

Friday evening, 16 September 2005

Develop the mind of enlightenment thinking to listen to these teachings in order to attain enlightenment for the benefit of all sentient beings. We should always try to develop a good heart or loving kind mind toward all sentient beings. Whatever we do, we should try to do it in order to help other beings, other human beings.

We are discussing the text *Engaging in a Bodhisattva Deeds* and have covered many of the chapters and now we are looking at the chapter on wisdom. Now I will continue the oral transmission of this text which I had stopped here.

Emptiness means empty of inherent existence which means that all phenomena exist interdependently or in a relation of dependence and do not exist from their own side or concretely. All phenomena are dependent. All compounded phenomena depend on causes and conditions. Permanent phenomena are also dependent, they depend on their parts, directions or sides (north, south, east, west), and so forth. In addition, all phenomena are dependent on being imputed by thought and name. We see, for example, that when someone is chosen to be the leader of a country or director of an association, that person comes to fulfill the function of director and he himself as well as others consider him to be the director. It happens like this. For example, the president of a country when born as a child to his parents was not president from his own side, only after having been won an election does he become president and himself and everyone else come to think of him as the president. Later on when he gives this position up he is no longer the president and becomes ex-president. In this way things exist by imputation.

[*Madhyamaka*]: Since it is not seen by any,
Whether it illuminates or does not illuminate
Is like the grace of the daughter of a barren woman,
In that it is meaningless even to discuss it. (22)

Since this consciousness is not seen by anyone to discuss whether it illuminates or not is meaningless because it is not a basis established by a valid cognizer. It would be like talking about the grace or beauty of the daughter of a barren woman, that is a woman who has not given birth to a daughter. No one would talk about the beauty of a person who does not exist. Likewise, according to the Prasangikas a self-knower does not exist. If a self-knower existed it would be like light illuminating light or darkness darkening the darkness. Therefore, a self-knower does not exist and so to talk about it would be like talking about the daughter of a barren woman. Since it does not exist there is no point discussing it.

[*Chittamatra*]: If a self-cognizer did not exist
How would consciousness be remembered? (23ab)

The Chittamatra school ask “If there is no self-knower how can there be memory or remembering?” The Chittamatrins say that if we see something today, for example, someone doing something in Pomaia, we could not later on remember seeing that person if we did not have a self-knower. We would not be able to say that yesterday we saw red or blue or yellow or green if we did not have a self-knower. Therefore, from their point of view self-knowers exist. They assert that a self-knower exists because later on there arises memory of things that have been seen and so forth. From the Chittamatra point of view it must exist for this reason. Also the Sautrantikas and Svatantrika Madhyamikas accept the existence of self-knowers as without this we would not be able to remember anything. To this the Prasangika Madhyamikas say:

[*Madhyamaka*]: It is remembered through experience and
In relation to other, like the poison of a rat. (23cd)

Having seen an object, for example, yesterday we saw a film, today we can remember it merely due to having experienced the object. This is the reason that memory can arise.

When a bear wakes in the summer after hibernating for the winter and experiences pain, it sees that it has been injured and understands that it was bitten by a rat during the winter. At the time of the bite the bear did not experience the pain but later on it is able to remember having been bitten due the pain. When the bear was bitten poison entered its body but at that time it did not experience pain. Only later on when it wakes up in the summer does it remember having been bitten and the poison is activated. Therefore, there is no need for a self-knower. Due to having previously seen something, later on we can remember having seen it last year, yesterday, and so forth. Therefore memory does not require a self-knower. There is no need for the consciousness to be experienced in order to remember something, it is enough to experience the object. Thus, without a self-knower we can remember something later on in the future.

[*Chittamatra*]: Because those possessing other conditions see it,
It is clear to itself. (24ab)

The Chittamatrins say that due to causes and conditions such as the achievement of calm abiding, one can experience others' consciousness, that is, one can perceive others' minds. Therefore, since one's own mind is even closer it must also be possible to see it clearly. Therefore, self-knowers exist.

[*Madhyamaka*]: Through applying the eye medicine of attainment
Vases are seen, but the eye medicine is not. (24cd)

The Chittamatrins say that one necessarily sees that which is close, but here the Madhyamikas debate this. They say that if one puts eye medicine on the eye, one can see the bottle as it is brought close to one's eye but one cannot see the eye medicine that is put on the eye. Therefore, we also do not necessarily see that which is close, even eye medicine that is actually touching the eye. In this way, the Prasangikas refute the Chittamatrins assertion that one necessarily sees that which is close.

It is said that there is a special medicinal substance that enables one to see treasure vases buried under the ground. But when this medicine is put on the eye it cannot be seen. Like this a self-knower does not exist. It is not that just because something is close is it necessarily seen.

