

Wisdom Teachings by Lama Zopa Rinpoche

From The Light on the Path Teachings, September 8th through 21st, 2009,
and September 12th, through 26th, 2010

From September 11, 2009_I

Emptiness

So oneself and sentient beings have been suffering in samsara from beginningless rebirths because of wrong concepts. Due to wrong concepts, while inside this body, there is no I, no self. Neither this body is self nor mind is self. By elaborating about the five aggregates, the aggregate of form and so on, for example, form is not I, feeling is not I, the self, the aggregate of cognition, *dushe kyi pungpo*, is not the I, is not the self, then *duche kyi pungpo*, aggregate of compounded phenomena, etc.

“Compounded,” that is the translation of the word. From the 51 mental factors you take out the two of feeling and cognition, so there are 49 left and these mental factors are called compounding aggregates because they compound the result. So we must make it clear, that *duche* is compounded phenomena. The other one is causative phenomena, but this one is compounding phenomena as it is compounding or producing its result. We need to make the translation more precise.

Then consider the aggregate of consciousness is not I. None of them is self and all together they are not the self. The aggregates individually are not the I, nor on the aggregates you can't find the I, the self. From tip of the hair down to the toes you cannot find the I, the self. That is the same; you can't find both. What you can't find is two things.

Object to be Refuted

What you are believing now is I am taking the Eight Mahayana Precepts in North Carolina in this hall, here is a real I taking the Eight Mahayana Precepts by sitting on this cushion on the floor. That real I you can't find.

“Real I” means that which is not merely labeled by mind; that means existing from its own side. So when we say “real” something, when most people in the world say “real,” that is the object to be refuted, the object that appears to be existing from its own side. We use the common word for the object to be refuted, the word “real” when we are actually talking about object to be refuted. The object to be refuted appears to the hallucinated mind and it is what is believed and held one hundred percent true by ignorance.

The Three: the Merely Labeled I, the Real I, and “just I”

So that real I which you are believing, for instance, myself giving the Eight Mahayana Precepts and you believe you are taking the Precepts...I cannot say everyone is thinking this...but it is not there. In reality it is not there. The real I that is giving the Eight Mahayana Precepts which you take, you can't find that. You cannot find it from the tip of you're hair down to your toes. And not only can you not find that one, but you also can't find even the mere imputed I which does exist.

Even the I that exists, the mere imputed one, you can't find. You can find it in the United States, but you cannot find it on the aggregates, not even the merely labeled one. If you look for it and can't find it, then you realize emptiness. From my point of view, you need to check that definition. You look it for but can't find it.

You need to check more about that topic. Because the I is there, the merely labeled I, the real I, the real I not merely labeled by the mind, existing from its own side, then just I, not particular, not merely labeled or truly existent, just I. I saw that in the text, the three. When you look for it, you can't find it. Which I? So that needs to be checked. Because when you look for both the labeled I and the not merely labeled I mean the truly existent I, you can't find them. Therefore, if for instance, you look for the merely labeled I, and can't find it, and then you also look on the aggregates and can't find it, there is danger of falling into nihilism.

Missing the Object to be Refuted and Falling into Nihilism

In the lam-rim, it explains that you look for the vase, just the vase, not the truly existent vase. So leave out the object to be refuted. You don't touch the object to be refuted. In the four part analysis which analyzes the four vital points, the first point is understanding the object to be refuted. Why does that come first? It doesn't make sense that when you look for the merely labeled general I, you can't find.

So you look for the vase, just the vase, not touching the truly existent real vase. If you cannot it anywhere, then nothing becomes clear; the vase is not clear at the end. Then there is the danger of falling down into nihilism or destroying dependent arising. So that meaning I have checked in a few different places that mentioned it: the mistaken way of analyzing by missing the object to be refuted.

So it becomes unclear what the vase is and you cannot find out. So you cannot come to the conclusion that the vase exists, the conventional truth which is the truth for the obscured mind, kundzob denpa, or truth for the obscured mind. The existence of that vase, the dependent arising, is destroyed by that way of analyzing. It cannot come back to dependent arising, it does not support, it, so you are lost. So this is a drop, just a tiny idea, to express. So that kind of analysis doesn't become meditation on emptiness. It is not meditation on emptiness.

Meditation on emptiness should harm ignorance. However, this does not harm ignorance. Ignorance is still left there. If it is meditation on emptiness, it should harm that. So I think when you look for the object and can't find it, that is seeing emptiness. I think that needs to be made very specific.

So this I is taking the Eight Mahayana Precepts, the real I taking the Eight Mahayana Precepts is not there. You cannot find it in this body, nor on these aggregates. It is just totally empty, just totally empty. This one is totally non-existent from its own side, from where it is appearing to the hallucinated mind, totally non-existent right there.

The Root of Samsara

So normally I say this is mudra, appearing from here. This is the mudra expressing the object to be refuted, then when seeing emptiness, it is totally non-existent right there from where it is appearing. While it is totally empty, totally non-existent, totally empty, non-existent, not only now, but from last night. It doesn't matter, it is totally empty not only from last night, not only from birth, but it never happened from beginningless time. It has been empty and non-existent from the beginning. It never came into existence. It has been empty and non-existent from the beginning. So while it is like this, then you have a hallucination that is existing from its own side: that which is merely imputed appears back not merely labeled by the mind. Just this second it is merely imputed, but in next second it appears not merely labeled by the mind to the hallucinated mind.

So it is a mental fabrication, or whatever. Then one lets one's own mind hold on to it, thinking, this is one hundred percent totally existent, true. It is in that moment that we create the root of samsara: ignorance. Like this. So we are following ignorance. We are under the control of ignorance. Ignorance has been our guru. We listen to everything this guru says. We totally trust in the ignorance. It is like this from beginningless rebirths. Because of this, then other negative emotions and concepts such as attachment and anger arise. Then many secondary branches of anger and attachment happen. There are many different types; eighty-four thousand teachings were given because there are eighty-four thousand delusions.

Ignorance and Karma Creates Suffering in the Lower Realms

So according to the Prasangika school, karma planted the karmic seed on the mere I. But without the continuum of mind, how does it leave an imprint? That imprint produces rebirth. This ignorance, the self-grasping of person and self-grasping of the aggregates, creates suffering in samsara from beginningless rebirths. We have been suffering in samsara up to now...

From September 11th, 2009_II

Distinguishing the Three I's

Rinpoche: Is there one question?

Student: Yesterday you mentioned that there are different I's: the merely labeled I, the inherently existent I, and the general I. I didn't understand the different I's. Please clarify the difference between the general I and the merely labeled I.

Rinpoche: I think, my guess, this is my guess. [For the merely labeled I,] you see somebody particularly as merely labeled, particularly specifying that, the merely labeled I, and then you look for that. Then the other one [i.e., the general I] is that you have no idea of "merely labeled," there's no recognition that it is merely labeled, it is just I, the view of the mind. Then there is the real I, what you feel to be the real I, what you believe is inside this body existing from its own side, something very truly existent. So the other one, the general I, my guess is that you don't say "merely labeled I."

You don't specify with that title. You are not looking at it in that way, as merely labeled, so it is the general I. That is my guess, it might be something like that. It is not really clear. Merely labeled, as for merely labeled, then you think in that way according to reality, and then you go looking for that. That is what I think. There may be an example. That is what I think about it.

I don't think it is the real I, truly existent from its own side. You're not thinking that. And you're not specifying "merely labeled." You're not specifying that. I am not one hundred percent sure of the example but it is mentioned in the text.

Geshe Gelek thinks it is the I that covers all the past and future lives, all the past, present, and future lives, the I that covers all, that is the general I. When you think of the I from beginningless rebirths up to enlightenment, it is the I that covers all the lives. I think basically it is how the individual person views when you talk about the I. So like that. That is it.

I think it is how it is viewed by the individual person. You can still debate.

Anything that appears for us sentient beings, whatever appears has to be [appearing as] truly existent, whatever appears to us sentient beings, except when we are in meditative equipoise, the wisdom directly perceiving emptiness. At that time there is no hallucinated appearance, but other than that, when you rise from that you have hallucinated appearance until you remove the subtle defilements. The truly existent view ceases when you remove the subtle defilements of ignorance, which is the conception of true existence.

When that is ceased you do not have that [hallucinated appearance] anymore; a buddha does not have dualistic view, the view of true existence. But because of that, [for us] the truly existent I appears, it is always there, that appearance is always there for us sentient beings. So someone who has not realized emptiness would hold that as truly existent – there is the appearance and then you hold that to be true. After realizing that as empty, then there would not be the conception holding it as truly existent, the simultaneously born conception of true existence. Even on the eighth bhumi [i.e., up to the eighth bhumi] you have the simultaneously born conception of true existence. But the clinging to true existence, there is difference after you realize emptiness and before you realize emptiness.

There are skies of difference in the way of holding, apprehending an object, skies of difference. Like when you come through the sand, and sunlight hits the sand, then you look back and have a vision of water, a mirage, [the appearance that] there is water, but you have the understanding that there is no water there because you just came from there. There is the appearance of water, a mirage, but you have the realization at same time that there is no water there. So you are totally holding that water is not there. So similar to that, here there should be a difference like sky and earth when you realize emptiness. That holding totally to true existence should not be there.

But before that, this strong clinging or holding to true existence is there. Then how that person who hasn't realized the emptiness of the I would think, is that that person would believe or apprehend the I is as truly existent. I think it would be like that. Zhenpa, strong clinging. So we have to analyze this.

[Note: Rinpoche gave more comments on this several minutes later.]

I just remembered [the answer to] her question. So I think it might be this.

[The first is the I] by specifying truly existent I, [the second is the I] by specifying the merely labeled I. [Those two] by specifying those. Then there is the general I which does not have any specification – you do not say “truly existent I.” The Ranggyupa (Svatantrikas) and Telgyurpa (Prasangikas) don’t believe in a truly existent I, but the Vaibhashikas and Sautrantikas [say that] ??that which depends on causes and conditions, on others, is ultimate reality, dendrub, truly existent. The Vaibhashika, Sautrantika and Chittamatra schools, up to that, believe in truly existent I. Then Svatantrika and Prasangika have different meanings of true existence but generally speaking both do not believe in true existence. So specifying the truly existent I and specifying the merely labeled I [are two of these], then there is the I which is not specified with these labels. On this book, “truly existent book” or “merely labeled book,” you do not specify either of those.

From September 12th, 2009_I

The purpose of my life is to benefit other sentient beings. the numberless hell beings from whom I received happiness from beginningless rebirths, present happiness, all future happiness, liberation, and enlightenment most kind, most dearest one, hungry ghosts same, from whom I receive all past, present, and future happiness, liberation and enlightenment... animals from whom I receive all past, present, and future happiness... most kind, precious, then human beings... most kind, precious, suras, asuras, intermediate state beings, receive all happiness up to enlightenment, so most kind and precious, therefore must free from suffering and bring to enlightenment by myself alone, therefore I am going to practice the yoga of eating and make charity to all the sentient beings and offering to Buddha, Dharma, and Sangha, make charity to those sentient beings in my body at this time.

Then next, bodhichitta is done based on renunciation. Now emptiness, the I doing all these activities, real I doing all these activities, if one is not familiar one says I exists but does not exists from its own side, that is the most safe, you don’t fall into nihilism, but if you are familiar you don’t need to say that. The I, something real existing from its own side, it is the object to be refuted, total hallucination, it does not exist at all, completely totally empty right there.

Even one second if I meditate on emptiness it is the most powerful

purification and collection of merits. Also actions do not exist at all, real action of making offering and charity, hallucination, it does not exist at all. All the food in the kitchen is totally empty, also Buddha, Dharma, and Sangha exist but do not exist from its own side, totally non-existent from own side, also object of offering, sentient beings, do not exist from its own side, they are totally empty.

So meditate on this.

Then your wisdom seeing emptiness, from emptiness you manifest as deity and mandala. If you haven't received great initiation of tantra, lower or higher, everything is empty, while everything is empty it exists in mere name, labeled by mind, think while existing they are empty. So it is very good to remember to practice the three principles of the path, the heart or essence of the Dharma, even while eating...

From September 12th, 2009_II

Practicing Patience by Meditating on Emptiness in Prasangika Madhyamaka

I don't remember exactly the words. For a long time I didn't see much about practicing patience by meditating on emptiness. However, the basic thing is that this is a hallucinated world, an illusory world, a hallucinated world. If you look for it, you can't find the real I. As I mentioned the other morning, yesterday morning, there is nothing here, the body and mind, [that is the real I].

The aggregate of form is not the I; feeling, cognition, compounded aggregate, consciousness – [each of these] is not I. On this you cannot find the I; you could not find the real I. That appeared to you, what you have been believing, what you got used to believing as 100% true – not only from this morning or from birth, but from beginningless rebirths – when you look for it you cannot find it, from the tip of the hair down to the toes. Also the merely labeled one you cannot find on the aggregates when you look for it.

The Svatantrika Madhyamaka, one of the four schools of Buddhist philosophy, say that the I should be found on the aggregates; therefore it is not truly existent but exists from its own side. It is findable on the aggregates. But for the Prasangika Madhyamaka school it is not findable; the reality, the very nature, cannot be found even if you look for it. Even that

which exists [i.e., the merely imputed I] cannot be found. How can you find the real I that appears to you, that you have been believing in from this morning, from birth, from beginningless rebirths, believing 100% without question? You can't find it. Even what exists you cannot find, so how can you find the false I?

It doesn't exist at all, anywhere. You cannot find it anywhere, on this [basis of the body and mind] or anywhere. That is totally, totally non-existent.

Using Different Quotations Each Day to Meditation on Emptiness

The Fifth Dalai Lama mentioned (Rinpoche recites a quote from ... in Tibetan). That quotation I mentioned now is a very good example; it is another quotation for meditating on emptiness, something short. You can use a different teaching [each day] to meditate on emptiness in daily life. This is another one. I suggest that each day you meditate on a different quotation. [It's important] not to miss completely the meditation on emptiness every day, to not miss it at all – just to get some preparation, to plant a seed, to prepare to come near to the realization. Then in the future [you attain] the right seeing path directly realizing emptiness and then can directly cease the delusions, and with bodhichitta you can cease the subtle defilements. Then you will be able to enlighten all sentient beings. So [it's good] to use different techniques, not just one. I am just saying that there are different techniques, quotations to use – today this one, tomorrow that one. Of course you can do more, but just to give a general idea for someone who does not have much time, who does not meditate much, I am suggesting this.

The Analogy of the Rope and the Snake

So now this is one good one. [In the quote mentioned by the Fifth Dalai Lama,] ti muk is ignorance, and mukpa is heavy darkness. Rab rib seems to be used for the object but I think rab rib is the defective view, like when you go to the doctor and he puts eye drops in and it becomes blurry, so blurry. So rab rib is defective view; I think it's this. Defective view is how I translate this. Sometimes you say it's the object, but I say defective view. With this ignorance which has this defective view, then in the example, there is darkness, heavy darkness. In such dark time then on the road there is a rope coiled, that is an example of the body-mind aggregates. Nang so la is

the way of the body and mind appearing like the piece of rope, the way it is coiled, and then labeling 'I.' It is like this. On the coiled rope, because it appears like that, you label 'snake,' terrifying snake.

So in reality, first you see the coiled rope, the way it is coiled, the color, you see how it looks, and then the mind merely imputes 'snake,' with belief. Right after the imputation, the appearance of snake comes. It should be a merely labeled appearance – the appearance of snake should be a merely labeled appearance – but that doesn't happen to us until we achieve enlightenment. We have a hallucination, a hallucinated appearance. We have that until we achieve enlightenment, except when the mind is in equipoise meditation when achieve exalted wisdom realizing emptiness. Otherwise we have that hallucination until we remove the imprint.

Your mind just merely imputed the terrifying snake, merely imputed it, but you are not aware of that and the next second it appears. Not only are you not aware that it is merely imputed by the mind, but what is merely imputed in the next second appears as not merely labeled by mind. That [appearance] is totally false. A snake not merely labeled by mind appears. Why does it appear like that? There is a cause for that. It doesn't happen without causes and conditions.

Why it appears is because it is projected. Right after 'snake' was merely imputed, on that, in the next second, the negative imprint left on the mental continuum by the ignorance of true existence projects true existence; that is why you have this totally false, truly existent snake [appearing]. Truly existent snake appears; you have this view, and it's very terrifying. So it is similar to that example. Here you understand this as 'real' – in ordinary language – a real [snake], which is the object to be refuted, the snake not merely labeled by mind but existing from its own side. What is projected there is totally false, a hallucination, totally false. It doesn't exist there, even an atom. It is totally completely non-existent. So that is an example.

Applying the Meaning of the Analogy

Now here, that is not the real meaning, but it's an example. You label 'I' on the body and mind, on the aggregates. [First] the mind merely imputed 'I,' then right after the mere imputation, the negative imprint left by the past ignorance on the mind immediately projects or decorates it as truly existent.

Right after the mere imputation, the mind decorates it with true existence. That is why the I appears to you as something real, existing from its own side, a real I. Then you hold onto that. Holding on to this, a terrifying snake appears and then you hold onto it as really true and you get frightened and are afraid to touch it. So here [you think] this real I is existing from its own side, not merely labeled by mind, and then you grasp, you hold onto it as 100% true. [You think there is] no question it is real; it exists truly, 100% true. Then, next, what result happens? By believing it is a real snake, then fear arises. From that, fear comes. First, believing, holding onto it as really true, not merely labeled by mind, real, not the slightest question, at that time ignorance is created, which is the root of samsara.

Then from that, the other delusions arise: the three poisonous minds, ignorance not knowing karma and all these. Then that motivates karma, which leaves an imprint on the mind, the mental continuum, and that produces or throws the future rebirth. For example, this rebirth, these aggregates, were produced by past karma and delusions, like that.

The Twelve Links of Dependent Arising

(Rinpoche recites verse in Tibetan) [As set out in the twelve links of dependent arising, there are] three delusions, two actions, and seven results. There are seven results that one experiences. They are the result of the three delusions and two actions. So in the past there were the three delusions: (1) ignorance grasping to true existence, then (2) craving and (3) grasping just before death, whatever life before this. These are the craving and grasping of this human being's twelve dependent-related limbs. Of these [two types of] attachment [i.e., craving and grasping] the second one is much stronger, the desiring for this rebirth.

Then there are the seven results: (a) consciousness, the resulttime consciousness, the consciousness in the mother's womb, (b) name and form, (c) six sense bases (kye che drug, [six] 'rising doors' or something like that), then after that, (d) contact, (e) feeling, (f) rebirth, and (g) old age and death, those two counted as one. Did I miss anything? It is very easy to leave out something. So seven results, three delusions and two actions. So all that didn't happen yet -

{2 The two actions are the limbs of (i) karmic formations, an action from

that life or a previous one and (ii) existence, which refers to that same action fully nurtured by the craving and grasping at the time of death which Rinpoche mentioned.

For more information on the Twelve Limbs of Dependent Relation, please refer to *The Meaning of Life* by His Holiness the Dalai Lama, Wisdom Publications 2003.}

- is death. Old age starts in the womb, the next second after birth [i.e., conception]. In reality old age starts after birth but for ordinary people old age is when you have wrinkles. Physically young but by age, old – I'm joking. These aggregates are caused by karma and delusions and so they are pervaded by suffering, they are in the nature of suffering. What was I going to say? (Rinpoche recites verse in Tibetan)

The Need to Meditate on Suffering to Develop Renunciation

There is great fear of the three types of suffering. It happens in a circle. By circling in samsara you experience all these sufferings. It could be also like that (i.e., the meaning of the Tibetan). So pervasive suffering is like that. The contaminated seed of delusion I mentioned already. From this, samsaric pleasures – the suffering of change – and the suffering of pain, come. This is how we have been suffering from beginningless rebirths. If we do not realize emptiness in this life, if we don't eliminate this ignorance, then we will continuously, endlessly suffer in samsara.

That means you cannot do the perfect work for sentient beings, liberate them from oceans of samsaric sufferings and bring them to enlightenment. Also you can't achieve liberation from samsara but constantly suffer without end. Understanding this is one thing, but I think for us we need to meditate very much on the lower realms suffering and the suffering of deva and human realms, each realm's suffering and general suffering. It is so important to meditate on that, to not just know the words, but to really discover.

Like in the *Lamp on Path to Enlightenment*, it is mentioned that from the lowest hot hell up to the formless realm, the whole entire samsara is like being in a fire. The whole thing is so unbearable, like being in the center of a fire. It is so unbearable you want to be free from that this second. You have to see the desire realm, form realm, and formless realm [in the same way].

[In the desire realm] the deva realm has much greater sense of pleasure than a human being in the most developed country. Then [there are] the form realm, and formless realm. You need to meditate really well on those. When you really realize [the nature of samsara], then you feel like applying effort to realize emptiness, to generate compassion and to actualize bodhichitta. All that happens. Renunciation, realizing how samsara is [in the of] nature of suffering, becomes a very important foundation. It becomes an essential foundation.

The Root of Ignorance Holding to a Hallucinated I

Now here, at the very bottom of all that is ignorance. In some ways it is really funny, because under the suffering, the most unbearable sufferings, both the general and particular, if you go down it is just a concept, your own mind, a concept, a wrong way of thinking; it is just that. While there is no such I in reality, this hallucination happens, and you believe it 100%. So you live your whole life for this I which is not there. For your whole, entire life, you do everything for the happiness of this I, that you believe in without question, but which in reality is not there. You are holding to a hallucinated I that in reality is not there. There is nothing to hold onto.

From beginningless rebirths, in reality there has been nothing to hold onto. There is only this hallucination, this mistake, this way of thinking. Holding onto this, grasping it, everything comes from that – the hells, animals, can you imagine what suffering? Even human beings' problems, suffering. It is amazing. But when you go down, the root is a concept, a mistaken way of thinking. It is really amazing.

Jeffrey Hopkins says, in a book, that it is a 'joke.' Talking about ignorance he says that it is a joke. It is not true. There is nothing there, there is no real I. You are completely holding to the real I, and lead all your life for the happiness of this I – not happiness for the merely labeled I, but for the real I existing from its own side which is not there. You go through childhood education, kindergarten, marriage for this real I that is not there, for the happiness of this I. You make children for the happiness of this I which is not there. Everything, all the hard work, all the labor, day and night, everything is done for the happiness of this real I, this independent I, which is not there.

Holding onto this I as real, you then get attached to this I, and cherish this I which is not there. When somebody says or somebody criticizes this I, you don't think they are criticizing the merely labeled I.

Never. It is almost impossible. But if you do think that way, it is so good, fantastic. You will never get angry. That is the reality. But you think 'real I' and then get angry. You believe somebody is criticizing a real I, then get angry and think to harm them back. If you have power, you kill millions of people. Many millions of people you would kill for this I, believing that inside this body, there is a real I. Can you imagine? It happened in this world so many times in history, because of the I which is not there, which is totally non-existent. They put people in court cases.

Even though there is no such I, they still put people in court cases. [People do] all the ten non-virtuous actions for the happiness of this life, and are then born in lower realms and experience most unbearable sufferings. They experience the most unbearable, unimaginable sufferings in the lower realms. All this happens to achieve happiness for this I which is not there – killing, stealing, telling lies. And then this suffering which you have to experience is most unimaginable.

We don't remember our past life experiences. We don't even remember all the sufferings of the human realm. With omniscience and clairvoyance one can see the suffering, but we don't have them. So we can't imagine the suffering we have to go through from 100% believing and then engaging in the ten non-virtuous actions even though the I is not there. Can you imagine?

If we go down to the root it comes out very funny. Don't you think it is funny? The root of samsara is very funny? Or is it very lovely? Very charming? And there is no such thing. Frankly speaking there is no real I. It is totally empty right there. And the enemy, 'real' enemy, one who is not merely labeled by mind is the same, a total hallucination, totally non-existent right there. If you look, you cannot find the real enemy. That is it. Then harm [seems like] real harm. This is your concept, real harm, not merely labeled by mind. But it is totally empty. So meditation on patience is like that. I will stop here.

From September 13th, 2009

Rinpoche: I remember during the Dharma Celebration in Dharamsala some time ago, there were some flowers, blue flowers, in a container so His Holiness, he did not say that the flower did not depend on karma, but the way the flowers [are arranged], one this way and one that way, is not due to karma. His Holiness mentioned one time that the leaves falling down from the trees is not karma. He didn't say it that time but another time. My point of view is that His Holiness said this to make us check, to make us analyze.

So for example one leaf falls down, it's not karma. Then a second leaf falls down, it's not karma. Then the whole tree falls down, it's not karma. So that gives the opportunity to check whether the whole tree falling down is not karma. The flower is there, it's not karma.

