

Part-2

Longchenpa · Longchenpa

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A Commentary by Lama Ugyen Shenpen of
THE GREAT PERFECTION:
THE NATURE OF MIND, THE EASER OF WEARINESS
called the Great Chariot
by Longchenpa

PART 2 of 6
Chapters 4, 5

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Sub-section titles are in the form: L#: [...], where # varies from 1 to ... 12 or more.
These can be used to regenerate the structure using a Word Processor.

Paragraph starting with '¢(i.e. ...' are usually added comments by me.

Paragraph starting with '\ ### ...' are, as far as I can tell, original verse from
Longchenpa's Great Chariot.

Paragraph starting with '~ ...' are usually quotes from other texts pointed out by Lama
Ugyen Shenpen.

The rest of the text is usually from Lama Ugyen Shenpen's Commentary.

L1: [CONTENTS] :L1

L1: [CONTENTS] :L1

L1: [INTRODUCTION - Three main sections of the Great Chariot's Commentary] :L1
[see other files for this section]

L1: [First, the manner of entering on the composition of the treatise and the meaning of the
introductory section,] :L1
[see other files for this section]

L1: [Second, there is the extensive explanation of the actual subject] :L1

L2: [CHAPTER I. The free and well-favored human body, so difficult to obtain.] :L2
[see other files for this chapter]

L2: [CHAPTER II. The Impermanence of Life] :L2
[see other files for this chapter]

L2: [CHAPTER III. The Sufferings of Samsara (Developing Renunciation for Samsara)] :L2
[see other files for this chapter]

L2: [CHAPTER IV. "Karma, Cause, and Effect"] :L2

L3: [A. The brief teaching of the essence.] :L3

L3: [B. The extensive explanation of the nature of karma] :L3

L4: [1. The establishment of samsara.] :L4
 L5: [a. The brief teaching] :L5
 L5: [b. The extended explanation (i.e. unwholesomeness)] :L5
 L6: [1) The support] :L6
 L7: [a) The explanation of alaya and consciousness,] :L7
 L7: [b) How consciousness accumulates karma] :L7
 L7: [c) The occasion of awareness] :L7
 L7: [d) Knowing the occasions:] :L7
 L7: [e) What predominates in the three chief realms] :L7
 L7: [f) How consciousness dissolves] :L7
 L7: [g) If one divides dharmas individually] :L7
 L7: [h) How continuity of mind depends on the four formless skandhas of name:] :L7
 L7: [i) How to comprehend the mind of the four formless dhyanas:] :L7
 L7: [j) In particular, how the three-fold awareness of the desire realm of same and different, by becoming familiar to the mind of desire, also produces the cause of liberation.] :L7
 L8: [i) What consciousness predominates during the day:] :L8
 L8: [ii) The way in which these are the same and different] :L8
 L8: [iii) The meaning summarized :] :L8
 L6: [2) The explanation of the supported, karma,] :L6
 L7: [a) The root [cause of all karma, of samsara]: ignorance] :L7
 L7: [b) The producer, unwholesomeness [unwholesome actions based on ignorance]] :L7
 L7: [c) The divisions [of unwholesome actions],] :L7
 L8: [i) The [unwholesome] actions of body: (Killing, stealing, sexual misconduct)] :L8
 L8: [ii) The four [unwholesome] actions of speech: (Lying, harsh words, divisive speech, idle talk)] :L8
 L8: [iii) The three [unwholesome] actions of mind: (Craving, ill will, wrong views)] :L8
 L6: [3) The fruition [of unwholesome actions],] :L6
 L7: [a) The brief teaching of the nature] :L7
 L7: [b) The four divisions (The four categories of results from unwholesome actions)] :L7
 L8: [i) The ripening of the fruition: (rebirth in one of the three lower realms)] :L8
 L8: [ii) Fruition according with the cause, (having experiences similar to the cause -- the unwholesome action)] :L8
 L9: [a)) Accord with the cause of action. (doing it again and again -- like a bad habit)] :L9
 L9: [b)) Accord with the cause of experience: (having it done to us again and again -- like being afraid that it will be done to us)] :L9
 L8: [iii) The fruition of power [the results of the ten non-virtues]] :L8
 L8: [iv) The fruition of action: (i.e. in short: they are like bad habits, the more we do them, the more we will be attached to them and do them again)] :L8
 L7: [c) The final summary:] :L7
 L5: [c. How to eliminate the unwholesome (i.e. wholesomeness)] :L5
 L6: [1) Producing the benefits of the higher realms:] :L6
 L6: [2) The ripening of their fruition:] :L6
 L6: [3) How we should choose what to accept and reject:] :L6
 L4: [2. The second section of the extended explanation of karma and being joined to peace] :L4
 L5: [a. The general explanation of the wholesome being associated with liberation. [the two accumulations]] :L5

L5: [b. Comprehending this: the goodness of liberation: [the two kayas]] :L5
 L5: [c. How the cause of liberation is produced:] :L5
 L5: [d. How by awakening the gotras liberation is attained:] :L5
 L5: [e. The related explanation of the virtues] :L5
 L6: [1] How the unification of the two accumulations is perfected] :L6
 L6: [2] How one does not dwell in samsara or nirvana:] :L6
 L6: [3] The explanation of the fruition [of the ten virtues]] :L6
 L7: [a] The brief teachings (i.e. same logic as with the unwholesome actions)] :L7
 L7: [b] The extensive explanation,] :L7
 L8: [i] Ripening [of the fruition] (rebirth in one of the higher realms)] :L8
 L8: [ii] Karmic fruition that accords with the cause (having experiences similar to the cause -- the wholesome action)] :L8
 L8: [iii] The fruition of its power [the results of the ten virtues]] :L8
 L8: [iv] The fruition of action:] :L8
 L8: [v] The fruition of the six perfections [, of kindness, of actions motivated by bodhicitta: Enlightenment]] :L8
 L8: [vi] The fruition of the Four Immeasurables: [gradual progression, closer and closer to perfection with its two aspects]] :L8
 L8: [vii] The fruition of the Two Truths:] :L8
 L8: [viii] The individual fruitions of virtue and evil deeds] :L8
 L8: [ix] The fruition of profound interdependent arising:] :L8
 L5: [f. Refuting other wrong conceptions [about karma],] :L5
 L6: [1] Eliminating denial of cause and effect] :L6
 L6: [2] Refuting the view of emptiness.] :L6
 L6: [3] Refuting those having the mind of the summit of samsara] :L6
 L6: [4] The true explanation of cause and effect.] :L6
 L3: [C. The final summary] :L3
 L3: [D. The dedication of the merit of this extensive explanation of the aspects of the meaning and what is proper] :L3
 L2: [CHAPTER V. Relying on the Spiritual Friend] :L2
 L3: [A. Fully relating to the one who teaches the path without error] :L3
 L3: [B. The source of all truth and goodness] :L3
 L3: [C. The instruction to rely on the holy ones and abandon what is evil] :L3
 L4: [1. The brief teaching] :L4
 L4: [2. The extended explanation] :L4
 L5: [a. The characteristics of the one to be relied upon,] :L5
 L6: [1] The characteristics of the spiritual friend in general,] :L6
 L6: [2] Their virtues] :L6
 L6: [3] Their particular characteristics.] :L6
 L6: [4] The praise by means of examples,] :L6
 L6: [5] The praise of their being in accord with the goal.] :L6
 L6: [6] The summary.] :L6
 L6: [7] The Buddhas' supreme view] :L6
 L6: [8] The benefits attending on this service [transforming (iii)]] :L6
 L5: [b. How one should rely on the guru] :L5
 L6: [1] If it is asked why one should rely on such a guru:] :L6
 L6: [2] The explanation of how one should rely on the guru] :L6
 L5: [c. The characteristics of students that are to be accepted] :L5
 L6: [1] Students to be rejected] :L6

L7: [a] those who are bad vessels:] :L7
 L7: [b] What occurs if there is no examining.] :L7
 L6: [2] Students who should be accepted.] :L6
 L7: [a] Those who are special vessels:] :L7
 L7: [b] Thinking of the guru's virtues, confessing, and vowing to refrain] :L7
 L7: [c] Abandoning what does not please the guru and asking what is to be done] :L7
 L7: [d] Their [body] behavior:] :L7
 L7: [e] They control all faults of speech.] :L7
 L7: [f] As for mind:] :L7
 L7: [g] Examining one's own faults] :L7
 L7: [h] Adopting pure and respectful conduct] :L7
 L7: [i] When they are with the guru:] :L7
 L7: [j] Showing reverence by the three pleasings:] :L7
 L3: [D. Beings to be avoided, along with those associated with them] :L3
 L4: [1. The instruction to abandon evil spiritual friends.] :L4
 L4: [2. Abandoning friends and associates who are evil-doers] :L4
 L4: [3. The benefits of abandoning evil spiritual friends and companions] :L4
 L4: [4. The summary:] :L4
 L4: [5. The instruction to attend on spiritual companions:] :L4
 L4: [6. The explanation of the virtues of properly relying on them] :L4
 L3: [E. Knowing what is to be abandoned and accepted, and how the siddhis are received] :L3
 L4: [1. How to practice (ii).] :L4
 L4: [2. The manner of propitiation (i).] :L4
 L4: [3. The [four Enlightened] activity practices (iv) [for Enlightenment purpose]] :L4
 L5: [1] Pacifying] :L5
 L5: [2] Enriching:] :L5
 L5: [3] Magnetizing:] :L5
 L5: [4] Destroying:] :L5
 L5: [5] In particular:] :L5
 L5: [6] Afterward:] :L5
 L5: [7] How by meditating in this way signs of with the individual karmas arise:] :L5
 L4: [4. The particular details.] :L4
 L5: [a. Emanating the Buddha field.] :L5
 L5: [b. Increasing and purifying the substances:] :L5
 L5: [c. Inviting the guests:] :L5
 L5: [d. The dedication:] :L5
 L5: [e. The virtues of this inner feast offering of the kusulu yogins:] :L5
 L5: [f. The reason,] :L5
 L4: [5. The benefits,] :L4
 L5: [a. Since the guru is the ground of all virtues, there is the admonishment rely on him]
 :L5
 L5: [b. The instruction to do as was done formerly:] :L5
 L3: [F. The dedication of the merit to sentient beings] :L3
 L2: [CHAPTER VI. Going for Refuge] :L2
 [see other files for this chapter]
 L2: [CHAPTER VII. The Four Immeasurables] :L2
 [see other files for this chapter]
 L2: [Chapter VIII. Bodhicitta, the mind focused on supreme enlightenment] :L2
 [see other files for this chapter]

L2: [Chapter IX. Unifying the developing stage and the perfecting stage] :L2
 [see other files for this chapter]
 L2: [Chapter X. The view of Prajna that realizes the Ground without dwelling in dualistic extremes] :L2
 [see other files for this chapter]
 L2: [Chapter XI. Meditation, the chapter of spotless samadhi] :L2
 [see other files for this chapter]
 L2: [Chapter XII. Actions of benefit (the three limbs of unwavering samadhi)] :L2
 [see other files for this chapter]
 L2: [Chapter XIII. The Fruition, the Great Self-Existence] :L2
 [see other files for this chapter]
 L1: [Third main section of the Great Chariot's Commentary: the conclusion] :L1
 L2: [Chapter XIV: Conclusion and Final Summary] :L2
 [see other files for this chapter]

L1: [INTRODUCTION - Three main sections of the Great Chariot's Commentary] :L1
 [see other files for this section]

L1: [First, the manner of entering on the composition of the treatise and the meaning of the introductory section,] :L1
 [see other files for this section]

L1: [Second, there is the extensive explanation of the actual subject] :L1
 L2: [CHAPTER I. The free and well-favored human body, so difficult to obtain.] :L2
 [see other files for this chapter]

L2: [CHAPTER II. The Impermanence of Life] :L2
 [see other files for this chapter]

L2: [CHAPTER III. The Sufferings of Samsara (Developing Renunciation for Samsara)] :L2
 [see other files for this chapter]

L2: [CHAPTER IV. "Karma, Cause, and Effect"] :L2

The Fourth Chapter of the commentary on THE GREAT PERFECTION: THE NATURE OF MIND,
 THE EASER
 OF WEARINESS called the Great Chariot

¢(i.e. "This flow of interdependence, and of impermanent objects and beings, is operating on an infinite number of levels,
 ¢-- like a fractal that operates in the three worlds simultaneously (their distinction is only another artificial discrimination from the mind).
 ¢-- But usually it is resumed with four levels: outer, inner, secret and suchness mandalas -- related to body, speech, mind, and inseparability of the three."
 ¢-- "Karma is about a self-conditioning loop based on ignorance; it works on all levels of

organization simultaneously.

¢-- And the only way to stop it, is by directly seeing the real nature of this conditioning loop.

¢-- Karma and its consequences are acting across all levels simultaneously.

¢-- The division into particular levels is purely arbitrary.")

¢(i.e. THE METHOD based on dependent origination, causality: We need to consider the consequences of our actions. By unwholesome ones we gain suffering and the lower realms; by wholesome ones there is happiness and the higher realms. But since all conditioned rebirths are impermanent and unsatisfactory, we should aim at using the opportunity of this precious human life to escape completely the samsara cycle.

¢-- ANTIDOTE: Remembering the functionality of karma (causality, dependent origination) is an antidote to nihilism.

¢-- THE WISDOM REALIZING THE REAL NATURE of the mind and of everything: All problems and solutions, samsara and Nirvana, come from our own mind. The model with the eight consciousnesses explains how karma is working from the Yogachara point of view. The wholesome path, the trikaya of the Buddha, the wisdoms, are all already in us; they are part of the real nature of everything that is hidden from us by our accumulated conditioning based on ignorance. The Buddha nature is the real nature of our own mind and of everything. The real nature of everything is not changed by our ignorance of it, and our errors because of this. Seeing the real nature of our own mind and of everything, seeing the real nature of conditioning or samsara, is seeing the Buddha. Maintaining this awareness all the time is being a Buddha.

¢-- PERFECTING - combining both method and wisdom together, gathering the two accumulations: Karma and its consequences are also empty of inherent existence. There is no total determinism, not total chaos. We cannot produce Liberation only by using methods, accumulating merit alone. But we cannot ignore the methods, ignore karma, and try to develop only wisdom. We need both method and wisdom together along the path; we need to accumulate both merit and wisdom. -- The real nature of everything is not dependent origination alone, not emptiness alone, not both together, not neither or something else. It is the Union of The Two: not one, not two. They are not different or separate, not the same. -- Everything is empty of inherent existence, but still dependently arisen and functional. The two, dependent origination and emptiness, are not contradictory, but interdependent. No absolute cause, effect or causality; but still no no-causality. The luminous space.

¢-- PROGRESSIVE PATH ON THE EDGE BETWEEN EXTREMES: Because of our actual strong conditioning, we need a progressive path, a gradual deconditioning, to get closer and closer to our real non-dual Buddha-nature under all this conditioning, to the real non-dual nature of everything. It has to be done progressively; it has to be adapted to the actual state of each person. Otherwise there is much misinterpretation or rejection, making things much worst.)

¢(i.e. NO ABSOLUTE FREEDOM, NO ABSOLUTE DETERMINISM. It is not about karma based on some

arbitrary or absolute wholesomeness and unwholesomeness, not about some external laws, not about blind faith. It is about seeking and knowing the real non-dual nature of our own mind and of everything, and acting in accord with this. Otherwise it is ignorance, errors, bad investments, karma and their consequential suffering. By not knowing the real nature of our own mind, and of everything, there is the belief in the inherent existence of external objects and of a self in opposition. Then there is fixation, grasping, the three poisons, all the defilements; in short bad investments / expectation / filtering / conditioning / and

deceptions. The worst the mistake is, the biggest the investment is, the worst the consequences are and the harder it is to get out of it. The more we indulge in it (self-satisfaction, hurting other sentient beings, egoism, discrimination, conceptualization, any extremes), the more we fight (trying to control everything or to reject things), the worst it gets; because it is not in accord with the real nature of everything. There is karmic causes and effects because everything is dependent on the mind, and because we ignore it. -- THE WHOLESOMENESS OF THE GRADUAL PATH IS ALREADY WITHIN US. It

is acting gradually more and more in accord with the real nature of everything. It is establishing the causes to be able to see through all conditioning, to see their real nature, to see the real nature of our own mind and of everything, to finally transcend all conditioning and become totally free from all obstructions. The gradual path consist of using gradual adapted skillful means, of adopting the Middle Way: staying away from extremes; not accepting karma (conditioning) as absolute, not rejecting it as completely non-existent; using both method, and wisdom together until the real nature of our mind and of everything is directly seen and maintained as the perfect Union of the Two Truths. -- We cannot describe what this real nature is, but we can say what it is not. Everything is not existent, not non-existent, not both, not neither. Empty of inherent existence because dependently arisen; and vice versa. Like the Union of dependent origination and emptiness; but these are not one, not two; not separate or different, not the same. A flow of interdependence without any inherently existing entities in it. In fact, this real nature is beyond any description, beyond any conceptualization; it has to be directly seen by seeking our own very subtle mind under all our added conditioning. -- This very subtle mind, this Buddha-nature, is necessarily in accord with the real nature of everything. Seeing our Buddha-nature is seeing the real nature of everything; and vice versa. The mind and the world are not separate or different, not the same. -- Only at the end, as a Buddha, can we truly completely understand this real nature, and the logic of the path that is based on a full understanding of conditioning and of our own real nature. -- We seek the real self, the real nature of the mind under all conditioning, and what we find is also the real non-dual nature of everything. Once we have directly seen the real nature of our body, speech and mind, they become the pure inseparable trikaya of the Buddha with its wisdoms. Once we have seen the real nature of the world it becomes pure Buddha-field. Once we have seen the real nature of actions and defilements, they become pure Buddha activities, Inseparable Compassion And Emptiness.)

The fourth chapter, "Karma, Cause, and Effect," has four parts:

- A. The brief teaching of the essence
- B. The extensive explanation of the nature
- C. The final summary
- D. The dedication of merit

L3: [A. The brief teaching of the essence.] :L3

¢(i.e. All happiness and suffering come from the mind, from self-conditioning, from accumulating good or bad karma. The message here is that we are conditioned by our past choices, but still have enough freedom to see through it. No total freedom, no total determinism. That is the introductory model; and its problem is "How is individual karma transmitted between lives? What is the support ? Is karma individual, or universal ?")

Why do these lives of wandering in the sufferings of samsara, each with its own appearances of joy and sorrow appear?

They occur because of karma:

\ ###
\ Thus, samsara's heights and depths of pleasure and pain °
\ Arise from former accumulations of our karma.
\ That is how it has been taught by the Sage, the Buddha.

¢(i.e. Our conditions, our happiness and suffering are not causeless, or the fruits of chance, or decided by an omnipotent god. There is a reason why some people are happy, while some others are suffering a lot. If we observe carefully our actions and their effects we will understand that there is logic of cause & effect. Then we will understand that our own happiness and suffering are caused by our own past actions.)

¢ (i.e. Saleyyaka Sutta - The Brahmins of Sala, MN41:

¢-- 4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

¢-- 5. "Householders, it is by reason of conduct not in accordance with the Dharma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dharma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.")

From the different conditions of beings, different fruitions of their associated karma exist. Many kinds of connection with their happiness and sorrow ripen.

The Hundred Actions says:

- ~ E ma ho! Karma comes from the world.
- ~ Joy and sorrow are a painting produced by karma.
- ~ The assembly of conditions arises karmically.
- ~ Happiness and suffering are produced by karma.

Also it says:

- ~ Karmas over the time a hundred kalpas
- ~ Do not dissipate, but accumulate.
- ~ Once embodied beings have acquired them
- ~ The ripening of their fruition is assured.

The White Lotus says:

- ~ Karma, like a painter, produces everything.
- ~ Karmic patterns are choreography of a dance.

The Gathering the Accumulations of Enlightenment says:

- ~ Having as well as being without the three-fold kleshas
- ~ Are established according to merit and karma of liberation.
- ~ Because of mind, karma, and the causes of beings,
- ~ Many karmas are gathered up, and then remain like seeds.

L3: [B. The extensive explanation of the nature of karma] :L3

¢(i.e. On one hand, we should not accept karma as absolute, individual, inherently existing, or think that we can produce Liberation through specifically doing something, or not doing something else, or think that we can cause liberation by accumulating merit alone, or think that dependent origination is absolute, that there is absolute causality. On the other hand, we should not think that there is no karma at all, no causality at all, or think that we can produce Liberation by developing wisdom alone, or by rejecting everything as if non-existent meaningless or non-functional, by dropping all thoughts, or by accepting emptiness as the absolute. The real nature of everything is not total determinism, nor total chaos. -- So we cannot ignore karma, nor get obsessed about it, otherwise, in both case, we create more karma and end up in the three lower realms. So, wholesomeness is preferable to unwholesome actions, but these virtuous skillful means have to be gradually "perfected". The path has to be in accord with the real nature of everything, with its two inseparable aspects: not existent, not non-existent, not both, not neither. So, we need both method and wisdom together on the path until they are perfectly united, until the Two Truths are permanently united (not none, not two). Because of our actual strong conditioning, we need a progressive path, a gradual deconditioning, to get closer and closer to our real non-dual Buddha-nature under all this conditioning, to the real non-dual nature of everything. Once we directly see the real nature of our own mind and of everything, the real nature of conditioning / samsara, then we are free from all conditioning and its consequences; then everything is purified, and we see the inseparable trikaya, the wisdoms, the Buddha-fields, the Buddha activities. -- The Buddha nature is the real nature of our own mind and of everything. The real nature of everything is not changed by our ignorance of it, and our errors because of this. Seeing the real nature of our own mind and of everything is seeing the Buddha.-- The real nature of everything is not dependent origination alone, not emptiness alone, not both together, not neither or something else. It is the Union of The Two: not one, not two. They are not different or separate, not the same. -- Everything is empty of inherent existence, but still dependently arisen and functional. The two, dependent origination and emptiness, are not contradictory, but interdependent. No absolute cause, effect or causality; but still no no-causality. The luminous space. -- Karma is about a self-conditioning loop based on ignorance; it works on all levels of organization simultaneously. And the only way to stop it, is by directly seeing the real nature of this conditioning loop. Everything in the path is aimed at this goal. But it has to be done directly without conceptualization, it has to be done progressively; it has to be adapted to the actual state of each person. Otherwise there is much misinterpretation or rejection, making things much worst.)

has two sections.

- 1. The establishment of samsara
- 2. The second section of the extended explanation of karma and being joined to peace

L4: [1. The establishment of samsara.] :L4

¢(i.e. The conditioning, the causes and effects, and the support for this conditioning. How wholesome actions and conditioning might help to transcend all conditioning by producing this precious human life with its freedoms and endowments. Seeking the real nature of the mind, the real nature of samsara, in order to transcend it. So karma is not about an external god, external laws and judgments, but all from the mind itself. Taking responsibility for everything.)

There are three sections

- a. The brief teaching
- b. The extended explanation

-- c. How to eliminate the unwholesome

L5: [a. The brief teaching] :L5

¢(i.e. Even though everything is impermanent [empty of inherent existence], there is some causality, karma, conditioning [dependent origination]. Causes and effects of the two paths: By unwholesome ones we gain suffering and the lower realms -- staying in samsara for long, by wholesome ones there is happiness and the higher realms -- and the possibility of Liberation. -- Nothing is outside of causality: without causes or random, without effect or consequences. There is a causal relation in terms of quality and quantity. There is these two paths. The dark path: unwholesome actions lead to unhappiness and the lower realms. The light path: wholesome actions lead to happiness and the higher realms. Even though everything is relative, it is not complete chaos, there is a direction. And this direction is given by the real nature of everything. In short, one cannot get true happiness from acting badly, egoistically, hurting others. The effects are related to the causes, proportional and cumulative.)

From the establishment of the samsaric world, and being connected to peace, this is the first subject:

\ ###
\ The black and white actions that are the formations of samsara °
\ Have the nature of the ten wholesome and unwholesome actions.

The ten unwholesome action and the ten wholesome ones that accord with merit establish samsara. What are they?

The Precious Mala says:

- ~ Not cutting off life, and giving up thievery;
- ~ Leaving alone the spouses of other people;
- ~ With no talk that is frivolous, wrong and rough,
- ~ Keeping our speech both true and genuine.
- ~ Without the attitudes of desire and anger,
- ~ Having completely abandoned the view of ego,
- ~ These ten actions are the white karmic path.
- ~ The opposites are the path of unwholesome blackness.

These unwholesome actions produce suffering and the lower realms.
By the wholesome ones, we attain happiness and the higher realms.

The Objects of Mindfulness says: (i.e. cause and effect of the two paths)

- ~ By unwholesome ones we gain suffering and the lower realms,
- ~ By wholesome ones there is happiness and the higher realms.

The Sutra on Production of Karmic Phenomena says:

- ~ The Householder Toutaputra, the bhramin's son, asked, Kye Gautama, by what cause and conditions are sentient beings short or tall, have many illnesses or few illnesses, have a pleasant or unpleasant color, great or small powers, exalted or low caste, great or small activities, and great or small prajna?
- ~ The Buddha spoke saying, "O Bhramin's son, sentient beings are as they are because of karma. Their karmic roles are performed. They have their karmic birth-places. They depend on karma. Low, high, and middle, exalted, degraded, bad, and good ones develop. The karma of

sentient beings is various. Their views are various. Their actions are various. By black karma sentient beings are born among hell beings, pretas, or animals. By white karma they are born among gods and human beings.

L5: [b. The extended explanation (i.e. unwholesomeness)] :L5

¢(i.e. Causes and effect on the dark path. And a model of the mind that explains the conditioning superposed on an unborn basis-of-all, and the possibility of a gradual purification until the very subtle nature of the mind can be directly seen. Liberation from karma is gained by directly seeing its real nature, the real nature of the mind: luminous space. What makes an action unwholesome is its divergence with the real nature of everything, the fact that it is an investment based on an error, based on ignorance.)

There are three parts

- 1) The support [the neutral alaya]
- 2) The supported [karma]
- 3) The fruition [of unwholesome actions]

L6: [1) The support] :L6

¢(i.e. Seeking the real nature of the mind under all conditioning, the support of all consciousnesses and appearances. Like a gradual process of purification of the mind that can be done in meditation with the dhyanas, or observed while falling asleep, or while dying, or simulating it with Vajrayana techniques. -- Both unwholesome and wholesome actions produce karma, but wholesomeness is preferable because it is closer to the real nature of everything by combining upaya and prajna, it produce better conditions favorable to be able to directly see the real nature of our own mind and to transcend all conditioning definitively. -- Everything, all objects of the three worlds, are merely imputed by the mind in dependence of accumulated karma. All appearances are not different or separate, nor the same, as the mind. -- Dhyanas (Shamatha) are not enough to produce Enlightenment, they have to be combined with the wisdom gained with Vipashyana.)

There are ten sections,

- a) The explanation of alaya and consciousness,
- b) How consciousness accumulates karma
- c) The occasion of awareness
- d) Knowing the occasions:
- e) What predominates in the three chief realms
- f) How consciousness dissolves
- g) If one divides dharmas individually
- h) How continuity of mind depends on the four formless skandhas of name
- i) How to comprehend the mind of the four formless dhyanas
- j) In particular, how the three-fold awareness of the desire realm of same and different, by becoming familiar to the mind of desire, also produces the cause of liberation.
- -- i) What consciousness predominates during the day
- -- ii) The way in which these are the same and different
- -- (The meaning summarized:

L7: [a) The explanation of alaya and consciousness,] :L7

¢(i.e. Seeking the real nature of the mind under all the conditioning. The three aspects of the mind corresponding to the three realms: the neutral alaya, the alayavijnana with its

seeds, and the seven consciousnesses (with its illusions, and actions). And the natural state, the true nature of the mind, dharmadhatu: inseparability of space and luminosity of the kayas and wisdoms (inseparability of emptiness and dependent origination). Like a process of purification or separation: the ground (the essence, the pure mind), the cause (eliminating defilements superposed on that with the wholesome path), the fruit (sugatagarbha free from all defilements), the separated (the eight consciousnesses, the conditioning). -- So here is the difference between wholesome and unwholesome, even though everything is relative. Wholesomeness are methods based on the real nature of everything that help in purifying the originary awareness from its superposed conditioning based on ignorance. They are relatively more wholesome than the so called unwholesome because they are closer to his non-dual real nature, because they always combine upaya and prajna. Not hurting others, not acting out of egoism, [and bodhicitta] are antidotes to the illusions of separatedness, individuality, ego, inherent existence. So this model explains the two paths, wholesomeness and unwholesomeness, how conditioning is supported and how it can be transcended. It explains what was unclear with the simpler model of karma.)

\ [SEEKING THE REAL NATURE OF THE MIND UNDER ALL CONDITIONING:]

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\ The supporting ground of these is the neutral alaya (i). °

\ As if on the surface of a mirror without reflections,

\ (i.e. The aspect of non-thought is alaya itself, the suchness of space.

\ -- The mind in the highest formless dhyana, not producing karma, not subject to karma seeds.

\ -- The objects of meditation are immaterial, limitless objects, associated with the mind.)

\ ###

\ Luminous awareness, without conceptual objects (ii),

\ Produces a ground for such reflections to arise,

\ It is like the luminous clarity of a mirror.

\ (i.e. The luminous aspect, free from thought, is alaya-consciousness.

\ -- The mind in the four dhyanas, not producing karma, but still subject to karma seeds.

\ -- The objects of meditation are immaterial, limited objects, associated with the speech.)

\ ###

\ From that comes the consciousness of the five sense faculties (iii 1-5).

\ As the five senses fixate their objects, such as form,

\ In its own nature this is not conceptual;

\ Rather they are like reflections in a mirror.

\ (i.e. The five sense consciousnesses are non-conceptual.

\ They only communicate directly with the present.)

\ ###

\ After that occurs, there rise the awarenesses

\ Of the divided objects of grasping and fixation.

\ Within successive moments, as these are fixated or not,

\ There may be conceptualization, or there may not.

\ The former is klesha-mind (iii-7), and mental consciousness (iii-6).

\ (i.e. The mental consciousness is the process of analyzing former objects of these or saying,

\ "These are the apparent objects of the five gates," when these first arise. It is conceptual.

\ Klesha-mind occurs after that, when desire, hatred or indifference (the three poisons)

\ arise simultaneously with experience. The kleshas are the emotional conditioning

\ based on the belief of inherent existence.

\ -- The mind under the influence of conditioning, and producing more conditioning.

\ -- The objects of meditation are material and limited objects, objects of the senses, associated with the body.)

\ ###

\ [The natural state / dharmadhatu (iv)]

\ (i.e. The mind fully Liberated, transcending all conditioning.

\ The real nature of the mind: inseparability of space (emptiness) and luminosity (dependent origination).)

¢(i.e. This is the teachings of the Chittamatra / Yogachara. Its goal is to answer the question: how is individual karma transmitted between lives if there is no permanent self. The answer is very complex, but still just a conceptual model. The idea seems that there is a real mind stream, a flow of causality, but with no inherently existing entity in it. The flow itself is thought as being inherently existing, but nothing else. So the karma seeds are part of this mind stream and are having effects in subsequent lives. So within this model, the goal is to see the real nature of this very subtle mind and the conditioning that is superposed on it. These teachings, with the alayavijnana and the Buddha-nature, put the emphasis on the fact that the mind is "not non-existent", that there is "some causality", that there is "dependent origination". But, I think, the perfection is to ultimately see that all of these are also "not existent", or "empty of inherent existence" without exception.)

