty-fifty. Okay. We say generally, no, unless you are talking about two different beings, right? But for one person ... I mean, you can chew on it and write at the same time, it's a little hard. Okay. Generally speaking you are either going to use it as a pen or you are going to use it as something to chew on, but you have to make up your mind.

So we say it doesn't have this ... now we have to change ... if we're going to be, what do you call it, democratic to animals, now we have to call it a cylinder, okay. We have to cover both bases. So this cylinder looks like a pen to you. You take it to be a pen and then an animal takes it to be something to chew on. And that's its emptiness according to Buddhism. It is empty of the quality of being a pen from its own side and it is equally empty of the quality of being something to chew on from its own side. From its own side it's empty or blank. It doesn't have a nature or identity which is fixed to it from its own side.

So where is it coming from? Where is the penness coming from? It's coming from you. It's coming from ... Somehow it must be coming from your mind. If you get, by the way, past this next step you can pretty much get out of the Wheel of Life, okay. I mean, you just overcame ignorance. And it's unusual and it's uncomfortable and it's true and you can't deny it's true. And you don't have to be a Buddhist and I don't care if you are Buddhist. Next step is this; who's making this pen a pen? If this pen, if this cylinder is a pen from its own side then a dog should see it as a pen. And if it's a chewable thing from its own side everybody in this room should be salivating right now, okay, if that's true. So it's obviously not true. So, so where is it's penness coming from? Why do you see it as a pen? It's something coming from your own mind obviously. If you accept that much then pretty much you've accepted all the theories of emptiness in Buddhism already. You are already okay. You are already going to get out the Wheel of Life, just that much. Okay, I'll say it again. Just because of what I just said about the dog and the pen and all that, this cylinder cannot be a pen from its own side. If it were, a dog would come up and say, 'Oh, oh, got to write a letter to my dog girl friend.' You know, and they would pull it and they would write out ... they would see it, they would cognize it automatically as a pen. It is not a pen from its own side.

Who's making it a pen? Why are YOU seeing it as a pen? There's something in your mind compelling you to see it as a pen, okay. Is it a matter of willpower? Could you see this as a golden bar or a hundred-dollar bill and I could throw it out in the audience or something like that, by willpower? No. Okay. That's what's wrong with your old ideas of prayer. Mom said go to the church, you know, prayer that Aunt Susie who's got cancer is okay next week and pray real hard. That's like trying to make something into something it's not just by willpower or by wishing it to be that way and it doesn't work. She died the next week. That's what happened to me. You must have had a similar experience at some point in your life, you know, as a young person you tried to wish something to happen and it didn't work.

We say that in Buddhism that you are making this a pen is not something that's a matter of choice. You are compelled to do so. And the animal's compelled to see it as something to chew on. By what? Something in your mind. Something in YOUR mind is compelling you to see this as a pen. It's not like a matter of choice or wishing it to be pen or something like that. If the ink ran out and you wished all night that it had ink, would it have ink? No, because you are already compelled to see it run out of ink, all right? Okay?

And by the way, to be a dog is to see it ... is to be compelled to see it that way. And to be a human is to be compelled to see it as a pen. And that's all dog and human ... that's the only difference between a dog and a human. It's not the number of legs. It's not the tail or lack of a tail. It's not your fur or your skin. It's whether or not your mind is compelling you to see this in

a certain a way. Because if it's compelling you to see it as something to chew on, you is a ... dog. [Laughs] And if your mind is compelling you to see it as something to write with, you are a human. You see what I mean?

And so in Buddhism rebirth is that. Rebirth is not like the process of taking a dog body, you know, going to dog body factory, cutting open the back, shoving in the spirit, sewing it back up saying, 'Okay. Now you are a dog. Sorry', you know, it's not like that. When your mind starts compelling you to see this as a chewable thing you just became a dog. You were just reborn as a dog. You see what I mean? That's a little scary. I mean, the mind can do that at any point. The mind can shift very quickly. Your mind can shift from seeing your body as breathing, to seeing your body as not breathing in about five minutes. And it takes about five more minutes for the mind to start seeing this as something to chew on instead of something to write with and then you IS a dog. You see what I mean? And you ... That's how rebirth happens. It's a state of mind. If it were an external process of stuffing spirits into different bodies that would be difficult. You know, it would take a big company to coordinate that effort. But the reality is that as soon as your mind starts seeing this in a different way you are a different kind of being. And when you look down you won't see hands anymore, you'll see paws. That's ... that's the only existence that hands and paws have, because of this pen; oh sorry what? Cylinder, okay. This cylinder, okay. You got to get used to that.

Okay. So what is ignorance? Ignorance is thinking that this thing is a pen from its own side and not just a cylinder. Ignorance is like thinking that the way you see the pen is the way it must be. Now we got to get from that ignorance to death. Why is it that thinking wrong about a pen can kill you? Okay. 'Cos if you could figure that out you could reverse the process and you would not have to die. According to Buddhism you would not have to die. And all the information is in this painting; most important painting there is in Buddhism. You can reverse the process if you can figure out what's the connection between misunderstanding this pen and dying. Okay, we're gonna try make that connection tonight. We're going to short cut through the Wheel of Life, all right. Wheel of Life has twelve different links, you know. We went through the whole meaning of dependent origination last week. We're going to take a short cut tonight, okay, 'cos, you know, somebody might die during the week. All right. So we'll take a short cut. We're gonna go straight to a book by somebody named Maitreya, all right. {Jetsun Jampa}.

Say {Jetsun} [repeat] {Jampa} [repeat], {Jetsun} [repeat] {Jampa} [repeat].

This is a book that was dictated to a great Buddhist master in the 4<sup>th</sup> century, Asanga, and then he brought five of these books back from Maitreya's paradise, okay. Whether or not you believe that story, it's okay. The information is cool anyway, all right. So we're going to go through Maitreya who is the next Buddha, okay, the next Buddha to come into this world. According to some levels of Buddhism, already a Buddha, okay, and so this is how Maitreya describes this wheel; how to short cut through this wheel.. So in one night you'll get all the information you need to stop dying or at least to understand what's happening. Okay, so we're going to do that. And it's ... I took that reading and chopped it out of a text and put it in the beginning of this ... this class' reading. So, you know, normally we're going through a monastic textbook on the Wheel of Life but you will see in there I've inserted about three pages from another text which

tells you the ... it's a flowchart for how you go from not understanding this pen to dying. Okay, and then it makes it really easy to turn it around.

The idea of The Wheel of Life {lung jung}

Say {lung jung} [repeat] {lung jung} [repeat]

{lung jung} means how it happens from one to twelve like that.

And then {lung do}, Say {lung do} [repeat] {lung do} [repeat]

{lung do} means shut off number one, shut off number two. Shut off number two, shut off number three. Shut off number three, shut off number four. And eventually by the time you get to number twelve you don't have to...? Die. But you have to draw the connection, you have to see what's the connection between misunderstanding this cylinder, thinking that it's a pen from its own side and then dying. Okay. Supposing in Buddhism if you figure the thing about the pen out, you don't have to get old and die. You can stop the process, okay.

I never saw anybody do that. I never ... nobody in the New York Times ever reported it. I don't think it's possible. The realm I'm in, the people I see around me, the way I'm living now, the way my life is going now is the only way it could ever go. I've studied all the history books, there's no record that I can believe of somebody who just stepped out, you know, and didn't have to die any more, you know. They're not like crowding the buses or anything. You know. It's not like that.

Buddhism would say this. You have to be on a certain level to see this cylinder as a pen, okay. Like if I sit there and try to explain to a dog, you know, hey, your problem is you are being forced by some thing in your brain to see this as something to chew on, you know, you really could see this as a pen if you wanted. Would they get it? Can't. They don't have ... there's something lacking in their mind that they cannot see that thing, okay. Buddhism would say that the state of not dying is very similar. I could ... I could pull up a person here and say, look this person doesn't have to die anymore. This person succeeded about three years ago, they don't have to die anymore. Look, you can see, you know, they're not getting old. Remember three years ago, they look just the same, they look younger than they did three years ago, get it? You know, I mean, I should be able to pull up a person like that. It's the same thing as explaining this to a ... to a dog. You can't see it unless you are close to it.

Buddhism says ... and you know, you can take it as just a justification and I'm not asking you to take on faith but I'm trying to explain why you didn't see anybody do it yet, okay. Buddhism would say that the purity of mind to see a person, yourself not die and get younger actually and the purity of mind to see someone do it are very close to each other. And it ... and the fact that you haven't seen it doesn't prove that it doesn't exist. Okay, at least we can say that, right? We can say that the fact that you haven't seen anybody not die or the fact that you haven't seen anybody in a Buddhism class get younger and younger, doesn't prove that it doesn't exist because of the pen? Am I right? I mean, given what we said about the pen ... I told you you are

going to be in trouble if you accept this thing about the pen, right? Okay. The minute you accept that, you have to accept that much of the world around you is created by your perceptions and you have to accept it or you have to say that Lassie can come up here and write a poem. Okay. I mean, you don't have any choice, you have to say one or the other. You know, We're logicians, we debate in the monastery, you know, you are stuck. Once you accept that about the pen you have to accept that death also.

If you accept that certain beings at certain levels can't see this as a pen then you have to accept in theory the idea that certain beings at certain levels, meaning you and me, wouldn't even recognize a person who didn't have to die or a holy being or an enlightened being or an angel if they were standing in front of us. We wouldn't recognize them for what they were. And in fact we might see them getting older; like whom? Like the Dalai Lama, His Holiness. It looks like he's getting older, right? What does he see in the morning when he looks in the mirror? What does he see when he looks at this ...? What was it? Cylinder, okay. You don't ... I mean, you can't say for sure. He's a ... he's what? Mmm, what do you call ... He's suspicious, you know, I mean, not really sure. Have a feeling he might be seeing something different, okay. Can you see it yet? No. Why? Supposedly, presumably he's at some higher level than we are, mentally. You know, his mind is compelling him to see something different if you believe the Tibetans which you don't have to. And which I wouldn't unless it was proven to me. When he looks down he sees this white, gold ... you know, white light angel, you know, Chenresik, Avalokiteshvara, you know, supposedly, okay.

That's what ... what I'm trying to say is that because of the thing with the pen you have to agree at least that it's possible that certain people have already reached, have already gotten out of the wheel there, okay. Possible. Okay, that they are seeing their own body in a much different way than you see it. Possible, because this is empty. That's the emptiness of the pen, it does not have a nature of its own from its own side. It depends on how you see it. It depends on how your mind compels you to see it. So as of tomorrow can you see yourself as Tara? No. We said compelled, right? Certain energies in your mind forcing you to see yourself the way you see yourself. That's what we call karma.. That's what we call good and bad karma.

Okay, okay, so that's the theory all right. Let's go now to Maitreya's presentation. I like to put the Tibetan up on the board. The first Dalai Lama in his commentary on the Abhidharma says, always throw in some foreign language and everybody will believe you, you know. So we will do the same thing. Okay, we will ... And I ask you to ... you know, I ask everybody to say the Tibetan, it puts a seed in your mind. According to us, you know, in about five hundred years I can be your Tibetan teacher or something, okay.

2) {*bdak* 'dzin}

Say {dak dzin} [repeat] {dak dzin} [repeat]

{dak} means self and it's a bad ... you know, self is a bad translation. You know, Buddhism says no self exists, like there's nobody standing up here talking or something like that. It's not what no self means. No self means this is not a pen by itself. That's all, okay. It doesn't ... atman, anatman all that ... stuff. It doesn't mean you don't exist and you are not sitting in that chair and you are an illusion, and you are not going to eat the cookies back there in about ten minutes or

so. It doesn't have anything to do like that. No self means exactly what I said before. This cylinder doesn't have any nature, self-nature of being a pen. Why? Because its nature of being a pen is something that you are imposing on it. It's just a plain old cylinder. You're making it a pen and if you was a dog you'd be making it a ... doggy treat, okay. So that's all no self-nature means. It applies to people, it applies to things; no self, okay.

{dak} means self.

{dzin} to believe that it does have a self nature okay, equals ...

{*ma rig pa*}

Say {marikpa} [repeat] {marikpa} [repeat]

What's {dangpo marikpa}? What is {marikpa}? Ignorance. Meaning here, first link, okay, link number one. What is it in the picture? The guy with the stick. A blind man with a stick, one o'clock on your painting, okay. {marikpa} is the tendency, the habit, the mental habit that all beings have, and they say all the way down to ants and bugs and roaches and everything else, all the way up to Einstein, every living creature has a habit of believing that this stuff is coming from its own side. That it's a pen from its own side. That's {marikpa} That's {dak dzin}. Okay, same thing, these are synonyms. To believe that this pen is coming from its own side.

Now, The Wheel of Life doesn't quite tell you where that comes from, right? Everything has to have a cause. In Buddhism you gotta trace everything back to what came before it. We're dealing with link ... link number one, right? Maitreya goes back a little further, okay, like why do I have this tendency to see that from its own side? If this is going to kill me, if this is something that's making me get old, if this is something that has, you know, parked me in this realm which is a big mistake, like a death realm and I don't have to be here, why did it happen in the first place. Where did it come from? Why do I have the tendency or the habit to see things the wrong way? Why do I have such a strong tendency to believe that that thing is a pen from its own side? Why wasn't ... why isn't it true that when I was born I figured it out, like when I was six years old like I figured it out, hey, you know what, that's just a cylinder and I'm making it a pen. My mind is making it a pen. Aha, now I can do lots of different things. Maybe I can get to a Buddha paradise in this life; you see what I mean? Just manipulate my impressions or something like that. Why is it we can't figure that out? Why is it so difficult for people in this realm of death to figure that out, why? Maitreya goes back one step. So we go to number one.

1) {*bag chags*}

I don't know why but every westerner that ever takes a single course here remembers this word. I don't know, and a few four letter words in Tibetan if they learn them, but anyway.

Say {bak chak} [repeat] {bak chak} [repeat]

Maybe it sounds like some Ukrainian dessert or something, I don't know. But anyway {bak chak} means, {bak chak} means a seed in your mind, okay, an impression that was left in your mind by the last occupant. Okay. {bak chak} an impression that was left in your mind, all right? That's why for example some people learn things so well. That's why some people are natural

businessmen. They just automatically see into the way ... you know, there's an opportunity, a business opportunity other people are just standing around. To them it's perfectly obvious, you know, they can see it a mile away and they go for it and then other people are saying, 'How did you see that? And how did you understand that was going to happen?' And you just say, 'I don't know. It's just clear to me.' Just like that. We would say that's from {bak chak} from your past life. You practiced business. You did business a lot and you had a good business guru, and you learned to do business very well then in this life it's very easy for you to see opportunities that other people don't see at all. And that accounts for everyone's, what do you call, predilection; the reason some people have talents and other people don't have any talents at something. It's whether or not you are carrying {bak chak}s from the past, impressions on your mind.

Does western society believe in {bak chak}s? We talked about it a lot in this class. You know, people do send their children to elementary school. You do send the kid to first grade. In first grade I remember, they teach you A-B-C-D and stuff like that. Why do I remember? I can remember Mrs. Melvin in the first grade. I came from another school in California, I moved to Arizona, Mrs. Melvin says draw a big A on the paper. So I think if she ... if she meant a capital A, she would have said a capital A but she said big A. So I drew this big A, you know, and then she got really angry, said, no, no I wanted a capital A. I said, 'Why didn't you see capital A?' you know, instead of big A, you know. But I still remember all these things. I still remember her kind of angry at me and I'm the new kid in the class and, and I felt embarrassed. I still remember all that stuff and I still remember A-B-C, see, I can prove it. There's a A, there's a B. I still remember that, okay. That's because a {bak chak} was set in my mind by Mrs. Melvin. A {bak chak} was ... I mean, you accept that, western society does accept the principle of impressions being made on your mind and staying there for year after year after year, somewhere. Okay, mind is ineffable, according to Buddhism there's nothing physical about the mind, it is floating around your body but it's not necessarily connected that much.

And still it is storing information and holding it from year to year, some kind of impression is being made on your mind through learning process and through familiarity with things and it gets stuck there. And shoe salesmen are on the bus looking at people's feet. And diamond dealers are staring at ladies' fingers to see how big the diamond is and they're like, like that, you know. [Laughs] This happens to me all the time because I do diamonds, right? And, and so you have {bak chak}s in your mind, all the time. You have predilections, by what you do or what then you start to see the world that way; that's a {bak chak}. That's a mental impression.

Buddhism says that from time without beginning your indestructible mind has been ... has had a {bak chak} for seeing this the wrong way. Okay. And as long as you keep doing that you will keep getting old and die. That's making you get old and die. I'll try in this class to show to you how it actually works and for me it's a very much a big relief to finally tie it all together. Okay, you have to tie it together from a bunch of sources. But if you can actually demonstrate to someone how it is they are dying and how it is they are getting old in terms that don't require any religious faith at all, I find it was like a big relief to me. It was like, okay, ten percent chance this guy is right but at least I've got something, you know what I mean? So I'm going to try to show that.



So Maitreya says, it all starts out with a {bak chak}. {bak chak} for what? {bak chak} for seeing things the wrong way. {bak chak} for ignorance. So according to Maitreya you have brought that in from the past. Your mind has been carrying that. And, and if you are in this realm and if you are who you seem to be and unless you've reached some great spiritual realizations in this life, meaning the direct perception of emptiness, then you are still seeing this the wrong way; by definition. Every single moment, every single object around you, you are misunderstanding it and it's going to kill you, literally, okay. So that's ... those are the first two steps.

How do you get from step number two to step number three? Let's take the wheel again. What's this guy over here doing? Two o'clock. Huh? They say potter, okay. When lamas explain this part of the wheel they say ... I saw a lama explain this to a kids' class once and it was really good for me. And he said, 'Hey kids, what do you think he's doing there?' And they say, 'He's making pots.' He says, 'How many pots?' They say, 'Lots of pots.' You know, and he says, 'What kind of pots?' 'All kinds of pots.' You know what I mean? Some of them have like ten pots there and he says, 'That's called making new karma.'

Say {nyipa} [repeat] {duje kyi} [repeat] {le} [repeat], {nyipa} [repeat] {duje kyi} [repeat] {le} [repeat]

In The Wheel of the Life in the twelve links there are two different kinds of karma, you've just met the first one. You can call it fresh karma, okay; karma at the moment that you create it. How many karmas are you creating per moment? This is called a {dute kechik ma} in Buddhism. The time it takes me to snap my fingers, I'm sorry this is called a {kechikma}, the time it takes me to snap my fingers is called {kechikma}, or an instant. Within that instant there are sixty-five {dute kechikma}s.

Say {dute} [repeat] {kechikma} [repeat]

{dute kechikma} means the smallest amount of time in which a person could do anything. And there are sixty-five of them in a finger snap. Do what? I mean, there's not enough time there to even, you know, look at somebody. Not talking about that. We're talking about for your mind to have a discreet thought or an impression. Your mind is moving at sixty-five frames per finger snap. Your mind, the illusion of motion around you is created by sixty-five frames coming up in your mind per finger snap. Each one of those is a result of karma. A different action that you did in the past is coming up to you as one frame, made up of millions and millions of dots. And each of one those is a karmic result. You are actually seeing a movie go by at a very fast rate. And it's going by so smooth that you are not aware of it. And your mind is compelling you to see certain frames come up at a certain speed and that's why you think the world around you is moving. And that's why things are happening to you. Karma ... karmic impressions are coming up in your mind at that rate, okay, and you're seeing things.

For you to keep a pen up - here if you like it and that's not necessarily the case, right - but if this pen is useful to you for a week or two it requires thousands and thousands and thousands of karmic impressions to ripen in your mind, in a row, for a week. At some point the good energy that created those impressions wears out and then what happens? You perceive this as running

out of ink. Does it run out of ink from its own side? No. YOU perceive it as running out of ink because your impressions have exhausted themselves as all energies do. That's why people die. That's why pens run out of ink. It's your impression. It's your perception. The same way that you are creating a pen, you also create the end of the ink of the pen, okay. That's another story all right.

We're going to figure out how we go from not understanding the pen to making those karmic impressions on your mind. This guy is making lots of pots, what does that represent? Good karmas and bad karmas and neutral karmas. How do you get from link number one to link number two. If you are going to shut off link number one and shut off link number two and shut off your own death, you gotta figure out how do you get from link number one to link number two. What is there about not understanding this pen that makes you do karma? How do you go from not understanding a pen to karma? How do you go from link number one to link number two? Here we gotta go back to Maitreya.

3) {tsul min yid byed}

Say {tsul min} [repeat] {yi-je} [repeat], {tsul min} [repeat] {yi-je} [repeat]

Now, we're going to switch examples. Back to my favorite example; my boss at work, okay. I'm in the diamond business. We do thirty thousand diamonds a day. We ship them to customers around the world, you know. And I'm sitting there at my table in the morning, I'm having my coffee, I'm trying to look like I'm working. The trick is to put lots of diamonds out on the desk, you know, so when the boss walks in you are just like, they just move them around and then you drink the coffee on the side, you know. It's really bad to spill a cup of coffee in about twenty thousand diamonds that are all floating in the coffee. [Laughs] It takes like a few days to wash them all. So, you know, I'm sitting there and then suddenly ... this is a true story, okay. The boss bursts into the room and says - in fact one of my fellow workers is here, and she can account for it - comes in, bursts into the door and says, 'What happened to the JC Penny order?' And I say, 'I don't know, you know, I was working on it.' He says, 'Do you realize that there's an ad running, you know, and the rings that they're supposed to make with our diamonds are already being advertised and people came to the stores and asked for the rings and they weren't there yet?' I said, 'No, I didn't know that.' He says, 'Yeah, I know you didn't know that. You are still sitting on that order. You didn't finish that order. They didn't even go to the ring factory yet.' You know what I mean, he was like screaming at me.

And you know, he got a phone call over the weekend and it's Monday morning. And I'm just having a quiet Monday morning and he's in there screaming at me. And then let's say there are three people sitting in a row which is the way ... in the diamond business you all sit on these long benches, you know, like you can't see anybody. That's part of the trick 'cos then you can't talk to each other. So you're all facing the wall and you're all looking at diamonds. [cut]

Side B.

[cut] like about that size. And so one guy sitting next to me is perceiving this yelling face, right, red, open, square there, some kind of cylinder wagging here, you know, and decibels coming out.

And this guy is interpreting it as something great, you know. Michael Roach who never shows up for work, who's always out at those Buddhist conferences and stuff, is finally getting in trouble for not taking responsibility when I always have to cover for him, you know what I mean. So finally the boss woke up, you know. And he's like perceiving these decibels, these syllables, these consonants and vowels, you know, as something very pleasant, seriously, and this red coloration and the wagging of the cylinder, you know, for him he's seeing it as something pleasant. He's being compelled, according to Buddhism, by his past karma to perceive this neutral object, empty object, blank object, that's the meaning of emptiness, it's just red and white and squares and cylinders and movement, right? He's being compelled by his past karma to see it as something good; why? Because he did something good in the past, okay. He gets to see this object as something pleasant. His karma is compelling him to see this neutral thing as something pleasant.

I'm sitting in the middle. I'm perceiving the same oval, the same crimson, the same wagging thing, you know, and the same consonants and vowels, I'm perceiving them as something very bad. I'm being compelled by my past karma to see them as something very bad, okay. And then what about poor Drulma la over there in the corner who just wants to do her work quietly, okay? She's ... everything's neutral to her. She doesn't care if the boss is right or the boss is wrong. Should he really blame Michael or he shouldn't blame Michael, she's just hoping, kind of hoping he would leave so she can get back to work, you know. So she's neutral. Her karma is forcing her to see this blank boss, right, that's the meaning of emptiness, her karma is forcing her to see this blank canvas in a certain way. To perceive it in a certain way which is neutral. Why? We say because she didn't collect any particularly good karma or any particularly bad karma about it, she just has a neutral karma and that's making her see something neutral, okay. That's what's really going on.

How does ignorance see it? Does ignorance sit there and say, 'Oh, this is just my perception, you know. He's blaming me for this fifty thousand dollar mistake, you know, probably I'll get my bonus anyway, you know.' Something like that. How does ignorance see that boss? That's what {tsul min yi-je} means by the way.

{tsul min} means wrong way.

{yi-je} means to think of it the wrong way. Thinking of it the wrong way.

{tsul min yi-je} is thinking of it the wrong way.