Then when this world degenerates, then [there is the destruction by] the four great elements. When fire burns the rocky mountains, it means also that that is not karma. His Holiness saying that gives us the opportunity to check, to analyze. Why this flower is here, why that one has to be there – there is a reason for that decoration, it has a reason. It is karma. One way of decorating is ugly. So somebody can decorate this and it can be very ugly. Somebody else can put them together and it's very beautiful and you like it.

Somebody will like this decoration, and somebody else will not like it – that is karma. When somebody doesn't like it, that is result of the person's bad karma. When somebody likes it, that is the result of the person's good karma. That is a small example but then you can go into larger examples of karma. So I think His Holiness is making us think, analyze that. So usually it is [said that] subtle karma is why the flower is like this, that one like this.

Why we see it like this, there is a cause for that, for why we see the different shapes. So it looks like for us, when we don't relate it with Dharma, when we don't relate it to karma, the main cause from where it came, then it looks like they exist from their own side. This is a very good example of the object to be refuted, thinking this has always been like this and will always be like that. The gag-cha, the object to be refuted.

Everything Comes from the Mind

Of course your mind merely imputed rose. What is that one called?

Student: Chrysanthemum.

Rinpoche: And this one?

Student: Baby's breath.

When you look at it right now, your mind merely imputed it. Right now your mind merely imputed. You see the label – rose, chrysanthemum – you see what you label, but are totally not aware of that. It is coming from your mind but you are totally not aware, [thinking] it exists from its own side and is not merely labeled by mind.

Not only that, [you think it is] NOT labeled by mind. It's very gross, [thinking it's] not labeled by mind. It's not labeled by mind at all if you analyze how it appears. But that is not true! So you can see that it came from the mind. If there is no mind that labels "rose," then rose does not exist. If there is no mind labeling "chrysanthemum," then chrysanthemum does not exist.

So here we are talking about two things. Two things are coming from the mind. Whatever it is called – rose, or chrysanthemum, or whatever – for each of these flowers, the mind merely imputes them; without the mind labeling they do not exist. The label does not exist, so it comes from the mind. Then other than that, [the mind thinks it's] not merely labeled by mind, not labeled by mind at all, that it is something real existing from its own side. That one completely comes from the mind.

[Thinking] it is not merely labeled by mind, [that is] the subtle one, and thinking not labeled by mind at all, [that is] the gross one. [Thinking] it exists from its own side, that it's truly existent, all this hallucination comes from the hallucinated mind. Without hallucinated mind, hallucination does not exist. There's no way for it to come about.

As I mentioned last night, relating to the Fifth Dalai Lama's quotation, first the label comes from the mind. The second [is thinking] all this is not merely labeled by mind, that it exists from its own side, not only that, but [you think

it is] truly existent, not labeled by mind. [You think it is] a truly existent rose or chrysanthemum from its own side – white from its own side, red from its own side, everything from its own side.

All this, as I mentioned during the quotation, all this is a decoration, a projection from the ignorance. The hallucination is a projection, a decoration from the ignorance. By the concept of true existence leaving an imprint on the mind, then that projects that this is real, existing from its own side. That [creates a] total cover on the merely labeled rose, on this or that. It totally covers it, [appearing as] existing from its own side. So you see it completely comes from the mind, what exists – merely labeled – and what does not exist – appearing as truly existent. All that comes from your mind.

Then there is karma. This is what is happening right now [when we see the flower]. Then there is karma. The longer explanation is that it comes from your karma. For anybody who sees this flower it comes from their karma. Anybody who sees this sentient being, it comes from their karma. So the view of you that I see, comes from my karma. Your view of me comes from your karma. I'm sorry about the view of your karma! So it completely comes from the mind. That is a VERY IMPORTANT meditation. I think that is an extremely important meditation to practice this awareness. I think it's the very basic philosophy of Buddhism, the very base.

So it completely comes from the mind. Then there is karma, the third one is karma. There is a cause that you have created to be able to see these flowers. From either virtue or non-virtue, it is virtue because it is something nice, something that gives a pleasant feeling. So that came from past virtuous karma. That is the explanation of that. I was talking about subtle karma: the details, the shape, so many designs and colors, like the designs of a butterfly, flowers, or leaves.

So why this design? It is not that somebody printed it. It is not made by a company. All these flowers, tiny ones and big ones, they are not printed by a company. So I think that is reaaaaly interesting, I find it very interesting, because it looks like it's from its own side but it's actually karma. [You see] so many tiny designs on the leaves when you look. Can you imagine? It is not something that comes from its own side. It describes your mind. It describes your karma. It comes from your karma.

There is both gross and subtle karma. I think that every single thing that we

see is karma. Every single thing comes from your karma, whatever forms you see, sounds you hear, tastes you taste, tangibles you touch. Every single form that you see, plants, everything, all of it comes from your karma, from your mind. So many unpleasant things come from your negative thoughts and actions. Pleasant things come from positive thoughts, from a healthy mind. It came from you, from your mind.

For example, while we are here, you see the lights. All the details that you see, the red light on the exit sign, the clock, the picture, on top of that the camera machines, the people up there, then behind me all the holy objects, the different deities there, Lama Tsongkhapa, every single thing – all comes from your mind. It comes from you. It comes from your mind. So that is what Abhidharmakosha says, it came from your mind, from your karma. So that is incredible.

The Analogy of the Movie

When you drive in the car, when you drive by car, when you go by car, then you see mountains, trees, oceans, lakes, people, houses. When you go by train, go by airplane, it is like a movie. It is a movie, a movie from your karma. A movie from your karma. A movie is shown by the film somebody recorded and projected on the screen. Now here your mind is the film, the negative roll, with the imprints left on it, what is printed on that from the past actions and past thoughts. So that is projected there now.

It is projected. [It is] experienced out, projected. So whatever pictures you took with the movie camera were imprinted on the negative roll and then projected on screen. Your mind is the negative roll imprinted by past thoughts and actions – negative thoughts and actions, positive thoughts and actions. [There are] unimaginable karmic seeds that are experienced out.

When you go by train, every single second you are seeing the movie of your mind, of your karma. You are seeing, experiencing out. When you go by car that is what is happening. The pleasant and unpleasant, the ugly and beautiful, the happiness and suffering you experience. Otherwise, your happiness and suffering did not come from karma. Then it's not related to your karma. Because that happens [you see] the objects, sense objects, what is ugly or beautiful, whatever you see.

So that happens. [You have] these feelings, and before the feelings, all the objects that you see, all that is a manifestation of your karma. It is the result of your karma, the creation of your karma. It includes everything that you see – all the forms, every single detail, including the people, the shape of the body, the shape of their nose. The view of this, the form, is your karma, your mind. Then all the sounds, smells, tastes, everything – whatever six sense objects happen in a day, they all come from your mind.

The Importance of This View

I think this is a VERY IMPORTANT, VERY SPECIAL, VERY PARTICULAR Buddhist view. The view of Buddhism, Buddhist philosophy, the very foundation, the very essence, is that everything comes from your mind. YOUR MIND. So this becomes very interesting. Very, very, very interesting. Do you understand? Very interesting. Just look at one leaf, all the designs, it is amazing. I was thinking that all those details come from the mind, from your karma, so I think that karma definitely exists. And every thought, every action has a result, bad and good. Depending on negative thoughts [you have the result of] suffering, something unpleasant. Depending on positive thoughts, [you have the result of] something good. All this is explained by karma.

So I think one must abandon even small negative karma. Therefore, I think it is so important that one must abandon even small negative karma and must practice even small virtue. This is what I think on seeing these things, the explanation of karma, and the projection of your mind. This exists. So it seems that karma is something you have to be really careful of. That is what I think. What it says in the teachings, the Buddha sutra teachings and the lamrim, even small thoughts or actions, it's positive that you can't just pass through. Later you have to face the result.

The Example of the Letter A

I was talking about refuge and bodhichitta! But I just wanted to mention this, the one thing that I normally introduce, how things come from the mind. So what I am saying here is similar to when we were a child, when one's teacher or parent, someone who was teaching you the alphabet, drew a line on the blackboard or on the paper. [It appears] here due to your karma. Maybe I will start this here. If you have the karma then you see this line and

that line. That line came from your karma, from your intention, or sempa, the characteristic of action. The intention that accompanies the principal consciousness – that is the definition of karma. That is why this line appeared to you. But at this time, you don't see it; you don't have the appearance of 'A' at this time. You don't have the appearance of 'A' because nobody has taught you yet, so you don't see 'A.' You don't see this as 'A.'

When somebody has taught you that this is 'A,' then following that person's label, the label that he taught you, your mind merely imputes 'A,' by following that person's label with belief. After that you have the appearance that this is 'A.' Then after that you see that this is 'A.' So it takes all these things. Now here it is very clear, very clear, that the 'A' that you see came from your mind. If your mind did not merely impute, then you would not see this appearance as 'A,' not at all. Only after you label 'A,' then you have the appearance of 'A' and see 'A.' Friend, enemy, stranger, form, sound, taste – the whole thing, as I explained before, right here [are the same.] And when you go out, all the objects that appear to the six senses, like the 'A,' came from the mind. You imputed, and after the imputation, then you see that. Everything is like that. It all came from the mind. Just a second before the mind imputed it, and then you see that. Now after that, that is what we should practice mindfulness of. Then there is the next one: the hallucination, true existence decorated on the merely labeled 'A' by ignorance. Everything has that.

Meditation on the Six Sense Objects Coming from the Mind

Everything that is merely labeled is covered by that. That is one thing that you are not aware of, that everything exists in mere name. You are not aware of that. Many of us are like that. So everything is made [to seem] real. Sky, trees, sense objects, everything is made to [seem to] exist from its own side. So everything is a total hallucination, since everything is totally empty. Nothing exists there. Things exist, but this does not exist. It's totally empty – I, action, object, everything that appears as existing from its own side. All actions, the six sense objects – all are totally empty. Then the next one is karma. All this comes from your karma. That is the way to talk. I think I will stop here.

What I want you to do is first sit here to do this meditation. Then go out and without talking do this meditation. If you talk then you'll get distracted. Do this meditation very seriously. Practice awareness of the six sense objects [as coming from the mind]. This is a very unique, very basic Buddhist philosophy, the reality of phenomena: how everything comes from the mind.

Applying this Teaching to Counteract Anger and Attachment

I don't know how you planned it, maybe some people are taking dinner but many people have taken the Eight Mahayana Precepts. So you can do the walking meditation with this, exactly as I said to get some experience. This is a very important point of Buddhism. One very important thing is that everything comes from the mind, so important. That is why we get angry in daily life. [No matter] how much you have learned philosophy, sutra and tantra, but still you get angry and are unable to practice patience. Why anger arises is because you don't think of Buddhist philosophy: it comes from your mind. This life situation, whatever happens, comes from the mind. You don't think that. [Instead you think,] "Somebody created this," even if you don't believe in God, so you get angry.

But the minute when you think this philosophy – that it came from the mind, your karma, it's merely labeled and all this is a hallucination, or if you think at least karma comes from your mind – then it's impossible to get angry because then you don't see anything coming from outside. You see it as coming from the mind so it's impossible to get angry. If you get angry you create suffering in the world now and in the future. To receive harm back from others, that is what will happen in the future.

So it's impossible to get angry and all the other things, even attachment. If you know it comes from the mind, then attachment doesn't arise. If you think it comes from outside then attachment arises. So that makes a huuuuuuge difference (maybe I should make even longer!), like sky and earth.

Thursday, September 17, 2009 (morning)

A Star, a Visual Aberration, a Flame of a Lamp

Do not commit any non-virtuous actions,
 Perform only perfect virtuous actions,
 Subdue your mind thoroughly –
 This is the teaching of the Buddha.

Good to do in English. Do this very slowly with meditation.

A star, a visual aberration, a flame of a lamp,
 An illusion, a drop of dew, or a bubble,
 A dream, a flash of lightning, a cloud –
 See conditioned things as such!

Leave a little space between each one. If you are not familiar with it, the way it flows doesn't make sense. "Look at all causative phenomena," in particular think of your own life, your aggregates, family members, friends, enemies, strangers, material possessions, the main objects of your desire and anger, the discriminating thought of the poisonous minds. These are the main objects of the meditation. Use all the points on those. Already I talked quite a bit about emptiness on several occasions at the beginning.

So look at all the causative phenomena, the I, the aggregates, material possessions, family members, the objects of attachment and anger, and ignorance, as being like stars. In the daytime you don't see stars, so you use this as an example. All phenomena, in short, in very short, I, action, object, all phenomena how they exist is as merely imputed by the mind. Everything, hell, enlightenment, samsara and nirvana, happiness, everything, day to day happiness in life, moment to moment peace and happiness and problems, everything exists but exists as merely imputed by the mind. How they exist is like that.

Because there is a valid base, they are also merely imputed by the mind. The second would be that the base is truly existent – in the first case it is labeled – that on which you label, that base, is truly existent. It would become like that but even that is merely labeled by mind.

Everything that exists is merely imputed by the mind, everything is empty, does not exist from its own side, that gives the general idea. Then, I and action are merely labeled I and merely labeled action, and so are all the phenomena that I mentioned before, but in the next second, when it appears back to you, it appears as truly existent, as a real one, as not merely labeled by mind – totally false. The second before it was merely labeled but the next second it appears back as a total hallucination.

That is what we have to discover, that is what we have to be aware of, the main point to be aware of. But, of course, in our view when we talk and meditate, we are constantly labeling but when it appears back it looks like our mind never labeled, besides not being labeled by mind it was never labeled, it is truly existent. It appears as though it has been existing without beginning like that.

The way it appears is like... Even if it is merely imputed right now, a minute, a second before, it looks like it has been existing without beginning from its own side. It appears back as not merely labeled by mind. And not only that, very gross, as not labeled by mind at all, very gross.

Also things appear as permanent, that which is by nature impermanent. In our view, relating to the I, we have all these hallucinations. Let's put it this way: the very subtle one, the very subtle object to be refuted, the gag cha, that appears to the hallucinated mind as not merely imputed by the mind. It appears like that.

There is the Vaibhashika school, Sautrantika, Chittamatra, and the Madhyamaka which has two: Svatantrika and Prasangika. The Svatantrika what they believe is that the I is labeled by mind. They accept that the I does not “exist truly” – which means not labeled by mind – but the I is findable on the aggregates. It is labeled by mind so it is not truly existent. It doesn't exist... The meaning is that it doesn't exist truly without depending on the valid mind labeling it. The mind labeling, without appearing to that, it does not truly exist. If the I exists without appearing to the undefective mind labeling it – that is what is called “truly existent” according to the Svatantrika Madhyamaka school.

They accept it is labeled but not that it is merely labeled by mind. If they accept that it is merely labeled by mind it becomes for them that it doesn't exist, they fall into nihilism. So they could not see the middle way view –

merely labeled by mind so therefore it is empty of existing from its own side by its nature. That is the middle way view but they cannot see it that way because they cannot accept merely labeled by mind, from their point of view that is nihilism. It is labeled by mind but it is not merely labeled by mind because there should be something existing from its own side according to the Svatantrika Madhyamaka school, as otherwise impossible to exist.

The Svatantrika think this is correct middle way view but according to Prasangika this is exactly what is to be refuted: not merely labeled by mind because it exists from its own side, it exists by nature (rang zhin gi drub pa). So this is completely, EXACTLY what we have to realize is empty. This is a very subtle object, what they believe is true is exactly what is to be refuted. If realize this one is empty that is realizing the Prasangika view of emptiness.

So we have this hallucination, extremely subtle object to be refuted that the I is not merely labeled by mind but exists from its own side, exists by nature, that hallucination is there. This hallucination. In reality there is not even the slightest atom of that, completely empty right there, non-existent right there. So this realization of emptiness is what eliminates the root of samsara, ignorance from which all the delusions superstitious thought becomes, attachment is total superstitious thought; anger is; ignorance is. All the delusions, not true what they believe because, do you know why it is not true as it believes? Because it is based on the object of ignorance, what ignorance believes, holds on to – everything exists from its own side and not merely labeled by mind.

Existing from its own side by its own nature, truly existent. Friend, enemy, all phenomena on which the delusions arise, based on the object of ignorance, what ignorance believes, what the hallucination of true existence which is decorated (superimposed?) on the merely labeled phenomena. All the delusions, emotional minds arise on the basis of this BIG hallucination. This HUUUUUGE hallucination. HUUUUUGE hallucination – truly existent appearance, projected, decorated by the mind from ignorance, it comes from ignorance the concept of true existence.

On the basis of this big hallucination all the other delusions arise, they have their own view, attachment has its own view, anger has its own view, ignorance has its own view of true existence, then attachment and anger have their own views.

Roughly, based on the words of Four Hundred Stanzas, the commentary by Lama Tsongkhapa, I think it is mentioned in Madhyamaka, Uma Gongpa Rab Sel [Lama Tsongkhapa's Illumination of the Thought]. Enemy, friend, the first ignorance, dro dagpa, exaggerates truly existence, existing by its own nature, ignorance looks at phenomena and exaggerates, friend, enemy, objects of attachment and anger.

First, ignorance, the concept of true existence, exaggerates the concept of true existence and on that basis then, if it is a person, how the body is beautiful, how wise, the education, or the voice if it is a singer how unbelievable sweet the person's voice is, the person's nose, how beautiful it is, or the face how beautiful it is, different ways, one basis of true existence, this big hallucination, how beautiful it is, exaggerate, after that then attachment arises clinging and grasping to that object, the view labeled by the attachment hold on to that. It projects its own view, the second thing is that it grasps on that. So completely totally false.

Then how anger exaggerates, it labels how bad or how harmful the person's attitude, action, manner, how bad it is, so when you are in front of that person that person keeps his nose high in the sky, don't look at you, ha-ha, and so forth. The attitude is you label, exaggerate as bad and harmful, after that anger arises. After the negative label, believing it. If don't believe, anger doesn't arise, but if believe it, anger arises. Anger has its own hallucination there. It is complete total hallucination. Complete total hallucination. You build hallucination on top of that. The HUGE hallucination of ignorance, projected by ignorance. You understand?

So it says – I don't know word by word – so therefore one can realize how all this is hallucination, how this concept of hallucination, not true the object, definitely you can see, you can realize the object of ignorance is non-existent, ignorance is the concept of true existence, appears as real, existing from its own side, that that is true, definitely can realize that object is empty, totally non-existent.

You can do that. that gives definite confidence that you can achieve liberation because you see it is the root of all suffering and karma and delusions, ignorance. You find definite confidence that you can achieve liberation from the ocean of samsaric sufferings and their causes. So there is a commentary, one stanza from Four Hundred Stanzas composed by

Aryadeva. This is EXTREMELY important meditation, to see how this concept is wrong, extremely important. Playing tricks, we cheat ourselves basically.

We cheat ourselves and so continuously stuck in samsara by following this wrong concept, believing it is true what it apprehends, what it thinks, thinking it is reality that which is completely false. So it is non-existent. That is reality, that's the reality, the reality is totally something else, completely something else, which we don't think.

There is not only the Prasangika school view of the object to be refuted. First we have the Prasangika school view. Madhyamaka has Svatantrika and Prasangika, the Svatantrika has its object to be refuted. For Prasangika, what appears to you is very subtle. Then when we have that, we also have view of Svatantrika (Ranggyupa) that it is existing, the I that appears to you.

The meaning of true existence [is different]. Svatantrika say that when the I appears, true existence according to the Prasangika school appears. That is the same that I mentioned before – appearing as not merely labeled by mind, the Prasangika view of true existence. The Svatantrika view of true existence is also there. The Prasangika school view, the gag-cha, true existence, existing from its own side not merely labeled by mind, that is the Prasangika view of true existence, that is the middle way view. According to the Svatantrika school it is correct.

But that appearing to an undefective mind without the mind labeling, according to Svatantrika school this is true existence, that is the gag-cha, the false I. Not only that, but [there is the object to be negated according to] the Mind Only school: without depending on the substance, the imprint left on the seventh consciousness, the principal consciousness which is the Basis of All (samsara and nirvana).

They believe in eight consciousnesses. What they believe is that the I and so forth, the phenomena that exist, the sense objects, depending on a substance, the imprint left on the seventh consciousness, which is a principal consciousness, called the Mind Basis of All samsara and nirvana, that substance manifesting out, one is the knowing phenomenon, shepa. (If you translate it as knower, I saw that, but if you say knower for shepa it refers to the person, shepapo, the person. so good to translate English into Tibetan to see how it sounds, that can be helpful.)

So knowing phenomenon, shepa, that substance left on the principal consciousness, the seventh principal consciousness, the basis of all, manifesting out, one: as the knowing phenomena, and two: as the object.

So the sense of eye object: forms, sense of nose: smell, sense of ear sound, sense of body, tangibles, the substance left on the seventh consciousness manifests as knowing phenomena and as object. The I without depending on that substance manifesting as knowing phenomena doesn't exist. Appearing like this, when the I appears it appears like that, without depending on the substance, that is the false I, according to the Chittamatra school. The gag-cha, the false I, totally false I for this school. The I appearing as self sufficient, it is also... when the I appears it appears to be self sufficient, without depending on the aggregates and their continuity, self sufficient. It appears as that, that is also there. That is what is to be abandoned, what is to be realized as empty. That is the same in all the previous schools – the Svatantrika, Chittamatra, Sautrantika, and Vaibhashika schools. The self sufficient I that is there, that appears is totally false.

In Vaibhashika school the gag-cha, the false I, in Hindu belief there is atman, the eternal, atman, they believe the I is permanent, this is very useful to understand these differences in what believe in Hindu as permanent in nature. That helps to realize it is empty. In Hindu believe that the I is permanent, without depending on parts, existing alone, without depending on causes and conditions, existing with its own freedom, rangwangwa, in Hindu believe like that the I. here in Buddhism, in reality or in Buddhist philosophy the very, very, very basic, very foundation of Buddhist philosophy is that the I is impermanent.

(Not this eye. I went to Mexico the first time, one professor who invited His Holiness the Dalai Lama, he came to Kopan, he invited me. I went after His Holiness. He wanted me to come to introduce His Holiness but I told him that Geshe Sopa Rinpoche was better. So His Holiness came, maybe twenty years ago. I gave a talk in a Japanese temple, my translator, there was one old man and his wife, they were supposed to be more familiar with Buddhism. And they invited one monk from Nepal, I think, from ?? Monastery near the stupa. He lived one year there and then left, went to Los Angeles, then he was selling hot-dogs! With a pointed hat... Maybe gave initiation, after one year he went to Los Angeles to sell hotdogs on the street.

When I talked about I, I think he translated this “eye”. It wasn’t corrected that day, the next day one girl from Russia, went to Nepal or Dharamsala, spent some time there, she was one of the persons who was helping, she spoke in public to them saying they made a mistake, that is was wrong translation, not this eye, but this I, the self. Another girl who spent a little time in Dharamsala and so was a little bit more familiar. That was a long time ago, maybe twenty years ago.)

In Hindu believe like this, I is permanent, atman, permanent, eternal, existing alone with its own freedom. But in reality in the four Buddhist schools of philosophy the first thing to understand is that it is impermanent, impermanent nature, being under control of causes and conditions and so changing, decaying second by second, that is the definition or characteristic of impermanence – phenomena changing second by second. They do not last, decay. According to Gen Lamrimpa of Tibet impermanent so changing in every second, do not last. Then empty of existing on its own, empty of existing without depending on causes and conditions, empty of existing with its own freedom. That is the very basic philosophy to know, to discover.

The Vaibhashika has eighteen schools. Among them, the Vatsiputriyans are not exactly Hindu but they believe I is neither permanent or impermanent, not Hindu, not exactly believing permanent, some kind of change from Hindu. All the wrong views we have. All appear, the last one is unbelievable gross I but we have all of them. All the wrong views of the way the I appears to us. I guess, depending, when the I appears, depending on the explanation, depending on how you express the false I, how you explain or express it, depending on that you have the view of gag-cha, wrong view of Prasangika school, then wrong view of Svatantrika, Chittamatra, Sautrantika, Vaibhashika.

I think it is like that. not only I, but also forms, sounds, smells, tastes, the phenomena that appear, you have these wrong views to the hallucinated mind. everything, I, action, object, all phenomena appear as truly existent, not merely labeled by mind. everything. Hell, enlightenment, samsara and nirvana, happiness and problems, everything. So the Buddha’s omniscience does not see, what a buddha’s omniscience sees, realizes is all your views of the gag-cha, all these different levels of hallucination, all these that you have are completely empty, completely empty.