[*Madhyamaka*]: Just seeing, hearing, and knowing
Are not what are negated here.
Here it is that which causes suffering –
The conception of them as truly existent – that is to be averted. (25)

From the Madhyamaka point of view the seeing of colors and shapes by the eye consciousness, the hearing of sounds by the ear consciousness, the knowing of phenomena by the mental consciousness are not what are to be negated. They say that these do not need to be refuted because seeing, hearing, and knowing do not produce suffering. Otherwise foe-destroyers or arhats would also have suffering. The experiences of seeing, hearing, and knowing exist conventionally and therefore cannot be refuted by reasons or by scriptural citations that quote the Buddha, Nagarjuna, and so forth. The cause of suffering is the conception that objects exist truly, this is what is not right. This is what needs to be eliminated, it is the ignorance that is the root of cyclic existence. This is what is to be averted as without doing this we will not be able to become free from cyclic

existence. Therefore, we need to eliminate the root of cyclic existence – the conception of forms, sounds, and other phenomena to be truly existent. Without doing this we cannot be liberated from cyclic existence.

We should not think that cyclic existence is something outside us, it is our very body. By the force of karma and afflictions we connect with aggregates, this is what is called “cyclic existence” (kor ba). Therefore, our body is cyclic existence. It is not right to think that cyclic existence is our environment. This is because in this environment there exist both beings who are completely in cyclic existence as well as those who are free from cyclic existence. Therefore, cyclic existence is included in our continuum, that is, it is conjoined with or held by feelings.

The Chittamatrins assert that external things such as forms do not exist. They say that the form that we see is one entity and one substance with the mind. Therefore, all phenomena exist in the entity of mind or consciousness. Therefore, there are no external things. On the other hand, the Prasangikas assert that forms are composed of an agglomeration of atoms. Therefore they assert the existence of external phenomena, whereas the Chittamatrins say that they do not exist. The Prasangikas say that all the phenomena that we see, mountains and so forth, all the colors and shapes we see, do exist.

Saturday morning, 17 September 2005

Try to develop the mind of enlightenment wishing to attain buddhahood for the benefit of all sentient beings and for this reason to listen to the teachings. We need to really try to develop in our mind the conventional mind of enlightenment wishing to attain enlightenment for the benefit of all sentient beings and the ultimate mind of enlightenment realizing emptiness, that is, realizing that all phenomena lack true existence. These are the two bodhichittas, if we practice a union of them we will attain enlightenment whereas if we practice one but not the other we will not be able to attain buddhahood. Therefore, we need to develop both bodhichittas and for this we need to try to understand actual emptiness. You all know this already but you need to understand it more and more by studying the stages of the path, the lam-rim.

[Chittamatra]: The illusory are not other than the mind yet
They are also not considered to be other.

The word “illusory” means that the five sense objects of the eye, ear, nose, tongue, and body, that is forms, sounds, odors, tastes, and tangible objects, are like illusions in that they do not exist externally. Rather they are the same entity of the mind and therefore are not other than the mind. Illusion is something that we perceive but is not true. For example, a small piece of wood or a stone, by the power of the magician’s medicines and so forth and through tricking the eyes of the spectators, is seen as a horse, elephant, beautiful woman, handsome man, and so forth although they do not actually exist. In fact they appear to be so real that someone might wish to marry the beautiful girl or handsome boy. However, they do not exist so this cannot happen. There is a story about this that happened in India at the time of Nagarjuna that is recounted in one of his texts.

[Madhyamaka]: If it is a thing, how could it not be other?
Stating “It is not other,” it would not exist as a thing. (26)

Just as the illusory are not truly existent but are viewed,
Likewise [the mind] is that which acts to view.

The Madhyamikas respond the Chittamatrins that if all phenomena such as form and so forth were truly existent then what appears would actually be true. External objects, forms and so forth, appear and conventionally exist externally. They are not the same substance as the mind. They say that we

see external phenomena as existing externally, not as being the same nature of the mind. Although phenomena appear to be truly existent they would not need to be truly existent because they appear to be truly existent due to an imprint on the mind left by the afflictions. Due to the power of the afflictions they would appear to be truly existent but would not need to be truly existent. We perceive phenomena existing outside our continuum, such as houses and so forth that appear to the eye consciousness, sounds that appear to ear consciousness, and so forth . In order to exist phenomena do not need to be the same substance as the mind.

