

Bok Jinpa III: Class 1: Nothing at All to See

Meditation #1: Analyzing why outside objects are not self-existent

- Focus on your breath for a minute.
- Get all that restless noisy stuff out of the way.
- We're going to try and look our doubt in the face.
- Take yourself back to the last time you got upset. Just review the scenario in your mind. Play it back.
- Think about the object, the reason you got upset.
 - And think about what was actually happening according to the Buddhist party line.
 - The object supposedly a ripening of past karma that you planted by doing something similar. So yourself in that moment didn't believe that.
- So now take yourself back to yourself of that moment.
 - You are purposely putting yourself in a state of doubt that you had at that moment.
- You can't prove that it's coming from past karma, can you? So now let this state of doubt have a little debate.
- Come up with three reasons why this object is self-existent.
 - For instance: it's always there unchanging; it doesn't have parts like a beginning, middle, and end; everyone experiences it the same way.
- Come up with three other reasons why the object is not self-existent.
 - Why it doesn't exist those ways.
- **Tip:** Sometimes it's really good to do this exercise with things that are not a problem, things that you are actually enjoying right now.
 - We tend to not ask so many questions about things when they are going well.
 - We tend to, therefore, take the good things more self-existent.
 - The problem with that is then we grasp onto them, as if we could actually take them for ourselves.
 - That very action of grasping makes you lose the very thing that you want the most.
 - We have to see that things aren't really out there, or you will lose them.