¢(i.e. The support of karma (or conditioning) is beyond the conditioning itself; beyond everything that is caused, fabricated, impermanent, conceptualized. It is not existent, not non-existent, not both, not neither. It is beyond any description, beyond all conceptualization, all discrimination, all dualities, all objects, all consciousnesses of objects. It is beyond causality space & time. All of these are like illusions arisen on top of this real nature, this basis-of-all, this alaya. But still, since it is not complete non-existence, we give it a name, alaya, and use it as anything else, as a relative truth in a context of causes and effects. So it is used as the non-conceptual basis from where emerge the reflections of objects, the consciousnesses, the conceptualization, the appearances. It is used as an image, a concept, that is suppose to explain how karma is transmitted between lives. Some characteristics of this alaya is that it is not "individual"; not discriminative, not conceptual, not caused. So it is not an individual storehouse of karma; there is no absolute individuality at this level. Some might jump to the conclusion that it is "a cosmic transcendental mind -- the big-ONENESS"; but it is not none, not many. Also it is not different or separate from the world, and not the same. So it is not a big ONE mind existing independently of the worlds. The Middle Way is still to stay away from the extremes

of realism, nihilism, dualism and also "monism". Although, monism is used here as a skillful means.)

Karma and all the resulting appearance of phenomena depend on what is within alaya as its seeds.

The Sutra of the Immaculate Wisdom of Manjushri says:

- ~ Alaya (i) is the ground of everything,
- ~ The ground of both samsara and nirvana,
- ~ And all the appearances of phenomena.

¢(i.e. The question is : what is the support of everything that is caused, impermanent, empty of inherent existence? And what is the support of the path, of the Buddha qualities, ... ? What is the support of all the conditioning (karma), the deconditioning (the path), and the fruit (Buddhahood) ? It has to be itself not caused, not impermanent, not imperfect, but still explain samsara and Nirvana. It is a support that doesn't have the defaults of the supported (all fabrications of the body, speech and mind). It is called, the pure alaya, the non-dual originary awareness, the unborn Buddha-nature, ... When it knows its real nature is without ignorance (Nirvana), otherwise it is the basis of all appearances, the support of karma and suffering (samsara).)

¢(i.e. There is a vicious circle here. There is no absolute causality, but some causality. There is no inherently existing causes, effects, causality; but still there is no effect without a cause, and no cause without an effect. There is no first cause, no final effect. But here we are talking about a first cause, a basis-of-all, and a final effect, Nirvana. It should obviously understood as merely skillful means. The goal is to point out why the wholesome actions are preferable to unwholesome actions, and what distinguishes them apart. The answer is that WHOLESOME ACTIONS ARE MORE IN ACCORD WITH THE REAL NATURE OF EVERYTHING: EMPTY BUT STILL FUNCTIONAL.)

-- The suchness of space is called the neutral alaya (i) (i.e. Its essence is being empty of inherent existence.). The ground of all that is divided it is completely neutral and undistinguished.

-- On top of this, or within it, connected to and supporting the spontaneously present, primordially uncompounded nature of insight is the alaya of reality (ii-a). (i.e. Its nature is being the source of luminosity, appearances)

-- -- This is made into a ground (ii-b) by ignorance. (i.e. The variable is: does it know its own real nature? Or is it ignorant of this?)

-- -- The support of the dharmas of samsara, the collections of the eight consciousnesses, with their habitual patterns, is called the alaya of the various habitual patterns (ii-c). (i.e. When it is ignorant of its own real nature, then all appearances are seen as inherently existing. There is thus formation of karma, and its consequences.)

-- -- -- Within this are supported all things of the compounded nature of good and evil, arising as various joys and sorrows. (i.e. All objects of discrimination are generated in dependence of this. All causes, effect, relations, views, methods, ...)

-- -- -- Here all causes and fruitions in accord with merit and all goodness according with liberation are also supported. These are naturally supported by the fruition free from defilement.

As for the extended explanation of these, on top of the neutral alaya (i) are lower

wholesome and unwholesome samsaric causes and effects; the aspects according with liberation, the separable cause of nirvana; and the karma of phenomenal appearances.² As many as are perceived are supported. Wholesome things according with liberation, included in the true path are incidental and compounded. Therefore, they are supported as separable causes within the alaya of various habitual patterns (ii-c). They are supported on the gotra (i.e. Buddha Nature -- also: teachings and commentaries on Maitreya/Asanga's Buddha Nature root texts) as fruitions of separation. Such a fruition is dependent in something like the way that the revealed sun depends on the sun behind obscuring clouds which is yet to be revealed.

¢ (i.e. There seems to be a distinction in the quality of the wholesome and unwholesome appearances. They are not at the same level. Wholesome actions, the methods of the path, are more based on the real nature of everything: not existence, not non-existence, not both, not neither. That is why they always combine both method and wisdom; they always not based on selfishness, and never result in hurting others. They usually consist of the Middle Way: not accepting, not rejecting.)

The Uttarat Tantra says:

- ~ Earth is in water, water in wind³, and wind in space.
- ~ But space is not in the dhatus of wind and water and earth.
- ~ Thus the skandhas (i.e. five aggregates) and dhatus⁴ (i.e. irreducible elements), and the powers of sense,
- ~ Are supported in existence by karma and the kleshas.
- ~ Karma and the kleshas are not as they should be.
- ~ They always exist in the form of mental artifacts.
- ~ As for these mental artifacts that are not proper entities,
- ~ They exist completely in the purity of mind.
- ~ But the true nature of the mind does not exist in these.

¢ (i.e. The support, and the supported. The container and contained. The pure alaya and the stains of defilements.

¢ It is said that it is by directly seeing the real nature of our own mind, or our own unborn Buddha-nature, that we become liberated from all the defilement, from all karma formation and its consequences. This pure alaya is this unborn Buddha-nature. It is covered by defilements because it ignores its own nature and thinks objects of the three worlds are inherently existing, independently of itself. Once all appearances are seen for what they really are, thus purifying the mind from them, and once the mind is completely purified and can see itself directly, then it is Nirvana. So it is like purifying the gold, the container, the already perfect support. It is like directly seeing the real nature of this container, this pure alaya without all of its conditioning that has accumulated because of ignorance. But, let's remember, that, although one may seek the very subtle nature of its own mind, the support, what is found is that there is nothing under all the conditioning. There is no permanent self, no individual ego, no cosmic ego.)

In this case we speak of: [Like a process of purification or separation]

- 1). The ground of separation
- 2). The cause of separation
- 3). The fruition of separation
- 4). The separated.

- The ground of separation is the element or essence.
- The cause of separation, eliminating defilements superimposed on that, is the aspect in accord with liberation, possessed by the wholesome path.
- The fruition of separation is that when sugatagarbha has been freed from all defilements, the Buddha qualities manifest.
- The separated is the eight consciousnesses, with their various habitual patterns, which depend on the alaya of the various habitual patterns (ii-c).

These, according to secret mantra, are known as the basis, producer, and fruition of purification and that which is to be purified. The words are different, but the meaning is the same. Within that state, without dependence, is the nature of ignorance, the alaya of the various habitual patterns (ii-c). It is the cause of impure samsara and its consciousness. That compounded wholesome entities are associated with the level joined to liberation has been taught for a long time. The alaya of reality (ii-b) is associated with the Buddha qualities of nirvana, which depend on it. These arise because of the essence, emptiness; the nature, luminosity; and all pervading compassion. The jewel-like qualities of the alaya of reality (ii-b), neither defiled nor free from defilement, are spontaneously present as realization of the primordially luminous kayas and wisdoms.

¢(i.e. This comparison with a process of purification is necessarily imperfect; just a dependently arisen adapted skillful means. The luminosities, the defilements, the poisons, are not extracted and discarded (rejected) (nor are they accepted as they appear); they are "transmuted" into wisdoms, trikaya and Buddha-fields by seeing their real nature. Everything has always been pure, perfect, and self-liberating.)

THE NATURAL STATE. (i.e. after alaya)

¢(i.e. From below: Some teachers of the new transmission say that alayavijnana dissolves entirely into the impermanent alaya. Alaya dissolves into dharmadhatu. On the subsiding of coarse and subtle grasping, the simplicity of empty and luminous dharmata arises and, if it is recognized, confusion is eliminated.

¢-- After the seven consciousnesses dissolve into alaya. Alaya dissolves in the purity of space. Then there is the primordial state of co-emergence, The natural state of wisdom, emptiness/luminosity.)

- ~ The natural state is natural, complete purity, like space.
- ~ Though described by the names markless, emptiness, completely uncompounded, and so forth,
- ~ it is not nihilistic empty nothingness;
- ~ rather, it is realization of spontaneous presence, the luminosity of the kayas and wisdoms.
- ~ It is empty in the sense of being completely liberated from all dharmas of samsara.

¢(i.e. The Union of the Two Truths: emptiness and dependent origination; inseparability of appearances and emptiness. Beyond existence and non-existence, and both or neither. Beyond all description, all conceptualization. We cannot describe it, but just use skillful means against one extreme or another.)

The Continuous Display of Beauty says:

- ~ The disk of the moon immaculate and pure,
- ~ Always undefiled, is completely full. (i.e. Absolute truth of emptiness of inherent

existence)

- ~ By the power of time within this world,
- ~ The moon is thought to wax and wane in phases. (i.e. Relative truths: appearances)
- ~ Likewise, the alaya of reality (ii-b)(i.e. relative: appearances)
- ~ Always is or possesses sugatagarbha. (i.e. absolute: emptiness)
- ~ Alaya here is another word for the essence
- ~ As it was taught by the tathagatas.
- ~ For individuals who do not understand this
- ~ Alaya, by the power of habitual patterns,
- ~ Is seen as various karmic joys and sorrows,
- ~ The Universal affliction of the kleshas.

¢(i.e. With the ignorance of these two inseparable aspects of the real nature of everything, the appearances are seen as inherently existing. From this comes discrimination, conceptualization, grasping, the three poisons, and all the 84,000 defilements.)

- ~ With a nature pure and undefiled,
- ~ With qualities like a wish-fulfilling gem,
- ~ Without transmigration, and without change,
- ~ It is the perfect awareness of liberation.

¢(i.e. The basis-of-all is beyond all discrimination, beyond all conceptualization, beyond samsara and Nirvana. The support of karma is beyond all karma formations.)

Maitreya says:

- ~ There is nothing to be illumined,
- ~ There is nothing to be improved.
- ~ The real looks at the real.

¢(i.e. One may seek the real nature of the mind, but finding it is finding that there is nothing under all of this. There is no inherently existing subtle self under all of this. It is beyond existence and non-existence; not both, not neither. It is the Union of the two.)

In accountable names, this is called the associated alaya of reality (ii-b), the beginningless goodness of the element of dharmas, sugatagarbha, the dhatu (i.e. irreducible element), the luminous nature of mind, dharmadhatu, the suchness of the natural state, the natural purity of suchness, the perfection of prajna, the supporting ground, the source of arising, and the producer of the cause of separation. However, what is being named cannot be truly encompassed by thought.

In addition to the nature of mind there is the support of habitual patterns of samsara, called the alaya of the various habitual patterns (ii-c). What is it like? It is primordially without the karmic natures of wholesome and unwholesome, liberation and apparent phenomena. That is because it is the support and producer of all such incidental productions. Since the arising of both good and evil depends on it, and because its essence is ignorance, it is neutral.

Some say that ignorance rather than the alaya of the various habitual patterns (ii-c) is the support and producer of the five poisons and phenomenal arising. That is just a change of labels. Why? Though it is not the same as the ignorance that discriminates the five poisons, co-emergent ignorance at the time of first being confused by samsara is also called

ignorance.

The support and producer of phenomenal appearance should be examined further. It is not the support and producer of the wisdom of Buddhahood, possessing the two purities, primordial purity and purity from incidental defilements. That kind of alaya must remain unchanged.

¢(i.e. This is about the difference in terms of level about the wholesome and the unwholesome. One is based on the alaya of reality (ii-b), the other is based on the alaya of the various habitual patterns (ii-c). One is more close to the real non-dual nature of everything. That is why wholesome actions for the benefit of helping all sentient beings without discrimination are done by both Bodhisattva and Buddhas (the difference is the wisdom associated with them.) Unwholesome actions are not in accord with the real nature of everything.

¢-- In short, this model is defining the difference between unwholesomeness and wholesomeness, by comparing it to the real nature of everything. Everything is relative, but not totally arbitrary, the more something is close to the non-dual real nature of everything, the more it is wholesome or appropriate as a path. But of course we have to take into consideration the actual mental state of the student. If the wholesome action is too much different than his actual model then he will simply reject it. So it is a gradual path, using more and more wholesome actions.)

The Holy Golden Light says:

~ The alaya that remains, is dharmakaya, the essence.

The Tantra on Exhausting the Basis of the Elements says:

~ The pure alaya is the same as dharmadhatu.

Pure alaya is not the cause of the dhatu separate from defilement, and they are not related as support and supported. It does not produce compounded merit and actions of meditation on the path of the accumulation of wisdom, except in the sense of being the support of their phenomenal appearance. Since these are included in the true path, though classified as deceptive and impermanent, it is therefore accepted that they are dependent on the alaya of various habitual patterns (ii-c). If so, how is it reasonable that it also destroys such things?

This has been said, but it really is like that. It is like a lamp dependent on a wick or a fire dependent on fuel burning until they burn themselves out. Though they depend on alaya, habitual patterns of samsara are self-purified by the path of the two accumulations. In that way defilements of the gotra(i.e. Buddha Nature -- also: teachings and commentaries on Maitreya/Asanga's Buddha Nature root texts), or of dharmadhatu, are purified. Then the phenomenal exists as it did at first, as the manifested luminosity of enlightenment. What produces this manifestation is called the condition of purification. Subsequently the antidotes that produce purification destroy even themselves. This is because they are good false conceptions imputed by mind.

The commentary on the Uttaratantra says:

~ The beginning of the manifestation of enlightenment occurs because all truths of the path are eliminated.

The Madhyamakavatara says:

~ By burning all the dry kindling of every knowable object

~ There is the dharmakaya of the victorious ones.

If so, what about the kind of emptiness that throws nothing away or the thirty seven factors of enlightenment?

Things are gathered into the level of Buddhahood without being thrown away, and there are the thirty- seven factors of enlightenment; but neither of these are included in the path, since at that point the path is over.

The list of names of the great darkness is co-emergent ignorance, the alaya of the various habitual patterns (ii-c), obscuration without beginning or end, primordially existing unawareness and so forth.

The nature of mind like the sky, besides existing as the beginningless space of the dhatu, depending on liberation is yogic union, and depending on samsara is the various habitual patterns. These are the joys and sorrows of the different appearances of samsara and nirvana and the arising of their faults and virtues.

The commentary to the Uttaratantra says:

- ~ The dhatu of time without beginning and end
- ~ Is the true state of all the various dharmas.
- ~ Since this exists, all beings are in nirvana.

THE DIVISIONS OF ALAYA AND THE EIGHT CONSCIOUSNESSES.

- The neutral alaya of the various habitual patterns is like a mirror.
- The alaya-consciousness, is like the luminous clarity of the mirror.
- The consciousnesses of the five gates are like reflections in the mirror.
- The mental consciousness is the process of analyzing former objects of these or saying, "These are the apparent objects of the five gates," when these first arise.
- Klesha-mind occurs after that, when desire, hatred or indifference arise simultaneously with experience.

If there is no such appraisal by klesha-mind, there is no formation of any of the three poisons, and no karma is accumulated by the six sense-awarenesses. This is how the former teachers say it should be analyzed.

When the nature of all dharmas is known, the situation of the view, meditation, and action, is like that.

Ignorant beings who make biased assertions about such a mind accumulate bad karma.

Thus, the gate of accumulating karma is the mental sense and the five senses along with their supports.

The actual accumulator is mind possessing the kleshas and wishing for goodness, and the one who knows such a mind. When these are collected, they are collected on top of alaya. The developer, proliferator and collector, diminisher and so forth, is alayavijnana.

Master Lodro Tenpa in his great commentary on the Mahayanasutralankara says:

- ~ The mind-sense and the five senses, the eye and so forth, are the gates of karma, and supports of its entering.
- ~ The mind that thinks of good, bad, and indifferent is the producer.
- ~ The six objects, form and so forth, are what is produced.
- ~ Alayavijnana is the developer.
- ~ Alaya is their support and place, like a house.

Alayavijnana is clear and vivid awareness with no fixation of grasper and grasped.
Proliferating from that are the awarenesses of the five senses.
The eye consciousness has insight of form.
It does not arise conceptually, but as consciousness.

Similarly the ears hear, the nose smells, the tongue tastes, and things that the body can touch are sensed.

They do not arise conceptually, but as consciousness.

The apparent objects that seem to arise as likenesses in the five gates are dharmas.

They are also the mind consciousness and the dharmas of the object aspect.

These phenomena, arising as apprehensions,⁶ are known as consciousness.

The same text says:

~ As for mind-consciousness, traces like former objects arise, or inferences of non-manifest objects, but these too are objects of consciousness. Also the awarenesses of the five gates and alayavijnana, as soon as they have ceased, as former objects or phenomena of the individual six awarenesses, are also mental.

The Abhidharmakosha says:

~ As soon as the six have ceased,
~ Their consciousness becomes mind.

When there is apparent form, the vivid, luminous object without a grasper is alayavijnana. The arising awareness that apprehends a form-phenomena is the eye-consciousness. When presentation of both has ceased, the instantly arising aspect that thinks and makes the imputation, "this is form," is mind or concept mind.⁷

Moreover, entering that same instant, labeling that non-conceptuality quickly and precisely as non-conceptual, the object first intuited is labeled in "grasping conception."⁸ Detailed analysis that arises after that is "fixating conception."⁹ If there is not this continuation of the apprehension of mind at the first instant, karma does not accumulate. So it is maintained by all the lords of yoga.

The Doha of the Peak of Knowing says:

~ The consciousness of the objects of the six senses,
~ Is not defiled by simply being grasped.
~ Without karma, it is also without its ripening.
~ It is seen without defilement, like space.

L7: [b] How consciousness accumulates karma]:L7

¢(i.e. The origin of the three worlds. Which precise causes result in a rebirth in each of the three worlds. But any rebirth in any of these three worlds is still a rebirth in samsara. They are all impermanent, unsatisfactory, based on ignorance of the real nature of everything. The only way to transcend permanently all existing conditioning and to produce no more, is to seek and directly see the real nature of our own mind, and thus the real nature of everything. -- The three worlds are three occasions of the mind: with conditioning and producing conditioning, with conditioning without producing more conditioning, without the influence of conditioning and without producing more conditioning. Or as exemplified by body, speech / abstractions and pure mind. They correspond to three stages of purification of the mind with the practice of the eight dhyanas, or going to sleep, or dying. But they are conditioned, impermanent; there is rebirth in a lower realms after. The first stage

being the ordinary mind of every day as a sentient being. The first stage being the ordinary mind of every day as a sentient being. The last stage being to see their real nature and inseparability.)

Now, as for how these consciousnesses accumulate karma:

\ ###

\ By the coarsened vice and virtue of conceptual desire °

\ Alaya supports the seeds¹⁰ of constructing what is desired.

\ (i.e. The five sense consciousnesses are non-conceptual.

\ They only communicate directly with the present.)

\ The mental consciousness is the process of analyzing former objects of these or saying,

\ "These are the apparent objects of the five gates," when these first arise. It is conceptual.

\ Klesha-mind occurs after that, when desire, hatred or indifference (the three poisons)

\ arise simultaneously with experience. The kleshas are the emotional conditioning based on the belief of inherent existence.

\ -- The mind under the influence of conditioning, and producing more conditioning.

\ -- The objects of meditation are material and limited objects, objects of the senses, associated with the body.)

\ ###

\ Luminous non-thought is reconstructed as form.

\ (i.e. The luminous aspect, free from thought, is alaya-consciousness.

\ -- The mind in the four dhyanas, not producing karma, but still subject to karma seeds.

\ -- The objects of meditation are immaterial, limited objects, associated with the speech.)

\ ###

\ Depending on these seeds there is one-pointed, formless non-thought.

\ (i.e. The aspect of non-thought is alaya itself, the suchness of space.

\ -- The mind in the highest formless dhyana, not producing karma, not subject to karma seeds.

\ -- The objects of meditation are immaterial, limitless objects, associated with the mind.)

\ ###

\ The removable two obscurations, the nature of samsara,

\ Are an essential part of their environment.

\ (i.e. But any rebirth in any of these three worlds is still a rebirth in samsara.

\ They are all impermanent, unsatisfactory, based on ignorance of the real nature of everything.)

-- From the false conceptions of the coarse grasping and fixation of mind, one falls into the good and bad karma of the desire realm.

-- If the natural state is not attained in samadhi, meditation in which conceptualization of

apparent objects as appearances does not arise, karma collects on top of alaya in the realm of form.

-- By meditating in complete non-thought, in the sense of blocking apparent objects, seeds of being born in formlessness are heaped up in alaya.

The chapter on "ultimate samadhi" of the Edifice of the Three Jewels says:

~ Whoever is afflicted by desire¹¹ produced by discursive thoughts, in turn produced by formations of good, bad, and indifferent, falls into the desire realm.

~ Whoever within this kind of mind has complete non-thought that does not discard objects, produces one-pointed yogic union. Separate from the essence of Dharma, this is conditioned formation of the form realm.

~ Whoever is within neither form or desire, not seeing the tracks of mind's objects, and becoming accustomed to this by looking at it a great deal, whirls in the formless realm.

~ These will never be liberated from these three realms of samsara. Therefore, hearing with true hearing, one should earnestly meditate on that which should be meditated on.

L7: [c] The occasion of awareness] :L7

¢(i.e. Seeking the very subtle nature of our own mind under all the conditioning using the eight dhyanas to put it into a state where there is no actual production of karma, and where it is out of the influence of the already accumulated karma. The mind is then temporarily / artificially purified, by cutting off all involvement with the world, thus cutting off the potential role of the conditioning. But that is still a (forced / artificial) conditioned state, thus impermanent and unsatisfactory. What is gradually observed goes from the gross mind of every day, to its more subtle nature not producing more karma in dhyanas, to its very subtle nature outside of the influence of already acquired karma in formless dhyanas. Then, around this state of high concentration (Shamatha, samadhi), we can investigate (Vipashyana) and directly see its real non-dual nature in action, and the real nature of everything. -- The three occasions are three states where we can observe the mind while seeking its real nature under all the added conditioning. The usual every day state is when it is under the influence of accumulated conditioning and producing more karma (much fermentation); then there is the eight consciousnesses (assimilation, accommodation, becoming). As a result of the first four dhyanas, the mind is not producing any more new karma (no action, no-thought), and what can be observed is the alayavijnana, the subtle mind which is still under the influence of already accumulated karma (still filtering, assimilating on acquired schema). As a result of the formless dhyanas, the mind is also temporarily free from the influence of accumulated karma (no objects), while still not producing any more new karma (no action, no thought). Then the mind that is directly seen is the alaya, the essence. -- But these three occasions are still within samsara. Only the union of upaya and prajna will permit to transcend all conditioning definitively, thus escaping all karma influence and formation.)

Now the occasion of awareness is taught:

\ ###

\ When awareness is undistracted, being without all thoughts, °

\ One pointed without the grasping of apparent objects,

\ That is the time of apprehending the neutral alaya.

\ (i.e. the suchness of space, like a mirror)

\ (i.e. The aspect of non-thought is alaya itself, the suchness of space.

\ -- The mind in the highest formless dhyana, not producing karma, not subject to karma seeds.

\ -- The objects of meditation are immaterial, limitless objects, associated with the mind.)

\ ###

\ When there is no fixation of luminous appearance,

\ That is the motionless, clear, and luminous alaya-consciousness.

\ (i.e. like the luminous clarity of the mirror)

\ (i.e. The luminous aspect, free from thought, is alaya-consciousness.

\ -- The mind in the four dhyanas, not producing karma, but still subject to karma seeds.

\ -- The objects of meditation are immaterial, limited objects, associated with the speech.)

\ ###

\ When the five objects are grasped and fixated, affirmed and denied,

\ And objects are coarsely conceived in the seven consciousnesses,

\ That is what is called the seven consciousnesses.

\ (i.e. like reflections in the mirror)

\ (i.e. The five sense consciousnesses are non-conceptual.

\ They only communicate directly with the present.)

\ The mental consciousness is the process of analyzing former objects of these or saying,

\ "These are the apparent objects of the five gates," when these first arise. It is conceptual.

\ Klesha-mind occurs after that, when desire, hatred or indifference (the three poisons)

\ arise simultaneously with experience. The kleshas are the emotional conditioning

\ based on the belief of inherent existence.

\ -- The mind under the influence of conditioning, and producing more conditioning.

\ -- The objects of meditation are material and limited objects, objects of the senses, associated with the body.)

-- Unwavering one-pointedness without any thoughts at all is alaya. (i.e. without giving chance to the conditioning to manifest, and without producing any more new conditioning)

-- When apparent objects are lucidly seen, with still attention and without any thoughts at all, this is alayavijnana (i.e. the conditioned perceptions, without producing any more new conditioning)

-- Then, when phenomenal objects arise clearly and distinctly this is awareness of the five gates. (i.e. the conditioned awareness)

-- When any object that arises is grasped at the first instant, and then is adulterated by kleshas produced by secondary apprehensions, this fixated arising is klesha mind and the mental consciousness. (i.e. the actions of the conditioned mind creating more karma)

-- Those are the seven consciousnesses.

The Level of the Awakening of Bodhicitta says:

~ Non-thought unconnected to objects is the occasion of alaya.

~ Non-thought connected to objects is the occasion of alayavijnana.

- ~ Individual apprehension of phenomenal objects is the five gates.
- ~ With subsequent analysis of the first conception of objects as for grasping and fixation arising, this is mind-consciousness and the occasion of klesha-mind.¹²

L7: [d) Knowing the occasions:] :L7

¢(i.e. The union of Shamatha & Vipashyana, union of upaya and prajna: So the temporary purification of the mind using the eight dhyanas permit to reach a state where the very subtle nature of the mind (alaya) can be directly seen beyond conceptualization. But that is still a conditioned and thus impermanent state. We should not get attached to this state. It is a skillful means (upaya) used to study the real nature of the mind under all conditioning, and the real nature of everything (prajna). Coming slowly out of this high concentration state we can observe the arising of thoughts creating the three worlds and directly see their real nature. We can then see through all the conditioning, see their real nature and become free from its influence. -- The perfection of the dhyanas (upaya) is to combine them with Vipashyana (prajna); staying away from the two extremes: not rejecting the world as if completely non-existent or falling for a mind that is suppose to be without any thought, not accepting the world as inherently existing or being slave of the conditioning; not meditating, not non-meditating. Only then is it in accord with the goal, with the real nature of the mind and of everything: dharmadhatu, luminous space.)

¢-- Note: About the purification of the body, speech and mind corresponding to the three worlds: The purification of the body permits to go beyond ordinary realism, and to see the alayavijnana, the mind interpreting the world without actually producing more karma. The purification of the speech permits to go beyond simple idealism, beyond the acquired karma, the scheme of assimilation, by creating an artificial situation where there is nothing concrete to assimilate, or to filter using the karma seeds. What is seen then is the alaya, the very subtle mind without the influence of the karma seeds. The purification of the mind, is to go beyond this artificial state of pure mind; not thinking there is this duality of an impure mind, and a pure mind; and thinking that one is preferable than the other. Purifying the three together is to see their inseparability, not falling into monism either. This is done while perfecting dhyanas by combining them with Vipashyana. It is then seen that a mind with or without thoughts is not different, not the same; that appearances and mind are inseparable; that appearances and emptiness are inseparable; that mind and body are inseparable. So the real nature of everything is gradually seen as being : not existence / realism (empty), not non-existence / idealism / nihilism (still dependently arisen and functions), not both / dualism (inseparability), not neither / monism (non-dual: not one, not two). Those are the stages of the progressive purification along the path.)

\ ###

\ When becoming familiar with these, in the three realms of samsara, °

\ There is formation of the three gates and of suffering.

Knowledge of alaya unconnected with the path of liberation is the stable samadhi of one-pointed resting, and the stable conceptionless luminosity of Vipashyana. Subsequent arising of objects, with the predominant condition of the six senses, in their accumulated coarse awareness of good and evil are the formless, form, and desire realms. The reason is that liberation is not accomplished, and grasping and fixation are not transcended.

Also, grasping this samadhi of non-thought, and resting in it one pointedly without distraction involves fixation.

Pure dhyana is meditation in the style of skillful means, the great compassion, and prajna without phenomenal complexities of subject and object¹³ that does not abide in the two extremes. The state described, with no one-sided nihilistic meditation, is connected with the natural state incomprehensible by thought, and the happiness and bliss attained with it. Though miracles and higher perceptions are attained, there is no haughty delight and pride in them and no fixation of marks.

Since one has to come out again from nihilistic meditation, it does not go beyond samsara. It is obvious that today's meditation has strayed into the common-path meditation of the extremists etc. Nor is it seen to have the intrinsic Buddha qualities.

L7: [e] What predominates in the three chief realms] :L7

¶(i.e. What are the conditions in each of the three worlds? Which of the three occasions predominates? What kind of objects predominates? Which stage of purification of the mind is mostly seen? -- Of course these three realms are pure abstractions, nothing is that clearly separated. Karma operated simultaneously on an infinite number of levels. The distinction between levels is purely arbitrary and relative to our own egoistic point of view. And each of these levels can be said to have three realms depending on the conditioning that seems to be efficient / apparent at that level. -- The three stages are defined by considering the influence and the production of conditioning or karma. It could apply to what we call individual sentient beings, or to a group, or a society, or any level higher or lower. At one level there is apparent assimilation, suffering, accommodation, adaptation, complexification. At the next level there is only assimilation, with no acting or thinking. At the next not assimilation or accommodation, like conditioned death or a perfect state with no need. There is also the state of Buddhahood where everything is compassion activities and wisdom.)

As for these consciousnesses in their own place and as chief factors of other places, and contemplating the ways of samsara:

\ ###

\ In the realm of desire the seven consciousnesses dominate. °

\ (i.e. The five sense consciousnesses are non-conceptual.

\ They only communicate directly with the present.)

\ The mental consciousness is the process of analyzing former objects of these or saying,

\ "These are the apparent objects of the five gates," when these first arise. It is conceptual.

\ Klesha-mind occurs after that, when desire, hatred or indifference (the three poisons)

\ arise simultaneously with experience. The kleshas are the emotional conditioning

\ based on the belief of inherent existence.

\ -- The mind under the influence of conditioning, and producing more conditioning.

\ -- The objects of meditation are material and limited objects, objects of the senses, associated with the body.)

\ ###

\ In the realm of pure form it is the alaya-consciousness.

\ (i.e. The luminous aspect, free from thought, is alaya-consciousness.

\ -- The mind in the four dhyanas, not producing karma, but still subject to karma seeds.

\ -- The objects of meditation are immaterial, limited objects, associated with the speech.)

\ ###

\ In the formless realm there is only the non-thought of alaya.

\ The other two samsaric styles are merely latent.

\ (i.e. The aspect of non-thought is alaya itself, the suchness of space.

\ -- The mind in the highest formless dhyana, not producing karma, not subject to karma seeds.

\ -- The objects of meditation are immaterial, limitless objects, associated with the mind.)

\ ###

\ Each of the levels should be known like that.

In his commentary examining alaya and wisdom, Loppon Sanje Sangwa says:

~ Within the desire realm, the seven consciousnesses, the eye-consciousness and so forth are the principal ones, and the others exist as their retinue.

~ In the realm of form, the alayavijnana, and object-engaging consciousness¹⁴ are principal, and the others are their retinue.

~ In the formless realm, alaya is the principle one. The others exist only as latencies.

L7: [f] How consciousness dissolves] :L7

¢(i.e. Conditions and opportunity in the desire realm to directly observe the very subtle nature of the mind and possibly its real nature. The gradual stages of purification of the mind (as explained above) are similar to the stages of the death process, or when going to sleep. The mind then withdraws, abandons all activities, then all conditioned appearances, all defilements and becomes more and more purified. With practice, the various stages of the mind can be directly observed there also. So this can also be used to "directly see the real nature of the mind" and of everything, and thus become totally Enlightened. [Assuming this is not just a conceptual artefact of this particular model.] -- It is also compared to the withdrawal of the winds into the central channel as practiced in Tantrayana.)

Here are the extensive divisions of the subject:

\ ###

\ Thus when we go to sleep, within the desire realm, °

\ ###

\ Awareness of the five objects (iii 1-5) by stages dissolves into mind¹⁵ [consciousness] (iii-6).