Due to certain conditions illusory forms and so forth appear although they do not exist. When we look at illusory-like phenomena the mind that perceives them is also illusory-like. All phenomena are seen to be truly existent but they are not truly existent. Similarly, the six consciousnesses, the eye consciousness and so forth, are not truly existent although they appear to be truly existent. Therefore, it would be better if the Chittamatrins were to follow what the Madhyamikas say.

[Chittamatra]: Cyclic existence has as its support that which is a thing,
Otherwise it would be like space. (27)

The Chittamatrins say that for cyclic existence to be imputed it needs to depend on a truly existent support or basis. In other words, cyclic existence needs a truly existent base. Even mistaken consciousnesses need a truly existent basis in order to exist. For example, in the case of an eye consciousness apprehending a white snow mountain as blue, the basis is a snow mountain that exists but because of certain conditions it appears to that person as blue. Another example is an eye consciousness apprehending a white conch shell as yellow due to the cause of a particular sickness, jaundice or hepatitis. Therefore from the Chittamatra point of view all phenomena have a truly existent basis or support.

[Madhyamaka]: If that which is not a thing depends on a thing,
How can it have a function?
Your mind would be alone
Without companions. (28)

If that which is not a thing, space and so forth, depends on a thing, for example, if cyclic existence relies on a deceptive phenomenon, a truly existent thing, then how can results such as liberation from cyclic existence and bondage in cyclic existence function? These two, liberation and bondage, would not be able to function. The Madhyamikas say this because they assert that a basis that is a truly existent thing does not exist. They say that it would follow that in the Chittamatra system the mind would be alone because the object mind and the subject mind are not different. If the object and subject appear due to a mistake, the mind would abide alone as a clear knower because objects and subjects are not different entities. Chittamatrins say that the although external objects appear they are one entity with the mind. They say that external objects appear due to a mistaken consciousness but do not actually exist. Phenomena appear to exist externally due to the power of a mistaken consciousness but in actuality they do not exist as a different substance from the mind. for this reason the Madhyamikas say that the result is that the mind abides alone without companions.

If the mind were free from apprehendeds
Everyone would be a tathagata.
If so, what quality would there be
In considering there to be merely mind? (29)

The Madhyamikas say that if the mind has the appearance of objects but the mind and its objects are separate, then the mind would be a tathagata and one would effortlessly achieve nirvana. One would be naturally liberated. If it were like this, then striving for the purpose of achieving enlightenment to

establish that subject and object are empty of being different substances through applying various reasonings would be unnecessary. It would be meaningless to put effort into meditating and so forth in order to achieve omniscience. This is a debate between the Chittamatrins and Madhyamikas.

Even if one knows them to be like illusions,
How will the afflictions be averted?
Even the very one who creates an illusory woman
Can develop attachment to her. (30)

The Chittamatrins say to the Prasangikas that it would follow that striving to realize emptiness by means of the path would be meaningless. The Chittamatrins ask the Madhyamikas “Even if phenomena are understood to be like illusions, how can the afflictions be eliminated?” The understanding that all phenomena are like illusions and do not exist inherently does not abandon the afflictive obscurations. Therefore, it would be meaningless to try to realize or establish emptiness for the purpose of achieving a certain aim since this does not abandon the afflictions. It is like the fact that even having created an illusory woman, one can still generate attachment for her. Even knowing she is illusory, one can still generate the attachment to her that thinks that it would be pleasurable to have sexual intercourse with her. In short, even in the magician who actually created the illusion there can arise attachment for his illusion.

That creator has not abandoned the latencies of the afflictions
With respect to objects of knowledge,
Therefore when he looks at her
His latencies of emptiness are weak. (31)

The magician himself knows that his creation such as a beautiful woman is illusory but still attachment can arise in his mind for it due to his having the latencies of the afflictions in his mind. In other words, he knows that he created the illusion but still he can generate attachment for it. In our mind the latencies of emptiness are weak whereas the latencies of attachment, ignorance, anger, and so forth are very strong and thick. Emptiness does not easily appear to us because the latencies for perceiving emptiness are weak or small. The magician has not abandoned the latencies of apprehending a self and his understanding of emptiness is weak. Likewise although things do not exist truly they appear to exist truly due to which we generate attachment, anger, and so forth toward them. We see, for example, this room as being the same this year as last year, the year before, and so forth, to us it appears to abide very firmly. Why is this? Due to strong latencies of permanence it appears to be permanent although in reality it changes momentarily. However, this is subtle and therefore difficult to understand. We do not see that we ourselves are becoming older but we see others such as a small child grow over even a short period of time. Why is this? It is because we tend to think of ourselves as existing permanently. For this reason we need to think about death, for example, by thinking about the fact that we can die tonight or even this afternoon. We have to cultivate the awareness that we are impermanent and can quickly die and that at the time of death only the inner qualities we have developed can be of help, nothing else can help us. Then as a result every day we should strive to understand the emptiness of inherent existence, first trying to understand this intellectually and to meditate on it. This is very useful and meaningful. Therefore, we need to try to understand emptiness intellectually and then meditate on it whereby the three wisdoms (the wisdom arisen from hearing, wisdom arisen from thinking, and wisdom arisen from meditating) will gradually arise and we will eventually come to realize emptiness directly. At this time we will realize true paths and in this way we will achieve the state of foe-destroyer or, from the Mahayana point of view, buddhahood.

