



CLASS NOTES
COURSE 13 CLASS 1
PERFECTION OF WISDOM
May 18, 2021
Differentiating Consciousness from Wisdom

Any mistakes or omissions herein are solely due to the misunderstanding of the notetaker.

Texts: Transcending Ego:

Differentiating Consciousness from Wisdom by Rangjung Dorje, Karmapa III with commentary by Thrangu Rinpoche

Distinguishing Dharma and Dharmata by Asanga and Maitreya, with commentary by Thrangu Rinpoche

This new course is from the early 1300s, from HH Karmapa Rangjung Dorje, Karmapa III. He was born around 1284. His father was a Nyingma practitioner and gave him many teachings. When he was a kid he was making sandalwood images--even at 3-4 years old--of Chenrezig, Avalokiteshvara. He received many teachings from great masters and received tantric initiations. He was identified as the incarnation of the 2nd Karmapa, Karma Pakshi and was given this name of Rangjung Dorje and this name is self-arising vajra (wisdom) and he made this assertion that he also was the incarnation of the previous Karmapa. He'd have visions of Mahakala. He received chakra teachings and chod teachings.. He was a friend and a teacher of Longchenpa. He started the 3-year retreat monastery and stayed there often in solitude. . He announced when he would die. He composed 3 texts that we use to this day in retreat--text on the subtle body called Profound Inner Meaning, The Definitive Meaning of Mahamudra, a classic work, and The Prayer of Mahamudra. Google Rangjung Dorje for more information.

The text for this class, Differentiating Consciousness from Wisdom, assumes that you know the 8 consciousnesses. This will not be assumed for this class.

The 8 Consciousnesses -- other religions may say these are all one mind, all streams lead to one ocean. That is not true in Buddhism where everything can be broken into parts and this is no different for mind and consciousness. This thing called mind has many different features. Mind is citta in Sanskrit and is different from primordial awareness which is also called Vajradhara in our lineage.

Sense Faculties	Consciousness	Objects of Consciousness (all we perceive, internal and
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		external appearances)
Eye	visual	objects of the eye, sights
Ear	auditory	objects of the ear, sounds
Nose	olfactory	objects of the nose, smells
Tongue	gustatory	objects of the tongue, tastes
Body	tactile	objects of the body, touch
Brain	cognitive, citta	thoughts
Klesha (afflicted)	I, me, my, mine	Sense of self-consciousness
Storehouse, alaya vijnana, dunci	Memories, imprints, bak chaks	memories

The first 6 consciousnesses is standard issue and you see throughout buddhism. The gelug tradition does not subscribe to 7th and 8th. Kagyu and Nyingma do subscribe to the 7th and 8th consciousness. Citta, mind only school subscribes also. This is why you experience what you experience.

8th consciousness stores sensory impressions, memories, along with names and labels. 8th consciousness is the mindstream, not in relationship to the brain. It is what we say continues on. It's cloud memory and is not dependent on the individual computer as a metaphor. Example, loss of memory does not affect the information.

Sensory impressions and names and labels are not the same. Even if you see something new the sensory impression will categorize it.

When we talk about consciousness that is a relative, conceptual truth. Whatever is being experienced may be valid but it's relative. You are not experiencing things the way things are. This is relative reality. Kunza dempa. So everything you see is karma. Outside of sensory impressions and labels what got stored as memory? What exactly is this? What would you see if



there hadn't been a previous sensory impression? What would your room look like? Try to get a sense of this. Why does the room seem familiar to you? You've not been in this moment before yet your surroundings seem familiar. Look at the 8 consciousnesses.

So now we see what we'll be purifying. In other words, why do you see yourself in a human realm. Where does all this come from? If you were to purify this karma what would you purify and what would you see? It's almost beyond imagination. In mahamudra and dzogchen we take a different tack. Otherwise you might be here for aeons trying to purify.

Mahamudra and dzogchen present a higher view that says to look at what the nature is of what is being seen. Who is the one seeing? This is why we focus on the nature of mind and why we say this is all mind.

So those of us who are still experiencing guilt, shame, etc. If you want to make progress, how are you going to clear up all that has happened over the aeons? A mistaken path. By the mistaken path you would like to have good things happen to you. No suffering. Looking at the chart gives a sense of how impossible this might be. For example, feeling entitled to things, like a good relationship. Considering aeons of consciousness how might this happen? What if you met someone you thought you liked, where does this person come from?

So do sense impressions last? So if the good guy shows up, what can we say 100% for sure. He's going to leave or die. This is all the 8 consciousness--visual, tactile, etc. Delusions. It's the dunci, you've seen it before. Grasping onto these sensory perceptions. When the person dies, how does this happen? Imagine it's hospice time and the person you love is dying. I see the collapsing of all the consciousnesses independent of mind (ignorance).

