

Bok Jinpa IV: Class 1: Meditation #1

Lisette

Meditation: Does an outside object, like a car, exist?

- Watch your breath.
- We'll go through this thought process. Picture a car.
- Let's first prove to ourselves that we're not seeing a car. Watch your eye as it takes in each tiny detail of the car. It goes from the edge of the tire to the hub cap to the exhaust pipe to the bumper to the ... just step-by-step.
- Think about how you never see the whole car at once.
 - Your eye goes over one part and then a tiny little piece of your mind is remembering all the parts as you go to the next part and piecing them together to make one image. We never actually see “car”.
- So you think about each part that you're seeing as just an indication, as the raw data – circle, shapes, colors. Think about how the mind determines where the object ends.
 - There's some sort of idea in the back of your mind pushing to the front, drawing a line around these shapes and colors – forcing you to see it as an object called “car”.
- Now think about how your mind is actually manifesting every single object in your world.
 - Based on its need for something.
- Now think about how you normally perceive cars as out there from their own side. Not dependent on your mind wrapping that line around the indications to see it – it's out there by itself. Think about those kind of cars.
 - And think about if something was a fixed object, in the way that we think they're fixed objects, how could they ever function?

Bok Jinpa IV: Class 1: Meditation #2

Three Spheres of Offering a Rose

- Get settled, close your eyes, focus on your breath.
- We're going to do *khör sum* in relation to our meditation on physical form.
- Picture yourself looking at an object. It can be any object. For me I will pick a rose.
- There are three things involved in looking at this object.
 - There is the subject, which we can say is your idea of who you perceive you are.
 - Then there's the object, which for me is this rose.
 - And then there's the interaction between the two.
- Get those three parts in your mind very clearly.
- Then think about the emptiness of the object.
 - Where is the object coming from?
 - Is it the stem? Is it the thorns? Is it the green leaves below the petals? The petals?
 - No, it's coming from that picture in your mind that you're forced to see because of some karma.
- Then think about the emptiness of the person seeing it – you.
 - Is it the same karma that's producing the object that is producing your perception of you? Is that perception of you always the same?
- Then the emptiness of the interaction.
 - If the object is coming from an idea in your mind, and the perception of seeing it is coming from that idea in your mind, is there an interaction?
 - There is an interaction because you experience one – but it's not the interaction you think there is. That's the emptiness of the middle – what lies between the subject and object – the interaction.
- Is the object giving you anything from its own side? Producing beauty from its own side?
 - And of course the answer is no.
 - So because the interaction is empty, that same object could produce in you the highest kind of experience.
 - You could look at that object and suddenly be immersed in indivisible bliss and voidness.
 - Because it has no nature of giving you anything from its own side, it could give you the ultimate.
- Just think about that for a minute.