\ (i.e. Cutting off the inputs from the five senses, and abiding in thoughts.

\ -- The mind under the influence of conditioning, and producing more conditioning.

\ -- The objects of meditation are material and limited objects, objects of the senses, associated with the body.)

\ ###

\ This dissolves within the non-thought of alaya (i).

\ This is a one-pointed state without apparent objects [alaya].

\ (i.e. Then even thoughts are abandoned.
 \ -- Non-thought connected to objects is the occasion of alayavijnana.
 \ -- Non-thought unconnected to objects is the occasion of alaya.
 \ The luminous aspect, free from thought, is alaya-consciousness.
 \ -- The mind in the four dhyanas, not producing karma, but still subject to karma seeds.
 \ -- The objects of meditation are immaterial, limited objects, associated with the speech.
 \ The aspect of non-thought is alaya itself, the suchness of space.
 \ -- The mind in the highest formless dhyana, not producing karma, not subject to karma seeds.
 \ -- The objects of meditation are immaterial, limitless objects, associated with the mind.)

\ ###
 \ This too dissolves in dharmadhatu, simplicity.
 \ (i.e. Then the mind goes back to its originary non-dual state.
 \ Dharmadhatu, the primordial state of co-emergence, the natural state of wisdom, emptiness/luminosity.)

\ ###
 \ When it develops again, from the alaya consciousness (ii),
 \ There is isolated mind, known as the mind of dreaming.
 \ What is really nothing appears. We affirm and negate its variety.

\ ###
 \ This develops further and we awake from sleep.
 \ By entering into the objects and consciousness of the six senses (iii 1-6),
 \ Various karmic formations come to be engendered.
 \ This is how things appear throughout the day and night.

When beings of the desire realm go to sleep,
 -- the awareness of the five gates of the senses and klesha mind gradually dissolve into the mental consciousness.
 -- As the mental consciousness dissolves into alayavijnana, luminous non-thought arises for a little while.
 -- Those who recognize this and rest within it course without dreaming in the luminosity of dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
 -- Some teachers of the new transmission say that alayavijnana dissolves entirely into the impermanent alaya.
 -- Alaya dissolves into dharmadhatu.
 -- On the subsiding of coarse and subtle grasping, the simplicity of empty and luminous dharmata arises and, if it is recognized, confusion is eliminated.

Sangwa Yeshe says in the Compendium of the Precious Tantras says:

~ After the seven consciousnesses dissolve into alaya
 ~ Alaya dissolves in the purity of space.
 ~ Then there is the primordial state of co-emergence,
 ~ The natural state of wisdom, emptiness/luminosity.
 ~ That is something that every yogin ought to know.

Then these unfold from wisdom again: there is alayavijnana, and by that, from the rising of the mental consciousness alone, various dreams arise. At this time, objects of habitual mind are grasped as dharmas having their own individual nature. Also the conceptually activated pranas and the pranas in the nadis that depend on the seven consciousnesses enter into the side nadis roma and kyangma, and then the central channel. Then they are known as the consciousness that is not equalized with alaya. That is because they are united with nadi and prana and equalized with them. Then they enter into the central channel in one taste. This is the time of alaya. One goes into deep sleep without dreams. Some directly experience the characteristics of dreamlessness, and rest there. Then as for alaya dissolving into dharmadhatu, in the center of the central channel there is the supreme luminosity. The elements of the coarse nadis do not become this, and the unmoving prana has the nature of its clear light.

The All-illuminator says:

- ~ The nadi that exists in the center of the central channel
- ~ Does not become supreme luminosity.
- ~ The clear space of luminosity without solidity
- ~ Is spontaneously present wisdom, the true state of everything.

The essence of prana in the central channel is said to be awareness itself. At the time of its entry there luminosity arises. At that time the bindus of apparent luminosity, radiance, rainbows, and so forth arise. Empty luminosity, mind itself free from all complexity arises. The luminosity of union, the great wisdom that experiences luminous insight arises. Then, when alaya, its consciousness and mind consciousness unfold again, within the life-nadi the mind prana that depends completely on memory proliferates. Then by the entry of prana into the nadis that support the individual senses, we wake from sleep. The objects that appear by day arise in the usual unreflective grasping and fixation. Then if an object that seems to be form is conceptually apprehended¹⁶, its individual divisions will be nothingness.

L7: [g] If one divides dharmas individually] :L7

¢(i.e. Conditions and opportunity in the form realm to directly observe the subtle nature of the mind, the alayavijnana. That would be the result of practicing the first four dhyanas. Objects are still seen due to already accumulated karma, but there is usually no new karma formation since the mind is artificially maintained in a forced state of no-action, no-thought. But since this state is forced, conditioned, it is thus impermanent, unsatisfactory, and still subject to already accumulated karma. -- Appearances are still conditioned by the actual assimilation schema; there is still filtering by the actual five aggregates. But there is no action, no analysis, no conceptualization, no further fermentation, no emotional involvement, no attachment, no repulsion, no fears; just bliss due to the absence of suffering.)

- \ ###
- \ In the level of pure form, there are the four dhyana states. °
- \ These remain within the alaya consciousness.
- \ (i.e. Non-thought connected to objects is the occasion of alayavijnana.)
- \ Though sometimes a subtle consciousness may grasp at objects,
- \ By training in samadhi, this mostly does not occur.

At the time of the actual dhyanas, each one has its own non-thought as the principal thing. Conceptions of objects are dormant and exist as a retinue. The first second, and third

dhyanas have the faults of concept, analysis, and a feeling of concentrated joy.¹⁷ Up to the fourth some exist there with the three bases of sentient beings, death, transmigration, and the chance to listen to the dharma.¹⁸

L7: [h] How continuity of mind depends on the four formless skandhas of name:] :L7

¶(i.e. Conditions and opportunity in the formless realm to directly observe the very subtle nature of the mind, the alaya. That would be the result of practicing the four formless dhyanas, some Tantrayana practices like the tsumo fire, or by observing it in the process of death. No objects of the senses are usually seen; the mind is almost completely out of the influence of previously accumulated karma. Also there is usually no new karma formation since the mind is maintained in a state of no-action, no-thought. No new karma good or bad, but ignorance increases. Also, since this dhyaana state is forced, conditioned, it is thus impermanent, unsatisfactory. Also, at the moment of death, if there is ignorance, the mind is not totally purified; there remain the conditioning (stored in the four mental aggregates). They have not disappear, they have just been temporarily disabled by this deep concentration on objects like infinite space and so forth. So there is no real discontinuity, the conditioning continue. There will be rebirth in samsara based on the state of the mind at the last moment which is dependent on all past actions, and on the level of wisdom.)

\ ###
\ Consciousness of the formless level is alaya. °
\ (i.e. Non-thought unconnected to objects is the occasion of alaya.)
\ In its four one pointed Shamathas, those on space and the rest,
\ Are very subtle feelings, perceptions, formations, and consciousness,
\ On these four skandhas of name, depends mind's continuity.
\ We may not awake from one-pointed samadhi for a kalpa.
\ When this is examined, no virtuous seeds are planted at all.

Before death, feeling, perception, formations, and consciousness dissolve into alaya. These four are known as the skandhas of name. The mental body, depending on the continuity of mind, goes into the samadhi of one-pointed Shamatha, resting in the four states of limitless space, time, consciousness, and of neither perception nor non-perception. Even after an entire kalpa, like lapsing into deep sleep, no good karma will have been produced. Though no actual bad karma will have been produced either, intrinsic karmic ignorance is activated, and one's natural ignorance increases.

L7: [i] How to comprehend the mind of the four formless dhyanas:] :L7

¶(i.e. So even the best formless dhyanas are not Liberation. They are just impermanent state. Ignorance is not removed; it is increased. The real nature of conditioning, of the mind, of everything, is not directly seen. It is just a temporary rejection of everything, like nihilism. Because of this ignorance the cycle of samsara will continue after coming out of this state. There is still the high probability of ending up in the three lower realms with its suffering for an eternity. -- To be efficient this high state of concentration (Shamatha) has to be combined with an investigation of the real nature of everything (Vipashyana). The perfection of these dhyanas is to unite them with the wisdom realizing the real nature of everything, even these dhyanas states.)

\ ###
\ Therefore, even this, the mind of the formless dhyanas, °

- \ Is left on exhausting the karma of which it is the fruit.
- \ Because it is ignorance, its nature is neutral.
- \ Because it produces repeated errors of cause and effect,
- \ Therefore we need to be liberated from it.

The Sutra on Being Without Suffering says:

- ~ By the productive power of former collection of virtue,
- ~ Fine houses of the celestial gods are reached and relinquished.
- ~ From the formless samadhis too, when their karma is exhausted,
- ~ Again one goes with those who are on or under the earth.

L7: [j] In particular, how the three-fold awareness of the desire realm of same and different, by becoming familiar to the mind of desire, also produces the cause of liberation.] :L7

¢(i.e. Both form of karma, wholesome and unwholesome, are conditioning leading to a rebirth in samsara. But wholesome is preferable since it leads to the higher realms, to the precious human life with its freedoms and endowments, and to the possibility of seeing through all conditioning, of transcending all conditioning. It is preferable because it is closer to the real nature of everything, because it permits to acquired peace of body and mind through morality and renunciation, to develop the high concentration of the dhyanas and have the opportunity to purify the mind and see its real nature, to develop wisdom with the Vipashyana, to unite upaya and prajna and reach complete Enlightenment. -- Knowing the real nature of the mind, the three occasions: In the desire realm, we can produce bad karma leading to the three lower realms, or good karma leading temporarily to the three higher realms. We also have the opportunity to transcend all karma formation with this precious human life by becoming a vessel of practicing the Dharma. What we have to do is to directly see the real nature of our own mind (how the various consciousnesses, appearances, the three poisons, ..., are arisen; the whole process of conditioning), to observe it in action in the present, and to see that everything is dependent on the mind. We should become aware of the three aspects all the time: the aspect of non-thought, the luminous aspect, the klesha-mind. -- Meaning: we should always be aware of the two truths (dependent origination and emptiness; or luminous space; or inseparability of appearances and emptiness; or inseparability of upaya and prajna), and that appearances taken as inherently existing are mere illusions created by conditioning, explained by the working of karma and of the eight consciousnesses. This is the equivalent of the three aspects of the Yogacara.)

- \ ###
- \ As the mind of desire becomes what it is accustomed to, °
- \ It also produces the cause of being freed from its highs and lows.

Both the coarse and celestial levels are levels of karma. In particular, since one can become a vessel of practicing the Dharma, the Objects of Mindfulness says:

- ~ In the desire realm mind becomes coarsened by planting seeds of good and bad.
- Therefore, in particular, we should try to work with good dharmas.

L8: [i] What consciousness predominates during the day:] :L8

¢(i.e. It is important to become familiar with the dynamic of the three aspects of the mind: the alaya, the alayavijnana, the seven consciousnesses. If we can see how the consciousness of an object is dependent on past karma (conditioning) superposed onto the untouched very subtle nature of our mind, then we can become free from the illusion.)

\ ###
 \ By day the seven consciousnesses usually dominate. °
 \ The other two natures are then the retinue of these.

\ ###
 \ [Ex.] Thus the grasping of form by visual consciousness
 \ The luminous aspect, free from thought, is alaya-consciousness.
 \ The aspect of non-thought is alaya itself.

\ ###
 \ All the other six should be known in a similar way.

-- The eye seeing form is the eye-consciousness.
 -- Clear awareness of luminosity and non-thought is alayavijnana.
 -- Non-thought is alaya itself.
 -- Similarly, for sound, smell, taste, and touch,

and when the mind apprehends a remembered object, the consciousnesses apprehend their respective individual objects.

-- Luminous awareness is alayavijnana.
 -- Non-thought is alaya.

When there is the motionless, vivid luminosity of alayavijnana, individual objects are not hindered, and there is also awareness of them.

-- The luminosity is alayavijnana,
 -- and the non-thought is alaya.
 -- Also one-pointed entering and dissolving into real alaya exist as latencies, just as the stars exist as latencies when the sun rises.

Here is how the Commentary Examining Mind and Wisdom explains the armor of Buddhahood:

~ Completely non-conceptual awareness rests in alaya.
 ~ Its mere clarity/luminosity is alayavijnana.
 ~ Apprehension of individual objects is the six consciousnesses.
 ~ Entering, dissolving, and non-thought are the situations of alaya.

L8: [ii) The way in which these are the same and different] :L8

¢(i.e. The gradual stages of purification of the mind (as explained above) are similar to the stages of the death process, or when going to sleep. The mind then withdraw, abandon all activities, then all conditioned appearances, all defilements and becomes more and more purified. With practice, the various stages of the mind can be directly observed there also. So this can also be used to "directly see the real nature of the mind" and of everything, and thus become totally Enlightened. The reverse process is similar to rebirth, or while waking up from one-pointed sleep, or while coming out of deep formless concentration. Becoming familiar with this, is becoming familiar with the real nature of the mind, with its two inseparable aspects of space and luminosity. It is directly seeing that everything is dependent on the mind; not different or separated, not the same. With practice one can become aware while those two processes occur: withdrawal and emanation.)

Here is the explanation of how they are the same and different:

\ ###
 \ Sleep is one-pointed, and when we awake from out of our dreams, °

\ Alaya, the alaya consciousness, and the mind,
 \ And then the six senses also should be known
 \ As successively one and two in one and all in one.

In one-pointed sleep, all awareness is one in alaya. It never fails to be outwardly re-emanated. When we dream, from within that come alayavijnana and superimposed on that, the mind consciousness arises alone. At this time of no external emanation, alaya is of one essence with the consciousness rising from it, and the mind consciousness. When we wake from sleep, there is a great deal of external emanation from within alaya, but alaya and all of the eight consciousnesses are still of one nature. As for these, the Secret Commentary says that the four elements are displayed.

L8: [iii) The meaning summarized :] :L8

Now if the meaning is summarized very clearly, luminous mind is the support or source of all that arises.

Within it, samsara and nirvana are completely undivided and undifferentiated.

This natural state of changeless unity is sugatagarbha, the source of samsara and nirvana.

¢(i.e. Everything come from the non-dual unborn mind. The various consciousnesses are not separate or different, not the same from the originary awareness. A mind with or without defilements is not different, not the same. Samsara and Nirvana are not different, not the same. They are both dependent on the mind, both empty of inherent existence. But one is with ignorance, the other without. One is impermanent, the other permanent. The basis-of-all, the support of all, is the unborn Buddha-nature. There is nothing to do, nothing to not do; nothing to accept, nothing to reject; it is just a matter of directly seeing the real nature of our own mind.

¢-- When there is ignorance there is dependence on conditioning and production of more conditioning. When there is the Union of The Two Truths, one is not fooled by the conditioning, and doesn't produce any more conditioning. In both case it is the same essence and luminosity.)

The Dohakosha says:

- ~ Solitary mind itself is the seed of all.
- ~ Whatever emanates as samsara and nirvana.
- ~ It bestows the fruition of whatever is desired.
- ~ I prostrate to mind, which is like a wish-fulfilling gem.

The Gandavyuha Sutra says:

- ~ To describe the special cause, from which arising occurs,
- ~ It is not without causation. It is also not without action,
- ~ Not different from appearance; not different from alaya.
- ~ If phenomenal appearances were different from it,
- ~ In that case, alaya would not be something eternal.
- ~ Unmanifested, undestroyed, and permanent,
- ~ Alaya completely excludes the four extremes
- ~ Existing as the purity of sugatagarbha,
- ~ It is said to be the emanation of wisdom.
- ~ It and the essence are mutually not different
- ~ It is like a finger, pointing to the essence.

- ~ The various levels and alaya are also sugatagarbha.
- ~ Alaya is that essence, the Sugata has taught.
- ~ Though the essence thus is known as alaya.
- ~ Those whose minds are weak have no knowledge of this.

The nature pure of causation, the kayas and wisdoms and so forth, is known as the undefiled, true alaya. (i.e. When there is Union of the Two Truths.)

When it is made into the support of samsara, it is designated as the defiled alaya of the various habitual patterns. (i.e. When there is no Union of The Two Truths; when there is ignorance.)

The different kinds of supported dharmas are of one nature with the supporting ground.. (i.e. Inseparability of appearances and the mind. Inseparability of appearances and emptiness.)

The Abhisamayalankara¹⁹ says:

- ~ By particular kinds of supported dharmas
- ~ Its divisions are completely to be expressed.

That is the same approach. When there is defilement, it also exists by a different name as our enlightened family nature or essence, in itself pure of every defilement, but needing to be purified of separable stains. (i.e. Enlightenment is not caused, produced, thus not impermanent. We already have the potential, the Buddha-nature. it is just a matter of directly seeing the real nature of our own mind, and of everything.)

The above text says:.

- ~ Just as in the conception of those who do not know
- ~ The moon is thought to wax to fullness and wane away.
- ~ Though actually the moon neither grows nor diminishes,
- ~ That is how it seems to people in the world.
- ~ Similarly within the alayavijnana,
- ~ Foolish, ignorant beings who do not know how things are
- ~ Think that things are always growing and diminishing.
- ~ Not thinking in this way is known as Buddhahood.

¢(i.e. No real origination, duration, cessation. Everything is merely imputed by the mind. Arisen in dependence of the mind. Not existent, not non-existent, not both, not neither.)

- ~ Alaya as the ground of all the various dharmas,
- ~ Has habitual patterns of pride and all the rest
- ~ And so is disturbed by concepts and discursive thoughts.

¢(i.e. There is a real flow of interdependence (a mind stream), but no inherently existing entities of beings in it. The ignorance of this make us think that the appearances are inherently existing, independently of the mind. So we develop fixation, grasping and all the other defilements.)

- ~ If it becomes otherwise, it is undefiled.
- ~ If it ever attains its natural non-defilement,
- ~ Since this is eternal, it will always have it.

¢(i.e. But its real nature, a flow of dependence without any inherently existing entities (inseparability of appearances and emptiness; the Union of the Two Truths) is always present. It is just a matter of seeing it. -- Seems to mean that the Buddha is the flow that knows its real non-dual unborn non-conceptual nature.)

The actual moon neither waxes nor wanes; but by the power of time it appears do so. The luminous nature of mind itself is Buddhahood. It does not have the characteristics of joy and sorrow. Yet samsaric beings see the celestial realms, the lower realms, and so forth. If the real nature is purified, one reaches the real alaya. That is what is being said.

¢(i.e. In short, there is no real being that is taking rebirth in real six realms. All of this is merely imputed by the mind. There is no real wholesome and unwholesome. The real nature of everything, including the mind, is beyond all discrimination, beyond all dualities, beyond any description, any conceptualization. The path consists of gradually removing those wrong views from gross to very subtle by seeing through the illusions, seeing their real nature without falling into any extreme (like total rejection or nihilism). This is compared to a gradual purification process. The defilements are purified not by rejecting something, but by looking at them directly, seeing their real nature. The result is still, as it has always been, the union of dependent origination and emptiness, the inseparability of appearances and emptiness, the unimpeded luminous space.)

That completes the explanation of the arising of alayavijnana and the eight consciousnesses from alaya.

These are included within the ignorant confusion of the mind-consciousness.

The Sutras say:

- ~ Mind, the chief, is very quick.
- ~ It precedes all the dharmas.

¢(i.e. The "mind" itself is the chief of all appearances.)

When we do not know the changeless nature, the perfectly established, there is false conception. Various kinds of impure, confused appearance arise, produced within relativity. When these dreamlike confusions of samsara are eliminated, there is the perfectly established, mind itself. By meditation on the true path of upaya and prajna in the developing and perfecting stages; the primordial ground, the essence, is made to manifest and is realized as it is.

That completes the explanation of the ground, the support of karma.

L6: [2) The explanation of the supported, karma,] :L6

- a) The root, ignorance
- b) The producer, unwholesomeness
- c) The divisions

L7: [a) The root [cause of all karma, of samsara]: ignorance] :L7

¢(i.e. It is because the luminous space (mind) doesn't know its own nature that it thinks objects are inherently existing, independently of itself, separate from itself, that there is fixation, grasping, the three poisons, the six poisons, the cycle of samsara, and all the defilements. Everything, all actions, are based on the belief of something inherently existing. The errors pile up, multiplying, complexifying and perpetuating themselves until they fail and cause suffering.)

\ ###
\ The root of karma, dependent dharmas, is IGNORANCE. °
\ Its threefold essence is passion, aggression, and ignorance.
\ These produce the board of samsara, black and white.

Primordially luminous mind-itself, by not apprehending its own nature, propagates confusions of grasping and fixation all over the ground, so that all the sentient beings of samsara are confused.

The Prajnaparamitasamgatha20 says:

~ As many sentient beings as there are, low, middle, and high,
~ They have arisen from ignorance. So the Sugata taught.

The lower ones are those in the lower realms. The middle ones are human beings. The higher ones are the gods. Each experiences the joys and sorrows of their own particular kind of karma. The root of this is ignorance. They all equally possess the three poisons. They all equally possess unwholesomeness. In accord with their virtues and merits, they all produce fruitions of happiness.

The section on the producer, the wholesome or virtuous, has two divisions, the ground and divisions of wholesomeness. As for the explanation of the ground: by the wholesome, happiness and the higher realms are established. By the unwholesome, suffering and the lower realms are produced.

L7: [b] The producer, unwholesomeness [unwholesome actions based on ignorance]] :L7

¢(i.e. What created conditioning (karma) are the actions based on this ignorance; discriminating while thinking that something is inherently existing (an object, a characteristic, a being, a feeling, an idea, a concept, ...); acting under the influence of already accumulated conditioning while ignoring its real nature. And while acting there is creation of more conditioning or the reinforcement of already existing conditioning. There are the actions of body, speech and mind; the ten unwholesome actions. What makes them unwholesome and the causes of much suffering is their contradiction with the real non-dual nature of everything. They are like bad habits contrary to reality. They are like bad investments.)

As for the explanation of the unwholesome:

\ ###
\ Since we can fall from high to low within samsara °
\ There are the unvirtuous actions, divided into ten.
\ There are three of body, four of speech, and three of mind.

The ten unwholesome actions that produce falling from the higher realms into the lower ones, and nothing but suffering are as follows:

The three unwholesome actions of body

- 1. Cutting off life.
- 2. Taking what is not given.
- 3. Sexual transgression.

The four unwholesome actions of speech

- 1. Lying.
- 2. Divisive speech.

- 3. Sophistic speech.²¹
- 4. Harsh words.

The three unwholesome actions of mind

- 1. Covetice.
- 2. Ill-will.
- 3. Wrong view.

¢(i.e. JA: CAN YOU EXPLAIN HOW THE OTHER MENTAL AFFLICTIONS STEM, OR COME OUT OF INNATE IGNORANCE?

¢-- DL: As I said, there are two types of ignorance. The first is a mere obscuration with respect to the status of phenomena. The other is ignorance which misconceives the nature of phenomena. The latter one conceives that phenomena inherently exist, which they don't. Within this misconception of inherent existence, there are again two types: conceptions of persons as inherently existent and conceptions of other phenomena as also such. This division is made by way of a consideration of users of objects and objects used. Within the conception of persons as inherently existent, there are cases of conceiving both one's own self and other selves to truly exist. Viewing the transitory collection of body and mind as a real "I" is a case of viewing your own self as inherently existent. With respect to this view, there are two further types. One is a conception that observes the transitory collection which gives rise to the thought of "I" and conceives it to inherently exist. Another observes "mine" and conceives it to exist in the same way. Now, first of all, one generates a conception of the inherent existence of those phenomena-the mental and physical aggregates-which serve as the basis of designation of the "I." After that thought, the "I" which is designated in dependence on mind and body is conceived to exist in its own right. Then, with that view of the transitory as the cause, one conceives "mine" to inherently exist. As Chandrakirti says, "Initially there is attachment to the "I" - a self - and then attachment to mine." Once there is the class of self, there is the class of other. Once these two classes are distinguished, one becomes desirously attached to the class of self and hateful towards the class of other. From this, are generated all the other problems. For instance, due to the view of the transitory as an "I" which is inherently existent, one generates pride in oneself as superior to others. Then, even afflicted doubt-since it's a case of emphasizing the "I" which might not believe in something (the final reason being that 'I don't believe in such and such')-depends on this. And jealousy. Also, induced by this view of the "I" as inherently existent, are extreme views: views of permanence and views of annihilation. For example, believing that former and later births don't exist or believing that once there is a self that this self will exist forever. So first a phenomenon appears to inherently exist and when it does, its qualities of good, bad and whatever also appear to exist in this way. The mind then assents to that appearance. Since this is an appearance based on a superimposition of goodness and of badness - beyond that which is actually there - one's mind falls into extreme conceptions of genuine goodness and badness and the operation of improper attitudes, which, in turn, generate the afflictive emotions.

¢-- ...

¢-- JA: CAN YOU DESCRIBE THE MIND OF A BUDDHA?

¢-- DL: That which prevents the mind from knowing all there is to be known, are called the obstructions to omniscience. With respect to the obstructions to omniscience, there are potencies which are established by the conception of inherent existence and which cause objects to appear as if they inherently or concretely exist. Even though primarily the false appearance of an object is the fault of the subject - the consciousness cognising it - there

may be some fault with the object in that it itself is polluted by ignorance or the latencies of ignorance. From this appearance - that of objects as inherently existent - there is the defilement which conceives the two truths to be different entities. Due to this defilement, when phenomena appear, they seem to exist in their own right, thus preventing the appearance of their reality. Similarly, when the reality of an object appears, the object cannot. We're talking about direct perception. When this obstruction to omniscience is removed, however, then while knowing the object one can know its nature and while knowing its nature, one can know the object. One mind can then simultaneously and directly ascertain both an object and its nature. Thus an omniscient consciousness - from the point of view of knowing conventional objects - is a consciousness which perceives the varieties of all phenomena. From the point of view of its knowing the nature of objects, it's a consciousness which knows the mode of being of objects, i.e., emptiness. But it is just one consciousness that knows both. This is a distinctive feature of the omniscient consciousness of a Buddha. ¢-- -- From an Interview with HHDL posted on the Usenet.)

L7: [c) The divisions [of unwholesome actions],] :L7

- i) The actions of body: (Killing, stealing, sexual misconduct)
- ii) The four actions of speech: (Lying, harsh words, divisive speech, idle talk)
- iii) The three actions of mind: (Craving, ill will, wrong views)

L8: [i) The [unwholesome] actions of body: (Killing, stealing, sexual misconduct)] :L8

- \ ###
- \ Cutting off life is intentional killing of another°
- \ Related is endangering life through beating and such.
- \ Taking what is not given is stealing another's goods.
- \ Related to this is getting them by using fraud.
- \ Transgressions in sex are with persons committed to others.
- \ Related are dharma's like improper sexual acts.

Everything from maliciously killing worms and insects, knowingly cutting off their lives, and striking them, chopping them up, and so forth is included in cutting off life. Taking what is not given is stealing the wealth of others, and related is using fraud to have them given. Sexual transgression, refers to another's spouse, those who are close relatives, or not in their right minds, or deliberately having sex at an improper place or time. Included are intercourse in forbidden parts of the body, such as the hands.

The Abhidharmakosha²² says:

- ~ Cutting off life, as we rightly think, is killing others.
- ~ Taking what is not given makes another's wealth one's own;
- ~ Including acquisition of it through force or deceit.
- ~ Forbidden desires, comprise the four kinds of wrongful sex.

The commentary on the Drowa Namje says:

- ~ What is like the actual thing, is related to it. Having arisen similarly, it is like it; like beating someone with a stick and relying on magical ceremonies to that end.

L8: [ii) The four [unwholesome] actions of speech: (Lying, harsh words, divisive speech, idle talk)] :L8

- \ ###
- \ Speaking false words is lying to change another's opinion. °

- \ Related is devious words that others will receive falsely.
- \ Slander is speaking words that bring about dissention.
- \ Related is saying one thing here, another there.
- \ Idle talk is evil teachings and frivolous words.
- \ Related is disconnected or fallacious speech.
- \ Harsh language is abusive words that denigrate others.
- \ Related is gentle words that are displeasing to others.

To make speech a gate of entering the Dharma, actions of speech are explained. To speak words that are not true to change the perceptions of others is false speech. Related to that is if one sees that another has been deceived by literally true words. Saying slanderous words that bring dissention to others is divisive speech. To say one thing to one person, and something else to another is related. To start, spread, and listen to gossip; and to talk disconnectedly and frivolously, saying various things that contradict dharma; is idle or sophistic speech. To say something inappropriate at the time is related. Harsh language is saying things unpleasant to the ears of others and insulting them. Related is saying things gently to make them unhappy.

The Abhidharmakosha says:

- ~ False words change the perception of another person
- ~ By their understanding of their meaning of the words.
- ~ Divisive words are those that bring dissent to others,
- ~ These are the words of a mind that has the kleshas.
- ~ Rough words are those that are not pleasant when they are heard.
- ~ All that have the kleshas are words of idle talk.

The commentary says:

- ~ True words that are deceptive, to repeat such words, to speak at a time when one should not, and to speak pleasantly, but make others unhappy are the related actions.

L8: [iii] The three [unwholesome] actions of mind: (Craving, ill will, wrong views)] :L8

- \ ###
- \ Covetice finds another's wealth unbearable. °
- \ Therefore it makes an attempt to make it into one's own.
- \ Related is longing for others' glories, such as learning.
- \ Malice is the angry mind that harms another.
- \ Related is anger that does not want their benefit.
- \ Wrong views include eternalism and nihilism,
- \ Or the view that says that cause and effect do not exist.
- \ Related are errors of glorification and denigration.

Inappropriately wishing that another's belongings were one's own is covetousness. Getting angry at the learning and so forth of another and wishing it were one's own is related. Wishing to harm another is malice. Being unhappy and angry with their benefits is related. Denigrating karmic cause and effect and falling into the extremes of eternalism and nihilism are wrong views. Exaggeratedly glorifying and denigrating the true dharma, the spiritual friends who teach it, and others who are in accord with the dharma is related.

The Abhidharmakosha says:

- ~ Covetice wrongly craves another's wealth
- ~ Malice is hostility to beings.

~ Wrong views say there is no good and evil

The commentary on the Drowa Namje says:

~ To be angry at learning and so forth and covet it, to be angry and displeased at others' benefits, to disparage true spiritual friends and others according with dharma are the related actions.

In this case, though it does not call denigration of the dharma and individuals a related action, the Prajnaparamita in Eight Thousand Lines says:

~ Subhuti, those who accumulate the karma of depriving others of the Dharma will be born as beings of the lower realms or among those who have fallen into wrong views. They will suffer among the beings of the great hell, the Avici Hell. Having been contained in its fires for a kalpa, they will be born in the great hells of other world systems. There too, when they have been contained in fire for a kalpa, It is taught that they will go to another, and so forth beyond measure.

The Sutra of the Miracle of Ascertaining Complete Peace says:

~ For 500 kalpas they will have five hundred heads.
~ Every one of these heads with not less than five hundred tongues,
~ And every tongue with plows, five hundred and not less,
~ Of hotly blazing iron, will be repeatedly plowed,
~ And all because of the evil deed of denigration.

The Examination of the three Jewels says:

~ Kashyapa, If some individual says that I or one like me who has grasped the Dharma and grasped the measure of individual beings, has not grasped the measure of the dharma and grasped the measure of individual beings, that individual will fall.

L6: [3] The fruition [of unwholesome actions],] :L6

There are three sections

- a) The brief teaching of the nature
- b) The four divisions
- c) The final summary

L7: [a] The brief teaching of the nature] :L7

¢(i.e. The fruit depends on object, motivation, preparation, application of the unwholesome action. It is in accord with the causes and the dominant nature or power.)

Now the fruition of these is explained:23

\ ###
\ With bad object, motive, thoughts, and their application. °
\ As for the fruitions of the ten unwholesome actions,
\ There are ripening, and according with their causes, power, and action.

When these unwholesome actions are produced by an unwholesome object, motivation, thought, and application, a fruition ripens in accord with the causes and the dominant nature or power. So it is said in the great texts, and moreover, in the oral instructions, the fruition of action is explained additionally.

