If you understand reality in the correct way, it fundamentally changes you. You can no longer look back and see the world that you did before. Transformative

Similar emphasis – as you come to understand given explanation of no self, the assumption is that you become different. As you understand reality differently your own reality becomes different. How you understand the world has important consequences for you r reality.

Attempt to describe reality. It is a spiritual issue, a religious issue. It is fundamental to the way you exist in the world

Great Exposisiotn – Once you understand no self, and thoroughly understand, you follow path to find no self.

Buddhism describes this with karma. Your karma becomes transformed

Mahayana – describe how a bodhisattva, who has committed themselves to helping others to enlightenment, compassion and desire. Cultivate wisdom. Bodisattva knows

Different philosophical schools, you can have a deep understanding of no self and still fail to be enlightened.

* Followers of great expostions systems would all be enlightened
* Tsongkwpa : the same essense of understanding of no self. The different

Greta E: relys upon a construct that is naïve realist, centralizing tendancy, with dharmas that have essence

Strantica – each frame of your life is real

Yoga – it is the mind that perceives

The basis of ignorance, is failure to recognize that the self is unreal. When you see the self as real, all of these assumptions about the wolrd and actions based upon assumption are corrupted. Once you are convnenced about the reality of yourself, you act upon the reality of it. You avoid unwanted experiences, you eat good food, you purchase clothes.

Understanding something does not mean you are free from suffering. You must internalize it.

Why is intellectual understanding not the same as achievement of liveration.

Relevance of practice: connection between philosophical endeavor and everyday practice

Basic Mahayana Buddhist Doctrine:

* what brings about enlightenment of the Buddha
* part is cultivation of wisdom
* mahayanasutras (and schools) will say Bodhisattva will achieve fulfillment in two things
  + cultivation of wisdom: ones viewpoint or philosophical tenet (presumption by which you engage the world). Most people are not fully committed to their materialism. Commitment of efficacy of the reality of cause and effect. Refine understanding of reality, specifically reality of the self. How is the self real? Its a fiction, but how ode sit operation. How does it have karma. This alone is not sufficient for enlightenment. Bodhisattva must cultivate merit.
  + Cultivation of Merit: good karma, and eventually as a bodhisattva they must achieve the 6 perfections (categories of ethical perfection, generosity, ethics, tolerance) the way to link wisdom and merit. Linked. Action means karma. Act of generosity:

Nihilism: atheist, materialist, after death there is nothing

Essentialism : certain that the self exists

As a person who is committed to a self

* you can only carry out karma based on egocentric view of self. You commit generosity

skillful means – seek to alleviate suffering of other beings

Challenge of buddhst philosophical thought,

5 aggregates – the self is not contained in them

* people must also understand karma
* if you do not believe your actions affect the future (nihilism/ annihilationsim), this needs to be avoided.

c. 1000 CE – beginning of phase of Buddha practicing thought

**Tantra/Vajra (thunderbolt (powerful), diamond(indestructible))**

At the end of Indian Buddhism. New approach = Tantra. This approach is adopted in Tibet. Same thought as Mahayana, except it accelerates the process. Tantra: ritual, meditative, yogic practices that can accelerate finding salcation. Dreaming is still the mind at work and it is possible to learn to cultivate that mind, so that each night the person is carrying out merit practices of 1000 lifetimes.Or in a mediataion setting do the same. Fake it till you make it. ……… Notion in late indian Buddhism, is that the nature of the mind is so changeable that the very reality that we make can be changed.

If your karma changes your reality changes, someone who has perfected their karma is an enlightened being. You cannot accelerate karma, but for Tantra, in practice you can pretend to have different karma than you do.

As a normal suffering person according to Tibettan philosophers , is because you have some reeilfided notion of the self.

According to tsongkapa

Putting in good karma to replace bad karma will take a very long time.

If the mind is pure, it is possible to bring back purity of mind. We can do this by visualizing ourselves as an enlightened being already.

Emptiness = highest description of reality, mode of reality

How does one bring to bear the the mind is liberated and the mind is pure. Essentializing language. The mind is the ultimitly real thing (this is the reification of something real)

Nagarguna – Treatis on Widsom – without conventional ultimate is not possible with out samsara, .. is not achieved

* emptiness is not an essence.