Thinking of what? Thinking of the ...? Boss. Okay. Nice boss or should I say nice boss or bad boss, by the way? Cylinder, okay. Just the boss, okay. Not from his side a good boss or a bad boss. Not from his side a pleasant experience or an unpleasant experience. By the way, does that mean that Buddhists can just sit there at the dentist and say, 'This is just my perception, I won't feel it as pain.' You know, can you do that? Try. [Laugh, laughter]

I always say, bring me the person who says they can. Fifteen years I've been waiting. Bring me the person, I've got a dental drill at home, we'll check. You can't, okay. That's not the point. Is he just your perception? Is he just a projection of your mind that you are compelled to have? Yes. Does that make him less real? Does a dental drill still hurt? Of course it does. I mean, that's a big point in Buddhism. Don't think that Buddhism says you are supposed to space out

and sit there and realise this is just your perception; it's all an illusion; it doesn't matter anymore; I'll still get my bonus? No, I won't get my bonus because it's real. Okay. It is a projection. It doesn't have any reality from its own side and it is totally real therefore. Okay. That's very important. It is real because it's only my projection. Okay. That's ... that's what Buddhism really says.

So is he a good guy from his own side or not? Is he a bad guy from his own side or not? We just proved he's not, why? Because one guy saw him one way and one guy saw him a different way. He was saying the same words even. Were they words of anger or righteous words of an employee who keeps going to those Buddhist activities and not showing up; which were they? Depends on who's looking, okay. It really depends on who's looking.

So to believe that he's bad from his side by his own nature is {tsul min yi-je}. That's the next step. Why did you do that? Why do you believe that he's bad from his own side? Why do you try to convince the other people in the office to see him the way you see him? Why do you try to convince them that you are right and they're wrong? You believe it's coming from him. You really believe it's coming from him. Why do you do that? What is the step before that? It's that tendency in your mind to see anything that way. You believe this is a pen from its own side. And you believe that the bad people around you and the bad thing that's happened to you, all the bad things that happened to you come from their own side. You really believe that. You don't believe there's some kind of projection on your mind. You really don't believe that. Why do you do that? What's that word that you're not going to forget? {bak chak} okay. You do that because ... you gotta be able to go up and down the wheel. Up and down the ladder, okay. Why do I think this pen comes from its side? 'Cos you had a {bak chak} from before. What's that going to make me do? You are going to see things as being nice or bad as if they were coming from their own side. What does that do? What is the ignorant reaction to somebody being bad to you? Be bad back, okay. What's that called? Very simple in Tibetan.

4) {las bsag}

Say {le sak} [repeat] {le sak} [repeat]  
Louder {le sak} [repeat]. Okay, that's good.

{le} means karma, it's the Tibetan word for karma. {le} means karma.  
{le} means collect karma.  
{sak} means you collect karma.  
You do karma, okay.

This is very important, you know, most people think karma means squishing bugs or killing people or something like that. There's three kinds of karma, okay. People can recite it here.  
{le le jikten natsok ke, leni sempa dang deche} – fourth chapter Abhidharmakosha, 4<sup>th</sup> century.

{le le jikten natsok ke} means your whole world comes from karma.  
{le ni sempa dang deche}{leni sempa} means raw karma. You know, like Coca-Cola concentrate, that stuff in the, what do they call it, in the soda thing, what do they call it? Syrup, yeah. Raw Coke concentrate. Raw syrup is {sempa}. {sempa} means any time your mind moves, any time you have a thought, that's karma. That's the rawest form of karma. Most

people don't realize that. You are creating sixty-five karmas every time a finger snap goes by. In your mind you have done sixty-five discreet actions every time I snap my fingers. By being happy for one minute, by being unhappy for one minute, you've just created, I don't know, a few hundred or a thousand karmas, karmic seeds in your mind, {bak chak}s new {bak chak}s okay. That's how fast they collect. That's how fast you make them. That's the guy making pots; that's two o'clock in the wheel, okay. That's the guy making pots.

Now, there's two secondary forms of karma which are what your mind makes you do which is anything you say and anything you do with your body, okay. Those are verbal karma and physical karma. So with these three kinds of karma and the main one is mind itself, every time you have an irritated thought at someone, even if you control your tongue, you've already collected a great deal of bad karma, okay. And it collects like crazy. The consequences of them are enough to create your whole world and sustain it for seventy years, okay. These instants of consciousness are ripenings of impressions that you put on your mind in a very short amount of time. You've got lifetimes and lifetimes of karmic motion picture frames stored up in your mind and they'll be playing for a long time. They're there and it doesn't take long to put them ... to insert sixty-five in your mind takes about one second of irritation at another person even if you never say anything or hit them or anything. All right? That's raw karma. Okay. People have to understand that. That's {le}.

So {le sak}, why does you {le sak}? Why do you commit karma? I actually misnumbered it, sorry. We got to go back. This is five, okay. Sorry. Those are four. And then we'll take a break. We'll do four and we'll take a break.

[student: Geshe'la are we still at two o'clock?]

He asked if we're still at two o'clock. We're trying to explain how you go from one o'clock to two o'clock. Number five in Maitreya's system is two o'clock. Number two in Maitreya's system is one o'clock. And how you get that out of the wheel we're going to get to later, okay, but you can't understand the wheel unless you understand Maitreya's flow-chart, okay. To understand how you go from not understanding something to collecting karma and getting dead after that you have to understand Maitreya's chart. You have to go through Maitreya's system.

Okay, say {chak dang} [repeat] {chak dang} [repeat]

{chak} means liking things stupidly.

{dang} means disliking things stupidly.

People have translated it as desire and hatred. I get desire like once a day or something, you know what I mean? I mean, when you say desire I think of X-rated movies or Playboy magazines. When you say hatred or revulsion, I think of Hitler or Mao Tse Tung or something like that.

This {chak dang} and the one in the wheel is happening every millisecond of your life, okay. I think hatred and desire are too general. I mean, the definitions of them {yul du yi-ong la jang ju kyi sempa} meaning any time you feel like you want to keep something or any time you feel the

slightest urge to want to get away from something; meaning any time you like something or any time you dislike something, even for an instant you are doing {chak dang}. {chak dang} comes from what? Number three is? Seeing things the wrong way and it leads to number five; collecting karma.

Now you get into a big thing. Are Buddhists supposed to sit there like a vegetable and not like anything and not dislike anything? Don't forget that when we are in this class and when you are in the debate ground and you are debating Wheel of Life you better well distinguish between liking and disliking and liking and disliking as a member of the wheel. In the debate ground if you don't make this distinction you are dead. I'll say it again, okay. Big difference between liking and disliking in general and liking and disliking as a chain of circumstances that kills you. Big difference. And people don't make that distinction and so then poor American Buddhists think they can't go to a movie; they can't listen to their favorite songs anymore because they're not suppose to like anything. You know, and like that. You said you have to eat all these vegetables your mother gives you because you are not supposed to dislike anything. And then you are paralyzed, you know. There's a lot of American Buddhists they go year after year like schizophrenic 'cos they're not supposed to like anything or dislike anything. It's not the point, okay.

Would the Dalai Lama like to see you get enlightened? Does the Dalai Lama dislike seeing you suffer? Of course. I mean, does the Dalai Lama like music? I saw him watching Ritchie Havens one day and he was ... you know, [laughs] I mean, you know, of course, of course he likes it. I've never seen anyone enjoy a dinner or a joke more than His Holiness, you know. Obviously he's enjoying something, you know. It's ... the point of Buddhism is not that you are not supposed to like anything or dislike anything. It's that the things you like are created by some kind of karma that wears out and will end up screwing you, okay. So you have to figure out, you just have to figure out how to fix them and then you can still like them. But then they won't do that any more. You see that's the point, that's the whole point.

It's not wrong to like your body if it's beautiful and it's working right. Okay. It's not wrong to dislike being sick or ugly or stupid or something like that. You can stop them. The point is that you can stop them. Do Buddhas sit around in their enlightened realms neutral? Being neutral about everything? No, I mean the realms are called ganden, you know, every single millimeter of every single object in the Buddha paradise turns them on constantly, you know. When they look at a flower or they look at the sky or they look at a star or they look at their nose hairs they get the same bliss feeling, you know. They really do. That's the quality of a Buddha paradise. They are having a good time and enjoying themselves constantly, unendingly. Of course that's not the point in Buddhism not to like anything or dislike anything, okay.

We're talking about a special kind of disliking or liking, the stupid kind, okay. The kind that gets you killed [laughs] and there's a difference, there's a big difference. What is the stupid kind of liking? It's the one that's based on misunderstanding your boss, okay. If you dislike your boss in a certain way, in a stupid way, what will you do? You will say something back? How many times do we say something back? It's the human reaction, right? This is the Wheel of Life reaction actually and it's the one that keeps you in the Wheel of Life, why? What according to Buddhism has created this boss? Why are you perceiving that oval and the crimson and the wagging

cylinder as something bad, why? It's not coming from him because the guy next to you is perceiving it as something beautiful. Ah, Michael Roach is finally getting it, you know, why? Your karma is compelling you to see it that way, okay. Something in your mind is making you to see it that way, the same way something in your mind is making you see this as a pen, okay.

What kind of karma do you have to collect to see that particular wagging thing as being balled out at work? What would logically, I mean, I'm not going to prove it to you tonight, we can do it, we will do it, logically, I mean, if there's any justice in the universe, what would make someone yell at you? YOU yelled at somebody else. Okay, now, there's a whole system for that. There's a way that when you yell at someone certain impressions are made on your mind, especially with a harmful intention that certain impressions are made on your mind, like the ABC back in the first grade. And there's a certain system by which they come back to you, in a priority system like aeroplanes on a runway. We're not going to talk about that tonight. There's a certain system to that.

But if this theory is true, okay, which by the way, you just got sucked into it when you accepted the thing about the pen and the dog treat. Once you get to that, you are stuck. You can leave here and never come back but you heard something that you can't deny about this ... cylinder, okay. So what is it about ... what would be the only way to get this boss to come back? If I don't like him, what would be the only way to make him come back again, in that format, as a screaming boss, according to this theory? Say something mean back to him; say something bad back to him. Dislike him in a stupid way. Okay. Stupid means you go from disliking, {chak dang} to {le sak} collecting new bad karma; how? You yell back at him.

According to Buddhism, what, what's the, what's going to be the result of yelling back at him? You planted a new impression in your mind which will compel you in the future to see this red cylinder, oval, right, as what? A yelling boss, it's a self-perpetuating wheel. He yells at you because you collected some karma in the past. You yell at him and create new impressions in your mind. The new impressions make you see him yell at you again. Then what do you do? You yell at him again. You could paint this as a ...? As a wheel. {sipay korlo} Self-perpetuating Wheel of Life. It's exactly what the picture means. That's the whole point. This is perpetuating itself. Every time you respond to somebody negatively you just did the only thing according to Buddhism you could ever do to get it to happen again. And you keep doing that. Every time you feel bad about something or someone you have just swung it one more time. And it will keep swinging until, what? Why don't we have some intelligent dislike for the boss? How do we eliminate the boss; I did it actually to tell you the truth. How do you eliminate this screaming boss from your life forever? Seriously, what's the intelligent way to dislike this guy? Terminator. Be very compassionate, be very kind, be very intelligent, be very concerned about his ... his thing he needs, take care of him, do what he needs. Do not get angry. If necessary, shut him down, put him down but in a kind frame of mind, okay, there's a place for that too. But what will happen according to Buddhism? You wear out the old bad karma then you'll start seeing him as sweet all the time, okay. Eventually you'll be able to leave the company and have your own income, [laugh, laughter] I'm not kidding, you know.

If you, by the way, if you try this thing and it really works. It's really cool. I have students who are very sincere. They spend a certain amount of day tracking on paper how it's going and it's

actually eliminated fellow workers that they don't like. How? By being kind to them, by being concerned about what they need and by NEVER getting angry at them. Then they get transferred, they get fired. They get moved to \_?\_ Illinois or something, you know. I'm not kidding. I'm not kidding. What would be the ultimate end of this process? What if you did this about every negative thing in your life? You'd clean up every thing in your life that disturbs you, mental or physical, everything. Physically what would happen? Your body would start to change and get younger, okay. Seriously. Mentally what would happen? You would stop having any kind of depression, anxiety, anger, jealousy, anything. It would all start ... I'm not just talking about eliminating one or two people at work. We can start with them, okay, it's a good place to start and you can do it. And I love it. People come and report to me, 'I did it, you know.' [Laugh, laughter] I hope it wasn't with a gun. They say, 'No, no, I was just kind to them and they got transferred, you know.' Okay, it works, it really does. According to Buddhism your perception of them of getting transferred is created by ... you are compelled to see them transferred. You don't have any choice. Buddhas are compelled to see Buddha paradises around them. Okay. That's very cool, you can do it. You would be compelled not to see yourself die. That's the whole point. It's not just to eliminate a few people at work, which is the starting part, okay, like that, all right?

So, we're going to finish Maitreya's chart. There's a little bit more. Oh, let's finish it right now. No, it's just one more thing. That's not ... okay. That's the last thing and then after the break we will do one more or two more links in the chart, in the painting.

6) { *'khor bar 'khor* }

This stuff really works. I mean, I have some guy he made a T-shirt that says, 'This stuff really works'. It really does work. You really can do it. It's very cool. People try to get rich all the time, you know, people try to be happy all the time. Try it. It's very interesting. It's VERY interesting.

Say {korwar} [repeat] {kor} [repeat], {korwar} [repeat] {kor} [repeat].

{korwar kor} is a pun in Tibetan. What's this wheel called? What's this painting called? {Sipay korlo}

{korlo} means wheel and this is the verb, to circle the circle. Same root {korwa kor}. What does that mean? Oh, sorry, you gotta go back to the beginning.

Something from your past life makes you see things the wrong way.

You start seeing things as if they came from their own side.

You start to like things ... you start to think that the things that are nice come from their own side and the things that are bad come from their side.

You start to like them or dislike them in a stupid way.

You respond to them, you fight back at them.

You keep the wheel going.

That's what it ... that's the whole system. Beautiful. Really beautiful. That's Maitreya Wheel of Life in a nutshell, six steps. Really beautiful. I mean, if you study that you can do anything with your life. And anything you want you can make happen, even not dying.



So please go and have some refreshments and come back in about ten minutes, okay.

We're going to go pretty fast now. We don't have much time left and I'm just going to tie Maitreya's presentation down to the wheel, okay. You know, in the monastery it took us over a year to finish this whole wheel. We gotta get through it in six classes so we gotta get through five or six links tonight. So I'm just gonna start going through them quickly, okay.

We already talked about link number one here at one o'clock and that's ignorance, that's not understanding the nature of the boss. The boss is someone who is bad from his own side. Therefore I'm justified in doing something bad to him back, which according to Buddhism is the only way to get him to come back, which is the stupidest thing you can do, okay. So that represents that kind of stupidity, ignorance. Okay. Don't forget that the text of the Abhidharma said, it's not just a lack of knowledge, it's the opposite of knowledge, it's act of stupidity, okay. It's not just like not being aware or something or something like that. It's actively doing the opposite of the right thing, okay.

Number two.

Say {nyipa} [repeat] {duje kyi le} [repeat]

Making pots, which in our example is the equivalent of, yelling back, yelling back at the boss. And you don't really understand the going from one to two unless you have Maitreya's list. So now you know how you go from that. First of all you have to be stupid from your past life then the seeds of stupid has to stay in your mind and you are stupid in this life. And then you misunderstand things and think they come from their own side. And good things and bad things come from their side. The traffic jam is not my fault. I didn't create this traffic jam, okay, like that. And then when you get angry, you react in the wrong way and that's ... according to Buddhism when you get angry in a traffic jam, by the way, it doesn't have to be people, okay, when you get angry in traffic, according to Buddhism you are turning the wheel. You are, you are making the traffic get worse as we speak and you are causing yourself to have the same traffic later, period. Everything is like that. All the things in your life that you don't like come from that, even your death. So that's number two – making karma. And don't forget the chain of events between number one and number two. You are making karma because you like things stupidly and you dislike things stupidly. Why do you do that? Because you misperceived them as being good or bad from their own side. Why do you do that? Because you have ignorance. Why do you have that? Because you have a seed from your past life. Okay, so you have to have all those things in your mind when you go from one o'clock to two o'clock.

What's number three? In number three at three o'clock you have a monkey. And traditionally he's supposed to ... he's in a little house with six windows and he's racing from window to window like a mad man, okay. This represents consciousness, okay. Your mind. What are the six windows? It's checking ... it is stuck in your body. It's looking out your eyeballs, it's peeking out your eardrums. It's looking through your nostrils. It's running. Your mind is running from window to window, and the window of your thought, which Tibetans place at your heart. Okay. So, your mind is racing like a crazy monkey from window to window, your mind never rests. Your mind is constantly racing from window to window to take in things, and that's

represented by the monkey. This represents, by the way, how it is that you encounter something you don't like, okay.

The next four or five links are all happening in a millisecond, okay. In one presentation of The Wheel of Life - and there's about five ways to present it - this thing is happening in a millisecond. This represents your raw state of awareness as the boss walks in the door to yell at you, okay. It's your raw awareness of life itself. It's your consciousness, your awareness, okay. You were born with it. You don't notice it because it's been going on every minute of your life since then. You don't appreciate that you are conscious, okay. It's the fact that you are aware of anything, okay, that's necessary for those chain of events to happen when the boss walks in the door. You have to be, what? Conscious, okay. Now, sometimes you are not consciousness on Monday morning but, you know, generally some level of consciousness, all right?

Next link number ... by the way, those of you who care about the Tibetan, say {sumpa} [repeat] {namshe} [repeat], {sumpa} [repeat] {namshe} [repeat] - means number three - consciousness. Consciousness acting as link number three, and don't forget there's a big difference between consciousness in general and consciousness ACTING as link number three. This is a screw up. These twelve links are a screw up. When we talk about consciousness in this class we're talking about consciousness in the context of the problems of your life, consciousness in the context of you having to die. You know, would you put a Buddha's consciousness here. No, okay. If someone wasn't misunderstanding their boss and getting angry at something that they think comes from its own side, would their consciousness be here? No, you see. This is a ... this is a flow-chart for how bad things happen, okay. And, and then in the monastery when you debate this four or five hours a day you must draw a distinction between consciousness in general and consciousness as one of the steps in the process by which you have to die. And we're talking about the second one here, okay.

And when you read the reading, which is very difficult and very confusing and don't worry about it, okay. I just wanted you to have it, okay. I mean, you can chew it for days and days, you should, but that's the point of the reading when it sounds a little - what do you call it - redundant. It says the definition of ignorance is the ignorance of the first link which causes the second link which is the link caused by it, okay [laughs] I mean, that's the definition, okay. Why do they have to say all that? The point is that they're trying to nail it down to ignorance as a event that causes your death and not just all the stupidity in the world, okay. We're talking about that particular kind of stupidity, all right; that kills you.

Okay number, what are we onto? Four. You can't see it very clearly here but it's a boat and it's going from one shore to another shore and generally there's two guys in it, okay.

Say {shipa} [repeat] {ming suk} [repeat] {shipa} [repeat] {ming suk} [repeat]

{shipa} means link number four.

{mingsuk} means name and form. {ming} means name and {suk} means form. Name and form. What does that represent? It represents your body and mind just after you are reborn, okay. It represents your body and your consciousness. If you know about the five skandas it

represents the first one and the other four, meaning everything physical about you and then everything mental about you. So there's two guys in the boat; one represents all your physical parts, your body, the other one represents your mind. And this means your ... your container for your life going from this shore - meaning your birth - to that shore - meaning your death - the container or the boat that's going to carry your mind and your body throughout this life, okay. It means your basic physical and mental make up as you enter an event. When you teach dependent origination, when you teach the Twelve Links as an instantaneous process that happens when the boss slams the door open, okay, it's your body and your mind at that moment, okay.

So, so far we have your consciousness in general, the fact that you are even aware of the boss slamming the door open. And then you have your body and your mind there, sitting on the chair, sitting in your mind right there, okay. That's number four.

What happens next? Number five.

Say {ngapa} [repeat] {kyeche} [repeat] {ngapa} [repeat] {kyeche} [repeat]

{ngapa} means number five, link number five, okay. Like the great 5<sup>th</sup> Dalai Lama is called {Ngapa Chenpo} big five, okay. {nga pa}, {ngapa kyeche}

{kyeche} means your sense organs. These are called {wangbo kokpa} meaning in the Abhidharma theory from sixteen centuries ago, the cells at the back of your eyeball that are sensitive to light and motion, okay. The cells in your ears that are sensitive to vibrations. The olfactory cells in your nose, inside of your nose and on the surface of your tongue, it's very beautiful; Abhidharma, first chapter, second chapter, Abhidharmakosha, they explain all these things, especially the second chapter. It's very beautiful on all the parts of your body and the actual cells of your body that are sensitive to different sense perceptions; and these are number five. Number five means your sense organs and your mental organ, okay, at any given moment. Before anything has taken place, you have to have the equipment to have a sensation, okay. So number five represents the equipment to have a sensation. Your eye, the cells at the back of your eye that are sensitive to light and color and the same thing for your ear, nose, tongue, tactile sense and then your mental sense – six senses. They are the six senses before anything happens. So what do you have in the picture? An empty house, okay. Empty buildings, nothing going on yet. It's the capacity for sensation.

By the way, in the example that we're dealing with - your boss screaming at you, throwing open the door - this is all taking place in a millisecond, okay. This represents your six senses before you perceive his face. He's about to impose himself on you, okay. This represents your equipment to have a perception of him, okay. This is all happening in a millisecond according to the way we're presenting it. This is called {kechikmay tendrel} which means explaining the wheel as one action, one event in your day. Okay

Okay, number six. In number six you have a man and a lady embracing each other in a bed, okay. It means contact. It represents contact. Contact here, doesn't, isn't quite so sexy, okay. What is the contact here? Three things.

Say {yul} [repeat] {wangbo} [repeat] {namshe} [repeat]. {yul} [repeat] {wangbo} [repeat] {namshe} [repeat].

{yul} means the object. In this case, in our example, what? The boss. Irritating boss or the boss? The boss, right, because he's empty. From my point of view, irritating boss, okay. If you say who walked in the door? The boss, okay, because he's empty, he's not a good boss or a bad boss or a neutral boss. So far he's just a boss, okay. Boss walks in the door that's {yul}. {wangbo} means my eye sense power, okay, my eyeball, my capacity to see him. And then consciousness, okay. My visual consciousness. The fact that I can see the red oval with that wagging red cylinder moving, increasingly faster, okay, and hearing these decibels rising, consonants and vowels, okay, I can hear all those things. What three things have come together? The object, my sense power and my sense consciousness have convened, okay. That convening is called contact. And that's the meaning of the man and the woman touching each other here. Those three things have come together in the way that two people would hug each other, okay. I have my eyeball. I have my consciousness of what my eyeball sees and I have a boss to put in my eyeball's vision and that's contact.

We're about to have something bad happen. Okay. First I had a body, then I had a mind, then I have sense organs with nothing in front of them, and then suddenly an object has presented itself. This is all happening in a millisecond. He's slamming open the door, right? What comes next? What do you guess? A guy with an arrow in his eye [laugh, laughter]. It feels like that some days at work, okay.

Say {dunpa} [repeat] {tsorwa} [repeat], {dunpa} [repeat] {tsorwa} [repeat]

{dunpa} means number seven, okay. {tsorwa} means feeling. Three basic kinds: good feeling, bad feeling, neutral feeling. Sometimes they present it as five: feeling good mentally, feeling good physically, feeling bad mentally, feeling bad physically, feeling neutral, okay. According to Buddhism your feeling never stops, it's very interesting. It's a constant video recorder. You never stop feeling. You know, I have friends who are heroin addicts and they say one of their goals is to stop feeling because they are very sensitive to the fact that they never stop. It keeps going, you know, you can be feeling neutral and think that you are not feeling but you are feeling, you see. Feeling can't be shut down. According to Buddhism you can commit suicide and you still won't stop feeling. You see, feelings are part of the mind. The mind is indestructible and you will continue to feel. You can never shut it down. It's one of the pains of life, you see. You can never stop feeling, okay. So feeling, but feeling can only happen if an object presents itself and you have an eyeball to see it and your mind is aware of what your eyeball is seeing. So that's why it comes after the man and the lady touching each other, which is contact or the three coming together. Now you have the three coming together, you can a feeling, okay. And that's about all we're going to do tonight, okay. We got up to feeling which is number seven.