¢(i.e. Each of the ten non-virtuous actions has four components or factors. For the action to be complete, i.e. to bring the full karmic result, all four components must be present.

These four are:

¢---- The basis or object of the action

¢---- The intention: the state of mind of the person performing the action. This has 3 parts: recognition, motive and delusion

¢---- The deed: actually performing the action

¢---- The final step, or completion of the action

¢-- There are 3 different results of a complete karma (i.e. an action that has been committed with all 4 components/factors present):

¢---- Ripened result - the future rebirth state you will experience as a result of having created a complete karma.¹

¢---- Results congruent with the cause

¢----- experiences congruent with the cause - once your karma to be born in the lower realms has been exhausted and you take rebirth in an upper realm, you will have experiences similar to your original actions.

¢----- actions congruent with the cause - once your karma to be born in the lower realms has been exhausted and you take rebirth in an upper realm, you will have the instinctive tendency to commit the original action again and again.

¢---- Environmental results - when born in the human realm, you will experience results of your actions in the form of environmental conditions.)

¢(i.e. An unwholesome actions is like a bad investment based on an error of judgment. There is an expectation based on some interpretation of reality, planning, and the actual trying to control some causes in order to get a desired effect. So when the time comes to get the expected result, there is usually deception because things never happen the way we planned. Everything is always more complex; there is always other variables that can influence the outcome and demolish our simplistic model.

¢-- So for the deception to be possible there has to have been some actual investment. The investment can be mental, emotional, conceptual, with our own body, or through external fabrications. The resulting deception is necessarily related in quality and quantity to the investment. All of this is possible because everything is dependent on the mind.

¢-- Once we have started to invest in one direction, it is usually difficult to change. And the more we repeat it, the harder it gets. We have also the tendency to see everything with this model and to repeat it even more. We also interpret the actions of others in those terms and fear they might do what we have done. All of our actions and perception are filtered through this model that we have build. The whole world seems to be revolving around this obsession.

¢-- The more we desire and get, the more we want.

¢-- The more we act egoistically, the more we see everything in opposition to us.

¢-- The more we try to control everything, the more we get obsessed with it.

¢-- The more we try to understand everything, the more complex it gets.

¢-- There is also the feedback from the society; it is as if we are generally treated the way we have acted.

¢-- The more we go against the real nature of everything (and against the society), the harder the consequences.

¢-- But the reverse is also true about wholesome actions and their happy results.

¢-- The ability to see through this whole mess is the opportunity of this precious, hard to get, short, human life.

¢-- Note: The society itself can be considered as a sentient being with its own level of karma and consequences. The same for any other level of organization above or bellow. Karma

and its consequences are acting across all levels simultaneously. The division into particular levels is purely arbitrary. Our definitions of living, consciousness, karma, consequences, etc, are dependently arisen from our own egoistic point of view. This is like thinking that the earth is at the center of the universe and that man is the center of god's creations. Karma is not necessarily only an individualistic phenomenon; the karma seeds are not neatly packaged together so that only one reborn individual will get it all. Everything is non-dual: not one, not two.)

L7: [b] The four divisions (The four categories of results from unwholesome actions)] :L7

- i) The ripening of the fruition: (rebirth in one of the three lower realms)
- ii) Fruition according with the cause, (having experiences similar to the cause -- the unwholesome action)
 - -- a)) Accord with the cause of action. (doing it again and again -- like a bad habit)
 - -- b)) Accord with the cause of experience: (having it done to us again and again -- like being afraid that it will be done to us)
- iii) The fruition of power [the results of the ten non-virtues] (the specific dominant result for each)
- iv) The fruition of action (in short: they spread like bad habits, the more we do them, the more we will be attached to them and do them again = the cycle of samsara)

L8: [i] The ripening of the fruition: (rebirth in one of the three lower realms)] :L8

- \ ###
- \ The lesser fruition of the ten actions is birth as an animal. °
- \ The middle as a preta, and the great to suffer in hell.

The Objects of Mindfulness says:

~ Of these ripenings, the lesser is to be born as an animal. The intermediate is to be born as a preta. The great is to be born among the hell beings.

L8: [ii) Fruition according with the cause, (having experiences similar to the cause -- the unwholesome action)] :L8

There are two kinds

- a)) Accord with the cause of action
- b)) Accord with the cause of experience

L9: [a)) Accord with the cause of action. (doing it again and again -- like a bad habit)] :L9

- \ ###
- \ According with the cause is said to be twofold. °
- \ One is born in a situation like that of one's former action.
- \ Then there is the fruition of such a situation.

The Hundred Actions says:

~ Those who have become accustomed to unwholesome conduct, will again be dependent on unwholesomeness and will act unwholesomely. They will continue in their unwholesomeness.

L9: [b)) Accord with the cause of experience: (having it done to us again and again -- like being afraid that it will be done to us)] :L9

- \ ###

\ Even if such beings attain the higher realms, °
 \ Their lives are short and they will suffer from many diseases.
 \ They will not be rich in possessions, and have to share them with enemies.
 \ Their spouses will be ugly, and still there will be rivals.
 \ They will be often slandered and cheated by other people.
 \ Their servants will always be intractable and bad.
 \ They will hear unpleasantness and quarrelsome words.
 \ No one will heed their words; their ventures will be uncertain Desire will grow.
 \ They will not know what is enough.
 \ Not acquiring benefits, they will be harmed by others.
 \ Their views will be wrong, and therefore, they will be much deceived.
 \ The ten unwholesome actions have two stages of fruition
 \ The fruition fits the cause, then one experiences that.

The Hundred Actions says:

~ Those who cut off life can be among gods and humans, but their lives will be short with much sickness.
 ~ Those who take what is not given will be anxious about possessions, impoverished, and have to share with enemies.
 ~ Sexual transgressors will have an unpleasant spouse shared with others. Those who speak falsely will often be slandered and cheated. Divisive people will have bad servants and retinue with whom they cannot be reconciled. Those who speak harshly will hear unpleasant and quarrelsome words. Idle talkers will not have their words heeded and trusted. The desires of covetous persons will increase, and they will never know what is enough. Malicious people will get nothing beneficial and be objects of harm. Those with wrong views will have bad views and be much deceived.

The Precious Mala says:

~ For those who cut off life, their own lives will be short.
 ~ By taking what is not given we are separated from wealth.
 ~ Those who engage in imprudent sex will make enemies.
 ~ Those who speak falsely thereafter will often be reviled.
 ~ By divisiveness, we will never have companions.
 ~ By harsh words, we will hear unpleasant things.
 ~ By idle talk our speech will always go unheeded
 ~ By covetice the hopes of mind will be destroyed
 ~ By malice we will be given the gift of being destroyed.

L8: [iii) The fruition of power [the results of the ten non-virtues]] :L8

As for the dominant result²⁴

\ ###
 \ The power of the effect ripens externally. °
 \ Here with impure dependence on the power of other,
 \ Takers of life will live in a place that is very drab.
 \ Medicinal herbs and trees, leaves and fruits and flowers,
 \ Food and drink and are insipid with little potency.
 \ Also hard to digest, they make obstacles to life.

\ From taking what is not given, crops will never ripen.
 \ We are born in a fearful region of cold, with hail and famine.
 \ Sexual transgressors are born in crowded places,
 \ Miry swamps that are full of urine and excrement,
 \ Nasty places of stinking filth and sticky defilement.
 \ They are cramped and depressed in places without joy.
 \ Liars are born in inhospitable, fearful places.
 \ Wealth soon shifts as one is cheated by all the others.
 \ Slanderers are blocked by impassible heights and depths,
 \ Cliffs and ravines, and deep defiles block all progress
 \ With a unpleasant variety of irregular surfaces.
 \ Those who use harsh language are born among stones and thorns.
 \ In places that are hot or otherwise unpleasant²⁵
 \ By idle talk we are born where harvests do not ripen,
 \ Places where the flow of seasons is disrupted.
 \ We cannot stay anywhere long, as things are so unstable.
 \ By covetice we see meager grain and copious chaff,
 \ Born where the better times of year are changeable.
 \ By malice we are born in places naturally harmful
 \ Crops and grain are pungent & bitter to the taste
 \ There are thieves and imperious rulers, savage natives and snakes.
 \ By wrong view we have no source of precious things.
 \ Medicinal herbs and trees, flowers, and grain are few.
 \ There is no refuge and we are without any friends or protection.

¢(i.e. There are 3 different results of a complete karma (i.e. an action that has been committed with all 4 components/factors present):

¢-- Ripened result - the future rebirth state you will experience as a result of having created a complete karma.¹

¢-- Results congruent with the cause

¢---- experiences congruent with the cause - once your karma to be born in the lower realms has been exhausted and you take rebirth in an upper realm, you will have experiences similar to your original actions.

¢---- actions congruent with the cause - once your karma to be born in the lower realms has been exhausted and you take rebirth in an upper realm, you will have the instinctive tendency to commit the original action again and again.

¢-- Environmental results - when born in the human realm, you will experience results of your actions in the form of environmental conditions.

¢-- 1. KILLING

¢-- Ripened result - rebirth in one of the 3 lower realms.

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - later, in a human rebirth, one will have a short life, ill-health, many troubles, no success in your activities

¢-- actions congruent with the cause - you will have the habitual desire to kill and harm others

¢-- Environmental results - being born in a place where there is much violence, war, many problems, etc. and where food, drink and medicine have little power

¢-- 2. STEALING

¢-- Ripened result - rebirth in one of the 3 lower realms

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - lack of wealth, possessions and resources; your things will be stolen or lost.

¢-- actions congruent with the cause - you will have an instinctive tendency to steal

¢-- Environmental results - being born in a barren place, where crops do not grow or are destroyed and there are shortages of food, and bitter frosts, hail, etc., and your business ventures will fall.

¢-- 3. SEXUAL MISCONDUCT

¢-- Ripened result - rebirth in a lower realm

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - you will be unable to keep relationships with, and will have to quickly separate from, your spouse, family, friends, students, employees, etc.

¢-- actions congruent with the cause - having the tendency to be unfaithful

¢-- Environmental results - having to live in a muddy or dirty place

¢-- 4. LYING

¢-- Ripened result - rebirth in a lower realm

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - others do not believe you, even when you tell the truth

¢-- actions congruent with the cause - having the tendency to lie and deceive others

¢-- Environmental results - having to live amongst people who cheat, and you can't find anyone you can trust.

¢-- 5. DIVISIVE SPEECH

¢-- Ripened result - rebirth in a lower realm

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - being lonely, having few friends, followers or employees; having difficulty developing good relationships

¢-- actions congruent with the cause - having the tendency to cause disunity

¢-- Environmental results - having to live in a rugged, uneven, inhospitable environment where communication is difficult.

¢-- 6. INSULTING WORDS

¢-- Ripened result - rebirth in a lower realm

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - others will abuse you, and even when you speak pleasantly, they will interpret it negatively

¢-- actions congruent with the cause - having the tendency to be critical and hurtful

¢-- Environmental results - having to live in a place where there are many tree stumps, brambles, nettles, sharp rocks and thorns

¢-- 7. IDLE GOSSIP

¢-- Ripened result- rebirth in a lower realm

¢-- Results congruent with the cause

¢-- experiences congruent with the cause - others will not take your speech seriously or listen to what you have to say

¢-- actions congruent with the cause - having the tendency to talk continuously and fill any quiet moment with the sound of your voice

¢-- Environmental results - having to live in a place where crops do not grow properly, rain falls at the wrong time and activities are not successful

¢-- 8. COVETOUSNESS

¢-- Ripened result - rebirth in a lower realm
 ¢-- Results congruent with the cause
 ¢-- experiences congruent with the cause - you will be unable to achieve your aims and get what you want
 ¢-- actions congruent with the cause - being continuously dissatisfied and grasping; your attachment increases
 ¢-- Environmental results - having to live in a place where the crops are poor and material resources are easily destroyed or lost
 ¢-- 9. HARMFUL INTENT
 ¢-- Ripened result - rebirth in a lower realm
 ¢-- Results congruent with the cause
 ¢-- experiences congruent with the cause - you will be a person who easily becomes frightened and panicky
 ¢-- actions congruent with the cause - having the tendency to hurt others, your anger and hatred increase
 ¢-- Environmental results - having to live in a violent place where there is war and contagious diseases
 ¢-- 10. WRONG VIEWS
 ¢-- Ripened result - rebirth in a lower realm
 ¢-- Results congruent with the cause
 ¢-- experiences congruent with the cause - being ignorant of correct views, and finding it difficult to develop realisations and correct understanding
 ¢-- actions congruent with the cause - having the tendency to draw wrong conclusions again and again, your ignorance will increase
 ¢-- Environmental results - having to live in a place where water dries up in the wells, crops fail, etc.)

The resolution is as presented. The Commentary on the Center and Limit says:

~ By the power of being a vessel, virtue predominates

L8: [iv] The fruition of action: (i.e. in short: they are like bad habits, the more we do them, the more we will be attached to them and do them again)] :L8

\ ###

\ Whatever people may do, there is an unhappy result. °

\ Whatever is done, by its spreading, suffering is produced.

¢(i.e. All actions are investments based on some discrimination. All discrimination are based on ignorance. They are all mistakes if thought in the context of absolute right or wrong because everything is relative, empty of inherent existence. All actions have the result of reinforcing the belief in discrimination, and thus reinforcing the basis for their repetition. The more we do them, the more we will do them, or see them in other's actions. They are all like self-reinforcing bad habits. That is the nature of the samsara, the Wheel of Life.

¢-- Actions are conditioned by the [old] five aggregates, which are the results of past actions. The result of the investments are in the form of the [new] five aggregates and their conditioning effect. So the five aggregates and actions are not different, not the same. A beginningless, and endless, cycle of conditioning. All of which is based on the belief in inherent existence, the root cause of samsara.)

The Objects of Mindfulness says tersely:

- ~ Ignorant ones who do evil deeds WILL DO THEM AGAIN.
- ~ Evil deeds proliferate, and there is tremendous suffering.

L7: [c) The final summary:] :L7

¢(i.e. The unwholesome actions are like poison, they necessarily bring great suffering and unhappiness. They have to be abandoned. -- In short, their result is to lose this precious human life with its freedom, endowments and fragile conditions, thus losing the opportunity to see through the whole cycle of samsara and to transcend it.)

- \ ###
- \ In short these ten actions by their nature are unwholesome. °
- \ They are like poison and anyone who ever performs them
- \ Heavy, light, or medium, will make great suffering.
- \ Therefore we should try to avoid them like enemies.

The instructions to the noble one Gyebu Nor²⁶ in the Dulwa Lung say:

- ~ The unwholesome is like poison, because a little produces great suffering.
- ~ It is like a wild man, because it destroys the assembly of wholesomeness.
- ~ Therefore it should be abandoned and one should try to do what is wholesome.

The Precious Mala says:

- ~ What is unwholesome in body, speech, and mind
- ~ Should entirely be eliminated.
- ~ What is wholesome should always be pursued.
- ~ By that the above two dharmas are explained.

L5: [c. How to eliminate the unwholesome (i.e. wholesomeness)] :L5

¢(i.e. By adopting an attitude more in accord with the real non-dual nature of everything. By not basing all actions on egoism and the belief in inherently existing objects and characteristics. By seeing the relativity of everything, by thinking from others point of view before acting. By not ignoring the consequences of our actions on ourselves and on the society.)

There are three sections

- 1) Producing the benefits of the higher realms
- 2) The ripening of their fruition
- 3) How we should choose what to accept and reject

L6: [1) Producing the benefits of the higher realms:] :L6

¢(i.e. First, they consist of avoiding the ten non-virtues, and thus avoiding a rebirth in one of the lower realms and being stuck there for an eternity. It is avoiding the biggest mistakes contrary to the real nature of everything. This will lead to the precious human life with its freedom and endowments, to the possibility of practicing more virtuous actions in accord with the real nature of everything, and to the opportunity to see through the whole conditioning cycle and to transcend it definitively.)

- \ ###
- \ The ten kinds of wholesome actions lead to the higher realms. °
- \ Their wholesome intention avoids the ten unwholesome ones.
- \ Cutting off life is avoided, and taking what is not given.
- \ Wrongful sex is avoided, and also lies and slander.

\ Speech is not harsh or frivolous. Thoughts are not covetous.
\ We keep far away from malice and wrong views.

Merely by abandoning the unwholesome actions, the ten wholesome ones will occur. This is because they are related as opposites. Therefore, the attitude that abandons the ten unwholesome actions is that of the ten wholesome ones,

the Middle Length Prajnaparamita says:

~ "I have abandoned the taking of life," and so forth. These ten are said.

L6: [2] The ripening of their fruition:] :L6

¢(i.e. Four categories of results from wholesome actions - same logic as for the unwholesome above: rebirth in one of the three higher realms; having experiences similar to the cause; their cumulative effect of increasing good conditions and virtues. -- They permits to be reborn with the precious human life, to have more and more peace of body and mind, more and more happiness, to practice dhyanas and develop wisdom, and to have the opportunity to see through and transcend all conditioning definitively.)

\ ###
\ If these actions are small, we are born in the human realm. °
\ If more, we are born among the gods of the realm of desire.
\ Great ones connect us to the samadhi of formless dhyanas.
\ Thus, we can grasp the pleasures of the two higher realms.
\ The four results are the opposite of the previous ones.
\ The fruition should be known to be birth in the higher realms.

By lesser wholesome conduct, we are born among the human beings and gods of the desire realm. If it is great, we are born in the samadhi realms. These are the two higher realms the realm of pure form, and the formless realm. The higher realms are attained, and entrance into the lower realms is cut off.

The Precious Mala says:

~ By these dharmas we are completely liberated
~ From being a being in hell, a preta, or animal.
~ After birth among gods or else among human beings
~ Increasing glory and happiness is easily attained.
~ One experiences the bliss of Bhrama and so forth
~ Or the measureless samadhis of the formless realm.

L6: [3] How we should choose what to accept and reject:] :L6

¢(i.e. The Middle Way: We should discriminate between wholesome and unwholesome otherwise we will be stuck in the lower realms for long, with no chance to work for liberation. But we should not get attached to those wholesome actions, or to a higher rebirth either. They are also dependently arisen, impermanent and unsatisfactory. We should aim at transcending the whole samsara. This is done by seeing the relativity of everything, even those wholesome actions, and by not taking them as absolutes either. No absolute, only adapted skillful means. -- They are mere tools, relatively more wholesome because more "in accordance with the goal, in accord with liberation" because they gradually combine method and wisdom. More specifically, the ten wholesome actions tend to not perpetuate the strong attachments to an independent permanent self, and the belief in inherently existing objects of desire, hate, and indifference. They are like temporary antidotes to the unwholesome illusions based on

ignorance. And because they are more close to reality, there is no harsh suffering consequences like with the mistaken investments of the ten unwholesome actions. As we progress along the path, these wholesome actions will need to be "perfected" by combining more wisdom to those methods, and thus getting closer and closer to the real nature of our own mind, and of everything.)

\ ###
\ Thus, by the merit of these ten wholesome actions °
\ We are led to happiness, but the ten of unwholesome nature
\ Lead instead to falling into the lower realms.
\ Accept the white cause and effect, and likewise reject the black.
\ This will be the path to worldly happiness,
\ Taught to be the fine vehicle of divine and human birth.

\ ###
\ By establishing subsequent lives in happy forms,
\ We truly lay a foundation for our liberation.
\ Therefore, fortunate beings should depend on doing so.

¢ (i.e. Understanding Suffering and Controlling the Mind, Lama Zopa Rinpoche

¢-- There is no one type of action that constitutes the practice of dharma. Dharma is not something that has a definite form. Although people may meditate with legs crossed and eyes closed, these external postures themselves are not the essential dharma.

¢-- An action is considered to be a part of dharma practice solely on the criterion of its effect on the mind. If delusions are eradicated and sufferings diminished by what we do then this is dharma. Thus even if we spend most of our time working inside an office in a crowded city or doing menial labour and the like, we can still be practising dharma. The essential thing is that our delusions decrease in strength.

¢-- Any type of action can be transformed into a dharma practice if it is done with the proper motivation. If we keep in mind the importance of working to eliminate our ignorance so that we can more effectively help others overcome their suffering, then whatever we do is dharma. Buddhism, as one of the great world religions, teaches many methods for purifying our motivation.)

¢(i.e. Thinking that unwholesome and wholesome actions are absolute laws is not the message here. This kind of obsession is not healthy either. There is no real action, no real karma, no real retribution. There is no absolute cause, effect or causality; nor is anything arisen without a cause or any cause without an effect. Everything is empty of inherent existence, merely imputed by the mind.)

¢(i.e. See how to transmute the five poisons into the five wisdoms by seeing their real nature, how to transmute the impure three gates into the Buddha trikaya, how to transform everything into pure Buddha-fields, how to transform our actions into pure Buddha activities.)

¢(i.e. If one totally rejects the discrimination between wholesome and unwholesome on the basis that the distinction is completely non-existent because everything is empty of inherent existence, then there is no place to go but the Vajra hells. If everything is not existent, it is also not non-existent, not both, and not neither.)

¢(i.e. So, as a path. as a skillful means, we should discriminate between wholesome and unwholesome otherwise we will be stuck in the lower realms for long) with no chance to work for liberation. But we still need to see the relativity of those wholesome actions and not take them as absolutes either, otherwise the benefits will be impermanent.

¢-- No absolute, only adapted skillful means.

¢-- The basis to choose what to accept and reject is the criteria of gaining freedom from all conditioning and all suffering: peace of body and mind, development of concentration and insight. So we need to be careful in observing what brings peace, and what doesn't bring peace.

¢-- So the criteria is to be "in accordance with the goal, in accord with liberation"

¢-- Freedom from samsara and suffering is gained by seeing their real nature. And to be able to do this we need the precious human life, morality, concentration, insights, ... even if they are all empty -- mere temporary raft.)

The Middle Length Prajnaparamita says:

~ Subhuti, by accepting the true path of these ten wholesome actions, we are born in the higher realms.

~ By remaining on the path of the ten unwholesome actions, we are born in the lower realms.

The White Lotus of Holy Dharma says:

~ The vehicle of gods and human beings has the ten virtues.

The Supreme Essence says:

~ The vehicle of gods is the four dhyanas and the four formless attainments.

~ The vehicle of human beings is the ten virtues.

~ The latter depends on good dharmas.

Yana means vehicle, mount, or means of conveyance. When we ride them, each one brings us to its particular fruition.

The Prajnaparamitasamgatha says: 304.3

~ Riding them does away with the sufferings of beings.

~ These vehicles are a great house, immeasurable as space.

~ The highest yana produces joy, happiness, and well-being.

Depending on different levels of mind, different vehicles are taught. For example, one is taught for those who aim at complete peace.

The White Lotus says:

~ That one vehicle does not have the three vehicles.

~ It is taught as provisional skillful means.

Two are also taught.

The Immaculate Space Sutra says:

~ In accord with the affinities of sentient beings,

~ I have bestowed the teachings of the two vehicles.

These are the Mahayana and hinayana. Three are also taught.

The White Lotus says:

~ Teaching how to tame the kleshas the gates of Dharma

~ Are said to be eighty-four thousand, but the true intent of the Buddhas

~ Is the one inseparable essence. That I have taught three vehicles

~ Is explained by different capacities of sentient beings.

In brief, the levels of mind are limitless, and not all of them perceive the true meaning.

The Lankavatara Sutra²⁷ says:

- ~ Not all the minds as enter finish the vehicle.
- ~ Once mind has done that, there is no mind nor vehicle.

In this case the vehicle of gods and men is being discussed.

The same text says:

- ~ Likewise I explained all the different vehicles.
- ~ The vehicle of the shravakas, and that of the pratyekaBuddhas.
- ~ Within the vehicle of gods and human beings
- ~ Samsaric suffering can be eliminated.
- ~ However, what comes later is not seen at all.

L4: [2. The second section of the extended explanation of karma and being joined to peace]
:L4

¢(i.e. The progressive path, more virtues beyond the ten wholesome actions: the nine dhyanas, the four immeasurables, bodhicitta, the six paramitas, the generation and completion stage of Vajrayana, Mahamudra, the Union of The Two Truths. Always using both method and wisdom together; then it is in accord with Liberation, with the real nature of our own mind, and of everything. The two aspects in everything: the two accumulations, the two kayas, the two gotras, the two truths -- inseparability, non-duality everywhere. Wholesomeness is taking into consideration those two aspects of the real nature of everything that is already present in us, and in everything. Discovering our own very subtle nature, Buddha-nature, is seeing the real nature of everything, with those two inseparable aspects, as the very subtle nature of our own mind. We are already perfect and pure; everything is already perfect and pure; it is just a matter of directly seeing this non-dual nature. We do not cause Liberation; it is not a fabrication. The Buddha nature is the real nature of our own mind and of everything. The real nature of everything is not changed by our ignorance of it, and our errors because of this. Seeing the real nature of our own mind and of everything is seeing the Buddha. Once we have directly seen the real nature of our own mind and of everything, then everything is pure inseparable trikaya and wisdoms, Buddha-fields, and Buddha activities: inseparable compassion and emptiness. -- After refuting the view thinking that one can produce Liberation with specific methods through accumulating merit alone, here are refuted various forms of nihilism: rejection of karma, rejection of the path, rejection of thoughts, thinking emptiness is an absolute truth. We need both method and wisdom together. Only this is accord with Liberation, with the real nature of everything: not existent, not non-existent, not both, not neither. -- The real nature of everything is not dependent origination alone, not emptiness alone, not both together, not neither or something else. It is the Union of The Two: not one, not two. -- Everything is empty of inherent existence, but still dependently arisen and functional. The two, dependent origination and emptiness, are not contradictory, but interdependent. They are not different or separate, not the same. No absolute cause, effect or causality; but still no no-causality. The luminous space.)

There are six sections

- a. The general explanation of the wholesome being associated with liberation
- b. Comprehending this: the goodness of liberation
- c. How the cause of liberation is produced
- d. How by awakening the gotras liberation is attained
- e. The related explanation of the virtues

- -- 1) How the unification of the two accumulations is perfected
- -- 2) How one does not dwell in samsara or nirvana
- -- 3) The explanation of the fruition [of the ten virtues, and of all other wholesome skillful means of the Mahayana]
- -- -- a) The brief teachings (same logic as with the unwholesome actions : the fruit of the ten wholesome actions depends on object, motivation, preparation, application of the wholesome action)
- -- -- b) The extensive explanation
- f. Refuting other wrong conceptions
- -- 1) Eliminating denial of cause and effect
- -- 2) Refuting the view of emptiness
- -- 3) Refuting those having the mind of the summit of samsara
- -- 4) The true explanation of cause and effect

L5: [a. The general explanation of the wholesome being associated with liberation. [the two accumulations]] :L5

¢(i.e. We need both method and wisdom together, the two accumulations. -- Perfecting the wholesomeness by using various progressive methods combined with wisdom permits ultimately to transcend all conditioning; There is no absolute methods, just adapted skillful means. Using the methods alone is not enough; it might lead to getting attached to the methods. Using wisdom alone is not enough; it might lead to nihilism. We have to develop method and wisdom together. The path is more than just practicing morality by avoiding the ten unwholesome actions. The progressive path consist also of developing concentration with the eight dhyanas, bodhicitta and wisdom with the six paramitas, etc. All sort of progressive wholesome skillful means combining both method (upaya) and wisdom (prajna). Only then is it in accord with the goal, with the real nature of everything. Only then can it lead to total transcendence of the conditioning cycle.)

Now, as for the wholesome being associated with liberation, good is certainly established. If the details are explained:

```

\      ###
\      The happiness of freedom puts samsara far away. °
\      It leads to peace beyond the game of black and white,
\      Forming the array of the heights and depths of samsara.

\      ###
\      Included within the five paths that lead to this liberation
\      Are the ten wholesome actions, and the four dhyana states of form,
\      The five formless dhyana attainments, the six perfections and so on.

\      ###
\      Realizing that persons and dharmas have no self,
\      BY THE HAPPY COMBINATION OF PRAJNA (~2) AND UPAYA (~1),
\      Dwelling neither in samsara or nirvana,
\      We shall produce great benefits for all sentient beings.
\      Attaining the limitless state of the Victorious One,
\      By the wholesomeness of yoga we pass beyond all worlds.

```

The previously taught merit completely transcends both the good and evil associated with it.

As for the good which completely liberates us from defilement, the cause of being born in the cycles of samsara,

-- the phenomenal accumulation of merit (~1), the ten virtues, the first five paramitas, and so forth are relative.

-- The non-phenomenal accumulation of wisdom (~2), prajna, does not dwell in the two extremes.

-- When, by the stages of the five paths, these are united, we apprehend the level of Buddhahood beyond the world's goodness.

-- Worldly goodness is grasped in terms of things and characteristics.

-- This is beyond things and characteristics.

-- From the very time the good action is done, it is liberated from the mind of merit and non-merit.

¢(i.e. What makes a perfect wholesome action really wholesome is that it combines both method and wisdom. This is in accord with the real nature of everything: not existent (~2), not non-existent (~1), not both, not neither; or the inseparability of appearances (~1) and emptiness (~2); or the inseparability of dependent origination (~1) and emptiness (~2); the non-dual nature: not one (~1), not two (~2). ... So is not like an ordinary action based on ignorance and producing karma. It is self-liberating because it is mixed with the wisdom of realizing its real nature as it is used. It is free from all extremes like realism, idealism or nihilism, dualism, or monism. It transcends all dualities, all conceptualization, all worlds. It is the Middle Way: not accepting, not rejecting. The union of method (like compassion, bodhicitta, dhyanas, the first five paramitas) and wisdom (emptiness).)

It is awareness of the empty (~2), compassionate (~1) essence.

¢(i.e. From a Bodhisattva perspective, the two aspects of the real nature of everything, the luminous mind, the luminous space, the union of upaya and prajna, the Union of The Two Truths, the inseparability of appearances and emptiness, is called "the empty compassionate essence". It is so because compassion is the principal method used by the Bodhisattva. He uses it while knowing the emptiness of the three elements: subject, object, actions.)

As to the details, the Prajnaparamitasamgatha says:

- ~ If they are able to carve a well-formed woman's image,
- ~ Wood-workers who are skilled can make anything else as well.
- ~ Likewise, bodhisattvas skillfully trained in prajna
- ~ Can do whatever is done by the wisdom of non-thought.

¢(i.e. The wisdom of non-thought consists of uniting the method of Shamatha (from the first dhyana and up) to the wisdom of Vipashyana.

¢Its characteristics is that it brings total freedom from confusion.

¢"union of Shamatha and Vipashyana is the wisdom of complete non-thought." -- C11

¢"In the union of Shamatha and Vipashyana It is equal whether awareness rests or proliferates. Both are primarily the wisdom of non-thought. The encompassing style of this unification is its freedom From all the complexities of existence and non-existence. " -- C12)

The Precious Mala says:

- ~ Whoever pacifies having knowledge and being without it,
- ~ Thereby has gone beyond both merit and evil deeds.
- ~ Liberation from the higher and lower realms,

~ Is what is explained as being truly liberated.

Also it says there:

- ~ Having the essence of emptiness (~2) and compassion (~1),
- ~ One has been established in enlightenment.

With the mind of truth, in apparent goodness without entangling attachments, like emanations and illusions, we act for the benefit of others. However, if the space-like goodness established by prajna does not establish the path of liberation, this will not take place.

¢(i.e. Methods alone are not enough. We also need wisdom gain Enlightenment. We need to use wholesome methods, without getting attached to them. They are just skillful means, dependently arisen impermanent rafts.)

The Prajnaparamitasamgatha says:

- ~ If a billion blind persons with no one to lead them
- ~ Tried to get to a city, though they did not know the way,
- ~ Attaining the first five perfections of the Victorious One,
- ~ Without attaining the eye of prajna is like that.

The Essence of the Eight Instructions says:

- ~ The time when the five first paramitas (upaya) are completed by the perfection of prajna is the time of entering into the city of omniscience.