That is how omniscient mind sees, the holy mind which is totally free from disturbing thought obscurations and the subtle obscurations, obscurations to all knowing mind, the mind that has no mistakes that directly sees whatever appears to you, all this hallucination, and the last one, Prasangika view, existing truly, the omniscient mind sees this all as completely empty, what appears to you and what you believe, the mind that is completely free from mistakes, that has no hallucination, no appearance of true existence at all.

That omniscient mind directly sees all the phenomena, the things, the I, that appear to you which is hallucination that appears to you, the omniscient mind sees as completely non-existent. All this hallucination, the way they appear to your hallucinated mind and that you believe one hundred percent. The omniscient mind sees completely non-existent, empty. Omniscience doesn't have appearance of true existence.

Also arya bodhisattvas and arhats, the arya beings, even they directly see all these hallucinations, huge piles of hallucinations that appear to you and then that you believe in, hold to be true, even they directly see the phenomena that appear to you as truly existent and then you one hundred percent believe is true are completely non-existent. That is the truth. What appears to you, what you believe, is not truth. From the worldly people's point of view is truth, but in reality is hallucination. The arya bodhisattvas, the arhats, the arya beings, those lower vehicle beings, they directly see that the way things appear to you and you believe, this hallucination, is non-existent. The Prasangika view the gagcha, they see is completely non-existent. Totally non-existent. Totally non-existent.

So there is no question about the rest of the hallucinations – each school's view of the gag-cha, of how phenomena, the I, appear and is believed to be true. They see as completely... down to the extremely gross – permanent and existing with its own freedom – as non-existent.

That is the meditation: looking at phenomena as like a star in daytime. That is how the I, phenomena, appear and you believe. All these hallucinations, in the Prasangika school the subtle object to be refuted, that your mind holds on to. They see all this, omniscient buddhas, arya bodhisattvas, arya beings of Lesser Vehicle directly see self, action, object completely clear, non-existent and empty. Like a star. They look at causative phenomena as like a star.

The next. The very first one is unbelievable, most profound meditation. That is way to meditate on this – look at everything as empty. First look at your hallucination, the way things appear, and then think how the arya beings see them – as totally empty. Meditate on that, this is sooo good. An atomic bomb destroying the root of samsara, the root of all the sufferings, and delusions and karma.

Then I translate rab-rib as defective view, not the hallucinated mind itself, but its view, the defective view, you have a hallucination, the conclusion of defective view is that you have a hallucination. In the texts use the example of dropping hair in your food, seeing this. I think sometimes I see like that, I see many things in food, worms and things, I see that, I have a lot of karma in that. so hair dropping, this hallucinated view, defective view, that is an example, rab-rib which is given in the philosophy subjects. Or like after you put eye drops, how you see. How phenomena appear to you is [like] rab-rib, [as] truly existent. Rab-rib, defective view – truly existent. Which means all this is totally empty, nonexistent.

With that understanding what comes in your heart, all the truly existent view, the way things appear to you as truly existent, you look at as rab-rib, not truly existent, totally empty.

Then mar-me, butter lamp, depending on many causes and conditions, the person who makes it, depending on many causes and conditions therefore not permanent, impermanent, then looking at causative phenomena as like that, depending on causes and conditions, impermanent, that is why they change and decay, minute by minute, second by second.

The next one is illusion, all causative phenomena are like illusions. Then the samsara. I mention here one of the meditations on emptiness, different days to keep the mind in different meditations, so normally I suggest that. For example a magician person with mantras and substances illusioned the audience's senses so that they see beautiful palace, beautiful man or woman, golden elephant, all kinds of things, the magician illusioned the audiences' senses and makes them to see like that, maybe he can even illusion a whole city, village. There are three things.

The audience does not realize; are people whose senses are illusioned but they do not know this and what appears appears to them as real. Then there maybe there are some people in the audience who know their senses are

illusioned.

Also maybe the magician has this illusion but realizes it is not true, totally non-existent. Then there is a person whose mind is not illusioned, whose senses are not illusioned and so does not have this hallucination, knows that it is hallucination, the appearances, and himself, the person, does not have illusion.

There are these three different people, three types of people. Similarly, there is common worldly people to whom I, object, action appear as truly existent due to past ignorance, all merely labeled things appear as truly existent and then hold on to that as one hundred percent true. Then there are those who realized emptiness, I action object, those phenomena are realized as empty, not existing from its own side, do not exist at all from its own side. Totally empty of existing from its own side.

Those who have that realization, who see I action object phenomena as like illusion, not illusion but like illusion. There are arya beings who have wisdom directly realizing emptiness, they are sentient beings up to tenth bhumi, then arhats, the arya beings with wisdom directly realizing emptiness but they have the hallucination of true existence except when their mind is in equipoised meditation in which do not have appearance of true existence, dualistic view is absorbed, not cut but absorbed, only enlightened being has cut it forever.

The magician person himself or herself and audience people who have illusion but realize it is not true are like the arya beings, arya bodhisattvas and aryas of lesser path with wisdom directly realizing emptiness who when are not in equipoise meditation have this hallucination but their wisdom sees it is empty. Then the omniscience, the buddhas do not have truly existent appearance, completely ceased, because what produces appearance of true existence is the subtle defilements, the subtle negative imprint, that has totally ceased, that left by concept of true existence has totally ceased so they do not have that.

So I suggest that one meditation to do in daily life, one day to do is that your ignorance is magician person, your ignorance illusioned you, you yourself are the audience and your ignorance is the magician who has illusioned you, then see everything, forms, sounds... hell, enlightenment, all phenomena as illusion, illusioned world. Your ignorance is the magician person who

illusioned your senses, you are the audience. So all this is totally hallucinated world. Illusioned. So you do that while you are traveling, walking, while shopping do it with this awareness, go shopping with this awareness, do your job with this awareness.

Your ignorance is magician person and you are the audience and you have all this illusion of everything being real, existing from its own side, your car, the road, everything, driving, your house, your room, every room, dining room, sitting room, toilet, garden, then go shopping, everything existing from its own side.

While ignorance, magician person, makes appearance of true existence, not exists from its own side. You go to fruit section in market, maybe fifty or hundred types of vegetables and fruit, then meat section, all that meditate, practice awareness of it being an illusion.

Your ignorance, magician person, illusioned you, everything existing from its own side. Something which it TOTALLY, toooooo totally non-existent there, from its own side. Then department store, all the clothing, clothing for children, women, men, again ignorance, the magician person, illusioned you, everything exists as not merely labeled by mind even though everything is merely labeled by mind right now, just a second before, constantly, but you are not aware so exists from its own side, this is total hallucination, illusion, it is totally empty right there. Then go to the section of pots, go to the kitchen section where there are very inspiring knives, very inspiring many thing TRULY EXISTING from their own side, truly there. Truly existing from its own side. Your ignorance, magician, illusioned you. But nothing existing there in reality.

Then go to make-up place, all the millions and zillions of make-up for all the different parts of the body, mouth, nose, ears, eyebrows, there are a lot of things for the eyebrows, then this one? Eyelashes, there are a lot of things for the eyelashes, a lot of things for the cheeks... your ignorance is like magician person who illusioned you so everything truuuuly exists from their own side, not at all merely labeled by mind. I'm talking about the meditation. Even when you go shopping.

This is amazing powerful meditation, so it become meditation, not just shopping but meditation session, very effective meditation session, meditation session doesn't have to only be on your hard cushion, sit down,

close eyes, close mind, then sooner or later sleep comes. I think it's a very wonderful effective session this way. You don't fall asleep there! Even if you don't buy anything you can still go there and do this meditation, go around the shops, the department store, don't have to buy anything just do meditation. Same when you go sightseeing, so see waterfalls, mountains, snow, when you go to see old buildings, ruined places.

Same, it should become, you should use, it should become a meditation session for you, it doesn't matter what others do but for you it should become meditation session, very effective, powerful. Then always taking the essence of your life. Continuously you are working for your liberation, and with bodhichitta you are continuously working for enlightenment. In this way, eating, walking, sitting, sleeping, doing job, not only when doing meditation practice, in normal life everything becomes antidote to samsara, not cause of samsara but antidote to samsara that destroys samsara, the cause of samsara, ignorance. Everything becomes the antidote to that, so everything becomes the cause to achieve liberation, and if done with bodhichitta the cause to attain enlightenment.

People go for walks for their health, whether they have a dog or not, of course people who have a dog no matter how much busy you are because you have a dog you go out a little bit, whether you have a dog or not if you always go for a walk it would be wonderful, your life would become very rich and you collect extensive merits if when you go for walk generate bodhichitta motivation and when walk either do with bodhichitta or meditate on emptiness – ignorance is magician person and you are the audience who has been illusioned.

Then all the truly existent trees, lakes, water lakes, everything which is merely imputed by the mind, all these which are totally non-existent, empty from its own side, all these are in reality just amazing, unimaginable subtle, so subtle I action object, the whole thing, all phenomena, what is called this and that, most unbelievable subtle, just existing in mere name, so therefore just existing in mere name. merely imputed by the mind, so in other words complete empty from its own side, exists but is empty, empty but exists. So most unbelievable subtle. But appears everything. All this is covered by hall, made real, truly existent, decorated and covered, made real.

The brick walls are covered by mud, table covered with brocade, completely covered by hallucination, everything covered by hallucination, the magician

person illusioned you. Practice mindfulness of this continuously. So it is so wonderful, even you don't have much time to sit in meditation but going for walk is easy, not much time to sit down and meditate but there is more time to go for walk, that time you find very easily, use that time to meditate on lam-rim, three principal aspects of the path.

Then like a drop of dew, can stop any time, nature of impermanence. Your life and all the things, wealth, family, surrounding people, friends, enemies, strangers, all these things, don't think just that causative phenomena are like a drop, really relate it to your main objects of attachment and anger, that to which there is strong arising of attachment and anger.

Then look at like water bubble, looks extremely beautiful but can be popped any time, cannot trust because can be popped any time, all the causative phenomena that I mentioned before can be ceased any time.

Then like dream. In dream everything appears so real but when wake up you know is not true, so same here everything appears as true but all this is totally empty, like a dream. That is another one.

One day look at everything as dream, your room, house, job, one day your complete life like dream. When you do that everything doesn't exist from its own side but is empty. That is another very good one to do.

Then like lightning, happens then gone, with lightning at night see everything clear then stopped. We have this human body so precious, unbelievable, all this wealth, beautiful place, family, all these things, whatever you have is like lightning, when you die it is like lightning, it happened but then it is gone, so there is nothing to hold on to, to cling to. So many people unbelievable suffer because of that grasping. They don't last even one second.

Then last one is like clouds, phenomena are like clouds. When you look at clouds in each second they change, do not last, they are changing, the next minute when you look at it, it is not there, so causative phenomena are like this, so you can't have the concept of permanence, so there is no reason to grasp, no reason to arise attachment and anger, then you achieve liberation and enlightenment.

Dedications

So please enjoy lunch.

From Friday, September 18th, 2009

Rinpoche: His Holiness uses the Praise to Guru Shakyamuni Buddha before giving teachings:

I prostrate to the Perfect Buddha, the best of teachers, who taught that whatever is dependently arisen is unceasing, unborn, not annihilated, impermanent, not coming, not going, without distinction, without identity, and free from conceptual construction.

It says “one who shows dependent arising.” In brief, how everything exists is being merely imputed by the mind, so it exists in that way. He is the one who revealed that. Dependent, ten is “dependent,” and drel is “related.” So it is dependent related and then it arises, comes into existence and ceases.

There is no truly existent cessation. In our daily life, birth is a truly existent start, and when it stops it is a truly existent stopping, All that is a hallucination that is then believed and apprehended in that way. That is how we live life. Everything appears as truly existent and then we hold on to that as one hundred percent true. That is ignorance, non-reality, holding it as true, but reality is totally something opposite to that which ignorance holds on to, which it believes to be one hundred percent true. But all this is one hundred percent not true – that is reality. It’s empty, the opposite of what ignorance believes.

So the definition of ignorance is that which holds the object in a way totally opposite to the way wisdom holds the object. Wisdom holds it to be empty but ignorance sees it to be truly existent. There is no truly existent cessation, no truly existent birth. “There is no nihilism.” Maybe [you need to say] no truly existent [nihilism]. “There is no nihilism. There is no eternalism. There is no truly existent coming and no truly existent going.” [We need to] relate this to our daily life, what we hold on to.

Coming and going is merely imputed by the mind but we hold on to it as truly existent due to ignorance. It is a total hallucination. It’s totally non-

existent, empty. [There is] no truly existent coming and no truly existent going. In a verse from the Madhyamaka teaching, The Root of Wisdom, it says that going depends on the goer. The object, the action of going, the goer – all are dependent. If there is no going there is no goer. It doesn't show the object but it means that.

All these are merely imputed by the mind, dependent on the base. I don't remember all the words, the verses. So the action of doing depends on the doer. There is no truly existent coming and going.

I should check the commentary but I think that whatever exists, for example, [with regard to] these aggregates, whatever exists [truly] has to exist as oneness with the aggregates or has to exist separately. I think it might be that. If it exists it should be like this: either it exists as one with the aggregates or it exists separately. So the truly existent I, the real I, neither exists as oneness with aggregates nor exists separately, so it doesn't exist. The conclusion is that it doesn't exist.

[The Buddha is] “the one who shows the peace.” Togpa is mental fabrication or mental creativity, but creativity of what? It means [creativity] of true existence. Here togpa mepa means empty of mental fabrication or [empty of the] creativity of true existence. Togpa is the creativity of true existence, and phenomena are empty of that. “The Buddha fully enlightened one taught this, to you the holy being, I prostrate.” So he is praising Guru Shakyamuni Buddha.

How the Buddha Liberates Beings

The way the Buddha liberates sentient beings is not by cleaning their negative karma with water. That is related to bathing in the River Ganga. When the person dies you put the body, the feet in the water to purify the negative karma. But the mighty ones do not wash the negative karma with water, because with just water you cannot purify negative karma. The way the Buddha liberates sentient beings is not by washing us sentient beings with water.

The sufferings of us sentient beings, transmigratory beings, do not get eliminated with the hand, like taking a thorn out of the side of the body with the hand. Not in that way. The third one is not by transplanting his

realizations into us, such that then the Buddha himself no longer has realizations, like transplanting a monkey's brain into a human brain. Or somebody who just died, putting his heart into another person – it is not in that way.

How does the Buddha liberate sentient beings? by revealing the truth, ultimate nature, the truth that is the ultimate nature, by revealing that then sentient beings get liberated from the oceans of samsaric sufferings and its causes, karma and delusions. Here the way the Buddha liberates sentient beings is by revealing the truth.

What is that truth? These verses show that – what the Buddha taught to sentient beings. By studying it, practicing it, making the mind familiar with it, you are able to realize it and then are able to cut the root of samsara, ignorance. You do this by developing wisdom first with imagination, the wisdom realizing emptiness which is with concept, togpa. Togpa is without a sa, and means concept, conceptual, with imagination.

By developing that wisdom, then the wisdom directly realizing emptiness arises when you achieve the path of right seeing. Jig-ta, the view of changing aggregates, the wrong view, then log-ta, heresy, then ta-ta the view of nihilism – you eliminate those things by realizing the path of right seeing. You remove 112 defilements by realizing right seeing path and by realizing the next path, the path of meditation, you remove 16 disturbing thought obscurations.

That is for one who straight from beginning enters Mahayana path without entering the Hinayana path, the five paths to liberation. After renunciation, one generates bodhichitta and enters the Mahayana path, and purifies disturbing thoughts, the shedrib, the 116 defilements to fully knowing mind, by the path of right seeing. The path of meditation removes 116 subtle defilements, ceasing even the seed of delusion. Then you achieve liberation, by ceasing the seed of the delusions. By ceasing the subtle defilements you achieve full enlightenment by revealing the truth.

The Eight Worldly Dharmas in The Eight Verses of Thought Transformation

This was [mentioned in] the eighth [verse] in The Eight Verses of Thought Transformation. At the end [of that text], it talks about doing all the previous

practices without being stained by the conceptual eight worldly dharmas, being unstained by the eight worldly dharmas. “With the thought realizing all phenomena are like illusions,...” It says to do all the practice in that way, unstained by ignorance, by the conception of true existence. By realizing them as empty, seeing everything as an illusion, I will practice in this way without that. I will practice to be free from bondage by the conception of true existence, which binds and holds onto the hallucination, the gag-cha, the object to be refuted, the appearance of true existence, things appearing like that. “I will practice to be free from the bondage.”

This is the ignorance holding things to be truly existent. Here it means that. So I think there are two things – even though I haven’t realized emptiness – to look at it as empty, like an illusion or a dream.

So that helps to plant the seed of emptiness, to come close to the realization by seeing everything as empty, as like an illusion or dream. Gradually that helps. That becomes a practice to become free from bondage, binding oneself to samsara, free from that bondage – the ignorance and all the delusions that arise from that, bound by that – to become free from that bondage. That happens if one does not follow the ignorance holding the I, object, action, whatever appears as one hundred percent true. If you follow that you never get liberated from bondage to the oceans of samsaric sufferings. So you become liberated from that.

Then one who has the realization, seeing things as empty and like an illusion, develops that and then one becomes free. One practices to become free from the bondage of karma and delusions, and the root of delusions, ignorance, and then karma. Following the ignorance grasping phenomena – the I, action, object – as truly existent, appearing as truly existent, [one becomes] without that. Here the eight worldly dharmas, this here in the eighth [verse], are related to this one.

So straight out what the text says is: “no cessation, no birth, no cessation, no eternalism.” I have to check the commentary. At the moment I will say something but I have to make sure, check the commentary. I have to check eternalism, what we normally say is eternalism. “No eternalism.” It doesn’t matter. I will check the exact meaning of that. In case it is normal one – “no nihilism, no eternalism” – but I will check that. Eternalism is maybe related to permanence, but I will check. “Not existing separately, not existing as oneness with that phenomena.” Then it is showing how things do not exist

truly or inherently, how things do not truly exist.

From September 20th, 2009

Meditation on emptiness

We are talking small, the beginning stage, how the mind can change from dissatisfaction to satisfaction, from suffering to happiness. That effects the whole entire samsara, so can you imagine how much peace and happiness there is? For example, when you meditate on emptiness. Before that I was talking about some idea of how renunciation happens, but now emptiness. When you meditate on dependent arising, when you meditate on that, there is an immediate change in how you perceive the I. Your way of thinking, the view of your I, or your way of holding the I, suddenly changes. Before you meditate there is a real I.

An easy way to recognize the object to be refuted

I will give you one example, one technique of how to mediate on emptiness, an easy way to recognize the object to be refuted. You ask: "What am I doing? I am sitting, listening, talking." Why do you say "I am sitting"? There is no other reason at all other than the aggregates, the body, is doing the action of sitting. That is it, there is no other reason at all. The aggregates, the body, is doing the action of sitting. That is it. So your mind labels "I am sitting," that is it. Now when you put the reason for "Why I believe I am sitting?", there is no other reason at all than "just the body is doing the action of sitting."

When you think that, the minute you think that, the real I believed before, now here it doesn't exist at all. There is a great effect. So strong the I is believed, there is a real I, now here when you think of the reason for why I am believing this, there is no other reason than the aggregates, the body, is sitting. Then that real I you believed in before becomes either totally non-existent, you see that, or it becomes so much weaker. So much weaker, so there is a big change.

Toward that real I there is a big change in your way of holding,

apprehending, the I. When you do that, that is a different view, opposite to the previous one. Totally opposite. Suddenly there is a change in your view, in the appearance of the I. Suddenly what you believed before – the real I – is not true. An example is that it becomes much more than half, so much more weaker, even though you don't see that it is totally non-existent. So you can see the change to your life, you can see the change in your view, the mind holding the I changes. Of course, the more you meditate then you realize it is totally empty. That is what comes. So you have been holding the I, this really exists, is really true, a real I, you have been holding this not only from this morning or from birth, but from beginningless rebirths. From beginningless rebirths you have been holding this. There is a real I there, as it appears, which is a hallucination projected by ignorance, you have been holding that to be really true, one hundred percent holding there is such an I.

Whenever some strong experience happens it is definitely related to when your guru devotion is stronger

The day you have strong guru devotion... There is a connection to that, one hundred percent there is a connection. When you get some experience definitely connected to this, when there is strong devotion to the guru that is the scientist of meditation. That is an inner scientist-meditator experience, a scientific experience, the inner scientist. Definitely one hundred percent whenever some strong experience happens it is definitely related to when your guru devotion is stronger. It is one hundred percent based on that, one hundred percent. Due to intensive strong purification and at the same time collecting extensive merits, your way of thinking is good. So definitely when there is some positive experience in meditation, even not an actual realization but some experience happens, it is definitely connected to guru devotion.

It is not just making it up. It is not like other religions, somebody made it up, wrote it up, made a philosophy, or something for your own benefit, because you want to achieve some power then you write it down like that, it is not like that. It is a real, true experience, something that happens to you. Something that has happened to many of you who have been meditating for many years. So it is similar. Whatever special strong experience it is, it is always during the time when you have strong guru devotion. It is always like that: when your mind is more positive. When your mind is kind of very superstitious, lots of doubts, a thick skull thinking "I know this

teaching, that teaching. I heard this, that. I know everything,” kind of like pride, thick skull, bold mind, when your mind becomes like a desert, no water, hot and dry, and nothing grows in it, a desert, then nothing happens. Even a very effective, the most effective, teaching you listen to, if you think you know it, then nothing happens to your mind.

So suddenly you discover there is nothing there. You have been holding this from beginningless rebirths to really exist, to be real. true, you have been believing in a real I from beginningless rebirths, but suddenly now, at time when you are doing all these practices, intensive purification and collection of merits, and more guru devotion is arising, you are positive to the guru, the causes and conditions gather and so suddenly you discover it is not there, that there is nothing to hold on to. Nothing is there, you suddenly see there is nothing to hold on to. You suddenly see there is nothing to hold on to.

Unbelievable to shock when you realize what you have been believing in does not exist. Of course, for some people... I heard that one sangha, one student, he got unbelievable happiness, tears come out but of joy, unbelievable joy. It is mentioned in the Madhyamaka subject that for intelligent bodhisattvas, when they realize emptiness they experience incredible joy, tears come out, the hairs in their pores stand up. For the lower intelligent bodhisattvas unbelievable fear arises. When this happens, suddenly you see there is nothing to hold on to, there is nothing there to hold on to, at that time unbelievable fear arises. My guess is that the fear might be different from the fear when you meet a tiger, from other fears. Maybe it is different.

This fear is deeper, this fear is deeper, because here, can you imagine? Can you imagine when what you have been trusting in from beginningless rebirths, you have lived your life from beginningless rebirths believing it is true, so can you imagine suddenly now it is not there? Can you imagine? Can you imagine? It is an unbelievable shock, unbelievable fear. This is for lower intelligent beings. This fear happens for lower intelligent beings, a very, very strong fear from the heart. So I think that maybe it is different from other fears.

You must complete the experience of emptiness

So the mind definitely changes. When this happens, you should not stop immediately, as that becomes a huge obstacle. You are just about to realize emptiness, just about to see total emptiness, that the I is totally empty, just about to see that, to eliminate the ignorance that is the root of samsara. An unbelievable fortune is happening to you, to your life now. From this experience then it is possible to achieve liberation. From this experience you get full confidence that you can get liberated from the oceans of samsaric sufferings and its causes. It leads to that so you must go through it like crossing a bridge to get to the other side. If you go through it you reach the other side, otherwise if you don't do that you don't get to the other side. So you must complete the experience. You must not stop because of the fear, as then that experience doesn't happen again for a long time.

At that time when you have all the causes and conditions together if you don't take the opportunity, if you stop due to thinking that this may not be right because so much fear arises... So much fear arises because you are afraid to fall into nihilism, because your experience is that of losing the I. This is something that you have been holding as the most important, so precious, as THE most important. You have been holding it as more precious than the numberless sentient beings, numberless buddhas, numberless bodhisattvas. You have been holding it as the most precious, but now you are losing that, so can you imagine?

As I mentioned before, you have been living your life completely opposite to that: for this I, always to achieve happiness for this I, which is not there, always, all the time, you work very hard. When it is difficult, if you need to steal, you steal; if you need to kill, you kill other beings. For the happiness of this I, you do all these things, the ten non-virtues. For this I which is not there. So here can you imagine when you suddenly lose it? So, unbelievable fear. Because you are not familiar with the experience... Either you have not been introduced, you have not been give an introduction about what happens when you actually experience this, you didn't get this introduction about the experience, you didn't know completely the experience of what is going to happen, you have a little knowledge of emptiness but not a complete idea of the experience, then that is how the fear comes.

