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## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class One: The Perfection of Wisdom and the Other Five Perfections

This course covers chapters nine and ten of the *Guide To the Bodhisattva's Way of Life*, by Master Shantideva (c. 700 ad). The commentary we will use is entitled, "*Entry Point for Children of the Victorious Buddhas*," by Gyaltsab Je (1364-1432).

Chapter nine focuses on the meaning of emptiness. The entire purpose of your life is to reach certain brief experiences which will result in your permanent escape from the suffering. Foremost among these is the direct perception of emptiness, which may last approximately twenty minutes. **The purpose of this course is to learn to see emptiness directly, which will guarantee your enlightenment and the end of your suffering.**

#### The Definition of Emptiness

DUN	GANG SHIK	NGUNSUM DU	TOKPE	DRI MA	SEPAR	JEPA
that object	which	directly	realize it	impurity	completely	it does
					finish	that

**That object which is such that if you realize it directly, allows you to finish off all of your impurities.**

Emptiness is also called ultimate reality. You must make contact with this higher reality. You can only perceive emptiness in a deep state of meditation with a lot of training. Seeing emptiness takes many years of preparation and then the actual experience lasts about twenty minutes. If you see emptiness directly, your suffering and your body and your world will change dramatically for the better. After seeing emptiness you become an Arya, a "superior being" -- also called a "stream enterer," meaning that you are on your way out of this suffering existence forever.

#### The View of Destruction

JIK	-	TA	The view of destruction.
destruction	view		

The view of destruction is a way of looking at the world which focuses on "me" and "mine" ("mine" means my parts or possessions). This view thinks that me and mine exist independent of my own perceptions, not in dependence upon my projections. It thinks things exist out there, independent of my mind conceptualizing an identity for them; that things radiate their own nature and identity from themselves, rather than that my mind is conceptualizing their nature and identity. It's called the view of destruction because it focuses upon me and mine which is going to be destroyed. Another meaning is that this viewpoint is destroyable -- when you destroy this view you will be liberated. The view of destruction is the ignorance that causes every bad thing and suffering in your existence. Our feeling attracted to or disliking an object comes from this ignorance, and it causes us to then undertake bad deeds and thoughts (in order to get or avoid the object), which creates our suffering in the future.

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### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class One, continued

### Nirvana

NGANG DE                      Nirvana, to overcome your grief. This is the point where you  
grief      overcome              have no more negative emotions.

How do you go from wrong view (Jik-ta) to nirvana? You think that roaches exist from their own side, independent of you. That's wrong view. Wisdom realizes that your mind creates those roaches. You therefore act in a way to not create roaches in the future. Understanding that everything comes from your mind, you behave in a way that your mind creates only good things for you. Everything changes into paradise. Seeing emptiness directly eliminates this view of destruction (wrong view), which leads to your cleaning up your mind, which leads to your life cleaning up.

### Do the Other Perfections Have To Come Before "Wisdom"?

The next lines of chapter nine state that all the things that come before are for the sake of wisdom. What does this mean? The "things that come before" refers to the other perfections, and means that the first five perfections are needed to reach wisdom. The six perfections are:

1. The perfection of giving
2. The perfection of living an ethical way of life
3. The perfection of not getting angry
4. The perfection of joyful effort
5. The perfection of meditation
6. The perfection of wisdom

The question is: in order to perceive emptiness directly, do you first have to practice perfectly the other five perfections? Three reasons are given why this statement doesn't mean that you have to perfect the other five perfections before you can see emptiness directly:

1. LOPPON SHI-TSO    TAR TONG NYI TU    SUM    GYI    TENLA BEPPA  
master Shantarakshita said emptiness learn contemplate by clear understanding

LA-ANG    JINSOK    NGA    NGUNDU DRO    MI GU  
for that    giving etc.    five    come before    don't have to

**You don't have to practice the prior five perfections like a bodhisattva in order to learn about and gain an intellectual understanding of emptiness.** Master Shantarakshita's reasoning is that you don't have to have the first five perfections to see emptiness because you can just listen to someone talk about it and that's a form of seeing it. It's not a *direct* perception, however. It requires extensive virtue just to hear about emptiness, but doesn't require the complete perfection of the first five perfections.

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#### Class One, continued

2. TONG NYI LA YI GYURWAY NGONGWA KYEWA  
emptiness about mind it changes experience to develop

LA-ANG NGUNDU DRO MI GU  
for that also they come before don't have to

**To have a profound intellectual understanding and deep conviction about the truth of emptiness you don't have to perfectly practice the prior five perfections.** This is still not referring to a *direct* perceptions of emptiness.

3. NYEN RANG GI TONG NYI TOKPAY GOM JUNG GI HLAKTONG YANG KYE  
Listeners Self-made emptiness perceive meditation of special insight even they  
Buddhas develop

**Listeners and Self-made Buddhas** (two kinds of Hinayana practitioners who don't practice the perfections) **do perceive emptiness directly; even they can have this special insight.**

Master Shantideva says "all these come before for the sake of wisdom." The wisdom that these two lines of the chapter refers to is the omniscience of a Buddha, the ability to see all things of the past, present, and future. Every mind has the ability to do this, but there is something blocking that ability. There is an obstacle to omniscience which practicing the first five perfections removes, and this leads to a state of omniscience.

### The Two Realities

The rest of the chapter teaches how to perceive emptiness directly. To see emptiness directly, you must roughly see in your mind what is ultimate reality and what isn't ultimate reality.

KUNDZOB DANG NI DUNDAM TE DINI DENPA NYISU DU  
deceptive and ultimate these truth these two we accept  
reality reality

**These two truths we accept: deceptive reality and ultimate reality.**

**Deceptive Truth** is not really truth -- it is a lie; but it is called "truth" because it seems to be true to a deceived mind which is mistaken. This lower reality is also called **deceptive reality**, or false reality. It means things appear as self-existent, as though they existed independent of our mental projections. **Ultimate Truth** is the emptiness of an object, and every object in the universe has its own emptiness, its own **ultimate reality**. It's called "truth" because it really is ultimate truth.

All reality can be divided into deceptive reality and ultimate reality; every object in the universe possesses its own deceptive reality and its own ultimate reality.

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#### Class Two: Kinds of People; Wrong Ideas about Emptiness

#### Conditions Necessary To See Emptiness Directly

If you could see emptiness directly all of your sufferings would end within seven lives. Prior to seeing emptiness, you must:

- 1) **Connect very purely with a qualified teacher;** you must serve them well, mainly by practicing what they teach. You collect vast positive energy from doing so.
- 2) **Study emptiness** intellectually in great depth.
- 3) **Meditate deeply** for one or two hours every day.
- 4) Then receive instructions on the nature of mental imaging (chi and jedrak)
- 5) You then begin to have profound realizations about the nature of impermanence.
- 6) You then have a direct experience of perceiving deceptive truth. You then sit down, go into deep meditation and perceive emptiness directly.

*Perceiving emptiness directly is the main purpose of Buddhism.*

#### Two Kinds of People

There are only two kinds of people in the world: those who have seen emptiness directly, and those who haven't seen emptiness directly. It is impossible to perceive emptiness directly any other way than in a deep state of meditation. You must actually have your mind in the first level of the form realm to see emptiness directly.

1. **TONG NYI NGUNSUM DU TOK NYONG**  
emptiness directly realize has done it

**A person who has undergone the direct perception of emptiness.** Also know as:

**PAKPA** *Arya* (skt.) or "superior;" a being who has seen emptiness directly.

**GYUN-SHUK** **Stream-enterer.** You're called this in the early days of being an arya. It means you've entered the stream to leave suffering life.