Thus, since all dharmas are natureless, the good too is natureless, and in this way beginners and those of inferior mind abandon it.

¢(i.e. Wisdom alone is not enough. We also need methods to gain enlightenment. Emptiness doesn't mean that everything is completely non-existent, a-causal, not functional, useless, meaningless, or from the mind only. Emptiness doesn't deny dependent origination. Those who do not understand emptiness correctly fall into nihilism and reject all methods.)

The Precious Mala says:

- ~ Though these dharmas are truly good and very wholesome,
- ~ With the air of being profound and subtle beings
- ~ Childish individuals who are without true learning
- ~ Will try to avoid them, so the Victorious One has said.

The Instruction on Prajna says:

- ~ Subhuti, All dharmas are without essence. The six perfections are also without essence. Neither examined or the examiner are found. They are not perceived. They are not really seen. That is how it should be known.
- ~ This should not be told to those of the families of those who have newly entered into the vehicle, of shravakas, and of pratyekaBuddhas.
- ~ Why? They will be so fearful and terrified that their hair stands on end. By this being said, for this reason, they will abandon this perfection of prajna.

¢(i.e. The path is a progressive path. The methods used have to be adapted to the level of ignorance of the students, otherwise he might reject the path, or fall into nihilism. There is no absolute wholesomeness. What is wholesome is what can be used to gradually become free from all the conditioning, by gradually using antidotes, and skillful means that are more and more in accord with the real nature of everything. The methods get more and more subtle as the student progress on the path.)

L5: [b. Comprehending this: the goodness of liberation: [the two kayas]] :L5

¢(i.e. Ordinary merit is not enough; it has to be combined with wisdom. It is not enough to abandon all unwholesome actions, one has to purify all obstructions to knowledge and their remnants. Cleansing the obstructions to Liberation is not enough, one has to remove the obstacles to omniscience also. The perfection of merit is beyond conceptualization. Merit is something that grows exponentially as it is combined with wisdom. It is not like something fabricated, or like acquiring ordinary knowledge. It is not about doing something, or not doing something else. The first five paramitas are perfected by combining them with wisdom. -- Everything has the two inseparable aspects: the two unborn causes / gotras, the two aspects of the luminous mind, the wisdom of non-thought, the perfection of the path with the two accumulations, the two truths (dependent origination and emptiness), the resulting two kayas.)

If it is asked what is the goodness of liberation:

\ ###
\ THE ACCUMULATION OF MERIT is involved with particular objects. °
\ THE ACCUMULATION OF WISDOM is not.
\ BY THESE COMBINED,
\ CLEANSED OF THE TWO OBSCURATIONS, THE TWO KAYAS MANIFEST.

\ ###
\ The stages of meditation and post-meditation are practiced.
\ These are corruptible in ordinary beings, (i.e. ordinary paramitas)
\ But in the noble ones they are immutable (i.e. perfecting the paramitas)
\ In meditation and the state that follows it
\ By such a pattern of practice liberation will be attained.

¢(i.e. THE TWO OBSCURATIONS: (the two ignorances?)

¢-- It is not enough to abandon all unwholesome actions, one has to purify all obstructions to knowledge and their remnants.

¢-- "A Buddha is someone who has abandoned all unwholesome action, all obstructions to knowledge and their remnants. ... From the point of view of experience, the Dharma is ultimately the abandonment of afflictions and obstructions to knowledge in a being's mental continuum." - from Tibet Exile Site

¢-- All caused by the mind with ignorance [of the real nature of itself and of everything]

¢-- This twofold ignorance about the ego (The five skandhas together support the concept of ego) and outer phenomena is the root of all defilements, karma and suffering.. ... ultimately we will understand that there is no difference between the ego and outer phenomena -- Geshe Rabten, The Graduated Path to Liberation

¢-- the two types of obstructions: the delusion-obstructions and the obstructions to omniscience

¢-- delusion-obstructions and the nine levels of obstructions to omniscience

¢-- obstructions to Liberation / to cessation, ...

¢-- "In the secret mantra, it is maintained that clearing away the two obscurations of the kayas occurs through practicing the two accumulations as upaya and prajna, and therefore this is proclaimed to be a condition." -- C7

¢-- "The two-fold obscurations Of kleshas and of knowables (obscurations to omniscience)" -- C11

¢-- "the universal and incidental, obscurations of kleshas and knowables," -- C13

¢-- *

¢-- The brief explanation contains

¢-- an explanation of the remedy that clears away the mental-emotional afflictions - which is the prajna, the intelligence, the wisdom that realizes the selflessness of the individual

-

¢-- and a description of the remedy that clears away the cognitive obscurations, the obscurations to omniscience, which is the prajna that realizes the selflessness or emptiness of phenomena.

¢-- Finally, there is a description of the remedy for both of these, which again is the prajna that realizes the selflessness of all phenomena.

¢-- ... And finally, in order to inspire and enable sentient beings to begin to purify the two types of obscurations and to gather and complete in an authentic way the two accumulations - the accumulation of merit and the accumulation of wisdom - the basis for purifying the obscurations and for gathering the two accumulations, which is the primordial awareness of the dharmadhatu, is taught. Primordial awareness is the base from which these activities are accomplished. And this primordial awareness - the inherent, original wisdom of the dharmadhatu - is present equally at the time of the ground, at the time of the path, and at the time of the fruition.

¢-- ... However, when the kleshas and the cognitive obscurations are all completely cleared away and primordial awareness manifests openly, unobstructedly, when primordial awareness is directly and perfectly realized, then the dharmadhatu is called Buddhahood. - From Osel 7.

¢--*

¢-- There are thus two kinds of obscuration-obstacles.

¢---- One is the obscuration-obstacle just specified, which prevents the experiencer from seeing the whole, because he becomes ever more engrossed in the abstract models of a world he has created from a specific ("subjective") point of view.

¢---- The other obscuration-obstacle is the one presented by the pollutants (Tib. nyon-sgrib, Skt. klesavarana). It prevents the experiencer from ever attaining the status of being free, because the pollutants lead him deeper and deeper into the morass of samsara.

¢-- The way of seeing has to cope with both kinds of obscuration-obstacles. Maitreya expresses this in the following words:

¢-- There are two kinds of obscuration-obstacles:

¢-- One by pollutants, one by the objectifiable.

¢-- Here (on the way of seeing), all obscuration-obstacles are intended;

¢-- Once they have been done away with, (the resulting state of affairs) is claimed to be one of freedom.

¢-- - from Guenther 9)

¢(i.e. Everything has the two inseparable aspects of luminosity and space: inseparability of dependent origination and emptiness. It is true for the causes (the two gotras), the two accumulations (merit and wisdom), the two truths, the result (the two kayas). All of these reflect the fact that everything is not existent, not non-existent, not both, not neither. It is the Union of the two. It is the non-dual nature: not one, not two; not separate or different, not the same. Everything is like that.

¢-- The five first perfections, generosity, discipline, patience, exertion, and meditation, are the accumulation of merit.

¢-- Prajna is the accumulation of wisdom.

¢-- By their unification,

¢-- the two kayas, dharmakaya and rupakaya will manifest.)

¢(i.e. But it is still not produced, not caused. Buddhahood is beyond causality, thus not impermanent.

¢-- The real basis, causes, of the two kayas are the "two gotras": the Buddha-nature in its two aspects.)

The Precious Mala says:

- ~ As for the rupakaya possessed by all the Buddhas,
- ~ It arises from the accumulation of merit.
- ~ Dharmakaya is born, to give a brief summary,
- ~ From accumulating the wisdom of the conquerors.
- ~ By these two accumulations, Buddhahood is attained
- ~ If this is what we want, we should always rely
- ~ On these two accumulations, those of merit and of wisdom.

The major and minor marks of the Buddha's rupakaya are established by these two accumulations in a way that is highly exalted. As much merit as ordinary beings, shravakas, pratyekaBuddhas, and bodhisattvas may have, a single body hair of the Buddhas has ten times more. A hundred times as much as exists in such a hair exists in the minor marks. A hundred times the amount in each of the eighty minor marks is that of one of the major marks. The merit of each of the thirty-two major marks increased by a thousand is that of the tuft between the eyebrows. A hundred thousand times the collective merit of the tuft between the eyebrows is that of the ushnisha tuft at the top of the Buddha's head. A thousand times the merit of the hair-tuft is taught to be that established by the conch of spoken dharma.

The same text says:

- ~ As merit is beyond the scope of thought,
- ~ So the major marks of the Buddha rise.
- ~ The great scriptural treasury of the Mahayana
- ~ Says he is a great being like a king.
- ~ All the merit of the pratyekaBuddhas,
- ~ All merit in the world without remainder
- ~ That of both the learned and non-learned
- ~ If it should be increased to ten times more,
- ~ Would be as much as in one of the Buddha's pores.
- ~ The hair-pores of a Buddha are all like that.
- ~ As for all the merit of these hair-pores,
- ~ That amount increased a hundred times,
- ~ Would be the merit of one of the minor marks.
- ~ That many times that same degree of merit
- ~ Is that of each of the royal major marks.
- ~ These merits of the thirty two major marks,
- ~ If they are multiplied a thousand times,
- ~ Are those of the brow-tuft like the sun and moon.
- ~ The merits of the brow, increased by a hundred
- ~ Would not appear as much as the tuft of the head.
- ~ As much as is produced at the crown of the head,
- ~ If that were made hundred times as much,
- ~ That of the conch of dharma would still be ten times more.

Below the supreme dharma, is the defiled, worldly dharma. Above that is the world-transcending, undefiled dharma. The border is between what is corruptible and what is immutable. The wisdom of meditation is undefiled, while that of post-meditation is defiled. They are the corruptible and immutable paths. The first five paramitas, generosity and so forth, are defiled,²⁸ and prajna is undefiled. They are corruptible and immutable goodness.

L5: [c. How the cause of liberation is produced:] :L5

¢(i.e. Liberation is not really caused by our own wholesome actions, as if fabricated or assembled, thus it is not impermanent. We already have the Buddha-nature, the unborn potential, with its two aspects of space and luminosity as the two inseparable gotras. That is the real cause of our Enlightenment. The luminosity and the right paths are naturally emanating from this. What makes an action wholesome and efficient is that it is in accord with this unborn nature with its two aspects. Wholesomeness, compassion and wisdoms are already there; they are not wholesomeness separated from our originary awareness; they are not artificially added in order to produce something. Samsara is transcended by realizing the real non-dual nature of our own mind, and of everything; by realizing that we already have this Buddha-nature; by directly seeing the very subtle nature of our own mind. -- So following the wholesome path is getting closer and closer to our already existing Buddha-nature, it is bringing the result into the path. Realizing the path is realizing our own real nature after removing all the obscurations. -- The Buddha nature is the real nature of our own mind and of everything. The real nature of everything is not changed by our ignorance of it, and our errors because of this. Seeing the real nature of our own mind and of everything is seeing the Buddha. Wholesomeness is being in accord with this real non-dual nature. The full proof of the path is seen only at the end; until then we need faith.)

If it is asked on what these goodnesses depend, and from what they are produced, the real goodness in accord with liberation, the true path, is accumulated as a cause of separation. (i.e. The cause of separation, eliminating defilements superimposed on that [the ground, the essence], is the aspect in accord with liberation, possessed by the wholesome path. -- C4) Therefore, it depends on the alaya of the various habitual patterns (ii-c). The fruition of separation attained by this cause of separation, depends on the gotra or the essence, which therefore, is the true cause of changeless liberation. That is the main point: (i.e. The fruition of separation is that when sugatagarbha has been freed from all defilements, the Buddha qualities manifest. -- C4)

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\ THE GOTRA (i.e. the unborn Buddha potential) is the support of the goodness of liberation. °

\ ###

\ In having this we have the luminous nature of mind.

\ Spotless dharmadhatu is the naturally present gotra.

\ In its apparent aspect this is the two rupakayas.

\ These are described by the Uttaratantra's nine examples.

\ This nature of compassion exists eternally.

\ The Sugata has said that this is the "growable" gotra:

\ Its root is the luminosity of insight-wisdom.

\ Its essence is wholesomeness, that does not have the three poisons.

¢(i.e. The real basis, causes, of the two kayas are the "two gotras": the Buddha-nature in

its two aspects.)

¢-- See below:

¢-- The established gotra, superimposed on the primordial gotra is the incidental upaya and prajna of the four paths of learning, produced by mind and so forth. Purification occurs through the activities of the two accumulations of merit and wisdom.

¢-- ...

¢-- arising from these two gotras,

¢-- The trikaya of the Buddha is attained.

¢-- ...

¢-- All the splendor of svabhavikakaya,

¢-- Like the precious statue of the Buddha.

¢-- Is self-arising and therefore unproduced.

¢-- It is a mine of precious qualities.

¢-- ...

¢-- Though the two kayas exist as if they were produced effect and producing cause,

¢-- there is no actual causation.

¢-- ...

¢-- The nature and the vast extent of its blossoming;

¢-- That these exist as support and what is supported;

¢-- Their existence and non-existence; their Buddha qualities.

¢-- Are what should be known as the meaning of liberation.

¢-- (i.e. Their so called two aspects are pointers to the need to transcend both existence and non-existence. Their meaning is the Union of the Two Truths: dependent origination and emptiness. Their interdependence, inseparability.))

This is taught as it is in final word of the true meaning sutras, the great teaching of all the Buddhas.

-- These are The Sutra of the Questions of King Dharantsvara, The Glorious Mala of the Lion's Roar Sutra, The Sutra Requested by the Girl Precious One, The Sutra Requested by the Goddess Immaculate One, The Sutra of the Dwarf Angulamala, The Noble Complete, Great Nirvana Sutra, The Sutra requested by Maitreya, The Tathagatagarbha Sutra, The Sutra of the Wheel Curing Sickness.²⁹

-- These say that within all sentient beings is the primordially existing dharmadhatu, the naturally pure space which is the nature of mind. This is tathagatagarbha. It exists primordially. It is changeless.

-- -- Its apparent aspect is rupakaya, the source of the major and minor marks.

-- -- Its aspect of emptiness is dharmakaya, free from all the extremes of complexity, primordially and spontaneously present.

-- -- Its qualities, in their spontaneous presence are exemplified by a jewel; in their changelessness, by space; In moistening and pervading all sentient beings, it is exemplified by pure water.

¢(i.e. The Buddha nature with its two inseparable aspects, like inseparability of the Two Truths, inseparability of dependent origination and emptiness, inseparability of appearances and emptiness, inseparability of body and mind.)

The Uttarantra says: 21

~ Like a jewel, space, or pure water;

~ Its nature has never had the kleshas.

At the very time it is obscured by defilements, its essence is undefiled suchness. The

nature of mind is primordial luminosity.

The Gyu Tongpa³⁰ says:

~ Mind is not mind. The nature of mind is luminosity.

That is the dhatu of Buddhahood, the gotra or enlightened family which all sentient beings possess.

The Uttaratantra says: 21

~ Because the perfect Buddha kaya radiates
~ Because of suchness being inseparable,
~ And because of possessing the dhatu every sentient being
~ Always possesses the very essence of Buddhahood. (i.e. Possessing the Buddha potential, but not being realized Buddha yet.)

This should be known to be the good dhatu of the Dharma. It is fundamentally enlightened from the beginning.

¢(i.e. The Dharma is not something invented. The wholesome actions are not artificially created. Their basis is the real nature of everything. They seem separate because of our obscurations.)

The Expressor of Marks says:

~ Buddhahood is without beginning and end.
~ The primordial Buddha is without any bias. (i.e. We are not creating a new state, or reaching another shore. We are just realizing our own nature by removing the obstructions (the conditioning) that have been added because of ignorance. Wholesomeness is more in accord with this real non-dual nature than unwholesomeness. Perfecting this wholesomeness is acting like a Buddha.)

The Two Examinations says:

~ Sentient beings are Buddhas, in actuality.
~ But they are obscured by incidental obscurations.
~ When these are cleared away, then they are Buddhas.(i.e. When we fully realize our own nature, we will be like a Buddha. When we directly see the real nature of our own mind, and of everything; when we see through all conditioning, see the real nature of samsara and Nirvana, then we are Buddha.)

[DEFINITIONS OF : THE TWO KAYAS, THE DHATU / BUDDHA-NATURE, BUDDHAHOOD / ENLIGHTENMENT:]

-- Even at the time of being a sentient being, the nature of mind has the apparent Buddha qualities of rupakaya and the Buddha qualities of the emptiness aspect as dharmakaya; (i.e. The two inseparable aspects of the real nature of everything, are called the two kayas in the fruition.)

-- but since they are obscured by unremoved defilements, this is called the dhatu or enlightened family. (i.e. the potential, the Buddha-nature)

-- At the time of Buddhahood, since mind is free from all defilements, it is called enlightenment. (i.e. the potential realised: Buddha. One cannot be called a Buddha until it is fully realized. But still, nothing change. It is the same in both case.)

-- This occurs merely by the appearance or non-appearance of the perfected power of the nature, mind itself. It is not maintained that first, at the time of being a sentient being, the qualities are non-existent, and later they are newly produced. This is because they are

changeless. (i.e. There is nothing added or removed. Sentient beings in samsara and Buddhas are not different or separate, not the same. Not one, not two. Nirvana, or Enlightenment, is not produced, not caused, thus not impermanent.)

☿(i.e. The mind is not existent, not non-existent. It is empty of inherent existence, but still dependently arisen and functional. That is the complementarity expressed with the Two Truths, and the need to use both method and wisdom. The rupakaya is the equivalent of affirming conventional truths, dependent origination, causality, space and time. Dharmakaya is the equivalent of affirming the ultimate / sacred truth, the emptiness of inherent existence of all of this. Those two aspects are inseparable, that it the real nature of the mind, that is the Svabhavikakaya. Everything has always been like that, that is their unborn Buddha-nature. But because of ignorance, fixations and obscurations, we do not see this. ☿-- the apparent Buddha qualities of rupakaya and the Buddha qualities of the emptiness aspect as dharmakaya)

The Sutra of the Supreme Appearance of the Essence says:

- ~ The dhatu has no temporal beginning.
- ~ It exists as the true state of all dharmas. (i.e. The Buddha-nature is the real nature of our own mind and of everything.)
- ~ Since it exists, all beings have attained nirvana.
- ~ As it was before, it will be later.
- ~ This is the changelessness of suchness. (i.e. This real nature of everything is not changing; it is just hidden by veils caused by ignorance.)

The luminous nature of mind is not obscured by the kleshas.

☿(i.e. This real nature of our mind, and of everything, is not changed by those veils covering it, by our ignorance. Like the sun is not touched by the clouds covering it from our sight.)

The Uttarat Tantra says: 26

- ~ The nature of the mind is luminosity.
- ~ It is just as changeless as the space of the sky.
- ~ By the rising of false conceptions, desire and so forth obscure it,
- ~ But its nature is not obscured by incidental defilements.

[THE TWO ASPECTS OF THE BUDDHA-NATURE:]

The divisions are the primordial gotra and the removable gotra, whose arising depends on clearing away incidental defilements. As for their beginningless existence as dharmin (~1) (i.e. the realm of dharmas) and dharmata (~2) (i.e. the real nature of the dharmas),

the Nirvana Sutra says:

- ~ O son of noble family, as for the nature of mind, naturally luminous (~1) and naturally essenceless (~2), the way naturally pure mind appears is by participating in Buddha qualities that blaze with the major and minor marks, and not being separate from them. Nevertheless its empty (~2) and apparent (~1) natures are distinguished. (i.e. Non-dual: not one, not two. Not separate or different, not the same. Inseparability of the two aspects: luminosity or appearances and emptiness.)

The established gotra, superimposed on the primordial gotra is the incidental upaya and prajna of the four paths of learning, produced by mind and so forth. Purification occurs through the activities of the two accumulations of merit and wisdom.

¢(i.e. This purification, a skillful means consisting of using both method and wisdom (the two accumulations), although being empty itself, is building karma in accord with the goal: transcendence from all extremes. It is like as if producing something (good karma), but at the end even this is seen for what it really is: just a temporary raft, and this good karma formation is also transcended. The important point is to use any adapted skillful means (a progressive path) required to be able to ultimately directly see the real nature of our own mind, and thus of everything. So the gradual purification is the gradual removal of obstacles preventing one to be able to do this, and gradually seeing the real nature of everything. Those two accumulations are supporting each other along the path. One without the other would not go far.)

The Gandavyuha Sutra says:

~ Kye, sons of the Victorious One! This which is called the gotra of enlightenment is genuine³¹ dharmadhatu

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything. That is what has to be directly seen by gradually purifying the mind, by bringing the result into the path. That is why we need the two accumulations, because it is in accord with the non-dual nature of everything: not existent, not non-existent, not both, not neither; the Union of the Two.)

It is vast like the sky. When its naturally luminous nature has been seen, training in accord with the great accumulations of merit and wisdom is purified.

The Uttaratantra says: 39

- ~ Like the buried treasure and the fruit
- ~ The two aspects of the gotra should be known
- ~ They are the beginningless natural presence
- ~ And supremacy that has been truly received.

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything. Its two aspects are the two aspect of the real nature of our own mind and of everything. The Two Truths should be known. Both method and wisdom should be used, accumulating both merit and wisdom. The two kayas should be produced. The real nature of everything should be seen as both not existent, not non-existent; the Union of dependent origination and emptiness.)

- ~ As is taught, arising from these two gotras,
- ~ The trikaya of the Buddha is attained.
- ~ By the first arises the first of the kayas,³²
- ~ By the second arise the subsequent two.³³

¢(i.e. The two aspects of enlightenment, the union of dependent origination and emptiness, the union of the two truths, the inseparability of appearances and emptiness, the union of body and mind, have always been like that. This is not a mental fabrication. It is just a matter of directly seeing our real unborn mind nature, and thus the real nature of everything, to be free from all uncontrolled karmic formation and conditioning. The two kayas are the real nature of a being when directly seen without all the defilements. They are not produced, they are always there. The two aspect of the potential are then called the two aspects of the Buddha.)

- ~ All the splendor of svabhavikakaya,
- ~ Like the precious statue of the Buddha.

- ~ Is self-arising and therefore unproduced.
- ~ It is a mine of precious qualities.

¢(i.e. Since the real cause of Buddhahood is the Buddha-potential, nothing is produced. The wholesomeness of the path is already present in this Buddha-potential, in the real nature of everything. That is because wholesomeness is being in accord with the real nature of everything. It is in accord with Liberation because it combines both method and wisdom, because it is not based on egoism, not based on hurting other, not based on maintaining and amplifying the belief in inherent existence, in objects of desire or hate. It is wholesome because it is progressively perfected by getting closer and closer to this non-dual nature of everything, this Buddha-nature.)

- ~ Because it has great dominion over the dharmin (i.e. the realm of dharmas)
- ~ It is fully expressed, like a universal monarch.
- ~ Its phenomenal nature is like a reflection,
- ~ With emanation-bodies like forms of gold.

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything.)

Svabhavikakaya is mind itself, the naturally existing gotra. This is like a naturally existing jewel. From within it comes the gotra with the nature of the dharmin (i.e. the realm of dharmas). Here there are the universal monarch of sambhogakaya, and its reflected emanation, arising in dependence on it, nirmanakaya, the supreme emanation for those who are to be tamed. At the time of existing as a sentient being, these do not appear, because defilement obscures them.

¢(i.e. The real nature of our own mind is the real non-dual nature of everything, the inseparability of the two aspects. From the aspect of luminosity comes the appearances of the sambhogakaya and nirmanakaya. But they are not seen for what they are. -- From this real nature of everything beyond existence and non-existence, come naturally the mind's function, the various mind's objects, and the illusions. The only problem is by not being aware that all of these colors / concepts and emanations / appearances are empty of inherent existence while being naturally produced.)

-- By accumulating merit through visualization and so forth, defilements that obscure rupakaya are cleared away.

¢(i.e. By purifying the body, speech and mind one generated the causes for the Nirmanakaya, the Sambhogakaya, and the Dharmakaya. Once the real nature of the impure body, speech and mind is directly seen, they are seen as pure kayas. Just acting as if they were pure the body and speech are the cause of the rupakaya because then they are acting in accord with their real nature.)

-- By the accumulation of wisdom through emptiness meditation and so forth, obscurations are cleared away from the dharmata-svabhavikakaya, the body of the self-existing-essence, the nature of dharmas.

¢(i.e. By purifying the three as inseparable, one attains the Svabhavikakaya - the inseparability of the three kayas. But the real transmutation occurs only by directly seeing the whole picture, the real nature of our own mind and of everything.)

- The support, the naturally existing gotra, is like clear water.
- Within it the supported, the established gotra, rises like a variety of reflections.
- The two exist primordially, like reflector and reflection.

¢(i.e. Inseparability of emptiness and dependent origination. When correctly seen these two are seen as inseparable, unborn, primordial. Everything is dependently arisen because of emptiness. All the appearances of the mind, and the mind itself as the chief of appearance, naturally arise.)

-- Within the gotra that exists as the ground,

-- as knowable objects, the incidentally established gotra exists as the phenomena of knowing mind.

-- These are respectively support and supported.

-- The dharmin (i.e. the realm of dharmas) exists separably with dharmata (i.e. the real nature of the dharmas), the naturally existing gotra.

-- As a separable fruition, it is non-existent. The produced gotra is an antidote to purify defilements.

-- Though the two kayas exist as if they were produced effect and producing cause, there is no actual causation.

-- That gotra makes the perfect Buddha qualities to be born as the realization of the paths of learning. This is their liberation or ripening as the level of Buddhahood.

The Mahayanasutralankara says:

- ~ The nature and the vast extent of its blossoming;
- ~ That these exist as support and what is supported;
- ~ Their existence and non-existence; their Buddha qualities.
- ~ Are what should be known as the meaning of liberation.

¢(i.e. The essence of the teachings is the inseparable two aspects. The unimpeded manifestation of luminous space. Like the three aspects of the mind: empty, luminous, unimpeded wisdom; or essence, nature, compassionate energy. All of this meaning that the real nature of everything is not existence, not non-existence, not both, not neither.)

Sugatagarbha pervades all sentient beings.

By the nine examples it is taught to exist within the covering of the kleshas.

The Uttaratantra says: 31

- ~ A Buddha in a decaying lotus, bees and honey.
- ~ Gold within a covering of an unclean nature.
- ~ Treasure in the earth, the germ within a fruit,
- ~ An image of the Buddha that is covered with rags.
- ~ A king within the belly of a poor and ugly woman.
- ~ Jewels in the earth, in such a form,
- ~ Obscured by the incidental defilements of the kleshas,
- ~ This dhatu exists within sentient beings.

These nine examples are related to the obscured dhatu as it exists in ordinary individuals, arhats among the shravakas and pratyekaBuddhas, and bodhisattvas dwelling on the paths of seeing and meditation.

Ordinary people are those who have not entered into the path; or those who have entered but their being is obscured by to the assembly of the four obscurations, passion, aggression, ignorance, and all of these together.

From the four examples of the dhatu within them:

First, as for the example of how the essence exists, when it is obscured by propensities of desire, the Uttaratanttra says: @@@

- ~ Existing in a lotus that is evil-colored,
- ~ A tathagata-statue, blazing with a thousand marks,
- ~ Having been seen with the undefiled eye of the gods,
- ~ The statue would be removed from its mud-born lotus cover.
- ~ For tathagatas dwelling in places without torment
- ~ The intrinsic Buddha eye sees what will later be unobscured.³⁴
- ~ Their intrinsic endless compassion will free them from obscuration.

Second, the example of the dhatu existing in a covering characterized by propensities of aggression: @@@

- ~ Like honey that is surrounded by a swarm of bees,
- ~ Capable persons have a wish that they could acquire it
- ~ Having seen it is there, by using skillful means,
- ~ They completely separate it from the swarm of insects,
- ~ By the all-knowing eye of the great sage himself
- ~ Having seen the honey of the dhatu or gotra,
- ~ Having obscurations like the swarm of bees,
- ~ He makes them be completely abandoned and disappear.

Third, the example of the dhatu existing in a covering characterized by propensities of stupidity: @@@

- ~ Just as kernels of grain still covered by their husks
- ~ Are not usable in that form by human beings,
- ~ They remove the grain from out of the covering husk.
- ~ Using the part they want for food and otherwise
- ~ Just so, mixed with defiling kleshas of sentient beings,
- ~ As many victorious ones as there are in the three worlds,
- ~ If they are not liberated from being mixed with these kleshas,
- ~ So many will not be made into victorious ones.

Fourth, the example of the essence existing in a covering manifesting kleshas characterized by the arising of passion, aggression and stupidity all together: @@@

- ~ Just as on a journey someone's treasured gold
- ~ In the confusion might fall into a filthy place,
- ~ That dharmin (i.e. the realm of dharmas) by falling there, would not have been destroyed,
- ~ Remaining there like that for many hundreds of years.
- ~ By a god who had the pure eye of the gods,
- ~ If the gold existing there was seen and found
- ~ People would say the god established that precious thing,
- ~ This supremely precious thing, that actually was abandoned,
- ~ So the Buddha qualities of sentient beings.
- ~ Have sunk and disappeared among the filth-like kleshas.
- ~ Having been seen by the Sage, to purify them that filth,
- ~ For all beings he caused the dharma to arise.

As for the example of the dhatu existing in a covering of habitual patterns of ignorance, in the arhats of the shravakas and pratyekaBuddhas: @@@

- ~ Just as in the house of a poor man, under the floor,
- ~ An inexhaustible treasure might be lying buried;
- ~ But he would not know the existence of this treasure,
- ~ Nor would the treasure say to him that it was there.

- ~ So with the precious treasure that is within the mind,
- ~ Spotless dharmata, with no adding or taking away,
- ~ When it is not realized, we experience
- ~ The poverties of suffering, continuously arising.
- ~ (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

if the covering is abandoned when seen,

here is the first of the two examples of how the essence is: @@@

- ~ Just as in a mango or in other fruits
- ~ There are undestroyed dharmas of seed and germination,
- ~ And then if there should be plowed earth, and water and such,
- ~ The stuff of a king of trees will gradually be established.
- ~ So in the fruit of the ignorance of sentient beings,
- ~ Inside the covering skin is the good dharma-element
- ~ Which similarly depending on the condition of goodness
- ~ Will gradually be the stuff of the King of Sages.

As for the second example: @@@

- ~ As a precious statue of the Victorious One
- ~ Might be covered up in dirty tattered rags,
- ~ But still a divine one on the path might see and uncover it,
- ~ And then it would be said, "He really dwells on the path."

- ~ So the sugata nature, wrapped in beginningless kleshas,
- ~ Having once been seen, even within an animal,
- ~ There would be a real means of by which it could be set free.

From the two examples of how, within the covering of defilements that is to be abandoned by cultivation, there exists the splendor of the good dhatu of dharmas,

as for the first: @@@

- ~ Just as an ugly woman with no one to protect her
- ~ Staying in a shelter for the poor and homeless
- ~ Might hold a splendid king in the confines her womb.
- ~ And would not know this lord of men was in her belly.

- ~ In the refuge mission of life within this world,
- ~ Impure sentient beings are like that pregnant woman.
- ~ With only what she has, she will one day have a protector.
- ~ Gestation of the spotless dhatu is similar.

As for the second example: @@@

- ~ Just as gold ore that has a big nugget inside of it³⁵
- ~ Has an external nature that is very drab,
- ~ Having seen it those who know it for what it is,

- ~ In order to purify the gold that is inside,
- ~ Undertake to remove the outer covering.
- ~ Having seen the luminous nature that is within us,
- ~ Although it has been covered up by the incidental;
- ~ Likewise the source of seeing what is precious in sentient beings
- ~ Removes the obscurations of supreme enlightenment.

Though the obscurations to the pure ground are many, the same text says: @@@

- ~ Passion, aggression, and ignorance; active or as an imprint;
- ~ That to be abandoned by seeing and meditation;
- ~ The higher bhumis relatively impure and pure,³⁶
- ~ Many defilements are taught by the covering lotus and so forth.
- ~ Transcending all the divisions of closely-connecting kleshas,
- ~ By these defilements fools and those with the learning of arhats,
- ~ Are meant by respectively four and one of these examples.
- ~ Seeing and cultivation, and the pure and impure levels
- ~ Have two and two comparisons of their impurities.