So much fear, you think you are falling into nihilism. Because you are losing the I, you are falling into nihilism. It is very positive, it is the most important

success in life, the one most important success in life is happening but then you don't have full knowledge about the experience and so you stop. Then it doesn't happen for a long time. What I am saying is that you must go through it, you must complete the experience. You have to let the I completely get lost. You must complete the experience. Then you see emptiness. You see emptiness. Then as a result... You see the ultimate truth, and as a result you realize the conventional truth, kundzob denpa, the truth for an all-obscuring mind.

The resident teacher from Madrid center, not from Buxa, who was educated at Sera, he told me he tried to translate kundzob denpa as illusory truth. He took them as "truth for an ultimate mind" and "truth for an illusory mind." He asked me whether it is okay to translate them as "absolute truth" and "illusory truth." This is quite interesting.

Then as a result, you realize the conventional truth or the truth for an all-obscuring mind, that the I is existing in mere name, is merely imputed by the mind, you realize that. But Gen Jampa Wangdu, an extremely successful meditator, said that after fifteen days, after realizing emptiness and meditating on that every day, after fifteen days you see phenomena as illusions or like dreams. After fifteen days, not immediately. That is what he said. Then you see phenomena, the I, in the Middle Way devoid of nihilism and eternalism. Nihilism is nothing exists. Eternalism is truly existent.

While it is existing merely labeled by mind it is empty, not existing from its own side, and while it is empty it exists in mere name: so unified emptiness and dependent arising. When you recite the Heart Sutra, if when you are meditating fear comes that is a very good sign, it means that your meditation on the Heart Sutra is working, it is hitting to the ignorance. It is hitting to the ignorance seeing the object that ignorance believes is a real I. There is some feeling that that is not true, that this is not true, some feeling of that. When some strong feeling happens, then fear rises.

If you fall into nihilism, fear doesn't arise

I don't think that... If you fall into nihilism, my assumption is that... I don't think fear arises because nothing hit the ignorance, nothing hit the object of what ignorance believes which is totally nonexistent. I think that the concept

of true existence is there because nothing hit the object of ignorance. The real I would still be there, that is what I think because there is no remedy to seeing the object as non-existent, false. There is no remedy. My guess is that if you fall into nihilism, fear will not arise. You can check. When you recite the Heart Sutra, when you do meditation, and some fear arises that is a very good sign. The conclusion is like this: that is because of buddha nature, the very basic, very bottom buddha nature – the mind is not oneness with delusion, it is just temporarily obscured.

\So the ultimate nature, the emptiness of the mind, that is the buddha nature. The potential to become a buddha. The very basic reason is that.

(the following part is not on the audio)

The meaning of dependent arising in the verse from Three Principal Aspects of the Path to Enlightenment

For example, I forgot the verse in the Three Principal Aspects of the Path to Enlightenment that just having actualized bodhichitta is not enough, you have to realize dependent arising:

[9] Without the wisdom realizing ultimate reality,
Even though you have generated renunciation and the mind of enlightenment
You cannot cut the root cause of circling.
Therefore, attempt the method to realize dependent arising.

It says that. Usually... When I discussed this with Choden Rinpoche, he said that it is talking about gross dependent arising. But Geshe Lamrimpa from Drepung Monastery says to put effort into realizing dependent arising which means emptiness, and ?? also said that. Gross dependent arising which leads, which helps, to realize emptiness and subtle dependent arising.

Anybody, phenomena, the phenomena of samsara and gone beyond (de means nirvana), the phenomena of samsara and gone beyond, seeing the cause-effect of phenomena of samsara and beyond samsara as unbetraying. Not only by planting a seed is there the result of flower, fruit, stem, trunk, there comes a result, not only that is unbetraying but also inner phenomena – from the cause non-virtue a suffering result arises, from the cause non-virtue the result suffering arises, from the cause virtue the result happiness arises.

You see this as unbetraying.

Not only outside but also inner phenomena. So actions done with bodhichitta – enlightenment. Actions done with renunciation, then you achieve liberation. Whatever activity is done, the action achieves that. With bodhichitta, you achieve the result of enlightenment. With renunciation, when you are eating, sleeping, walking, not just reciting Dharma, it becomes the cause to achieve liberation. When it is done with right view unstained by ignorance, it becomes the cause to achieve liberation.

If there is no bodhichitta, it becomes the antidote to ignorance, the root of samsara, and to all the delusions. Even if there is renunciation but without bodhichitta, then it only becomes the cause to achieve liberation. Without renunciation, then whatever you do it becomes only the cause of samsara. Without renunciation of the happiness of future lives and without renunciation of this life, whatever you do becomes the cause of the lower realms. Eating, sleeping, sitting, walking, without renunciation becomes negative karma and the result is rebirth in the lower realms. The definite understanding that from this cause comes this result is unbetraying.

The second meaning: the wisdom that realizes that the I is empty of existing from its own side is the cause of realizing the I exists in mere name

My guess is it might also contain this one – cause and result. After you realize the I is empty, the result is to realize that the I exists. So you realize the conventional truth, the truth for an all-obscuring mind – that the I exists, by seeing that the I is empty of existing from its own side, that which has been appearing to your hallucinated mind and what you have been believing from beginningless rebirths: that it exists truly, not merely labeled by mind, that appears and you believe it is true. But now you realize the truth of the I, of the self, you realize it is totally empty of existing from its own side.

That wisdom has a cause, then from that you understand that the I exists, but it exists in mere name, merely imputed by the mind. So as a result you come to understand this: that the I exists but while it exists it is totally empty. While it is totally empty, it exists. You unify emptiness and dependent arising, that is the Middle Way view, the Prasangika school view. That which is devoid of nihilism and eternalism is the Middle Way view, the Madhyamaka.

This wisdom is the only one that can cut the root of samsara, ignorance. That can cut the root of samsara, ignorance. It is the only one, that directly cuts it. It is what makes you to be free from the oceans of samsaric sufferings and their causes, karma and delusions. It is what directly cuts the ignorance that has continued from beginningless rebirths and that has tortured you, condemned you.

Can you say that? Condemned? Overpowered or condemned, it dictated you. If you don't like dictation you should eliminate ignorance, the king of delusions. If you don't like dictation, the first one you should do is this. The delusions of anger put your life in the prison of suffering, so many problems, suffering. Then attachment. Eliminate these things. If you are really fighting for freedom, if you reeeeealy want freedom, then you must do this. Freedom from ignorance, the three poisonous minds, that is the most worthwhile.

Then freedom from the self-cherishing thought that is the most worthwhile. That is what we should fight for day and night, years, no matter how many eons it takes. I guess... Not only from non-virtue comes suffering and from virtue happiness, not only this realization, but you see how the I exists, the truth for an all-obscuring mind.

Right view from Three Principal Aspects of the Path

The translation of the ??Lamp of the Path to Enlightenment, I think was done, not the first time I came here, but maybe the second time. Geshe-la was here or was it the first time? Doctor Don Brown?

Don: You first came in 1983.

Rinpoche: Was Geshe Gelek here then?

Don: Geshe Tsulga was here.

Rinpoche: That is right, we filled the statues, Buddha, Kalachakra...

Don: The Buddha statues, Kalachakra was in 2003.

Rinpoche: I started the teachings on the Three Principal Aspects of the Path

but I didn't finish it. It started there, and I completed the oral transmission of this text. That time I got the exact translation of the text. It was not easy to translate, but got done by the blessings of my gurus. I will tell you what I think is the translation, I don't remember it exactly.

Showing the Right View

[10] One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as forever unbetraying,
And for whom any object trusted in by the grasping mind has completely
disappeared,
Has at that time entered the path pleasing the Buddhas.

The object that your ignorance trusted, not wisdom, the superstitious thought, not wisdom, a wrong concept that trusted the truly existent I which is fabricated or projected by the ignorance, leaving a negative imprint on the mind. In the first second, the mind merely imputes I, then it immediately projects a hallucination of true existence from the negative imprint, like a film on which are put countless places, people doing unbelievable things.

You print the figures on the film, then you put the roll in a machine and project it on a movie screen or on a TV. The ignorance projected and leaves an imprint, true existence. It decorated or projected to so that in the next second the hallucinated mind sees a real I, not a merely labeled I, even though a second before it projected that. Your ignorance trusted that it is one hundred percent completely correct, it holds on to that, it completely trusted that (kun shipa means this). ???

... It is lost just there, not somewhere else. It is not that it went somewhere else, from here it went through the windows or doors to some place like a beach. Just joking. Just there where you are holding on to it, where you trusted it, it is just lost there. It totally completely disappeared just there. It became totally non-existent just there. It doesn't mean it has been existing from beginningless rebirths and now is not existing, it is not that. That would be wrong view. Something that has been existing from beginningless rebirths and now is not existing, that becomes wrong view. But here something that never existed at all from the beginning, but you hadn't discovered that, and only now you see it is not there. This is what you trust in; that has completely disappeared, it has been totally lost, just there. It is totally non-existent just there. That is what you see. That person, ooooooh,

then has entered into the path that pleases all the buddhas.

Monday, September 21, 2009 (morning)

The Best Kind of Holiday

(Rinpoche begins by reciting the Prayers at the Beginning of the Teachings:
Praise to Shakyamuni Buddha.)

A star, a visual aberration, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud –
See conditioned things as such!

Maybe I would bring the last part of the Tibetan – [“See conditioned things as such”] – to the beginning for those of you who are not familiar with what is it to look at as [a star], a defective view, like a butter lamp, like an illusion, dew, a bubble, a dream, lightning, and a cloud. If someone is not familiar with it, in order to read it and stop and meditate a little, maybe it would be better to bring [“See conditioned things as such”] to the beginning, otherwise if it is only at the end, the phenomena that you are to look at like this then you have no idea. Maybe like this you get an idea.

See conditioned things as such:

A star, a visual aberration, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud.

Look at causative phenomena – which are the main object on which arise ignorance, attachment, anger, the three poisonous minds–, family, friends, the people around, strangers, possessions, and all the rest of the phenomena, those of the five sense objects and so forth. Look at them like stars.

Remember what I said, the essence of it. First remember your wrong view. Remember, look at everything as empty, as omniscient mind sees yourself, actions, objects; not only causative phenomena but all permanent and

impermanent phenomena. How omniscient mind looks at and how you believe phenomena to be – truly existent which is not there, which omniscient mind sees as totally empty. Also arya bodhisattvas in relation to that see all as totally empty. Meditate on what they see – yourself, objects, actions.

Then defective view, rab-rib: everything appearing as truly existent, a real one not merely labeled by mind. So rab-rib, a hallucination, and on top of that you hold it to be true. Not only do you have a hallucination but you hold it to be true. Like a butter lamp, depending on causes and conditions. So that is why they don't last, they decay day by day, hour by hour, minute by minute, second by second, and even within a second. Look at yourself, actions, objects, all causative phenomena like this. Like an illusion.

What appears to you in a dream, to the dreaming mind whatever appears to you appears to be real but is not true, nothing exists. A mirage is vision of water, but there is no water there, it doesn't exist. It is like that. Like an illusion, they appear. A magician person illusioned you, you have an illusion of so many things but they don't exist, they are not there. They appear as truly existent. Action appears as truly existent. It appears but is not there, it does not exist, like that it does not exist. So all these are like illusions.

These causative phenomena are like water dew, they can be ceased any time. Water dew can dry up any time and causative phenomena can be ceased, stopped, perished at any time. So you can get an idea from this in daily life of how to practice mindfulness: keep your mind in this – anything can be stopped at any time. With this awareness, no matter how busy life is, keep your mind in this awareness. Look at plants, [thinking] all causative phenomena can be stopped at any time, due to being under the force of causes and conditions.

When your mind is continuously in this awareness of impermanence, it helps to not rise... It constantly keeps your mind in peace and happiness, in satisfaction, because attachment doesn't arise, also the three poisonous minds, anger, attachment, ignorance. So looking at them as the nature of impermanence, your heart is always in peace, in satisfaction. While you are talking, while driving or cooking, there is continual awareness of impermanence, you are looking at causative phenomena as impermanent in nature.

Here one example is water dew which can dry up at any time. Look at causative phenomena, your life, all things, the objects of the senses, forms, sounds, smells, tastes, all these as like a water bubble. A friend, an enemy, a stranger, your family, the surrounding people, what wealth you have, they are like a water bubble which looks nice but can be popped at any time, which you can't believe will exist forever. So exactly the same, I, action, object, your whole life, forms, sounds, smells, tastes, they are like a water bubble that can be popped at any time by the wind, which is fragile, the nature of being perishable. All the rest, all your whole life, is like that.

This is a great mindfulness, GREAT mindfulness, an unbelievable thing in life: you are able to keep your mind in peace and happiness all the time this way. There is no attachment, there is no attachment disturbing you, making your life dissatisfied, crazy, crazy, crazy, with so many piles of hallucinations, wrong concepts, then crazy, making your life crazy with all these piles of hallucination and then you believe in them.

All these wrong concepts then crazy, crazy with the self-cherishing thought. There is not one single reason why I am more important than others, than numberless sentient beings. That is totally false.

Others are numberless, so how can you say "I am more important"? Their happiness is more important because they are numberless, you are just one. Even one insect, who is more important? In reality the other person is more important, the other person's happiness is more important than your happiness. There is not one single logical reason to prove that I am more important than this person, than this insect. Feeling that I am more important than this person, that I am more important than this insect, is a dictatorship, dictating without reason. It is just egoistic. There is no valid reason that I am more important than the other person, than the insect. That my happiness is more important than this person's happiness, than this insect's happiness, there is no logical reason for this.

So cherishing the I, seeking happiness for oneself, from that all the suffering comes: all the negative karma, all the sufferings, all the fear, misfortune, obstacles, obstacles even to achieving the happiness of this life, besides the happiness of future lives, obstacles to achieving ultimate happiness, liberation from samsara, and obstacles to achieving enlightenment. Even obstacles to achieving the happiness of this life come from that.

As the bodhisattva Shantideva mentioned, if you don't exchange yourself for others, you can't achieve enlightenment:

If I do not correctly exchange my happiness
 And the sufferings of others,
 I shall not accomplish the state of buddhahood,
 And even in cyclic existence I shall have no happiness.

That is very clear. You can understand this very clearly. It is a very good practice, an incredible, very clear practice. It is what we should do, practice, in daily life. Just this is unbelievable, most unbelievable. You stop all sufferings, all problems, and achieve all happiness up to enlightenment. By doing this practice, you stop the cause from where all the sufferings, problems, undesirable things arise.

Another person abusing you, disrespecting you, all that which normal people in the world talk about, what in the West you complain about "Others are doing this to me, doing that to me. They are harming me," you are always complaining of this, what others are doing, constantly, but if you do this practice you are stopping the source from where all the problems come. Receiving harm from others, you stop that.

If you practice this, you don't receive harm from others at all. There is no source or root. You do not receive harm from others, if you practice this – exchanging self for others, seeking happiness for others. Then from there, all the undesirable things you don't like are stopped. It is the best way to stop them happening, to stop experiencing harm from others, to stop the source of receiving harm – cherishing I. All those that people in the world talk about in daily life, constantly, on TV and in the newspapers, as individuals, in groups, in the country, even economic problems, all of them came from cherishing I. By exchanging self and others, letting go of I and cherishing others, the root of those stops and so they don't happen. You don't receive harm from others. From cherishing others you get all the success up to enlightenment.

The happiness of this life, so much success, happiness. At same time, inner peace and happiness. There is a great holiday in your mind, a vacation from the self-cherishing thought. From all the emotional thoughts you have a great holiday, a reeeaal holiday, a real vacation in your heart, in your inner

life.

The real, best vacation, holiday, is from the self-cherishing thought. I'm going for holiday from what? I'm going on holiday from the self-cherishing thought, woowow. I'm going for retreat, I'm going for a course, at that time actually you are going for the best holiday – a holiday from the self-cherishing thought.

You are going on the best vacation – from the self-cherishing thought. If one can think that when going for a retreat, a Dharma course, that means it is so good. Then you really understand what doing a course, a retreat, means if you can define it as this, even without retreating from ignorance, the concept of true existence, that and many other things, just this.

Then in tantra, if you are retreating away from, having a holiday from, ordinary appearance and concept, then your retreat is the best holiday. A retreat from ordinary appearance and ordinary thought, for example, a tantra retreat, then this is the best vacation. From ordinary appearance and ordinary thought delusion arises, which creates the cause of samsara again.

When you have pure appearance and pure thought, yourself as the deity, the place as a mandala, your actions and enjoyments as pure, then... Of course, it is not only that, even that is not a truly existent mandala, not a truly existent deity, not a truly existent pure action, even those are empty. In highest tantra they are not that. That is the most amazing, best holiday – the vacation from ordinary appearance. This is for a tantra retreat. So here it is a REAL holiday.

For all the rest of the world, a holiday is just a break from work, from that which makes us tired, exhausted, and bored. You leave that non-virtue and do another non-virtue – another non-virtue holiday, another non-virtue vacation. You stop that nonvirtue and then do a virtuous holiday, not that. You leave one non-virtue and engage in another nonvirtue.

So here you are going to do the course at Kopan or another one, especially a lam-rim course. When you do lam-rim, even though you haven't achieved any realizations of a lower capable being, a middle capable being, or a higher capable being, but from the beginning your motivation is to achieve the realization of bodhichitta in this life, then it is an unbelievable objective that has the greatest benefit for sentient beings. For numberless hell beings,

numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras it has the greatest benefit, not only that you achieve enlightenment but that you are able to enlighten numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras. That is bodhichitta, the greatest benefit.

As I mentioned the other day when I explained how to practice mindfulness, so here, even if you don't have any realizations and have to train in all of them, you begin with bodhichitta as your motivation. Not only when meditating on lam-rim, but in everything – eating, sleeping, walking, doing your job – do it with bodhichitta. Make your life into gold. From ka-ka into gold. From poo-poo into gold. So your life goes from poo-poo to gold. With bodhichitta it is most beneficial, the greatest merit in life, the happiest, most positive, healthy mind, the most healing mind that heals the body sicknesses.

Then you ultimately achieve a buddha's holy body. After having taken a dirty body, it becomes a buddha's, a victorious one's, holy body, that which is priceless, something that is so precious, priceless. It becomes like that. So hold the bodhichitta very firmly.

This means that from a dirty body, a total dirty body, inside of which there are bones or skeletons, and inside the bones there is the white stuff, marrow, wrapped up, inside here there is the heart, all the different pieces, the liver, all the different pieces that fill it up, then outside the skin, the veins, the flesh which are covered. The skin covers it outside, after the skin there is the flesh, then the veins. It is covered, wrapped up, with the veins. It is a container of thirty-six dirty things as Nagarjuna explained, so it is like a septic tank. Inside the stomach is like a septic tank into which all the dirty things go, so you carry a septic tank. Ha-ha.

Then there is a piece of hair on one part of the body. It depends how... In one way it looks so beautiful but if you check, you will see that it is not like that. With a hallucinated mind it looks beautiful but in reality it is not like that. Then there is where the smell comes from, where the smell comes out, such that you have to close your nose and people go away. I don't know whether the dogs and cats living near you, do that? It doesn't come out a scented smell. The things went inside the mouth and then came out with a scented smell, it is not like that. So a total change, from the dirty body. At the moment we have a body like that. It is just not being mindfulness, not being mindfulness.

Once you go through the skin, once you go a little beyond it, it is scary. Just a little. The skin is very, very thin, so when you go just a little bit beyond it, it is scary – the blood and flesh. Just even a little thorn, the blood comes out, and you don't get attached to the blood that comes out. You don't become inseparable from the blood. Being so attached to the blood, inseparable from it, that doesn't happen.

You just go a little beyond the skin, it is scary. That is its nature. Then the skin... depending on how clear your eye is, the eye that sees form, if your eye is not clear it looks beautiful, you don't see the gross parts, but if you use a magnifying glass the body is seen to be full of mountains, hills. If you look at it with a magnifying glass, when you look at the details, you don't get attached to it, it is very gross. But when you don't see that, it looks so fine and nice. Sorry about my talk, once it started, it just goes on. I have that bad habit, besides many other bad habits.

You see the skin. Everything is to do with the skin. The object of attachment is to do with the skin. If the skin is not there, if the skin is peeled off and put there... Kyabje Kuntu Lama Rinpoche says if the skin is peeled off and put there it is not an object of attachment. No an object of attachment, the skin, and not an object of attachment, the container. Not the skin. The skin is the view of your karma, how you see the skin is the view of your karma. When you see the body outside, how you see it, ugly or beautiful, whatever, is the view of your karma. It came from your mind. It is the view of your karma.

What you see is the view of your karma. You are seeing the view of your karma. It is a karmic appearance, the appearance of your mind. You are seeing the appearance of your mind. What you are seeing there is the appearance of your mind. That is EXTREMELY important, that awareness, in order to not arise attachment, to control the attachment, the grasping mind. It is the view of karma, the view of your mind, of your past karma, the view of your past karma.

So it is very good to meditate on this. You remember the body that you have attachment to, somebody's body that you have attachment to and meditate on that. Whether the body is there in front of you or you are in your own room, it doesn't matter. Meditate on that. What you are seeing, that body, how beautiful it is, is the view of your karma, of your past karma. So you are attached to your own karmic appearance. You are attached to the view of

your own mind. But the wrong belief is that it exists from its own side. How to say? It is truly existent without depending on your mind, without depending on your mind which projects this view, which projects this view, which projects this view, without depending on the mind that projects this view. I forget now. What did I say before that?

So first, it is similar to how the flower came from the mind. Here it is the same, it is very useful: the view of karma, so the view of your mind, it came from your mind, that reality... So you are attached to the view of your own mind. But then the mistake is [thinking] that it never came from your mind, that it is truly existing from its own side, that it came from outside and not from your mind, that it exists from outside.

The Mind Only school does not accept external phenomena. The basis of consciousness – the mind that is the basis of all samsara and nirvana – and the object, these two manifest at the same time. Like the knowing phenomenon of the eye seeing blue and the blue manifest from an imprint left on the seventh consciousness. Everything is like that. Therefore, they do not accept something existing from its own side, something outwardly existing: it depends on the imprint left on the seventh consciousness manifesting out, whether it is a knowing phenomenon or an object.

You believe in a wrong way, that they are outwardly existing, so you never think how this is my karma, never think that, never relate it to that. That is a HUUUUUGE mistake. I should chant that even longer – a HUUUUUUUGE mistake.

The way I see you, how you appear to me, how you see me, how I appear to you, that is karma. The house here, the trees, how we see them, the view that we have is a projection of karma. It is view of our karma, a view of our mind, a view of the karma collected in the past. Everything. So when we are walking on the road, when we go by car or airplane and see mountains, trees, people, when we go by car and see new mountains, trees, space, sky, clouds, living beings, non-living beings, it is all a view of karma. It is all view of your mind.

So it is very, very, very good when you go by car, when you are traveling, to practice that mindfulness. It is so good to always keep the mind in: “It is the view of my karma. It is the projection of my karma. It is the result of my past karma.” That mindfulness is so good. When you go sightseeing, do the

same. Whatever you see, you go to a museum and see so many things, all this, whatever you see, you are seeing your karmic view. Beautiful and ugly... Some people see one object as beautiful, some see it as ugly, some see it as indifferent; that shows it is the view of past karma. When you see scenery, when traveling, on pilgrimage, being a tourist, when you go sightseeing, when you go on pilgrimage, if you keep mindfulness of this all your traveling becomes retreat. When you are traveling, it becomes retreat. When making pilgrimage, it becomes retreat. If you keep your mind on this, it is wonderful, very amazing. I used to mention this in the past during courses to practice this mindfulness: it is projection of your past karma.

A film has many pictures printed on it, then it is put in a machine and projected on a movie screen; it is exactly same. A karmic imprint was left and now it is projecting. When traveling, the karmic imprint left on your mind by past actions is manifesting out. Including friend, enemy, and stranger, it is exactly the same: it came from your mind. Here, why do you get angry? If you think it came from outside and not from your mind, then you get angry. Then you get angry. You get attached to a friend, and then to an enemy you get angry. There is this discriminating thought. But if you practice mindfulness which is the complete total opposite – it came from your mind...

The first is: it is your karma, your past karma. This view of friend or enemy is from your past karma. Then the next one is: right now what label your mind puts, it comes from that. If your mind labels friend, you see friend. What you believe and label as enemy, then you see that. So that is the second explanation. What you see came from your mind. Then as I mentioned...

I gave the example of the flower: not only are you not aware that what you see just now came from your mind, friend, enemy, stranger, not only are you not aware of that but you have a hallucination. It came from your mind, not from outside, but from the imprint left on the mind by ignorance, the concept of true existence – this decorated big hallucination. True existence is a very heavy hallucination. This is the third: that it came from your mind. But it is a total mistake. This exists, this is reality, this is truth according to the point of view of ignorance. This is truth, reality – friend and enemy existing from their own side. They come from their own side. It is a total hallucination but you look at it as truth, reality.