The understanding that the illusory woman is empty of being a woman cannot eliminate the conception of true existence. Even though one understands that the illusory woman is empty of

being a woman one can still generate attachment for her. In short, we need to try to realize emptiness. Through familiarizing with the wisdom realizing emptiness we will abandon the afflictions and their latencies. It is generally said that through realizing emptiness the latencies of ignorance gradually diminish and become weaker. It is mentioned in Aryadeva's *Four Hundred Stanzas* that even if there arises a doubt regarding the profound, emptiness, that thinks perhaps phenomena are not truly existent can shake or damage cyclic existence. The root of cyclic existence is the ignorance apprehending phenomena to be truly existent or inherently existent. Chandrakirti in his *Supplement to the Middle Way* says that the view of the transitory collection of I and mine is the root of cyclic existence. We constantly apprehend I and mine. We think "I exist" in the sense of existing truly or inherently. From this comes "mine," my friend and my enemy. This kind of view arises and we generate liking for our friend and the wish to beat our enemy. Such attachment and hatred creates many problems for ourselves as well as our families, community, and so forth. It even creates problems between countries. We can become strongly attached to fame due to which we think that we can control everything and therefore send our army to fight and kill. This happens, one of the causes is attachment whereas another is anger. We have attachment for our things and out of anger want to destroy others. This creates many problems. The same is true within a family. Where there is attachment, anger, jealousy, and so forth there comes fighting, separation, and so forth. When disharmony and fighting arise every day, in the end there is separation. However after separating comes the suffering of being alone, the suffering of loneliness. All of this arises due to the ignorance apprehending I and mine, that is, apprehending oneself and all phenomena to exist inherently. This is the main root of all our problems and therefore we need to destroy it. To do this what do we need? Can taking some kind of medicine destroy it? No. Nor can a surgeon cut it off whereas when we have physical pain a surgeon can remove the cause. Nor can we wash away our mental problems. So what can we do? We ourselves must strive to meditate on emptiness. We should think that we do not exist independently. For example, we depend for our existence on our father and mother. We depend on our form aggregate, feeling aggregate, discrimination aggregate, compositional factors aggregate, and consciousness aggregate. They are the basis of imputing I and mine. Therefore, we do not exist inherently. We are like an illusion or like a dream. There are many such analogies.

You should try to understand emptiness better by reading about this subject in books such as the commentary on *Engaging in a Bodhisattva Deeds* by Geshe Yeshe Tobden, which is available in both English and Italian.

Saturday afternoon, 17 September 2005

Try to develop the mind thinking to take care of others, that is, the mind that cherishes others, and try to give up the mind cherishing oneself or selfishness. The mind cherishing others has many advantages whereas self-cherishing has many disadvantages, we need to recognize them. If we analyze we will find that all problems and suffering comes to us due the mind cherishing ourselves. This self-cherishing mind is produced by self-grasping, the conception of a self. The antidote to the conception of a self is the realization of emptiness, therefore we need to strive to develop this wisdom. However, in any case we should work to develop a good heart.

Through cultivating the latencies of emptiness
The latencies of [apprehending] things will be abandoned, and
Through familiarizing with "Nothing whatsoever exists,"
Later on [the apprehending of] that too will be abandoned. (32)

We need to familiarize with the fact that all phenomena are empty of true existence whereby the latencies of apprehending phenomena to be truly existent will be abandoned. In this context "Nothing whatsoever exists" means that the fact that all phenomena are empty of true existence also

includes emptiness itself. In other words, emptiness also does not exist truly. Through familiarizing with the emptiness of true existence of emptiness the apprehending of emptiness as truly existent will also be abandoned. According to the Chittamatrins emptiness is a thoroughly established phenomenon that exists truly. They set out three types of phenomena: imaginary or imputed phenomena, other-powered phenomena (these being compounded phenomena that are produced by causes and conditions), and thoroughly established phenomena. Emptiness in this context refers to the fact that form, the object, and the mind apprehending form are empty of being different substances. This emptiness is a thoroughly established phenomena and an ultimate truth, it exists truly.

