

# NOTES ON “HOW TO SEE YOURSELF AS YOU REALLY ARE”

## Chapter 15 – Coming to a Conclusion

*The monk Tenzin Gyatso is not his mind-body complex.*

*He is not other than his mind-body complex.*

*The mind-body complex is not in him; he is not in it.*

*He does not possess it. What Tenzin Gyatso is there? (p. 151)*

This chapter is the logical conclusion to the investigation about the self you have done over the last several weeks. Here are the classic four steps we have been following, up to Chapter 14, which we have worked on over the last several weeks:

1. Zero in on the target of refutation, the appearance of the “I” as if it were established in and of itself.
2. Divide the possibilities into two and only two: determine that if the “I” exists the way it seems to, it must be either
  - a. one with (**same as**) mind and body, or
  - b. separate (**different from**) from mind and body.
3. Thoroughly contemplate the problems with “I” and the mind-body complex being inherently the **same**.
4. Thoroughly contemplate the problems with “I” and the mind-body complex being inherently **different**.

### The Realization in a Nutshell

The realization depends on this logic:

1. If the inherent self exists, then it must be either the same as the body-mind, or different.
2. It is not the same as the body-mind.
3. It is not different from the body-mind.
4. **Conclusion/Realization:** Therefore, the inherent self does not exist.

The conclusion depends on us being sure that we have covered all the possibilities for where the inherent self could exist. Number (3) is the most difficult to realize. There are several ways of the self being different from the body-mind:

### More about (2): Specific Ways of Being The Same

Here are several ways of the self potentially being the same as components of the body-mind. But upon investigation, we see that they are not.

*I seek the monk Tenzin Gyatso, nothing is found— not the visual consciousness, not the hearing consciousness, not the smelling consciousness, not the tasting consciousness, not the body consciousness, and not the mental consciousness; not the waking consciousness, not the dreaming consciousness, not the consciousness of deep sleep, and at the end not even the clear light of death. Are any of these Tenzin Gyatso? None is found to be Tenzin Gyatso. (p. 151)*

He lists several kinds of consciousness **that are not the “I” or the self**:

- visual consciousness
- smelling consciousness
- tasting consciousness
- body consciousness
- mental consciousness
- dreaming
- consciousness of deep sleep
- clear light of death (for more on this, see Lati Rinbochay and Jeffrey Hopkins, **Death, Intermediate State, and Rebirth in Tibetan Buddhism** (London: Rider, 1979), 47; see also [http://viewonbuddhism.org/rebirth\\_reincarnation.html](http://viewonbuddhism.org/rebirth_reincarnation.html)).

### More about (3): Specific Ways of Being Different

Notice that among the ways of the self being different from the body-mind, the Dalai Lama includes several other relations:

- I do not depend on the body-mind.
- The body-mind does not depend on the “I.”
- I do not possess the body-mind.
- The body-mind is not in me.
- I am not in the body-mind.

### The Conclusion

Not being able to find anything that is the truly established self, we are logically compelled to conclude that it does not exist.

## Chapter 15 – Coming to a Conclusion

This is the first official realization of the emptiness of the self we have encountered in the book. But you can repeat it many times in many different ways. The more you go over these reasonings in an engaged, whole-hearted way (not just by rote), and the more you dwell in the force of the conclusions, the more powerful your realization of the emptiness of the self!

(If you happen not to feel logically forced into this conclusion, there is a chance that you may feel that the self is still someplace you haven't looked. In this case, review Chapters 13 and 14.)