

## **Transcript of teachings by Khen Rinpoche Geshe Chonyi**

### **Lesson No: 8**

**Date: 12<sup>th</sup> July 2012**

In the twelve links of dependent-arising, the four projected results are the following four links:

1. name and form
2. six sources
3. contact
4. feeling

We studied them in the previous module when we were looking at the twelve links of dependent-arising. We may be able to list them out but, without studying and understanding the presentation of the mind, it is difficult to understand and explain them fully.

#### **Name and form**

The first of the four projected results is the link of name and form that refer to the five aggregates that are projected by karma and the afflictions. The five contaminated appropriated aggregates are:

1. The aggregate of form
2. The aggregate of feeling
3. The aggregate of discrimination
4. The aggregate of compositional factor
5. The aggregate of consciousness

#### **Six sources**

The link of the six sources is the six sense powers. This refers to the time when the sense powers are established. Their respective consciousnesses that are generated in dependence on these sense powers have *not* arisen yet. In order to understand exactly what these six sense powers are, you have to study what they are as we had done earlier in this module.

#### **Contact**

The link of contact is really complicated. The link of contact refers to the moment when the following three meet:

1. The object
2. The sense power
3. The consciousness

If these three are present simultaneously, how then would you posit a cause and effect relationship between them?

#### **Feeling**

Only after the meeting of the abovementioned three things do you have the link of feeling. Feeling is the result and arises from contact. There is no feeling without contact.

**A thesis**

I am simply positing a thesis now. I am not saying this is the case.

*Khen Rinpoche: I am also in the process of learning.*

Just as how the link of contact is posited to come about, using the example of an eye consciousness apprehending vase, these three things must come together: the vase, the eye sense power, and the consciousness. When these three things come together, you then have the eye consciousness apprehending vase.

This can be analysed further. Do you agree that the eye consciousness apprehending vase comes *after* these three things meet?

In the previous lessons, we talked about the three conditions for the production of a sense consciousness. In the case of the eye consciousness apprehending vase, the three conditions are:

1. the observed object condition: the vase
2. the uncommon empowering condition: the eye sense power
3. the immediately preceding condition: a consciousness

In dependence on these three conditions, an eye consciousness apprehending vase is produced. These three conditions are the causes that lead to the effect, the eye consciousness apprehending vase. You can posit a cause and effect relationship there.

In this case, the vase can be posited as a cause of the eye consciousness apprehending vase because the eye consciousness apprehending vase is produced in dependence on the vase.

With the exception of the Vaibhashikas (proponents of the Great Exposition School), the lowest school, the Sutra School and the tenets above that accept that cause and effect are sequential, i.e. they do not work simultaneously. The Vaibhashikas have their own position regarding this but their view is not accepted by the rest of the Buddhist tenets.

Cause and effect are sequential, i.e., cause has to precede effect. Can cause and effect happen simultaneously?

We are positing here that there is a cause and effect relationship and that cause and effect are sequential, although when we look at a vase, it is as if the eye consciousness apprehending vase and the vase exist simultaneously. In reality, this is not the case. The Vaibhashikas actually assert that the eye consciousness apprehending vase functions as if it is like a hand holding its object. For them, the physical sense power, e.g., the eye sense power does know its object and it also sees its object. Of course the eye consciousness also sees the object. But these are not the assertions of the Sutra School and the tenets above it.

Based on our ordinary experience, when we see something, we don't feel that there is sequence of events. What we feel is that our eye consciousness apprehending vase and the vase seem to exist simultaneously. But this is not what is happening in reality. This is not what the Sutra School and the tenets above it assert. Why? This is because there has to be a sequence to cause and effect, i.e., cause *necessarily* precedes effect. This being the case, they cannot be simultaneous.

We have to posit the vase to be the *cause* of the eye consciousness apprehending vase. The consciousness apprehending vase is the *result* of its observed object condition, the vase. In dependence on the vase as its observed object condition, the eye consciousness apprehending vase is generated into **the aspect of vase**.

*Question:* Doesn't cause and effect have to belong to the same category of phenomenon, i.e., consciousness gives rise to consciousness and form would give rise to form?

*Khen Rinpoche:* We have explained before that there are two different types of causes. For example, the water is the cause for the plant but this doesn't mean that water becomes the plant.

*Student:* But water and plant are still form. Here it sounds like in dependence on the observed object condition, the vase that is a form, is acting as a cause giving rise to an effect that is consciousness, i.e., the eye consciousness apprehending the vase.

