

Geshe Sopa 7/05/02PM - ACIP starting 79A 6

There are some dharma practitioners, scholars etc., who say that in order to get rid of self grasping, without the realization of emptiness, without completely eradicating that object - “.... the mind going outward to the object there is merely withdrawn inward,” There are so many objects - objects of attachment, of hatred etc., egotistic objects. Whatever there is, simply not letting your mind go to those, to that area - den dzin gyi yul phar dro wa gag - stopping going to those and try to internalize the mind. That is, not letting mind go to all these objects, these areas, so therefore to internalize oneself and mind.

Tsur dus par phar dro wa gag - to stop going out, stop looking and seeing and holding. holding nothing, not seeing anything etc. To draw back, withdraw from looking, from seeing. If you do merely that, then that can get rid of all delusions. Freedom from samsara can be obtained from that - there are many ideas like that. That is one of the big obstacles according to this Prasangika system. Even if you do that, it does not enter [constitute meditation] on selflessness.

if a thief stole your things and you try to chase that thief and the thief went to the forest, or somewhere, then afterwards - rjes phang la tzad gcod pa - if you look for the thief in meadow or other places, you can't find them there at all. the thief is in the jungle or forest. It is similar to that. In this way it will not get to the point,

So in this way, if one identifies, recognizes that true grasping clearly, then one will understand there are many conceptual thoughts which are neither of the two dag dzins - grasping at a self of person or grasping at a self of phenomena, but there are so many other mental thoughts, mental consciousnesses belonging to neither of these. Then if you understand that, then some of these mistaken wrong statements –

Log par rtog pa - wrong views, wrong thoughts which say any kind of grasping by thought is den dzin or wrong thought, grasping wrong things. The wrong view that every kind of this thought should be refuted.

The wrong idea is that *whatever objects any kinds of thought hold*, how it holds [that as it holds], are objects of rejection of reasoning analyzing ultimate; logical reasons refute all of them.

What is refuted is *whatever object that is held by any kind of conceptual thought*. St, to hold nothing, that is again the same thing as earlier, holding nothing, the mind completely *keep* and blind, thinking of nothing. If you **think anything** or **anything appears**, that is the object of negation or object refuted by ultimate analysis. An ultimate wisdom refutes all of these. That kind of view – this kind of belief - log tog tham chas dog par gyur ro - will be overcome, prevented.

rTog pa, there are rtag du dzin pai rtog pa, rtag tu med par rtog pai wisdom, and there are some other thoughts, not related with that bdag. impermanence or truth of suffering etc., one can have many other various kinds of thoughts, ideas, after sense consciousness. All of them are not necessarily refuted. Some of them should be developed. The thought of renunciation, bodhicitta etc., compassion and love etc., all there are many things have to be pursued and developed rather than refuted, negated.