

BJ9: Class 6: the Do-er and the Deed Chapter 8

Long Bonus Meditation

- Focus on your breath.
- So we are going to look into what we hold onto when we say “me”...who is this person “me?”
- This meditation has 3 parts...it might be a bit longer.
- First step is looking into the emptiness of the person. First you find what you hold onto.
- Who is the person, now, in this present moment? In just the moment.
- All your karmic seeds stored in a present moment image. What does that look like?
- When you identify yourself whose vision of you comes to mind? There are a lot of different views of you depending on who is looking, right?
- Maybe the whole collection of these views together that you are aware of is you?
- What about Iraq? What about the violence there? Is that violence a part of you?
- Now? Is it a part of you now? Do you have any subconscious awareness that you are creating Iraq?
- And if we include our subconscious awareness of that, then we would have to include our subconscious awareness of everything.
- Where are these seeds stored?
- Within the image of the person? Who is that person?
- How can all of that be the person if even our own body and mind are not the person?
- Try to find this person. Are you your body?
- Of course not. You cannot even see your whole body at once. The body does not exist.
- Are you your thoughts?
- They are just ripenings forced upon you. You’re just experiencing them.
- Are you your conscious-ness? What is this conscious-ness? There is no fixed state of awareness that does not change from moment to moment. See how consciousness doesn’t start, stop, or stay.
- The awareness too, is nothing but a projection. So you try to hold onto one of these shifting mental images as yourself and it is like trying to hold onto a ray of light.
- So Arya Nagarjuna asks. If really there is no person how could we ever do anything? How could this person who does not even exist ever do anything? Then we have to look into what it means by doing something.

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Meditation 2nd part

- Can you ever affect anything else in the present moment?
- Can you start your car by putting the key in the ignition and turning it?
- No! Why do we know that? Because it does not always work. Simply if something is a cause it always has to work and our actions don't. This means that turning the key has nothing to do with starting the car. Something else is at work.
- Nothing touches because nothing is out there like we think it is. The car is a mental image, the key is a mental image, we are a mental image, the whole thing is a mental image it is all a projection. It has this illusion of cause and effect, an illusion of motion.
- Can you walk across the room to get to the door? There is no room, there is no door, there is no you, walking across the room. You have moment-to-moment pictures of something like a doorway getting bigger and it seems like, it gives you the illusion of motion. Just picture it for a second.
- So everything we try to do, it does not work. Because we are not walking across the room, because we are not starting the car, we are not doing these things.
- But supposedly these things we are not doing, are doing something. Supposedly these things we are not doing are planting seeds in our mind. How could something we are not doing plant a seed in our mind? How can a non-action plant a seed in our mind?
- If we cannot do anything and doing plants seeds then how could we ever plant karma?

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Meditation 3rd part

- Say we are in the car trying to start it to get to Diamond Mountain. We plant a seed through our intention to get to Diamond Mountain. It is a mental imprint, that thought I want to get to Diamond Mountain so I can learn something. It is an imprint, where does it stay?
- Where does it stay if there is no person? What exactly is a seed? A seed is a potential.
- But how could a potential for something ever exist until the thing has actually manifested?
- Lets say your intention to get to Diamond Mountain to learn something plants a seed in your mind, a potential for teaching other people. But until you teach others, how could the seed be a potential for teaching others? It cannot be a potential for teaching others until it has already ripened into you teaching. Then it becomes a potential for teaching.
- So the karmic seed, the karmic potential does not become what it is until it has already ripened. It is dependant upon it's ripening, like the seed cannot be. You have a little seed and is a potential for an apple tree, not until the apple tree is grown though.
- So now we have to re-think how we look at things. The whole entire thing, the do-er, the doing and the deed, the planter of the karma, the planting of the karma and the karma itself. All of them are simply one big mental image of its own. An illusion of cause and effect.
- So this whole little cycle of karma, of cause and effect is itself just a projection.
- So here is the question, what is projecting that? Is it one big seed producing this one big mental image or is it lots of little seeds producing the whole conglomeration of little mental images?
- Does one karma produce a bunch of results or does it take a bunch of karma to produce a bunch of results?
- It is impossible. Neither is possible. There is no karmic seed.
- If we could say that karma definitively had the quality of one or many, then it would have a quality of existing from it's own side and then it could not function.
- So the only way for karma to function is if it is empty of having any of these qualities of its own. For instance, empty of existing as one karmic seed or empty of existing as many.