Eight and nine are two kinds of mental afflictions or bad thoughts about what you are feeling.

Number ten is a very subtle form of the karma that you see in number two. And then eleven and twelve are the explanation of why you are born and why you die and what makes you get old, okay. But I will give you a little taste of it in case you don't come back, okay.

You know from Maitreya's chart what happens. You feel good or you feel bad but don't forget that we're not talking about every kind of good feeling or bad feeling. We're talking about the stupid kind; liking or disliking something because you don't understand it. Hating the boss, the kind of disliking the boss that makes you yell back is what we call stupid disliking because it spins the wheel and that's why they painted it as a wheel, okay.

What's the smart way to dislike your boss? Understand that he is your own projection which you're compelled to have because of your past karma and the last thing I want to do - 'cos I don't want to see this guy again like this - is what? I do not want to respond negatively. I do not want to say something bad to him because I want to eliminate him, okay. And this is the ... this is what His Holiness calls enlightened self interest, you know, okay. [Laughter] Like, it's really ... this is the goal, that you understand where's his coming from and you want to shut it off, where? At link number one, that's where you shut this stuff off. Stop misunderstanding where he's coming from.

He is just like the pen. Everything in your universe is just like the pen, okay. He's a perception which you are compelled to have because of what you did in the past to other people, okay. If you don't want to meet him again like that then for God's sake shut up and let him be, and be kind and be compassionate to him. It's the smartest to do aside from being fun. Beside from being like the least stressful thing to do [laughs] which you'll find out when you start doing, when you start acting like this. Okay, so that's ... now what's this got to do with your dying, okay, then I'll answer your question, okay. I mean, we're going to stop there. I promised tonight to tie the ignorance thing to your death, okay, and this is probably tantra, okay. In general, tantra shouldn't be spoken anywhere but if it's a matter of life and death and if someone might not hear it again, you should hear it.

Every time you have a negative thought, every time you misunderstand somebody like your boss  
[cut]

[Su- continues on Video at 22min12sec]

... every time you have a bad feeling about him...

THE TIBETAN THAT COMES IN THESE LAST FIVE MINUTES:

24mn43s – {chidak deni shompar ja}

25mn25s – {marikpa me ching, marikpa sepa mepa ne gashi me ching, gashi sepay bardu yang me do}

{marikpa me}

{gashi me}

## **And The Wheel of Life: The Buddhist Teaching of Dependent Origination**

**Geshe Michael Roach**

**Class Three Tape 2**

**Nov 27 1998**

Side A.

[cut] and bad. You do some very delicate damage to your spiritual body, okay. You have a physical body and you have a spiritual body. Are they same thing? No. If you cut open your body would you see the spiritual body? No. Is it related to your physical body? Yes. Meaning if your spiritual body is in very good health, your physical body will be healthy and young and stay beautiful, okay. Conversely, if your physical body starts getting bad or angry, right, it affects your spiritual body. It's very interesting. They have an inter-relation, okay.

Every time you have a negative thought, something happens inside your spiritual body and that damages your physical body, okay. It's very interesting. Even if the thought is only to be stupid. I'm talking just not understanding who the boss is coming from. I'm not talking getting angry at him. The very act of not understanding your boss damages your spiritual body. It's very interesting. There's a big fight in Buddhism - they end up agreeing - that the simple act of not understanding where your boss is coming from is enough to damage your spiritual body moment after moment during your life and that makes you get old. It's very interesting. The simple act of not understanding that he's your projection and thinking that he's coming and that he's bad from his own side, just thinking that is enough to damage your spiritual body and then that damages your physical body. And that's actually why you get old and eventually you die from that. It's very, very interesting.

So if you can overcome that ignorance on a constant basis you'd actually feel better physically. And if you did it constantly, if you practiced sincerely ... What's sincerely? Oh, about the level it would take to become a good pianist. And I'm not kidding. It takes about that kind of effort. Then you physically would start to change and you would see it. Would other people necessarily see it? No. Does the dog see it as pen? Not necessarily, okay. Maybe can't, okay. Does that mean it doesn't exist as a pen? To beings whose minds are on that level, no. You can change, you can shift and that's the real meaning *Chidak deni shompar ja*, up in the left hand corner there. You can destroy the Lord of Death if you understand these things. It's very beautiful. That's the whole reason to have Buddhism in the world. It's not to sit and meditate in the corner somewhere. It's not to be friendly. It's not to like be happy while you get old and die. It's not the meaning of Buddhism. The real meaning of Buddhism from the beginning, first thing that came out of Lord Buddha's mouth, you don't have to die. (Tibetan) – Heart Sutra. The whole process starts with ignorance. (Tibetan)

(Tibetan) and you can stop your death if you get it right about ignorance. Okay. He said that. That's the first thing that came out of his mouth, okay. So, the real purpose of Buddhism is not to like watch your breath all day or get calm while all this crap happens to you or something like that. You can stop it. You can eliminate all those people. Okay. It actually works. It's very exciting. Everything you ever wish for you can do. Okay, if you understand the wheel, okay, that's the point. That's the whole point of it.

You had one question and then we'll stop. Okay, cool. I think it's a very auspicious place to stop. So, we'll do one short prayer and then I'll see you next ... is it next week? Yeah, see you next Friday, okay.

Short mandala.

Dedication.

One thing I forgot. Those of you who are practicing tantra, the biggest damage is done by (Tibetan), okay. I mean, and the biggest way to stop it is the opposite of (Tibetan). So if you know what (Tibetan) is that's what ultimately does the most damage to your body in this life. And the opposite of (Tibetan) is what quickly reverses the process of aging and death. Okay.. So if you know what it is, that's the key there, okay. All right. See you. Thank you very much, okay.

## The Wheel of Life: The Buddhist Teaching of Dependent Origination

Geshe Michael Roach

Class Four Tape a

Nov 27 1998

Transcribed by Linda Salmon

Somewhere there. Hello hello, him, hello hello hello, hello, hello, better all right? First of all I would like to apologise for being a little bit late. We had a really cool phone call from CNN and they are doing a documentary about the Dalai Lama and for a lot of the film they don't know what he is saying and so [laughter, laughing] so they asked me to go and...they had a deadline for next week and they are trying to figure out, you know, whether he's talking his lunch, or...or you know, emptiness, so we still are in, we gonna have to go back actually, tomorrow. Anyway, we're pretty much through the Wheel of Life. We've been working around the twelve links around the outside, okay. We've been working our way through these; we can, what's that? Reverse. That's good luck it means you are gonna get out of it you see. So you think about a clock okay, like twelve hours okay. Like one o'clock, two o'clock, three o'clock, like that. The first class we talked about ignorance being a blind man right here okay and that's what starts you in trouble. We will keep on talking every time a little bit about ignorance okay, which means not understanding what's going on around you like certain forces are creating your world. Some people say it was God, some people say it is random, some people it was the big bang and maybe two big bangs and everybody has a different version, but not understand where your life come from. Not understanding why you're here, not understanding what's driving your life and what's causing the things that happen to you, it's represented in the first thing, the guy with the stick. It means he's blind okay and that means not understanding where the things around you are coming from. I mean at a certain point in your life you stop wondering, right. I think it's when you are about five, six, I don't know. [Laughing] It's where you know, ask your parents, you know, why do people get cancer, and they say 'cause the cells start dividing wrong and you say why and they say, 'Why?' 'Cos a certain electron and neutron hits the cells and they start dividing wrong and you say why did that neutron hit their cell and why it not hit my cell. And they say, 'Don't ask those questions.' And you really do stop asking questions. Like you grew up in a scientific, rational culture. They told you everything has a cause and then you said what causes cancer?' and they said well it's because the cells are dividing crazy and you said why and they said well it is the genetic material and you said why and they said 'cos some kind of particle hit the genetic material and then when you said why did that particle hit that person's genetic material because that doesn't have a cause. That can't be explained you see I mean and then they...it's actually they cheating you right? I mean either everything has an explanation or nothing has an explanation but you can't just arbitrarily stop half way through the explanation and say that does not have a cause. We believe everything has a cause except anything else you might ask me you mean it is like that, so is it just random, is it by some mistake that some people get cancer and other people don't and you know and that's not understanding why things happen and you stopped asking a while back in your life at a certain point you stopped asking certain bad things happened to you, some of them can be explained some of them you don't worry about anymore you just say that's the roll of dice or something like that. If there's a God then God is in a bad mood today and I got breast cancer you know or something like that. You know you don't worry much about it any more and you don't think there is an answer anymore. That's ignorance okay.



That's the guy with the stick. Then we went through a whole series of steps to get to number two. Number two is a guy making pots and that represents doing karma. What is karma? Anything you think, anything you say, anything you do is karma. Okay karma doesn't mean by itself a cosmic boomerang or something like that. Karma just in Sanskrit 'k-a-r' means to do something. 'Kar' means to do something. So any time you think something, any time you say something, any time you do something that's karma, it's either good karma, bad karma or we call neutral karma. No matter what you think, no matter what you say, no matter what you do it's all karma. That's why this guy is making a lot of pots. Like he's got pots all over the place okay. How do you make karma, you know, what makes you do karma. Well, first of all this monkey in a house, this monkey is running from window to window. There's six windows supposedly in that picture. That represents your consciousness, your awareness of the world okay. So how you get in trouble it all starts with awareness just your raw awareness and you don't think about that any more either, you just take it for granted. You wake up in the morning, it turns on, you go through the day with it and at the end of the day you go to bed. But you don't sit there and think how incredible it is that you are aware at all. You know I mean where does that come from? You know why are you aware of the world right now and why do you stop being aware when you die, what happens between then? You know like why does that happen? Why are you aware of this moment? Why do you have a brain right now or a mind? Why can you tell what's going on around you, that's consciousness. That's represented in here, link number three. It's called {tsumba namshe} by the monkey running from window to window. So you basically your mind runs from window to window. What windows, eyes, ears, nose, tongue body and mind, your monkey is running from window to window looking out. Who's the monkey? Your mind, your consciousness okay. In the six windows he can be peeking out at any time. Tibetan Buddhism, Buddhism says your mind can alternate quickly between those different objects. Basically you can have one going on all the time. Like you think you are smelling something and looking at TV at the same time or eating popcorn or looking at a movie. When you are aware of the popcorn you can't be aware of the movie but you can shift between them by microseconds you I see mean. So you think you can be aware of the popcorn and you are aware of the movie at the same time but if you really get into the movie, you know, you can look down and half the popcorn has gone and you didn't remember eating it and that's we say {unclear} it's from Dharmakirti, eighth century. You can't be really aware of two objects at once, so really your mind is like a monkey running from window to window, fast sometimes, but still running from window to window. Number four here is two guys crossing a river in a boat and represents the formation of your body in your mother's womb okay. It represents your body starting your mind starting in your mother's womb. Buddhism says that process begins at conception the minute the sperm and the egg meet consciousness enters and that thing is already alive at that moment and then the growth starts. Growth of the mind, or development of the mind and development of the body, start at that moment. That's why in Buddhism abortion is considered murder, even at five minutes afterwards, after conception. Number five is called the...what you call it? It's called {kiche?}, {kiche?} means your sense powers, meaning what? At a certain point in your development you stop being a little cylinder of cells, which is what you're at in number four. They, by the way in Tibetan, what you call it, medical theory, there's like nine stages in the womb, nine stages of the embryo, are outline and go from {mir mir} to {nunupo} and these are different shapes and number four you call {mir mir} means all you are at that point is a cylinder of cells, like a little tiny sheath of cells. It looks like a little piece of plastic wiring or something like that without the wire, like a little tiny piece of straw, that's all you are at that point. By number five, this

represents your body beginning developed enough to hear things, to see things, to taste things. Your sense cells, the sensory cells of your body are developing. They don't have anything that you are aware of yet, you see, your, your, the cells at the back of your eye are just developing. This is really cool, this was developed two and half thousand years ago and they are talking about cells at the back of your eye that pick up colours and shapes that are sensitive and the cells in the eardrum and things like that, they pick up, they are sensitive to vibrations and things like that. So this one represents your development to that point. {tupa regpa} means contact. Here you have a man and a woman touching each other, but what it means is finally you're developed enough so you can have sensations. Of what? Here you have your cells of your eye, you have the consciousness behind it and you have some kind of visual object. They say that the awarenesses you have are in the womb and it's mostly tactile. Like it's hot in here. Like you aware of heat, you're aware of motion. In Tibetan medical theory a woman must be very careful of what she eats, how she moves, and they can describe what the child can sense, the child is much more sensitive than the way you hear it described in the west. You know very early on they can be uncomfortable if the mother eats certain foods or moves in certain ways and things like that. That's represents that stage where the first convening or coming together of an object, meaning the heat of your mother's body. Your sense cells are now developed meaning in your skin and your mind that is aware of heat. So that joining of the man and the woman touching is called contact, represents the first time in your life, in your life this time when those three things are coming together. Something to feel hot about, the sensation, the bodily organs that allow you to know that it's heat, and then the state of mind that is aware of the heat. That's the first contact, okay. What happens right after contact is called {dumpa tsorwe}. {Dumpa tsorwe} means in the picture you have a guy with an arrow in his eye and this represents feeling, the ability to feel things. So right after the first experience in the womb you start having opinions about things, you see, this feels good, this feels bad, this I don't care much and they say that continues right until your enlightenment, that the ability to feel good, feel bad, feel neutral and sometimes they divide it into five. Feeling good mentally, feeling good physically, neutral, feeling bad mentally. Did I say [unclear] and feeling bad physically so sometimes they divide it into five and they say in Buddhism that this state continues throughout your life. It never stops even when you're dreaming, even when you're asleep, even if Mike Tyson knocks you out, still you have some level of feeling is going on. Even if you take heroin and you're feeling buzzed out and you think you are not feeling anymore any more you are still feeling. They say you cannot turn off the mental function of feeling, never, even when you become an enlightened being you're still have feeling and it is part of all mind states. There in the Abhidharma, sixteen centuries ago ten states of mind that you cannot shut off they're always going like discrimination, like concentration, even bugs have concentration to some extent, even amoeba's can stop and take the time to wrap around something and eat it. It takes concentration okay. Next one, these two we are going to talk about. We didn't get to number eight or number nine yet, so we've got up to eight or nine and we are going to link it to this thing here. In other words we are going to talk about the middle of the Wheel of Life. There's a very famous teaching, when they teach this thing in the monastery which I went to the course, it took a year to teach this Wheel of Life painting and dependent origination. There's a very famous like nursery rhyme that we have to memorize and it tells you, it says for example that number two and number ten, which means this one and this one are kinds of karma, these two are kinds of karma. Then they say these seven, meaning this group of five and this group of two are results of what you've done, the fact that you have a body, the fact that you have a mind, the fact that you have sense power, the fact that you have sense cells in your

this all is results of what did in the past. You just came out with them these are like somehow neutral, okay like to have an eyeball is not like good deed or a bad deed, it's something that came out afterwards. So these seven are called the results and these two and nu... well these two are called the two nasties okay. These two are bad thought, these two are mental afflictions, these two are negative emotions, and they play a big part in all of the trouble you are having in this life and especially creating this guy. Whose this guy? [Student: death] Death, okay, death the whole point of this wheel, the whole point of this painting is figure out how to outsmart him and get out which is where who is? Yeah it is to get to where the Buddha is, the Buddha's not in his clutches anymore, now is that figurative or something? Do Tibetan lamas believe that there's this gremlin running around and killing in their sleep or something like that. No, okay then they teach that they are very careful to say that. This monster here represents a condition, which you were born. The minute the egg and sperm meet, the minute consciousness enters the womb you already have your death inside of you. Death is planted in you when you're born, when you are conceived actually. Nine months before you come out your death is inserted in your body and it means the condition of your body that it has to die and this condition is gnawing at you as we speak. Every day, they picture him here, they don't think there's a guy like that. So they try and visualize him that way. That death is inside you and death is working it's way towards your heart and he's ripping a little more of your heart every minute. Every minute that we talk, he's ripped a little closer. Whose heart is he closest to tonight. We don't know. Somebody may die tonight, somebody may die tomorrow, we may be dead tomorrow. He's working his way inexorably towards your heart. He cuts into it and you die, so the idea is how do you get out of this condition, how do you get out of the wheel. What does that mean. Have you ever seen any body not die, have you ever seen anybody not get old. Is this really what Buddhism is teaching or is there's some kind of metaphor here. Is this really an instruction on how to not die. They say yeah, it really is, okay, then you have to say, and we have talked about already, I never saw anybody not die, the National Enquirer didn't report it, the New York Times didn't report it or CNN never reported it either. You know it has not happened that nobody died. I mean they talk about it, but have never met this person and anyway I wouldn't want to do it because he would be really wrinkly. You know what I mean, I mean, people's, that's how you think. So he says you could live forever you not have to die and then you have this vision of ooh, that would be really gross, you know, I'd rather almost die you know. There's this old guy with rotten teeth and stuff like that. It's not like that okay. Buddhism says when you reach a certain spiritual state, you actually start to get younger, your body starts, the aging process starts to reverse itself and that's due to the effect that your mind has on your body and there's something in between, your mind's over here, your body's over here and in between here there's some kind of invisible body within you, there's a spiritual body that you have and the mind affects the spiritual body and the spiritual body affects the physical body. Okay, I mean, it is not mind and body like this. It is mind, body and then a very subtle combination of the middle and actually tantric Buddhism, the more secret Buddhism is working with that body, to fix that body okay. So there's spiritual body between the two and it says that you get your mind in a certain high level then the spiritual starts to change and then your outside physical body starts to change and then you actually become younger and the death process stops and then you actually the body changes from something which is blood and guts and skin and meat and changes to something which is made of light. So as the spiritual body gets stronger and as the mind gets more pure then the physical body is kind of transformed from something which is blood and guts and skin and meat and it changes into something which is light like an enlightened being's body, like an angel's body or something like

that and they say that it is quite possible to do and they say that's why to study Buddhism. And that's why we have classes and that's why the Buddha designed the Wheel of Life and that's what we are trying to achieve here. So I didn't answer the main question yet right, how many people did you see do this. How many bodies of light did you see walking around did you see on Fifth Avenue? You didn't see any okay, I mean you didn't read about any, I mean you read some crazy thing, what's the competition to the National Enquirer? [Students: The Star.] Maybe the Star reported something, but you haven't seen it right, they say in the Bible, they talk about it little bit, no confirmed sightings of these beings you know, even the Dalai Lama seems to be getting older. So where are these people and that's what Buddhism is all about then it is not doing a very good job 'cos nobody has reached there and we say very important thing to see these beings your mind has to be very close to be getting there yourself and I can give you an example and we can talk about this in the monastery a lot. This is a white and blue cylinder okay, I am holding up a white and blue cylinder. If you are a human being, with a certain mind set, with a certain background you think it is a pen okay. Is that reasonable? Yeah I mean you saw me open it, you saw these blue circles appear on the transparency, it's probably a pen, it's not stupid to say it's a pen, right. It's logical to say it's a pen. If an animal comes here, a dog and I wave it in front of the dog and I say, "Here, here, you know, take this pen." What are they gonna do? Especially if they are a puppy, they're gonna chew on it. I mean they are just going to take it and start to chewing on it. Do they perceive it as a pen? Do they conceptualize it as a pen? They see it as a chewable thing, they see it as a doggy treat or something, not very tasty but anyway it's good enough, until you hit that liquid inside. It's pretty soft, it chews pretty well. It's pretty cool. They see it as a chewable thing. By the way in Madyamika, in Buddhist philosophy you can't say the dog is chewing on a pen. You have to say it is chewing on what it sees as something to chew on, a cylinder, okay. Is it a cylinder, yes. Is it a pen to you? Yes. Does the dog recognize it as a pen? No they can't, there is something in their mind. You can say bad luck, you can say God was short on brains that day or you can say the big bang didn't throw off particles in the right direction. [Student: It doesn't mean the dog's not smart.] No it doesn't mean the dog's not smart. By the way the dog is seeing it fine. [Student: Yeah.] You know, if you can chew on it, why bother writing with it. Okay so it's reasonable, right. Is it just as reasonable for the dog to say that it is something chewable as you to say it is something to write with right. But can the dog recognize it as a pen? No, can they utilize it as a pen? For the good things we use pens for you know. Can they have a Wheel of Life teaching and stand up here and hold it in their paws and draw circles on the Wheel of Life and say okay this is how to get out of death or something? They can't do that. I don't know we said the same thing about your body, okay if I had like been studying Buddhism for many years and I have meditated very deeply and I have followed all the instructions of my lamas and kept my vows and been kind to other people and seen emptiness directly and many things like that and if my own body is changing, to me, would you necessarily see it? No if haven't done those things you wouldn't. You see what I mean. That is what Buddhism is saying. If you hadn't gone training, if you hadn't seen those things if hadn't had certain experiences, if you can't not have if don't meditate a lot, like an hour or two every day, every day wouldn't you see me as a normal person or would you see me as I am seeing me. I mean, what does the Dalai Lama see when he looks in the mirror? Can you say, do you know, you know? Then you can't really say. You can say what he looks to us okay. So Buddhism will say it is just a pen and a thing to chew on. I mean to say that the dog is seeing it as something they chew on is not to deny a pen. You see what I mean. Dogs can't be going around and saying it is no pens in the world just because they can't see them. They can say there are only chewable

things in the world. Okay that would be some kind of prejudice okay. That would be denying human rights [laughing, laughter] as oppose to animal rights. And for us to go around and say this is not a pen and not something to chew on is denying their rights, okay and if there was a tantric deity in this room and you looked at them and because of the impurity of your own mind and you saw them as a normal person, that is your problem. And if fact there are many stories in Buddhism of angels sitting in an audience anyway and other people having any idea of who they are and what they are, they just see them as a normal person. Lord Buddha had a disciple, what's his name? {Lekcher??} I think, anyway stayed with him for twelve years and somebody asked him if there was anything special about this guy. He said absolutely nothing, he's a plain old person, he doesn't display any good qualities at all. I don't know what the thing is, people get all exited when he walks through a room, I have no idea what the thing is. Once in a while he's got this little light coming out from his head but I don't see any big dea...I don't see why anybody makes fuss about him you see. And that's due to his own perceptions due to the purity of his own mind okay and I mean for him the Buddha is a regular guy okay. So just because you haven't seen anybody not die doesn't mean there's nobody not dying. Does it prove that nobody not dying, no, you gotta get used to that in Buddhism too. Buddha said stay strictly logical. Okay from what I just said I agree that it's possible there's maybe somebody in this room didn't die and whose a tantric angel you know, but does what I say prove there's tantric angels in this room. No so I have to leave you with that it's a possibility. In Buddhism that's progress. You went from thinking that it's impossible not to die to thinking maybe it's possible not to die and then I have to get you over to definitely I don't have to die. That's the way I teach you how to do it and you check it out for yourself. Okay, alright. In Buddhism, that's the meanest way to do it. That's proof, right. Could you explain it to other people after that. \$\$\$\$ Could you say no my body is not getting old anymore. No they might not be able to see it, they might not be able to see it, I mean Dalai Lama gets up in front of an audience if front of 5000 people, I saw in Washington DC, starts an explanation of how not to die and after two hours, like fifty people have already left you know. That doesn't...they didn't hear it, it wasn't interesting to them; that's just perceptions, okay like that. So the idea of this wheel is how not to die and you can do it, you really can do it okay. Mark my words, you can leave this class for year, two years, five years, you gonna come back sooner or later okay, cos you gonna get old, okay. Remember the address okay. [laughing, laughter] you know that's the way it goes, you know. Nobody else in New York is claiming this is possible, you know [laughing, laughter] and that's the real meaning of Buddhism, that's the real goal of Buddhism. This text says here that the Buddha's pointing to {damyi kyema langshen shi da....???} you can defeat the lord of death like an elephant smashing a house of toothpicks. Something like that. It says that, so Lord Budda that it is possible. And that's the point of Buddhism. and that's the point of Buddhism, it is not to be calm while you get old and die or get cancer or equanimity while you get cancer, or be calm or be friendly. It's not the point. You will get friendly and calm when you reach your angel body because you'll be relaxed. You don't need to worry about dying and stuff like that. [Student: Once you're in the transition from [unclear] to an angelic body is your physical body in usually good health condition?] She said this. " When you are in the transition you know like normal human to like an angel's body or something is your body in good condition and gets healthy or something like that. It's a good question for this reason. I mean Rome wasn't built in a day and transforming your body takes effort and it happens in pieces. Okay it's not like you wake up one morning and it's all finished. You start to have intimations of it more and more proof that what this guy said was true. You know what I mean. Like things start happening on an occasional basis because you are following these