2. **TONG NYI NGUNSUM DU TOK MA NYONG**  
emptiness directly realize not has done it

**A person who has not yet realized emptiness directly.** Also know as:

**SO-SO KYE WO** A being who has not yet seen emptiness directly.  
ordinary person

**JIPA** An infant or child, meaning one who has not yet seen  
infant emptiness directly.

**TSUR TONG** Those who only see "this side;" they have not seen  
near side to see emptiness (the "far side.")

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#### Class Two, continued

The direct perception of emptiness is exactly the same for any being who sees it, although these beings may be at different spiritual levels, such as a stream-enterer, higher-level bodhisattva or fully enlightened Buddha.

#### Wrong Ideas About Emptiness

There are a series of wrong ideas about emptiness, which by understanding them you can avoid these mistakes yourself.

- 1) Emptiness means nothingness, or a black void.
- 2) Emptiness is the absence of things; pretending that things aren't really there.
- 3) Everything is empty so I can do whatever I want; nothing matters and morality is unimportant; there is no virtue or non-virtue.

These first three ideas are so far out, they don't even count as legitimate views to be considered. More subtle ideas are expressed by the ancient Indian schools:

**NGUPO**    **MAWA**  
functioning    they  
thing            profess

**Functionalists.** They profess that things exist because they do something; functionalists are comprised of the 3 lower Buddhist schools:

1. Abhidharmists, or Detailist School
2. Sautrantikas, or Sutrist School
3. Chittamatras, or Mind-Only School

**NGUPO**    **DENPAR**    **DRUPPA**  
functioning    true            exist  
thing

**Because things work or function, they must be real.** Anything that functions and works is real. This is a wrong idea which the functionalists hold.

**U MAPA**  
middle way

**Middle Way**, *Madhyamika* (skt.) The Middle Way view lies in between two extreme views:

1. nothing exists at all
2. things exist from their own side as they appear, self-existent

**CHU**    **TAMCHE**    **RANGSHIN**    **GYI MA-DRUPPA**  
thing    none of them    has any nature of its own

**Nothing has any nature of its own.**

This means that your senses take in data (color, shapes, sounds, smells, etc.) and your mind organizes the data into a conceptual thought. This is correct. If you understand this, you can become enlightened. Things do exist, but only in dependence on your mental projections which are forced upon you by your karma. The colors and shapes that appear to your mind suggest an object, but it is your mind that creates the object. Your karma forces you to have these particular perceptions. A different type of being could be looking at the same colors and shapes and see something totally different.

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#### Class Two, continued

The **Functionalists** assert the following point:

NGUPU	RANGSHIN GYI ME	NA YE ME DU GYUR	SHING
functioning thing	they don't have any self-nature of their own	must not exist at all	and

YUMA	RANGSHIN GYI YU GU	NYAMPA
if it exists	it must have a nature	

**If things don't have any nature of their own, then they must not exist at all;  
If things do exist, they must have a nature of their own.**

This idea is incorrect. It is *because* things are empty, and therefore don't have any nature of their own, that they can work. Your offerings and other good karma are empty, but they function to bring you good results because of how your thoughts react to watching yourself do these good deeds. So good karma works, but not the way you thought it did.

Similarly, your rebirth is also empty. You are not reborn into a different self-existent body and realm; it is simply that your mind shifts, forced by your karma, into seeing other colors and shapes which are interpreted as being a different sort of life.

### Two Meanings of "Nirvana"

1. RANGSHIN GYI NYANDE  
natural nirvana

**Natural Nirvana.** This is actually a misnomer. It doesn't mean nirvana; it means **the emptiness of all objects**. The emptiness which every object has is called natural nirvana.

CHU	TAMCHE	RANGSHIN	GYI	TONGPA	All things are empty of any nature of their own.
thing	all	nature	of	emptiness	

Critics of the middle way view said, "You Madhyamikas think nirvana and samsara are the same thing because all of samsara is 'natural nirvana.'" But natural nirvana only means the emptiness of all objects. It is because objects are empty that you can escape samsara and reach a Buddha's paradise.

LO BUR	NAMDAK	GI NYANG DE
you worked very hard	purity	nirvana

**Real nirvana**, where you have become pure because you worked really hard and eliminated your mental afflictions.

Real nirvana, or pure nirvana, is the permanent ending of all of your mental afflictions that resulted from you seeing emptiness directly.

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#### Class Three: The Idea of Illusion

#### How Do We See the Illusion?

The two truths mean the two realities: ultimate reality and deceptive reality. If you can come in contact with ultimate reality (see emptiness directly), you can reach nirvana and Buddhahood and be happy forever. If you don't come in contact with ultimate reality, it's impossible for you to reach nirvana and Buddhahood, which means that you'll always have mental afflictions and be unhappy. Deceptive reality means that things appear one way, but really aren't the way they appear.

There are two main divisions in Buddhism describing what ultimate reality is like. The higher school (madhyamika) says that nothing has nature of its own, from its own side. Each object's nature is conceptualized in your mind. You see colors and shapes and organize that data in your mind into a thing's identity or nature. We think things radiate their nature or identity to us. They don't. That's what the madhyamika prasangika school means when it says **things are like an illusion** – they appear to radiate their identity, but don't actually do so.

**GYUMA**                      **Illusion.** It looks self-existent, but it's empty.  
*maya* (skt.)

**NANG**    **TSUL**    **DANG**    **NE**    **TSUL**    **MI-TUN-PA**  
it appears    the way    and    it exists    the way    inconsistent

**The way it looks and the way it really is are not the same.**

The ultimate meaning of dependent origination is that your eyes see colors and shapes, and your mind makes that into a picture in the mind, and you mistake that picture in your mind for what's out there. You watch the pictures in your mind, thinking those things are really out there on their own, independent of your mind conceiving them.

The way things appear (nang tsul), is that they exist from their own side. The way it really is (ne tsul), is that your mind takes in sensory data (colors, shapes, etc.) and organizes that data into an object or concept in the mind.

Using the example of a pen, illusion means that the pen appears to exist one way, but really exists differently than its appearance. It appears that a pen is sitting there in front of you. The way it really is, is that your mind is taking in colors and shapes and organizing them into the concept "pen" in your mind.

A more profound definition of illusion is in reference to the direct perception of emptiness. After you have a direct perception of emptiness and you come out of it, deceptive reality reasserts itself to your mind. You know that the perception of seeing things as existing from their own side is wrong and inaccurate, but you still perceive them that way. You realize that everything you are seeing is an illusion, and that all of your perceptions are wrong.



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Madhyamika prasangikas say things are an illusion because they don't have any nature of their own. A pen is not a pen from its own side; it doesn't radiate pen from itself; it doesn't have a pen's nature from its own side. So it's unreal, like an illusion. The functionalist schools say that because something functions, it's real; because a pen writes, it's real.

Madhyamika prasangikas say that because a pen writes, it's unreal. Unreal means that it comes from your karma; it doesn't exist from its own side concretely.

The mind only school (which is a functionalist schools) believes that one karmic seed produces both the sense organ(s) which perceives an object, and the object being perceived. For example, the same karmic seed that produces the eyes which see the pen also produces the pen itself.

#### The Mind Only School

SEM TSAM  
mind only

**Mind Only School**, *Chittamatra* (skt.)

The mind only school says that you can't see an illusory object because it has no nature of its own. They think that if something is like an illusion, then it can't be true, and therefore it can't function. They say that if something works, it's real. If something's unreal, then it doesn't function. They therefore say that if the mind is unreal (not self-existent) it doesn't function, and if it doesn't function then the mind doesn't exist at all, and if the mind doesn't exist then there's no illusion. Madhyamika prasangika qualifies that they define unreal as meaning that it comes from your projections, and doesn't exist from its own side. The object perceived is unreal and the mind doing the perceiving is unreal – they are both illusions.