Joining these examples of defilements and the essence to a determination of their meaning, the same text says: @@@

- ~ Just as when a lotus arises from the mud,
- ~ When it first manifests the mind is very joyful,
- ~ But afterward it decays and then there is no more joy.
- ~ The joy arising from desire is like that.
- ~ Just as delicious honey is completely crawling
- ~ With irritated bees that sting like an army of spears;
- ~ Just so, if aggression rises, and swarms within our minds
- ~ Suffering will be produced within our hearts.
- ~ Just as the essence, the kernels rice and other grain
- ~ Is hidden by an external husk which covers it,
- ~ So sight of the essential meaning Buddhahood
- ~ Has been obscured within the egg of ignorance.
- ~ Just as filth is something that is unsuitable,
- ~ So are those who have desire for these poisons
- ~ That is because depending on the cause of their desire,
- ~ What is like filth will be arising everywhere.
- ~ Just as when wealth is hidden underneath the ground,
- ~ One who does not know this will not attain the treasure,
- ~ So the self-arising treasure of the nature
- ~ Is hidden in the ground of habitual patterns of ignorance.
- ~ Just as by gradual growing of the sprout and so forth
- ~ The shell of the seed is cut apart and falls away,
- ~ So by seeing the suchness of the natural state
- ~ What is to be abandoned by seeing is reversed.
- ~ Those who conquer the essence of transitory collections

- ~ Through being connected to the path of the noble ones,
- ~ Make wisdom the thing to abandon on the path of meditation.
- ~ This is taught to be like being wrapped in rags.³⁷

- ~ The defilements supported by the first seven bhūmis,
- ~ Are like the defilement found in the covering of a womb.
- ~ Non-thought is like being free of the covering of the womb,
- ~ This completes the ripening of the insight of wisdom.

- ~ Defilements associated with the three highest bhūmis
- ~ Should be known to be like a covering of mud and clay.
- ~ By a great being's having attained the vajra view,
- ~ The vajra-like samādhi destroys that covering.

- ~ Thus the many defilements of desire and so forth
- ~ Are like the examples of a decaying lotus and so forth.

The Enumeration of Dharmas of the Complete Passing Beyond Suffering of the Noble Ones says:

~ Then the Bhagavan spoke to Kashyapa. O son of noble family, It is, for example, like this. A wealthy king had on his forehead a vajra jewel. With other wealthy ones, radiating power, it touched the heads of those other wealthy ones. The jewel on the forehead sunk inside his flesh, and he did not know where it had gone. Because a wound arose, he asked a doctor, "Cure me." From this instruction, a very capable doctor would not treat him for that wound of the jewel going into his flesh, saying these words, "O most powerful one, why are you asking about your forehead-jewel? That wealthy one, from aversion, would say to the doctor, "Because my forehead jewel should not go anywhere." he would think, "Is it an illusion that it is not there?" This would produce much suffering. Then that doctor producing joy in that wealthy one would say, "Thus do not produce suffering. If you emanate power, the jewel will sink into your flesh, a mere reflection will appear externally. If you emanate power, hatred will arise. Though the power of the jewel has sunk into your flesh you did not feel it." Not believing these words that were said, the king would say, "Doctor don't lie. If it sinks into my flesh, which is matter and blood that is very opaque, it is not reasonable that a reflection would appear." Then the doctor would say, "A mirror is likewise opaque, but the jewel will also clearly appear in it. When you have seen that this is like that, a wondrous, marvelous perception will arise. O son of noble family, all sentient beings are like that. Since they do not venerate the spiritual friend, though they have the Buddha nature they cannot see it. It is obscured by passion, aggression, and ignorance. Many different beings who have so been overcome are within samsara and suffering. From that nature, O son of noble family, within the bodies of all sentient beings there are the ten powers, the thirty-two major marks, and the eighty excellent minor marks.

This has been taught in many ways.

The Hevajra says:

- ~ Within the body there exists the great wisdom
- ~ The truth of this has abandoned all conceptions.
- ~ Universal, it pervades all things.
- ~ Embodied existence does not arise from the body.

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything. Seeing the real nature of our own mind is seeing the real nature of the world; and vice versa. The

reason we seek the real nature of our own mind instead of seeking the truth outside is that we cannot directly see something outside of our own mind, but we can directly see the real nature of our own mind. Buddhists seek the truth inside; scientists seek the truth outside. It is all the same truth. There is no real distinction between the levels.)

The Precious Mala says:

- ~ I and limitless sentient beings are primordial Buddhas.
- ~ By the power of discursive thoughts there is samsara.
- ~ From that I shall produce the supreme mind of enlightenment.

¢(i.e. A Buddha knows its real nature, the real nature of everything, and act accordingly in perfect harmony with this; we ignore our real nature and our actions are based on accumulated errors, conditioning.)

The Wisdom of the Moment of Death says:

- ~ Since whoever realizes mind is a Buddha, produce the supreme perception by not searching anywhere else.

¢(i.e. The only thing we have to do to become a Buddha is to realize the real nature of our own mind, and of everything.)

The Praise of the Vajra of Mind says:

- ~ Water that exists within the earth
- ~ Exists there pure without defilement.
- ~ Just so, within the covering of the kleshas,
- ~ Wisdom exists without defilement.

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything. The real nature of everything is not changed by our ignorance of it, and our errors because of this.)

The Secret Essence says:

- ~ Throughout the ten directions and four times,
- ~ Perfected Buddhas are nowhere to be found.
- ~ Except for the perfect Buddha, the nature of mind,
- ~ Do not look for any other Buddha.
- ~ The victorious ones themselves, if they should search,
- ~ Would never find it anywhere at all.

¢(i.e. Buddhas are not something external, not something inherently existing somewhere. It is the real nature of our own mind and of everything: the inseparability of dependent origination and emptiness, the unimpeded luminous space, the flow of interdependence without any entities in it, the purified mind stream. Becoming a Buddha is realizing our own real non-dual nature; it is the perfect and permanent Union of The Two Truths. It is like stopping to identify ourselves with impermanent objects or phenomena, and identifying ourselves with the whole non-dual flow.)

So it is taught, there and elsewhere.

In brief, by the example of the great billion-fold expanse of the three-fold thousand worlds it should be known that **WITHIN ALL SENTIENT BEINGS PRIMORDIALLY EXISTS THE KAYAS AND WISDOMS OF BUDDHAHOOD**, without adding and subtracting, like the sun and its light. That dhatu is always naturally pure. Its self-nature does not change. Its defilements are false

conceptions and temporary changes.

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything. We can study and directly see the real nature of everything, the truth, within us. And once we have removed this ignorance, there is no more illusions, no more obstructions. The everything we do is in accord with the real nature of everything, All Buddha activities are in perfect harmony with this because he is constantly aware of the real nature of everything as he acts. He has realized the perfect Union of the Two Truths, the inseparability of the two aspects of the real nature of everything. -- Meanwhile, the difference between unwholesome and wholesome is that wholesomeness is more in accord with this real non-dual nature. And these wholesome methods are not artificially invented, but the fruit of this real nature that is part of us. Compassion is inseparable with emptiness.)

¢(i.e. So our real nature is not sinful, but Buddha-like. And wholesomeness, like acting for the benefit of others, instead of out of egoism, is more powerful, more efficient, bringing more happiness, because it is more in accord with the real nature of everything.)

The commentary on the Uttaratantra says: @@@

- ~ O great rishi, The kleshas are darkness (i.e. ignorance).
- ~ Complete purity is light (i.e. wisdom, seeing the real nature of everything).
- ~ The kleshas are weak (i.e. There is no real power in mistaken views).
- ~ Clear seeing is powerful (i.e. Acting with knowledge of the real nature is surely more efficient).
- ~ The kleshas are temporary. (i.e. All views are flawed, dependently arisen and impermanent.)
- ~ Natural purity is the root. (i.e. The real nature of everything is the unchanging basis-of-all.)

So it is taught there and elsewhere.

Since the dhatu is primordially without defilement, it is pure. Since it is changeless, it is the true self, since it always exists, it is permanent. Though it falls into the sufferings of samsara, it is not overcome by them, and this is the perfection of bliss.

¢(i.e. Everything is dependently arisen, impermanent, unsatisfactory, empty of inherent existence; but we imagine a support that is not. What this sentence should say is that it is not impure, not dependent and continually changing, not caused, not impermanent, not non-existent. But it is not their opposites either, nor both together, nor something else.

¢-- With Chittamatra (Yogacara) there is the belief in something inherently existing, an absolute, a real flow. That is what it is all about here. But with Madhyamika there is no absolute, only adapted skillful means. Everything is empty of inherent existence because dependently arisen ... even this. The flow of interdependence is also a mental fabrication. There is no absolute causality anywhere.

¢-- No absolute, only adapted skillful means, only relative truths. Everything is not existent, not non-existent, not both, not neither. The real nature of everything is beyond any description, beyond any conceptualization, beyond causality space & time, beyond all dualities. But, still, we use concepts to say what it is not, and to point toward it. We use concepts like: Union of the Two Truths, inseparability of appearances and emptiness, inseparability of dependent origination and emptiness, unimpeded luminous space, originary awareness, Buddha-nature, etc. We even used words like pure, permanent, changeless, unborn, Nirvana ... But it is really beyond those concepts. Those concepts are used only as pointers

toward more and more wholesomeness, more and more in accord with the real non-dual nature of everything. They are all only adapted skillful means.

¢-- We look for the subtle nature of the mind and we find it when we find nothing inherently existing, but still dependently arisen and functional. That is not complete non-existence.

It is important to realize that, otherwise we might fall into nihilism. The concept of Buddha-nature, or of a dhatu covered by defilements, is an aid to remember that, a skillful means for those who cannot think about emptiness without falling into nihilism. But, on the other hand, thinking that this Buddha-nature, or this dhatu, is really existing as a permanent something is to fall into the other extreme.

¢-- The real nature of our own mind and of everything, the real nature of Buddha, is beyond pure & impure, beyond change and immobility, beyond permanent and non-permanent, beyond existence and non-existence. It is the Union of the Two.)

The Uttaratantra says: 22

- ~ Purity, self-nature, bliss, and permanence
- ~ Are the perfect qualities of the fruition.

The dhatu of the tathagata pervades all sentient beings.

The Mahayanasutralankara says:

- ~ Just as space is maintained as eternal and omnipresent,
- ~ This too is maintained to be eternal and omnipresent.
- ~ Just as space is an aspect found within all forms,
- ~ This too is in all the assembly of sentient beings.

¢(i.e. The support, the basis-of-all, the flow, is seen here as really existing and permanent. But as Nagarjuna pointed out, even space is a mental fabrication. There is no inherently existing dhatu. -- Karikas - Section 5 - An Analysis of the "irreducible Elements" (dhatus): "7. Therefore space is neither an existing thing, nor a non-existing thing, neither something to which a defining characteristic applies (i.e. separate from a defining characteristic), nor a defining characteristic. (i.e. the same as a defining characteristic) Also, the other five irreducible elements can be considered in the same way as space. " -- The important point is that the defilements covering it are "not permanent", "not really impure", "not really the self", and that there is a way to transcend them by directly seeing their real nature, thus becoming free from these obstructions.)

When this essence is obscured by clouds, they do not stain it, any more than when the sun is obscured by clouds. At the time of primordial Buddhahood, the dhatu exists indestructibly and inseparably.

¢(i.e. The Buddha-nature is the real nature of our own mind and of everything. The real nature of everything is not changed by our ignorance of it, and our errors because of this.)

The commentary to the Uttaratantra says:

- ~ The dhatu of the tathagata existing in the three occasions is present within all beings.
- ~ All their kleshas and phenomenal appearances are composed of this changeless reality.

¢(i.e. Everything is necessarily in accord with the real nature of everything. Seems tautological, no ? A mind without or with appearances is still following the real nature of everything. It is still perfect and pure. It is just a matter of seeing this. Thinking there is good and bad, self and others, this kind of discrimination is ignorance of the real

nature of our own mind and of everything. When we see this, then we are automatically free from all obsessions, attachments, fears, obstructions. Free from our accumulated conditioning, and not producing any more conditioning.)

As regards the three occasions, the Uttaratāntra says: 24

- ~ These are the three-fold stages of impurity,
- ~ Both pure and impure, and being completely pure.
- ~ They are said to be the stage of sentient beings,
- ~ And those of bodhisattvas, and of tathagatas.

- ~ The impure situation is that of sentient beings.
- ~ That which is both pure and impure is that of bodhisattvas.
- ~ Complete purity is the situation of the Buddhas.
- ~ As nothing is like the gotra, it cannot be exemplified by anything at all.

¶(i.e. The three occasions are three occasions to observe the nature of the mind: from gross, to subtle, to very subtle. They correspond to three stages of purification of the mind: within the influence of conditioning and producing conditioning, within the influence of conditioning without producing more conditioning, and outside of the influence of already accumulated conditioning without producing more conditioning. These three stages are seen while going asleep, dying, or while practicing the eight dhyānas, or as a more permanent characteristic of a being who has gradually purified his mind. But the real nature of the mind is not the mind completely still. It is beyond any description, beyond a mind completely still or a mind completely wild. A mind with or without defilements is still following the real nature of everything. That real nature is what has to be directly seen.)

The same text says: @@@

- ~ Since it is completely beyond the world
- ~ No example is seen within the world.
- ~ Therefore the tathagata and the dhātu
- ~ Are taught to be similar in this respect.

¶(i.e. The Buddha nature is the real nature of our own mind and of everything in all occasions. Seeing the real nature of our own mind and of everything is seeing the Buddha; and vice versa. This real nature of everything is beyond any description, beyond any conceptualization, beyond any duality, beyond causality space & time. It has to be directly seen by seeking and directly seeing the real (very very subtle) non-dual nature of our own mind. That is the only way to fully convince ourselves of this truth without using imperfect conceptualization.)

As to how it is incomparable, it is essentially single. Therefore, to explain it by many examples from different situations would be merely partial characterization of it.

It may be asked, "How can this gotra be seen as it is?"

Beings who do not see the natural state are accepted by the spiritual friend. Those who have devotion to the vehicles of the śrāvakas, pratyekabuddhas, and bodhisattvas; and also beings dwelling on the bhūmis realize it in a single way. This realization is one with that of the bodhisattvas dwelling on the tenth bhūmi. As for this being the way it really is, it is not seen otherwise even by the Buddhas themselves.

¶(i.e. And the way to be able to directly see this truth is by following the path. But the efficiency of this path cannot be proven conceptually, it becomes evident only when the

truth becomes evident. They are both beyond description, beyond conceptualization. So there is a minimum of faith necessary. When one has seen the truth, one sees that the gradual wholesome methods of the paths are in accord with it and are causes (without being real causes) of it. Only then everything becomes perfectly united: not one, not two ... Only a fully realized Buddha can totally understand this truth and the path. Until then we need to rely on some faith as for the ultimate explanation. But there is still much proof in the practice of the two accumulations and its gradual results.)

The commentary to the Uttaratantra says:

~ Seeing clouds and the sun, whether from here on the earth or from the sky above the clouds, we have a similar apprehension. The noble ones whose eye of the mind is pure also see all this very clearly. Bhagavan, your completely pure understanding of dharmakaya sees all the limitless knowable objects pervading the space of the sky.

The dhatu or essence is the Buddha field of the three kayas of one's own mind itself, along with their wisdoms, existing as the circle of the ornament.

How is this seen? Since this is Buddhahood, it is properly explained in these texts. By having faith in the paths of learning it is entirely apprehended.

The former text says:

- ~ The absolute truth of the self-arisen ones
- ~ Has to be realized by means of faith.
- ~ The blazing light in the circle of the sun
- ~ Is not seen by those who have no eyes.

The Sutra on the Essence of Buddhahood says:

~ No matter what they rely on, individual sentient beings, shravakas, pratyekaBuddhas, and bodhisattvas do not see the essence of the Buddhas as it is. For example, a blind man cannot see what is painted by others in oil colors. When they say, "it is like this pillar, and he touches the pillar with his hands and grasps it as cold. They say, "it is like the wings of a swan." By hearing the sound of the wings of a swan the color of a pillar is grasped as a fluttering sound. He asks, "what is the color of those wings like?" "It is like a conch." By touching a smooth conch, he grasps it as smooth. Just as a blind person does not know colors as they are, seeing the highest nature of Buddhahood is very difficult.

It is also very hard for sentient beings to realize it.

The same text says:

- ~ A king assembled many blind men, and having shown them an elephant. Asked to describe the characteristics of an elephant, those who had touched the trunk said, "it is like a hook." Those who touched the eye said, "It is like a bowl. Those who touched the ear said, "It is like a winnowing basket. Those who touched the back said, "It is like a tray. Those who touched the tail said, "It is like a rope." These blind men were not talking about anything other than an elephant, but they had not understood its totality.
- ~ The Buddha nature is also like that. Those who have said different things, that it is emptiness, like illusion, luminous and so forth, have not realized its totality.

☿(i.e. No absolute, only adapted skillful means. All views are necessarily dependently arisen, impermanent, flawed. The real nature of everything, and the full explanation of the path, is beyond description, beyond any conceptualization, beyond any extremes.

¢-- He who say he knows the truth, knows nothing. He who knows more, knows that he knows nothing.)

Beings who are noble ones have a little realization of it, but not as it is.

The Nirvana Sutra says:

~ O son of noble family For example, it is like this. A blind man in order to have his eyes healed went to a capable physician. The physician holding a gold knife removed the hindrance. Having cut off the opaque part that obscured the eye. He lifted up a finger.{{328..}} When he showed it, the blind man said, "I do not see it." If he showed two or three fingers, the patient would say, "I see a little bit."

~ O son of noble family, if this Sutra of Complete great Nirvana is not taught, as many are not among the bodhisattvas, even after they have perfected the ten paramitas, even when they exist on the tenth bhumi, they will not see the nature of Buddhahood. It is like that. When this is taught by the Tathagata, they will see it a little.

~ The birds soaring in the sky above must examine where the pure sky is. If a swan is in the top of a tree it examines whether it is a tree or water, and thinking about the top of a ship on the ocean, or in space, also knowing the top of the second. Though by such examples the essence is not seen, it is taught to be the manner of non-ascertaining seeing.

If it is asked, "WHAT IS THE USE OF TEACHING THIS essence that is subtle and difficult to examine, not seen with certainty while one is a sentient being?:" (i.e. No absolute truth, just another skillful means.)

-- By teaching that the essence of Buddhahood exists within the being of oneself and others, having reversed one's own discouragement, knowing that establishing liberation is not difficult, we gain confidence.

-- Eliminating contempt for other sentient beings, we respect everyone equally with the teacher as Buddhas.

-- Having eliminated not knowing that realization of the kayas and wisdoms exists within one as true reality, prajna realizes the space of the absolute. Knowing the natural state like that, it eliminates glorifications and deprecations of is and is not, eternalism and nihilism.

-- Then wisdom realizes true reality, and the supreme self. Having eliminated pride and desire for anything more, it sees self and other as equal.

It is taught that these are the five necessities for the arising of the great kindness for others.

The Uttarat Tantra says: 40

- ~ Like clouds, dreams, and illusions, and the other examples
- ~ All the dharmas of knowables are always emptiness.
- ~ When this has been taught by victorious ones to sentient beings
- ~ Why do they also teach them that they have the essence.

To answer that question:38

- ~ Contempt for lesser ones and disenheartened beings,
- ~ Joining those who grasp untruth to the truth of dharma,
- ~ For those who have abundant faults of ego-grasping
- ~ It is taught so that those like that will abandon them.

As for those who wrongly slight the body and are enslaved by the golden net of wrong view, or who support realization of the true meaning of the sutras and secret mantra with partialities, their "essential meanings" are really provisional. They teach the intention that, "If the cause occurs, the fruition will arise." It is not like that. This is like the eternal self of the Hindu extremists. "The two kayas of Buddhahood arise from the two accumulations. This should be stated as definitely true." O you with your lotus net of eternalism, you truly do not know the intention of saying that there were three turnings to the wheel of dharma. You are truly grasping the extreme of emptiness.

-- The first turning of the word, intended for beginners and those of weak mind, made the four noble truths and renunciation into an antidote. This was so that these beings could eliminate samsara as a means of complete liberation from what is to be abandoned.

-- In the second turning, intended for them eventually when they had completely abandoned this and for those of intermediate capacity of mind, he taught the eight examples of illusion and emptiness like space. This was a means of liberating them from the bondage of grasping the antidote.

-- For those who reached that goal and from the viewpoint of those of the highest powers, he taught the self-nature of knowables as it really is. This is not like the self of the heretics. Their impossible self is a nonexistent, exaggerated nature. They make measures of greater and lesser, and therefore they do not maintain the dharmas of the kayas and wisdoms.

It is not the true meaning that self and non-emptiness were taught simply as an antidote for you who are attached to egolessness and emptiness.

The Nirvana Sutra says:

~ O son of noble family, moreover it is like this. For example a woman was nursing her small child who was afflicted by mouth rot,³⁹ and when the child was struck by sickness, that woman too was tormented by suffering, and sought out a physician. The physician gave her as medicine, oil and milk and shakara. When the child was given this to drink, he instructed the woman with these words. "Because we are giving medicine to this child, for a little while until you, the mother, are cured, it shouldn't be given your milk to drink. So he would instruct her. Then so that it would not nurse, he put bile on the nipples; the child would have said that her nipple was smeared with poison and not suitable for sucking. The child, tormented by thirst, desired the breast, but having tasted it, would not take it. After being treated by the physician the woman would wash her breast clean. When the child cried she would go to it. "Now take the breast and nurse," she would say. That child, though tormented with thirst, because of the former taste it experienced, would not come when called. In this instance the mother would give these instructions. "You have drunk the medicine I gave you before. With this medicine, until the mother is cured, since it is not proper that the nipple be given for nursing, it was smeared with bile. Now, even taking your medicine, the nipple will have no taste in your mouth." When she said that, gradually approaching as before, it would drink.

~ Son of noble family, The tathagata also, in order to liberate all sentient beings, is the persistent teacher of egolessness to sentient beings. By his having persistently done that, the attitude of "ego" is non-existent. Suffering is completely eliminated. This is in order to clear away the bad views of the worldly charvakas. By meditating on the dharma of egolessness, the body will become completely pure. Just as that woman, because of her son, smeared bile on her breast, the tathagata too is like that. So that there will be emptiness meditation, he teaches that all dharmas are selfless. Just as that woman later washed off the bile and called her child, saying take the nipple and nurse, my teaching tathagatagarbha

is like that. O monks so that you will not be afraid, as the mother called the child, and it gradually drank her milk, O monks, you too should make a distinction. Tathagatagarbha should not be said to be non-existent. In my former sayings in the prajnaparamita sutras, which taught emptiness, understand that the intention was merely naturelessness. Otherwise by meditating on the emptiness of nothing at all, the fruition produced would accord with the cause, and the kayas and wisdoms would not arise.

¢(i.e. No absolute, only adapted skillful means. The real nature of everything is not existence, not non-existence, not both existence and non-existence, not neither existence nor non-existence. Emptiness is not the absolute truth; it is just another skillful means, an antidote to too much realism. But still observing causality, regularity, is the antidote to too much emptiness, or nihilism.)

Emptiness expresses the idea that the apparent dharmin (i.e. the realm of dharmas), from the time it appears, is empty of complexities grasped as one and many, and empty of individual existences, like the reflections in a mirror, that all extremes are completely non-existent, and that non-existent now and primordially, things are not like their confused appearance.

The Heart Sutra says:

- ~ Form is emptiness.
- ~ Emptiness is form.
- ~ Emptiness is nothing other than form.
- ~ Form is nothing other than emptiness.
- ~ Similarly, feeling, perception, formations, and consciousness are empty.

The Middle Length Prajnaparamita says:

- ~ Every dharmin (i.e. the realm of dharmas) in its own turn is taught to be empty of essence.
- ~ But if it is formless, how will there be the view that form is empty?

¢(i.e. If there is no belief in inherent existence, there is no need for the antidote of emptiness.)

The Uttarantra says: @@@

- ~ The emptiness that has the supreme of all aspects
- ~ Is emptiness that is expressed as form.

¢(i.e. Form and emptiness are inter-dependent, co-arisen: not different or separate, not the same.)

And also: 39-40

- ~ Here there is nothing at all that is to be cleared away,
- ~ And nothing that is to be added to what there is.
- ~ Within reality the real is what is seen.
- ~ If thus one sees the truth, one will be liberated.
- ~ Of what has the characteristic of separability
- ~ The dhatu, pure of the incidental, is empty.
- ~ Of that which has the characteristic of being inseparable,
- ~ The unsurpassable dharmas, it is not empty.

¢(i.e. The Middle Way: nothing to accept, nothing to reject; beyond existence and non-existence; beyond all dualities)

Its commentary says:

~ Why is this taught here? For the reason that it is not contradictory with saying that this dhatu of the tathagata is by nature completely pure from all the kleshas that are to be cleared away. It is free from incidental obscurations because it is its nature to be so. Within this there is nothing to be added for reasons of phenomenal appearance. Completely undivided dharmata is also its nature. Therefore, sugatagarbha having divisions and what is separable is empty of all the separable coverings of the kleshas. What is indivisible and inseparable from it is the Buddha dharmas beyond being encompassed by thought, surpassing the grains of sand in the Ganges. They are not empty.

¢(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

When something does not exist in something, the latter is said to be empty of the former but we must subsequently assert that whatever remains there eternally exists and is known truly as it is.

~ THOUGH OBSCURATIONS OF THE TWO PRIMORDIAL KAYAS OF BUDDHAHOOD,
~ ARE CLEARED AWAY BY THE TWO ACCUMULATIONS,
~ THEY ARE NOT PRODUCING CAUSE AND PRODUCED EFFECT.

~ If they were, dharmakaya and sambhogakaya
~ would be composite productions, and hence impermanent.

~ However, dharmakaya is changeless.

¢(i.e. No absolute causality, no total absence of causality: Nirvana cannot be caused, otherwise it would be dependent on causes and conditions, and thus impermanent, and thus not Nirvana. But if we reject completely all causality, then we are good for the worst hells.

The best approach is The Middle Way: not accepting, not rejecting.

¢-- Buddhahood is beyond causality space and time, beyond all discrimination and non-discrimination, beyond existence and non-existence, beyond all dualities. So the "result of the path" is not caused by our own actions (methods), but by directly seeing our unborn non-dual true nature.

¢-- So it is taught that there is an unborn Buddha-nature in all of us so we would not get attached to the means and develop pride and sectarianism. Otherwise that would be counter-productive. The goal is to transcend all attachment, all conditioning, not to get attached to a path. No absolute, only adapted skillful means.)

The Madhyamakavatara says:

~ The kaya of peace is like a wish fulfilling tree,
~ Like a wish-fulfilling, gem it is inconceivable.
~ Till beings are liberated, it is always in the world,
~ And it will appear without complexity.

The Uttaratantra says: 52

~ The Mara of death has been conquered by the lord of Dharma.
~ Being without essence, he is the permanent lord of the world.

Contradicting this idea that it has cause and effect it also says: 11

~ Uncompounded and self-existing,
~ Not realized by other conditions,
~ Having wise and compassionate power,

~ Buddhahood has the two benefits.

That refutes its having a producing cause and produced effect. Saying it is "egoless," "emptiness," "non-dual," and so forth should be understood in this way.

The Great Nirvana of the Noble Ones says:

~ The secret essence of the tathagata is shown to be the completely pure Buddha nature that neither changes nor transmigrates. If it so exists, it is unreasonable for those who are skilled in prajna not to maintain that. To say it is non-existent would be false speaking, and likewise that it has development or succession. Those of the race of fools espouse nihilism, not knowing the secret essence of the tathagata. If it is said to suffer, the blissful nature could not be within the body. Stupid fools think, "All bodies are impermanent." This is like sending the freshness of awareness into clay. Those who are skilled in prajna make distinctions. They do not say that everything is impermanent in every way. Why? Because within our bodies there exists the seed of Buddha nature. Stupid fools grasp the thought that all the dharmas of Buddhahood are selfless. For those skilled in prajna, selflessness is just an abstract label. It should be discriminated as having no true existence. Knowing this, one will produce no doubts about the matter. When someone says that tathagatagarbha is empty, stupid fools give rise to views of nihilism and non-existence. Those who are skilled in prajna make a distinction. Within human beings there is the single tathagata. It is said to be eternally existent, unchanging, and does not transmigrate. If by the condition of ignorance, composite things are said to arise, stupid fools when they have heard this think that insight and ignorance are to be distinguished as two. Those who are skilled in prajna realize that their natures are non-dual. That which is non-dual is reality. When someone says that by formations consciousness arises, stupid fools grasp formations and consciousness as two. Those who are skilled in prajna realize their natures as non-dual. Non-duality is purity. All dharmas have no self, and tathagatagarbha also has no self. When this is said, stupid fools grasp it dualistically. Those who are skilled in prajna realize that their natures are non-dual. Self and selflessness are intrinsically non-dual. Tathagatagarbha has been supremely praised by the Buddha bhagavats as immeasurable, beyond evaluation, and limitless. I too have taught this in all the sutras about the qualities it possesses.

¢(i.e. The real nature of everything including the self is not existence, not non-existence, not both, not neither. So it would be wrong to say that it exist, or that it doesn't exist completely. No absolute, only adapted skillful means. Emptiness is an antidote to realism, and Buddha-nature is an antidote to nihilism from too much impermanence or emptiness. The real nature of everything is beyond any description, beyond any concepts, beyond any dualities.)

So it should be known.

The Sutra of Miraculous Display says:

~ Those who have wrong craving have the characteristic of never transcending suffering. (i.e. never, or for a long time ?)

When this is taught regarding these and those of the cut off family, we may think that not all beings are pervaded by the garbha; but it is not like that. The intention is that those with wrong craving who abandon the Mahayana dharma will not be liberated for a long time. Those who are reversed from the path are only temporarily cut off from the family of those in whom the path is established. They are not cut off from the dhatu, the luminous nature of

mind.

The commentary to the Uttarat Tantra says:

~ "Those who have wrong craving have the characteristic of never transcending suffering." This teaches that wrong craving causes hostility towards the dharma of the Mahayana. This is said with the intention that this hostility to the Mahayana dharma will be reversed at another time. Because the dhatu exists with a nature that is completely pure, it is not proper to say that some will never become pure. Therefore the bhagavat's intention was that all sentient beings without distinction are capable of being completely purified. Though samsara is beginningless, it does have an end. The naturally pure and eternal is obscured by a covering of beginningless obscurations, and therefore not seen, just as gold might be hidden.

Since within the dhatu of dharmas all goodness exists, it can always be purified. Though, samsara is beginningless, it has an end. By that it is established.

The reasons that the two gotras are awakened are two.

As for the reason that dharmakaya, the naturally-existing gotra, is awakened, the Madhyamakavatara says:

- ~ When someone hears about emptiness, as an ordinary person,
- ~ The highest joy will arise within them again and again.
- ~ Their eyes are wet with tears that flow because of this joy.
- ~ The hairs of their body arise with wonder and stand on end.

- ~ Within them the seed of attaining Buddhahood exists
- ~ They have become the vessels of direct and straightforward teachings.
- ~ Now the absolute truth has really been taught to them.

As for the reason that the dharmin-gotra of rupakaya is awakened, the Mahayanasutralankara says:

- ~ As for why one becomes a connected vessel,
- ~ Practicing compassion, and devotion,
- ~ And dedication to what is truly good
- ~ Is truly explained as being due to the gotra.

Regarding the benefits of awakening the gotra, the same text says:

- ~ The lower realms are far off, and liberation is quick.
- ~ When that occurs, one experiences little suffering.
- ~ By sadness sentient beings will then be quickly ripened.

Once the gotra is awakened, from then on one is liberated from the lower realms like growing jasmine naturally falling to the ground. There is little suffering. By strong weariness sentient beings will be ripened.