trainings and then you get kind of interested and you say, oh boy, that's, I wonder if that's coincidence or maybe what I'm doing and you work harder and keep your vows and you keep the purity of your mind and thinking compassionate towards other people and after a while it becomes obvious that something's happening and if you keep it up, after a while you keep it up and after a while it's obvious, very obvious that something weird is going on, like people give you a million dollars. You know, suddenly all the pain in your body go away you know or suddenly you feel like ten years younger and you can do anything you wanted to do and you couldn't when you were twenty. I mean, and then certain things obviously start happening to you, amazing things start happening to you and it gets into the realm of very amazing and then it passes a border into miraculous. You see what I mean, like there's a point where that can't happen to a normal person you know what I mean like that's physically impossible. Physically impossible things start to happen. It's a gradation I mean it happens over a period of years and things start changing in your life and your body starts changing and things like that and eventually you change completely. Like that, so yeah, and your body feels great while it is happening, okay. [Student: What is the best way to die?] You don't have to die is what I'm saying. [Student: [unclear]But eventually you die.] [Geshe-la shakes his head to indicate no...] [laughter] We'll talk, you change, your body changes. [Student: unclear] She says. I have often got up here and said, well talk about it today. The idea of pain. In fact what we are going to talk about it right now. That's what we are going to talk about right now, okay. I want to talk about these three critters in the middle okay. It's not very easy to see. I think I have a bigger one, yeah it is the same size. Anyway I want to talk today about these three animals in the middle. What you have is a pig right here okay and in his mouth is a snake which is right here. Can you see it okay and in the snake's mouth is a rooster and in the rooster's mouth is the pig and this represents three states of mind that the wheel. These are like the atomic energy cell at the middle of the wheel. If they there the wheel can spin. If they're not there the wheel breaks. You see what I mean and this is what drives the wheel. It's three mental states that you and I have that keeps the wheel going and they even painted the animals as a wheel you see. So one animal's mouth is attached to another's tail and that's why it's shaped like a wheel, meaning that you go round and round and round, okay. In the ancient, ancient books, in the vinaya sutra from fourteen, fifteen hundred years ago it is not painted that way. You know if you are into Tibetan art it helps you date a painting. Now I am going to torture you with one of my drawings. I can't do it very well so there's a pig okay. [Laughter] And in the original scripture there's the snake like that okay, we gotta get...Drölma's daughter's here today? No? She could paint it for us? No, alright, no. You have to have put up with mine and then in the original painting there's a... I can't draw it all but there's a... Does that look like a pigeon, no? Okay [Laughter] That's a pigeon. So in the original painting of the wheel of life that's the center, so in the center there's a pig and out of the pig's mouth is coming a snake and a pigeon not a rooster, right. The pig represents ignorance, okay, the snake represents, usually they say anger or hatred or something like that. It's not a correct translation. You can say disliking things And then the pigeon or the rooster represents liking things. And this is very, very delicate in Buddhism okay. You see if you translate it as hatred and desire or something like that, which is how usually translate it I mean. To me desire means uncontrollably eating a quart of ice-cream or ripping open a Playboy magazine. You know uncontrollably flipping from page to page or something like that. Something where you drooling or something, you know what I mean. Desire to me maybe happens once a day or once a week or something like that, okay. And then hatred, when you translate this one which is {shedang} as hatred and anger. To me, I mean I get angry once a week if certain students are around, maybe

twice a week, or more often but you know to me that's anger. Anger means I am starting to shake, I'm thinking crazy I am saying stupid things like that my face is getting redder. Stuff like that, but these two mental functions, they are called {shedang} and {döchak} these are going on every minute of your day. These are constant in your mind. You're doing these from moment to moment. How many did you do the snake today, probably ten thousand. Okay how many times did you do the pigeon or the rooster. By the way pigeon or rooster because they're so full of desire, 'cos what do you say, they replicate, they reproduce so easily. That represents desire and it doesn't matter which one you really use but you can date a painting of the Wheel of Life. So there's a...liking things happens maybe ten thousand days...times a day these are thoughts going on in your mind all the time and that the root of them is ignorance of not understanding where things come from. Again the question of ignorance is, ignorance is not knowing the answer to what you asked your mom when you were six years old you know. Why do people get cancer, mom says their cells started to divide wrong and you ask why. Because they had some radiation and an electron or neutron came out and hit the cell at a certain angle and broke the genetic chain and the cell goes crazy. And you say why did it happen to this person and not to this person. And they say don't ask that question; it doesn't have any answer. That's ignorance, that's classical ignorance, okay. Ignorance means you don't understand why things are happening to you okay and that leads to like things and disliking things, okay. Now I think tonight the most important thing to talk about okay is this idea. There's probably three or four wrong ideas about Buddhism and I'll repeat them for you, you've heard them before. Buddhists and especially monks and nuns shouldn't like anything. No desire, perfect Buddhist shouldn't watch movies, shouldn't listen to music, shouldn't like to eat ice-cream. You should sit in a cave and freeze, you know what I mean. And if a monk or a nun is present with a picture of a beautiful person's body or a nice big thing of Ben and Jerry cherry Garcia you should supposed to not care or you know you are beyond that, you know you are Iron Man. You know you are not supposed to want those things. That's one theory, one misperception about Buddhism. You are not supposed to like things because liking things is running the Wheel of Life and that's killing you. So good Buddhists, especially those monks and nuns they are not supposed to like anything. That's theory number one, Theory number two is once you get to a certain meditation state you don't like anything and dislike anything like if you are very deep into meditation you would never like anything or dislike anything again and there's this theory about pain you know that if a monk stayed in the Himalayas for twenty years and meditated and then you brought them to America and put them in a dental chair and drilled their teeth they wouldn't feel a thing or they can mentally overcome the pain you know and not even move, you Kung Fu. David Carridine you know like break my arm slow you know. I have total mental control, I don't feel it anymore you know. I mean this is a misperception about Buddhism also and I always say, bring me this guy and I have a dental drill at home and we'll bring him up here, we'll put him on the stage, we'll check. In fifteen years no one ever brought me this guy, is not the point of Buddhism, it's really not. Arhat's, people who have reached nirvana feel pain, they can feel pain and they do, you know, they do feel pain. It's not the point, you do reach a point like that and anyway who cares if you could not feel the pain if your teeth are falling out anyway. You know if you just keep getting older and older, but you have this ability to sit in the snow for four hours. So what's the point, at some point you are going to be dead anyway. I met this famous master you know, when I was her age, I was trying to find a Buddhist master and they said, we have the master for you, he can sit in the snow for four hours, six hours. I said, oh I have to meet him you know and they took me to the airport. The great master was coming to the United States, I stayed in this temple

for four months waiting you know, and they came off the plane and he was eighty five years old and he could hardly walk and he was obviously in great pain, you know and I said...I was very disappointed because I was really young and hopeful and wanted to do it, I wanted to meditate like that. I said, 'What happened to him, is this the guy who sat in the snow for six hours', and they said yeah, yeah [but now he can't even sit [laughing, laughter] And then I'm like, I don't want to be like that, that's not what I want to do, I don't care if he could sit in the snow for six hours when he was twenty and if he looks like this. That's is not what I want, that's not what I to do. I don't care if he sits in the snow for six hours, I want to find some other thing not to die I don't want, I want some other thing where people around me...my mother had just died, my brother had just died my father had just died I'm like trying to find if there is some way not to die and then they bring this guy and I quit and I said no thanks you know. So that's the second theory about Buddhism that's wrong. It's not like that or somehow everything is an illusion and while the dentist's is drilling your teeth, if you think it is an illusion, okay it is not true. It is just not true, it doesn't work and Buddha never said that okay and with input, a hundred and fifty thousand pages of Buddhist texts, manuscripts in India over the last eleven years it's on the computer, you can search it, he never said that, it somebody's idea, somebody made this up. It's not what Lord Buddha said, it's not how we're supposed to relate to pain, it's not how a Buddhist is supposed to relate to liking things or disliking things okay. So we're gonna talk about this tonight. What's the definition of liking things and disliking things. This is the cause of the Wheel of Life, are you and I supposed to reach a state where you don't like ice-cream anymore. Is that the goal. Is liking ice-cream a problem, is enjoying a good movie a problem. I mean there's a clue right, I have watched the Dalai Lama at a musical concert you know. It's Ritchie Havens, for you old people, is doing 'Free Dharma' and the Dalai lama was like that, he was obviously enjoying it and I saw Him eating dinner afterwards and he was saying, 'Give me another one of those, it was good.' Obviously He was enjoying something, obviously he enjoys things immensely you doing this video and he's giggling half the time and so obviously He is having a good time about something. Now is that wrong is He a bad monk because He likes ice-cream or music. This is a question this is a real question so we gotta get to the definition so we are gonna do that in Tibetan. The First Dalai Lama said always give them some foreign language then they think you know what you are talking about. So...we'll do some questions and answers later. Say {yi mi-ongwa dang dreln du} by the way in this class you repeat the Tibetan, it's a communist plot to put seeds in your mind so that later on you become a real you know master of Buddhism okay. This life or next okay, this life or next probably still be holding classes. So say {yi} [repeat] {mi-ongwa} [repeat] {dang} [repeat] {drang} [repeat] {du} [repeat]. One more time {yi mi-ongwa} [repeat] {dang} [repeat] {drang} [repeat] {du} [repeat]. This is the definition of disliking things. {Yi mi-ongwa} is a beautiful Tibetan word it means nice things, I'm sorry what's the opposite 'crummy things, ugly things unattractive things, unpleasant things, okay'. Call it unpleasant things, literally it means things the mind is not drawn to, but the meaning is unpleasant things. {Du} means the desire {drang trel} means the desire to get away from unpleasant things, the desire to get away from unpleasant things, is the definition or part of the definition of that snake, the snake okay which is running your death. You know one of the three critters that is responsible for you getting older and dying okay is disliking things. Definition of disliking things, the desire to get away form something you don't like, desire to get away from something that is painful or bad or something like that. Now you gotta talk about this okay. It's very, very important to talk about it. Is the Dalai Lama an enlightened being. Supposed to be. Well let's take the Buddha, the Buddha. Did the historical Buddha who walked around on



this planet, if something bad ha...if somebody came with a knife or if someone hadn't taken a shower for three weeks or something, would he want to move away from that object? Of course he would okay. Of course he would okay, it's no philosophical deep thing you know. Does the Buddha if he meets something which unpleasant and if it didn't hurt anybody and if there was a clear way to get out of the way and if it was okay and he wouldn't offend them and if everything was okay then would the enlightened being like Buddha you know, move across the other side of street? Of course he would. And is that an unenlightened action, is that a bad thing to do, is that a bad thing to do, is that a wrong thing to do? Does His Holiness the Dalai Lama when somebody serves Him some food, I saw...I was translating the video, you know he is having breakfast you know and this video guy this abrasive guy says, He is eating breakfast and he says "His Holiness" and He says, "What?" Actually He did this in English and he says. "When you get up in the morning what do you think about?" [Geshe-la mimics a full mouth] "When I get up in the morning I think about compassion and stuff like that." [laughter] and then the guy says, "Just how do you do that?" and He stops, "I am eating breakfast." [Laughing, laughter] "It's time to eat you know, ask me later." Here was an unpleasant object which was an American TV guy and is His Holiness unenlightened when He wants to avoid this object? It's not hurting the guy. "Ask me after breakfast, you know is that somehow a wrong action. No of course not. So why is that in the middle of the Wheel of Life? What does it mean when Buddha says supposed to overcome desire, what does that mean? Let's do, well should I give the punch line now? Okay later. This by the way is not the strict definition of the Wheel of [repeat]. Life critter the snake, which is something else here. Say {tsul min} [repeat], {tsul min} [repeat]. {Tsul min} means wrong way, okay the wrong way. What's that mean okay, what's that mean? We'll also apply it to liking things, what's that critter that represents liking things. [Student: the rooster] the rooster or the pigeon, the bird and that bird represents liking things. What do you thing is the technical definition of liking things? The desire to acquire an attractive object. So the definition of disliking things is; the desire to get away from something that is painful or undesirable. The definition of liking things is the desire to acquire something which is desirable. That represents those to creatures and each case you have to put {tsul min} {tsul min} means wrong way okay and this is a big difference. The Dalai Lama likes things. Why? I know he likes Ritchie Havens. Now I know he likes cereal okay and he likes His peace in the morning, or something like that okay. Obviously He likes those things. Does He like that in a wrong way, is the Dalai Lama caught in the Wheel of Life, is that running His pain of his life and is that kind liking things of running all the suffering of His life? First question and not liking things and wanting to have a quiet breakfast and not liking to be interrupted at breakfast. Is this wrong and somehow improper is this somehow creating all the suffering in the Dalai Lama's life or what? Those are two questions you have to ask, is there a difference between, well I guess first of all you have to say can an enlightened being like or not? Do enlightened beings like things or not. What is the career of an enlightened being aimed at. Why did Lord Buddha go through all that suffering back in India two and a half thousand years ago. What was He trying to do? Huh? [student: help others] help others, get your rear end into a Buddha paradise. Okay seriously, that is the ultimate goal to help others. There's also this Dharma rumor that the Buddha help others is not to go to a Buddha paradise help others and to hang around here to help others okay. By the way when you get to a Buddha paradise you gain the ability after one microsecond, okay it takes one microsecond, you don't have it the first microsecond in your Buddha paradise but you have it the second microsecond. You gain the ability to emanate trillions of bodies throughout the universe wherever anyone needs help. So does it make sense to say that Buddhas wait and don't

go to their Buddha paradise, they wait so one lousy body can help people. I means does it make sense? That is a Dharma rumour, okay of course they get into a enlightened beings body as soon as they can and the minute they get there they can help trillions of people at the same time. I'm sorry the minute after the minute they get there, they can help trillions of beings at the same time, so would a Buddha want to get to Buddha paradise? Yeah. Second question does a Buddha sit in a Buddha paradise and try not to like anything or dislike anything? Do they try to sit there and be neutral? You know like these real good monks. "I don't care about anything you know, hit me, kiss me, same thing." [Laughter] Is that what they're saying, is that the goal, does that feel to you in heart that you would like to do. Would you like to reach Nirvana and sit there like a vegetable and don't worry about anything, not happy not sad. Of course not, when they paint those beautiful paintings about enlightened beings, they don't paint anybody neutral, okay. It's beautiful and everybody is a state of ecstasy. That's the whole point and the heart tells you that. You know you are not trying to achieve the ultimate in neutrality. Your heart tells you that you want to get to a place which is bliss and that's what they do in a Buddha paradise they're just blissful all day. That would be boring right, try it some time okay, you know, okay [laughter]. It's not bo...that's another Dharma rumour okay. It's somehow boring because there is no pain there. Not like that okay it is extremely interesting all the time and blissful and that's what your heart... and that's why you came to Buddhism class really you know you wanted to find something like that and it's there and you can get there so enlightened beings are working all the time to get there they wanna be happy. Is that selfish is it wrong to want to go there first yourself. No, why? If you get there you can teach other people how to do it and till you get there you will be [unclear] won't you? Yeah I could do it if I wanted you know. [laughter] but it's not like that okay. No reason not to do it first and help other people to do it, it's like learning piano or something like that. You say I am not going to learn piano because I wanna teach it better or something like that. I'm not going to get to a Buddha paradise because I want to help others. That's a contradiction of terms. You want to get to a Buddha paradise because you want to help other people okay. That's why you get to a Buddha paradise with compassion. Bodhichitta means thinking about other people because you care about other people right. You get yourself into bliss as soon as possible. Oh twist my arm and that's really how it works and that's your responsibility as a responsible Buddhist is to reach total ecstasy as soon as possible. That's your charge, that's your commission that's what you are supposed to be doing. As a bodhisattva you're being selfish if you don't reach bliss quickly. You gotta get used to that quickly. They say Americans, I don't know it was the ah you know whip your back thing or something got leaked into Buddhism. No I am not supposed to get there, I'm supposed to wait for others, it's not the point you are supposed to reach enlightenment quickly, bliss quickly so you can teach other people how to do That's the point of bodhichitta. Is it wrong to like those things. No of course not and you'd like to do it for other people, so we can say what. Not all kinds of liking things are bad. There's good liking and there's bad liking okay. There seems to be this liking that's this pigeon or this rooster and it causes you all your suffering including your death and there seems to be a good way to dislike things like what? Does His Holiness the Dalai Lama enjoy it when He sees refugees coming out of Tibet with their arms broken and neck bro... I've seen it their collar bones broken from being tied up. Does He like it or dislike it? If he dislikes it is he being a bad monk? You see I mean, of course He dislikes it does He dislike seeing people get hurt, of course He does. He dislikes that, is that something wrong. No. Is that some kind of bad karma? No. Is that some kind of desire? No, okay, but why is there a snake in the Wheel of Life so what's that mean? So there seems to be a good disliking and a bad disliking and we have to make the distinction between the two. We

have to decide the difference between the two. Supposedly if you stop the wrong ones you get enlightened. And then you have to learn to distinguish the good one from the bad ones. You have to cut out the Dharma rumors or the misinformation that Buddhist can't enjoy anything. That's the whole point you are trying to enjoy everything alright. The difference lies in the pig [laughter] just as you might have suspected. The difference lies in the pig, it's that third guy there. There's something about the pig, there's some kinda, something important about the pig there and if you got the pig there it's bad liking and disliking and if you don't have the pig there it's good liking and disliking and you don't get to find out what the pig is until you have refreshments okay. We normally take a break about now and then come back in about ten minutes and we'll finish. We'll explain the pig okay.

.

The Asian Classics Institute

Geshe Michael Roach

The Wheel of Life: The Buddhist Teaching of Dependent Origination

Tape 4B

Transcribed by Angie Overy

Some people are working on thangkas, scroll paintings. Some people are helping with that really cool project to help Tibetan women run their own businesses and stuff like that in India. Another project to feed a hundred and twenty-five kids and to teach them English in the monastery orphanage. We have like forty projects or something.

Every Monday night at five-thirty we get together at Sixth Street; at the temple on Sixth Street. To talk about the next week and what people can do. And it also just means running around and trying to find something. Or we give you some kind of thing to Xerox or some kind of thing to copy or some kind of thing like that. And it's fun. So, you know, you're always welcome to come, Monday night at five thirty to six thirty. And, you know, we have a really good time the whole week actually. So there's just a constant party going on there. I mean, it's like a Dharma party cos we're doing stuff for people. We're having a good time. There's lots of pizzas and stuff like that. So if you want to come you're always welcome. We're just trying to organise it because people show up all week long and it gets kinda wild. So we need to know how many pizzas to buy and stuff like that. [laughter]

That's Monday night when we organise the whole week. We give out stuff like that. Okay. Alright.

[announcement]

[laughs] [laughter]

Okay, anyway, what was I talking about? So, I think we established that a good Buddhist is not supposed to sit in a chair and try to not like anything or dislike anything. Okay. And Buddha paradise doesn't consist of, you know, becoming the perfect vegetable, you know, who never really likes anything or never really dislikes anything.

So, what's the difference? We have to describe the pig. We have to get to the pig. Okay. What's the pig represent?

Pig is ignorance. Pig is not knowing what's going on.

What's that got to do with liking something or disliking?

I'm going to describe liking something stupidly and liking something with wisdom. Okay. And, in fact, the meaning of wisdom in Buddhism is about, is just what I'm about to tell you, okay.

Wisdom involves emptiness, understanding emptiness, okay. So, the pig doesn't understand about emptiness. And he's, he's liking things or he's got liking and disliking come out of his mouth. I mean, Julianne really should have put his leg in his mouth, okay. [unclear] leg in his mouth. [laughter]

It's supposed to be coming out of the pig's mouth, meaning, the pig is responsible for the snake and the bird, okay. They're coming from the pig. If you get rid of the pig you get rid of the other two, okay. So it all boils down to the pig. The pig is liking, the pig is responsible for you liking things stupidly and disliking things stupidly.

So what would be a smart way to dislike something and what would be a stupid way to dislike something? And the whole thing boils down to that. The whole Wheel of Life boils down to that, okay.

People who have been in this class have heard this a million times. Now it'll be a million and first time. Okay.

Let's say there's somebody at work that you don't like, okay. Which rarely happens, okay, [laughter] but just in case. Okay. There's somebody that you work with who bothers you, irritates you. Okay. I'm not talking about the boss. It could just be another person at work. Buddhism, I mean, there's a joke in Buddhism that given your mental state if you walked into a room with three people you would hate one, be attached to the other and you wouldn't care about the third one. And if you walked into a room with a hundred people you would be attracted to thirty-three, you would dislike thirty-three, and thirty-three you wouldn't care about. And it doesn't matter what room we walk into. You still do that, you see. That's why leaving your job and getting a new job to get away from this person is not a good idea. Because it's your own mind state, okay.

How does that work exactly? I'm going to teach you the intelligent way to dislike somebody at work and the intelligent way to dislike somebody at work. Okay? And what makes it intelligent or unintelligent is whether it works. Like, can you eliminate this person or not by peaceful means? Okay. [laughter] I mean, this is not, I mean, and by the way, I'm not joking. The point of creating a Buddha paradise, right, from one point of view is eliminating everything you don't want to be there. You wouldn't want this person in your Buddha paradise forever, right? So we've got to talk about how to eliminate them before you get there. And that's how you get there. Okay.

I mean, we start with the person at work that you don't like and then we work down to the other stuff that you don't like, okay. Including your death, alright.

So what I'm saying applies to the bad people around you. It applies to the bad things around you. It applies to your own, the aging of your own body and your own death. They're all the same thing. They're all coming from the same place, okay.

Does Buddhism say that there's nobody bad around you?

No. To say that certain people in your office are somehow not bad and that it's your problem that you seem them as that. That's not correct. There are bad people. People do murder ten people, you know. People do kill six million people. There's bad people. You can't just say, oh Buddha says, like everybody, you know. There are people who are bad and they do bad things and they hurt other people. Okay. There are bad things that exist, you know.

You can try to look at a traffic jam in a positive light but in the end you're going to be late to your class and people are going to be sitting around. And, you know, it's a bad thing. You can't say that somehow it's a good thing or something like that. There are bad things. I mean, Buddhism doesn't say, it's a dharma rumour to say that you should just look at all the horrible things – cancer, AIDS, traffic accidents, children dying, - oh, that's okay you know. Or somehow, you know, there's no problem there. There are bad things okay. So, what are you supposed to do about that thing, you know? Are you just supposed to sit there and try to think nice thoughts about them? There is a {lojong}, okay. There is a mental training thing that you

can try to think of your enemy as your teacher but when you say, 'think of your enemy as your teacher', what are you saying?

That you do have enemies, okay. [laughs]

This is the guy who's trying to mug you as your teacher. Okay. But he's still trying to mug me, okay. And that's still a bad thing. I mean, maybe it's useful or maybe it's instructional but it still hurts when they hit you with that thing. Okay. With the pipe on your head. It still hurts. Now you can go to a hospital and try to have some idea that, you know, this is good for my pride. Now my head's not so handsome anymore, you know, or something like that. But still, it's no fun to get your head hit with a pipe, okay. There are bad things. And Buddhism doesn't say just sit there and put up with that. Buddhism says you have to go after these things and eliminate them. And to do that you have to dislike them, okay. And you should. You should dislike bad people around you, war, hatred, prejudice, people dying, AIDS, cancer, children getting hurt, you know, animals getting tortured, kids being tortured. Okay? I mean, you should dislike these things. It's okay to dislike those things. You should want to get rid of them. And your own death and your old age. You should want to get rid of them. That's why the Buddha painted this Wheel of Life, okay. Teach you how to get rid of them. Now, how do you dislike something in a smart way and how do you dislike something in a stupid way? By the way, when I say 'smart' I mean with the perfection of wisdom. Meaning, that's what separates smart disliking from stupid disliking. Smart disliking which His Holiness calls 'enlightened self-interest', okay, is to dislike something in a way that works. Okay. If you don't like this thing then do something to get rid of it, okay. And I could be talking about another person at work okay. How are you going to remove this person from your life? As a Buddhist, I'll give you two choices. As a Buddhist practitioner is your goal just to be compassionate to them and to learn to see them as a lesson and to try to understand them and to live with them month after month, year after year doing that irritating thing? That's number one. Okay. [laughter] Or is it that somehow to transform them into something which is good and beautiful and does, and is not bad anymore or someone who leaves the office forever? I mean, which do you think? I mean, if you're going for this one then what you're saying is that in a Buddha paradise there's lousy things happening but Buddhas get real good at ignoring them. Really. That's what you're saying. Or they get really good at putting up with them. Perfect at putting up with them, okay. If you go for this one, you're saying that your body and your mind and your world can slowly be cleaned out until there is only beautiful things there. I mean, which, which is it?