Madhyamika prasangika addresses their position by defining illusion within the mind only school. Mind only school says illusion means that when you see a pen, it looks like it's not coming from the same karmic seed as your mind, but it really is doing so. It's an illusion that the pen is out there separate from your mind. Mind only says the pen is an illusion and isn't real in this way. Madhyamika prasangika says that if the pen is unreal, then the mind doesn't exist. This is because you can't have a subject mind without an object to perceive. If there's no pen, you can't have a perception of a pen.

Dependent origination in the mind only school is that the pen and my eyes and mind come from the same karmic seed. Emptiness for the Mind Only school is that nothing exists any other way than this.

Dependent origination in the Madhyamika Prasangika school is that the pen's existence depends upon karma forcing you to organize the data into a pen in your mind. Emptiness means that the pen is devoid of any other way of existing.

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#### Class Three, continued

## SUK DANG SUK-DZIN GYI TSEMA DZE SHEN GYI DRUPPA

The illusion according to Mind Only is the fact that something you see, and your sight of it, seem to come from *separate* causes, but actually they come from the *same* karmic seed. They believe that both the karmic seeds and the mind are self-existent.

### Self-Perception According To the Mind Only School

**RANG RIK**      **Self-perception of the mind --** apperception -- the mind  
self    to know      simultaneously watching the mind watching another object. The  
mind only school attempts to prove that a self-existent mind can  
know itself by saying that you can remember yourself watching  
yourself in the past. So self-perception is catching yourself seeing  
the illusion.

**KA NANG KONA LA CHOK SHING**  
inward focus    only      directed    and

**NYI-NANG TAMCHE DANG DRELWAY DZIN-NAM YENGARWA**  
duality      all these      it doesn't have      subject mode      isolated

**It is a separate part of your mind, a subject, with no distinction of knower and known, and only focused inwardly.**

Madhyamika prasangika uses the example of a rat bite to explain self-perception of the mind. We'll use the example of pizza:

- 1) You bite a pizza.
- 2) Pizza enters your stomach.
- 3) You can't be aware of yourself at the same moment that you bite the pizza – the mind can only hold one object at a time, and at that moment it's the pizza you're biting.
- 4) You remember going to bite the pizza.
- 5) You deduce from number four above and from the pizza in your stomach that you actually were present, and did bite the pizza.

Since you can't perceive yourself while perceiving something else (the mind can only hold one object at a time), you deduce that you did something in the past by remembering the thing you perceived, rather than by remembering your mind which was perceiving it.

Mind only school uses the example of a butter lamp to attempt to prove that self-perception of the mind can occur. They say that a butter lamp first lights up itself and then illuminates things around it. Similarly the mind must first perceive itself and then it can perceive other things. The mind see itself and other things simultaneously.

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#### **Class Three, continued**

Madhyamika prasangika replies to this by saying that by the same reasoning, darkness would cover everything and then cover itself. This would mean that darkness makes everything light because darkness is covered up. So the idea of the mind perceiving itself perceiving other objects is incorrect.

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#### Class Four: Stopping the Mental Afflictions by Seeing Emptiness Directly

Now we leave the Mind-Only School and turn to arguments by Hinayana schools regarding the importance of seeing emptiness. The Hinaya schools claim that you don't have to see emptiness directly to reach nirvana. They say that seeing the four noble truths is all that's necessary to eliminate all of your mental afflictions and reach nirvana.

#### The Sixteen Aspects of the Four Noble Truths

MITAK SOK CHU DRUK

changing etc. sixteen

**The sixteen aspects of the Four Noble Truths.**

These are sixteen experiences you have after seeing emptiness directly, which are grouped into the four noble truths. Hinayana Listeners and Self-made Buddhas claim that you perceive the sixteen Arya truths *during* (not following) the path of seeing, and that the path of seeing consists of nothing more than perceiving these truths, and need not include the direct perception of emptiness. They say that merely understanding these sixteen things leads to nirvana, and so it isn't necessary to see emptiness directly. They have gotten it mixed up, and don't realize that these sixteen things result from the direct perception of emptiness. It is true that by understanding these things you can repress your mental afflictions – which is what the earlier chapters of the *Guide To the Bodhisattva's Way of Life* teach – but it's not until after you see emptiness directly that you have a direct realization of the sixteen things. It's the direct experience of the sixteen truths which enable you to permanently remove your mental afflictions (and not merely suppress them).

#### Two Kinds Of Mental Afflictions

NGUN GYURWA

manifest

**Manifest, active, in your mind consciously now.** It's active, present and manifest in your mind right now.

BAKLA NYELWA

seed sleeping

**Dormant, inactive.** The affliction isn't in your mind right now, but you have the seed (*bakjak*, or potential) in your mind for it to occur. It is dormant but waiting to arise.

You can't say that you have permanently eliminated your anger just because you are not experiencing it right now. Real nirvana is the elimination of both manifest and dormant mental afflictions. Master Shantideva says that even a deep understanding of the sixteen aspects of the four arya truths is inadequate to eliminate the dormant seeds for mental afflictions. In fact you don't truly understand the four arya truths until you perceive emptiness directly (which gives you the ammunition to get rid of the seeds).

#### Deciding Which Scriptures Are Correct

YUM GYI DO  
mother of sutra

**The Mother Sutra, or Perfection of Wisdom Sutras.** It's called "the mother" because it gives birth to all Buddhas; understanding this wisdom produces enlightened beings. The Perfection of Wisdom sutras are called "mother" because the wisdom in these sutras gives birth to Buddhas.

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#### Class Four, continued

Master Shantideva says that Buddha stated in the scriptures that you have to perceive emptiness directly to reach nirvana. He offers the proof that these sutras, which are only accepted by Mahayanists, should also be accepted by Hinayanists. He basically says that at some point in their life, hinayanists didn't believe in the hinayana sutras either, but then they studied them and checked them with their experiences, and found them to be internally consistent and logical, so they then accepted them as true. Additionally, they meet the criterion that a Buddhist book must address morality. Therefore, the perfection of wisdom scriptures are acceptable because they accord with the three trainings (morality, concentration, wisdom). Master Shantideva emphasizes that you must check the validity of your beliefs against your personal experience and see if it holds true; but generally people just believe what they were taught as kids until they strongly challenge it. You should only accept beliefs that are internally consistent and hold true to your own life experience.

The hinayanists then claim that their books are true because both schools accept them. Master Shantideva responds, "then the Vedas (Hindu scriptures not accepted by Buddhists) must be true because two Hindus accept them."

#### A Wrong Idea About Stopping Mental Afflictions

GAKPA LARYANG KYE GYUR TE DUSHE MEPAY NYOM JUK SHIN  
to stop return again arise again discrimination don't have deep meditation like that

**It's like that deep state of meditation wherein you lose the capacity to discriminate [between objects] and [the mental afflictions are] temporarily stopped, but later will arise again.** Master Shantideva is saying that the temporary stopping of your mental afflictions described by the Hinayanists is like this very deep state of meditation where your mental afflictions are temporarily stopped because your mind is almost totally shut down. This kind of hibernation meditation is no big deal and doesn't accomplish your goals because when you come out of this deep meditation, the mental afflictions will return. Similarly, when you intellectually understand suffering it may temporarily stop suffering, but it will return again.

#### The Connection Between Seeing Emptiness and Stopping Mental Afflictions

Master Shantideva insists that you must see emptiness directly to eliminate your mental afflictions. The madhyamika texts by Maitreya (*Uttara Tantra, Yu Lama, The Higher Line*) explain the connection between seeing emptiness and stopping the mental afflictions. **This is one of the holiest teachings of Buddhism. *The following six steps cause all the pain in your life.*** Each subsequent step is caused by the preceding one, it only takes a few seconds for your mind to go through all six steps, and this process occurs all the time throughout your life. You must see emptiness directly to break this cycle.