It is exactly the same for this body, the skin. Exactly the same. Your eyes are not clear but if you use a machine, a magnifying glass, you will find many mistakes, many mountains, hills, when you look at it through a magnifying glass. Can you imagine? So you are not attached to every single hill [on the body]. You are not attached to each hill, to each pore. You don't feel inseparable from them when you see these pores. After that, even the skin how you see it is from your karma, it is the view of your karma.

Then the next: right now the skin that you see as beautiful came from your mind. Just now your mind merely imputed, then you believed that, so that is what appears. Then the next one: it is a toooootally opposite view, a totally opposite view to this one, that just the second before your mind merely imputed this is beautiful and then it appeared.

The way it appears to you is completely opposite to the second before when your mind merely imputed it: it totally exists from its own side, not merely labeled by mind, not merely labeled by mind. Of course, since it is not labeled by mind there is hallucination there. But not only that: it is not labeled by mind AT ALL. There is this very gross hallucination there.

This is the Svatantrika (ranggyupa) view of true existence – the hallucination. So you see like that – a hallucination, a total hallucination. There is nothing there that did not come from your karma, that is not a view of your karma, that is not merely labeled by mind, there is nothing there. So that means that something appears to you as existing from its own side, as outwardly existing, as truly existent. Then you go finer: it exists by its own nature, not merely labeled. This is a total projection of your ignorance. So that is truth, that is reality.

So this belief – it came from outside, you totally believe this and from there anger and attachment, all the negative emotional thoughts, arise including ignorance, the concept of true existence.

But if you look at it according to the reality of wisdom, not the reality of ignorance, what ignorance believes, but according to wisdom, correct understanding, correct view, as I mentioned before, the view of karma, then just now your mind merely imputed, you put this label “beautiful,” then you have this view, you see it that way. It appeared that way and you see it that way. Then when that happens, your ignorance projects, decorates, mentally fabricates true existence. So especially the third one – ah, makes you see it is

totally false, totally false, a hallucination. So while you are aware of that, it is empty, it doesn't exist at all there.

If you think of impermanence – in this teaching the impermanence part: like water dew, clouds, lightning, [phenomena are] impermanent– then your mind, your heart, becomes so peaceful, tranquil. You find satisfaction, great peace, when you see it like that. Then there is no question about looking at it as everything came from your own mind, the last one. It is a big hallucination: everything came from your own mind and in reality is empty. So there is no question about that, what great peace it brings to your mind. The mind is totally controlled. Whatever externally is happening around you, somebody criticizing you, somebody praising you, whatever is happening around you, your mind has great peace when you see everything as empty. It doesn't bother you.

Like this, if you are able to keep your mind in peace, controlled, in peace, create inner peace like this, undisturbed by delusion, then you are able to keep your vows. If you have taken vows, the pratimoksha, bodhisattva, or tantra vows, then you are able to protect your vows with this mind of great peace, a controlled mind. You are able to keep your vows, to not be harmed by negative thoughts, delusions. Mainly delusions harm, degenerate, your vows, then along with that external objects. Your delusions make external objects, after discriminating this and that, putting those labels and believing it is true, real, then being attached to that. Then also [labeling] ugly, so anger arises, and then ignorance arises to an indifferent one. Looking at it as independent, truly existent, then these arise.

Also what is impermanent looking at it as permanent, then these things arise. The poisonous mind, superstitious mind, arises and then makes you lose your vows when you contact an object. It makes you lose your vows, degenerate them, break them. With the other one, the mind is in peace, undisturbed, continuously. It is free from negative emotional thoughts and then there are no obstacles to your vows. Instead always supporting, no obstacles.

You are concerned with protecting your vows, you are able to keep them pure. Then from that you are able to achieve perfect meditation, samatha, calm abiding, you are able to actualize this very easily without taking much time. Then on that basis you achieve special insight, lhag-tong, derived from virtuous ecstasy of body and mind. By meditating on emptiness unified with

samatha, calm abiding, that makes you generate the wisdom directly realizing emptiness which ceases the defilements, the disturbing thought obscurations. That happens on the right seeing path. Then as I mentioned, the view of the changeable, jig-ta, the wrong view of the changeable, then log-ta, the view related to the aggregates, then log-ta, heresy, then tha-ta, the view of nihilism, so these get ceased.

The subtle defilements are removed by the right seeing path and then the path of meditation – the number of defilements, disturbing thought obscurations, including the seeds of delusions – and then you achieve liberation on this mental continuum. So I think, I really think that mindfulness practice is soooo important.

Otherwise if you don't do that, you just listen, just hear and never practice, never practice then, as it says in Bodhisattvacharyavatara, you are like patient who never takes the medicine but always carries a huge sack of medicines, so the person never recovers from his sickness.

4.48 Therefore, having thought about this,
I should make effort for the sake of accomplishing the trainings explained.
If the doctor's instructions are ignored,
How will a patient in need of treatment be cured by the medicines?

[The King of Meditative Stabilization Sutra (Samadhirajasutra), cited in the commentary to the Bodhisattvacharyavatara by the Abbot Dragpa Gyaltsen, says:

I have explained this very good teaching.
Yet if you, having heard it, do not practice correctly,
Then just like a sick person holding on to a bag of medicine,
Your illness cannot be cured.]

What is explained there, it becomes like that: it doesn't help. Even if you own a huge storage of medicines, you have all the medicines in the house, you have everything, but if you don't take it you won't recover from the sickness and will die of that in the big house full of medicines. Likewise, if the teaching never got practiced, never got really meditated.

Can you imagine just this, to do one month just for this? One month, one week, even just on this, it would be a great retreat. What great benefit

you would get for the mind. The incredible benefit you would get every day. Then every week, every month incredible benefit – your mind gets unbelievably subdued. Then whatever problem comes in daily life it doesn't bother you. It doesn't bother you because it came from your mind.

The basic thing is: it came from your mind, from karma. This is the first thing to think about. Even to do it for years, to do retreat on this, wow, so profound, unbelievable. The way how we have been living our life is with the concept totally thinking the opposite, a totally opposite belief, totally thinking the opposite you have lived your life, opposite to reality. This is how we live our life – with a totally wrong belief. The belief that we are born with, we have been living our life with that from past lives.

What Dharma explains, maybe we get an intellectual belief of it, but our real belief is all the wrong ones. Our real belief, our life, becomes all the wrong ones. We have been toooooo totally thinking the opposite of reality. We have been living life like this. That is why problems come. Why we have problems is because of that.

Basically all our problems come from this – living life with a totally wrong way of thinking. A total belief that it is reality: without depending on karma, everything comes from outside.

The very basic thing is never thinking of karma. There is another verse that I don't remember that Geshe Sopa Rinpoche mentioned from Abhidharmakosha [verse 4.1a]:

living beings, and non moving things,
place, house, trees,
everything comes from karma.

The various worlds are produced from actions.

The various worlds come from karma, from the mind. The general world is from collective karma. Then there is your own karma. So that is a very basic Buddhist view, a very basic Buddhist belief. It is a belief but accords with reality. When we say “belief” it looks like it is something that is not true, but it is not that: here we are talking about a belief that accords with reality. When related to religion it looks like it is just made up, it is not true, it is just made up for people to believe in, but it is not like that. Now you understand

what is the fundamental Buddhist philosophy, practice, belief. Woowoow. In every day life, there is so much peace and happiness. The problems are controlled. By the mind realizing this, mindfulness, all the problems are stopped which arise by believing that everything comes from outside, not from the mind. All these problems are controlled, stopped. So it is unbelievable. So can you imagine the Buddhist belief, the philosophy?

The time is gone. I meant to start the Light of the Path to Enlightenment this morning. I didn't get it started from the beginning, but it is within that. I didn't get it started from the beginning but it is what is contained there. This is the very basic Buddhist belief and practice, the very basic.

Now I am just going to read this prayer – mitagpa.

[All causative phenomena are impermanent.
All contaminated phenomena are suffering.
All phenomena are empty and selfless.
Nirvana is peace.]

Look here, these are the four mudras, the sealed views. This is also related... When you do this practice that are very basic Buddhist philosophy, the practice is that: looking at causative phenomena... The first one is all causative phenomena. I don't know how other people translate it, du-che, "the already done," "causative phenomena." [1] All causative phenomena are impermanent in nature. I mentioned already this teaching that the Buddha taught in the Diamond Cutter Sutra, at the end this verse comes. I don't know about other teachings, but it is there at the end of the Diamond Cutter Sutra: look at all causative phenomena as impermanent.

[2] All contaminated phenomena are the nature of suffering.

Basically it means the aggregates, the contaminated aggregates, sagpa – having delusion. They are the nature of suffering. Basically it means that.

[3] All phenomena are empty and no self.

They are empty, and have no self. So that means true existence. Of course, it depends on which school, it is related to each school, the four schools of Buddhist philosophy. Related to each school, there is empty and no self. No inherently... The self sufficient I, the self sufficient self, it refers to that. The

Prasangika Madhyamaka school says all phenomena are empty, no self, no true existence. Nothing, no phenomenon has true existence. No phenomenon is real; what appears and what we believe, real. No phenomenon has that because all phenomena what they are is merely existing in name, merely labeled by mind. Everything is empty of existing from its own side.

[4] Nirvana, the sorrowless state, is peace.

It is isolated from suffering, from samsara, that, and its causes, karma and delusions, and the negative imprints of the delusions. It is isolated from that. Here when you do this meditation, that also comes there, so this is very basic Buddhist philosophy, the view of Buddhist philosophy, the view of Buddhists: the mudras or the four seals.

Diamond Cutter Meditations

From 14 September 2010_I

KAR MA RAB RIB MAR ME DANG
 A star, a visual aberration, a flame of a lamp,
 GYU MA ZIL PA CHHU BUR DANG
 An illusion, a drop of dew, or a bubble,
 MI LAM LOG DANG TRIN TA BUR
 A dream, a flash of lightning, a cloud –
 DÜ JÄ CHHÖ NAM DI TAR TA
 See conditioned things as such!

Smashing Delusions with the Diamond Cutter Similes

You have done in English so I am going to do it in Tibetan. I am going to do the chanting of this verse, so it gives time to meditate. This verse came from the Diamond Cutter Sutra, so it came from the Buddha's holy speech. At the end of the Diamond Cutter Sutra there is this verse. The previous one is from a Vinaya teaching, *dul wa lung* (Vinaya Scriptures), or something. I thought that if this verse is chanted slowly then it gives time to meditate. So looking at causative phenomenon which basically means the specific objects, what are for you the objects of attachment, anger, ignorance, remember those main objects of delusions, then like throwing atomic bomb

on your enemy, delusions. Instantly, instantly smash – or what is the word? – like I think maybe like during George Bush’s father’s time, there was a war between the United States and Iraq, so I saw on TV a missile coming from very far, from the United States, coming a long way through the sky and it is exactly aimed at the enemy’s army place, exactly aimed to drop on that. I don’t remember seeing after it was destroyed, but it is like a bomb throwing, everything is totally made into pieces, disintegrated, everything made into pieces, disintegrated.

So here are basically – maybe there are eight, not verses – eight or however many, [similes, actually nine in total]. Look at causative phenomena like a star, basically means in your own life there is attachment to the I, the thought cherishing the I. There is attachment to I and then the mind thinks “I” and “my things” to the aggregates, the base on which the I is merely imputed. So the aggregates, there is attachment to that.

There is also the concept of permanence to the I, because one does not see its nature of impermanence. You do not see that, the nature of impermanence, the gross and even the subtle one – that the I is changing, even second by second, not only day by day, hour by hour, minute by minute, but even second by second. And it is changing even within a second. The subtlest impermanence is there. One doesn’t see that, so there is the concept of permanence. Then one’s own belongings, family members, friends, enemies, all these things, basically these are what are usually the objects of attachment and anger.

The first referent of ‘I’ in analysis

Looking for the real I

Then while the I, in Tibetan it says tag shing che pai tshe na nye gyu me pa, when you analyze you cannot find, when you analyze you can’t find it, so you must analyze. What does it mean? There are two things to which it can refer: (1) the “real I” – I’m talking real I, the real I that is the language of the common people in the world, what we ourselves and the common people of the world use – but if it is described how the real I appears to you, and how your mind believes in the real I, that is the truly existent I, the I existing from its own side, the I that exists by its own nature, rang zhin gyi drubpa, and denpar drubpa, truly existent. So of course that I, there is the

hallucination, the false I, this hallucination we have.

Then when you don't analyze, when you don't meditate, when you don't have the realization that this is a total hallucination, that it is totally non-existent from its own side, when you don't have that realization, then we allow our mind to hold on to that hallucination as true. When you look for it, when you analyze, when you look for it, you can't find this real I.

(a) Neither one by one – neither the aggregate of form is that, nor the aggregate of feeling, the aggregate of cognition, the compounded aggregate, nor the aggregate of consciousness – one by one, none of that is real I.

(b) Even altogether is not the real I.

(c) This real I, you can't find from the tip of the hair down to the toes.

The third [point is] you can't find it anywhere on these aggregates from the tip of the hair down to the toes. There is nowhere you can find it if you look for it. So, neither on these aggregates nor anywhere can you find it. So what you discover is that it is totally, completely non-existent. So if you look for it you can't find it. When you are not analyzing, when you haven't realized any of this then you hold onto it. We let our mind hold onto this real I, that it truly exists, that it actually exists.

God Didn't Illusion You

It is proved by reasoning that it is totally non-existent, completely non-existent; it is proved there. It's not that God made us hallucinated. It's not that somebody made you "illusioned," made your mind to be illusioned, to hold onto this as really existent or truly existent. Oneself, yourself, you used the mind to hold onto "this really exists." You yourself made your mind become the root of samsara, not God.

Neither God nor anybody illusioned you; it is not like that. You yourself, oneself did that.

So that means this real I, what has been appearing, the way it has been appearing – even though what exists is merely imputed by the mind – the

way it has been appearing to one's own hallucinating mind is as truly existent. Not only from this morning, not only from birth, from this birth, but from beginningless rebirths, the I has been appearing to one's hallucinated mind in hallucination, false, in hallucination, existing from its own side. So it's like that.

So in reality the I never came into existence, never existed from its own side, even for one second. It never came into existence even for one second. It never existed from its own side even for one second. It never came into existence from its own side from beginningless rebirths. The I has been existing, but it never came into existence from its own side from beginningless rebirths. It never existed that way from beginningless rebirths. It never came into existence even for one second. So the I has been existing, there has been I, but it has been totally empty. It has been existing from beginningless rebirths, but it's totally empty of existing from its own side.

That is how the I is now and that is how it will be in the future. Also in the future it will never come into existence from its own side, not even for one second. So, this is because of what the definition of existence is. So you have to think of that then you will know why it never came into existence from its own side even for one second.

The definition of existence

You have to think about the definition of existence; then you will know why it never came into existence from its own side even for one second. The definition of existence is, generally speaking similar to zhi drubpa, "existing on the base," the foundation or the base, the valid mind able to discover that.' That is the definition of existence.

That is how it is explained in Dudra (Collected Topics), the abbreviated debating subject at the beginning of studying philosophy – 'that which is discovered by the valid mind.' However, here, why the I can be discovered by the valid mind is because [it is] not only merely labeled by mind, not only that – the reason is not only that. That is not the only reason that makes it to exist, because all the things we see in a dream – in a dream say you win a lottery, a billion dollars or a trillion dollars or find a beautiful friend, man or woman, or you become the president of the United States. All that is merely labeled by mind – all that, whatever you see in the dream, in last

night's dream, even if you went around the whole world, made a tour of the whole world, east and west, in last night's dream, in the dream, you went to Tibet and Afghanistan, you went to some place, all those are the same: merely labeled by mind. It is merely labeled by mind, but even yourself, after you woke up, you realized it was not true. It was a hallucination, it was a dream. Even you yourself, after you woke up, you realized that it is all merely labeled by mind.

Then similarly when you are illusioned by a magician person. All the things after a magician person illusioned the audience, whatever that the audience sees – things which are not there, which do not exist – all those are hallucinations, all those are merely labeled by mind. Even the magician person, him or herself, has those hallucinations but doesn't believe them because they know that they created them due to the power of mantra and substances, those different methods, so then they don't believe.

There are many things like this which are hallucinations. That magician person can transform the whole, entire city. Pari Rinpoche mentioned – I forget exactly the name of the person who got invited, the details of that person but I think it was in Tibet – one person got invited by somebody he met in the road outside and that person invited him. They went to some wonderful place – some very beautiful place, some beautiful (what do you call it?), a beautiful house, very kind of exotic. Some very beautiful place he was invited and the other person offered him a meal. So he had a meal, everything, then came back. Then next time when he went there, nothing was there – all the exotic things, the beautiful houses, all this didn't exist when he went back there to see. There was nothing there.

So anyway, there are many things merely labeled by mind but do not exist. So not existing, the reason is not mainly that. The reason is a valid base, whether it is a valid base. That is the thing that, the main one that makes it to exist. So depending on the valid base, the aggregates, then relating to that. The reason is because the valid base, the aggregates, exists, so the I is merely imputed by the mind. That is how it exists. Tshä mä drub pa, it is something discovered by the valid mind. Depending on, relating to, the valid base, the aggregates, then I is merely imputed by the mind. If it is not like that, there is nothing to be discovered by the valid mind, that it exists. There is nothing to be discovered by the valid mind.

Think in this way, how it exists, the definition of existing. Think in this way:

the I exists because there is a valid base and valid mind merely imputing the I. So the I exists in mere name. So the I exists in mere name, merely imputed by the mind. So the I is totally empty. The I is totally, totally empty of the real I – by using the term that common people use, what we use in daily life, what we believe is the I. Not merely labeled by mind, existing from its own side, the I is totally empty of that, of what we have been believing all the time, 24 hours [a day].

What we have been believing all this time

What we let our mind believe 24 hours [a day] from birth and for the whole life, is the real I existing from its own side, the real I existing from its own side, from beginningless rebirths, from beginningless rebirths. Not merely labeled by mind but existing from its own side we let our mind believe in this I from beginningless rebirths, but it never happened. The I never came into existence even for one second. In reality, it never existed in that way even for one second. It has been completely totally empty from beginningless rebirths, up to now and the same from now on, forever. Ever since the I existed it has been empty, no existence, not even an atom of existence from its own side, completely, totally empty.

So like that, the aggregates one by one and the general aggregates are the same. All these appeared in a hallucinated, false, wrong way – ‘false’ because the way in which it appeared and reality are totally against each other. That is the definition of false. The way it appeared is as a real one in the sense of existing from its own side. And we have been believing all the time that way, but in reality it never came into existence even for one second. It never happened. It never existed in the past, now or in the future. It is completely, totally empty from its own side, that is the reality. Totally, completely empty.

So it's the same for form, sounds, smell, taste, tangible objects. Form, all this here – the lights, the ceiling, the altar, the offerings, the flowers, the holy objects, the flowers, and carpets, all the people, all these colors and shapes, these forms – all of them appear as a real one existing from its own side but it is a total hallucination, totally false. Then we let our mind hold on to this, believe this. However all these in reality are totally non existent, totally non existent. The way in which it appears to us and how we believe them is completely totally non existent, totally non existent,

totally non existent, empty. So that is reality, that is reality. It is the same for the way in which sound appears and how our mind has been believing in it. It is not truly existent, totally false. So again, [it is] not existing from its own side [but appears as] “not merely labeled by mind” again here in reality that is also completely totally non existent, totally empty. That is reality.

Then the same for sounds, smells, tastes, tangible objects, all that the way in which they appear and how we believe is totally false. There is no such thing in reality.

Tongpa-nyi: Emptiness Only

The reality is totally empty, tongpa nyi, emptiness only, tongpa nyi. Nyi is only. In English I think nyi is not translated, but I know of course ‘emptiness’ has been used and of course people who knew it means that, [there are] people who knew. In Sanskrit it is shunya ta, but I don’t know whether the ta is nyi. Rang zhin gyi tongpa. [Editor’s note: It’s not clear why this Tibetan term is here.]

Shunya ta – I don’t know if it is ‘emptiness only’ because I don’t know Sanskrit but in Tibetan it is made very clear. In ordinary [use, empty is an] absence, like when your purse is empty, when you run out of money. When your purse is empty, the absence of money is tongpa. We don’t call that tongpa nyi, just tongpa. Or when your stomach is empty of food – today is a precepts day so you had no dinner, so the stomach might be empty! You’re maybe hungry! That is not called tongpa nyi, it is tongpa, but not nyi.

Without taking much time, these things – the absence of form, absence of sound, absence of smell, the absence of taste, the absence of tangible objects, the absence of the conventional truth, tha nye denpa, truth level – the absence of that is not called nyi. When you add nyi, that nyi cuts the ordinary emptiness. All those examples that I mentioned before, the nyi cuts those, the ordinary emptiness of all those examples I mentioned before. Tibetan makes that very clear – tongpa nyi.

...

Empty-only Money

So what I am saying – sorry I took a long time – so Geshe Legden. I heard this from Geshe Legden when he was giving the commentary on dependent arising, the Praise to Buddha for Having Revealed to Sentient Beings the Dependent Arising. So going back to tongpa nyi, in the Tibetan word tongpanyi, nyi cuts all the ordinary emptiness. Tongpa nyi tsewa, it cuts all that. So when you say the word nyi it means only emptiness of true existence – emptiness of existing from its own side, emptiness of existing by nature, emptiness of true existence, emptiness of real one not merely labeled by mind, the emptiness of that. So it is not emptiness of money, it is not empty of money.

Money is not empty of money, but money is empty of real money that is not merely labeled by mind. So money is empty of that. Money is not empty of money, but it is empty of money not merely labeled by mind. Money is empty of money existing from its own side. That is why money, while it is existing, it is empty. While it is empty, it is existing – existing in mere name, merely imputed by the mind. While it is existing in mere name, merely imputed by the mind, it is empty of the real one, real money existing from its own side.

Unified Emptiness and Dependent Arising

So it is similar with the I. While the I is totally empty, I is not empty of I but the I is empty of a real I in the sense of existing from its own side. It is empty of a real I not merely labeled by mind, from the side of the mind. So like tat it is the same: while it is empty, totally completely, completely empty, it is existing in mere name, merely labeled by mind. While it is existing in mere name, merely labeled by mind, it is totally empty. It is unified emptiness and dependent arising. These two are unified on one object. For example, the I, the two are unified on one phenomenon, the I.

From 14 September 2010_II

That is how the I exists. It is in the middle, the middle way devoid of the extreme of nihilism and the extreme of eternalism, existing from its own side. So like this, form is empty, emptiness is form. So similarly, it is

showing the unity, showing that while form is empty it is existing. The Prasangika view is extremely subtle dependent arising, existing in mere name, merely labeled by mind. While existing, it is totally empty of real form not merely labeled by mind. It is totally empty of that. There is no emptiness other than form; there is no form other than emptiness. That shows the Middle Way view devoid of the two extremes: nihilism – no form exists – and eternalism – if it exists it must exist truly. It is devoid of those two extremes.

So from hell up to enlightenment – samsara and nirvana, hell, the cause of hell, and enlightenment and the whole path, samsara, true suffering, and true cause of suffering, karma and delusions, and the true cessation of suffering and the cause, what makes one achieve the true path – all this never existed. They never came into existence from their own side. They never existed from their own side in the past, and the same for now and in the future. They are as I mentioned what existing means, the way to think of existing that I mentioned they are totally empty, completely empty, completely empty from their own side. They are completely empty, empty of a real one not merely labeled by mind, existing from its own side. They are completely empty of that. While they are totally empty, they exist in mere name, merely imputed by the mind.

So it's the same with day to day life happiness and problems, the cause of virtue and non virtue. All these appear to the mind as real ones, existing from their own side, not merely labeled by mind, but anyway we let our mind completely hold on to and believe this as one hundred percent true. But all these are completely false. In reality they are totally empty of that. The way they appear to you and how you believe, they are totally, completely empty of that the whole entire phenomena.

So while everything is like that, all these appear to you as existing from their own side, appear in the wrong way, false, and then how you use your mind is the wrong way. You totally believe, one hundred percent believe, that is true, then all these concepts become wrong concepts, ignorance. Not knowing the ultimate nature, the very meaning of the ultimate nature of phenomena, not knowing that, completely hallucinated in that, so all becomes wrong concepts, ignorance, the king of delusions, the king of superstitious mind, the king of superstitious mind.

The second referent of 'I' in analysis

Looking for the merely imputed I

Before continuing this, [let's go back to] what I started with at the beginning. So you search and can't find. So I mentioned the first one. (2) Now the second one, tag shing chä päi tshe na nye gyu me pa.