If there were no such gotra within sentient beings, no matter what sufferings arose, they would not be saddened. The attitude that aspires to nirvana and rejects samsara would not arise. The attitude of desiring liberation could also not arise. That in some, without being taught by anyone, compassion for the suffering of others arises, and that some who experience suffering develop renunciation and so forth is due to the power of goodness of the beginningless dhatu of dharmas.

The Uttarat Tantra says: 23

- ~ If there were no dhatu of Buddhahood,
- ~ Suffering would never make us sad.
- ~ There would be no desire for nirvana,
- ~ Or effort and aspiration to that goal.

Being able to see the comparative attractiveness of samsara and nirvana, seeing their faults and virtues is therefore due to the existence of the gotra. If the gotra did not exist, neither would these.

Thus from the extensive teaching that by having the gotra the essence of Buddhahood exists within us, now some summary verses are interposed:

- ~ Without exception all sentient beings have sugatagarbha.
- ~ In the covering veil of incidental obscurations,
- ~ Exists the primordial lamp, the luminous dhatu of dharmas.
- ~ This is the kayas and wisdoms, this itself is the Dharma.
- ~ Within it nothing is added, and nothing is taken away.
- ~ Existing within us, this itself is self-existing.
- ~ By devoting ourselves to this essence of emptiness and compassion,
- ~ Having attained this dhatu, called by the name "enlightenment,"
- ~ We will benefit all the host of beings without remainder.
- ~ Primordially self-arising, like the sun in space,
- ~ When it is obscured by clouds, temporarily dimming the daylight,
- ~ Then we experience the dreamlike sufferings of samsara.
- ~ So make a powerful effort to clear away obscuration.
- ~ Confused incidental appearance, appearances of the six realms,
- ~ Are emanated like dreams, from habitual patterns and karma,
- ~ Appearing as what never was, nor is, and shall not be.
- ~ The spontaneous presence of wisdom primordially exists.
- ~ It always exists, but nevertheless it is not seen.
- ~ As what we perceive in sleep, is not seen to be within us.
- ~ Dharmas defiled with false conceptions are vain and futile.
- ~ Do not grasp them, but train in the luminous nature of mind.
- ~ Grasp the two benefits, bringing wealth to oneself and others.

"IF THIS GOTRA EXISTS IN EVERYONE, WHY, PRAY TELL, ARE WE WANDERING IN SAMBARA?"

We exist this way, not knowing our own face, because of the futile grasping of a meaningless ego. As lineage-holders of our kleshas from earlier to later, we are in bad company. We have poverty-mentality. Conditioning is produced by relative reference point.⁴⁰ This is samsara.

The Mahayanasutralankara says:

- ~ Well-practiced in our kleshas, and in bad company.
- ~ With impoverished attitude, and relative reference point;
- ~ Briefly stated, these are the four that should be known.
- ~ These are the degradations that have defiled the gotra.

The Details of Light says:

- ~ Primordial luminosity itself is ignorant.

- ~ So-called "rising" of mind produces attachment to ego.
- ~ By these objects having been grasped as so-called "others,"
- ~ Beings become confused, within the realm of samsara.
- ~ Because of their karma of inappropriate joys and sorrows,
- ~ They have the experience of individual beings.

The All-Creating King says:

- ~ This phenomenal play, which is wonderful and marvelous,
- ~ Is actionless existence, like the space of the sky.
- ~ Ignorance without apprehension of anything,
- ~ Rises immediately from nothing but itself.
- ~ This is the path that is alike for everyone.
- ~ This is the nature as it is within all beings.
- ~ Defiled by the removable, it therefore is confused.

Also it says there:

- ~ By gathering in the light that exists in all directions
- ~ To the limits of the four directions, above and below,
- ~ In an unpredictable rainbow whose colors are not fixed
- ~ The different kinds of gotra will manifest in appearance.
- ~ Suchness moves and particles never move at all.
- ~ This is the principle one of all the five elements.

The primordial, luminous nature of mind, empty/luminous self-arising wisdom, is in essence emptiness like the sky (~2). Its nature is luminosity like the sun and moon (~1). The radiance of its compassion arises ceaselessly, like reflections in the surface of an untarnished mirror. The natures of dharmakaya, sambhogakaya, and nirmanakaya come from within sugatagarbha, which is entirely without bias and partiality. The empty essence is also the accommodating space of arising. The luminous nature naturally abides as the five lights, and these naturally appear as objects. Arising as compassion, cognitive knowledge of insight-wisdom is maintained to be confusion.

The Secret Essence says:

- ~ E MA HO! from out of sugatagarbha,
- ~ From out of our karmic relationships comes confusion.

At this time, the aspect that does not know its intrinsic wisdom to be its own nature is co-emergent ignorance.⁴¹ The aspect that fixates its own projections as other is the ignorance of false conception.⁴² Because of not knowing that all this has arisen within the natural state, by the power of attachment of ego-fixation to its objects, habitual patterns of the vessel, the external world, ripen as body. Habitual patterns of the essence, sentient beings within the world, ripen as mind. This is confusion, the various phenomena of the five poisons.

The All-Creating King says:

- ~ When the nature of me, the doer of all, is not realized,
- ~ The dharmas created by me are imputed with fixed existence.
- ~ By the power of desire and craving, apparent things exist.
- ~ And so their impermanent nature as illusion is destroyed.
- ~ The partless nature becomes like colors to the blind.

THE ROOT OF CONFUSION IS NOT KNOWING WHAT WE ARE.

The Prajnapramitsamgatha says:

- ~ As many sentient beings as there may be,
- ~ Of lesser, middle, or of higher rank,
- ~ All of these have arisen from ignorance.
- ~ So it has been taught by the Sugata.

The Prajnaparamita in Eight Thousand Lines teaches that confusion is conditioned by dualistic grasping:

- ~ Grasping an I and a mine, beings whirl in samsara.

The Prajnaparamita in Twenty Thousand Lines says:

~ Childish sentient beings perceive the non-existence of skandhas as skandhas. They perceive the non-existence of ayatanas as ayatanas. They perceive the non-existence of things that arise interdependently as interdependent arising. Therefore, they are completely within the grasp of the ripening karma of all these dharmas that are wrongly perceived as interdependent arising.

~ As to how these dharmas arise, from the two ignorances come samsaric formations. From that comes the succession of births of individual beings. Name and form are established. When the body has been established by the embryonic stages from an oval to birth, there are contact, perception, feeling, the six ayatanas, and old age and death. So with the twelve links of interdependent arising, we cycle in samsara.

"The primordial natural state does not exist within samsara. It is not proper that sugatagarbha should be samsaric."

Not so! It is like clear, unclouded water becoming solid rock-like ice, in a transparent winter wind. From the primordial state, conditioned by the arising of grasping and fixation, confused appearance displays itself as a variety of solid things.

A song from the Dohakosha says:

- ~ When the wind gets into water and thereby stirs it up
- ~ The softness of the water becomes as hard as rock.
- ~ Having been stupefied through being disturbed by concepts,
- ~ What was formless becomes completely hard and solid.

Sugatagarbha is the primordially pure, changeless essence, dharmakaya, designated as the alaya of reality (ii-b). When this becomes confused, it and the connected wealth of the nature of mind, rupakaya and the Buddha fields, the perfect entities of wisdom, are obscured through the confused grasping and fixation of ignorance. This is due to the alaya of the various habitual patterns (ii-c). Within this, since beginningless time, have been planted the various seeds or habitual patterns of confusion. Their great power becomes individual experiences of the higher and lower realms, and so forth. When we are within dream-like samsara, fixating I and ego, experiencing desire, aggression, and the five poisons, collecting karma and kleshas, from meaningless confusion, we live with a variety of attachments to truly existing entities.

Day and night the wheel of confused appearance continuously turns, and since its succession

is groundless, we are never liberated from it. It is like the confusion of a dream.

Wandering because of kleshas, because of good and evil, is like a prince wandering along a road, separated from his kingdom. It is intrinsically a time of suffering. Since he was born into a royal family, the happiness of true wealth is naturally within him; but now he suffers temporarily.

As to what is taught by this example, the Song of the Oral Instruction of the Inexhaustible Treasury, says:

- ~ Beings bound in samsara, as if they were tangled in vines,
- ~ In the desert of ego-grasping are completely mad with thirst:
- ~ Like a prince without a kingdom, separate from his father,
- ~ Without a chance for happiness, he gives in to despair.

As to the way that tathagatagarbha exists at this time of wandering futilely on the plan of samsara, the Tathagatagarbha Sutra says:

~ Kye, Son of the Victorious One, it is like this. For example, the measure of a three-fold thousand world system is one billion. That billion perfectly records the number of all worlds of the three-fold great thousand world system. Similarly the measure of the great surrounding wall of the world is written "the great surrounding wall of the world." The measure of characteristics is written "characteristics." The measure of the second or middle thousand world realms is "the second or middle thousand world realm." The measure a thousand world realms, is "a thousand world realms." The fourth thousand world realms is "the fourth thousand world realms." The measure of the great ocean is "the great ocean." The measure of Jambuling is "Jambuling." The measure of the eastern continent Videha is "Videha." The measure of the western continent, Aparagodaniya is "Aparagodaniya." The measure of the northern continent Kurava is "Kurava." The measure of mount Meru is "Mount Meru." The measure of the palaces of the gods of the terrestrial realm is written "the palaces of the gods of the terrestrial realm." The measure of the palaces of the gods of the desire realm is "the palaces of the gods of the desire realm." The measure of the palaces of the gods who course in the form-realm is written "the palaces of the gods who course in the form-realm."

~ A billion is the measure of worlds in a threefold-thousand world system. A billion is also the measure of such worlds that enter into an atom. Just as an atom enters into those billion worlds, similarly all the particles of atoms without remainder enter into the measure of that billion.

~ Then living, active beings are born on middle earth, learned and wise with clear minds. Their eye is the divine eye. Everything is completely pure and luminous. By their divine eye they view phenomena, seeing those billion within this small atom. Some sentient beings cannot fully understand that. They think, "Kye ma, by what mother, by great force of effort was this billion later put in this atom?" All such beings, thinking that, invented a powerful agent. They thought that atom particle had been opened by a subtle vajra to that billion-fold world system in which all sentient beings lived. From one like that, the rest did the same.

~ Kye Son of the Victorious One, like that the measureless wisdom of the Tathagata dwells within all sentient beings. Within the mind-continuum of all sentient beings it dwells without deception. These mental continuums of sentient beings do not have a measure like that of the wisdom of the Tathagata. Fools bound by grasping perception do not know the

wisdom of the Tathagata. They do not know it at all. They have never experienced or manifested it. Seeing how each sentient being is within dharmadhatu is the perception of a master, the desireless wisdom of the Tathagata. Kye ma, these sentient beings do not know the wisdom of the Tathagata as it is. Those sentient beings in whom the Tathagata's wisdom continues to function were directly taught the path of the noble ones. All the perception-created bonds were cleared away. They were eliminated.

L5: [d. How by awakening the gotras liberation is attained:] :L5

¢(i.e. The progressive Vajrayana Path: Mapping the stages of Vajrayana on the previously explained concepts. -- Once we have purified it, or have directly seen our own Buddha-nature, then poisons are transmuted into wisdoms, everything becomes pure, happiness, the two kayas are seen.)

\ ###
\ [THE PROGRESSIVE VAJRAYANA PATH]

\ ###
\ The wakening of these gotras arouses THE TWO BODHICITTAS. °
\ Establishing the manifestations of compassion
\ As ACCUMULATION OF MERIT, within the relative. (i.e. relative / conventional truths)
\ This is the three abhishekas (i.e. empowerments) of the pure developing [generation] stage.
\ Establishing realization of the nature of emptiness
\ Is ACCUMULATION OF WISDOM, within the absolute. (i.e. Absolute / sacred Truth)
\ This is the fourth empowerment, fulfillment [completion stage], and mahamudra.
\ When we meditate well, by the growing of the two stages,
\ KLESHAS TURN INTO WISDOM. Happiness grows and grows.
\ (i.e. The five poisons are transmuted into the five wisdoms, the sign being bliss)
\ By this the obscurations of dharmadhatu are cleansed.
\ The sun of dharmakaya and rupakaya is seen. (i.e. The two Buddha kayas; then the Unions ...)

In naturally pure and essentially spotless mind itself, the holy wisdom of Buddhahood, -- the primordially existing spontaneous presence of the luminous nature of mind, the apparent aspect, exists as the qualities of the rupakaya of Buddhahood. This is taught by many examples.

-- The qualities of the aspect of emptiness, dharmakaya, are explained everywhere in the sutras and tantras by the example "being like space."

-- The inseparability of these two is the good dhatu of dharmas (i.e. Svabhavikakaya). Since it is changeless it is the "naturally existing gotra."

-- After its defilements are purified, by manifesting its full-blown Buddha qualities, it is called the "developed gotra." Its root, self-awareness wisdom, is luminosity.

-- When those two gotras are awakened, by the two accumulations being accumulated, defilements of the two gotras are purified. The Buddha qualities are made capable of appearing. Ultimate rupakaya with its Buddha qualities is attained.

Just as the six perfections are classified in terms of the two accumulations, so are the stages of development and fulfillment.

The Net of Illusion says:

- ~ Development and fulfillment are the two accumulations,
- ~ Those of merit and wisdom, as well as THE THREE EMPOWERMENTS,
- ~ Plus THE FOURTH, which is the nature of suchness itself.
- ~ There are other ways of dividing beyond all measure.

-- The first three empowerments, or abhishekas, are the vase, secret, and prajñajñana abhishekas. Producing the purity of the developing stage, these are the accumulation of merit. The developing stage includes all meditations with complexity on the mandalas of deities and so forth.

-- The fourth, the precious word-empowerment, producing the purity of the fulfillment stage, is the accumulation of wisdom. The fulfillment stage includes all meditations on luminosity and so forth that are without complexity.

-- By these purifying defilements of the goṭra, as the sun emerges from dark clouds, self-existing Buddhahood comes forth from the coverings of the kleśhas.

~ As for the extensive explanation, the goṭras were previously taught. The stages of secret mantra will be explained below, so we shall not deal with them here. (i.e. See Chapter IX. Unifying the developing stage and the perfecting stage)

L5: [e. The related explanation of the virtues] :L5

¢(i.e. We need both method and wisdom together. The Middle Way: not accepting, not rejecting. We need to perfect the wholesome actions. It is by directly seeing the real nature of kleśhas, karma, saṃsāra, with their two inseparable aspects, that we can transcend definitively the whole conditioning. Even though karma and everything is empty, we cannot ignore it as if non-existent. Everything is not existent, not non-existent, not both, not neither. Understanding this is realizing the Union of The Two Truths.)

There are three sections

- 1) How the unification of the two accumulations is perfected
- 2) How one does not dwell in saṃsāra or nirvāṇa
- 3) The explanation of the fruition [of the ten virtues, and of all other wholesome skillful means of the Mahāyāna]
- -- a) The brief teachings
- -- b) The extensive explanation

L6: [1) How the unification of the two accumulations is perfected] :L6

¢(i.e. We need both methods (the morality of the ten wholesome actions, the concentration of the dhyanas, bodhicitta) and wisdom (seeing impermanence, relativity, emptiness) together. Then it is in accord with Liberation, with the real nature of the mind and of everything, with its two aspects. The path has been designed by someone who has directly seen the real nature of everything and thus is in accord with it. That is why it is efficient, but beyond our actual understanding.)

\ ###

\ The actions of the ten virtues are the best dharmas in the world °

\ The formed and formless dhyanas are part of gathering merit,

\ That is concerned with relativity and appearance. (i.e. relative / conventional truths)

\ What is completely without the complexities of the world

- \ Is accumulation of wisdom, which is the absolute. (i.e. Absolute / sacred Truth)
- \ These are the objects of meditation and post-meditation.
- \ By practicing the unification of these two, (i.e. Using both method and wisdom; the two accumulations; Union of the Two Truths)
- \ Everything that is excellent will be established. (i.e. Transcendence of all conditioning, all dualities)

As previously taught, the ten virtues, dhyanas, and formless attainments are in accord with merit; but when a being has aroused bodhicitta and attained prajna and upaya; the ten virtues, dhyanas, formless attainments, and so forth become causes of liberation.

The Middle Length Prajnaparamita says:

- ~ O Subhuti, those who develop the conduct of the ten virtues, the four samadhis, and the four formless attainments, when they also arouse bodhicitta, aspiration to unsurpassable enlightenment, at that time,
- ~ SINCE THIS IS IN ACCORD WITH LIBERATION, IT BECOMES A CAUSE OF OMNISCIENCE.
- ~ This should be performed. By being mastered, this should be established.

L6: [2] How one does not dwell in samsara or nirvana:] :L6

¢(i.e. Even though virtues and wholesome actions are also karma formation, conditioning, they are preferable and required because they are gradually creating the conditions necessary to be able to see through all conditioning and to transcend it all definitively. But those virtues and wholesome actions should not be grasped as absolute. Liberation is not caused by them. -- The Middle Way: not accepting methods as absolutes, not rejecting everything because of emptiness. Not accepting karma as absolute, not rejecting karma completely. Not accepting the world as it appears, not rejecting the world completely with no compassion at all and aiming at personal liberation. Knowing samsara to be impermanent, unsatisfactory, empty of inherent existence, but still having compassion for all sentient beings. Staying away from both extremes. It is not a matter of accepting or rejecting something; it is a matter of directly seeing the real nature of our own mind and of everything. -- Even though everything is relative, it is not total chaos and free for all. There is a real nature of everything and actions that are relatively more in accord with it or not, and their consequences. And hiding from everything by dropping all is not a permanent solution; it only increases ignorance.)

- \ ###
- \ Just like wholesome actions that are samsaric formations, °
- \ Formations of nirvana are explained as karmic actions.
- \ But since the latter are a means of transcending samsara,
- \ They are also a means of liberation from karma.

The ten wholesome actions that accord with merit are samsaric confusions. However, if one thinks that with these, we will become confused, it is not so. These activities lead to liberation when we know that karma is natureless, as is taught by similar examples. Insofar as these activities are a means of being liberated from samsara, they do not produce samsaric formations. In any case, the great compassion by which we become saddened with samsara exists within samsara without being covered by its defects. While it knows all dharmas to be unborn, and by skillful means, the great compassion does not fall into one-sided peace.

The Abhisamsayalankara says:

- ~ By knowledge we do not dwell within samsara,
- ~ By compassion we do not dwell in peace.

¢(i.e. Not falling for any of the two extremes. The Middle Way: not accepting, not rejecting.)

The Precious Mala says:

- ~ Exponents of nothingness go to the lower realms.
- ~ Exponents of being will go to the higher ones.
- ~ By knowing reality exactly as it is,
- ~ Without dualistic dependence, we will be liberated.

¢(i.e. Ignoring cause & effect, one goes to hell -- for an eternity. Following cause & effect, one goes to heaven -- for a while. Using the Middle Way, the union of both dependent origination and emptiness, one may transcend all conditioning, and be liberated from samsara.)

And that is how it is.

L6: [3] The explanation of the fruition [of the ten virtues]] :L6

¢(i.e. The goal of developing virtues, of accumulating merit, is to be in a position out of the influence of conditioning, in order then to be able to see its real nature, and be able to transcend it definitively. This is done gradually from gross to subtle, to very subtle. That is like a gradual purification of the body, speech and mind. It is working because while doing it we get closer and closer to the real nature of our own mind and or everything, thus not going against it and suffering the consequences. That is like a gradual deconditioning, deprogramming, from a very bad habit based on eons of ignorance and accumulation of errors.)

From the brief and extended teachings,

- a) The brief teachings (i.e. same logic as with the unwholesome actions)
- b) The extensive explanation

L7: [a] The brief teachings (i.e. same logic as with the unwholesome actions)] :L7

Now the fruition of entering into the ten virtues of the path is explained:

\ ###
 \ For those who are on the path, the fruit of the ten wholesome actions °
 \ Has ripening, concordant cause, the power, and action. (i.e. same logic as with the unwholesome actions)

These are its four aspects.

¢(i.e. Each of the ten virtuous actions has FOUR COMPONENTS OR FACTORS. For the action to be complete, i.e. to bring the full karmic result, all four components must be present. These four are:

- ¢-- The basis or object of the action
 - ¢-- The intention: the state of mind of the person performing the action. This has 3 parts: recognition, motive and delusion
 - ¢-- The deed: actually performing the action
 - ¢-- The final step, or completion of the action
- ¢--*

¢ There are THREE DIFFERENT RESULTS of a complete karma:

¢-- Ripened result - the future rebirth state you will experience as a result of having created a complete karma.¹

¢-- Results congruent with the cause

¢-- -- experiences congruent with the cause - you will have experiences similar to your original actions.

¢-- -- actions congruent with the cause - you will have the instinctive tendency to commit the original action again and again.

¢-- Environmental results - when born in the human realm, you will experience results of your actions in the form of environmental conditions.)

L7: [b) The extensive explanation,] :L7

There are nine sections

-- i) Ripening [of the fruition] (rebirth in one of the higher realms)

-- ii) Karmic fruition that accords with the cause (having experiences similar to the cause -- the wholesome action)

-- iii) The fruition of its power [the results of the ten virtues]

-- iv) The fruition of action (i.e. in short: they are like good habits, the more we do them, the more we will do them again with even more ease -- like developing a skill. So happiness will come more and more. So we have more freedom and conditions to be able to develop concentration and insight, and more opportunity to use this precious human life to transcend all conditioning.)

-- v) The fruition of the six perfections [, of kindness, of actions motivated by bodhicitta: Enlightenment]

-- vi) The fruition of the Four Immeasurables: [gradual progression closer and closer to perfection with its two aspects]

-- vii) The fruition of the Two Truths (The real nature of samsara: everything is empty because dependently arisen; everything is merely imputed by the mind; empty of inherent existence, but still appearing; non-dual -- not one, not two; not existent, not non-existent, not both, not neither. It is the Union of the Two. The Two Truths are not separate or different, not the same; not one, not two. All of our actions and perceptions are conditioned by our five aggregates, which are the results of past choices and actions; but this conditioning is empty of inherent existence. Karma and its consequences are not permanent, not nothingness. Seeing the real non-dual nature of samsara, of everything, with its two inseparable aspects, we can transcend all karma formation, all conditioning, and be free from all obstructions.)

-- viii) The individual fruitions of virtue and evil deeds (The real nature of karma: everything, even karmas and kleshas [even the flow of interdependence], is empty of inherent existence, but still dependently arisen and functional. Everything is described by these two aspects: not existent, not non-existent, not both, not neither. But the real nature of everything is beyond description, beyond conceptualization. Because of ignorance as the root we produce appearances of karma and its consequences. They are empty, but we cannot ignore them, hope to die without paying the consequences, or hide from them in the higher dhyanas. That would be only a conditioned and temporary solution. No cause are without an effect; no effect are without a cause; no karma is ever lost. It is only by seeing through the conditioning, seeing its real non-dual nature, that we can transcend it all.)

-- ix) The fruition of profound interdependent arising (The real nature of karma, and samsara: karma is empty but still dependently arisen and functional, beyond the two extremes of existence and non-existence, non-dual. It is by seeing its real non-dual nature, with its

two inseparable aspects, that we become liberated. -- The perfection of dependent origination is its perfect Union with the emptiness of everything: not one, not two; not different or separate, not the same.)

L8: [i) Ripening [of the fruition] (rebirth in one of the higher realms)] :L8

As for the fruition of ripening:

\ ###
\ Depending on whether such practice is small, between, or great, °
\ We will be born as human beings or as gods,
\ Elsewhere we will attain to ultimate truth and goodness.

The aspect according with merit is not exhausted. Temporally we experience the happiness of gods and human beings. Ultimately, we will attain the level of Buddhahood.

The Prajnaparamita in Eight Thousand Lines says:

~ O noble Shariputra, what is gained by virtuous roots is that after going among gods and human beings, we become unsurpassably enlightened. What are virtuous roots? There are the ten virtues, which possess the single arousal of bodhicitta, the aspiration to supreme enlightenment, the four dhyanas, the four formless attainments, and the six paramitas. These never have any gaps and never become non-existent.

L8: [ii) Karmic fruition that accords with the cause (having experiences similar to the cause -- the wholesome action)] :L8

As for the fruition according with the cause:

\ ###
\ Actions that have compatibility with the cause °
\ Are those of one who is by nature inclined to the wholesome.
\ Experience of this is of long life and great enjoyment.
\ We have a compatible consort and is without enemies.
\ We is not reviled. Relationships are friendly.
\ Our words are taken to heart, and people gladly hear them.
\ Satisfied, we are kind to others, and have good views.

The Sutra Teaching the Ten Purities says:

~ Because of the karma of these ten virtues, the field is ennobled by our efforts. Our lives are lengthened. Our enjoyments are greater. We have compatible spouses and no enemies. We are not disparaged. Everyone is pleasant to us. Our words are considered worthy of being heeded. Everyone is glad to hear them. We become contented. There is mutual kindness. There are good views.

L8: [iii) The fruition of its power [the results of the ten virtues]] :L8

As for mastery or power:

\ ###
\ We are born by its power in rich and brilliant countries. °
\ Potent food, drink, and herbs are easily digested.
\ We are born in clean places of medicinal herbs and such.
\ The odor and atmosphere is good and agreeable.

\ Others do not cheat us, and we are not in fear.
 \ There are no harmful obstacles or danger to our lives.
 \ People suit us and contact with them is very happy.
 \ The flow of the seasons is good, and grain is plentiful.
 \ We live in level places, adorned by lakes and ponds.
 \ The many flourishing flowers and fruits are very good.
 \ Vegetables, fruits, and herbs are delicious with fine aromas.
 \ Everything grows well and there are friends and protectors.

By giving up cutting off life, we are born in good and pleasant countries. By giving up taking what is not given, we are born in places where food and drink are good-tasting and easily digested and medicinal herbs are potently effective. By abandoning inappropriate sex, we are born in clean and good-smelling places. By abandoning false speaking, the places in which we are born are without danger of harm from enemies, thieves, and so on, and we are not deceived.

By abandoning divisive speaking, we are born in places with many compatible people, with few rocks, stones, and thorns. By abandoning harsh language, we are born in a place where the seasons are regular, and grain ripens at a good time. By abandoning sophistic speech, we are born in level places ornamented with lakes and ponds.

By abandoning covetice we are born with places where many flowers and fruits and abundant good harvests are seen. We have excellent protectors, relatives, and friends. This is taught in the Sutra of the Ten Purities

L8: [iv] The fruition of action:] :L8

¢(i.e. in short: they are like good habits, the more we do them, the more we will do them again with even more ease -- like developing a skill. So happiness will come more and more. So we have more freedom and conditions to be able to develop concentration and insight, and more opportunity to use this precious human life to transcend all conditioning.)

\ ###
 \ The actions of beings spread happiness on happiness. °
 \ All good thoughts are established just as one desires.

The Vast Play says:

- ~ By good behavior one's stock of merit is increased.
- ~ We are made holders of that which is excellent,
- ~ The supreme accumulation of enlightenment.

The Excellent Action says:

- ~ These excellencies occur even within this human life.

L8: [v] The fruition of the six perfections [, of kindness, of actions motivated by bodhicitta: Enlightenment]] :L8

\ ###
 \ Generosity brings enjoyment, and discipline happiness. °
 \ Patience brings beauty, and diligence brilliant qualities.
 \ Meditation brings peace of mind, and prajna liberation.

The accomplishments of bodhicitta are that possessiveness is renounced, harmful behavior is checked, anger is abandoned, we exert ourselves in what is wholesome, the mind is

one-pointed in virtue, and the nature of the two truths is known. By good actions of the six paramitas, true fruition is attained.

The Precious Mala says:

- ~ Generosity, discipline, patience, and exertion
- ~ Meditation and prajna, and compassion are cultivated.
- ~ Generosity completely bestows our intrinsic wealth.
- ~ Discipline performs beneficial actions for others.
- ~ Patience is the way that we abandon aggression.
- ~ Exertion is enthusiastic, wholesome action.
- ~ Meditation is one-pointedness, without the kleshas.
- ~ Prajna is resolving the meaning of the truth.
- ~ Compassion is a heartfelt noble identification
- ~ With all other sentient beings as of one taste with ourselves.
- ~ Generosity brings enjoyment, discipline happiness;
- ~ Patience radiance and exertion brilliancy.
- ~ Meditation brings peace, and prajna liberation.
- ~ Their essential kindness is the accomplishing of all goals.
- ~ When all of these seven activities, without remainder,
- ~ Have been brought to complete perfection all at once,
- ~ There is the sphere of wisdom beyond the compass of thought.
- ~ We have attained the being of a world-honored one.

The six paramitas are essentially kindness. This is the accomplisher of the deeds of bodhicitta. The extensive explanation is below. (see chapter 8)

L8: [vi] The fruition of the Four Immeasurables: [gradual progression, closer and closer to perfection with its two aspects]] :L8

As for the benefits of the four immeasurables:

- \ ###
- \ Kindness makes us pleasant, and compassion beneficial. °
- \ Joy fulfills, and equanimity makes us sublime.
- \ ###
- \ In short the ultimate fruit of the two accumulations
- \ Is that incidentally higher states are manifested.
- \ Ultimately truth and goodness are established.
- \ ###
- \ This excellent path is the chariot of the Mahayana.
- \ It establishes the perfection of the Buddhas of the three times.

Through kindness, we are pleasant to everyone.

Through compassion we perform limitless benefits.

Joy brings perfect wealth.

Equanimity makes the mind workable.

The sutras say:

- ~ By having kindness mind is vast, the seven activities have been performed.⁴³ One's knowledge is certain. Shravakas, pratyekaBuddhas, and extraordinary ones will attain the pleasures of gods and human beings and be colorfully adorned.

The Precious Mala says:

- ~ Food of fish for three hundred
- ~ Offered three times each day
- ~ Cannot match the pure merit
- ~ Of just a minute of kindness

- ~ Kind ones will be gods and humans.
- ~ They will be well-restrained.
- ~ Unharmed by poison and weapons,
- ~ Their minds will be good and happy.
- ~ Born in the world of Bhrama,
- ~ Their success will be effortless,

- ~ Even if not liberated,
- ~ They will attain the eight qualities.⁴⁴
- ~ Beings will be made to produce
- ~ The mind of bodhicitta.

- ~ Having relied on that,
- ~ They will become as solid
- ~ As the lord of mountains.
- ~ Within them bodhicitta
- ~ Will be forever attained.

- ~ It will never happen
- ~ That they have no chance for faith.
- ~ By custom becoming excellent,
- ~ By emptiness and so forth,
- ~ Without desiring dharmas,
- ~ Carefully they will attain
- ~ To everything that is wholesome.
- ~ By their motionlessness,
- ~ They will gain mindfulness.

- ~ Producing discursive thoughts
- ~ They will gain intellect.
- ~ By offering and homage, they will realize the meaning.

- ~ By carefully guarding Dharma
- ~ They will develop prajna.
- ~ Those listeners to the Dharma
- ~ Who have the gift of faith,

- ~ By having no obscurations,
- ~ Will accompany the Buddhas.
- ~ Everything they wish for
- ~ Will quickly be obtained.

- ~ Without even wanting to do so
- ~ They will accomplish their goals.
- ~ As they are not miserly,
- ~ Enjoyments will increase.

~ Since they have no pride,
~ They will be principal ones.
~ By patience in the Dharma,
~ They will grasp its power.

~ With essential generosity
~ And fearless generosity
~ Unharmed by all the maras.
~ They will gain the highest powers.

~ Stupas strung with lamps,
~ Lamps to those in darkness
~ By these generous lamps and ships
~ The divine eye will be gained.

~ By offerings of stupas,
~ Services, music, and bells,
~ Excellent yak tails and conches,
~ The divine ear will be gained.

~ Not discussing confusions of others,
~ Not mentioning injured limbs,
~ Because they guard their minds,
~ They know the minds of others.

~ Giving boots and horses,
~ Growing humble and reverent,
~ Giving mounts to the guru,
~ They gain miraculous power

~ For the sake of Dharma and such
~ They remember the meanings of texts.
~ By spotless generous Dharma
~ Remembering former lives.