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#### Class Four, continued

6. KORWAR KOR  
samsara circle

**You perpetuate your suffering**, because you did the bad deed (number five), because you (dis)liked the object ignorantly (number four), because you saw it as self-existent (number three), because that ignorance had grown in your mind (number two), because you were born with it (number one). If you understand emptiness and karma, you can stop responding to the things you (dis)like ignorantly and stop collecting bad karma. Your life then gradually becomes nicer and nicer, and your good karma ultimately forces you eventually to see things around you turning into a Buddha paradise.

#### Is Emptiness a Scary Thing?

Someone says to Master Shantideva that it's scary to meditate on emptiness, to think that you have no concrete self, and to change the way you look at reality by contemplating and meditating upon emptiness. Master Shantideva responds with the following lines:

DENPAR DZINPA DUK-NGEL KYEJE TONG-NYI TOKPA DUK-GNEL SHI-JE  
that habit see things all your it causes emptiness realizing all the suffering it stops it  
as self-existent suffering in your life

**All the suffering in your life comes from your habit of seeing things as self-existent; realizing emptiness will stop all of the suffering in your life.**

The only way to permanently eliminate all the scary and painful things in your life is to perceive emptiness directly, so don't be afraid to meditate on emptiness.





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#### Class Five, continued

#### TONG - LAM SA GYEPA

seeing path level eight

On the eighth bodhisattva level you eliminate the manifest perception of seeing things as being self-existent: you eliminate innate self-existence. The first bodhisattva level occurs when you see emptiness directly with bodhichitta in your heart. The first six bodhisattva levels correspond to perfecting the six perfections in an extraordinary form.

#### Three Wrong Ideas that Are Learned

These wrong ideas are based on a mistaken belief in self-existence focused on how we look at ourselves, where we come from, and what our ultimate basis is:

1. GANGSAK DANG PUNGPO JEWO DANG KOLPO SHINDU DZINPA  
person and heaps master and servant similar hold as

**You hold that a person and his heaps are similar to a master and his servants.** You view yourself as if you were some kind of master, and your parts (your body parts, your mind, and the conception of "you") are the servants which you can command. You think you're in control of and separate from your mind and body, as if you were some kind of independent soul. You tell your arms to move, your mind to behave, etc.

2. DULTREN CHAME DU DZINPA  
atomic particle smallest that hold as

**To think that you are made of some basic tiny atomic particles, which are the fundamental building blocks of reality.** You believe you are comprised of atomic particles as your ultimate basic nature.

3. SHEPA KECHIK CHAME DU DZINPA  
your mind instants indivisible that hold as

**To believe in infinitely short, self-existent instants of mind, which make up your life over time,** like your life is made up of the sum total of all these self-existent increments of experience. You are the sum total of all the moments of consciousness you have had. You believe that your life is a series of events of awareness which have their own reality independent of you.

The middle-way school says you are not the sum of your parts; nor are you any one of your individual parts. You are not your hand, for example. You are not the sum of your parts without imposing the concept of "me" upon those parts. Otherwise everyone would recognize you immediately because you exude "Mike." Your karma forces you to impose a particular identity upon those parts. Karma forces you to see yourself age

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and die. By collecting vast quantities of powerful good karma, you will be force to impose the identity of a deathless enlightened being upon yourself.

The truth is that no object is the sum of its parts until you conceive of it as being so, due to your past karma. *So you actually consist of nothing more than your karmic seeds going off in rapid succession.*

#### Who Collects the Karma?

Buddhists say you are a different person each moment; you are the sum total of your karmas which ripen at the rate of sixty-five karmas per instant, giving you all your perceptions. As your karmas ripen, flower, and wear out, you change. Some non-Buddhists said that if you're a different person next year, how could it be that the "old you" karma ripens upon you as the "new you" since they are two different people? Master Shantideva gives three replies to the view that there must be an unchanging soul or core person:

1. LE JEPAY DU DANG DREBU NYONGWAY DU KYI GANGSAK DZE TA DE  
karma when you then and the result you experience that time those people essentially  
do it different

**The person who collects the karmic cause and the person who experiences the result of that karma are not the same two people.** He says to the non-Buddhists that the soul changes over time and the person also has changed, so their position has the same problem as the Buddhists.

2. GYUY DUSU DREBU NYONG MISI  
time of the cause the result to experience it's impossible

**It's impossible to experience the result at the same moment you create the cause.** This is in reply to the non-Buddhist who says that karma should ripen upon the same person doing the deed. Since you change in a moment, karma would have to ripen simultaneously in order to ripen upon the same person who did the deed. So the self must be a changing fluid experience, not self-existent. The self is nothing more than ripening karma.

3. GYUN CHIK LA LE JEPAPO DANG DREBU CHUPAPO TEN RUNG  
a stream one on karma person who does and result experiencer it's okay to say that

**It's all right to say that the person who causes the karma and the one who experiences the result are the same person going on in a stream.** You can call the stream of karma over time one person. Although the continuing self that is flowing through time is not self-existent the same person over time, it is true in so far as your projections cause

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Five, continued

you to experience the continuity of "me." It's okay to call my perception of myself and my perception of myself in two years, and all the moments in between "me." I only exist in dependence on perceiving myself as "me" in this way; I don't have any other self-existent nature based upon my parts or the passage of time. I only exist in dependence upon thinking of myself as the sum of all my parts and experiences. What leads me to think of and perceive myself as this type of "me"? My past mental imprints which are now asserting themselves (karma). I am the constant flow and shifting of my karma. **It's not that I have karma. I am the karmic ripenings.** This enables me to change into a different type of being. By accumulating incredible positive mental imprints, I will become the ripening of those imprints. I will turn into (perceive myself as) a being who doesn't suffer and die.

#### The Way You Really Exist, Ultimately

CHASHE	KYI	TSOKPA	LA	TENNE	TANYE	TAKTSAM
the parts	of	collection		based on	mental	it's nothing
					concept	more than

**You are nothing more than a mental concept projected upon the basis of a collection of parts.** The sum of the parts of the object are not the object until you perceive them as being so.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six: The Emptiness of the Parts; Compassion

#### Where Is the "Pen"?

When you look at a pen, what are you really looking at? Several distinct things can be identified:

<b>DAKSHI</b> raw data	<b>The raw data;</b> the stuff you take in with your senses and call pen; the basis of your thoughts.
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A good way to meditate on emptiness is to practice applying and removing an object's identity with your mind; see the raw sensory data only – its shape, color, size, etc. without conceptualizing its identity; then apply the identity to the data. Continue to apply and then not apply the identity or concept onto the data, alternating back and forth, apply and removing the mental construct.

According to madhyamika prasangika philosophy, the sum of all the parts of an object do not make the object. The sum of the parts of a pen do not make a pen. The concept which your mind applies to those parts is what makes it a pen. It's not a pen for you until you think of it as a pen. What makes you think of raw data in a certain way, for example as a pen, as opposed to a chewable toy which is what a dog would see? Your past mental imprints (karma). By changing your mental imprints, you change how you interpret and perceive the raw data. By having the correct mental imprints, you can perceive bliss instead of suffering from the raw data. You can perceive the end of birth, aging, sickness and death for yourself and others. *This is the point of Buddhism.*

<b>MING</b> name	<b>The name and concept;</b> the mental image you impute on the stuff you take in with your senses. The mental construct your mind imposes on the raw data.
---------------------	---

<b>TA-NYE</b> term	A name, term, concept, or mental picture imposed upon the raw data by your mind, which is forced to interpret the data in that way by your past mental imprints (karma). A dog imposes the idea of a chewable thing and you impose the idea of a writing instrument upon the data.
-----------------------	--

<b>DOK-JE</b> mind, imposer	<b>The mind</b> that thinks of the raw data in a particular way, that imposes concept or identity onto the raw data.
--------------------------------	--

<b>TAK-CHU</b> product, result	<b>The result</b> of this process, the "pen" you experience after you impose a mental image onto the raw data.
-----------------------------------	--

In which of these places does the pen exist? A human and a dog both see a cylinder, but one sees a pen and one sees a bone. Both perceptions are valid. But can we at least agree that the black and white cylinder exists objectively, that the raw data that suggests "pen" or "bone" is really out there from its own side?