We need to understand the two extremes: the extreme of eternalism or permanence and the extreme of annihilation. Phenomena are neither but are the middle way, that is, they abide between them. By understanding this we will be able to abandon the apprehension of phenomena as existing inherently or truly.

When it is said “Nothing exists,”
The thing that is investigated is not observed.
At that time, free from a support that is a non-thing,
How does it abide in front of an awareness? (33)

When we investigate and analyze things, that is, functioning things, they will be found to not exist truly. If the object to be analyzed, things, existed truly, they would be observed but truly existent things are not observed. At this time, when the object of negation, true existence, has been eliminated in the perspective of the mind, what remains? Truly existent phenomena cannot abide before an awareness, therefore phenomena do not exist inherently. Emptiness or thusness require a basis or support, therefore if the basis or support does not exist also the emptiness does not exist. It is said that when we investigate or analyze and do not find anything, then emptiness or ultimate truth appears to the awareness. It is said “Not seeing is holy seeing,” meaning that when we investigate and cannot find true existence, this is the real seeing of emptiness.

When neither thing or non-thing
Abide in front of the awareness,
Since there is no other aspect
[That awareness] is utterly pacified, lacking an observed object. (34)

When we investigate things or non-things neither can be found to be truly existent. At this time nothing else is seen, only emptiness. Then that mind, which lacks an observed object, is utterly pacified. At this time one has realized emptiness. When one realizes emptiness directly all dualistic appearances are pacified. On the other hand, when emptiness is realized by means of a conceptual consciousness the object of the mode of apprehension is eliminated but not dualistic appearances. All conceptual consciousnesses have a mistaken appearance. However, gradually the conceptual mind realizing emptiness transforms into a direct realization of emptiness. It is not easy but we should try to attain this. We should try to meditate on emptiness, first by means of an inferential cognizer and eventually by means of a direct perceiver. If we familiarize with the realization of emptiness, it will bring an excellent result. A buddha has abandoned all conceptual minds and only has direct perception. Therefore he is free from the motivation of a conceptual mind, yet is still able to subdue his disciples and fulfill their wishes. This quality is taught by means of examples or analogies such as that of a wish-fulfilling jewel as set out in the coming verse.

Just as wish-fulfilling jewels and wish-granting trees
Completely fulfill hopes,
Likewise due to the power of their prayers for those to be subdued,

The exalted bodies of conquerors appear. (35)

Wish-fulfilling jewel and wish-granting trees are analogies of things which, although they lack a motivation to do so, still fulfill the hopes of beings. Like this due to the power of previous prayers such as “May I attain buddhahood for the benefit of all sentient beings,” when they meet those to be subdued they will teach them and benefit them. Due to these prayers, when one becomes a buddha without any conceptual motivation one will naturally fulfill the wishes of sentient beings. Due to these prayers, the exalted bodies of a buddhas, such as the emanation body, appear directly to sentient beings and give them teachings. Due to our prayers we will be able to meet buddhas. In our daily life we should make such prayers. Presently we have not yet achieved buddhahood, although some people might be bodhisattvas most of us are ordinary beings and therefore we need to make such prayers. When we have completely purified we will even see statues of the Buddha as a supreme emanation body, a real buddha and not just a statue, and will be able to receive teachings from them. At this time we will no longer need a living teacher. This can actually happen but we need to strive to achieve this state.

For example, having accomplished
The Garuda Shrine, he passed away,
Yet even though he passed away a long time ago
It still pacifies poisons and more. (36)

The Brahmin Sanku established the Garuda Shrine and then died. Although he passed away a long time ago, this stupa can still pacify the power of poisons and so forth. Here garuda does not refer to an actual animal. By praying to the Garuda Shrine, by the power of mantra, black magic and so forth can be neutralized. Also poison by snakes and so forth are neutralized. Here snakes refers to nagas, who harm other beings when they dirty or pollute their environment. There are stories about this.

Likewise, the shrine of a conqueror is also accomplished
In accordance with the enlightened conduct, and,
Although the bodhisattva has passed beyond sorrow,
He still accomplishes all welfares. (37)

We should engage in the enlightened conduct or bodhisattva activities and accumulate the two collections of merit and wisdom. If we do this, we will achieve the state of a conqueror or buddha. When a bodhisattva passes away, that is, dies, he still continues to accomplish the welfare of his disciples. Then when a bodhisattva achieves the state of a conqueror, he becomes even better able to benefit sentient beings.