*Khen Rinpoche:* It is very simple. Someone plants a seed in the garden. The person becomes the cause for the plant to grow. This doesn't mean the person is form.

There are two types of causes: (1) substantial cause and (2) cooperative conditions. The potter who makes the pot is a cause of the pot, a form. But the potter is not form. He is a non-associated compositional factor. Likewise it is not difficult to posit a vase to be a cause of an eye consciousness apprehending vase.

The Sutra School and the tenets above it assert that cause and effect are sequential. The vase is the cause of the eye consciousness apprehending vase. Since they assert that cause and effect are sequential, therefore the vase has to *precede* the eye consciousness apprehending vase.

From the example of the generation of the eye consciousness apprehending vase, we are trying to relate it to the link of contact in the twelve links of dependent-arising that refers to the moment the three things – the object, the sense power, and the consciousness – come together. Only in dependence on these three things do you then have the link of feeling. Likewise it is all right to say that this is how the eye

consciousness apprehending vase is produced. I am not sure but perhaps we can posit this. This is presenting a thesis.

But there is an issue when we say that the eye consciousness apprehending vase is produced in dependence on the three things coming together, i.e., only *after* the three things meet is there then the production of the eye consciousness apprehending vase. The next moment after the eye consciousness apprehending vase is produced, the vase that existed at the time of the meeting of the three things has already ceased to exist because it is a momentary phenomenon. How then are you going to explain the production of an eye consciousness apprehending vase?

It is all right for you to understand only parts of this discussion. It is presented so that you can leave some imprints in your mind.

This is where the GES differs from the Sutra School and the tenets above it. The higher tenets assert that consciousnesses are **aspected**, but the GES asserts that consciousnesses are **non-aspected**.

This is what I think:

- At the moment when the three things, the vase, the eye sense power, and the consciousness meet, the consciousness that is in the entity of clear and knowing is generated in **the aspect of vase**.
- This consciousness has the aspect of the apprehended.
- This consciousness that is in the aspect of vase is then generated into the entity of the eye consciousness apprehending vase.
- Only then does the eye consciousness realise vase.

This is my thesis. It is somewhat like putting an object in front of the mirror but not exactly. The mirror is likened to the consciousness. You place an object, say, a vase, in front of the mirror. When you place the object in front of the mirror, the object is reflected in the mirror. Likewise when you bring the object to the attention of the mind, you could say that the object is reflected on the mind. Specifically what it means is that the consciousness is generated into the aspect of the object.

When we explain it in this way, then there is no problem in saying that when the eye consciousness apprehending vase is generated, the vase that was its observed object condition has already ceased to exist because cause precedes effect.

If that is the case, how then do you explain the generation of the eye consciousness apprehending vase when the vase has already ceased to exist? There is no problem there because at the time when the three things come together, the consciousness is generated into the aspect of vase. This then transforms in the next moment into the entity of the eye consciousness apprehending vase.

I think if you think this way, it may be helpful and give you some ideas. But I am not sure if this is the right way to think about this issue.

The link of contact is posited to be the moment of the gathering of the three things: the object, the sense power, and consciousness. Only *after* that comes the link of feeling. Likewise, it may be all right to explain the production of, say, an eye consciousness apprehending vase in such a way.

This is related to the issue of asserting consciousnesses as being aspected. This is one of the core issues in the study of the mind. It is very important because the GES asserts that consciousnesses are non-aspected whereas the Sutra School and the tenets above it assert that consciousnesses are aspected. What is the reason for asserting that consciousnesses are aspected? That is a critical issue that has to be understood. Using the example of a vase and the eye consciousness apprehending vase, it is asserted that something comes between these two things. That something is asserted to be the aspect.

The reason I brought up this example of the four projected results of the twelve links of dependent-arising is to highlight the importance of studying Buddhist philosophy in more detail. Although we had studied the twelve links of dependent-arising and we are able to name all the links, explain what the twelve links are, and so forth, but if someone were to pursue this topic further by asking what is contact exactly, what is feeling exactly, how are they produced, and so forth, you may then find it very difficult to answer these questions. In order to answer these questions, you have to understand the presentation of the mind. Without understanding what we are studying here and some of the other topics that we will cover in the future, it is extremely difficult to get a good understanding of the lam-rim.