It's not, well, mine isn't [laughs] [unclear], okay. I mean that's how it works really, okay. I don't know where the other idea came from. I guess it's some kind of misunderstanding about Buddhism. I've been twenty years in monastic study, they never said anything about that one. I don't where, that came from some guy's translation. I don't know how that happened. It reached the West without leaving the East. Okay. [laughter] [laughs] Okay. And this one over here is what they teach. And that's what every scripture in the world ever said, okay. You, by your enlightened actions and ways of thinking, your world slowly becomes more and more pure until all the irritating people in your office are transferred to Kansas, okay. Really. Okay. And how does that happen? How do you get that to happen?

Now you have to understand the difference between disliking something with wisdom and disliking something with the pig 'cos those are the two choices, okay. And, apparently, we keep doing it with the pig. So what's the difference? Okay.

If you take the person at work that you don't like, I'll ask you some questions about them, okay. Maybe we should do a meditation, like, three minutes. Get them in your mind, okay. But usually it doesn't take that long. You know who I'm talking about, [laughter] okay. [laughs] It doesn't have to be at work. You know if you're like me, unemployed, could be somebody in your life that's unpleasant, okay. Somebody who's, you know, okay, pick one. Okay. And then think about them, okay. Here's how ignorance, oh, I'll ask you a question. Does anybody in the world like them? Does anybody in the world think they're pretty cool?

Of course. I mean most of the time. I mean sometimes you find a perfectly evil person but it's pretty rare, okay. Somebody in the world likes them; their mother, usually, okay. [laughter]

My Lama used to sit and watch NBC every night and he'd say, 'come, come, look', you know what I mean. He'd say, 'look at that, it's unbelievable.' And they'd be interviewing the mother of a guy who just shot ten people in Brooklyn, you know. And they'd say, you know, what do you have to say about your son's killing ten people this morning, you know?

And she says, 'It couldn't be my son. He's such a wonderful boy, you know. Sometimes he gets a little angry but he's a wonderful boy you know. And, and, so there's always somebody who loves them you see what I mean. There's always somebody who's perceiving them as being something nice. Okay. The person that you dislike the most in the world somewhere there's, mom, somebody likes him or her, okay, or it, alright. Someplace there's somebody like that. In Buddhism that proves the emptiness of that person okay.

They're just like this, come on, be democratic here. Cylinder. Okay. We're not going to call it a 'pen' anymore alright. Equal rights. [laughter] Okay. Alright. And we're not going to call it – I got one here. Check it out. People at the front can see. Chewed. Chewed by a dog. Really. Okay.

It's not a 'chewable thing'. It's not a 'pen'. It's a cylinder. It's a cylinder.

We say that this pen is empty of being a pen from its own side. Okay. That's what emptiness means in Buddhism. Okay.

It doesn't mean some kind of black hole in the sky or something like that. It doesn't mean that you close your eyes real hard and then nothing matters anymore or something like that, okay. It doesn't mean that.

This cylinder is not a pen until you see it as a pen. Prove it. Because there are beings in the world who are not crazy, who are normal dogs, who don't see it that way. And they, what they see is just as valid as the way you see it okay. They may be a touch stupider, sometimes a touch smarter, but they don't see it that way. And they're not crazy and they're not, you know, they don't see it that way.

If this thing was a pen from its own side then when I hand it to a dog, what?

They would pull off the top and write a dog's poem or something, okay. [laughter] And they don't. They cannot see it as a pen.

If 'pen-ness', you've got to think carefully, if 'pen-ness' belonged to this cylinder inalienably, you know. If it was part of this cylinder from the beginning of all time then every creature who encountered it would say, 'pen'. But they don't. That's the emptiness of the pen, ah, cylinder. Pen. Okay. The emptiness of the pen is that it's not a pen from its own side.

It's a cylinder and you're seeing a pen because of something you're doing. Get used to it okay. Your mind is doing something to this cylinder. When I held it up did you think, oh, look, blue and white cylinder?

No. You automatically thought 'pen'. And you're so used to it that you believe in your heart that this pen is coming from its own side. You believe the 'pen-ness' is something glued to this

cylinder forever. It's always been like that. But it's not. Because if it was like that then, when a dog came in and showed it to him, they'd say, oh, nice pen. Okay. They don't see it as a pen because there's no pen. Okay. There's nothing 'pen' about this cylinder by itself, from its own side. You're seeing it that way. You're seeing it so often and so intimately that you start to believe it's a pen from its own side. You forget that it's you who is making it a pen, okay. You forget that.

Now we go back to the person at work that you don't like. Are they a person?

Yes.

Are they bad or good from their own side?

No.

Prove it.

Somebody loves them. Okay. If they were evil in and of themselves then everyone who met them would hate them. Now you get people at work who are almost like that, okay, [laughs] [laughter] but not a hundred percent. Somebody likes them. Somebody has some kind of feeling about them which is good, okay.

By the same token, there's nobody you can meet that everybody likes. Not even Lord Buddha. Lord Buddha was, two people tried to kill him during his lifetime. I mean, more. One of his sponsors tried to kill him. His half-brother tried to kill him okay.

The Dalai Lama, I was in Beijing, I saw a poster: 'public enemy number one'. I'm like, gee I wonder who that is, you know. [laughter] [laughs] And it's the Dalai Lama, you know. I'm like, whoa. [laughs] [laughter]. I put my robes further down in my bag you know. [laughs] [laughter] You know.

It's possible. It doesn't matter how nice you are. Someone's going to see you a different way. That proves the emptiness of His Holiness and that proves the emptiness of the guy sitting next to you at work okay.

Where is this leading to, okay? By the way, the pig doesn't understand all this. That's why the pig represents, that's what ignorance means. The pig doesn't get it okay. The pig doesn't get it.

What's this got to do with anything? Okay, I've got one more question for you. Can you choose to see them as good or bad? This is the dental drill question. Okay.

Can you just sit there and decide this person who constantly says things that irritate me, who constantly does things to irritate me, who goes out of their way to find ways to irritate me, that, okay, from tomorrow because of that emptiness lecture I heard last night, I'm going to see them as the nicest person. Does it work?

No, it does not work. Okay. It does not work. Why?

By the way, that's proof that your mind is compelling you to see them a certain way, okay. Your mind is creating them as a bad person in the same way that your mind is creating this as a pen.

But can you, by sheer force of will, see this cylinder as the tastiest, chewiest thing you could imagine?

No.

Do dogs see it that way?

Maybe, okay.

Can you do it just by willpower?

No. Okay. That's the point.

If I drill your teeth can you, by willpower, decide it's something nice?

By the way, is the pain of what do you call those things, root canal. Is it something bad?



By the way, you're in dangerous territory okay. Because if you say it's always bad then according to Buddhism it doesn't have emptiness, okay. And Buddhism says everything has emptiness.

What's the emptiness of a root canal? Could a root canal ever be pleasant?

Come on, have you ever seen a dentist who just realised you need three root canals? [laughter] Okay. In New Dehli [laughs] sorry, but I know this dentist who drilled the wrong tooth on purpose so he knew I'd be back in two weeks, you know. He fixed the wrong tooth okay. He's, like, seeing big bucks. He's American and it's dental work, you know. So I mean, yeah, even a root canal can be a good thing if you're a dentist and you need money. I'm not saying just in India. It happens everywhere okay. But somebody can see it as a good thing. That proves the emptiness of root canals, okay. It proves the emptiness of root canals.

[student: unclear]

Later. Later. I'll tell you later.

Okay, so anyway, everything is empty according to Buddhism. This guy sitting next to you at work is empty and it's not a, what I'm trying to say is, it's not a choice. You can't choose to see this guy as a nice person tomorrow because tomorrow they're going to try to screw you again. Okay. So they're not, they're not like that, okay. So where's it coming from? Where's the 'pen-ness' coming from? Eliminate it from here. What's left?

[students: unclear]

You. Okay. It's coming from you. Something in your mind is making you recognise this or think of this as a pen, okay, so strongly that you forgot you're doing it. And you think that this is a pen from its own side.

That's what we call ignorance. That's the pig. That's the pig, okay.

So, what's that got to do with me? How's that supposed to make me not die? How am I supposed to get to a Buddha paradise by remembering that this stick is a pen because I'm thinking of it as a pen or my mind is making me think of it as a pen?

What's making you think of it as a pen? According to Buddhism?

Your karma, okay. What you did in the past.

How does that work?

Very cool. I used to think of karma as this big boomerang that went around Pluto and came back about six months later, hit me on the head over here. Where did that come from? Okay, it's not like that. It's very cool. When you are generous to someone, let's say someone needs to write something down in a rush okay, and automatically, without hesitating, you have your favourite pen in your pocket and you just give it to them. When you see yourself doing that your mind is like a video recorder or something like that. It's recorded. An imprint or an impression is put on your mind, okay. Like when you're in the first grade and they keep screaming the numbers or the ABC at you, an imprint is made on your mind. That imprint stays how long?

Until you die or until you get senile whichever comes first.

By the way, that's why link number eleven is called 'aging and / or death', you know [laughs] [unclear] twelve. You know, meaning, you know, either you die first and forget ABC's or you get old and you forget your ABC's, okay. But by the way the imprint that your teacher put on your mind in first grade you carry it your whole life.

It's the same thing with karma. Karma means making imprints on your mind. So when, when you see yourself being very generous, saying, 'here take this pen. No, it's okay. I've got to run. You keep it'. Okay.

That's all recorded on your mind. Certain imprints are made on your mind. According to Buddhism, later, that forces you to have an experience of a pen when you need a pen, you know. When you really need a pen someone's, like, oh, here, have a pen; is giving you a pen. And that's all your mind's doing, okay. It's very interesting. They're giving you a cylinder. You have some kind of impression in your mind that makes you see it as a pen. When was it planted?

When you gave the pen to someone else.

According to Buddhism, every detail of your life is the same. Every single detail of the objects around you, every thought you have, your body getting old – all of those are impressions that you stuck in there before and now you're seeing things like that. Okay. Do you believe that?

Maybe yes, maybe no. Okay. I'm explaining it that way. You can buy it or not buy it.

Have I proven it yet?

No.

Is it possible?

Yes. Okay.

Are you making this pen from your side?

You have to say yes. I mean nobody in this room is going to say that a dog sees it as a pen. It's got to be coming from somewhere else. It's not coming from the cylinder's side. You have to admit that. I say that you have to admit that. Okay. No argument about that.

Now are you seeing it as a pen because you gave somebody a pen in the past?

I say so. Buddhism says so. You don't have to buy it yet. Think about it okay. Think about it. And it's not some sort of stupid idea of karma going up to some guy and he writes it down until it comes time and then he gives you something bad or something like that. It's not like that.

Buddhism says an impression is created in your mind when you do some good thing or some bad thing to somebody else and then when you see a nice cylinder and you have that impression in your mind from before, suddenly, it's a pen that you really needed at that moment. And that's where pens come from, okay.

What's this got to do with dying? What's this got to do with the guy at work? Okay.

It's very interesting. According to this theory, what is the guy at work that you don't like?

A cylinder with four other cylinders and one fat cylinder on top. [laughter] Okay. Really. Same thing. Exactly the same thing okay, if you think about it. You know, does a roach crawling across the floor recognise him as Joe Schmoe?

No, 'cos to the roach it's like a life-threatening machine or something, about the size of Mount Everest. Meaning, he's not even a person from his own side, okay.

He's a torso and four limbs and a round thing on top and something in you is making you see them as (a) as a person and (b) as somebody you don't like. Okay.

This is very interesting. According to Buddhism the person that you don't like the most is a neutral or empty or blank object that your mind is perceiving as someone you don't like. They are no more a person that's bad from their own side than this is a pen from its own side. And it's exactly the same law, exactly the same way. Things work the same way okay.

If there's a person at work that you don't like it's because there's a being there that you are seeing as bad because [student] because you were bad to someone before. Okay. When you were bad to someone before you put an impression in your mind. Now you're meeting a neutral object. You can call it emptiness okay. You are meeting an empty person and then your mind forces you to see them as bad okay.

Prove it.

Well, they're not bad from their own side or else their wife wouldn't like them, okay. So it's got to be coming from somewhere else. It's coming from your mind okay. Now we get into some very interesting stuff. Okay. If what I said is true does it, is it logical or smart, intelligent, to fight with them? To hurt them? To try to get back at them when they hurt you?

No.

Why? Or why not?

[student: unclear]

She says because you're the one who's doing it. I mean it's really your fault isn't it? If they're bad to you it's your fault. But I don't like that answer, you know. If I could get rid of them by being bad to them I probably would, okay.

So what's the real answer?

[students]

You're perpetuating it okay. It's very interesting. Catch this. Buddhism says that the natural reaction to something you don't like is the only way to get it to happen to you again. [student: unclear]

The only way to get something bad to happen to you again is to do bad back to that thing see what I mean. The only way to meet a bad person again is to be violent to someone. It's very interesting.

I'll say it again. The natural reaction to something negative happening to you, which is what? Say something back, do something back, gossip about them, make jokes about them if you're a Buddhist okay [laughter], okay, all these kinds of violence, right. According to Buddhism, check this out. The natural reaction to something negative in your life is the only way to get it to happen again.

What's the converse of that?

You can eliminate all the people at work you don't like just by being kind and sweet and non-violent to them. Every time they hurt you be good to them. Every time they say something to get you angry control your anger. Okay. Very cool. Very cool.

Last question. Does this mean that if you see someone beating up somebody on the street you should just smile? [laughter]

[student: no]

No. Your bodhisattva vows say you must go to their aide. You know, once you've been in this class you're in trouble. If you see someone hurting someone else you are by vow compelled to go help that person, you know. You must help that person. You must go stand in the way and try to take the blow or something like that you know what I mean?

But what is your mind, what kind of imprint is being done on your mind stream?

That depends on your emotions at that moment okay. Karma is imprinted by your emotions. Karma is imprinted by your intentions okay. If you are truly thinking some kind of compassionate thought then at that moment you don't collect a single bad karma if you punch the guy in the face. Okay. Seriously. And you must punch the guy in the face. Seriously, okay.

And if you don't have the slightest negative thought in your mind you can only collect sweet karma. It's very interesting. The karma of protecting another person okay. But if you have any anger in your mind at that moment you can't do it okay.

Because what?

You're making an imprint which will create another guy you see. It's very cool, very cool. Okay. So Buddhism doesn't say put up with all the terrible people at work okay. Buddhism

doesn't say learn to think of them as friends you know or teachers. They are. But wouldn't it be better to just get rid of them you know what I mean?

So Buddhism says with wisdom; don't be a pig. [laughs] Be a non-pig you know. With wisdom eliminate them from your life okay. The gradual process of eliminating all the things in your life like that is how you get to a Buddha paradise, okay. It's just a gradual process of removing all the things you don't like.

Start with the guys at work. I swear to god they'll be transferred or have a heart attack; something like that. Okay. [laughs] I'm not kidding. It's very, it's weird. Actually, most of them get transferred, okay. [laughter] And, or they put you in charge of something which is even more fun, okay. But that's exactly what will happen. That is the key to success: compassion, non-violence, happiness, being good to them. Okay. Does it mean that if someone at work is hurting someone you're not supposed to step in?

Yes you are. You must step in. But if you do it with anger you're creating the next one. If you do it with kindness you're stopping the process and you're helping somebody else. So it's considered very smart to step in and help okay. So that's how to eliminate people. By the way, I just described intelligent liking and intelligent disliking okay. If you're intelligent and dislike the people at work that are irritating you can eliminate them peacefully, okay, by being good to them okay.

And what would be the stupid kind of disliking?

The kind that does violence back to them.

Why?

It makes them happen again.

Why?

'Cos they're empty. Okay. And you've got to get used to that okay.

It all comes down to because they're empty. What does empty mean?

Blank.

What does blank mean?

They're not good or bad from their side. It's how you see it.

Oh, then I'll see them as nice tomorrow.

No, no, no. It's how you're forced to see them by your old karma okay, by your old impressions. So you can change everything. It's very cool. This is how you get to Buddha paradise. Last question. Could you do this with your body? I mean, treat that last backache or headache- which I happen to have right now- or something like that, treat that like the guy at work. Can you eliminate it by this theory? Can you eliminate it?

Same principle, okay. Doesn't matter whether it's sitting on the chair next to you at work or happening in your own head. Same principle: something you don't like.

What?

Backache, headaches, getting old, wrinkles, bald-head, okay. I don't like that stuff. I'd like to change that stuff. Okay.

It's the same principle. You can eliminate those things. It applies equally to the guy at work and to the bad parts of your own body and mind. You can eliminate them.

Why?

Just remember the pen okay, because it's not a pen. Because they're empty. They're blank. You're making it what they are.

Why?

Because, you were bad, okay. And you can change it.

In theory, what would happen then?

Your body would start to change. Okay. Very interesting. First your aging would slow down and then you'd actually start to feel better and better. And then slowly your body would start to change. Very, very interesting. This is how you get to heaven. There is a heaven Jane, you know. There really is a heaven. And you can become an angel's body or something like that. You can become a being of light. You will become a being of light. You will. Okay. You do. You just have to know how to do it that's all. And Buddhism is very cool because it tells you exactly what to do. And then you just do it okay. It's very cool.

The Wheel of Life painting is just an instruction book. It was a very brilliant idea by Lord Buddha to smush it all into one little painting. Everything is there that you need to know.

So now you understand the pig and the pigeon, or the rooster, and the snake. Why did they draw, why did the old paintings, the original paintings draw it all coming out of the pig's mouth?

[students]

'Cos that's where it all comes from. It's not understanding this stuff. Because you don't understand this stuff you didn't get mad at people or then you go after things that you like and hurt people doing it, okay.

Why did somebody change it later and put them all in a circle? Mouth to tail, mouth to tail, mouth to tail? Why?

[student: because you go around in circles]

Yeah, he's go round in circles. How do you go around in a circle?

The guy yells at me at work. What's the natural reaction?

Yell back.

According to this theory, right or wrong, you can decide later okay, right or wrong. According to my theory that I discussed tonight what's the only way to meet him again?

Yell at him.

It's very cool. That's why the wheel is painted in a circle. And that's why at some point in history they changed it to the animals they perpetuate each other you see.

If you get angry at somebody you're going to meet an angry person again. And then what will happen?

You get angry again.

And then what happens?

You meet another angry person.

Then what will happen?

You get angry again. Is that fun?

No. It gives you an ulcer, okay. It makes you unhappy, okay. So really that's how you can get to heaven. That's how to get out of the wheel. And you can do it. Each person here can do it. Remember it tomorrow okay. I mean, when someone gets angry at you or you don't feel good about somebody and you're about to say something to them, try to remember what we said tonight. Try really hard to remember and at least you can stop a few of the impressions from being put in your mind okay. And then gradually it gets better and better. It really, really does work okay. Anything you want you can achieve this way. I mean death, not dying and not getting old is way over here but between here and there a lot of cool things happen, okay. Before your body changes a lot of other neat things are happening okay.

That's all. [unclear] one or two questions.

Yeah.

[student]

Ah, good, good, good. He says explain how you like a milkshake an intelligent way, okay. Yeah, stupid way and intelligent way okay. Intelligent way, why are you having, by the way, is there cold wet things that are not very nice?

Yeah. [laughter] There's like sleet in New York City okay. And then there's cold wet things, like a milkshake which are incredibly nice okay, for most people. You see, which way you perceive it is up to impressions in your mind, okay. So why does having a milkshake that you enjoy, if you share it with others what will happen?

[laughs] You're planting an impression in your mind to be given another milkshake you see what I mean. The smartest thing a person could do is share stuff with other people. It's brilliant. Being Mother Theresa is not like some sort of self-sacrifice. It's the smartest way in the world to get what you want. Okay. It's very cool. I mean real bodhisattvas are, like, we call them virtue pigs, you know. [laughter] They're like, here take it, you know. Have another one you know 'cos that's how you get more. It's very interesting. You get rich by giving things to other people. Why? Is it some kind of dharma magic? Is it some kind of self-existing karma that goes out towards Pluto and comes back?

No it's very cut and dried. Your mind is recording everything as we speak. When you see yourself give something to someone you create an impression in your mind to receive the same thing back. That's all. It works exactly. That's how karma is stored. That's how karma is recorded. And that's how karma plays itself back. It's just very smart to share it.

Now what would be the stupid way to enjoy a milkshake?

Try to get it first, make sure nobody else gets one, you know. Make sure you get more than anybody else. Like that. Okay. Which is the best way not to have another milkshake. And I'm not, this is not some kind of, you know I've seen western books where they say, oh this is just stuff that Buddhists tell people like kids to make them act nice or something like that. It's not true. It works. It really does work. Every time you get given something give it away as fast as you can. Okay. Take care of other people and you never have to worry about anything again. It's unbelievable.

It's not just noble. It's smart. Okay. And there's no conflict there. Don't feel guilty while you're having the twenty milkshakes back okay. You can enjoy them alright.

Yeah.

[student]

[laughs] [laughter] Next question. [laughs] [laughter]

[student]

Yes [unclear]

[student]

Yeah. [student] Yeah. [student] Yeah, cool. Okay. Basically, the question is this: you know, they talk about, the historical Buddha appears to have died and stuff like that. What's going on? Is it that you get reborn into a nicer place or how does it work? Or does it happen now while we're standing there? Okay. It's a very interesting question.

The answer is very simple. If you find a method that would accelerate the ripening of the karma you know what I mean, you do great things for the people. Now normally there's this time lag while it's recorded in your mind and plays itself back. There's a time lag. Why?

Because no cause and effect happens simultaneously, there's always a time lag between a seed and a tree. And karma's the same, okay. The idea is how do you speed it up? Speed it up at such a rate that you become an enlightened being in this life, before you die. Your body changes before you die into a body of light, okay? How do you do that okay? There's a special method

called Tantra, okay, secret Buddhism. And you have to train yourself in all of what we're talking tonight until you're really good at it. And then you go to a tantric lama and they teach you how to do tantra and then you can pull it off in this lifetime, okay. And everyone in this room should do it okay. And you can do it.

Train yourself. Come to some classes. Learn how to do everything properly. Learn the theory, exactly what we talked about tonight. Then find a good tantric lama and they teach you how to do tantra. And then in this life, before you die, your body can change. You can do it, okay. And again it has to do with mind, body and some kind of body here, some kind of spiritual body, inner spiritual body. In tantra you learn to work with that very quickly.

By the way, that only works under one condition. You have to keep your Buddhist vows perfect. Okay. What are some Buddhist vows?

Don't hurt anybody. Don't lie to people. Don't kill anything. Don't steal anything. You know, don't do any kind of violence to another person.

This whole process I'm describing only works if you keep that code of life very strictly. So the idea that tantra consists of some kind of holy misbehaviour [laughter] is very stupid okay. Actually, it's the opposite. Tantric yogis are strictly keeping their vows of not harming anyone else and not doing anything that's not proper you see what I mean. It's very interesting. I don't know. That's something that never left the east either and got to the west, you know. [laughter] Learning [unclear], tantra in a day [laughter] you know; no cameras allowed, you know. [laughs] Very, very evil, stupid. Evil for what? Not evil because people are misbehaving okay. Evil because you could have taught somebody how not to die and now they're wasting their time on some stupid thing. Okay. You're wasting their holy lifetime and they ain't got much left. Okay. So, evil for that reason. It's not evil for, you know, being, you know, gross or something like that.

You asked me a bunch of questions. [unclear] Also your questions are too hard. [laughter]

[student] Sorry? [student] Okay. Good. Good. I was afraid somebody would come back to eight and nine. Okay. Number eight is very simple. Eight and nine are very simple. Number eight is, I'll show you number eight. Where did number eight go? I actually have it on a- let's do it from here. We were supposed to talk about eight and nine tonight. She got me back on the subject.