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

#### The Emptiness of the Parts

What about the raw data itself? Is it really there, or does this same process of mental projection apply to the raw data also? Let's consider a person (you) as the object of analysis.

GANSAK GI DAKSHI YANG TAKYU YINNAM?  
person (you) of raw data even that projection is it?

**Is even the raw data of a person a projection?** Is a person's very existence a projection?

Yes, it is. Different types of beings perceive the same data in completely different ways. For example, an ant perceives a human as a big threatening thing, not as a person at all. If two different types of beings look at the same thing, they may see radically different things. That's why a holy being can see you as an angel while you see yourself as a suffering human (and vice versa). Master Shantideva splits the ninth chapter into two sections based on the two different kinds of emptiness: the emptiness of the whole person or "me," and the emptiness of my parts (my shape, color, other matter, etc.). He has already proven that the whole is empty and can lead to perceiving yourself as an angel; that you as a whole are not self-existent, and your projections force you to see yourself this way. Now he addresses the colors, shapes, forms and whether or not they really exist on their own. Is the existence of the very data itself just a projection? Is there really an arm or an atom or a shape there? The day you perceive emptiness directly you will see the emptiness of yourself as a whole person, but you get to this point by intellectually analyzing the emptiness of your parts – your arm, your thoughts, etc.

#### Two Kinds of Emptiness

1. GANSAK GI DAK - ME      **The lack of a self-existent self-nature of *you*** as a person (you) of self- not whole, independent of your projections, or mental existent picture of yourself which is forced on you by your past karma. When you look at yourself and are aware of yourself it's because you're looking at the sum of the parts and conceiving of it as "you." You are forced to conceive of those parts as a human because of your past mental imprints or karma.

2. CHU KYI DAK - ME      **The lack of a self-existent self-nature of *your parts*,** thing of self- not independent of your projections. "Thing" (*chu*) existent here refers to your parts, your mind and body.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

### The Emptiness of Your Body

**SUK KYI TSOKPAY DUL TRA-RAB**      **The collection of atomic particles.**  
body of collection particle atomic      You can divide your body into your limbs, fingers, joints, etc. and eventually down to the atoms, the ultimately smallest particle. If the atoms are self-existent then the whole that they make up also must be self-existent. But if the atoms are not self-existent then the whole also must not be self-existent. Ultimately the atoms are not self-existent. You can always find smaller parts which they depend upon. Your mind is just taking certain parts, from atoms on up to arms and legs, and organizing them into a concept. There are no ultimately small particles. The smallest particle would still have parts: the top, bottom, inside, outside, etc.. There is no such thing as a self-existent atom independent of your projections. Therefore, they don't make up the objects in your world. Your karma is what creates all the objects you experience.

### The Emptiness of Your Mind

**SHEPAY KECHIKMAY GYUN**      **Your mind-stream is a collection of instants of awareness which is called a stream.**  
of awareness instants mind-stream      Just as atoms are believed to be the building blocks of your body, *present moments of consciousness* are the building blocks of your mind. The mind is a concept applied to the collection of moments of consciousness throughout your life. The collection of all the present moments, throughout your conscious life, is the stream of your mind. The collection of all those present moments throughout your life is conceived of as "me" by your mind. The mind is a concept or projection based upon the collection of present moments, since birth. The mind is forced by past karma to project the concept "mind" onto those moments, and that's why I have a mind. The raw data of a present moment, grouped together, is conceived of by me as my mind and me. What about the raw data of a present moment? Does it exist independently? It also has parts: the beginning, duration, and ending of the present moment of consciousness. Therefore it is dependent upon those parts. There is no absolutely self-existing building block of the mind; each part of the mind has parts ad infinitum. Therefore the mind is empty. We are forced to take the parts and conceive of them as a moment of consciousness, and to take the collection of moments of consciousness and to conceive of them as "me" and "my mind." Your mind is a concept projected onto parts. It isn't self-existent there.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

#### Simple, Unexamined Reality

<b>MATAK</b>	<b>MACHEPAR</b>	<b>TA-NYEPAY</b>	<b>TSEME</b>	<b>DRUP</b>
don't examine	don't analyze	word, term	valid perception	establishes existence

**All the objects in your world can be established as existing through that reasonable perception that thinks of them in certain ways without analyzing their ultimate nature.** This is how we normally think of things. If you "just let it be," don't look too closely, the simple unexamined raw data *are* there, they do exist. Things do function fine, and even Buddhas see an un-examined world of things that exist out there.

<b>TA-NYE</b>	<b>TAKPAY</b>	<b>TAKDUN</b>	<b>TSELWAY</b>	<b>TSE-NE</b>	<b>MA - NYE</b>
term	to impose	raw data	to look for	at that time	won't find

**When you go looking for the thing that you thought of in a certain way you'll never find anything, except something new you're thinking of in a certain way.** If you start to look for a self-existent part, independent of your projections, you won't find anything. When you look for the "final, ultimate" raw data (like the atom or a moment of consciousness), there is no such thing. You'll draw a blank. That blank is emptiness. There is no raw data, atoms, or consciousness from it's own side.

The depth of your understanding of emptiness will determine the kind of compassion you will have toward sentient beings. There are three levels of compassion.

#### Three Kinds of Compassion

1. **CHU LA MIKPAY NYINGJE**      **Compassion that focuses on people's parts.**  
things      focuses on      compassion      You understand that people are changing from moment to moment and so you don't see them as a person in control of themselves conventionally. This help you to see them as a concept projected onto their parts. This compassion understands the being's needs to change their projections to stop their suffering because they are empty and their karma causes their projections.

2. **MIKME KYI NYINGJE**      **Compassion that focuses on nothing,**  
nothing      of      compassion      meaning no self-existent person out there independent of your projections. This compassion looks at a being and sees that they have no atoms or instants of awareness apart from their projections and your projections. This is the highest form of compassion because it will lead you to teach people to create the true causes for their future happiness by collecting good karma. This compassion sees that other world-views don't work, and rejects other world views. It sees that beings aren't created by anything other than karma and emptiness. This kind of compassion gets you to a Buddha paradise.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

3. SEMCHEN TSAMLA MIKPAY NYINGJE  
living being merely focuses on compassion

**Compassion that focuses on just plain old people, conventionally.** This is the lowest form of compassion because it doesn't focus on the *reason* for people's suffering. It sees beings' suffering, their hunger, pain, etc., and feels for them. However, it doesn't address the root of the problem. They're suffering because of the negative karma they collected in the past from poor morality, which is ripening upon them now.

#### Why It's Possible to Reach Nirvana

The belief in atoms is the root of all the suffering in your life. Your belief in self-existent things causes you to do mis-deeds in order to obtain, keep or get away from things that you think are self-existently desirable or undesirable. The ignorance that sees things as existing from their own side independent of your mental projections is the cause of all your pain. As you do mis-deeds you are creating the causes for meeting painful karmic projections in the future.

Nirvana is possible because you do have the ability to stop this ignorant belief in self-existent things. The proof of this ability is that the correct view is superior to, and will eventually overpower the wrong view that sees things as self-existent. The truth is more powerful than the lies.



## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven: Emptiness and the Five Heaps

#### The Five Heaps

Last class focused on proofs that even the parts of your mind and your body are empty. The division into mind and body is the simplest way of analyzing a person. Tonight's class will go deeper into the divisions of you, and analyze your five "heaps."