We have to always keep in mind that the lam-rim, the stages of the path to enlightenment, is a genre that gathers the subject matter of all the Five Great Treatises. The lam-rim is like the essence of these major philosophical texts.

In order to be able to know the lam-rim well, it is important to study Buddhist philosophy. We are trying to do this here. We need to know the lam-rim well because the lam-rim is the exact roadmap to enlightenment. It tells us how to achieve enlightenment and it is the principal means by which we can subdue and discipline our minds.

### **Direct perceiver**

In order to know what a direct perceiver is, you have to understand its definition. The *definition* of a direct perceiver is a knower that is free from conceptuality and is non-mistaken. A direct perceiver is:

- (1) a consciousness
- (2) it has to be a non-conceptual consciousness

(3) it is non-mistaken

When these characteristics are present, that knower or consciousness is a direct perceiver.

When you understand this definition and relate it to the definition of a direct valid cogniser, is a direct valid cogniser a direct perceiver?

You must be able to say “Yes” immediately because we have already covered the definition of a direct valid cogniser. As we progress in our studies, we should not forget whatever had been covered earlier because they are inter-connected. When you know the definition of the direct valid cogniser and if you are asked; “Is the direct valid cogniser a direct perceiver?”, then immediately you will say “Yes”.

*Khen Rinpoche: Maybe I shall give one example. When you play the game chess, you must know the rules. You must recognise and know the individual pieces such as the horse, the queen, the minister, the bishop, and so forth, and remember them. Not only that. You have to remember their functions and how you can move them. There are certain rules related to that: some move diagonally, some move left, and some can be moved in a straight line. Not every piece can do the same thing. Each of them has different functions.*

*Once you know the rules, of course you have to play. Once you play, it depends on who you are playing with. Once you start to play and you play against a very good opponent, you will always lose. You will get discouraged. They kill you with one single move and the game is over.*

*In chess, you cannot simply see only what is in front of you. You need to have the bigger plan. You need to have ten ideas of how to move the pieces. Then you will be able to win. You need a lot of ideas; first this move followed by another move and so on. But you won't know how the other person plans to move. You make your move and you need to adjust your plan accordingly.*

*Of course not everybody can do that. I also couldn't do that. When I played chess, I only saw what was in front of me. Some people are very clever and they trick you! They come from behind and checkmate you. Then you lose. You don't even know how they came from behind. You thought you were doing very well but somehow you were caught.*

*It is the same here. If you really want to play chess, you must know the rules. You must play with people of the same level so that sometimes you win and sometimes you lose. When you win, you will have the interest to play the second time. Even when you lose, you will have the interest to go back and challenge your opponent. So win or lose you will go back and play.*

*But not everyone will be able to generate that level of interest. Generating such interest is the most difficult part. But once you have the interest to play chess, that's it. There will be no problem. You will get somewhere with your game. You may not be the best chess player but you can play.*

*We can apply the same logic here when it comes to learning Buddhist philosophy. It is a similar kind of game. You must know all the definitions, all the rules, how the mind works, how many types of minds there are, what kind of minds do what, and so forth. You must know all these things. After that you can play the game with other people. Then your mind can think faster. You can answer faster.*

*Once you are able to do that I think you will generate some interest in your mind. Your mind will be sharper, faster, and maybe even happier. "I thought I was so stupid but actually I am quite clever." It is possible for your mind to change like that.*

*I think the most difficult part is to generate the interest. Once you have the interest, I think there are plenty of things you can do: you can read, you can discuss with your friends, you can come to class, and so forth. But it is very difficult to have this interest.*

*Even in the monastery, not every monk has the interest to study philosophy. I mentioned before that, in my class, there were about 35 classmates but only six or ten had the real interest to study philosophy. Not everybody can understand. Sometimes it was challenging. Sometimes they knew (the answers). Sometimes they didn't know and after that they got discouraged. A lot of things can happen.*

*Here if you want to play the game, you want to learn more, and develop your interest, then you must learn the rules and definitions. You try to play some games. Hopefully you develop some interest. Once you have the interest, that is the final goal. Then there is no problem.*