Number eight is a guy enjoying a nice meal, okay. And that link, number eight, link number eight is called, you could call it desire okay, desire. Now you know it's stupid desire okay. Why?

Because it's in a link of events that's going to lead to this one which is what?

Death. It's the kind that kills you. And it starts with the blind guy who's the same as, he's the pig in disguise. What?

Ignorance. Okay. Don't forget the link of desire and desire itself are big difference okay. This is desire acting in a circle of events that kills you. But what about desiring to reach a Buddha paradise? That's not this one okay. Big difference, you've got to remember that.

This is the desire that's caught up in a wheel of life that's going to kill you. They should call it the wheel of death, right. Alright. [laughter]

Number nine {tib} means grasping to things, grasping to things. Is it wrong to want something? Is it wrong to go after something?

No. Forget that. Okay.

Is it wrong to go after something in a stupid way?

Yeah. That's all.

How do you get a Lexus?

Help other people as much as you can okay. Do you get a Lexus from working hard and smart in your company?

No. Okay. It can be the method but if it works or not only depends on one thing: if you've been kind to other people, if you've been generous to other people.

Does it mean you shouldn't be smart in business?

You should be smart in business.

Does being smart in business always work to get you a Lexus?

No. There's lots of smart businessmen who are bankrupt. There's lots of dumb businessmen who are rich. There's something else happening. What?

Somebody who has been generous or not. That's really all that matters. Does it mean you can purposely be stupid in business and you'll still get a Lexus.

No. It's not contradictory. Being intelligent in business comes from being generous to others. Get it? Okay. If you're a good businessman it's because you've been good to others. It's not a god-given gift and it didn't come from the big bang, okay.

Yeah.

[student]

Okay. If you're a good businessman it's because you've been good to others. It's not a god-given gift and it didn't come from the big bang, okay.

Yeah.

[student]

Yeah. Yeah. [student] Yeah. She said is there [student], is there a skilful kind of generosity, you know? Does Buddhist idea of giving require that every time somebody asks you for a hundred dollars you give it to them?

Not at all. Okay. There's a pecking order. There's a prioritisation system okay. Like what?

Like the first rule is that you should not give more than you can. Okay. To put yourself in debt, to create problems for yourself and for your family and stuff like that. Like, I have new students who come and say, okay you can have my house. I said, no I don't want it. You need it for your family. You see what I mean? And it's like that. Yeah, first rule of giving is that you give within your means within correct, right livelihood is a Buddhist principle. You should have an income which does not harm other people like gun running or drug dealing, okay. And you should also have an income that allows you not to grub off of other people, okay, because that hurts other people. And that bothers other people. And as a Buddhist you're not allowed to do that. You should have an honest living that supports you and doesn't harass the people around you when you're grubbing stuff off of them, okay. Right livelihood is one of the eight arya actions. It's a holy action. You're supposed to do that okay. So, yeah, no it's not required of you as a Buddhist that you automatically give whatever somebody asks for. You have to give intelligently. You have to say this person needs it more than this person you know. This person is really in need. This person is lazy and won't get a job you know what I mean. And yeah, you give it to the person who really needs it. There's no problem with that.

Generosity is very strictly defined in Buddhism as, you know, give within your means, give generously, give with no regrets, never regret it. You wipe out the karma when you regret it later. Okay. If you make a boo-boo just say, okay, I gave him my car, that's fine. Okay. [laughs] You know, never regret it. Maybe do it more wisely next time but never regret it, okay. And then think about it carefully you know, like, okay where would it do more good you know, to help this person or this person?



The perfection of giving doesn't consist of removing every poor person in the world. It's very famous. It consists of the state of mind in which you are perfectly willing to give away everything you have to those who need it, you know, within your means. Like, you don't make your own family suffer to give away things. Fulfil your responsibilities and then you give okay. But once you fulfil your responsibilities give everything. It's very cool and it makes you very happy.

Last question.

[student]

Oh, what's the picture at number nine? It's a monkey grabbing fruit.

How is number nine defined?

Number nine is defined as liking things that got real bad. Okay. Like, liking things that's got worse. Number eight represents starting to like things, number nine got to where you're really out of control. Which implies that you're about to do something bad: adultery, stealing, you know, something like that. You know, you're about to go over the line of what's a reasonable means to get something and what's going to really hurt you later.

Last thing to say tonight. Number nine, strongly wanting something in a stupid way triggers in this wheel number ten. Number ten is karma at the moment of your death. So next week, I'm doing an ad for next week okay [laughter]. I'm doing an ad for is it next Friday? This is advertising for next Friday.

The cool thing about number eight is that this is the precise emotion of wanting something at the moment of your death that triggers very serious consequences in the next few hours you see what I mean. So it's very important to study it. We're going to do a whole class on it next week, okay. We're talking about the specific emotion that you have as you are dying that's going to have very serious consequences you know. And if you can learn about that, this is called {sun depa}. Say {sun}[repeat] {depa}[repeat]. It triggers enormous consequences during the dying process so we have to study this not just as a general liking or disliking of something. Next week we're going to talk about it. As you are dying what sort of state of mind should you try to maintain because if you don't it triggers very bad things, okay.

So, actually we say that number nine is a sort of selection process. Number nine represents which karmas are going to be activated as you die, which determines what happens to you afterwards, okay. So number nine is crucial. Number nine is the exact emotions that you have as you go into the dying process and they're going to activate certain other karmas, which is number ten. We're not going to do number ten tonight. We'll start with number ten next week, okay. So, it's very cool. The reading you got starts on that process and we'll talk more about it next week, alright.

We'll do a short prayer. And thank you for coming and thank you for that we could talk about holy things. This is real holy things, like how to really go to heaven, okay. Alright.

[short mandala]

[dedication]

Thank you.

The Wheel of Life: The Buddhist Teaching of Dependent Origination  
Geshe Michael Roach  
Class Five  
Dec 11 1998

Side A.

Okay, we're going to The Wheel of Life. I think we've done ... well, we've gone through about nine of the links, okay, and we're up to number ten.

Number ten is right here and the picture is of a lady who's pregnant and she's just about to have a child, okay. And this is called {chupa sipa}.

Say {chupa} [repeat] {sipa} [repeat] {chupa} [repeat] {sipa} [repeat], {chupa sipa} [repeat]

{chupa} means number ten.

{sipa} means becoming sometimes they say and it's not a very good translation. It's a lousy translation. Should be something like activated karma or something like that, okay. Karma is like the atomic bomb or something, you know, and it can either be something which is never going to blow up, you know what I mean, like inert. Like if there's no trigger. Like just a big pile of plutonium in a casing, can't do anything, you know, it's just this dead thing. And it has to be a trigger on it. And so in The Wheel of Life there are two kinds of karma; we already had one over here at number two.

Say {nyipa} [repeat] {duje kyi} [repeat] {le} [repeat], {nyipa} [repeat] {duje kyi} [repeat] {le} [repeat].

{nyipa duje kyi le} means karma which is like inert, okay. Newly collected karma, fresh karma. New seeds put into your mind stream. The Scripture that we're going to study tonight is going to say, it's like oil that's been dripped onto a piece of paper and sort of got impregnated into the paper or on cloth, you know, like when you're eating really greasy French fries and you drop one on your new dress or something. And this oil starts to spread into the cloth and it's very hard to get out. So they say at number two, which is right here at two o'clock where the potter is making new karma, right, fresh pots, that represents the impression put into the mind stream, okay. That imprint which is put on the mind in the way that oil would stain a new dress or something like that.

So karma is ... karma like leaks into your mind. Your mind is like a very delicate video recorder, okay, and whatever you do, whatever you see yourself do, creates karma, meaning it makes an impression on the mind in the way that like if you drop some oil on a piece of paper; it leaks into the mind and it stays in the mind. So if you see yourself doing something good for somebody, okay, that's how karma is placed into your mind. If you see yourself reach out to somebody with money or something like that and you see it going from your hand to their your hand and if in

your mind you think, I've given them something, I'm really happy about that, then the karmic seeds are put into your mind. Impressions are made in your mind. That's number two here, okay.

So at any given time you have all these karmic seeds in your mind, unactivated, okay. Inert. Whether or not they're ever going to do anything depends on something else, okay. So all of us have - according to Buddhism - millions of inert, inactive karmic seeds in your mind. You have all these karmic seeds sitting in your mind. I like to say they're like planes lined up at New York airport, you know, and they're going to take off one by one, okay. Those karmas will ripen in your mind, one by one.

What do we mean when we say, karma ripens? It means that in your mind because of the impressions you put in your mind in the past you see things a certain way, okay. Like, I'm standing up here, there's a certain percentage of people in this audience who are interested. There's a certain people who are neutral. There's a certain number who are bored already, okay. And the way, I'm just one person, okay, I'm just one object so if it's true that, you know, X number of people are having X number of different versions of me right now, in Buddhism that proves my emptiness. That proves my emptiness.

Emptiness is a sort of a bad translation of a word that means blank, okay. So I'm neutral. I'm blank. I'm just standing up here talking, okay. Even my words - says Buddhism - don't have meaning of their own. They're just decibels, okay. Decibels changing, okay. YOU are giving them meaning, okay. Whether or not they have meaning depends on each person here. And whether or not you think what I say is meaningful or interesting depends on each person here. It's not coming from me because if it were everyone would be equally bored or equally interested. You see what I mean? So it's not coming from me. It's coming from each one of you. And that's the result of a karma that was placed in your mind a long time ago, okay.

So that karma to be interested or that karma to be bored is ripening in your mind and that's why each person in this room has a different impression of me as I speak. I'm neutral which is what the word emptiness really means, okay. I'm just blank, okay. Whether or not you're interested is your problem.

We've been debating in the other classes, three different schools' version of emptiness and how reality works and the lower school, Mind Only, they say, I'm interesting or boring from my own side. And it doesn't matter what you're thinking, okay.

And then the next school up, the better school than that says, for you to be bored I have to be boring from my side and you have to be bored from your side, you know. It's somewhere in the middle. You know, I'm sort of boring and then you think of me as boring and between the two of us, we make me boring, okay. And that's their view of reality.

And the higher school says, you're just blank, empty, okay. And whether or not we see you as boring is totally coming from our side, meaning from your side. Your karma is making you see me as boring or interesting. In fact, your karma is making you see me at all. That's on another level. Okay.

But that proves that, by the way, that's how karma ripens. Right now - according to Buddhism - karma is ripening as we speak. In your own mind you are looking at me and you're thinking, oh boring, I hope the break is pretty soon, or interesting, and that's all coming from your side. What's the proof? The proof of it is that if I was, from my side boring or interesting, everybody in the audience would be either bored or interested equally. But it's not that way, okay. There's something coming from your mind which is interpreting me and we say that's a ripening of karma, okay.

If you were, if you used to interrupt people or bore people a lot in your past, you'll be bored, okay. If you've been like trying to help people and speak meaningfully during the day and not blab on about New York Times or something then you will find me interesting. And it all depends on your mind, not on me, okay. So that's how a karma ripens, okay.

But why is it that some karma is ripening now and other karmas are not? According to Buddhism, in the time it takes me to snap my fingers you've planted sixty-five more karmas in your mind, okay. You plant them that fast and they play back that fast. Life is like a movie film moving by really fast and you think it's that slow, but it's not. You're having discreet moments of ripening of karma in your mind and it's like a really fast moving film. It looks like real motion. It looks like real time but it's not. And in this amount of time you have sixty-five impressions of me moving like that, okay. And same thing when you're collecting karma.

So if you collect karma like at sixty-five per finger snaps and if they multiple the longer they stay in your mind, okay, they're like rabbits, okay. Like one karma becomes sixteen karmas in twenty-four hours. And then those sixteen become, I don't know, sixteen ... it's exponential, okay. It's actually like that, okay. Every day that goes by you add a two exponent, you know, so it goes like two, I don't know how it works, eight, sixteen, sixty-four, you know, it's weird. But that many karmas are collected in your mind. So where do they all stay and how come by now I'm not living twenty-four thousand different lives, because that's a lot of karma, you know. The distinction is that some are inert. In other words, the seed is put in your mind when you saw yourself do something to somebody and then that karma lays there until it gets activated. Something has to come along and activate it, okay. And there's a special word for that.

And that's what I wanted to talk about tonight, especially with regard to number ten because number ten is specifically the last moments of your life, okay. Number ten, called becoming, is specifically the last moments of your life. We want to know what it is that activates, out of the millions and millions of karmas in your mind, why are one or two activated and cause you to go somewhere after you die, you know. We have to study this.

I thought, you know, there's a lot of subjects with dependant origination, we could do this wheel for a year or something like that. But I thought for normal Americans like you and me, the important thing is to know what's happening during the final moments of your death, you know. How are karmas activated? What happens to you during the process? What happens right after that? What can a normal American person do in a practical sense, to die as well as possible, you see what I mean? 'Cos that's very necessary for each person here, you know, at least for me, okay. So I thought it'd be good to go over that. So we're going to go over in great detail ... we're going to go off the book we've been on, which was written about five hundred years ago,

and now we're going on to a later presentation called {namdro lakchang}. And in this particular book called 'A Gift of Liberation Shoved into Your Hands' mistranslated as Liberation in Your Hands, which makes it sound like it's your problem, you know, it's really a gift of liberation, like here, take it, okay, and that's what the word means. And in that book he describes the process of the last few moments of your life very nicely, like there's five pages on it or something. So we're going to go through that very carefully, line by line and tear it down and make sure you get all that information so that you're ready, okay.

There's a thing call Buddhist death meditation, in fact we're going to do it down in North Carolina, I don't know when, in February I think. It's very, very beautiful. This ... the point of Buddhist death meditation is to get ready for your death so that when it comes you're ready and you're not scared. The idea is to go through it over and over again before you die and then when the time comes you're all ready and it's just a comfortable transition, okay, like that. So that's the purpose of studying this. It's not to scare you or it's not to talk about weird things or something like that. It's to very rationally, calmly, while we have time to get ready for it.

You know, I train some of my students what to do when I die and I always keep them near me. And people criticize me, they say, why do you have these people hanging around you all the time? It's quite self interested, okay. I don't know when I'm going to die. People say, well you're not going to die in this restaurant. How can you say that? I'm going to die in some restaurant, you see what I mean? And then they say, 'Come on, you're not going to die on the way home from the class,' you know. How can you tell me that, you know what I mean? Everybody dies somewhere where they didn't think they were going to die, really, you know what I mean? Everybody dies on the way somewhere, surprised, oh, you know. [Laughs, laughter] So actually it would be crazy not to carry around, you know, train a couple of people to do what you die and make sure they stay stick close to you, you know what I mean? And live that way. Train a couple of your dharma friends and stick around. Stick close to each other, you know, every minute of the day. You don't know, you know, for me it's very comforting, you know, I've trained them very well. They know what to do. I know what to do. They're going to help me and then you just make sure that you don't walk too close together in the cross walk, you know what I mean [laughter] and it's very smart. It's not like some crazy stupid thing. It's very intelligent. It's the most intelligent thing to do. You can't say, oh, just be here from this hour to that hour and I won't need you after that hour, you know what I mean, 'cos it doesn't work that way. You don't know when you're going to die. You should be ready and you should have some friends near by. The priest might be busy that week, you know, vacation or something, to do the last rights, right. By the way, we say that's a very intelligent thing. We say that thing of having someone there at your side, which you'll see tonight, to do the right thing for you is very important, okay.

So you know, if this was a Buddhist country you could just have a thing on your neck, you know, like, 'I need Vajrayogini sadhana three, you know, [laughs, laughter] but it's not, so it's better to have some friends or better to learn what to do and then have a network or something, okay.

So what distinguishes this karma from this karma, okay? We're talking about only two of the twelve links of the wheel are karma. This one represents fresh karma which goes into your mind inert, it's not armed yet; it's not wired yet; and this karma {chupa sipa} number ten is wired. It's

about to go off, okay. The trigger is on and the timer has been set. Okay, so something happened between number two and number ten to get this karma wired or armed, okay. The karma is armed now.

By the way, they talk about people who reach nirvana. They talk about people who don't have to come back to this version of reality. They are in a different version which is much better. They don't have to come back here; they're call arhat.

Say {dra} [repeat] {chompa} [repeat] {dra chompa} [repeat].

Those who have defeated the enemy of what? Of the mental afflictions. They don't have to come back to a world like this. They are in a ... they may be in the same physical place, they're on a different level. They're not experiencing the world that you're experiencing at all, okay. And they won't experience death at all the way you're going to experience it if you don't reach that level. And are they in a different place? Not necessarily. Okay. They're at a different level of reality of this same place, okay, and they're experiencing the world completely differently, okay. What's cool about them is they have all this karma here and this karma is called {penje kyi le}. I'll write it for you.

{*'phen byed kyi las*}

Say {pen je} [repeat] {kyi le} [repeat], {pen je kyi} [repeat] {le} [repeat].

{pen} means to project. Like the Tibetan word for shooting an arrow is {pen} or throwing a spear is called {pen}. So {pen} means like shooting.

{pen je} means which does the shooting and {kyi le} means karma. {le} means karma.

So we call this projecting karma or shooting karma. This is the karma ... there's different kinds of karma, okay. Some kinds of karma shoot you into your next life. They project your being into your next existence after you die. They determine what's going to happen after you die, okay. They decide where you go after you die. And then there's other ones called, what do you call that? {dzokje jyi le}

{*rdzogs byed kyi las*}

Say {dzokje} [repeat] {kyi le} [repeat], {dzokje kyi le} [repeat]

{dzokje} means finishing karma. {dzokje kyi le} means finishing karma. It's like finishing school.

{penje kyi le} determines what kind of place you're going to be, generally what kind of being you're going to be, like human and then {dzokje kyi le} finishes off the painting. They compare it to a master painter like Michelangelo who sketches out the, what do you call the thing on the wall, Sistine Chapel, the fresco, he sketches it out and then the students come, the apprentices come and fill in the coloring according to his directions, you know. And {penje kyi le} is like the master artist who comes up and says, okay, this is going to be a human and then {dzokje kyi le}

comes up and says, ugly, beautiful, fat, happy, sad, you know, they makes the details of your life, okay.

So we're talking about which one tonight? Projecting, okay. Yeah, we're talking about projecting, okay. We're talking about what activates the karma. You've been collecting karma your whole life, how fast? Sixty-five karmas a finger snap, enough to give you a whole life, okay. Any one of those would be enough to give you a whole life or any small number of them together could make your whole next seventy years, okay. So you've got millions of those already in your mind. How do you know which one's gonna go off when you die? Okay, very important question. You gotta die right, okay.

My mother had very bad cancer. The doctors told her, forget it, it's impossible. So I was studying in India, Dharamsala and she wrote me a letter. She said, the doctors have given up and they said just do what you want because there's no hope. So I said, come to India, you've got nothing to lose. She's never been anywhere. So she gets on a plane. She flies to India. She's about dead. She could hardly walk. And get her up to Dharamsala and His Holiness's doctor sees her. And he comes out and he says, no, he comes out into the waiting room and he says, I prescribe Geshe Dhargyey, you know, [laugh] which means, teach her how to die, you see what I mean, and that is it. He gave her something for the pain and he said, go study Geshe Dhargyey, you know. And very wise ... this is a real doctor, you see what I mean? This is a really cool doctor because they say, okay, you're going to die so now get ready. She had like two or three months and the lamas just crammed her. They prepared her properly and it went really nice. It went perfect, you know. So this is what you have to do, I mean, this is what ... American doctors should have that training I think. You know, when they see it's hopeless, they should say, look, it's not going to work now, now we'll teach you how to die right.

So you're going to get it HERE, okay. How do you get the right {penje kyī le} to go off? Meaning, how do you select or how do you activate the right karma at the moment of death, as you die what do you do to die right? Okay. That's what we're going to work on. And I'm going to pull it right out of the Scripture, okay.

First it says here {chi powa dang ni sam jorwar tule sumlay dang po chi tsom jintsom mi re}, means I'm going to teach you how to die, how to go the right way and then how to take a good rebirth. And then he says, here's the first one.

{chiway kyen tse sepa sunam sepa yang lawa ma par bam par chiwa chidren sute kyī ku kyī} – why am I reading it? 'Cos I didn't have time to translate it for you, okay. Sorry. Okay, maybe I'll give out next class because I think this particular one is very important. Okay.

{chiway kyen} means first lets talk about the factors that could kill you, okay. I mean, first you have to know how you're going to die. What can make you die? What are the circumstances that can make you die. And it says, sutra outlines nine different ways; nine different factors that can kill you.

First is {tse sepa}. {tse sepa} means your life energy comes to an end. Life energy ends.

Second one is {suman sepa}. {sunam sepa} means you don't have enough good karma left to keep it going.

Number three means, {yang lawa mi bam par} means something about like, you're unable to eliminate certain kind of anxiety that kill you faster, that give you heart attacks and stuff like that, okay. And that's a circumstance that could lead to your death. Now, there's a couple of things to say here. First of all he doesn't tell me the other six. He just says etcetera. Okay, I'll try to look them up in the sutra.

Then he says {kyen}

Say {kyen} [repeat] {kyen} [repeat]

{kyen} is a very beautiful word. I translated for the Dalai Lama's doctor a long time ago, I mean, fifteen, twenty years ago and he gave lectures in New York and he said, somebody said, 'why do people get cancer?' And he says, 'Well, I'll tell you the {kyen} for cancer, okay.' And he said very interesting things. I mean, it's not the purpose of the lecture tonight but he said the rubber that wears off of automobile tyres in New York City and gets into the air is very poisonous. Then he said, electricity lines that are criss-crossing the city creates some kind of energy that hurts your body. Obviously the pollution from cars hurts you. He says the chemicals that they put in the food in New York City to preserve it are killing you, you know. And then he went into all these weird things, you know, like what causes cancer. And then, I don't know, a day later somebody said ... he took questions, you know, and somebody said, 'I'm just a normal New Yorker you know, I live in New York City. I'm going to live in New York City, you know, if this is what gives you cancer, what am I supposed to do? Am I supposed to avoid the electrical lines am I supposed to not breathe the air, I'm supposed to not eat anything? And I translated it to him you know, this guy says this is what ... you said this is what causes cancer, how am I supposed to avoid it if I'm just an ordinary New Yorker, you know. You know, I translated that into Tibetan. And then he got mad, and he said, I didn't say that's what causes cancer.

Then I said, 'Yeah, yesterday you said {kyen}'.

He says, '{kyen} means factor, {kyen} means contributing factor.'

And then I said, 'Well, what's the difference?'

And he says, 'That's what ... that's how the expression of death comes to you. That's the ... that's what contributes to your death. That's not what kills you.' And then he said, 'It's your karma'. You know. You ran out of karma. Your karma runs out and you die. How that running out of karma expresses itself as a taxi cab, as a cancer tumor, as a heart attack, but it's karma. I just told you the circumstances, the factors, the contributing factor, okay. And that's what they're talking about here. What really kills you is that. And by the way, then he got mad at the guy and said, 'Don't call yourself an ordinary Joe. There's no such thing. You can be enlightened. You can get bodhichitta. You can get compassion and wisdom, don't call yourself ordinary, okay.' He got really funny about it, okay.



So that's what ... those are the factors but not the cause. What kills you is that you run out of karma. How that works we'll talk about next class, okay. How the karma runs out is very interesting. It's not some stupid idea that Buddhists made up to explain why people die. You can understand it through just normal psychology, okay. How you die is very much linked to your perceptions and you can change it, okay. You can actually change that process. You don't have to die like that, okay. You can actually ... something else can happen if you do it right, which is next week, so you have to come next week.

{chiwa sem kyi chikar kewa chin par penche kyi le la sum la da} it says here, what state of mind do you die in? What should your state of mind be when you die? It's called {chisem}.

Say {chisem} [repeat] {chisem} [repeat]

{chisem} means a state of mind you going to have as you die. And it says, the state of mind at the moment of death that projects your next life. {penje} It's going to cause your next life.