So let's say you have a lucid dream tonight and someone close to you is in hospice. This is a scary dream. You dream the person you love is dying. So where does this happen. All the consciousnesses are taking place even though you're dreaming. So what is the difference with the waking state of seeing someone die. Was your experience of death mind or separate from mind? Was there grieving? In this mahamudra frame how was the person dying alive to begin with? If this person appeared in a dream where would they come from? Did the dream person come from the actual person? Is the dream feeding the waking life? Or is it the waking life to the dream? Wasn't there a memory that actually took place in the waking life?

What would the Karmapa say?



Where's the first impression? There was something substantial that was built on. We're not just hallucinating our grief? We are? Who in their right mind would do this? Remember, by definition a buddha has lost klesha consciousness. All consciousness transformed into wisdom.

What is the unmistakable path--it's awareness aware of its own reflection. Not trying to purify its own reflection. Whatever arises is recognized as mind. The transformation of visual consciousness would look like what? You'd start with let the seeing be the seeing. Not attaching names and labels but looking for the one who is seeing. 7th consciousness is always operating, gross or subtle, until the emptiness of self is recognized clearly.

The consciousnesses themselves can also be divided into parts. For example, the 3 times. Visual consciousness has stored sensory impressions from the past with a present moment that has not been experienced previously and can imagine future moments. In terms of impermanence none of these impressions last. People want to hang their hat onto something that's real. But visual consciousness (can do the same with all of them) can be divided into parts and lack any inherent existence. There is this notion that there is an awareness that recognizes visual consciousness. Where is the mind that is aware of the consciousnesses. The meta-cognition mind, the witnessing mind where is it? Is it inside or outside?

Where do the realms come from? The hell realm, the human realm? Where do they come from? The human realm there's a mom and dad. Who gave birth? Who gave wrong view? It's your own view. Where are all the people? Do we form them consciously or is it being forced upon you? There's not much choice as it's karma being forced on you.

If you were to get mad at someone, what would be demanding that reality be different than it is? Where is the ego in the consciousness? It's 7th consciousness. So what would be demanding? Demanding that you shouldn't have the experience of karma. According to the chart this is what you're experiencing. This is karma. Experience sensory impressions. So why should your life be different than it is. So what would you be cleaning up and making things better? Would a Disney vacation help? So how to clean up karma is cleaning the habitual pattern of the 8th consciousness. To make this life better, what exactly would be made better according to the chart?

Where do the realms come from? The realms are formed and appear from the energy of emotion, from anger, jealousy, etc. The appearance themselves has no inherent existence. To transform this is to experience the energy of emotion simply as mind.

Discussion of a client who for 15 years had sugar babies (a person who is supported financially and materially, generally by an older person). This client had everything he could possibly want



and yet he was unhappy and asked if there was any help for him.. Where is the energy of desire on the chart? All coming from the energy of forms being mistaken as out there independent of the mind.

The buddhist conception of the mind is from unrecognized emotion. When recognized correctly it's the 5 Buddha families. The 5 emotions are given 5 Buddha names and colors. This is the transformation of consciousness into wisdom. This is a commentary on Maitreya's text 700 years prior.

So, there's a difference between desire and the object of desire. The sugar babies cannot please you. It's not possible. Don't run from the feeling. Acknowledge desire is present and don't express it in dating. What does this do? If you express desire will there be a young woman that appears? Yes.

But if he sits with desire, desire spikes and then recedes. So for this week, try this in meditation. All procreation is based on this. Let's focus on sexual desire. Sit with desire for a week. Where is it? What color is it? What shape? Is it inside or outside? The mind that recognizes desire. Where is that? What happens if you ride it out? What happens to the object of desire?

This is intro to transforming consciousness into wisdom. Pull from 8th consciousness (from memories) if you need to around desire. Remember bodily sensations, the breath. How is mindfulness under the influence of desire? Drop the image and feel desire. Physically describe the feeling. Is the mind experiencing this? What happens if you ride this out? Was the object of desire out there independent of mind?

With sexual desire the breath increases, is short, the body is tense, the mind is tense--look to see is this inside or outside, changing or unchanging, permanent or impermanent. The mind that is observing, where is it?

So if the object was the producer of desire, desire would return. Desire is forming the objects of desire. This is the condition for rebirth.

This helps to eradicate desire in 8th consciousness. Go after what is the nature of desire? This way you don't have to go after each object of desire.

Acting on desire is suffering. The object of desire isn't there. It has no basis in reality. This is a mahamudra class.



How much has ignorant desire governed your life? It's huge. What if instead of satiating desire you sit with it? You'll see the truth of DCA. There's also healthy desire. The desire for awakening. Karmamudra is transforming ordinary sexual desire into the path. This happens by preliminary practices, Ngondro, Tummo, Trulkhör. Then after that is Karmamudra.

Read through the Introduction up to Chapter 1 and HH poetry.