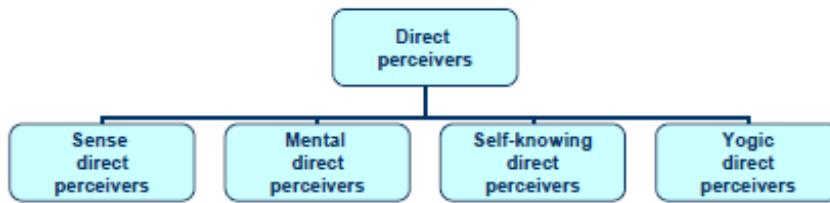
*The most difficult part is developing the interest because sometimes you don't see the point or sometimes you don't understand. This is a difficult time but if you really want to study, I think that there is no other way. You must try and try. Someone said, "This subject is not Lorig but rlung-rig." After studying Lorig they become rlung! Rlung in Tibetan means stress.*

You have to see the purpose of learning this subject. Through the examples I had given before, you should be able to see that there is this close connection between the study of the mind and learning and practising the lam-rim. When you understand this relationship, then you should try to put in your best effort to learn this topic as much as possible.

The direct perceiver has four divisions:

1. Sense direct perceiver

2. Mental direct perceiver
3. Self-knowing direct perceiver
4. Yogic direct perceiver



**Uncommon empowering condition**

What determines whether a mind is a sense direct perceiver? One of the things to look out for is its uncommon empowering condition. One of the determining factors that makes a consciousness a sense direct perceiver is its uncommon empowering condition, i.e., the physical sense power. Likewise to determine whether a consciousness is a mental direct perceiver or not, you look at its uncommon empowering condition. It is the same with the yogic direct perceiver. The uncommon empowering condition is one of the factors that determine what kind of mind it is.

<b>Types of direct perceiver</b>	<b>Uncommon empowering condition</b>	<b>Definition</b>
Sense direct perceiver	Physical sense power	is a knower that is free from conceptuality and is non-mistaken
Mental direct perceiver	Mental sense power	is a consciousness that is an other-knower that is free from conceptuality and is non-mistaken
Yogic direct perceiver	Meditative stabilisation that is a union of calm-abiding and special insight	is an other-knowing exalted knower in the continuum of a Superior that is free from conceptuality and is non-mistaken.

The above definitions can be found in Handout No. 5 dated 10<sup>th</sup> July 2012. You should memorise them. What I am doing here is highlighting some key points.

One of the things that determine whether a mind is a sense direct perceiver, mental direct perceiver, or yogic direct perceiver is their uncommon empowering conditions. By depending on the type of uncommon empowering condition, the consciousness may be a mental direct perceiver, sense direct perceiver, or yogic direct perceiver. These three minds have their own uncommon empowering conditions.



**Sense direct perceiver**

The sense direct perceiver can be divided into five types:

1. Sense direct perceiver apprehending forms
2. Sense direct perceiver apprehending sounds
3. Sense direct perceiver apprehending odours
4. Sense direct perceiver apprehending tastes
5. Sense direct perceiver apprehending tangible objects

How are these five sense direct perceivers differentiated? These five sense direct perceivers are not differentiated on the basis of having a different sense power as all of them have a physical sense power as their uncommon empowering condition. If a mind is a sense direct perceiver, they must have a similar uncommon empowering condition. That cannot be different because it is the uncommon empowering condition, a physical sense power, that makes the mind a sense direct perceiver.

All five are produced in dependence upon a physical sense power that is their uncommon empowering condition but the *specific* physical sense powers for these five types of direct perceivers are different.

For example, **a sense direct perceiver apprehending form** is a sense direct perceiver:

- Its **uncommon empowering condition** is necessarily a physical sense power. In this case the physical sense power has to be the eye sense power. The uncommon empowering condition for the production of a sense direct perceiver apprehending form has to be the eye sense power.
- You also need an **observed object condition**, i.e., a visible form.
- On top of that, it has to be a knower that is **free from conceptuality** and is **non-mistaken**.

When a consciousness has all these characteristics, it is called a sense direct perceiver apprehending form.

Why are there five sense direct perceivers?

(1) This is because they have different observed object conditions. The observed object condition can be a form, a sound, a smell, a taste, or a tangible object. Depending on the object, then you have its respective sense direct perceiver.

(2) There are also different uncommon empowering conditions. Although all their uncommon empowering conditions are physical sense powers, they are *not* the *same* physical sense power as there are the eye sense power, the ear sense power, the nose sense power, the tongue sense power, and the body sense power.

**Sense direct perceiver**

When divided there are 3:

- valid cognizer which is s.d.p.
- Subsequent cognizer which is s.d.p.
- Awareness to which an object appears but is not ascertained which is s.d.p.