[Some hearers:] “What result will come to be possessed
By making offerings to one without mind?” (38ab)

Someone makes an argument by asking what result will come by making offerings one without mind. “Hearers” in this context refer to those who hold, for example, the Vaibhashika tenets, and not those who have achieved the path of hearers. It was said before that buddhas are without conceptual minds, therefore now someone asks how there can be a result of merit of making offerings to them since the buddhas have no thought to accept the offerings.

[Madhyamaka:] It is has been explained that it is similar
Whether he is alive or has passed beyond sorrow. (38cd)

Although buddhas are free from conception, by making offerings to them we will create merit that will produce a result. If we directly make an offering to a buddha, we create merit, but also when a buddha has passed away we can also create merit by making offering to his reliquary or stupa. For example, here at the Institute there are four stupas dedicated respectively to Lama Thubten Yeshe, Geshe Yeshe Tobden, Geshe Rabten, and Gomo Tulku, and by making offerings to them and circumambulating them there will be a result. Inside these stupas are many mantras and statues as well as other things. Therefore, even though these lamas have passed away, we can still create merit with respect to them. These stupas are something similar to tombs here in the West.

Either conventionally or in thusness it is suitable;
That there is a result is found in the scriptures.
For example, it is just like there is a result
With respect to truly existent buddhas. (39)

Whether we make offerings to a stupa conventionally or in thusness, there will be a result. This is mentioned in the Buddha's scriptures. Here there is a debate, just as for those who make offerings thinking that the buddha exists truly there is a result, so too is there for those who see that he is not truly existent. We should try to abide in the middle way, understanding that things do not exist truly but exist deceptively or conventionally. If we do this, the result of merit will come. Whatever understanding we gain, it will bring a result.

[Vaibhashika:] "By seeing the truths, one will be liberated,
So what is accomplished by seeing emptiness?" (40ab)

According to some tenets it is not necessary to realize emptiness in order to achieve liberation. According to them it is enough to realize the four noble truths, without realizing emptiness. The Vaibhashikas assert that by directly realizing the four noble truths and their sixteen attributes and then familiarizing with this one can pass beyond sorrow, that is, achieve nirvana and liberation and the state of a foe-destroyer. Thus, according to them it is not necessary to realize that phenomena lack true existence. It is asserted by Hinayanists or hearers or Vaibhashikas that it is not necessary to realize emptiness, that there is no selflessness of phenomena, and that the Mahayana is not the Buddha's speech.

[Madhyamaka:] It is because in the scriptures it is taught that
Without this path there is no enlightenment. (40cd)

In other words, without realizing emptiness it is not possible to achieve enlightenment. Therefore, according to the Madhyamikas it is necessary to realize emptiness. This is mentioned in the Buddha's scriptures. Therefore, without the path realizing emptiness it is not possible to achieve enlightenment. This implies that even to attain the state of a hearer foe-destroyer or solitary realizer foe-destroyer it is definite that it is necessary to realize emptiness. This is because the Perfection of Wisdom Sutras (Prajnaparamita) say that if such emptiness is not realized, no enlightenment, neither the small, middling, or great enlightenments of the hearers, solitary realizers, and buddhas, will be attained. Without this realization of emptiness the afflictive obscurations cannot be abandoned, so there is no need to mention that the obscurations to knowledge cannot be abandoned. Without abandoning the afflictive obscurations it is not possible to achieve the state of foe-destroyer, and without abandoning the obscurations to knowledge it is not possible to achieve the state of a buddha. The only antidote to the two types of obscurations is the realization of emptiness. These two obscurations are our mental sickness. It is like the fact that if we cannot eliminate a physical sickness, it will remain. Therefore, we need to try to realize emptiness.

Sunday morning, 18 September 2005

Develop a good motivation wishing to attain enlightenment for the benefit of all sentient beings and for this reason to listen to the teachings. We are studying this text because we need to try to understand emptiness. All phenomena are interdependent and do not exist inherently. The debates between the different tenets can be a bit difficult to understand. However, we should try to understand something.

[*Madhyamaka:*] If the Mahayana is not established,
How are your own scriptures established?

[*Vaibhashika:*] It is because they are established for both of us. (41abc)

The Madhyamaka say that if the Mahayana scriptures are not established or do not exist, then how are your own scriptures established? In other words, how are the Hinayana scriptures established? The Vaibhashikas respond that it is because the Hinayana scriptures are established for both of us. In other words, they are established for both the Vaibhashikas and Madhyamikas. Thus, the Vaibhashikas say that just as the Mahayana scriptures are established, so too are the Hinayana scriptures for them. To this the Madhyamikas respond as follows.