- |   |  |
|---|--|
| <b>PUNGPO</b><br>heaps                      | <b>Heaps</b> , piles of different things. It refers to the parts of a person. All of the parts of a person are divided up and placed into five categories, piles, or heaps. They're called heaps because each heap has many different piles of stuff itself.   |
| 1. <b>SUK</b><br>body                       | <b>The physical body</b> . Physical matter, the physical parts of you.   |
| 2. <b>TSORWA</b><br>ability to feel         | <b>Feeling</b> , your capacity to feel things. You are always having feelings, even while sleeping or unconscious. It can be divided into three categories: feeling good, bad, or neutral; or into five categories: physical pleasure, mental happiness, feeling in between, mental unhappiness, and physical pain. Feeling never stops, for eternity. Even when you die, you are feeling in the intermediate state. |
| 3. <b>DU-SHE</b><br>ability to discriminate | <b>Discrimination</b> , the ability to make distinctions between good and bad, tall and short, friend and enemy, like and dislike, etc. To be able to tell the difference between things.  |
| 4. <b>DU-JE</b><br>other factors            | <b>Other factors</b> , all the other stuff about a person not included in the other four heaps. It includes the other 44 secondary mental functions in addition to feeling and discrimination. For example, the mental capacity to move the mind, concentrate, exercise your will, have faith, anger, jealousy, to think the concept "me."   |
| 5. <b>NAMSHE</b><br>awareness               | <b>Consciousness</b> , the fact that you are aware of things. There are six general types: colors, shapes, sounds, smells, tastes, touch, and thoughts. This never stops. You are always conscious, for all eternity. This is your main mind.  |

TSUPAY TSAWA GYURWA DANG KORWAY GYU CHIR RIM GYUY CHIR  
dispute root because they're and samsara the cause order basis because

SEMJUNG NAM LE TSORWA DANG DUSHE LOKSHIK PUNGPOR SHAK  
mental function all of feeling and discrimination singled out as heaps He did that

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

The Buddha singled out, of all the mental functions, *feeling* and *discrimination* to be their own heaps because 1) they are the root of all the conflict in the world, 2) they are the cause of all your suffering lives, and 3) they relate to the sequence of the heaps.

**Feeling** and **discrimination** in their impure form are the root cause of all the fighting in the world. Discrimination says "this is mine and this is theirs." This is my country, religion, land, money, etc. and that is theirs. This provides something to struggle over. Feeling says "I like this or I don't like that," or "this feels good and that feels bad." Then you struggle to get what you like and avoid what you don't like, even if it means hurting others. Every conflict that ever existed comes from this. These two heaps are the cause of the suffering world; they instigate you to hurt others and collect negative karma, which results in you perpetuated future suffering.

The five heaps are in order of subtlety, from coarse (the body) to most subtle (awareness). The body is first. Feelings come next because they depend upon the body. Discrimination is a gross thought: good versus bad, etc. Other mental functions are more subtle, but still involve thought. Awareness is the most subtle and you almost don't notice it.

Master Shantideva felt feelings are so important that after covering the emptiness of body and mind, he covers the emptiness of feelings. To become enlightened you must understand the emptiness of your feelings – why you get happy or angry when things happen.

#### The Four Deep Awarenesses

DRENPA NYER SHAK SHI  
remember close put four

**Four types of deep awareness.** These are deep awareness of four things, meaning understanding and examining the emptiness of four things:

1. **LU**  
body                      **Body.** Deep awareness of your body.
2. **TSORWA**  
feelings                      **Feelings.** Deep awareness of your feelings. This one is the most important because it's what causes you to collect negative karma.
3. **SEM**  
mind                      **Mind.** Deep awareness of your mind. Understanding the emptiness of your mind.
4. **CHU**  
objects                      **Objects.** Deep awareness of objects. This includes everything not covered in the first three above.

The four deep awarenesses are analyses or meditations on emptiness. For each one, there is an exercise to go through to gain an understanding of it emptiness.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

#### Examining the Emptiness of Your Body

1. CHA CHEN LU DANG CHA-SHE YENLAK RANGSHIN MEPAR TENLA AP-PA  
the whole body and the parts components self-nature don't have you decided

**You decided the whole body and its parts and components have no self-nature from their own side.**

2. DENA LU MI - LAM TABU LA CHAKPA MIRIKPA  
therefore body dream path like a attachment wrong to do

**Therefore, it's wrong to feel attachment for the body because it's just like a dream.** Dream means that your perception of your body is wrong and it doesn't exist in the way you think it does. The body you protect by hurting others doesn't even exist from its own side.

3. DE GANGSAK KYANG RANGSHIN MEPAR DRUPPA  
by that person (me) also self-nature doesn't have that proves

**Steps one and two prove that "I" don't have any self-nature either.** Since my body, mind, and parts are not self-existent, I am not self-existent either. I am a concept. If you can prove that you don't have any self-nature, that you are your projections, then you can become a Buddha.

#### Examining the Emptiness of Your Feelings

1. TSORWAY NGOWO RANGSHIN GYI DRUPPA GAKPA  
of feelings their essence have their own self-nature we deny

**We deny that the *feeling itself* has any nature of its own.** For example, **pain** itself is only a conception. If it were self-existent then it would never change. If it came from its own side it would never go away. It would always be making you unhappy. If **pleasure** felt good from its own side, it would always make you happy. Imagine a mother whose child had just died, and was full of grief. By giving her a pleasing cookie, she would feel pleasure and not grief at that moment. The cookie doesn't radiate pleasure from its own side.

2. DEY GYU RANGSHIN GYI DRUPPA GAKPA  
the cause of the feeling have their own self-nature we deny

**We deny that the *causes* of your feelings have any nature of their own.**

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

Three causes must come together for you to experience pleasure:

1. There's an outside object for you to perceive.
2. There's a sense organ that perceives it.
3. There's an awareness of the sensation.

The next step is to see if these three causes of your feelings have their own nature:

1. Is the outside object (say a milk shake) tasty from it's own side. No. some people don't like the taste and some people do.
2. Are the taste-buds existing from their own side? No. They'll disappear when you die (if not sooner).
3. Is the awareness of the shake self-existent? No. If the taste of the shake depends upon nothing but your mind/awareness, you could taste it all the time without a shake present.

If you understand that all of these parts of a feeling don't exist from their own side, then you can *not* react in a way to do harm when someone hurts your feelings, and therefore you will not collect a negative karma that will make you suffer in the future.

3. **DEY MIKYUL**    **RANGSHIN GYI DRUPPA**    **GAKPA**  
of feelings            have their own self-nature    we deny

**We deny that the *object your feelings are focusing on* has any nature of its own.** This analysis will help you immediately because it changes your reaction right away. If you recognize that a person who is making you angry is nothing but your own projection, you will be able to stop an angry reaction which upsets you right away. This step (number three) is part of step number two above, but it emphasizes that *you* made the object that you think is upsetting you from its own side.

4. **DEY YULCHEN**    **RANGSHIN GYI DRUPPA**    **GAKPA**  
of feeling the subject    have their own self-nature    we deny

**We deny that the *mind having this feeling* has any nature of its own.** You must figure out why and how you got to be here experiencing this feeling. It is your karma that put you in this situation and is causing your reactions.

If you understand the emptiness of the things which upset you, you'll immediately start to feel better because you know that if you react negatively you are causing yourself to experience the same problem again in the future. If you have negative thoughts, that's mental karma, which invites the problem to return. A Buddhist must stop reacting to the world negatively. Every time you have a negative thought, you create a seed in your mind to have the thing happen again in the future. You know that it's stupid to feel anger, hatred, etc. That is the power of understanding the emptiness of your feelings.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

**SAK**    **CHE**    **Impure.** What's the difference between the way we feel and  
impurity   has    how a Buddha feels?