When divided in another way, there are sense direct perceivers apprehending:

- forms
- sounds
- odors
- tastes
- tangible objects

These are the reasons why there are five sense direct perceivers.

It is important that you read the handout on your own and memorise the definitions, the divisions, and the illustrations. On that basis you can then bring them up for discussion when there are any words or concepts that you don't understand. Then it will become clearer. We will cover the other direct perceivers later.

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### **Discussion on homework that was given in Lesson 7:**

#### **1. How many possibilities are there between an inferential valid cogniser and a mistaken consciousness?**

*Answer from student:* There are three possibilities:

- 1) There is a mind that is both an inferential valid cogniser and a mistaken consciousness because an inferential valid cogniser is necessarily a mistaken consciousness. An illustration is the eye consciousness that sees smoke and the thought arises thinking that there is a fire.
- 2) There is a mind that is a mistaken consciousness but is not an inferential cogniser. An illustration is a doubting consciousness.
- 3) There is a mind that is not an inferential valid cogniser and is a non-mistaken consciousness. An illustration is a direct perceiver such as the eye consciousness apprehending form.

#### **2. How many possibilities are there between a correctly assuming consciousness and a conceptual consciousness?**

*Answer from student:* There are three possibilities:

- 1) There is a mind that is both a correctly assuming consciousness and a conceptual consciousness because a correctly assuming consciousness is necessarily a conceptual consciousness.
- 2) There is a conceptual consciousness that is not necessarily a correctly assuming consciousness. An illustration is a doubting consciousness.
- 3) There is a mind that is neither a conceptual consciousness nor a correctly assuming consciousness. An example will be a direct perceiver, an eye consciousness apprehending vase.

*Khen Rinpoche:* Why is an eye consciousness apprehending vase not a correctly assuming consciousness?

*Student:* Because a correctly assuming consciousness is necessarily a conceptual consciousness.

*Khen Rinpoche:* Why is that so?

*Student:* Because it is a determinative knower.

*Khen Rinpoche: How do you know that?*

*Student: Because the definition says so.*

*Khen Rinpoche: That is the way.*

### **3. How many possibilities are there between a wrong consciousness and a mistaken consciousness?**

*Answer from student: There are three possibilities:*

1) The first possibility is that there is a mind that is neither a wrong consciousness nor a mistaken consciousness. An example will be a direct valid cogniser.

*Khen Rinpoche: Why is a direct valid cogniser not a mistaken consciousness?*

*Student: Because it is an incontrovertible knower.*

*Khen Rinpoche: It follows that an inferential valid cogniser is non-mistaken because it is also an incontrovertible knower.*

*Student: It is non-mistaken with respect to its appearing object.*

*Khen Rinpoche: What is its appearing object?*

*Student: If it is an eye consciousness apprehending a vase, the appearing object is the vase.*

*Khen Rinpoche: Is the appearing object of an eye consciousness apprehending a vase necessarily the vase?*

*Student: Yes.*

*Khen Rinpoche: Can everything that appears to the eye consciousness apprehending a vase be posited to be the appearing object of that consciousness?*

*Student: The eye consciousness has to apprehend all these objects as well otherwise it won't be a direct valid cogniser.*

*Khen Rinpoche: Everything that appears to this eye consciousness apprehending vase, isn't that its appearing object?*

*Student: Yes. It necessarily has to apprehend it.*

*Khen Rinpoche: If it appears to an eye consciousness apprehending vase, does it necessarily have to be its appearing object?*

*Student:* Yes.

*Khen Rinpoche:* So everything that appears to the eye consciousness apprehending vase is its appearing object. Therefore what appears to an eye consciousness apprehending vase is not necessarily the vase!

*Student:* Why is that so?

*Khen Rinpoche:* When a direct perceiver engages its object, e.g., an eye consciousness apprehending vase, it engages the object in its totality. What does it mean when we say that a collective engager engages its object collectively, entirely, or in totality? In the case of an eye consciousness apprehending vase, *everything* about the vase appears to the eye consciousness apprehending it, e.g., the impermanence of the vase appears to the eye consciousness apprehending that vase.

Do you accept that?

*Student:* 2) The second possibility is that there is a mistaken consciousness that is not a wrong consciousness. An example will be an inferential valid cogniser.

*Khen Rinpoche:* Why is an inferential valid cogniser not a wrong consciousness?

*Student:* Because it realises its object.

*Khen Rinpoche:* But isn't it mistaken? How can you realise an object when it is a mistaken consciousness?