{le la sum depa} it has to be activated. These karmas from number two, from two o'clock, have to be activated, okay. If they're not activated, you don't die. If they are not activated you don't go through this again. And when I talked about arhats, what's cool is that they have millions of karmic seeds left in their mind, they just learned one simple trick, what? How to prevent the activation, you see what I mean? It's very famous in scripture. All these enlightened beings walking around have tons of lousy karmic junk in their pockets but it'll never go off, you see what I mean? They'll never have to go through this again, you see. It's not like you eliminate all those bad karmas, you just prevent them from going off. It's like walking around with atom bombs strapped to you but they never go off. You see what I mean? So no problem. It's as good as getting rid of them but you gotta to learn the trick of how to do it, okay.

You have to learn what's triggering them, what's triggering them. And what's triggering them is eight and nine and that's why the wheel is built this way. We went through eight and nine last time. They trigger number ten. Number ten is number two triggered by eight and nine, how's that? You could say number ten is number two, which is activated by eight and nine. So we gotta go to eight and nine. We've got to do a little review of eight and nine. 'Cos I suppose there's at least one person here who wasn't here last week, okay. All right? So we gotta decide what's happening in eight and nine. And as you know that that relates to some place else in the picture. Where? What did we talk about last week? I know it's a long time back.

Where were we last week in this picture? The pig, come on. You don't remember? Where's that lady who drew the thing? Yeah, right over here in the middle, okay. We've got pig. We've got snake. We've got rooster, okay. Pig being ... sorry, lets do rooster.

Rooster being liking things stupidly, okay, liking things the wrong way.

Snake being disliking things stupidly, okay.

And the pig being Mr. Stupid himself, okay. Stupidity itself. Dharma stupidity, okay. Religious stupidity. Okay. What ... how does that work, okay?

And then we got into emptiness. I don't know if you remember, okay. We're going to take for example, where's [not clear] I don't know, I did see her, anyway. I'd like to talk about my boss again. She and I went through ... (Yeah okay, Hi. She's hiding). She used to sit next to me at work for like five years or something. And we had the same boss that came in and terrorized me and never said anything to her 'cos her karma was different.

So let's say that the boss comes in and starts yelling at me and there's somebody sitting next to me, okay. And I see the boss as somebody very unpleasant, right. Like actually this boss is what? Empty, blank, okay. It's the same thing as the boring lecture which is getting worse now. So the boss is blank, okay, just a tabular rasa, okay, it's just a blank screen. That's what emptiness means, okay. My karma is making me see something bad. Her karma is making her see something neutral or even nice, okay. There's a guy across the way who doesn't like me at all who's seeing something fantastic, okay. Michael Roach is finally getting yelled at. So there's empty boss and there's three different people having three different impressions of him, from their own mind, okay. He's not three different people at the same time. He can't be. He can't be bad, hundred percent bad, hundred percent good at the same time, impossible. There has to be something else going on, the three of us are having three impressions of this boss, okay.

If you don't ... by the way, where are those impressions coming from? Your karma. Specifically it's, Buddhism says, if you saw yourself yelling at someone in the past, okay, got it? If you saw yourself, you have to see yourself, you saw yourself ... how often are you aware of yourself? All the time. {yi-kyi nampa shepa} The tape recorder is going all the time unless you're totally knocked out or in a deep state of meditation in which case they say it's subtle but it's still going, your consciousness. You are recording all the time. Karma is being recorded all the time. So as you're aware of yourself yelling at someone, you're putting impressions in your mind to see someone yelling at you, okay. When that karma gets activated, okay, it has to be activated. So I'm sitting there and then this boss is yelling at me, okay, and I'm seeing this thing as something unpleasant. If I really understood all this stuff about karma and I knew that by yelling back at him, what? I'm putting a new number two in my own mind. I'm planting more number twos in my own mind. Would I do it?

People ask me, can I kill the roaches in my apartment? Aside from my name, okay, I always tell them if karma was immediate you wouldn't ask me this question, you know. If as you crushed it your own ribs start to break, the world would be a better place, you know. Everyone would be totally moral. Every time you stole something your own bank account drops, you see what I mean? It'd be really cool, you know what I mean? If karma didn't have a time gap there'd be no problem. Unfortunately it has a time gap. But that's the way the karma works. If you knew this would you yell back at him? If you knew that the only way to get a boss to yell at you was to yell back, what would you do? You'd shut up. Okay. I mean, and you'd be peaceful at it. You'd say, 'This is great. He's yelling at me. I'm using up that old karma and I refuse to start a new one. I will not make a pot today. Okay. I will not do a new number two.' That's by the way, wisdom. If you have wisdom, what's happening to number one, the blind guy? He's stopped. This is where you throw the monkey wrench into the gears. This is how you ... this is where you turn the water off because you don't like what's at the end of the hose. You see what I

mean? This is very cool. You shut off number one and then number two never happens. You see.

Number one is understanding, the opposite of ignorance. I understand where this guy is coming from and I refuse to do it again. Then what happens to number two? Shut off, never happens. Then what happens to number ten? There ain't no number ten because there's nothing to activate. Okay. That's really cool. That's very interesting. That's how you shut off the Wheel of Life, okay. This is really the wheel of death, I don't know why they call it Wheel of life, {Sipay korlo}. You can call it wheel of death, maybe. That's how you can shut if off. All right. So that's what the pig represents. Pig and Mr. Blind man are the same. Pig and Mr. Blind man are the same.

Can you really hate your boss if you know you're making him? No. Okay. By the way, just the hatred itself, even if it's never expressed, is violent bad karma. Some people don't understand that. They say, 'As long as I keep my mouth shut, everything is okay, right?' Thinking hatred towards him is much more powerful than saying anything or shooting him, much more powerful, okay. Thinking that you hate him, what are you hating? You believe that there's something out there bad from their own side or you couldn't hate him. Otherwise you'd hate whom? Yourself. Hey stupid, who do you think collected that karma? You know, if you're going to yell at anybody you should go in the bathroom and scream in the mirror, okay, really. If you're a real smart Buddhist, intelligent Buddhist, you'd go in the bathroom and stand in front of the mirror and say, 'Look stupid, you did it again.' You know. 'Cos that's the person who, who's really responsible. That's the only person who is responsible. Buddhism says that when you yell at the boss you're making him again come again. You're making pots. Yelling at the boss depends on being ignorant about reality. You think that the things around you are coming from their side? Come on; remember the pen, okay. It's not coming from its own side. This is not a pen, this is a ...? Cylinder. Prove it.

When a dog comes in all they see is something to chew on. It's not a pen from its own side. You're making it a pen. You're making it a pen. Okay. Remember the pen then you won't have any trouble. You can't hate anybody and you can't be attached to anybody in a bad way if you understand that you're making them. Okay. If you like this person then for God's sake be good to everybody around you and you can keep them. Okay. If you hate this person then for God's sake be good to them and you'll get rid of them. Okay. They'll either change or they'll move to Iowa, okay, or something like that, okay, because you're actually changing the real cause of them seeming bad, which is your own karma. Clean up your karma, they will suddenly become your best friend or they'll be transferred to Alaska or something. Something like that, that's how it works.

What's that got to do with {chupa sipa}? We were talking about how to activate it. Okay? And here's what the text says. You got to have number two ... to get from number ... to get fresh karma or inert karma to turn into activated karma, dangerous karma, just about to blow up karma, okay, which is number ten. How do you know it's just about to blow up karma? Well, number eleven is what? What's that lady doing there? I don't know if you can see – her legs are spread out and she's having a baby, okay. Her baby is half way out. That represents birth. That represents having to go through this level of reality again. I had somebody told me, you know, 'I

don't think it's so good that you talk about death all the time in class, because it's kind of cool to die and it's kind of interesting.' And I was like this is kind of weird, you know, and they're like it's a challenge of life, it's part of life and it's not so bad and I don't why you're talking about that. And then I got to the second page of the letter and it says, I wrote the first page six months ago and I got hit by a car after that; and I changed my mind. [Laugh, laughter]. It was a really funny letter. And I never mailed it to you and now I really want to know how to stop it.

By the way, so it's not like you're just living forever and you get more and more wrinkly or something like that. We're talking ... you go to a different level of reality. You will be in the same chair maybe, okay, but your whole reality will be different. And you'll be young and healthy and your body won't be even made of blood and bone and things like that. It will be made of some kind of light and to you it will be normal, you see. You hardly will remember these days, you know, you really won't remember so clearly. And it'll just be wonderful all the time. And you'd be on a ... this reality according to Buddhism is a boo-boo. We are here by accident. This level of reality, you can be on this level in these chairs and then after you get out of The Wheel of Life you can still be sitting in these chairs but you will be totally different; everything will be totally different. Nobody would be dying around you. Nobody would ever be depressed. Nobody would ever be sad.

It's like when a dog walks in here, there's really two realities going on. There's a dog's reality going on and a human reality going on. According to Buddhism those are two totally separate realms. One of them is ... where's that? Here, no, here. Yeah. That's dog reality and this is human reality and according to Buddhism they can be going on in the same room at the same time, okay. Two different worlds are coexisting in this room at the same time.

I was in Mongolia. I was giving a lecture to these yak herders, average age sixty, okay and they got it right away. And they said, 'Yeah, hmm {oh mig na}', there's two worlds going on here in the same room. Two totally separate realities going on in the same room. So I said, 'Is it any big deal to add another one?' You know, to say that there could be somebody in this room who is experiencing it as a heaven or a paradise you know? That somebody in here has already reached the goal and is already in a tantric paradise? And you can't see them. You know, you're not sensitive to the fact that they're there already, they look like a normal person to you. Oh, it's just a dog. Oh, it's just a tantric deity, you know. The three realities can be going on in this room at the same time.

So what I'm trying to say is that when you get out of the wheel it's not like you're out there on the New Jersey turn pike and the wheel goes down the road and you got out or something like that. This reality will change and you will be on a different level. And your body won't be like this any more. This reality is an error or a mistake. This wheel is describing a boo-boo that you made and it's showing you how to fix it. And that's all. We're just here temporarily. Everybody here will be somewhere else later. Just by learning this stuff. It's really interesting. Okay.

So how do you prevent the act of ... I mean, that's a ... could you get to the point, you know. I got it. How do you stop activating this stuff? Okay, let's see what this text says. The thing that activates the karma is number eight and number nine. {gyepa sepa, gupa lenpa}

Say {gyepa} [repeat] {sepa} [repeat] {gyepa} [repeat] {sepa} [repeat] {gupa} [repeat] {lenpa}

{gyepa sepa} means attachment or desire. That's number eight, it's down here; it's this guy right here. It's not too easy to see but he's like stuffing his guts, okay. He's like having a big McDonald's Whopper and a big oversize ... what do you call those things, Burger King has a word. No, for the drink the malt the ... there's some disgusting word they use. It's at Wendy's. Big gulp? [Laughter] No it's really terri... I can't remember. We had a monk that worked there; he used to bring them home, okay.

{gupa lenpa} is a monkey. He's like grabbing for something and that's called grasping. He's grabbing at some fruit in a tree. What's going on here? Here's what the text says. This is really cool.

{jitar tenpa ni} here's how you do the activation.

{lu du dang drelwa duk yang duk ta da du dang sepa dang} the number eight which I described last week as a general desire or a general wanting something. Here he's interpreting it, at the moment of death. So when this Wheel of Life applies to the moment of your death, the last minutes of your life, it's the thought that you're about to lose your body and you get some kind of desire to keep your body. You get some kind of attachment to it. Okay. So that's what's happening, that's starting to activate karma at link number ...? Actually which karma is getting activated? Two. Yeah, the one that came from number two. There's only two karmas on the wheel, number two and number ten. Okay. So the innocent unactivated karma from number two which is being collected in your mind at about a million a day, okay, it's like playing the lottery. My lama used to say, dying is like playing the lottery. It's like sticking your head in a big bowl with ten million choices; which one are you going to stick out. Maybe you can rig it, okay. The point is to try to rig it; is try to fix it.

So number eight is this desire that comes for your body and they say it's mixed with fear. So at that moment you're like scared. It finally dawns on you that you're going to lose your body, okay. And the separation between you and body becomes very strong. You're like thinking, 'I'm going to lose that. Up to now I used to own that and now I'm going to lose that.' And you get this intense desire to hang on to it, okay. And that's number eight. At the moment of death ... and they even narrow down the moment of death. They say, by the way, when we say the moment of death we mean a specific period during the death process. What is it?

Apparently you go through like three stages. And in the tantric text it's much more clear. And you have to study it someday properly. Not from some best-seller book, okay. From a qualified lama who can lead you through the death process, okay. It's secret and it's only for people who've been trained properly. And some day you have to get that instruction from a qualified person. It's not something you can read in a ... you can't write Snow Lion publications and, you know, get it. Anyway generally speaking there's three periods. Up to a certain point you're like denying what's going on; you're like everything will be all right and I'll be living another day or two you know. The doctor, you believe the doctors, you know, don't worry we'll get this thing, you're battling courageously, okay.

And then at a certain point it dawns on you that you're going to die; that you really are dying, okay. And at that point you have an opportunity to have thoughts that matter, you know, activating thoughts that matter. They're either holy thoughts or unholy thoughts, okay. I mean, at that moment it's important whether you think something pure or whether you think something impure, you know. At that moment it's the most important time in your life to be a good person. You know, those few minutes you have a chance to activate a good karma if you keep your mind holy. And if you don't then it's very bad. So at that moment you have a option, you have an option.

And then they say you pass into a place where you're beyond that and your mind isn't clear enough to make decisions like that any more, okay. So the window of opportunity is very brief; between the time you really decide you are going to die and the time you do ... and by the time you get too unconscious to decide, to have a thought that is clearly virtuous or non-virtuous, you know, because after that point it won't be good or bad karma anymore. It will just be some kind of fuzzy, kind of ignorance, okay. So in between there is when you activate your karmas. Okay.

The first thing that happens with most people who have not trained themselves properly is that they get number eight. And number eight is talking about, 'Oh God, you know, I'm going to lose my body, I don't want to lose my body.' You start to get this feeling of revulsion or anger or fear about what's happening, okay. Should you be afraid? Is it wrong to be afraid? No, you should be afraid. My God, I mean, to get to this realm is one in a million, you know. And at that moment you know, you know. Suddenly it all comes back to you. You know, you're like, oh, the odds of getting back in a place like this are very bad, you know. I mean, you have a flash of the truth of things and at that moment you're very [not clear]. You should be afraid. You really will be afraid. The point is to try to practice it until you're not afraid.

Is it natural to be afraid? Yes. Should you be afraid? My God yes, you should be afraid. Is it useful to be afraid? No, you might pick the wrong, you might activate the wrong karmas. You have to be calm. You have to be doing this knowingly. You have to go into it knowingly and activate the right karmas, okay. In many monasteries, in many monastic traditions, they spend years training you every night how to die, okay. Every night before you go to bed you go through an hour, half hour meditation and they just run through it one more time, why? It might happen tonight. I did it already for years, that's okay, one more time. You know, and you just get ready what to do, over and over and over again it's a practice, for half an hour, an hour every night, to practice activating the right karmas.

That's number ... so number eight is where you're afraid that you're losing your body. And you start to get upset or off balance, which is bad. That's why it's in the Wheel of Life, okay. These are bad. Everything in this wheel is bad.

Now number nine. What's the difference between eight and nine? Number nine says {lenpa ni tsa nya du kye na, tsawa debba dzog tsos} means like this. You begin to have some motivation for where you'd like to go or something like that. It's some kind of selection process of thinking, where you'd like to go and at this point your mind is starting to hallucinate. And there can be some dangerous things going on, okay, which means like this; they say that for example if you get a desire for heat, if you start to feel cold - and we're gonna get into how the body starts to

cool later and how, what it feels like and stuff like that - but if you have a too strong desire for heat you can go to a place which is too hot, okay. It can actually cause a birth, believe it or not, okay, in a hot hell, okay, like that. Like you have to control your mind about what kind of thoughts you have at that moment, okay. 'Cos they'll be amplified or magnified, okay. Like a small desire for something to eat could take you into a preta realm or some ... a hungry spirit realm or something like that.

So you have to be very careful about what kind of ...this is number nine. Number nine is like some kinds of, what would you say? Some kinds of random thoughts that might be going through your mind at the wrong moment, okay. Like if at that moment you think of that guy at work that you hated all these years and you get just a small feeling of hatred, it's very bad to die that way. Then something very bad will happen to you, you see what I mean? And the text says something kind of gross, let me see here.

{dushe rabkar garne chi tsom trama kyab tse luna tendu gyur way gendey di kar yang de ngun nu} once you get past a certain point you won't be able to do something consciously good or bad, then you're up to your karma, you know what I mean? It's too late to start activating the ones you want to.

{dena chig gyi sam la deb ba sam chuk na, gewa la sup tap pay gyur way chukyi semla sutap remba la gesum tsen dapa nechen de} therefore at the right moment as you drift off to unconsciousness, okay, as you drift off it's very important to try to get in control of things and very important to direct your mind towards something holy. Okay, try to think of the Dalai Lama, you know. If you used to be a Christian or something, try to think of Jesus, you know what I mean? Try to think of something that will lead your mind upwards, you know, some holy object, something holy. Put your mind on something holy; helping other people, you know, things that you did good in your life. Try very hard to direct your mind at something which is holy, it says.

{tsun dapa nechen de} it says very, very important because, this is where it gets gross. {gyun du gewa che kin gyi chupa shin yin yang, yin kyang} you can be a person that spent their whole life in spiritual pursuits. Went to all the ACI classes and tried really hard to be a good person, kept that book, watched their vows carefully; tried to help others; tried not to hurt others. But - {kyang}, {kyang} means but, - {chi kar chunkor tabu sem gyi chisam mi gewa la su tapa na} but if at the moment of death you suddenly remember - we're talking about that window of opportunity, during the activation process - if suddenly you remember some guy you didn't like, okay. If suddenly you have several minutes of anger or hatred towards somebody, {depa na, lung min ne min gewa ngensum dro} then whatever non-virtuous or bad karmic seeds you have in your mind, those will be activated. And then you will go to ... I mean, if you believe in a hell realm or whatever, but you will go to a bad rebirth, okay.

We're going to talk about hell realms and animal realms next time, okay, but I tell you very briefly, how many worlds can be going on in this auditorium at the same time? You can say almost innumerable; how many ever seats there are, okay. I don't know how many of you have lice in their hair but then there's another world there, you see what I mean; there's a whole another world going on, there's two realms going on. Two totally different realities going on at

the same time, okay. What makes those realities, realities? How do you get credit for being a separate reality? Here they say, oh, there's only five; one, two, three, four, five, okay. Only five versions of reality, okay. That means very gross versions of reality. There's basically five versions of reality, okay. There's basically five different ways you could be looking at this ...? Cylinder, okay. If you are human you might see it as a pen. If you're an animal you might see it as something to chew on. If you're in a hell realm they'll probably be sticking you with it, okay. And I'm not kidding, okay. It's the emptiness that causes all the trouble and it gives you your opportunity to get out. So I don't know, double-edged sword, okay.

This is only a cylinder, okay. If you have certain karmic seeds in your mind you will see it as a pen. Then we'll call you a ...? Human. And if you look at the same object and you see it as ... if you start to salivate and think about chewing on it and playing with it, okay, the minute you look at this cylinder then you're a ...? And that's what makes you a dog, you see what I mean? That's where I'm trying to get to. You got to remember that.

Being a dog is only a state of mind and being a human is only a state of mind. The emptiness of this pen proves it. We think ... we speak of the emptiness of the pen. The pen is empty because really it's only a cylinder that you as a human are seeing as a pen, okay. That means your reality is very much more fragile than you thought, okay. If it was a pen from its own side, things would be sort of comfortable. We could count on things, you know. If it's not a pen from its own side but only because you're seeing it as a pen, things are very fragile. Your reality is very fragile. It could shift to a different reality in how long? One sixty-fifth, please. Okay. I mean, you could be seeing a totally different reality in the time it takes you to breath another breath. And guess what? That's what happens to everybody who ever died. Okay, I'm not talking theory; I'm talking what really happens.

People's perceptions shift slightly and they say, dead. You see things as dead, as a dead person. And then it shifts a tiny bit more and you see things as, oh, I like to chew on that but my tail is in the way; seriously, I'm not kidding. They don't take spirits ... we don't even believe in a spirit, and go stuff it in a dog body out in Missouri somewhere. There's no such ... there's not a factory making dog bodies and spirits are being stuffed there by special workers of Buddha, you know, or something like ... we don't believe in that.

The minute you start seeing things as a dog sees them, which takes about five minutes, you are a dog and you've changed realms. Okay. And that's what rebirth means. And you can do it, you're eligible for it at any moment, okay. You're eligible for it all the time. By the way, you're equally eligible for tantric deityship okay. I mean, you can also do the reverse. You can use that fact to your own advantage. Collect enough virtue and then suddenly what? You look in the mirror and there's like Manjushri; no more shaving, all the hair I wanted, okay, all right. That's the way it works. That's the only way it works. You can use that emptiness to your own advantage. You can manipulate your world, okay, and you can make things happen. You can make yourself go to paradise, okay. So that's how things really work.

I'll finish this and then we'll take a break.



So he was describing someone who had been a good boy their whole life but activated the wrong karmas at the wrong time, okay. Now he describes the opposite.

{gyen du dekpa chikpa deke la ong de ring de} means, for those of you who have been bad all along, there's hope, you know, because you can pull off the opposite, just activate the good karmas. And by the way, that's powa refers to. That's the process of powa, which is a special practice, it's a secret practice, it cannot be taught in public, okay, but you can learn to ... secret practices to, like nail down that activation at the moment, at that moment. Because he says here if you've been like sort of ... nobody in here murdered ten people, not that I know of, okay. You don't have to tell me. But people here are normal Americans, they've done a lot of good things and they've done a lot of kind of nasty things and they didn't really ever kill anybody purposely or, you know, we're all about at the same level of, you know, most of the day we try to be good and then a lot of the day we're doing some kind of bad karmas, that we ... and if somebody asked us, what's the percent, you'd say, I don't know, maybe fifty-fifty. I mean, it's really worse than that but that's okay. But that's not the point. The point is that at the moment of death we have to be able to activate the right ones. And it's cool. This kind of gives us hope.

By the way, obviously the odds are better if you've got more good ones there to activate, okay. I mean, to play it down to the wire is very risky, okay. Buddhism says it's very foolish to go on living a very sort of lousy life - and I'm not saying evil, okay, I'm not saying evil - I'm saying lousy. You don't really care about other people. You don't really spend your money to help those who need it. You know, you don't really go out of your way to help somebody. You know, you're just a normal person living a normal life in New York, normal career. But then you're adding up bad karmas much more than good karmas. So you try to reverse that so that when the times come the odds are better. You got to increase the odds.

Then it says {de kab su den drok dang ngen dro kang du drowa tsog ni} I'll tell you what decides at that moment whether you go to a better birth. Okay, and I hate to say birth, okay. I'd rather say whether or not you mind shifts to a better version of reality or shifts to a worse version of reality 'cos you're always in some version. There is no reality independent of your version, that's the meaning of emptiness. You're always making up some version of reality. It can change any moment. Right now you're making up a certain one, you can go either way, okay. And you never stop. According to Buddhism there will always be some version, you just shift between versions of reality. I don't like to call it rebirth. We don't believe in rebirth. Lets call it shift of reality. Those happen to you about every thirty seconds, okay. At least every time you break up with your last boyfriend or girlfriend, okay.

{nyen dro kan du dro wa tsen du tsog ni drun ne ne, gya nying ga da dan} let me see this. If you're going to go to a better ... he's giving you some signs as you die so you can know, but I don't why 'cos it's too late, right? He says if you're going to go to a better birth then as you start to die the warmth will start to withdraw from your body from the bottom. So guess it means your feet get cold first. Goes ... they say if the warm starts to move towards your heart, then it's a good sign, okay.

{drowa tsog ni nyen do drok na ge la doppa sop tru du menay du luk ta} here it says if you're going to take a sort of a bad rebirth then it's the reverse. And then it says the reverse constitutes ...

Side B.

... not such a good one you'll feel getting cold from your head also.

Then it says {naychu chu chuk gu sola tap pay shipay} . {naychu} means, those of you who were at ... we were translating some stuff for CNN and this old nun comes up to the Dalai Lama and says, 'I hope I don't get {naychu}' Here it is in the text. {naychu} means a special kind of pain that occurs to you as you die, okay. They say as you die you get a special kind of pain that you never had before. The certain kind of pain that you never experienced before. And this nun, there's a very poignant scene in the video where she comes up to His Holiness and says, 'I don't mind dying, which I'm doing right now,' she's dying. She says, 'but I'm worried about the {naychu}', you know, this special kind of pain that you have at death, 'can you help me out?' And then he says, 'Don't worry, you know' and he says he's going to do this and this and this and then 'you're not going to worry about it.' And he teaches her what to do at that moment. And it's very cool. The way to avoid that pain.