**SAK**    **ME**    **Pure.** A Buddha has deep awareness all the time. They  
impurity   doesn't    always see the emptiness of everything all the time.  
                 have

When you are at work, etc. and get yelled at and feel pain, then at that moment you must enter the deep awareness of feelings and understand the emptiness of where the pain comes from, the emptiness of the guy, the emptiness of the guy's words, the emptiness of your ears, the emptiness of the consciousness aware of the words, and most importantly, the emptiness of the situation -- why is this happening to me. *When you have impure feelings, you must have reflexes which are lightening-fast to catch the bad thought and stop it.*

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight: Dependent Origination; The Gakja

#### The Emptiness of Your Mind

The mind is a string of moments of consciousness. Each moment of awareness can be split into smaller parts, ad infinitum. You can never find anything that's there independent of the parts. Each moment has a beginning, duration, and end. Your awareness is just another concept projected onto some parts by your mind. Your awareness of yourself is a projection, forced upon you by your past karma. When you become an arhat and destroy your mental afflictions, your past karma forces you to see your mind as free of any mental afflictions. When you have even better karma, it forces you to see all the moments of consciousness as omniscience. Omniscience is also a projection.

#### Arya Nagarjuna's Seven-Step Analysis of the Cart

In his seven-step analysis of the cart, Arya Nagarjuna addresses the question, "What is the relationship of the mind to the instances of awareness?" To answer this question, he uses the example of a wooden cart (today we can think of a car) and analyzes the relationship of "cart" to the parts of a cart.

**SHING TA CHEPA DUN**      **Seven-step analysis of the cart (or car).**  
wooden cart analysis 7-step

1. **DE NYI DANG**      **Is the car equal to the parts themselves**  
those themselves and      **individually?** if each part were self-existently "car,"  
there would be as many cars as there are parts.

2. **SHEN NYI DANG**      **Is the car something other than the parts?** Is there  
something and      a car which is totally unrelated to the parts? No.  
other than      That would mean that a "car-ness" was always  
present, unchanging – even if you took away all the  
parts it would still be there as a car. This is like the western idea of some soul that  
could exist independent of the body and mind. There is no mind that is separate from  
instances of consciousness; if there were, your mind would have to be unchanging. It  
would be like some separate car that was not effected by it's getting a flat tire.

3. **TEN DANG**      **Is the car dependent upon its parts?** Does it depend  
dependent and      on its parts self-existently? Is the car resting upon,  
or supported by, its parts? If so, it would have to be  
separate, distinct, from its parts – which is not the case for the same reason as number  
two above. To be in a relationship of dependence, two things must be distinct from each  
other. There is no separate mind that is distinct from its instances of awareness.

4. **TENPAY CHOK DANG**      **Do the parts depend upon the car?** Is the car a  
support for the parts self-existently? No, not if the  
car is self-existent. If one thing depends upon another, then there are two separate  
things. As in number three above, the parts can not be dependent upon the car because  
this would imply that they are separate entities.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight, continued

5. **DENPAY CHIK DANG**  
possess and  
**Does the car possess it's parts?** If so it would have to be some self-existent car that is independent of its parts but could possess them, like a person who owns his or her possessions. A self-existent thing cannot have parts.
6. **DUPA TSAM DANG**  
sum of parts and  
**Is the car the parts altogether, the collection of parts?** Is there some car that exists that is the sum of its parts combined in a certain way, before you think, "car"? No. Independent of your conceptions, the parts together are not the car. It's not a car until you think of the collection of parts as a car. Prior to thinking of it as a car, it's just a collection of parts. "Car" is a separate mental concept, and it doesn't come from the parts of the car -- it comes from you.
7. **YIP**  
outline  
**Is the car the shape or outline of the parts?** No, not until you think of it as a car.

By analyzing these seven steps, you will find that there is no "car" that could ever exist in any of these ways. Only until you include **your projection** as one of its parts can the car arise. The importance of this understanding is that believing in self-existence, as we believe in the self-existence of a car, is the cause of all your suffering. Because you think that people around you are self-existent, you react to them in non-virtuous ways, and thereby collect the bad karma that will cause you to suffer in the future.

#### The Sliver of Diamond Proof

**DORJE SEKMAY TENTSKI**  
diamond sliver the proof  
**Sliver of diamond proof of emptiness.** This proof answers question, "Why do things work?" If all things are empty, why do they function? *Diamond* in the name indicates that a diamond is the thing in the physical universe that is closest to being a perfect, ultimate object. *Sliver* refers to the fact that every object has its own emptiness and all of these emptinesses are exactly equal -- they are all a pure total unadulterated lack of self-existence. So Arya Nagarjuna will prove the emptiness of causation. He says that all functioning things are empty because of the following four points:

1. **DAK LE MA YIN**  
it happens not do  
**Things don't just happen by themselves.** Nothing in our world is random; everything that happens must have a cause that is separate by itself from it. A thing can't cause itself.
2. **SHEN LE MIN**  
something comes not  
else from  
**Things don't come from something else.** We tend to believe that every event comes from earlier causes that are apparent to us, like a strawberry shake

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight, continued

comes from the money in our pocket. This is not true because this same cause doesn't *always* bring the result. Rather, the result is caused by your karma forcing the projection of drinking a strawberry shake. You can prove that karma is the real cause by practicing one of the six perfections and its related bodhisattva vows really well for six months, and then watching the results. You must practice from the heart and track your progress hour by hour, day by day.

3. **NYI LE MA YIN**      **Things don't both happen by themselves and come from something else**, at the same time. This is because both numbers one and two above are not true.  
both come not they do  
from
4. **GYU ME MIN**      **Things don't neither happen by themselves nor come from something else**. There is nothing that exists that comes from nothing.  
come from neither

Understanding this proof requires you to understand causation in a totally different way. Events and objects are only caused by your projections forced on you by your past karma.

#### The Thing We Deny

**GAKJA**      **The thing we deny**, which never existed nor could exist in the first place, independent of your projections forced on you by your karma. For example, a two-headed full-sized purple elephant rampaging through our class right now. It doesn't exist and never could exist. *The thing we deny is any thing that could exist self-existently, from it's own side, independent of your conception of it.* It is a group of parts that you conceptualize as the self-existent cause of a self-existent result. You spend your life chasing *gakja's* and this causes all of your suffering.

**TSOKPAY**      **TENGDU**      **TOKPE**      **TAKTSAM**      **MAYINPA**  
collection      onto that      impose,      conceive of      it's not like that  
of all parts                              conceptualize

**It's not just me conceiving of the collection of all the parts in a certain way.** Rather, you are forced by your past karma to conceive of the parts in a specific way. Emptiness is the fact that there is no self-existing thing: there is nothing in the world which is any thing until you think of it in a certain way, which your past karma forced you to think of in that way. The fact that there isn't anything in the world that is not a projection caused by your past karma, is emptiness; and emptiness is a synonym for ultimate reality.

The belief in self-existence is so ingrained in your mind that even when you comprehend the idea of emptiness you are understanding it as a self-existent thing. Master Shantideva explains that a novice student will think of emptiness as a self-existent



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concept, but actually emptiness itself is empty. Likewise, your karma also is empty; if karma were self-existent it could never be purified. Furthermore, if the *principle* of karma were self-existent, then everyone would believe it to be true.

TAKPA NGU	LA	MA REKPAR	DE YI NGUME	DZIN MAYIN
the thing you		until you can	the fact that	you can't
thought was there		identify it	it doesn't exist	recognize it

**Until you can identify the thing you thought was there, you can't recognize that it doesn't exist.**

#### Dependent Origination

**TENDREL**                      **Dependent Origination.** This is the way things really happen.  
Things are empty because they depend on other things.

The different schools of Buddhism understand the meaning of dependent origination in different ways. The three main explanations are:

1. **GYU DANG KYEN LA TENNE DRUPPA**  
causes and conditions upon depend exists

**Things exist because they depend upon their causes and conditions.** This is the view of the *functionalists*, which is comprised of three schools: Abhidharma, Logic, and Mind-Only.