*Student:* It realises its object inferentially via a mental image.

*Khen Rinpoche:* It realises its object, therefore it is not mistaken. In the case of an inferential valid cogniser apprehending vase, isn't it mistaken with regard to the vase?

*Student:* Yes.

*Khen Rinpoche:* If that mind is mistaken, it has gotten the vase wrong. If it is mistaken about the vase, then how can it realise the vase?

*Student:* It realises the vase through a correct sign.

*Khen Rinpoche:* If it is mistaken, what is there to realise?

*Student:* In dependence on the correct sign, it is able to realise vase through reasoning.

*Khen Rinpoche:* Isn't the inferential valid cogniser apprehending vase

mistaken with regard to vase?

*Khen Rinpoche: Think carefully. It is not easy.*

*Student:* It is mistaken with respect to its appearing object but it does realise vase.

*Khen Rinpoche: That is not my question.*

*Khen Rinpoche:* Is the inferential valid cogniser apprehending vase mistaken with regard to the vase?

*Student:* No.

*Khen Rinpoche:* So far you have been saying yes. Now you say no. You are not hearing the question.

Is the inferential valid cogniser apprehending vase mistaken with respect to the vase?

*Khen Rinpoche: This is the way to debate. First you listen to the question. When you go to court you must listen to what the judge says!*

Is the inferential valid cogniser apprehending vase mistaken with respect to the vase?

*Student:* No.

*Khen Rinpoche: Are you sure?*

It is very clear that an inferential valid cogniser apprehending vase is a mistaken consciousness and it is a conceptual consciousness. What we have to think about is this: “Is the inferential valid cogniser apprehending vase mistaken with regard to vase?”

If the inferential valid cogniser is mistaken with regard to the vase, how can it then realise vase? It is not mistaken about the vase, otherwise it cannot realise vase. Because it realises vase, it is **not mistaken** with respect to the vase but that consciousness **is** a mistaken consciousness.

This is what the AMWS and the tenets below it assert. Of course when you bring in the assertions of the CMWS for discussion, it is very different.

*Student:* The third possibility is that there is a mind that is both a wrong consciousness and a mistaken consciousness. An example is an eye consciousness apprehending a blue snow mountain.

*Question:* Are there four possibilities for the third question? Because a

wrong consciousness can also be a non-conceptual consciousness so it is not a mistaken consciousness. An example will be an eye consciousness that sees a snow mountain as blue.

*Khen Rinpoche:* Give an example of a mind that is a wrong consciousness and not a mistaken consciousness.

*Student:* Didn't we say a mistaken consciousness is necessarily a conceptual consciousness?

*Ven Gyurme:* No, we did not.

*Student:* Oh!. Then I have to do my homework.

*Question:* During meditation, when one shuts down all one's sense consciousness, when thoughts arise, that is a conceptual consciousness. But there is also a mind that is aware of the arising of and observing such thoughts. What type of consciousness is that?

*Answer:* Most of them are conceptual thoughts. If you are talking about a direct actual experience, i.e., the non-conceptual experience of the nature of the mind, you can posit that to be a mental direct perceiver.

But they are mostly conceptual. If you remember the quotation from the *Lam-Rim Chenmo*, about bringing a sign, an appearance to the mind, that is a conceptual appearance.

*Question:* What is the relationship between the implicit realisation of the opposite of non-blue and the appearing object of the conceptual consciousness apprehending blue that is a meaning generality?

*Answer:* We will use the conceptual consciousness apprehending vase as the example. The conceptual consciousness apprehending vase **explicitly** realises vase. It also **implicitly** realises opposite from non-vase.

All that appears to a conceptual consciousness apprehending vase is *not* its appearing object. The appearing object is posited to be the meaning generality of vase. The vase appears to the conceptual consciousness apprehending vase, but the vase is *not* its appearing object.

Why is the vase not the appearing object of conceptual consciousness apprehending it? The explanation for this is already been given. Whatever appears to a conceptual consciousness apprehending vase is *not* necessarily its appearing object.

We talked about the appearance of opposite from non-vase. In general, the appearance of opposite from non-vase is an imputed factor, i.e., it is imputed by thought.

But whatever is an appearance that is opposite from non-vase is *not necessarily* an imputed factor.

*Question from Khen Rinpoche:* Is the appearance as *opposite from non-vase* necessarily permanent?

*Khen Rinpoche:* Think about this question and bring the answer.

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