When you search you could not find even the merely labeled I. Even the merely labeled I, if you look for it, even the merely labeled I □ the aggregate of form is not that, the aggregate of feeling is not that, the aggregate of cognition is not that, the aggregate of compounded phenomena is not that, the aggregate of consciousness is not that, even all five aggregates are not that. Even the merely labeled I which exists, if you look for it from the tip of the hair down to the toes, nowhere on these aggregates do you find it. Even the merely labeled one if you look for it, you can't find it on these aggregates.

But that is not the thing to be known. Besides the first one, if you look for it you cannot find it even the existent one, the merely imputed I. If you look for it from the tip of the hairs down to the toes, there is nowhere that you can find it. If it is findable on the aggregates then it becomes the same as the ranggyupa, the Svatantrika view. If it is findable on the aggregates, that means it exists from its own side. I'm just giving this for analysis.

What I am saying is that there are two [objects that you could analyze and not find], not only the first one. After analysis, what you can't find is not only the first one. But you have to understand whether the second one becomes an analysis of emptiness or not, emptiness only, tongpa nyi. That is a huge question.

That is the huge question because Lama Tsongkhapa mentioned in the Lam rim that if you look for the vase not the truly existent vase, not that, you never touch down to that, the false vase, you never touch that – but rather the mere vase, the mere vase without touching the false vase the real vase, vase existing from its own side, vase existing by its own nature, truly existent vase without touching that, just the general vase, the imputed vase, just the vase, so if you search where it exists, from the top, where is it, you look, but you can't find it anywhere. You can't find it. You can't find it. You can't find it. Now you check what happened, the result. You couldn't

find the vase, even just the general vase, the imputed vase. You looked everywhere but could not find it. Ngö zung me pa, there is nothing to recognize as the vase, nothing to point out “This is the vase.”

Ten drel shig päi chä tar lung wa. You are falling in nihilism destroying the... It's like a house exists and then you demolish or destroy it. Ten drel shigpa... You fall into nihilism destroying the dependent arising. That is what Lama Tsongkhapa mentioned. Actually there are more words but that is the essence. So you are falling into the nihilism destroying dependent arising. In this kind of analysis, you are supposed to analyze what doesn't exist. The vase merely imputed on the valid base the shape, the round belly, holding water, which can function as that that is the valid base, then the mind merely imputes “vase.” The mind has merely imputed “vase.” The vase that exists is what? It is the merely imputed vase. What exists is the merely imputed vase. Therefore, you can understand from this explanation that the vase is empty from its own side. The vase is completely, tooooooally empty from its own side.

It is totally empty while it is existing. It is completely empty from its own side. But then right after the mere imputation of the vase there is a hallucination projected on that. There is a hallucination of true existence decorated on the merely labeled vase from your ignorance not by God, not by somebody else, not by your enemy, but by your ignorance which left a negative imprint on your mental continuum. That negative imprint decorated or projected true existence. There is this total hallucination, decorated, projected (what do you call it?) on the merely labeled vase. So that is how there is an appearance of real vase to you. So that is what you have to realize is empty.

Missing the Thief

Without touching anything like that you totally missed out. It is like you missed the thief or the enemy. It is like the enemy is next to you, lives in your room, lives next to you always but you always think it is outside, so you always target it outside and this one you think is your best friend whom you trust completely. The one who harms, who steals your things, you think is outside. You think the harm comes from outside and so you try to use your guns and hammers outside, but there is no one outside.

It is with you, the one you love, the one you believe is totally a friend, who you totally trust. So totally missing this. You miss out completely what you have to analyze, to realize is totally empty. That is totally missed out and then general vase, mere vase, you look for and then could not find, ngö zung me pa, nothing to recognize as the vase.

Through this analysis what the result will be? That is the interesting part, what the result of this analysis would be. It doesn't come to the conclusion that the vase exists, it never comes to that because you are analyzing the vase itself not the true existence on top of the merely labeled vase, not that. So after analyzing where it is and not being able to find it, that destroys or harms [dependent arising].

The conclusion is that it harms to the understanding of the kun dzob denpa, the existing vase, it harms that. That never happens. So that is why ten drel shig päi chä tar lung wa you fall down into the nihilism that destroys dependent arising. So that is very clear. Then there is no vase. So you can't fill the vase with water, you can't make a vase, you can't break a vase. There is no vase so there is no breaking the vase. There is no vase. Vase doesn't exist. There is no function of vase. Similarly there is no I, no experience of I, creating good karma and bad karma, experience of happiness and suffering. There is no I. You look for the general I, the merely labeled I, on the aggregates and you cannot find it.

So it only harms the understanding of the existence of the I. That is what Lama Tsongkhapa says. So then there is no I, no experience of I, no result of happiness and suffering, no samsara and nirvana, no liberation or enlightenment, no happiness or problems, so nothing exists.

I don't know whether there are different types of Zen meditation but the general view of Zen is that nothing exists. Then you practice [that], and then you become a Zen yogi! Ha ha. A Zen yogini. Now here, the effect is that it doesn't come to a conclusion about the existing vase, the existing I. That analysis doesn't help to realize the conventional truth, the kun dzob denpa, truth for all obscuring mind.

The geshe, our resident teacher in Spain in the Madrid center, he thought instead of "conventional truth" it is better to use "illusive truth"; I think that fits very well. I think that sounds very good. The truth for absolute wisdom

and the truth for the all obscuring mind, ignorance.

The Decoration is the Gag-cha

If that [object of analysis] becomes just the general I, the merely labeled I or vase, [and you're] checking where it is on the aggregates if that becomes dōn dam chō pa , analyzing the ultimate truth analyzing whether the truly existent vase exists or not, or the truly existent I whether it exists or not if it becomes analysis on that, then another mistake starts.

There are four analyses of the vital point (ne ten chenpa? or ne gag chenpo?). The very first one gag cha nge päi nä is the importance of recognizing the gag cha, the object to be refuted – the I which doesn't exist, the false I. As I mentioned already, the mind which sees the aggregates, the valid base, the aggregates, that mind merely imputes I and right after that, the next second, the past ignorance that left negative imprint on the mind mentally fabricates or decorates true existence on that. This is the gag cha, the object to be refuted, what you have to realize is empty as it is empty, empty from its own side.

What you have to realize is not that the I doesn't exist, it is not that. There is something about the I that you have to realize is empty. The hallucination that is projected on the merely labeled I is what you have to realize is empty, as it is totally completely empty. There doesn't exist even the slightest atom of that on the merely labeled I. The slightest atom of that doesn't exist, so that's the gag cha.

You receive a lot of harm from the enemy or thief, so to have peace and happiness you need to win over him. The very first thing, the most important thing is to recognize the enemy, the thief who steals your things. Before you use your weapons you have to recognize him. Similarly here what you have to recognize is the emptiness, the tongpa nyi of the I. You have to realize the I is empty of the true existence that is projected on the merely labeled I that appeared from there.

You have to realize that is your target, the target on which to use logic. There is so much logic in Madhyamaka. The king of logic is the reason of dependent arising: “The I doesn't have true existence because it is a

dependent arising.” That is the king of logic among all the logics, that of dependent arising.

So as I already mentioned many times it is merely imputed by mind so... (Rinpoche drinks)...

Using logic

Before you use all the weapons, the first thing is to recognize [the thief]. Here from the four analyses of the vital points, *nä zhi chä pa* the first one, *gag cha nge päi nä*, is the vital point of recognizing the object to be refuted. Then you use all the types of logic on that such as *chig dang du dräl wäi tän tshig*, the logic of whether it is one with the aggregates or exists separately from them, all those details, because anything that [truly] exists has to either exist as one with aggregates or separate from them. There are the seven types of reasoning relating to the *shing ta*, the chariot, in the Lam rim Chenmo chapter on great insight. There are many reasonings, so use them. Then you would have no reason at all to bring this first object as the object to be refuted.

Lama Tsongkhapa said this is so important there is a meaning for this because then many other mistakes would arise.

I was asking one resident teacher of our centers who is well known, learned, whether by checking just the vase without relating to the false vase, the *gag cha*, the object to be refuted, whether by searching for that if that is analyzing the truly existent vase, analyzing for that. He said yes it becomes an analysis checking the truly existent vase. He said that is very commonly known in the monasteries that it becomes an analysis of the truly existent vase. I said I want to see the text where it says that it becomes an analysis of truly existent vase. Then the next day during a meal he said he checked the texts but he could not find it. So I think that became kind of common. But I asked Dagpa Rinpoche, exabbot of Sera Me at Buxa, he was a great lama, great, a great lama, holder of many teachings and initiations, a great yogi, many deities - I checked with Rinpoche and he said for some people it can become a means of realizing emptiness; for some people it can become that. But Lama Tsongkhapa said there are many contradictions, that that way of meditating is not meditating on emptiness. There is a lot of talk about this. There is the danger of falling into nihilism. So I made it clear: the conclusion

is that it doesn't help [to analyze for] the existence of vase, it doesn't destroy it [i.e. the object of negation, the truly existent vase].

An experiment to try

Then the other one is the I that is totally empty. You meditate on the real I, the truly existent I, you analyze that. It is very interesting like this. When you believe the gag cha, when you believe in the truly existent I the gag cha, true existence decorated by your ignorance on the merely labeled I you believe this is the I, you let your mind to hold on to "This is the I. The I has to be this, this real one existing from its own side." Now while you are believing this, while this is your concept, then if somebody criticizes you, then you get angry, while this is your concept: "This is the I." You don't have the recognition or realization of the gag cha and what doesn't exist and what exists.

What exists is merely labeled, while what doesn't exist is what is mentally fabricated on top of that. Without the recognition of that, you believe that is the reality. "This is reality; this is how the I exists" while your concept is this, if someone criticizes you, you get angry. But while your concept is that the I is merely imputed by the mind and while you are thinking that while your concept is that, while thinking the I is merely imputed by the mind if somebody criticizes you, you don't get angry; it is impossible. Did anybody try that? Maybe you should.

Maybe on the weekend when you have more time go to the person whom you get angry at or who gets angry at you, who criticizes you, you go there and sit next to that person and then put your mind in meditation on the I not with this concept of true existence decorated on the merely imputed I, without that concept, that is the normal one, it is what we have been doing since beginningless rebirths, not that one – but now with the new one that makes you free from samsara oceans of samsaric sufferings of hell beings, hungry ghosts, animals, human beings, suras, and asuras which ceases the cause, karma and delusions, and the seed of delusion, which directly ceases that, and of course directly ceases all the subtle defilements with bodhichitta, collecting extensive merits, and then with that you are able to complete the collection of merit and the collection of wisdom, the causes of dharmakaya and rupakaya.

With the meditation of the Prasangika school view of subtle dependent arising, that the I is merely labeled by mind, existing in mere name, merely imputed by the mind. With this awareness, the person who criticizes you with continual meditation on that from your side, your mind in that meditation, then listen to that person (Rinpoche laughs) who insults you, provokes you, beats you, while your mind is in that meditation thinking “I” but according to reality it is impossible to get angry while the mind is in that state. I think it is very good...

When you think that when the mind is in that state, in that meditation, in that understanding suddenly you don't find any purpose at all getting angry back, to harm, to mistreat them. Suddenly there is no meaning, totally no meaning, no meaning at all. It doesn't make sense, totally childish, it doesn't make sense at all. So it is a good experiment to try.

Problems based on the wrong concept

So much of what we do in life, all the expenses, then the suing, court cases, millions of dollars spent, there are so many things we do with this concept that this is a real I, with this recognition of I in this way, a real I, kind of missed the gag cha, the hallucination that this I is real, that reality is this way there is so much harm in life when you don't use your mind thinking in that way. If you think in a different way, if you change in the correct way – thinking “merely labeled by mind” – then unbelievable, unbelievable, so many things in life don't have any meaning, don't make sense. Then you find time, so much time for meaningful things. Then of course there is jealousy, pride, attachment, because this ignorance of truly existent I.

Because of this concept, you follow all those delusions, follow them your whole life. Imagine. All this is not true, it is just a belief, it is not true. The root, what ignorance believes, is not true so how can all the rest be true? They develop afterward, all these delusions develop afterward on the basis of the root, so how can it be true what they believe?

Nothing to Hold Onto

You realize the I is empty. You search for the truly existent I, the real I, but you could not find it. It is neither oneness with the aggregates nor is it

existing separately from that. The I you have been believing in is something most precious. What you have been believing that there is a real I, so precious, most important, a truly existent I being one hundred percent true – that you have been believing from beginningLESS rebirths, beginningLESS rebirths. This concept has no beginning. This ignorance has no beginning, the wrong concept has no beginning, what you have been believing up to now to be the I. What has been believed from beginningless rebirths, is completely, totally...

Suddenly, [you realize] it is completely non existent. There is no I to hold onto. There is no I to hold onto. What you have been holding from beginningless rebirths there is nothing to hold onto. So it's just like holding this (Rinpoche holds his own fist). It doesn't go anywhere. It doesn't go out through the door, the windows, out through the nose, the lower doors, the door, windows, or the train station or some airport or something. It's just there, just there, and what you have been holding from beginningless rebirths suddenly you realize, discover, there is nothing there. It doesn't go anywhere.

It's just there and then suddenly you realize it isn't there. Suddenly you realize there is nothing there to hold on to. It is not that it goes somewhere – it's not that.

Maybe it's like a projection, like when there is some material that projects a shadow, a tiger, the shadow of a tiger. There is something there, casting the shadow of a tiger but you do not recognize that. You believe this is a real tiger. Then when suddenly a strong light comes on, that tiger that you have been believing in doesn't exist there. It doesn't go anywhere, through the door or the window, anywhere, but with the strong light it is non existent. You see it is non existent, that it is non existent right there. That which you were hallucinating, believing before as real is not there. It doesn't go anywhere but suddenly you realize there is nothing there. There is no I to hold on to, the truly existent I.

You have to go through the fear

So why do you get the feeling of losing the I? This was explained by Ketsang Jamyang Monlam, a great bodhisattva. When there was danger in Tashi Lhunpo monastery, danger of a flood coming toward the monastery,

he was outside and wrote on the stone “If it is true I have bodhichitta the water flood will turn back.” He turned the stone toward the flood and the water which was coming toward the monastery turned away. The great bodhisattva, Ketsang Jamyang Monlam said in his commentary on Mahamudra that the reason you feel you are losing the I is that from beginningless rebirths you have thought I is truly existent. This proves there is no true existence on the merely labeled I. On the I, there is not true existence on the I. It is showing that, proving that, why you feel you are losing the I.

It is the most important thing to know, the most important thing to have this knowledge, that you must go through the fear. It is like crossing the river to get to the other side where you wish to be. To cross the river you have to go through the fear. You have to go through that and then you can realize emptiness. That is extremely very, very, very important knowledge. When the fear comes, the fear is not like ordinary fear. Perhaps, maybe it is a deeper fear than suddenly meeting a tiger. Maybe it's a deeper fear than that because you have been believing in a truly existent I, a real I existing from its own side from beginningless rebirths and now you realize it is empty.

You discover this ooooooonly now. Oooooonly now are you discovering your I, your self. Only now you are discovering your self, you see what it is.

So can you imagine? Even lower bodhisattvas those who are less intelligent, have less merit get unbelievable fear. When higher bodhisattvas realize emptiness they have unbelievable joy, tears come out, the hair in their pores stands up, but lower bodhisattvas get unbelievable fear when see that. So the knowledge is the most important thing that you have to go through. You don't stop the meditation, the experience. You don't stop the experience that has started.

You must remember at that time to go through the fear. Then you win over the ignorance that has been cheating you, deceiving you, destroying you, from beginningless rebirths, that always tortured you, made you suffer, didn't allow you to achieve liberation and enlightenment, that has always been deceiving you. Now if you go through the fear, you will complete the experience of losing the I. So let it be completely lost.

I think with nihilism, you can check, but I think that with nihilism fear doesn't arise. When you have nihilism fear doesn't arise. Why? Nihilism

kind of becomes a philosophy. Because in nihilism there is no I, it doesn't harm the ignorance; it doesn't do anything to the ignorance. It doesn't harm the ignorance. That is one thing. If you search for the merely labeled I or vase and don't find it, that doesn't harm the ignorance; that is another mistake. Why doesn't checking the truly existent vase or I become a meditation on emptiness? Because it doesn't harm the ignorance; it doesn't do anything to that. It is comfortable, the ignorance holding the I, the real I existing from its own side. It doesn't do anything to that. There is no harm to that ignorance. If it harmed ignorance then it would become an analysis meditating on emptiness.

An analysis of the truly existent I harms it. It makes you see that it is empty, that it doesn't exist. So it harms ignorance, the wrong concept that believes it is real or true; it harms that. That is another thing we should understand.

So let it be totally lost. Go through the fear. If you go through that, complete that, then you see the I is completely totally empty. Then you see that the real I is the object of ignorance. What ignorance has been holding, believing from beginningless rebirths - NOW you see that it is completely, totally empty. It harms the ignorance, it eliminates ignorance. It harms that. It is like when light comes on, the tiger doesn't exist, the ignorance is dispelled, the ignorance holding onto a real tiger. Then because of that you realize the I is totally empty, completely empty. It is totally lost. There is not even an atom of that. You realize it is completely empty there.

Then with that as a cause, the result is [the conclusion] that the I is not non-existent, it exists. That is the result that comes in your heart – the I exists. It is not non-existent, it exists in mere name, merely labeled by mind. That is something that is unshakeable. That total realization is unshakeable. Here you realize the kun dzob denpa. Before you realized the absolute truth, now here you realize “illusive truth” (as the geshe said) or the “truth for all obscuring mind.” Whatever appears as truth to the all obscuring mind, [is called] “truth for all obscuring mind,” kun dzob denpa, so now you realize the second truth here.

Seeing everything as an illusion

Gen Jampa Wangdu, the great, one of my gurus, [said something about this]. After Lama passed away I came back to Dharamsala, attending His Holiness Zong Rinpoche's commentary on one of the eight lam rims (lam rim gyä). I reached the middle (kyebu chungwa), the teaching on the middle capable being. Then the next day there was a long life puja for His Holiness; that morning then Gen Jampa Wangdu passed away. The year before, his friend Geshe Rabgye, who was very learned, and had realized the fully characterized calm abiding, zhi ne, passed away before His Holiness's long life [puja].

During that time, many, many lamas passed. Many high lamas passed away. Then, the next year, in the morning Gen Jampa Wangdu passed away. Before that, I took the chu len, "taking the essence" [transmission from him], the medicine flower pill, which has the twenty one days' retreat. I haven't done that, but in case it becomes rare in the future I took the lineage. Many of our sangha at that time did this retreat, except one, George; his body didn't fit to the fasting. Some had very good success; Pemo was the best one, then maybe also Chotak.

However, Gen Jampa Wangdu said that, after realizing emptiness, to see everything as an illusion, for him it took fifteen days. [When I say] "to see everything AS an illusion," it's not an illusion, but "AS an illusion." There are big differences. For example, there is a big difference between "a dream" and "like a dream". So it's as an illusion. These are two different ideas. To see everything as an illusion it took fifteen days.

Now here, realizing that the I is totally is empty from its own side causes you to come to the conclusion that the I exists. It exists in mere name, merely imputed by mind, the kun dzob denpa, truth for all obscuring mind. So, here, look at all causative phenomena [in this way], all those things I mentioned before, the main objects of your attachment and anger, of your ignorance, the concept of true existence.

Of course everything is an object of that, so what I am saying is that the particular objects are mainly objects of anger and attachment. As I mentioned already, I, action, object, all phenomena, are merely imputed by the mind, merely imputed by the mind from the side of the mind. I is empty, action is empty, all the rest of phenomena, also enlightenment, samsara and

nirvana are empty from their own side. That's the reality. But, they don't appear to us as merely labeled by mind.

Generally speaking, until you achieve enlightenment you are having hallucinations, except for an arya being directly realizing emptiness in equipoise meditation; during the time, wisdom doesn't have any hallucination. Otherwise, when you rise from that meditation, when you are not in equipoise meditation, then you have the hallucination that makes everything appear as truly existent until you become enlightened, until your subtle negative imprints are purified, because the truly existent appearance comes from that projection from the imprint. That is why you have this hallucination until you achieve enlightenment.

So everything is merely imputed by the mind, by your mind. They are all totally empty: you are empty, actions are empty. All objects are emptiness, all totally empty. Not even the slightest atom exists from its own side, but the negative imprint left on the mind by past ignorance decorates true existence on the merely labeled I, the merely labeled action, and on all merely labeled phenomena. That made everything real to you, made everything appear as real to you, as if existing from its own side. You have this hallucination. It's a total hallucination, total hallucination. Then we made our mind think this way.

We let the mind believe that everything is true, that everything is one hundred percent true truly existent I, truly existent action, truly existent hell, true existence samsara and nirvana, truly existent problem we let our mind think this way, which becomes the root of samsara, the root of all the sufferings. From where death comes, from where birth comes, sickness comes, old age comes, death comes, from where all these come is ignorance.

If you have some sicknesses, some pain, whatever you have, the root from where it comes is that ignorance. So this is how it is for you yourself. I can't say everybody is like this, but many of us are like that.

Meditation on the Diamond Cutter similes

A star

So now look at all phenomena as like a star. So the meditation is like this, the untruth is like this: Those who have realized emptiness, arya beings arhats, and arya bodhisattvas and buddhas, they see you, they see your I, as completely empty, totally empty. What appears to you, what you believe, is something not empty, truly existent, but what they see is reality. They see your reality as completely empty. And they see your aggregates as completely totally empty right there - nothing in the slightest existing from its own side. They see the form that you see, as I described before, as real from its own side, what you believe, as completely empty.

Same for sounds, smells, the whole entire phenomena, yul dang yul chen, object and mind, you see as real, you believe as real, but they see all these as totally empty, completely empty of the real, totally non existent. So that is what you need to meditate on: look at all causative phenomena as like a star, particularly by thinking of all those examples that I mentioned, looking at those phenomena as totally empty.

So maybe a few seconds meditation on this, only a few seconds. [Pause for meditation.]

So in the daytime you don't see stars, use that as an example.

A defective view

Then like a defective view, rab rib, defective view, see causative phenomena like that. This is related to true existence. So with a defective view, if you believe they are real then you get into problems. These causative phenomena appear to be truly existent then if you believe this, it makes you to continuously die and be reborn, experience all the sufferings of samsara endlessly, not only beginninglessly but also endlessly. That is the effect, the greatest danger to you. All these appear as something real, existing from its own side, not merely labeled by mind. Look at them as a defective view, rab rib. So they are not true. All these are not true, empty.

A butter lamp

Mar me - these causative phenomena are like a butter lamp. Mar is butter, me is lamp. A butter lamp exists by depending on many, many causes and conditions, the people who make it and the materials. so many things. All these causative phenomena, this life, I, aggregates, belongings, family, friends, enemies, all these things depend on so many causes and conditions. They are under the control of that, so that is why they are in the nature of impermanence, they change. They depend on so many causes and conditions. They are not permanent. They don't exist alone with their own freedom.

[Pause for meditation.]

An illusion

Then “like illusions.” Again this refers to, there are many hallucinations but especially it refers to true existence, truly existent I, actions, objects, all the rest of phenomena. These are like illusions. They DO NOT exist, they DO NOT exist, they are totally empty. [Pause for meditation.]

A drop of dew

They are “like water dew.” Water dew on the plants, on the ropes, on wires, on plants, water dew or water drops can drop any time. That it can drop at any time shows impermanence. It is nothing definite. It is indefinite. So all these causative phenomena I mentioned before are like a drop, like water dew. They are in the nature of impermanence and can be stopped at any time.

[Pause for meditation.]

You can do this at the end but maybe it's good to do one by one. The conclusion is that there is no point to arise attachment, anger, ignorance. There is no reason for that. To bring to that conclusion might be good after each one or, if not, at the end. That is what comes in your heart.

A bubble

All these causative phenomena are like a water bubble. As Kyabje Denma Locho Rinpoche says, they are looking very beautiful, but they are very impermanent and can't be trusted. They can be popped at any time. So that is showing more the impermanent nature. Similarly with causative phenomena: no matter how beautiful they appear they can be stopped at any time. There is nothing to get attached to or to have anger or ignorance arise.

[Pause for meditation.]

A dream

All these causative phenomena are like a dream. So this relates to the hallucination, true existence. Look at truly existent I, actions, objects, all phenomena, all these appear as truly existent. They appear as real from there and you believe as real. You let your mind believe it is real, true. All these causative phenomena are like a dream. Using the example of a dream, as I mentioned before, everything that appears in a dream is not real. Nothing exists from its own side. Nothing is real; nothing exists from its own side.