[*Madhyamaka:*] So initially they would not have been established for you. (41d)

Your belief in them due to such a condition
Should also be similar with regard to the Mahayana.
If others were true due to being accepted by two,
The Vedas and the rest would also be true. (42)

The Madhyamikas say that then at first the Hinayana scriptures would not have been established for you Vaibhashikas but then, due to some conditions, you came to believe in them. To this the Vaibhashikas respond that because the vinaya basket, the sutra basket, and the abhidharma basket do not contradict reality or suchness, they are established to be the teachings of the Buddha, that is, as valid scriptures. To this the Madhyamikas say that the same is true of the Mahayana.

The Madhyamikas then argue that if scriptures were true due to being accepted as valid by two persons, also the Vedic scriptures would be true.

[*Vaibhashika:*] It is because the Mahayana is together with debate. (43a)

The Vaibhashikas say that the Hinayana scriptures are different from the Mahayana because you Madhyamikas accept them and do not debate them, whereas we do not accept the Mahayana and therefore it is together with debate.

[*Madhyamaka:*] Because the Tirthikas and other scriptures debate your scriptures
And there is also debate between you and others,
You should discard them. (43bcd)

The Tirthikas are a non-Buddhist school that holds Hindu tenets. The Madhyamikas say that because they do not accept the Hinayana scriptures and debate them, so too are the Hinayana scriptures together with debate. In addition, between the eighteen Hinayana subschools there is debate regarding the Hinayana scriptures. For this reason you Vaibhashikas should not assert them to be valid since they are together with debate. However, you accept the Hinayana scriptures of the eighteen subschools as teachings of the Buddha. There is a story regarding the eighteen sub-schools. At the time of Buddha Kashyapa a king had some dreams with respect to which he questioned

Buddha Kashyapa who explained that the dreams were related to the fact that the teachings of Buddha Shakyamuni would be debated. In one dream the king saw two elephants, one whose entire body was dirty and one whose tail was dirty. Buddha Kashyapa explained that it meant that at the time of Buddha Shakyamuni there would be fully-ordained monks with many faults or defeats who would criticize monks with very tiny faults. In another dream one monkey was giving empowerment to other monkeys. This was a sign that in the future there would be unqualified teachers who would give empowerment to unqualified disciples. In another dream eighteen people were tugging at a big piece of cotton cloth until each person was left with a complete piece of cloth. This indicated that in the future there would exist eighteen subschools of the Vaibhashikas and each one would hold the complete teachings of the Buddha.

While the root of the teachings is a fully-ordained monk,
 Even that fully-ordained monk himself abides with difficulty.
 For one whose mind is together with observed objects
 Nirvana is also abided in with difficulty. (44)

(verse 47 in Togme Sangpo) The teachings are said to abide if there are fully-ordained monks and fully-ordained nuns. However, it is difficult for them to attain nirvana, that is, the state of a foe-destroyer. It is difficult for arya beings who have observed objects to attain nirvana because they are not meditating on the path realizing emptiness. According to the Hinayana it is not necessary to realize emptiness, it is enough to realize selflessness. However, if one does not accept the lack of inherent existence, it becomes difficult to attain the state of a foe-destroyer or arhat. Also if one does not realize emptiness, buddhahood cannot be attained. Therefore, hearer foe-destroyers, as the subject, abide in nirvana with difficulty because their mind observes true existence. In other words, not having realized the emptiness of inherent existence, they cannot abandon the afflictive obscurations and attain the state of foe-destroyer.

[Vaibhashika:] They are liberated from suffering due to having abandoned the afflictions.
 [Madhyamaka:] So as soon as that happens do they become [free from suffering]?
 Although there are those without afflictions,
 They are seen [to have suffering] due to the potencies of actions. (45)

(verse 48TS) From the point of view of the Vaibhashikas it is not necessary to realize emptiness in order to abandon the afflictive obscurations. It is sufficient to realize the four noble truths and their sixteen attributes such as impermanence in order to attain the state of a foe-destroyer. The Madhyamikas say that if it is sufficient to abandon the manifest afflictions by meditating the four noble truths and their sixteen attributes, upon doing does one immediately become a foe-destroyer? However, there are those without afflictions who still have suffering due to the potencies of actions. The Madhyamikas say that those who have temporarily abandoned the manifest or coarse afflictions still take rebirth once again under the power of karma and the afflictions. That they take rebirth means that they will experience suffering again. It is mentioned in the lower abhidharma that the meditation on the four noble truths and their sixteen attributes is coarse, due which meditating on them is unable to abandon the root of cyclic existence. This is mentioned in more detail in the fifth chapter of the *Supplement to the Middle Way* by Chandrakirti. This text says that of the sixteen attributes ??impermanence is not divided into coarse and subtle whereas the other fifteen are.