2. **RANG GYI CHASHE LA TENNE DRUPPA**  
it parts upon depend exists

**Things exist because they depend upon their parts.** This is the view of the *independents*, which is comprised of the lower half of the madhyamika school (*svatantrika*). This view is superior to number one above, because it explains why there are things that exist which don't depend on a cause (e.g., space), but still have dependent origination (in the sense of being dependent on their parts).

3. **TSOKPAY TENGDU TOKPE TAKTSAM LA TENNE DRUPPA**  
collection on top of impose, conceived of upon depend exists  
of parts conceptualize

**Things exist merely in dependence upon your thinking of the collection of their parts in a certain way,** which is forced on you by your past karma. This is the ultimate meaning of dependent origination. This is the view of the *necessity* (*prasangika*) school which is comprised of the higher half of the madhyamika school. Things exist in dependence upon your looking at the parts and thinking of them in a certain way because your karma is forcing you to do so.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Nine: Classical Proofs of Emptiness

#### The Proof of Dependent Origination

- |                       |     |        |                                       |  |
|-----------------------|-----|--------|---------------------------------------|--|
| TENDREL               | GYI | TENSIK | <b>Proof of Dependent Origination</b> | -- of the emptiness of causes. This proof applies to every object in the universe. |
| dependent origination | of  | proof  |                                       |  |
1. CHI - NANG GI NGUPO NAM CHUCHEN      **Consider all inner and outer objects that do something.**  
outer inner functioning those consider  
objects objects thing
  2. DUNDAMPAR ME DE      **They don't exist ultimately,**  
ultimately don't exist
  3. TENDREL YINPAY CHIR      **Because they arise through dependence upon other things.**  
dependent because it arises  
origination
  4. PERNA SUKNYEN SHIN      **For example, they are like the reflection of a person in a mirror.**  
for example person's it's like  
reflection

#### The Proof of Neither Starting Nor Stopping

To understand our world, we must explain each element of it's normal functioning. The sliver of diamond proof demonstrated the emptiness of *causation*. The proof of neither starting nor stopping demonstrates the emptiness of *results*.

YU - ME	KYE - GOK	GI	TENSIK	<b>The proof where you deny that things exists doesn't starts we deny of proof could grow that already exist or not.</b>
---------	-----------	----	--------	--

1. It's not true that a result exists before the cause occurs; for example, that a corn sprout exists at the time that the seed is still growing in the ground.
2. It's not true that the result does not exist before the cause occurs; for example that the corn sprout is not yet there while the seed is growing in the ground.
3. It's not true that the result both was there and wasn't there at the time of the cause.
4. It's not true that the result neither was there nor wasn't there at the time of the cause.

You tend to not accept the second assertion, that the result does not exist before the causes occurs. The point is that a *self-existent result* does not follow a self-existent cause. The result is nothing more than your mental projections forced on you by your past karma. The same is true of the cause. The cause and result relationship are also your projection forced upon you by your past karma, and are not self-existent either.





## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Ten: Great Compassion and Dedication

#### Compassion and Love

In the final lines of chapter nine on the perfection of wisdom, Master Shantideva describes how to collect the most powerful karma of all. If you understand emptiness, you naturally would want to do the most powerful karma. It is the power of compassion which is most powerful of all.

DEWA DANG TRE DU KYI JAMPA DANG DUKNGEL  
happiness encounter it wants of love and suffering

DANG DREL DU KYI NYINGJE  
freed from wants of compassion

**Compassion wants all beings to be freed from pain; love wants all beings to encounter happiness.** You should first work to remove a person's suffering and afterward work to bring about their happiness. After establishing the emptiness of all things, Master Shantideva ends with the call to help all beings. Because all things are empty of their own nature, the potential exists to remove suffering and to bring people happiness. Americans are very ripe for this process.

#### Great Compassion

DUKNGEL CHEN GYI SEMCHEN GANGLA MIK KYANG MA BU  
suffering who is living being any focus on whichever mother child

CHIKPA LA TSEWE TSU TSAM DU DUKNGEL DANG DRELWAR DUPAY  
only toward love no less than that suffering to be free of you want

LO CHUMA MINPA RANGI NGANG GI KYEWAY LO  
state pretending not uncontrollable wish it arises state  
of mind in you of mind

The definition of Great Compassion is, **that uncontrived state of mind which, no matter what suffering being it may focus upon, feels an uncontrollable wish to free them from their pain with exactly the same intensity of love that a mother feels for her only child.** If you understand emptiness, you see that all the suffering in the world is totally unnecessary; it only comes from people hurting themselves without realizing it, by collecting bad karma out of ignorance.

Two kinds of great compassion:

1. SEMCHEN DUKNGEL DANG DRELDU KYI NYINGJE CHENPO  
living beings suffering wants to free them of compassion great

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**Great compassion that wants to free all living beings from suffering.** This great compassion thinks that it's a pity that so much suffering exists.

2. DE LE KYOB DU KYI NYINGJE CHENPO  
that protect people wants of compassion great

**Great compassion that wants to protect people from suffering.** This stronger form of great compassion thinks, "I want to help them."

*If emptiness is true, the only way you can really protect people from suffering is to teach them about emptiness and good deeds and how these two fit together.* Then people can create their own causes to remove their suffering and achieve their happiness.

CHIMA DANG HLAKSAM NAMDAK NYI DUN CHIK  
protecting and personal responsibility two one in the same  
compassion

**The state of mind that takes personal responsibility to remove others' suffering and the compassion that protects others from suffering -- these two are one in the same.** You must get the state of mind where you will help people regardless of what anyone else says or does, whether or not anyone helps you or criticizes you.

### Dedicating Your Virtue

SAK - JANG GI NE DUPAY YENLAK DUNPAY NANGTSEN DU GYURPAY NGOWA  
collect remove crucial includes seven steps here's one of them dedication  
good negative point  
energy energy

**Dedication is a member of the group of seven components that include within them all the crucial points for collecting good karma and removing negative karma.** Master Shantideva shows you how to do the perfection of giving through the practice of dedication. That's all the Guide says about the perfection of giving. Dedication is the last of the seven steps you use to collect good energy and to dispel bad energy, and it is one of the most important practices.

NGOWA MUNLAM  
dedication prayer  
**Munlam** is the name of the prayer you recite.  
**Ngowa** means true dedication from the heart. It has two main effects: *it causes small good deeds to produce enormous results*, and it prevents the karma of good deeds from wearing out. If you don't dedicate your good deeds, they are a dirty (black and white) karma and will

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### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Ten, continued

bring a temporary pleasant result but then will wear out. Just after you do any virtue you should dedicate the merit collected toward reaching enlightenment in order to be able to benefit all beings. You should dedicate all the little good deeds you do. Any pleasure you experience or virtue you collect should be done with an understanding of emptiness and dedicated to reaching enlightenment for the benefit of all beings.

#### Master Shantideva's Final Dedication

DROWAY DUKNGEL MEN CHIKPU TENPA YUNRING NEGYUR CHIK  
living suffering medicine one these long time may they stay  
beings and only teachings in the world

**May these teachings stay in the world for a very long time, as they are the one and only medicine for the suffering of living beings.** This is the final dedication in the Guide.

#### Master Shantideva's Final Words

DAK GI GYU LA GEWAY CHOK DARWAR DZEPAY  
my heart in your all the goodness spread

GEWAY SHENYEN LA DAK CHAKTSEL LO  
goodness root lama to I prostrate

**I prostrate to my good root Lama, requesting that all of his or her goodness spread throughout my heart.** This is the very last line of the *Guide To the Bodhisattva's Way of Life*. Master Shantideva leaves us with the thought of how critical a teacher is. If you don't find a spiritual guide and root lama, you can't reach enlightenment. There are things you can't know and learn on your own. You must connect purely with your teacher.