[Short pause for meditation.]

Even though it appears to exist from its own side, nothing exists from its own side. So EXACTLY like this, all these truly existent phenomena, all these real phenomena, in reality they are totally empty.

[Short pause for meditation.]

There is no point at all to be attached to them or to get angry at them.

[Pause for meditation.]

A flash of lightning

Look at all these causative phenomena like lightning. Again this shows the nature of impermanence. Lightning happens but the next moment is gone. So all this, this precious human rebirth that I have and so on, is like lightning, it

lasts a very short time. It happens and it is gone. When death comes, it all becomes like this, the whole life becomes like this: it happened but it is gone. So there is nothing to be attached to or to get angry at or to be ignorant about.

A cloud

Look at causative phenomena like clouds. This also reminds us of impermanence. While you look at clouds they are changing, decaying. You look at the clouds, but the next minute when you look up they are not there. Things are like that. They are in the nature of impermanence. It is the same for all causative phenomena, having the nature of impermanence. They are changing not only day by day, hour by hour, minute by minute, second by second, but even within each second they are changing, decaying, do not last, and they can be stopped at any time. This is the reality, so therefore there is nothing to grasp to or get angry at or to be ignorant about.

[Short pause for meditation.]

A real holiday

I want to say that meditating on this one is giving yourself a real holiday. This is a real vacation. It is the best vacation to the I, a real vacation for yourself, a real holiday to you. Otherwise, physically going somewhere else but with the delusions, with all the wrong concepts, is not a real holiday. Physically going somewhere else with all the delusions, all the hallucinations, then constantly you have all those problems. However many hallucinations you have, however many delusions, wrong concepts you have, you have all those problems. So actually you don't have a holiday, no vacation, no rest.

If you meditate on this it gives a rest to you, a holiday to you, a holiday to your mind. By this you achieve liberation from oceans of samsaric sufferings, then with bodhichitta and the realization of emptiness, ultimate truth, with bodhichitta then you achieve full enlightenment for all sentient beings and are able to liberate numberless sentient beings from oceans of samsaric sufferings and bring them to full enlightenment. Lam rim meditation, now you can see how that is the real holiday, the best vacation, the real holiday. And the result is liberation from samsara and full

enlightenment. That is what you achieve, what you are looking for.

The other holiday with the total delusion, following delusion as right concept, following all delusions, offering service to all the delusions, you yourself become a slave to the delusions, to the concept of true existence, the ignorance, attachment, anger. You totally become a slave and are constantly creating the cause of suffering, constantly suffering. That is the other holiday from the point of view of attachment and holiday from the point of view of the self cherishing mind. It is not a holiday from the point of view of wisdom and bodhichitta, not a holiday from point of view of renunciation.

So stop there.

(the following is not on the audio)

Dedications

(mandala offering)

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may the bodhichitta, the source of all success for oneself and happiness up to enlightenment, and the source of success and happiness for all the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, to be actualized in the heart of oneself and all the sentient beings...

Jang chhub sem chhog ...

(may bodhichitta be generated in the hearts of world leaders)

(may bodhichitta be generated in the hearts of all those who follow different religions)

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by mind, may the I, who is merely labeled by mind, achieve Guru Shakyamuni Buddha's enlightenment, which is merely labeled by mind, and lead all sentient beings, who are merely labeled by mind, to Guru Shakyamuni Buddha's enlightenment, which is

also merely labeled by mind, by myself alone, who is also merely labeled by mind.

Tonight we will recite the King of Prayers. We dedicate all the past, present, and future merits to every sentient being to succeed all the prayers of the bodhisattva Samantabhadra... to be actualized, to be able to cause sentient beings to actualize this prayer so that can benefit like sky sentient beings, to be liberated from oceans of samsaric sufferings and especially lower realms beings to be liberated from their sufferings.

(King of Prayers)

Lam rim dedication

Thank you. Please have very sweet dreams.

From 15 September 2010_I

Gag-cha: The Object of Refutation

For those not familiar with the prayer, recite it in English.

KAR MA RAB RIB MAR ME DANG

A star, a visual aberration, a flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG

An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR

A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA

See conditioned things as such!

The Hallucinations in the Lower Schools of Buddhist Philosophy

The Vaibhashika school

So recognize what I explained last night – all the hallucinations that one has. I didn't get to explain the different hallucinations, the objects to be refuted. According to the four schools of Buddhist philosophy, the Vaibhashika

school or the drag ma wa, their point of view, even this school says what is a hallucination, what is to be realized as empty – to be refuted, the object to be refuted, what is to be recognized – is the hallucination that does not exist but what is believed in reality in the Hindu religion, such as I, self, the atman, the I which is permanent, believed in Hindu, the atman.

So in Buddhism even the previous schools, the first one – the Vaibhashika, the drag ma wa, it has 18 schools – even in that, the philosophy is that the I is impermanent, that the nature of the I is impermanent.

So His Holiness said there was a rich Indian family, Lucknow or somewhere near that part, the family lived there. I think the father later became a monk. I forget his name. I met him a few times, a very nice person who had a lot of experience, life experience in business and I think religion. He had familiarity with the Hindu religion. He lived at the Dialectic School in Dharamsala. He passed away quite a number of years ago. He was at Root Institute I think, quite some time ago, quite a number of years ago. So His Holiness was very happy to give him teachings on the Bodhisattvacharyavatara alone, him alone, the Indian monk. He gave it in his room. His Holiness kept doing the commentary, so at the end he had only one question in his mind. After all that, after His Holiness gave commentary on all that, he had only one question in his mind: whether there was atman or not, whether there was this permanent I or not. So that was the only question he had because Hindus believe in atman, a permanent I. He had only one question. His Holiness said no. That was it, it was finished.

So atman [i.e., the I or self] has an impermanent nature. It exists under the control of causes and conditions in mere name. In every second it is changing, decaying; it doesn't last even a second, but appears to us as permanent. The I appears to us as permanent and we believe it is permanent. Not having realized it is the nature of impermanence, we do not see that reality then we have this hallucination of the I.

Then [the I] existing alone, existing alone without depending on parts, existing alone – it is also there. Also, [the I existing] without depending on causes and conditions. Then the I existing with its own freedom. Dag chig rang wang chän, existing with its own freedom without depending on causes and conditions, existing with its own freedom – so this is the belief in the [Hindu] religion.

But here in Buddhism even the che drag ma wa (Vaibhashika), the first school of Buddhist philosophy, they do not believe that. They believe [the I exists] according to its nature – impermanence, depending on its parts, depending on causes and conditions.

Then [they believe] rang kya thub päi dzä yö du drub pä tong pa; its nature is it is empty of being a self sufficient I. The I is empty of being self sufficient, without depending on aggregates or the continuity of aggregates. The I is empty of that. The I is empty of that. That is the reality or nature.

They do not believe, accept, that it is self sufficient (rang kya thub pa). So when we think of I there is also this hallucination that it is self sufficient, that is also there. Then that is also like the object to be refuted according to Mind Only school. The Sutra school might be similar.

The Chittamatra (Mind Only) school

Now the third, the Mind Only school says phenomena, and the I, do not outwardly exist. [According to one school of Mind Only,] there are six principal consciousnesses and then there's a seventh principal consciousness, kun zhi yi kyi nam she, which is the base of samsara and nirvana, the basis of all. They also accept an eighth consciousness, the kun zhi yi kyi nam she, the basis of all, this consciousness or mind. Everything that exists, such as the I or phenomena [manifests out from] the substance, the imprint, the substance that is left on the principal consciousness, the mind, the seventh one. Whatever the substance that was left on that, the imprint, then it manifests out at the same time: one is the yul chen, the knowing phenomenon, the mind, the perceiver, and one is the object.

In the text they use an example there, the substance left on the seventh consciousness manifests out as (1) that perception, that knower, the sense knower, which sees a blue color and (2) blue, the object blue. It manifests out as both. So nothing exists without depending on the substance, the imprint, left on the seventh principal consciousness, the mind basis of all, without that substance that is left on that manifesting as both – one is the knower and the other is the object, the I.

So the I doesn't exist without depending on the substance manifesting out, the substance on the kun zhi yi kyi nam she, the principal consciousness, the seventh, the mind basis of all. Without manifesting out that substance, the I

doesn't exist outwardly. Without depending on the substance left on the seventh, the principal consciousness, mind, without depending on that, without manifesting that, then the I outwardly existing – this hallucination is also there.

The Hallucination in the Madhyamaka Schools

The Svatantrika Madhyamaka school

Then the Madhyamaka school has two – Svatantrika (rang gyu pa) and Prasangika (thäl gyur pa). The ranggyupa do not accept phenomena [existing] without depending on the undefective valid mind labeling it. Without appearing to that, without labeling by that, then it does not exist. It does not exist completely from its own side. Without depending on that, completely existing from that, [means] “truly existing.” The meaning in this school of “truly existent” is this: without being labeled by the valid undefective mind – truly existing.

...

So “without appearing to the valid undefective mind labeling it” and “truly existent from its own side” – this ranggyupa school's definition of truly existent means that. The same word is used here and also in the Prasangika school but it has a different meaning. The same word is used but it has a different meaning so one has to understand that. If you don't understand that, you will become completely mixed up because both schools use “truly existent,” then you will get no clarity. You will become puzzled. I think it is very, very important, so essential to understand.

If you understand the definition of the Svatantrika school view of true existence, if you know that, then you've got the base. You see, [if you know] what is exactly the object to be refuted according to the Svatantrika school

[Editor's note: As he indicates in the next sentence, Rinpoche said ranggyupa or Svatantrika here, which has been changed in this transcript to the correct term, Prasangika],

what is exactly is that, only then do you clearly recognize what is to realized

as empty in the Prasangika school, what it thinks that does not exist, which it thinks is to be realized as empty as it is empty. Sorry, I got a little bit mixed up.

Herewhat I am saying is that the Svatantrika, the Madhyamaka first school, what it believes is reality – as correct, their point of view, what is right view, what they think is correct from their point of view, what is right view – is exactly unmistakable object to be refuted. According to the Prasangika school, that is exactly that which is to be realized empty as it is empty. It is totally wrong.

The Prasangika Madhyamaka school

The part which they are saying – that “it exists from its own side,” that part – “labeled by mind” is accepted [by Prasangika] but the part “exists from its own side” that [is not]. In the Svatantrika view this is the right view

[Editor’s Note: Here Rinpoche said Prasangika but it seems he means Svatantrika based on the context.]

But in the Prasangika school that is...it is the same, they accept “labeled by mind,” and Prasangika accepts merely imputed by the mind – not only labeled by the mind but merely imputed by the mind. “From the side of the mind merely imputed” – lo pä tag tsam. “From the side of the mind merely imputed” – this is translating word by word. “From the side of the mind, merely imputed by the mind.”

So [Prasangika] went into a very detailed [description] – not just labeled by mind but merely imputed by mind – went into an extremely subtle description of what exists, the way it exists, how it exists, how the I exists, the way the I is existing. It went into extremely subtle detail.

Because of that, that is the reality, the very nature, the reality. Most unbelievable, what the I is the most unbelievably subtle. What it is. How it exists. It is not completely negated, it is not completely non-existent. It is not completely non-existent. It is not completely non-existent. That there is no I – it is not like that. It is not quite like that. Not completely like that, but it is like that. Not completely like that, but it is like that.

If you compare to the concept before, what we normally have – the appearance we have, the appearance of I that we have – and with our mind how we been have thinking or believing or apprehending the I in that way – as truly existent, existing from its own side, that it exists from its own side – so it is not just now but from beginningless rebirths that our mind believed that. The way we believe is that the I has been like this from beginning – that the I has been existing from its own side, the I has been a real one, existing from its own side – from beginningless rebirths. That is how our mind believes. So compared to that, now here through analysis when you come to this point, how the I exists – what it is exactly and how it exists, according to the Prasangika school, here, now – it exists from the side of the mind, and how that is done is not just that it is labeled by mind but that it is merely imputed by the mind.

(Pause for meditation..)

The danger of falling into nihilism

So compared to the previous [mistaken conception of I] then it is like it doesn't exist. It is not nonexistent but it is like it doesn't exist. It is most unbelievable subtle. So what it is – how it exists, the reality, the nature – is that. That is why so many meditators, learned ones, so many meditators in Tibet slipped out, get slipped out from this into nihilism, [thinking] nothing exists. They cannot stay in the Middle Way devoid of nihilism and eternalism of truly existent, existing from its own side, the eternalism of existing from its own side – devoid of that belief. So [they are] unable to stay in the Middle Way view. It is so subtle that they slipped out of that into nihilism. Or [they] fall into eternalism or nihilism.

If you believe it exists then you fall into eternalism, it should have existence from its own side then you fall into eternalism. Or if you don't believe that, you fall into nihilism. So [they are] unable to stay in the Middle Way, unable to enter into the Middle Way view. So it becomes so difficult to enter the Middle Way view, to have the understanding and realize that the I is merely imputed from the side of the mind – not only imputed but merely imputed.

So [it is difficult] to come to this extremely subtle point – what the I is, what the I, the self, is, how it exists. So not just only the I, all the rest of the phenomena are like this, existing in this nature. What is mentioned in the Prasangika school view – exactly, exactly like this. It is not just only the I

but also the rest of phenomena.

Verse from the Three Principal Aspects of the Path

Can you read from the Three Principal Aspects of the Path to Enlightenment,
(lam tso nam sum)

“realizing the cause and effect are never...”, “seeing cause and effect as never unbetraying”?

Verse 10

One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as forever unbetraying,
And for whom any object trusted in by the grasping mind has completely
disappeared,
Has at that time entered the path pleasing the Buddhas.

Seeing cause and effect as unbetraying

Here what Lama Tsongkhapa says is that you see cause and effect as forever unbetraying. If the action is motivated by negative thought, negative, wrong, the superstitious thought, the delusions – ignorance, anger, attachment – then the result is suffering. Seeing this as unbetraying: that from this action comes that result. This is unbetraying. Then action motivated by non ignorance, non anger, non attachment, and the virtues and so forth, then the other, of course, the “non self cherishing” thought, then there is no question that without the concept of true existence, the action, that which is virtue, then the result is happiness. You realize that this is unbetraying. It is unbetraying forever (mig päi tä so gang yin kun zhig pa).

The “Real I”

[So I am saying] the “real I,” as we are talking about the I, the real I, by using ordinary vocabulary or ordinary terms, what the people in the world and what we often use. We don’t say “oh, you got angry, you said such bad

words to this I,” “...to this truly existent I,” or “...to this I existing from its own side,” or “this I existing by its nature.” With anger we never say that.

With anger we never say that (Rinpoche laughs). “Oh, you are terrible how you spoke to me in public, how you looked at me in public. It was so painful to my truly existent I.” “...To my truly existent I,” “...to my I existing from its own side,” “...to my I existing by its own nature” – you never said that, at least I never heard that. You never described that but the belief is there, the belief is there but you don’t put it in that philosophy term: “You really made my truly existent I crazy!” “You made the I existing from its own side crazy!” You don’t say that. If you say those words then you don’t have anger. When you say that I don’t think anger would be there at that time. So it is very interesting.

But as a “real I,” how do you say it? “You really made me sad.” When you think “me,” you think “real me,” you believe it is there. Is that “merely labeled me,” [when you say] “You made me really sad”? That me, your way of recognizing, thinking, of me is not the merely labeled me. That is not the merely labeled me.

As I mentioned yesterday, if you thought me, the way you recognize, the way you believe or think of me is “merely labeled me” then of course that person would not make me sad. Whatever he or she said, whatever bad thing he or she said, would not make me sad. When you think of merely labeled me, at that time there wouldn’t be attachment, there wouldn’t be anger and attachment at that time, they wouldn’t arise at that time. So sad, not only that but also there is attachment, that is the effect of attachment, the selfish mind – the selfish mind cherishing the I, the selfish mind cherishing the I.

First of all for us, [there is] the I, first of all the I, as I mentioned yesterday, which is merely labeled by mind. It is merely labeled by mind but when it appeared back it has the cover, the hallucination, the cover of true existence. It has the hallucination, cover, of truly existent. It is like, another example is...what is it called? [It is] in the field to protect from animals? {Scarecrow} It is something like this with sticks, hands, you put clothes on top, hanging. From close, nearby you don’t see it as a person, but from far the eyesight is not clear, so from far you see it as a person standing in the field. You have a hallucination. The hallucination covered that scarecrow, the hallucination that it is a person.

Or the mirage [when] you come through where there is sun shining on the sand. There is no water. The sun shining on the sand then you go away a little bit – there is no water at all there, but you go away a little bit – and you see as if there’s water. You have a vision of water, so a mirage. There is no water there at all, there is just sand but you have a hallucination, vision, of water. Like that it appeared. Like the actress, when they act in a theater the costumes change. Like the costume of a king of Tibet or king of Rome, an emperor, a Roman emperor, and they can act like that. That person is not who is elected by the country as the king or whatever. It is not that.

So like this, not merely labeled by mind, existing from its own side, a real I, mig pä tä so. Migpa, the focus – what is trusted, believed, trusted in (tä).. [We trust in] this real I, all that, existing from its own side, all that existing from its own side, gang yin no, all that. Then we zhig pa. So when you see the carecrow from far you see a person but when you come nearby that is gone. Or from far [you see] water where there is no water, but when you come nearby it is gone. The hallucination is gone. You see sand, no water.

Here this real I [is what we trust in] – this real I, what people in the world, what we daily use: “real I” – but is explained in the text, expressed or described to be truly existent, or existing from its own side, or existing by nature. When you think the I is a dependent arising, how it is a dependent arising, then it can’t stay, the hallucination can’t stay, the gag cha can’t stay, can’t stay, cannot stay. It is seen as empty, you see that just there. What appears as existing from its own side, the real one, is empty just there. Kun zhigpa, zhigpa, what word did I use for zhigpa?

Sarah: Last year Rinpoche said “totally lost,” “totally non existent right there.”

Disappeared, lost. Lost, totally lost. So then think... I’m not talking as if I have realization of emptiness at all, the great lamas’ experience. I am following them.

The discovery after the realization of emptiness

Then right after this, as a result then I exists. What you understand, what realization comes in your heart, is that the I exists. The I exists... because you have the support. You have the realization before that it is totally empty,

it does not exist from its own side, and with that, the continuity of that, then the understanding that there is I existing. But your discovery is something completely not existing at all as the I you believed before. [The I is] something that exists, but something that is most unbelievably subtle phenomenon. Like that. So here you see the I existing, empty but existing in mere name, merely imputed by the mind. In your heart you see that. But while it is existing, while it is existing, while it is existing, it is empty. While it is existing it is totally empty from its own side. While it is totally empty.

“While it is existing” means, it is good to remember that existing means as I mentioned yesterday: tshe mä drub pa the characteristic of she drub. A phenomenon exists because it is discovered by a valid mind, not hallucination, but by a valid mind, undefective mind, true mind. But [it exists] more in this way. So why it is discovered by the valid mind is because it exists. It exists in mere name, merely imputed by the mind. It is very useful to think of the meaning of existing in this way. That is already there. Then relating it to “because there is a valid base.” Then the valid mind discovered it. “Because it is discovered by a valid mind” is the definition of existing.

So when we think of the meaning of “existing,” the definition of “existing,” it is this way: the extremely subtle dependent arising. That is extremely beneficial, always in your heart, what you see.

The understanding is that it exists but it is empty. These two are unified on one phenomenon, on the I. It is said that, in the text it is mentioned that...I have to figure it out... After a person died, the name is used, the person’s name is used: “He or she did this...” You know, all the stories. So use that as an example, I guess, of something merely imputed. It is not my idea or example. I have seen that, others using that. I guess at that time [it is] something that is merely imputed. I think it is to give more idea of that.

“From the mind discovering that” – it might be that, but of course still there is hallucination, what is generally said is that until you become enlightened [there is the hallucination,] at least until when you are an arya being, an exalted being, when you have the wisdom directly perceiving emptiness in equipoise meditation then at that time that mind does not have hallucination. That mind doesn’t have hallucination. Then when you arise from that

meditation that becomes not totally, not completely stopped by the realization, not that, but it becomes latent, not directly happening.

Then even bodhichitta, compassion, all the rest of the realizations have hallucination. Sentient beings appear as truly existent. Suffering appears as truly existent. Enlightenment appears as truly existent. Everything.

Until one removes the subtle negative imprint left by the concept of true existence, until that is removed completely, you have this hallucination, the dualistic view. One of the meanings of dualistic view is truly existent appearance.

Dreams and movies

So you have that appearance or hallucination, but your mind realizes it is not true. Because your mind has realized already the non existence of that, it is totally non existent. It's just like while you are dreaming, however many hours you dream, a few minutes you dream, or 24 hours you dream, 24 hours sleeping and 24 hours dreaming. Whoever is able to recognize a dream as a dream, then you don't believe it as real. You have the understanding it is not real, it doesn't exist.

Even though you have the appearance of existing from its own side, real, but you have the realization or understanding that they don't exist. So anger doesn't arise because you have the understanding, the discovery, it doesn't exist. Therefore, whatever is happening, bad or good, whatever is happening, anger doesn't arise, attachment doesn't arise. It is very interesting. It becomes just very interesting scenery, very interesting movie.

We should see more movies of this than the outside movies. We should see more movies of this while you are asleep. Then, when it's like this, then one can practice Dharma. You can meditate on emptiness, or renunciation, bodhichitta, right view – any meditation, especially emptiness. So when you recognize a dream as a dream you have great freedom, it is very powerful. As the mind gets more subtle, the meditation becomes more powerful.

Here when you realize the I is empty – that it is totally lost or empty, that what has been appearing, what you have been trusting in totally, toooooo totally, all your life toooooo totally, your life toooooo lived in that, trusted in that I

from beginningless rebirths until now – suddenly you realize it is totally false, it doesn't exist.

So that realization of emptiness eliminates eternalism, the extreme of eternalism. This is the cause for the result when you come to realize that the I is not non-existent, that it is existing under the control of name, under the control of mind or under the control of name (lōi wang du gyur wa or ming gi wang du gyur wa). However, the existing I, the I is existing under the control of name. Then that eliminates the extreme of nihilism. That eliminates the extreme of nihilism at that time. Then you see the Middle Way view.

“It just clicks...”

So when this experience happened – migpe te so ka yin kun shigpa – this real I that is the focus that you trust in [is lost], all that. [This happens] due to receiving the blessing of the guru in one's heart, the blessing of the guru by looking at the guru as a buddha and seeing a buddha – even if there is no stable actual realization but some strong devotion like that. Of course there is no question if there is an actual realization, but having strong devotion like that, then the blessing of the guru enters in one's heart.

Then, if at the same time you are doing much purification practice, at the same time doing much practice of purification – prostrations by reciting the 35 Buddhas' names, and so forth, strong purification – and then obeying the guru's advice, collecting extensive merits, and things like that, then even if there is not much extensive learning or meditation but there is past karma, positive imprints left in past lives, on the support of all that, then once all the causes and conditions are together, then even two or three words of the lama's, the guru's, from experience, just two or three words of explanation of emptiness – showing the gag cha, the object to be refuted, expressing that – then even just two words and it just clicks. It just clicks. When all the causes and conditions come together then it just clicks.

From September 15th, 2010_II

The merits collected in past lives, the imprints left in past lives, then it just clicks. It is like a knot, like a thread that is completely caught. There is so

much caught, you never know how you can release it. It looks like it's impossible, that maybe you have to burn the whole thread or throw it away in the garbage. But if you know the technique, the point where to start, then it is very easy. In a few seconds you can release it. But if you don't know that then even in whole day cannot do that. It just clicks when they all come together, it clicks.

When the Atomic Bomb Hits "The I on the I"

I think many meditators in the present and in the past, the great meditators as they explained, they realized, [you need to] first recognize the object to be refuted. Analysis of the four vital points – that is very true. The first is to recognize the gag cha, the object to be refuted. Then you see the emptiness of that. So this way of analyzing is exactly like this – suddenly you recognize. The colors of the tangkas – red, yellow, blue – existing from their own side. Then you look at the ceiling. The ceiling is also existing from its own side. You have been seeing all this in this life for so many years but you never recognized, never came to know, never recognized. Only now you see the ceiling also existing from its own side. Once you recognize one object to be refuted, then wherever you look, it's all like that. It's all a hallucination. The ceiling is also like that. Then you look at the I. The I is also like that. The self, you see it in that way.