[Vaibhashika:] That is temporary for they are definitely said
 To be without craving for the appropriated.
 [Madhyamaka:] Why would they not have that craving,
 Which although unafflicted, still obscures them/is like ignorance? (46)

(verse 49TS) According to the Vaibhashikas by meditating on the sixteen attributes of impermanence and so forth one will achieve the state of foe-destroyer. Having abandoned the afflictions, they will not take rebirth due to having abandoned craving. The Madhyamikas say that they do have unafflicted craving, that is, they still have ignorance, so they why would they not take rebirth? Ignorance are said to be of two types, the afflicted and the unafflicted. Similarly, there is afflicted craving and unafflicted craving. The Madhyamikas say that since this is mentioned in the Abhidharma, how can you say that you do not have craving since it is similar to ignorance in being of two types? Craving means in this context craving for one's body due to which one does not want to die. The craving that arises from apprehending a self-supporting substantially existent self is coarse. On the other hand, subtle craving arises from apprehending all phenomena to be truly or inherently existent. You Vaibhashikas accept that foe-destroyers have abandoned the coarse afflictions but they have not abandoned this subtle craving. Due to this they will take another rebirth.

The view of the transitory collection apprehending I and mine is also divided into the coarse and subtle. The Vaibhashikas say that the view of a self-supporting substantially existent self is the coarse view of the transitory collection, which is abandoned by realizing the emptiness of a self-supporting substantially existent self. According to the Prasangika this view of the transitory collection is very coarse and is not the root of cyclic existence. They say that the view of the transitory collection apprehending I and mine as inherently existent is the root of cyclic existence. In order to eliminate it, it is necessary to realize the emptiness of inherent existence. The Vaibhashikas do not assert such a view of the transitory collection and say that there is no result of meditating on the emptiness of inherent existence. They say that asserting such a view is to fall into the extreme of annihilation and therefore does not bring a result. It is only a deprecation of the nature of phenomena.

Due to the condition of feeling, there is craving.
 So feelings also exist in them.
 A mind that is together with observed objects
 Abides with respect to some. (47)

(verse 50TS) The cause for the arisal of craving is feeling. Therefore, such foe-destroyers also have feelings. If emptiness is not realized one will think that feelings exist inherently or truly. Due to ignorance they apprehend feeling as inherent existence, since this ignorance has not been abandoned. Due to the condition of feeling, there arises attachment that does not want to separate from happy feeling. Therefore, they abide in this attachment to happy feeling. They desire to be separated from suffering because they apprehend all feelings as inherently existent or established by way of their own characteristics. Therefore, foe-destroyers have this kind of craving. While temporarily they may be free from it, it will arise again in their continua because they observe all phenomena to be truly existent. In other words, their minds observe all phenomena to be truly existent. Such apprehension of true existence produces craving, therefore they are not abandoned. To do this what is necessary? Even if one wishes to achieve the state of liberation or nirvana alone it is still necessary to meditate on emptiness.

A mind that is separate from emptiness,
 Having ceased, will be produced once again,
 Like the absorption without discrimination.
 Therefore, meditate on emptiness. (48)

If one's mind is separate from the realization of emptiness although temporarily the manifest afflictions can cease, once again they will become manifest, It is like, for example, the absorption without discrimination in which one remains absorbed for a very long time like a statue without

moving and eating. However, one day one will again arise from this meditation and at this time mind will once again become manifest. Therefore the best thing to do is to meditate on emptiness. We too should try to meditate on the emptiness that is not the emptiness of the stomach!

Also try in daily life to be more relaxed and to have less desire and more satisfaction. Try to study and meditate in order to gain a better understanding of the Buddha's scriptures whereby your life will become happier. Sometimes when you are very tired, you do not want to do anything, in other words, laziness arises. At this time even if you cannot do much you should try to do a little. Try to develop a loving kind mind. Try to relax and do a short breathing meditation. From the right nostril exhale all the defects of body, speech, and mind in general and laziness in particular in the form of black smoke. Then inhale white light in the nature of all the love, compassion, effort, and positive energy of the holy beings whereby it fills one's body. By practicing in this way one will achieve the quality of tirelessness. This can be helpful. One can also do the nine-round breathing meditation or the meditation on taking and giving combined with the breath. These meditations are simple, they do not require one to read a text or a sadhana as sometimes visualization of a deity and so forth can be difficult. So at this time try to do like this. Also recite OM MUNI MUNI MAHAMUNIYE SVAHA. The first MUNI means capable body, the second MUNI means capable speech, and MAHAMUNI means very capable mind. By reciting this mantra we can destroy our negative energies of body, speech, and mind. We should try to practice like this in a simple way.

THE END