So it says if the pain comes very strong then it's a bad sign, okay.

Then it says ... then it starts to go into different hallucinations you have as you die, okay, and they can also help you to determine what to do at that moment. I think you'd better hallucinate some refreshments first, they're back there and then come back in five or ten minutes, okay. All right.

**BREAK TIME – DID NOT TRANSCRIBE THIS SECTION)**

[cut] which is the last one, right? There will be a ... I don't... I am embarrass to say. Disco fever party [laughter] I am going to count all the monks and nuns okay, over the monastery, okay. For the Sera Me Young Childrens School Project, this is a school that we built. It has a hundred and five children, age five to fifteen and we've been running that school for about twenty years and they need to repaint some stuff and buy some new cushions that the kids sit on and stuff like that. So Annie Pelma the nun has ... she went there and she ... and they talked her into helping. So if you can help with ... if you can come it will be nice. The goal is to raise six hundred dollars to paint the ... repaint the school and do some other stuff. And if you can't come she'll take your money anyway. [laughter] Okay.

What's the other thing?

[student]

Yeah it will be ... oh, that's the question. We're still trying to talk to the ... the board of education about whether they want us to help(?) them here. So we'll let you know ... well, you won't know but you'll either be here or nearby, within a few blocks, okay. It will be here at the Three Jewels but we won't know till next Friday ... till next ... well if you come to the Tuesday, Thursday class you can check it out there. Tomorrow night is the Bodhisattva Vows ceremony, at

what time, do you know? Seven o'clock here. We are .....[rest of announcement not transcribed]

(9 minutes into tape)

Okay we'll continue with the scripture. I thought you might like to read this one. {sun depa yun ni} {sun depa yun ni} means which karma gets activated okay, which karma gets activated. {le ka ngak mapun nang ne} you in your life has collected many negative karmas and many positive karmas. {nang ne le kar top chewa dang} the first one, is which karma is more powerful, okay and there is a whole pecking order karma, like killing a human is more serious than killing an animal. Are animals less valuable than humans? No. okay. Is it worse karma to kill a human? Yes. Why? Because they have a good shot of becoming enlightened in this life, okay. And animals have a much lower shot, like almost non existent. So to kill a person ... to kill a sentient being, to kill a living creature that might have made it in this life is much more serious than someone who probably wouldn't have made it in this life okay, although in general an animal's life is no less precious than a human's life, okay, that's ... that's not what we are saying, okay. That would be more powerful.

{de nyam na} means if those are all equal, lets say you have three bad karmas that are equal, okay, like you kill three people okay, [laughs] or you saved two people's life and kill two people, okay, with the same motivation, same circumstances. Everything equal. If everything is equal then which one of those gets activated?

{kam gom chewa}. {kam gom chewa} means whichever one you are more use to, like if you spend your whole life trying to knock off people and you have to knock off people karmas and two saving lives karma, the knock off people karma is going to go first because you are more use to that. You spend more of your lifetime doing that. Okay.

{de nyam na} {de nyam na} means well suppose that's equal, okay. It means suppose the force of the karmas are equal and suppose you equally ... you know you spend exactly half your time trying to knock off people and exactly half your time trying to save them then which one gets activated? It says, {kang ngula chepa deni la sundep sol} means the earlier collected one, whichever one was collected first. Whichever karma was committed first, at link number two is the one that gets activated, okay. So that's generally the prioritization scheme of karma.

Now when we say which karma is more powerful, there is lot of different factor. For example, how strong was your motivation, I mean ... and in fact it's very similar to the way that the law courts decide how bad the deed was, like did you torture the guy for two hours before you shot him or did you run him over by accident, you see what I mean? In each case you killed a person but in one there is no intention to kill and there was no like long standing premeditation over a couple of hours like make ... like to stretch it out and make sure it hurts before you kill them or something like that. Okay. So ... so depends a lot on your motivation. It depends on whether you've recognised the situation for what it is or not. Karma is recorded how? By your being there. By being aware of what's going on, you see, so suppose you don't believe that foetus is alive, okay, is it alive? I mean Buddhism says that at the moment of conception the thing is alive. Consciousness has entered, okay at that moment that the egg and the sperm meet, consciousness has entered. If you stop it after that you are committing murder, okay, but suppose you honestly believe ... by the way, now you are stuck okay. [laughter, laughs] but suppose, okay ... but suppose you honestly believe at the time that it wasn't a living thing, is the karma as powerful? They say not at all, okay. I mean if the ... what we call the identification of the

object, you believed it was a ... it was like something that could have turned into a living being and you wanted to stop it, that's not as serious and knowing that it's a living being and stopping it, okay. So there's a ... there's identification, there's motivation. You know did you really mean to kill them or was it an accident, okay. And there's mental affliction you know, were you really angry or ... or were you doing it out of compassion, you thought you were helping them, you know, he's old, he's suffering, I'll try to kill this dog you know. Like then ... by the way there's also a bad karma but it's much less because you didn't ... you didn't ... you thought you were doing them a favor. You thought you were helping them, which by the way, Buddhism says it's wrong, okay, because where they are going to next is certainly not as nice as where they are now but that's a long story.

And then we say, conclusion, meaning did you succeed in what you are trying to do, okay. Like you shoot at President Regan and you hit Mr Brady, do you collect exactly the right karma, you know. No, okay. Like if there's some kind of thing where it has to go the way you plan it or the karma is less, you see what I mean? So there ... there has to be a conclusion or the thing has to end. If you want to shoot the president and he doesn't die then ... then the karma is less because there is no conclusion, what we call conclusion. And then the final element in ... in karma is what we call owning the deed, like do you at the end of it say, ha ... ha, he's dead, I did it, great, you know. Like do you take full credit for it. Like in your own mind are you happy? You know do you say, you know great I did it, I'm really happy about it; I don't regret a thing; I'd do it again anytime, okay. Then that makes the karma even more powerful. If all of those conditions are there, the karma moves up in priority. The karma is right up and then it gets activated, okay. When you start having these bad thoughts as you die, okay. So which karmas are going to be in the front of the line to get activated depends on all those things I mentioned. Do you recognise the objects for what it is? Do you have a motivation to do that thing? Do you have a strong negative emotion or positive ... or do you have some kind of mistaken love for them or something, okay. Does a deed go off the way you planned it? Do they actually die or not, you see. And at the end, do you take pleasure and do you own it and take responsibility for it? If all of those are present that karma moves up to the front of the line and then if as you die you have number eight and number nine, they get activated, okay. The karma gets activated. So very important during your life to .. very important to practice dying so that at that moment you can be clear and you can calm and you can die properly. Okay. And no be pulling up any bad karmas. It's very important that the person be left alone to die quietly okay. This whole thing of everyone screaming and rushing up and down and jabbing needles in them and trying to get them to live for another half hour or something is very bad. As the time comes, then they should be left alone ... I am not talking about pulling off the respirator. According to Buddhism that's wrong. Okay. Leave them alone. Let them die quietly ... with a quiet respirator, okay, and ... and ...and ... but make sure that the room is peaceful, okay.

I'll read you a part here. It talks about ... if ... if the person ... the activation occur by the person's conscious thoughts or as they are, it says, {chuk tu}. {sam la chuk} means as someone else reminds them of something, okay. So if you are sitting next to the person it's very important to ... to start reminding them of good things, you know – be calm, think of some good thing you know; think of the good things you did in your life. It's very important that they think that the bad karmas are gone, you know, they must think ... you know you have to say ... teach them how to do purification before they die. Main purification, by the way, in Buddhism, can you remove a bad karma from your mind altogether? Yes you can. You can, okay. How do you do it? The ... the main method is very simple.

You regret it. No guilt. You regret it and you try very hard not to get close to that thing again, you know. If you were involved in an abortion or something like that, and you say, okay ... I ... now you understood that that thing was alive. And I very strictly will avoid that again, you know. Like I will be celibate or I will make sure that I'll never get pregnant again or I will make sure that if I do get pregnant I promise to have the baby or something like that. If you ... in your mind, if you make all those decisions and you strictly keep to that the rest of your life, it affects the old karma. The old karma will be much, much less.

The Buddhism says ... {b: Diamond Cutter Sutra}, direct quotation, you can destroy it. You can destroy that old karmic seed okay, if you truly think that it was a mistake and if you try to take the opposite action, protecting people's life, caring for children, volunteering in a hospital, volunteering at a hospice and dedicating that energy to the destruction of the old bad karma that you made when you didn't know any better, we say you can remove it. Okay. We say you can get rid of it. They say it ripens as a very small karma and very, very famous sutra {b: ting ngendzin kyi gyalpo} okay, the Lord Buddha Himself said, take the worse thing you ever did ... if it was killing somebody and if you clearly, knowingly, consciously regret it and then make ... like dedicate the rest of your life to doing the opposite you know ... I am not talking about letting goldfish go or something like that, which is a good thing. I am not criticising it but you know, go and make some major contribution to other people's welfare, you know. Go to a hospital, dedicate ten hours a week for the rest of your life, you know, stay celibate for the rest of your life, or ... or do something that ... that's really a major devotion to somebody ... work for a hospice, you know, dedicate a lot of hours to working for a hospice or something like that. Work for a child day care center for ... for years, you know. And that karma will remove the other one, okay. That's ... then they will say the ... the {b: ting ngendzin kyi gyalpo} says, it will ripen on you immediately. It's very cool.

The act ... the purification works like this. If you decide you're never going to do it again and you take some opposite action very, very consciously and dedicate some serious time to it then that karma will be pushed up to the front and it will ripen much smaller than it was suppose to ripen. And it says the ... the karma that was suppose to take you to the lower realm will give you a small headache or something like that, or backache or something like that. Then I have my friends ask me you know, I did a lot of purification and you know somebody dropped a brick on my head the other day, how do I know if that was from bad karma or from purifying? [laughs, laughter] you know. And this is the answer okay. There is a way. Your life will start to improve, okay, think about it. If you take all the bad karmas that are up in the front and you wipe them out, what's left? You know your life will start to get sweeter and sweeter. It's very, very interesting. If you do this process of go... it's like search and destroy mission I call it, you know, try to recall all the worse things you've done. Purposely do the opposite for awhile. Some small bad things happen to you and then suddenly your mind is clear and your heart feels good and your conscience feels good and then suddenly, you know, Buddhism says like if you've done abortion and kill somebody, without knowing what you were doing then maybe you would have health problem for years, then if you purify that karma, you know if you dedicate yourself to protecting life then something very strange happens. The backache goes away. You have some small thing go ... some small thing goes wrong and then suddenly your body feels much, much better. Like your health will start to improve. You will feel younger, okay. You actually feel much health ... healthier as the years go on. It's very strange. If you use this method, it's very interesting. You'll start to feel better and better. Okay. So that's the ... that's the trick about not

activating karma ... unactivating karma, okay. Actually that's taking ... unactivated karmas and actually removing them. Okay.

Let me see if there's anything else. That's about all here.

We'll go back to the painting.

What happens between this one and this one, okay. Lets say you ... the karma has been activated okay. How is it activated? We're talking about the final moments of your life when you're still thinking clearly, okay. And you have to take care of that time that there is no like big noises in the place, the person has to be quiet okay. You should be talking in their ear you know, like some kind of mantras or something. Something that they are used to their whole life. Like if this person has been doing a certain kind of mantra or holy things their whole life and then as they die you're whispering in their ear these things, and like that. They can hear and ... and it starts to affect them. Okay. So it's very important that you have something to be activated, all right? Like some practice that you do everyday that ... that when the time comes your friends can say, okay remember we practiced it every single day, now here's what you are going to do, you know. And then you lead them through it, over and over again. Like we've students here who did Vajrayogini and then they die. They had AIDS, they knew they were doing to die, so we got ready. You know we had like six months in this case and ... and they practiced and they practiced and they practiced and then ... and then when the time came they called some of the monks and nuns and we were there and the person was dying and ... and we did Vajrayogini with them. And ... and it was ... it worked out very well, you know.

So ... to ... to get ready you have to have some kind of practice ready. And you have to go through it. You have to review it, okay. You have to practice going through the death process over and over again. So you should have some kind of regular meditation that you do. Okay there should be some kind of regular meditation that you are doing and then when the time comes, like you know, practice it very well and then tell the people who are close to you – your wife, your boyfriend, your children, your parents, the people that you're near- tell them what it is and make sure they know what to do when the time comes. Okay, very important. Okay.

I think on Monday if you ... I think there is one more ... I don't know ... there is one or two more Monday classes, okay. On Monday night we're ... we're teaching how to do those basic meditation, on Sixth Street, okay, between First and Second, if you ... if you've been there okay. And ... and then you can pick up a basic meditation. Then you keep doing that everyday, half an hour or an hour. And then you let people know that's what you are working on, okay. And then they help, okay, they can help remind you when the death process starts. And it'd be very nice. You can pick out ... you can activate the right karmas, okay. But very important to do that. Okay. At that time, normally you are very afraid, like fear takes over. And also you go through a standard set of hallucinations, like the mind starts to go crazy, okay. Like you can't think straight after a certain point. From then on it's just instinct, okay. It's like being a basketball player who's ... who's done the same move a thousand times and then when the actual game comes and they are scared to death and they can't think straight but they go through the right thing in a right way because they've done it a thousand times. You know what I mean? So it's very important then to ... to have done it a thousand times because ... because the idea of doing powa for example, doing some virtue at the last minute that you didn't do for your whole life, during the most moment of your life, is ... is not going to work.

{naychu} means at that moment you'll have some kind of special pain and that pain will prevent you from thinking straight. You cannot think straight at that time. It's all going to be reflex or instinct, what you've been practicing your whole life. Okay. So you have to learn how to

meditate properly. You have to be able to put your mind into a state of meditation, and you have to practice like a ... a holy visualisation for years, okay, and then when the time comes you know it's just an automatic reflex, even though you don't feel well, okay, like you'll be very, very frightened. And you'll be ... it will hurt a lot but just by reflex you will be doing the right thing. And then the right seed is activated. Okay. The right mental seed. So it's very important to have a regular practice and very important to keep it. And then very important to let people die quietly, okay. Very important not to touch them for ... I don't know, four or five hours if you can. Very important that they're not be put into a ... a ... a refrigerator for four or five hours, okay. And normally you can talk to the hospital ahead of time, you know and ... and in my experience they normally agree. They say, look this person is a Buddhist, it's harmful for their mind if they feel cold during that selection process okay, 'cos they get distracted and they start thinking the wrong thoughts, okay. They start thinking anger, like cold, you know I don't feel well, okay. So it's important that ... the whole thing be quiet and smooth and if you can, at home is much better. And leave them for four or five hours, you know and then ... and then call ... when they are finally appear to be dead, we say the mind still ... there are still ... I guess scientists would it call smaller electrical impulses going on, you're still having some consciousness for several hours after you stop breathing, okay. You have... it's careful to leave them alone; it's important to leave them alone for three or four hours after they've stopped breathing, the mind is still conscious. The mind doesn't leave the body till three or four hours or in the case of someone who's practicing heavy it could be a few days, okay. Most people three four hours. Three four hours will be save, okay.

And ... and the mind after the breathing has stopped, give them maybe four hours before you touch them, okay. And then when you touch them it's very important to touch them in the right ... in the right area. You touch them at the heart, okay, it's very good but not grab them by the arms or legs or something like. Don't do anything violent with their body, you know. First place you touch should be here and then you should be doing prayers. Should be saying prayers out loud okay. At that time your mind moves in to the bardo. The bardo is a period when your mind is liberated for awhile. They can hear you. They can see you touching their ... what use to be their body, okay. And then it affects them. Okay. So it's very important to ... to be ... you keep doing prayers for awhile, okay. Like if you've been close to them you should keep doing prayers for even a day or two, okay, after the .. around their body is good.

Within seven days the bardo takes a birth, okay. Within ... I am sorry. Within seven days the bardo dies, the spirit body that they go into after they leave this body can only last for seven days, max. They always die within seven days. You can only take seven of them in a row. Okay. Like you go from one bardo to another bardo. Like when the first bardo dies you can move to into a second bardo, okay. Seven times seven is ... forty nine. On the forty ninth day they will have gone into another body, okay. Sorry ... they will be perceiving themselves as a different body, okay, big difference right? Within forty nine days.

How do you count the forty nine days? Count it from the day of death. Day of death counts as one, okay. So if you're ... if you want to know how to do it, that's how you do it. You start counting the day that they died on it, day number one and then you count two, three from there, okay. And then from the forty ninth day it's very important to do special prayers for them okay. So seventh day it's important because the first bardo will have died on that day, if they haven't gone already. And then forty nine days is very ... that's why seven and forty nine are so important in Buddhism. How long will it take them to have a rebirth. It could be thirty seconds

later, okay but never more than forty nine days and then they'll be in another form, some kind of form. So during that time you can help them.

They have ability at that time to understand other languages. If you do prayers in Tibetan or something they can understand it. They know what's going on. And it helps them. You can help them, okay, during that time. But nothing can help them as much as choosing the right karma as they die, okay, I mean ... helping them after the fact is not very helpful, okay. It's ... can you like redirect them to another life or something like that? No. Prove it ... we wouldn't be here. I mean it's quite simple. People can say what they want. Any lama can say anything they want, if it was possible for enlightened being to direct you to a better place by their ... from their side, in the bardo, there wouldn't be any animal. And they wouldn't.... you and I wouldn't be here. Buddha can emanate trillions of bodies at the same time, he would have directed you somewhere else by now, can't do it. Okay. Once you are in the bardo it's pretty much up to your karma. Very important ... there is only one person who can send you the right way and that's you, okay. If that wasn't the case we wouldn't be here. This is not a good place to be. And we wouldn't be here if someone else could help you like that. Okay. It's not true that they can ... it's simply not true. You are proof of it, okay, that you ... that you can help somebody a lot during that period, you can't, okay. Very important before that you prepare your mind okay. And make ... try to improve the odds constantly, you know be a good person and then the odds that you are going to activate a good karma are much higher, okay. It's very important to ... to try very hard in this lifetime. The best way is to practice tantra, take bodhisattva vows, and you know, get out of here ... get out of this level of reality twenty years before that come, you see what I mean? And if ... everybody here can do that. That's the reason to be in this class. You don't have to play chicken with your death. It's dangerous you know. You can take care of things now, you know twenty years before that. And ... and just avoid the whole question, okay, hopefully ... I mean that's what this classes are for, okay, you can actually learn to ... to get out of the problem, get out of the wheel before you reach the twelve link. Okay.

So next class we'll talk more about doing that, okay. So that's pretty important class. How do you get out of the wheel before all that selection ...you know, I don't even want to be in that lottery, okay. I remember that night they were choosing my number for Vietnam you know. This is the most gross feeling that ten million young men are watching TV to see if they're going to die next week or you know, next year or not, you know, the weirdest feeling. And we're all sitting there and like ... you know waiting for the number, you know, you don't have to go through that okay. Mean you can take care of it long before that okay. And that's how you have to do it, all right.

We will a short prayer and then see you next week okay.

[prayer: short mandala]

[prayer: dedication]

Okay, thank you. One last thing. Somebody has ... we have a retreat center at Connecticut, somebody said I could pick out any thangka I want and statue I want for the retreat center. So that's what's going on up here and it's a Tibetan lady who ... who does that for her living. And she has no connection with our school and we don't sell things and we have no commercial activities here, but if you like to watch and ... and look at the thangka you are quite welcome to ...afterwards and you can talk to her if you are interested. I don't know her but ... you know, you are welcome to ... to do that okay. Good night.





The Wheel of Life: The Buddhist Teaching of Dependent Origination  
Geshe Michael Roach  
Class Six Tape 2  
Dec 18 1998

(cut)

I'm sorry, good question. She says, what happens to people who kill themselves, okay?

Buddhism says that you have been equipped with a brain which can understand what I'm saying and that's the most precious thing in the universe. A brain that's on that spectrum of reality that can understand what these last six classes were about and can ... say, okay, one percent chance that this guy is right. One percent chance what he said is logical. Just that state of mind in the universe is extremely precious.

So Buddhism says that when you destroy that ability to think like that, you can't destroy the mind, but when you shoot yourself or something, you destroy the current ability to think that way, you know. And we say you've destroyed one of the most sacred objects in the world. Much better to go rip down a temple or a church than to destroy a human mind that could have reached that kind of heaven. So we say it's very, very serious ... very bad karma to destroy that state of ... that mind that could have done it and that body that could have carried that mind until that time, you know. So we say, very serious mistake.

Oh, I mean, that's like ... He says, well, if it's such a precious opportunity why is it a mistake be here? Did you see, what's that ... Saving Private Ryan. To be standing behind the thing on the beach where you get a little bit of cover, it's a great opportunity compared to all the other guys getting shot, (laugh) you know what I mean? But it doesn't mean you want to be there, you see what I mean? You see what I mean, I mean, of all the bad places to be that's the best one, you know what I mean? (Laughter laugh). And it's just like that, it's just like that.

This body is getting older every day. The mind is getting duller every day after a certain age. And the odds of pulling it off are getting lesser every day that you wait. So basically it's a dangerous place to wait. I mean, I keep thinking those guys on the beach, why are they sitting there? They should run up the beach, you know, they're just paralyzed. They don't want to 'cos they're, you know, they don't know what to do ... they're scared. You know, so I mean, that's a bad place to be. You have to move. You know, you have to try 'cos time is short. You don't know how long it will last. You don't know how long this particular body will last, okay.

One more and then we'll stop.

She asked if you were never taught that this was a pen and somebody held it up to a human, right, and said, 'What's this?' You'd probably say it's a cylinder. And that's true. But does that mean that being able to see it as a pen is something only which is learnt? Because even if I say, like if an Eskimo from the thirteenth century walked in here and I held it out and say, 'What is this?' And they say, 'Ooh, interesting smooth stick.' And then you might be tempted to think that the reason they didn't recognize it as a pen was that ... we call (Tibetan) in Tibetan. They just weren't acquainted with the concept of a pen and if they stay here for six months in New

York City they'll learn that it's a pen. That's true, but we're talking about a more basic instinct like a more basic seed in his mind that Eskimo's mind. There's some seed or some karma in his mind that if you explain it to them reasonably and if you show them how it works they will start to conceive of it as a pen. We say that's also karma. And then if you do the same thing to a dog, for the same period and you say, 'Look, you didn't ... you thought it was just a stick but look at this, you know' and we show them, no, it's not a joke and don't ... I'm not making a joke. I'm very ... I'm dead serious. They won't get it, you see, and Buddhism says that's a result of karma. They're not able to project or to see it or conceptualize it as a pen, even after training

And the reason the human is able after a week or two of explaining is not because they suddenly understood it. It's because they have karmic seeds in their mind that allows their mind to shift that way. See what I mean? So it's all consistent like that, okay. All right.

We'll do some prayers. After prayer be silent for like a minute. And we say you collected some very, very, very heavy karma talking about the possibility that you can actually reach some kind of heaven and giving people a logical method to do it is extremely rare in this sector of reality. Okay. This doesn't exist much in this sector of reality. You know, it just happens here like a spark and then it goes out for a long time and then once in awhile, every ... very rare occasions, very rare places, very ... they even call them a place of ... a point of power in time and space, this elementary school or cafeteria or whatever it is, that there's a spark and then it just passes very quickly. And maybe it doesn't happen again for a long time. And we say it's a very, very rare in this area of reality that such conversation can go on. That people stuck here can actually talk about and understand these ideas and hear them. So it's a very good karma; extremely good karma; very powerful; maybe the best karma done in New York City today, you see what I mean? 'Cos nobody talked about this today in a reasonable way, you know.

So then the best thing to do is to send that karma out to other people. It's a very interesting idea that the best way to keep the energy and to have another class together is to take that good karma and dedicate it to the people in New York City for example.

So take that good karma, during the silence and imagine it like white light and going out of this room and just touching people, you know, animals, dogs, everybody. Can send it down the subway holes or something. And imagine it during the silence, okay. We say that that would make this happen again, you see what I mean, okay. All right.

We'll do a short prayer and then we'll do that.

.

Short Mandala.

Dedication prayer