When the atomic bomb hits "the I on the I"

The lamas say the "the I on the I," "the vase on the vase." The first vase is the truly existent, I guess. The vase on the vase, so the first vase I think is truly existent. "The vase on vase," not "vase of vase." The first vase is the truly existent one. The second is the merely imputed vase. Then "the I on the I," relating to the I, it is exactly the same. Then there, "The I doesn't have true existence because it is a dependent arising." Just very simple like that – simple but most profound. Then the real I couldn't stay, can't stay, because the reason is like an atomic bomb – dependent arising is like an atomic bomb.

After you recognize the I on the I, the I that is the object to be refuted, it can't stay. Then at that time fear arises. At that time fear arises. Then most unbelievable, unbelievable, unbelievable deep fear arises. So one must

know, one must get the whole idea before this. [One must know] what happens when you come to this point, what happens to the mind, what happens – there is the most unbelievable fear. Then, what to do with that, you must have an idea before that [happens]. You must know what to do before that. Otherwise a great, great obstacle happens.

You are just about to realize emptiness, you are the most fortunate person to realize, to see emptiness, the Madhyamaka middle view. So by realizing this, with this wisdom, then you can eradicate ignorance, the root of samsara, the root of oceans of sufferings of hell beings, the roots of oceans of sufferings of hungry ghosts, the roots of oceans of suffering of animals, the roots of oceans of sufferings of human beings, the roots of oceans of sufferings of suras and asuras, the root from where all karma and delusion arises, the root of ignorance, so to eradicate that. So you win over ignorance. From beginningless rebirths you are defeated, conquered by ignorance. Not only from this morning or from birth, but in this moment you are always defeated by ignorance. So now it is time to conquer ignorance, for you to defeat ignorance, conquer it. So it is very, very essential to know what will happen and what you should do as I explained yesterday. You should know that.

You should be prepared. You should be prepared. Otherwise unbelievable fear arises. The fear is something very deep and then you think, oh, you are falling into nihilism. You are not falling into nihilism. You are on the correct path. Your meditation worked. You are just about to realize emptiness, then you think, you are afraid, because of unbelievable fear then you also have misunderstanding that you are falling into nihilism.

There is so much emphasis in the teachings – Lama Tsongkhapa's teachings so much emphasize the danger of falling into nihilism so then you are scared to fall into nihilism. Then you have no idea what to do so you stop. You're just in the middle, just about to realize emptiness, but then you stop. Then you are so scared, such very deep fear, that you don't think of emptiness for years. You don't want to meditate on emptiness for years, so scared. One thing is that you are not falling into nihilism but it looks like that. You are losing the I, and that totally losing the I has to happen.

I mentioned already yesterday what Keutsang Jamyang Monlam said, the great Tibetan lama, Keutsang Rinpoche's incarnation. I don't which of his lives but one of his past lives. Then a huge obstacle happens. Kyabje Kuntu Lama Rinpoche, from whom His Holiness received the elaborate

commentary on Bodhisattvacharyavatara in Bodhgaya, said this kind of experience – knowing the teachings on emptiness halfway, not knowing complete teachings on emptiness but knowing halfway – is like a child put on a horse. You know “child.” Probably you call even 20 or 25 years old a “child” but this is a small child. I’ll put the word “small.” You put a small child on a horse. Rinpoche used the example like that. You are put on a horse but you don’t know how to ride it. The example is this...

Seeing that the I is completely lost

(This) Trehor Rinpoche said in his teachings that if you have a lot of merit collected in the past to realize emptiness, then to realize emptiness has no difficulties. If you collected a lot of merit in the past – that means studied teachings on emptiness, recited, meditate, collected a lot of merit in past – then to realize emptiness that person has no difficulties. One who collected a lot of merit, has imprints from the past. One who has short merit or imprints, it is difficult to realize emptiness. Therefore, we have to understand in this life to study as much as possible and to meditate as much as possible. Even though the realization is not happening now, but to study as much as possible, to learn and meditate as much as possible. That is essential – making preparation for the future life so the future life becomes extremely easy.

There are many meditators who realize emptiness while they are working, not while they are meditating but while they are working, doing physical activities. I don’t remember the name of the meditator but somebody realized emptiness while cutting wood. And somebody realized emptiness during teachings – that the I is completely lost. The I is completely lost. So then that meditator was holding his robes, holding his dongka like this (Rinpoche pulls the sleeve of his dongka).

The definition is: The I is not non existent; the I exists because of holding the dongka. But the real I is totally lost. So he was so afraid he was holding his dongka like this. The I is not completely non existent. The real I is totally non existent but the merely labeled I is not non existent, because of holding the dongka. The existence, because of holding the dongka the I exists. Something like that.

No one can cheat you

Here, in what Lama Tsongkhapa explained in Three Principal Aspects of the Path to Enlightenment, these words (gyu trä nam yang lu wa me thong zhing): “Seeing the cause and effect as unbetraying forever,...” (migs pä tä so gang yin kun zhid pa), what is focused on, trusted in, any object, the real I existing from its own side, migpa or focus, what is believed in or trusted in – all completely collapsed. All completely collapsed. “Collapsed” sounds like a house, more physical, but “completely collapsed.” De ni sang gyä gye päi lam la zhug, “That person enters the path pleasing all the buddhas,” the numberless buddhas.

Therefore, one has to understand that once you have this experience, it happened exactly, what Lama Tsongkhapa said to you. You see exactly according to what he expressed there. Therefore, if anybody who comes to you and tells you that you are wrong, it is impossible to change your view, your discovery. It is impossible that somebody comes to you and tells you that you are totally wrong. There are many people who criticize Lama Tsongkhapa’s view, the teachings on emptiness. He wrote texts but there are so many who say that it’s a totally wrong view.

Many people criticize what he teaches in those texts. But here, no matter whatever they say, you have your own discovery of exactly what he explains there. It is your discovery, exactly what he said, so it is impossible to cheat you, once you discover, nobody can cheat you about emptiness. This is a wrong view. No one can cheat you. I wanted to say that. I think it is important to say that. No one can cheat you. It is very clear to you.

It is not just belief, or nothing to do with reality, or someone who just said this, who believed this – it is not like that. The other learned ones, no matter how much they say the Prasangika view is wrong and emptiness is like this, they cannot cheat you. So it is very useful to have, it is extremely beneficial to have the sightseeing, to have the sightseeing not only outside but the sightseeing of the lam rim, sightseeing in the path, sightseeing, to have the discovery, so no one can cheat you. That is very important, otherwise if you don’t have clear understanding, then if you meet somebody else, someone who is very good at talking, then your mind is converted very easily. Someone who is very good at talking, because you don’t have wisdom – what is wrong and what is correct – then very easily you get

converted.

So now go back to sleep. (Rinpoche laughs)

Svatantrika and the I existing from its own side

When the I appears, for example, we also have the ranggyupa [Svatantrika] object to be refuted, the truly existent I, I existing from its own side without depending on appearing to an undefective mind and labeling it. The truly existent I is there. This hallucination is there. Now the ranggyupa, I repeat this again, the Svatantrika school, their point of view of reality is that this I is empty of true existence, completely existing from its own side without appearing to and being labeled by the undefective valid mind. That part is true, but the I is labeled by mind but not merely labeled by mind because it exists from its own side.

Anything that exists there [in the Svatantrika perspective] should be existent from its own side. They don't believe, you have to understand they don't believe in true existence. Their true existence they don't believe – that the I is truly existent, their connotation of completely existing from its own side, they don't believe the I is that. What they believe is that the I is not merely labeled by mind. They cannot accept merely labeled by mind. If they accept that they fall into nihilism, that the I doesn't exist. They cannot accept merely labeled by mind, but they accept labeled by mind.

One reason they cannot accept merely labeled by mind is that they believe the I should exist from its own side. There should be something from its own side. There should be something from its own side – that is like Svatantrika school believes. There should be something; otherwise how can things exist?

There should be something existing from its own side. That is why they can't accept that the I is merely labeled by mind. That is why one must know now that Svatantrika school accepts that the I exists from its own side, rang ngö nä drub pa, and rang zhin gi drub pa, exists by own nature. They don't say it is den par drub pa, truly existent, which has the connotation, which for their mind has the connotation, their connotation of true existence. That they don't accept. So now they believe the I exists from its own side. The I exists from its own side, exists by its nature – all this yes. They believe that.

Now listen here!

Now listen here. The Prasangika school...now listen here. The Prasangika school...now listen here. What Svatantrika school believes – that I exists from its own side, exists by nature, all that – that is the meaning of true existence according to Prasangika school. That is the meaning of true existence according to the Prasangika school. For the Prasangika school, if the I exists from its own side then that is denpar drubpa truly existent.

That is why I am saying the Prasangika school view of truly existent is different from the Svatantrika school, ranggyupa. Their meaning of true existence is different. Here what ranggyupa, the Svatantrika school, believes is that the I exists from its own side, there should be something from its own side, existing by its own nature. They think this is reality.

They think it is right view, that it is reality. But this is – according to the Prasangika school – this is what doesn't exist at all. This is the object to be refuted according to the Prasangika school, the gagcha, the object to be refuted. It is completely totally non existent right there. So the I that is appearing as existing from its own side is completely totally non existent right there.

The importance of understanding these views

So it is very, very important to see generally the whole process and the different schools' views, what they think is truth and what is hallucination, gag cha, wrong view, and especially [the difference] between the Svatantrika and Prasangika schools. So if one understands well the Svatantrika view exactly, then knows what is the Prasangika school's object to be refuted, then what they think is right is completely wrong according to Prasangika school view.

So when we think of the I, the I appears to you as not merely labeled by mind. To go very subtle, to analyze the gag cha very subtle, [it is] the I appearing as not merely labeled by mind. It could be labeled by mind but there should be something from its own side – this is the very subtle hallucination, the object to be refuted. So that is gag cha according to

Prasangika – that there is something from its own side. It is totally non-existent. That has to be refuted. Only that is the realization of emptiness that can cut the root of samsara, ignorance. Again I went around and around.

The subtle view of Prasangika affecting the delusions

The I, that last one – the very subtle object, the subtle hallucination, the gag cha, the object to be refuted of the Prasangika school view, that extremely subtle one – is also there. We have been living our life completely with the superstitious mind, totally trusting, believing in all this hallucination, including the Prasangika school view of the object to be refuted as reality. This and then all the rest of phenomena – actions, objects, hell and enlightenment, samsara and nirvana, everything – are merely labeled by mind. Everything exists as merely labeled by mind. They are totally empty, but are totally covered by this hallucination. Yourself.

So this is very good, you can do in a meditation session but also during the break time, with mindfulness inside or outside, Practice mindfulness of this one that I just said. I, actions, objects, the whole thing – what reality is, what it really is, what is the real thing, all this hallucination covered. Something real – real car, real ice cream – because there was no dinner I should mention more yum yum, yummy, yummy! Pizza. I don't know what else. Maybe chocolate. I should advertise more food, more yum yum!

Anyways, so what was I saying? All the reality is completely empty, it exists but it is totally empty. Covered by all this hallucination. Not real. It is false – false I, false action, false object. This is unbelievable, most powerful meditation, not only in session but also in the break time with mindfulness, really great. During that time also it helps [to see] no basis for attachment, no basis for anger, no basis for the discriminating thought, no basis for ignorance. So the mind is free. Your mind is freeeee.

You are working, during this time, you are working for your liberation. There is women's liberation, I heard in Germany, in some countries it's very strong, but here you are really working for your liberation because these superstitious thoughts, namtog, ignorance, anger, and attachment do not arise. While your mind is in this state, this is the antidote against ignorance, all the delusions, so you are working to achieve liberation, ultimate happiness. It never happened before, not only never happened in

this life, it never happened from beginningless rebirths.

In the West, where nobody ever went you try to go there no matter how dangerous it is. You try to go there because nobody went there. How many people try to climb Mount Everest, so many people. I saw on TV they go to Mount Everest then half way through, it is so difficult they want to go back. Then one person talks to them, gives them advice to inspire them to continue to climb and then they try to go, but then of course there are much less who actually go to the top. When you climb the mountain where nobody goes and then somebody tries to go that way, where nobody goes, where it's dangerous.

There are so many things like this in the West where people try to go, try to achieve, something that you have never done in this life. "I haven't seen that country. It is so very important to see it. It is something so important to experience." But here we are talking about ultimate happiness, and you never achieved it from beginningless rebirths. So of course from the Western point of view you put every effort. Every second of life you need to put effort into that. This is without talking about enlightenment.

"Think differently"

In the session or at break time, mindfulness is so good. It is a different way of thinking. From beginningless rebirths up to now we let our mind trust, believe, all this is true – this I, actions, all this, all the hallucinations that appeared, in the Prasangika school view the object to be refuted – all this is true. All this is true. So THAT superstitious thought – "superstitious" thought why? Because it is not true – what it believes in does not exist. It's not there. By analyzing you realize it doesn't exist. You realize what exists. You realize that what ignorance believes in doesn't exist through analysis, through meditation. Because of the concept, this superstitious thought – letting us to believe, trust in, all this – we have been suffering up to now, from beginningless rebirths up to now: the suffering of pain, suffering of change – all the samsaric pleasure – and then pervasive compounding suffering of these aggregates, pervaded by suffering being under the control of the karma and delusions, the contaminated seed of delusion. So the continuity of the aggregates is that which is pervaded by suffering. From beginningless rebirths up to now we never had even a one second break from suffering. Now we need to change this. Now think differently.

In San Francisco in the street, in the road, there was His Holiness' picture, a large one, in the street put there, and it says "Think differently." I haven't seen it in other places but in San Francisco it was there. I think it is an excellent idea, a very, very good idea because for most people, ... anyone who is under the control of karma and delusions, there is suffering, problems.

For anyone who is under the control of karma and delusions that is real suffering, not being free from karma and delusions. That is why they have to experience the suffering of birth, old age, sickness, death, suffering of the aggregates, not finding satisfaction, having samsaric enjoyments but could never get satisfaction.

The basis of sufferings is that: being under the control of karma and delusions. So anyone in samsara suffers – that is the basic thing.

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From September 22nd, 2010_I

Mindfulness practices for walking: bodhichitta and three ways of meditating on emptiness

Another one is walking with bodhichitta, with tong len meditation, the mind becomes bodhichitta, and so forth like that. Or emptiness, you can do walking meditating on emptiness, [1] looking at everything as empty. Or the other one is to meditate as I have explained on kar ma rab rib: yourself, actions, walking on the hard road, the hard road existing from its own side, the truly existent road, the sky, the trees, totally do not exist from its own side, totally empty, only labeled from the mind, totally doesn't exist other than mind.

Remember I mentioned two days ago, everything is totally empty, does not exist from its own side, completely empty. I doesn't exist from its own side. Actions do not exist from their own side. The road, sky, trees do not exist from their own side at all, totally empty, completely empty. Not even an atom exists from its own side. There is nothing real or not merely labeled by mind, not even an atom that exists from its own side. That is reality.

[2] Then all these are merely imputed by the mind. They exist in mere name, merely imputed by the mind.

[Editor's note: Rinpoche explains this one later in this session, and it seems he is calling it the "third technique" there since, although he mentioned it here at the beginning, he hadn't really explained it extensively.]

[3] Then all these hallucinations of true existence, existing from its own side, existing by its nature, truly existent, or real one, real I, real action of walking, real road, real sky, real tree, everything existing from its own side all these hallucinations came from your own mind, decorated by your ignorance, mentally fabricated, decorated, projected by your ignorance. All is projected from your own side. All is total hallucination. Continuously with this awareness you walk, when you recognize this, looking at it as hallucination - that which IS a hallucination – so at that time, I guess, at that time the object, when you are practicing mindfulness, looking at it as hallucination that which is hallucination, you are more powerful than the object, you are more powerful.

But when you don't do that practice, then when you don't do that practice, when you let your mind to hold onto, believe, it is all true. Instead of looking at it as hallucination you look at it as truly existent. You look at it as truly existent, then you see, oh, at that time you are weak and the object is so powerful to you - the road, everything looks so powerful to you. When you look at it, instead of meditating looking at it as hallucination, looking at it as real, true, that which is a hallucination but you are looking at it as true, at that time everything becomes very powerful, dominating, controlling, very powerful. But the other way around, when you look at that which is a hallucination as a hallucination, it doesn't have that power. You are kind of like more powerful than the object. So it might be like that.

When you do walking with that mindfulness in that, while you are at the beach, walking in the forest or wherever you are, while traveling, while you're going by car, train, motorbike, on foot, continuously you can have this meditation. The antidote to samsara. Cutting samsara, the root of samsara, ignorance, cut, eliminating, cutting, eliminating, so can you imagine? Then everything, every step, everything didn't become a cause of samsara, doesn't become a cause of samsara. It becomes an antidote to samsara, an antidote to samsara. It all becomes like medicine to heal, to cease the sickness of the delusions, especially ignorance. So that's fantastic,

can you imagine that meditation? To practice mindfulness of this for many hours, all day long, can you imagine?

Mindfulness exercise for meetings and everyday life: the Heart of Wisdom practice

That is similar to what you can do while you are having meetings, many hours of meetings. You are talking but a part of your mind is in meditation, doing this, looking at everything as a hallucination, that which IS a hallucination. Looking at it as false that which is false. Looking at it as empty that which is empty. When you look at that which is false or hallucination as false, then everything that is merely imputed by the mind appears to you as existing from its own side, something real, then when you look back at it your recognition is you should be looking back at it as false or a hallucination. Like that, continuously like that, even for example while you have a meeting, continuously like that.

While your mind is in this state of this meditation, if somebody criticizes you, somebody puts you down, puts you up, somebody praises you, somebody criticizes you, whatever is happening to you, it doesn't affect your mind. It has no meaning. It doesn't bring you up and down. It doesn't disturb you because it doesn't cause the arising of attachment. Because of that, attachment doesn't arise so therefore there is no up and down.

If there is attachment there is also anger. When somebody criticizes you, or somebody harms the attachment or self cherishing, you get angry, anger arises. Then you get up and down – suffering. When it's up you're suffering, when it's down you're suffering, your life is continuously in suffering. When your mind is continuously in this meditation, while you're doing meetings, then your mind is so relaxed, totally relaxed, totally free, totally free from anger and attachment, these delusions, so much of these worldly concerns you are free from. Your life is in the middle, not in the extreme of nihilism or eternalism. It's in the state of peace, inner peace. You don't create negative karma. It is unbelievable help because you don't create negative karma during those times. I'm just giving an example of while you are doing your job how to meditate on emptiness at the same time, the heart of Buddhism, the heart of Buddhism.

All the teachings which are method are spoken or taught in order to actualize wisdom and this is the heart of the wisdom practice. So you are practicing the most important teaching of Buddhism. You are practicing that, your mind is in that when you are doing your job, while driving a car, while shopping, while you're sweeping, while you're cleaning, while you're doing business, part of your mind is in meditation, the awareness that these things that are appearing from their own side are a hallucination, having constant awareness of this. The floor, the carpet, the house, the whole thing is false.

What appears as something real from there is a mental fabrication decorated by your ignorance, the view of your ignorance, the view of your hallucinated mind which is false, a hallucination. Then all day long, all day long, all day long you are having so much fun. All day long you have so much fun! You have so much fun, incredible peace at the same time in the heart, no disturbances, and so much fun. Then life becomes very interesting.

Otherwise no bodhichitta, nothing, then becomes so boring, life becomes so boring, every day doing this job which is so boring, everything is so boring, your life becomes so boring, then commit suicide, that is the way life goes. After so much boring then life goes to commit suicide. Without thinking of consciousness continues, body stops but consciousness does not stop, consciousness continues so there is next life, without thinking that if you kill yourself that is it, looks like everything is finished, which is 100% totally wrong.

Suicidal thought big mistake is thinking that consciousness stops, consciousness is continuous to need purify, then have to experience all the suffering results because consciousness is continuous, so only solution is Dharma practice so don't create the cause for that suffering again.

Maybe short break.

From September 22nd, 2010_II

The other one while you are walking – the other practice about emptiness - I mentioned two techniques already, and the third technique is the Prasangka school view of the extremely subtle dependent arising. So when you are walking with mindfulness, while you are walking you can do meditation or

analysis, you can do that.

So at the beginning there is the real I who is walking, so that real I you look for that - the not merely labeled I, the real I that you believe is walking, you look for that. The aggregate of form is not that, feelings are not that, cognition is not that, compounding aggregates are not that, consciousness is not that, even all together are not that, then it doesn't exist from tip of hair down to the toes so no way it exists. Not on this nor anywhere does it exist – it's totally, completely totally non existent. Then there are the aggregates, phung po, the aggregates, the truly existent or the real aggregates, you do the same, the form is not that, form, feeling and cognition, are not that, feeling and cognition are not that, compounding aggregate is not that, the aggregates of consciousness is not that, even all of them together are not the real aggregates, at all. So the real aggregates exist nowhere. The phung po, the aggregates exist nowhere at all.

Then the aggregate of form, any part of the body, the aggregate of form, the general aggregate of form, the legs are not that, the head is not that, the arms are not that, all together they are not that. Why all together are they not that? I said that three times already. All the pieces together, all the aggregates together, are the basis to be labelled 'form,' the third one, form, zug. This is the basis to be labeled 'form,' and form is the label. The parts all together are the basis to be labeled 'form'. One is the base to be labeled and one is the label itself so these two are not one. You can see they are not one, they have to be different, they don't exist separately but they are two different phenomena.

The real form you cannot find on the parts of the body, the form, the general form you can't find the real form you can't find there. It doesn't exist there nor anywhere. Then the head, legs, hands, all these are the same. The real head, real leg, real hands, are all the same. Again the head, all the pieces, none of that is the head, the real head, and all together they are not real head.

All together they are the basis to be labeled, not real head. All together are not real head, and the real head doesn't exist anywhere. Everything is like that. What appears as real and what you believe is real doesn't exist anywhere.

It goes down to the atom, analyzing like this it goes down to the atoms. According to Prasangika school view the atoms are particles, but according to Chittamatra they are not particles. Those atoms have particles, those atoms have particles, then those atoms have particles, it goes like that. Everything goes down to atoms, and the atoms have their particles. The particles are not the atom, the particles all together are not the atom, the real atom, existing from its own side. That does not exist anywhere. It goes down, down, down, down, then after some time you cannot see. Even the physical particles you cannot see. Only if put in a machine, a microscope, can you see, otherwise you cannot see, with this eye you cannot see, like that. Finally you cannot see. You cannot see. All are completely like that.

So you can walk with this awareness, what are all these things, with the full awareness that they are empty, completely empty, having this awareness when walking. Then merely labeled, then you meditate on all this as “merely labeled”, merely labeled, exists in mere name, merely labeled. Okay? Even though one’s eye cannot see it, it is still merely labeled by mind, although without a machine you can’t see, even that. So everything is merely labeled. Everything is merely labeled by mind, up to the I, everything, merely labeled by mind. Exists in mere name, everything exists in mere name, in mere name, up to the I. Exists in mere name, merely labeled by mind, then meditation with awareness of that you can walk. You can walk with that awareness or do sitting. You can do this meditation also by sitting. So that is very, very good.

This is meditating on what exists, what exists is merely labeled by mind. What is merely labeled by mind, what which is empty, this is what exists. Then after that, okay, after that, see the third type, what is decorated by your ignorance, the particles, atoms, gross, gross, your mind merely imputed this, then the next second on each of those your ignorance projected, decorated, true existence, real one. Up to the I, true existence was projected, the hallucination was projected. Ignorance projected the hallucination, true existence, so a real one, appearing as a real one. So practice mindfulness. All this real one but is not true. You can do walking meditation with this mindfulness or sitting meditation. So there are three ways to meditate.

Deceptive sightseeing

It is the same for a house. However, the third one, the house existing from its own side, a real house, that is projected by the ignorance, hallucination. So everything is like that. Hell and enlightenment, samsara and nirvana, happiness and problems, everything is like that. If you are going to go sightseeing, sightseeing to look at things, but actually everything that you are looking at is what your ignorance projected. You are going for sightseeing, you are going for sightseeing and everything [appears] as not merely labeled by mind.

Everything exists as merely labeled by mind but what appears to you is as not merely labeled by mind. It is what your ignorance decorated there on what is merely labeled phenomena, that is what you are going sightseeing. So that is what sightseeing should be, but then not knowing that, not recognizing that, all the hallucinations appear real, your sightseeing becomes [believing] all the hallucinations are real, believing in the wrong way, your hallucinations are not recognized [as false] but you believe all are true. So it's totally deceiving sightseeing, totally cheating sightseeing, deceiving sightseeing.

You believe it is true so it is deceiving you. Your mind is deceiving you. Your ignorance is deceiving you. It cheated you from beginningless rebirths, and you didn't recognize that. By believing that, that is why we have been suffering up to now, and still didn't achieve liberation and enlightenment.

So this is another meditation technique, with three levels that I mentioned, that you can do while walking or sitting, analyzing how things are, different things.

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