~ Knowing things as they are,
~ They know that things are essenceless.
~ They gain the six higher perceptions,
~ Exhausting all defilements.

~ To accomplish the liberation
~ Of limitless sentient beings,
~ They possess equanimity,
~ Knowing the nature of suchness,

~ Because their meditation
~ Is moistened with compassion,
~ Having the supreme aspects,
~ They are victorious ones.

~ By various pure aspirations,
~ The Buddha field is purified.
~ Giving precious things to the sages,

- ~ They emanate limitless light
- ~ With such pure karma and fruit,
- ~ Always thinking of beings,
- ~ They will always do benefit.
- ~ That will benefit you.

Just those are the realm means of crossing over to the level of Buddhahood.

The Succession of Beings says:

- ~ Of the two accumulations of merit and wisdom
- ~ The highest fruit is entering holy liberation
- ~ No other way of entering was ever known to exist.
- ~ Descending from the gathering clouds of purity
- ~ Make the cool rain of excellent dharmas now appear.

L8: [vii) The fruition of the Two Truths:] :L8

¢(i.e. The real nature of samsara: everything is empty because dependently arisen; everything is merely imputed by the mind; empty of inherent existence, but still appearing; non-dual -- not one, not two; not existent, not non-existent, not both, not neither. It is the Union of the Two. The Two Truths are not separate or different, not the same; not one, not two. All of our actions and perceptions are conditioned by our five aggregates, which are the results of past choices and actions; but this conditioning is empty of inherent existence. Karma and its consequences are not permanent, not nothingness. Seeing the real non-dual nature of samsara, of everything, with its two inseparable aspects, we can transcend all karma formation, all conditioning, and be free from all obstructions.)

- \ ###
- \ Thus the formative actions of samsara and nirvana °
- \ Depend on mind whose nature is luminosity (~1).
- \ Simplicity like the sky (~2), it does not think of a doer,
- \ The meaning of both the two truths is dependent origination.

¢(i.e. Here, following the Chittamatra tradition, Yogacara, the author is putting the emphasis on the real inherently existing flow of interdependence (dependent origination). This is part of the basis for Tantrayana practices. As if this one was inherently existing, and everything else was not. But according to Nagarjuna and the Madhyamika, the real nature of everything is not dependent origination, not emptiness, not both, not neither. It is the Union of the Two Truths, the inseparability of dependent origination and emptiness.)

¢(i.e. Everything is empty of inherent existence because dependently arisen.

¢-- There is a progression on the understanding of emptiness, the object of refutation goes more and more subtle as we progress.

¢-- Emptiness means dependently arisen. But the object to what it is dependent on is more and more subtle.

¢-- The various (progressive) understanding of emptiness:

¢-- not permanent

¢-- dependent on its parts

¢-- dependent on causes and conditions

¢-- dependent on the collections of the base and the continuation of that

¢-- not a self-entity

- ¢-- dependent of our mind
- ¢-- dependent on the labeling of an undefective mind or not existing from its own side
- ¢-- just merely labeled by the mind
- ¢-- leaving nothing that is "not merely labeled by the mind".)

All karma depends on mind; if we examine mind, it is essenceless and luminous. The supreme distinction of the relative and absolute truths, because of the nature of interdependent arising is completely pure.

The Shri-Samadhiraja Sutra says:

- ~ At that time without evil deeds, and with the ten powers,
- ~ There is the supreme samadhi of the Victorious One.
- ~ Beings in samsara are like beings in a dream.
- ~ None of them is ever born or ever dies.

- ~ Though in transmigration we go to other worlds,
- ~ None our karmic actions is ever left behind.
- ~ Within samsara their black and white fruitions ripen.
- ~ They are not permanent, nor are they nothingness.

- ~ Without any gathered karma, there would be no pure lands.
- ~ Even if they were created, they could not be reached.
- ~ If another produced them, they could not be seen.
- ~ Without any transmigration, there is no rebirth.

- ~ NOTHING AT ALL EXISTS, AND NOTHING IS NON-EXISTENT,
- ~ Or it would not be pure to enter the natural state.
- ~ There would be no entering perfect pacification
- ~ Of all the activities of deluded sentient beings.

- ~ The three worlds like a dream are utterly essenceless.
- ~ Quickly vanishing, they are impermanent like illusion.
- ~ Because there is no coming, there also is no going.
- ~ Constant things, eternally empty, have no marks.

- ~ This is what is realized by the sugatas--
- ~ With the excellent Buddha qualities of the victorious ones,
- ~ The markless natural state is the peace of the unborn.
- ~ Its powers and strengths are powers of Buddha qualities.

- ~ This itself is the Buddha, supreme among all leaders.
- ~ By collecting the qualities of excellent white dharmas
- ~ We attain the power of wisdom and Buddha qualities
- ~ And the excellences of miracle and higher perception.

L8: [viii) The individual fruitions of virtue and evil deeds] :L8

¢(i.e. The real nature of karma: everything, even karmas and kleshas [even the flow of interdependence], is empty of inherent existence, but still dependently arisen and functional. Everything is described by these two aspects: not existent, not non-existent, not both, not neither. But the real nature of everything is beyond description, beyond conceptualization. Because of ignorance as the root we produce appearances of karma and its consequences. They are empty, but we cannot ignore them, hope to die without paying the

consequences, or hide from them in the higher dhyanas. That would be only a conditioned and temporary solution. No cause are without an effect; no effect are without a cause; no karma is ever lost. It is only by seeing through the conditioning, seeing its real non-dual nature, that we can transcend it all.)

Appearing (~1) even while it is nothingness (~2), karma is explained by the example of being like a dream:

\ ###
\ Primordial purity appearing as nothingness (~2), °
\ Like a painter, karma produces everything (~1).
\ It follows us everywhere, as a shadow does the body.
\ Like physical pleasure and pain, it never slips away.
\ Like a waterfall, it is difficult to deflect.
\ Making beings rise or fall, it is like the ruler of beings.
\ It is extremely vast, like the endless space of the sky.
\ Whether black or white, it never changes at all,
\ Any more than the white kunda lotus becomes the blue utpala.

¢(i.e. Empty and still functional. A flow of interdependence without any entities in it. Everything is arising, but nothing is essentially wholesome or unwholesome. Everything is pure in emptiness.

¢-- Even though everything is empty of inherent existence, because we ignore this truth and believe in essence / inherent existence, we fixate things and suffer because of this. So karma is still functional in samsara.)

Though karmas and kleshas are natureless (~2), they ceaselessly appear (~1). Therefore, they depend on ignorance as their root. The condition is the arising of objects. The cause is connection with the three poisons.

The Objects of Mindfulness says:

~ The ground of karma is ignorance, and if there is insight, one will not come into the power of karma. It is like a skilled and confident painter, who produces a variety of works. The condition is thoughts of objects. Like a monkey, it is very active. Like a fish, it dwells in the ocean of samsara. Like a householder, it collects a variety of habitual patterns. Like illusion, something that does not exist still appears. Like a shadow, it always follows us. Like joy and sorrow, it does not transmigrate. Like a river, it is hard to turn back. Like a king, it can exchange happiness and unhappiness. Like the sky, it is vast. Like utpala and kumut lotuses, one does not become another.

L8: [ix) The fruition of profound interdependent arising:] :L8

¢(i.e. The real nature of karma, and samsara: karma is empty but still dependently arisen and functional, beyond the two extremes of existence and non-existence, non-dual. It is by seeing its real non-dual nature, with its two inseparable aspects, that we become liberated.
-- The perfection of dependent origination is its perfect Union with the emptiness of everything: not one, not two; not different or separate, not the same.)

\ ###
\ Though examining karmas, they have no nature at all, °
\ Like dreams they are still creators of various joys and sorrows.
\ Except as mere projections, they have no substance or quality.

- \ Profound dependent arising, infallible cause and effect,
- \ Neither existent nor nothing, they are non-duality.
- \ They ripen as something like the action that was done.
- \ This is the vision of things in their nature and extent.
- \ As it was well-taught by the Omniscient One.

¶(i.e. Here, following the Chittamatra tradition, Yogacara, the author is putting the emphasis on the real inherently existing flow of interdependence (dependent origination). This is part of the basis for Tantrayana practices. As if this one was inherently existing, and everything else was not. But according to Nagarjuna and the Madhyamika, the real nature of everything is not dependent origination, not emptiness, not both, not neither. It is the Union of the Two Truths, the inseparability of dependent origination and emptiness.)

The inner and outer realms are false conceptions. If they are analyzed, even if we look for them, no karma and kleshas are found.

The Bodhicharyavatara says: 4.47

- ~ If the kleshas are not in objects, the senses, between, or elsewhere,
- ~ Where are these harmers of beings? They are like illusion.
- ~ Abandon the fear in your heart and try to rely on prajna.

In the absolute there is no karma; but here in the dream-like relative, there is happiness and unhappiness and joy and sorrow are distinguished. If it is discriminated and examined by the mind, karma, beyond existence and non-existence, is like space. Since there is no karma to be accumulated, do not accumulate karma by the mind being confused over and over again. That is the instruction. This presentation is known and taught only by the Omniscient One, and not by the traditions of others.

The teacher Bhajya says in his Precious Lamp of Madhyamaka:

- ~ Karmas with non-deceptive cause and effect,
- ~ As it has been taught, are like a dream.
- ~ Bhagavan this is taught by you alone.
- ~ Aside from that, it is not explained in treatises.

L5: [f. Refuting other wrong conceptions [about karma],] :L5

¶(i.e. After refuting the view thinking that one can produce Liberation with specific methods through accumulating merit alone, here are refuted various forms of nihilism: rejection of karma, rejection of the path, rejection of thoughts, thinking emptiness is an absolute truth. We need both method and wisdom together. Only this is in accord with Liberation, with the real nature of everything: not existent, not non-existent, not both, not neither. -- The real nature of everything is not dependent origination alone, not emptiness alone, not both together, not neither or something else. It is the Union of The Two: not one, not two. -- Everything is empty of inherent existence, but still dependently arisen and functional. The two, dependent origination and emptiness, are not contradictory, but interdependent. They are not different or separate, not the same. No absolute cause, effect or causality; but still no no-causality. The luminous space.)

There are four sections

- 1) Eliminating denial of cause and effect
- 2) Refuting the view of emptiness
- 3) Refuting those having the mind of the summit of samsara

-- 4) The true explanation of cause and effect

L6: [1) Eliminating denial of cause and effect] :L6

¢(i.e. Those who deny both cause & effect. Proud nihilists rejecting karma, conditioning, dependent origination, and virtues, accepting emptiness as an absolute --> rebirth in hot hells)

Now other sorts of wrong conceptions are eliminated:

\ ###
\ Those who deny the validity of cause and effect °
\ Are students of the heretics and the nihilists.
\ Whoever has confidence merely in emptiness
\ Falls into the extreme of the nihilistic view.
\ These go lower and lower upon an evil path.
\ Never liberated from the lower states of being,
\ They are ever more distant from the happy ones.

Such fools are conspicuous in their pride. Some who do not know the intent of the Dharma say there is no karma and no fruition of karma -- within suchness like space they do not exist at all. Giving up virtue, they practice the evil deeds that are natural to them.

The Good Army Sutra⁴⁵ says:

~ Those who say there is no karma and no ripening of karma are fools who have only the literal meaning. Those who say this and rely on a great collection of unwholesomeness may promise this Dharma with their mouths, but are not within this Dharma. They rely on the path of the worldly charvakas. They say, "It should be understood as a delusion of Mara."

The Precious Mala says:

~ In short, a view like this is nihilism.
~ They say there is no such thing as fruition of karma.
~ Having no merit, they go to the lower realms.
~ They are said to be persons with wrong view.

Also it says:

~ Nihilists like these will go to the lower realms.

L6: [2) Refuting the view of emptiness.] :L6

¢(i.e. Those who deny the cause and affirm the effect. Saying that the practice is to reject everything, even virtues, because everything is empty, and thinking that this will still produce Liberation. Again, accepting emptiness as an absolute. Developing only wisdom without method. Trying to accumulate only wisdom, without accumulating merit. This ends up in misunderstanding emptiness, accepting emptiness as an absolute truth meaning nothingness. Thinking that dropping all is the meaning of Liberation. --> rebirth in hell. -- Note: This is what is done in the dhyanas, but those are just temporary skillful means used to set the conditions for Vipashyana. The perfect Samadhi, the perfect Union of Shamatha and Vipashyana is not rejecting everything, not accepting everything. It is Buddha activities while knowing the real nature of everything. It is the perfect Union of compassion and emptiness; the Union of The Two Truths. The two inseparable aspects are part of the real nature of everything in samsara and Nirvana. Everything has always been like that; it doesn't change. That is the meaning of non-duality.)

Some also say:

\ ###
\ "Cause, and effect, and compassion, and the gathering of merit. °
\ With these childish literal Dharmas one will never get enlightened."
\ They do not speak the truth, whose meaning is like the sky.
\ The story great yogins tell is "Go and do your practice!"

\ As for those who say such words:

\ ###
\ Such a view is more nihilistic than nihilism.
\ They are on a path that goes ever lower and lower.
\ To deny the cause and affirm the effect is very strange!

Even such outsider materialist extremists as the charvaka nihilists do not say that perceived appearances are without cause and effect; you deny a cause of liberation, but still maintain the effect. This is strange. You do this by maintaining that there is liberation because of actionless meditation.

L6: [3] Refuting those having the mind of the summit of samsara] :L6

¢(i.e. Those who claim "it is like space", who think Liberation is attained by meditating on nothingness alone --> rebirth as stupid animal)

When people claim, "it is like space," we should say:

\ ###
\ If space is reality, why do we need to meditate? °
\ If not, then meditation is useless drudgery.
\ If liberation is gained by meditating on nothingness,
\ Those who have a vacuous mind will get enlightened.
\ But proclaiming such meditation establishes cause and effect.
\ Therefore, put aside this bad and inferior path.

Some people claim, "It is like space." If so, and if it is already established, we do not need to meditate.

If it is not established, meditation will be of no use. This non-existent thing will never become an existent thing, just as empty space will not later become something else. This is a reply to those who say, "Liberation from the kleshas is attainment of liberation altogether."

Saying it is attained by this alone, postulates that this occurs by cause and effect. Therefore, they cannot say that there is no cause and effect. If it is maintained that there is liberation by meditating on nothingness, even worldly hedonists could be liberated by doing that.

The Dohakosha says:

~ Someone who says, "I have been pierced by an arrow,"
~ Will never be liberated by having a mind like space.

This refutes such a view, so do not think like that.

L6: [4] The true explanation of cause and effect.] :L6

¢(i.e. So, we cannot adopt just one aspect as the real nature of everything; we need both in perfect non-dual union, otherwise we fall into one of the extremes: realism, nihilism, dualism, or monism. Everything has the two inseparable aspects: the real nature of the mind and of everything, the cause of both samsara and Nirvana, karma and conditioning, the gradual path with its two accumulations, the meditation consisting of the Union of Shamatha and Vipashyana, the fruit with its inseparable trikaya, wisdoms and Buddha activities. That is the meaning of the perfection of wholesomeness and merit, the perfection of bodhicitta, the perfection of dependent origination, the perfection of emptiness, the perfection of the Union of The Two Truths, Buddhahood. -- The Middle Way: not accepting karma, or the path, as absolute [determinism] (rejecting emptiness, accepting dependent origination as an absolute), not rejecting them completely as if completely non-existent [chaos] (rejecting dependent origination, accepting emptiness as an absolute truth). Perfecting the wholesomeness by getting closer and closer to the real nature of everything: inseparability of appearances and emptiness, inseparability of appearances and naturelessness. The real nature of everything is not dependent origination alone, not emptiness alone, not both together, not neither or something else. It is the Union of The Two: not one, not two. -- Everything is empty of inherent existence, but still dependently arisen and functional. The two, dependent origination and emptiness, are not contradictory, but interdependent. They are not different or separate, not the same. No absolute cause, effect or causality; but still no no-causality. The luminous space. -- So the path, the Middle Way, is designed in accord with this, "in accordance with the goal, in accord with liberation", in accord with the transcendence of the four extremes: existence, non-existence, both, neither. As for the real nature of everything, it is beyond description, beyond any conceptualization.)

Now the true meaning is explained:

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\      ###
\      The genuine path has interdependence and cause and effect. °
\      This is SPONTANEOUS UNION OF PRAJNA AND UPAYA.
\      USING THE MEANS OF APPARENT BUT NATURELESS CAUSE AND EFFECT,
\      There is the apparent natureless path of meditation.
\      And thus the apparent natureless fruit can be attained.
\      Apparent but natureless benefit for sentient beings
\      Is produced in a way that is apparent but natureless.
\      This is pure cause and effect, profound in its interdependence.
\      Therefore, the essence of sutras and tantras of the true meaning
\      Is that by having united the two accumulations,
\      And by the two stages of development and completion,
\      Perfect Buddhahood will quickly be established.

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From the two accumulations, whose illusion-like appearance is natureless, Buddhahood is established.

The Knowledge of Illusion Sutra Requested by Supreme Goodness Lady says:

- ~ By gathering the illusion-like accumulations,
- ~ There will be illusion-like enlightenment.
- ~ There will be a performance that is like illusion
- ~ Of illusion-like benefits for the sake of sentient beings.

The sutras of the true meaning and all the tantras explain it in the same way. In the tantras, the stages of development and fulfillment establish the two accumulations, and by

that one becomes enlightened within the mandala.

L3: [C. The final summary] :L3

¢(i.e. We need to renounce the whole samsara, aim at transcending all conditioning. We have to use the Middle Way: both method and wisdom, staying away from all extremes. -- To use a raft, without getting attached to it. A raft designed by someone who has seen the real nature of everything, the Buddha. But we won't be able to see the real nature of everything, and the ultimate validity of the skillful means / the path, until the very end. So we need some faith here, but not blind faith. -- We cannot drop everything and hope to transcend everything just like that; there is nothing to drop, nothing to accept. We need to use the freedom and opportunity of this precious human life while we can.)

\ ###
\ Therefore, abandon all the aspects of cause and fruition °
\ That have a part in constructing formations of samsara.
\ But then we should produce with wholehearted diligence
\ The cause and fruition of the state of liberation.
\ By that the highest truth and goodness will manifest,
\ There will be the establishment of enlightenment.

¢(i.e. Even though everything is empty of inherent existence, even though there is no absolute, to be able to transcend all conditioning and be free from samsara, we still need adapted skillful means, to practice the ten virtues and not practice the ten non-virtues, to practice the accumulation of merit in order to support the accumulation of wisdom, otherwise we will just lose the opportunity of this precious human life, get a rebirth in the lower realms, and be stuck there for a very long time. Enlightenment is not gained by dropping all method and adopting emptiness, nothingness, or meaninglessness as an absolute. The Middle Way is not accepting, not rejecting; and this applies to everything including the concepts of dependent origination, causality, emptiness, good and bad, ..., dualities, discrimination, ...

¢-- The virtuous actions are virtuous because they are in accord with liberation, compatible with three goal, which is to become free of all conditioning. They are so because they are practiced while remembering their real nature. And this is done by joining the two accumulations together. Otherwise any practice would just be another attachment.)

All virtues are to be established. All evil deeds are to be left behind. The goal of life must be made to exist, since one should quickly go to it.

The Spiritual Letter says:

- ~ With many harms, this life is blown away on the wind.
- ~ If even a river of water is impermanent,
- ~ Exhaling and inhaling, when we go to sleep,
- ~ That we ever awake is really miraculous.

For that reason to do evil to oneself and others is not suitable. To go so far as to do evil deeds for the sake of khenpos, loppons, and the three jewels, is senseless, since by the evil ripening within us, we will not be able to participate in them.

The same text says:

- ~ Practice virtue. For the sake of brahmins and gods
- ~ For feasting, 46 fathers and mothers, queen and retinue,

- ~ Even for their sake do not do evil deeds,
- ~ You will get no reward but ripening in hell.
- ~ As for doing any sort of evil deeds,
- ~ If this is not cut off at once, as if with a weapon,
- ~ When the time of death arrives, then there will manifest
- ~ The karmic fruition of all these various evil deeds.

Therefore, even with the elimination of evil actions, it also says:

- ~ As for the seeds of these unwholesome activities,
- ~ By purifying defilements of body, speech, and mind,
- ~ We should earnestly strive with all our present skill.
- ~ Not to create an atom of these for any reason,

This cannot be established by anything other than our own powers, or by any association with others. Accepting good and rejecting evil must come from themselves alone.

It is said:

- ~ As for liberation depending on oneself,
- ~ It does not come from association with another,
- ~ If we have learning, discipline, and meditation,
- ~ A purified world will thus attain to happiness.
- ~ Let us attain a happiness like that of the Bhrama realms.
- ~ Completely abandoning through practice of the four dhyanas,
- ~ The happiness and sorrow of desiring and acting,
- ~ Let us make an effort in the four noble truths.

As to how this should be done, it says:

- ~ The proper noble master always day and night
- ~ Transcends the ordinary kind of highs and lows.
- ~ Not without fruition even in the womb,
- ~ By being mindful, anything else will become weaker.
- ~ One will always experience kindness, joy, and compassion.
- ~ And always meditate in genuine absorption.
- ~ Even if it does not please superior ones,
- ~ May we attain the happiness of the Bhrama realms.
- ~ The happiness and sorrow of desiring and acting,
- ~ Completely being abandoned through practice of the four dhyanas,
- ~ May purity, radiance, and happiness increase,
- ~ And our fortune of fruition be equal to the gods.
- ~ Without conception, without attachment and antidotes,
- ~ Having the principal virtues of the four dhyana states,
- ~ As for the five great virtues and the five non-virtues,
- ~ Let us strive to perform the ones that are virtuous.
- ~ In a bit of water, a bit of salt will change its taste;
- ~ But this is not the case with the stream of the river Ganges.
- ~ Similarly, though our evil deeds are very few,
- ~ They will be known within the scope of our virtuous roots.

- ~ Wild discursiveness and sinking in sluggish depression
- ~ Are states that will be harmful to dark and murky minds.
- ~ Sleepiness and doubt and yearning with desire,
- ~ These five obscurations are thieves of happiness.
- ~ However as for faith, pure effort, and mindfulness
- ~ The supreme dharmas of samadhi, and the five good prajnas
- ~ We should make an effort to manifest all of these.
- ~ Then there will be the highest powers and faculties.⁴⁷

In that way much that is to be transcended will be transcended, and good dharmas that are true and excellent will be established.

L3: [D. The dedication of the merit of this extensive explanation of the aspects of the meaning and what is proper] :L3

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\      ###
\      Thus with the cooling Dharma rain of mahasukha °
\      May the two accumulations, merit and wisdom,
\      Grow and flourish widely within the fertile soil,
\      Of well-manured minds of limitless sentient beings.
\      Here in samsara, completely filled with karma and kleshas,
\      May the weary nature of mind today find ease from fatigue.

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That is the good aspiration. By the cooling dharma rain of words and meaning, in the field of the minds of sentient beings, by the increase of the good harvest of happiness, may whatever kleshas there may be cleared away, removing the impoverishment of those who have been deprived with accumulating happiness. By the wealth of the sky-treasury of Buddha qualities, may our weariness be eased.

- ~ By these present teachings the gates of Dharma are opened.
- ~ The profound and precious meaning is there to be received.
- ~ With the thought that they would benefit others, this was composed.
- ~ By them may all sentient beings encounter supreme enlightenment.
- ~ Within the sky of mind, the planets and stars of the kleshas,
- ~ Improper mental creations, produce the white glow or appearance.
- ~ By merit overcoming their luminous/empty nature,
- ~ May there come the daylight of the dawn of wisdom.
- ~ May the wishes of beings for joy and happiness be fulfilled.
- ~ May we cross over the ocean of karma and the kleshas.
- ~ May there be effortless increase of all that is good and happy.

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L2: [CHAPTER V. Relying on the Spiritual Friend] :L2

The Fifth Chapter of the commentary on THE GREAT PERFECTION: THE NATURE OF MIND, THE EASER
OF WEARINESS called the Great Chariot

¢(i.e. THE METHOD based on dependent origination, causality: Relying on someone who has gone far enough on the path to teach us the way, to guide us. The guru is seen as having already purified his body speech and mind, and their inseparability. He represents the three jewels of refuge. The guru is the teacher, the example to follow, the representant of the three jewels, the first object to be seen as perfectly pure (bringing the result into the path), the first focus to exchange self-for-others, our link to all virtues, a mirror that reflects our highest nature, the door to Liberation. -- Having devotion to the guru means being fully committed to finding the truth, and having faith that he is the means to do it. The best is to serve with practice. -- Confession is about accepting to see our conditioned position and its disastrous consequences.

¢-- ANTIDOTES: Seeing everything as pure, devotion, simulating the Buddha activities, are antidote to our habitual patterns of thoughts, antidote to self preoccupation and egoism. Confession and vows to refrain serve as antidote to seeing the teacher as having any faults. Clarity of visualization is the antidote to ordinary appearances. The strong identification with the deity known as divine pride is the antidote to grasping onto ordinary appearances.

¢-- THE WISDOM REALIZING THE REAL NATURE of the mind and of everything: The repeating four

aspects, the fourfold purification of the body speech & mind and the three together, represents the realization of the real nature of the three worlds and their inseparability, the inseparability of the Two Truths, the real nature of our own mind and of everything. The four aspects may be related to the tetralemma. -- Since the real nature of everything, of our mind, of all actions, are already pure, non-dual; and since acting in accord with this is wholesome, then it is skillful to purify the environment, to generate ourselves into Yidams (pure Buddha aspects or qualities), to accomplish Buddha activities in helping all sentient beings, etc. And the more we think about those Buddha qualities, the more we aspire to them, and develop them.

¢-- PERFECTING - combining both method and wisdom together, gathering the two accumulations: The perfection of the purification is when there is simultaneously the perception of the emptiness of the three: the subject, object, and action. All practices always finish with the dissolution of the Field of Merit back into emptiness where it came from. -- The perfection of the confession is by seeing the emptiness of all the elements, by seeing their real non-dual nature. The same for blessings and empowerments. Also for the Field of Merit, the three kayas, the wisdoms, the Buddha qualities and activities. No absolute, only adapted skillful means.

¢-- PROGRESSIVE PATH ON THE EDGE BETWEEN EXTREMES: Starting with an external guru, until one

can see the internal guru. Starting from gross appearances, to more and more subtle nature of the guru (external, then internal). Gradually purifying the mind; gradually seeing the purity of everybody and everything. -- Seeing everything as non-dual, or pure is thus necessarily a good skillful means. It just has to be done progressively. -- Devotion to the guru can also be seen as the first step toward exchanging self with all other sentient beings without any discrimination; thus as a good antidote to self preoccupation and egoism.)

By the four ordinary preliminaries, one's continuum of mind has been made workable, and by the explanation of the qualities of our enlightened family, the gotra, joy has been produced. Now there is the fifth chapter on the spiritual friend, the one who properly teaches their meaning.

Here there are six sections:

- A. Fully relating to the one who teaches the path without error
- B. The source of all truth and goodness
- C. The instruction to rely on the holy ones and abandon what is evil
- D. Avoiding those to be avoided, with those associated with them
- E. Knowing what to accept and reject, and how siddhi is to be received
- F. The dedication of the merit of the situation

L3: [A. Fully relating to the one who teaches the path without error] :L3

Now there is the teaching of the characteristics of the spiritual friend who teaches the way of doing what has just been explained:

\ ###
 \ Thus the unerring cause and effect of the excellent path °
 \ Arises from relating to the holy ones.

Knowing Dharma and adharma, and wholesome and unwholesome, comes from relying on the spiritual friend, or in Sanskrit kalyana mitra.

The Sutra of the Display of Noble Ones says:

~ Kye, O son of noble family, by you the spiritual friend should be pleased. Since he completely knows the collections of merit and non-merit, when there is samsara, he completely clears away its causes.

¢(i.e. THE GURU (from external to internal; from gross appearance to very subtle nature):

¢-- The guru here refers to FOUR DIFFERENT ASPECTS OF THE GURU.

¢-- THE FIRST IS THE GURU OF THE LINEAGE, WHO IS AN INDIVIDUAL OR A PERSON. The reason one

needs to rely upon another person who can function as a teacher or guru, and who holds an authentic lineage, is that, whereas in the case of mundane activities there are no doubt some things that one can figure out on one's own, in the case of the samadhis of shamatha and vipashyana, which are beyond the conventions of this world, one definitely needs the authoritative instruction of an individual with experience of these things. Therefore, one needs to rely upon a personal teacher or root guru. This root guru must hold an unbroken lineage of practical experience passed from one experienced individual to another. In short, the basic instructions of meditation cannot be gained simply through reading books, or [by figuring it out by oneself, or from unqualified teachers without authentic lineage.]

¢-- However, while relying upon the root guru, the personal guru who holds the lineage, one comes also to rely upon THE SECOND GURU, WHICH IS THE DICTATES OF THE SUGATAS, OR THE

TEACHINGS OF THE BUDDHA [and other realized beings]. While one bases one's practice upon the oral instructions of one's root guru, one augments this by studying the teachings of the Buddha, the commentaries on his teachings by the great mahasiddhas, and the texts of instruction of the lineage of practice and accomplishment. Through augmenting the oral instructions of one's guru in this way, one clarifies and reinforces them by relying upon the written teachings of other Buddhas and bodhisattvas. It is therefore important to actively pursue the study of dharma texts. In this connection, people often ask, "Which of the many books that there are should we read?" You should principally study texts that talk about the practice of meditation, especially those that come from a lineage of experiential instruction and unbroken transmission of experience. Through doing this you will both clarify the instructions that you have previously received, so that things that you may not

have understood will become clear to you, and also you will remind yourself of aspects of the teachings or instructions that you may have forgotten. Therefore, the second type of guru is the dictates of the sugatas.

¢-- With regard to this type of study, which is reliance upon the second aspect of the guru, if one studies out of mere curiosity, the desire to know more and more about dharma, then this is, in general, okay, but it is not really the appropriate approach to study for a meditator. In general, the way in which a practitioner should study is to search for instructions that will remedy specific problems one is experiencing with meditation. If one's meditation is afflicted by lack of clarity, one should look for and study that which will enhance the clarity of one's meditation. If one's meditation is afflicted by lack of stability, one should look for and study that which will enhance the stability of one's meditation. If one feels that one lacks faith and devotion, one should look for and study methods that will help to generate further faith and devotion. If one feels that one lacks adequate revulsion, one should look for and study that which will generate further revulsion. You study in order to improve your practice, not in order to acquire knowledge that you can then repeat to others, or use as a basis for debate with others. In short, if you study in order to learn more about how to practice properly, then there will be great benefit in it. That is the proper reliance upon the second aspect of the guru, which is the dictates of the sugatas.

¢-- THE THIRD ASPECT OF THE GURU IS THE GURU OF DHARMATA OR ABSOLUTE TRUTH. This is what one

comes to realize through relying upon the first two aspects of the guru. Through the oral instructions of one's personal guru and the information one acquires from the guru, which are the teachings of Buddhas and bodhisattvas, one comes to be able to realize the nature of things or dharmata. This nature of things, which can be realized and which is to be realized, is this third aspect of the guru. In general, it can be called dharmata, the nature of all things, or in the specific context of mahamudra, the nature of the mind itself. In any case, this which is to be realized is the third aspect of the guru, the absolute guru of dharmata.

¢-- THE FOURTH GURU IS THE SIGN GURU OF APPEARANCES OR EXPERIENCES, WHICH IS THE ARISING OF

WHAT APPEARS TO YOU AS SIGNS OR INDICATIONS OF DHARMA. By appearances or experiences we

mean, first of all, those things which appear to us as external objects - visible forms, sounds, smells, tastes and tactile sensations - all of which are, in absolute truth, emptiness, but which nevertheless appear unimpededly as relative truths. By appearances and experiences we also mean the thoughts that arise in your mind: thoughts of pleasure and displeasure, of suffering and joy, and so on. This unimpeded variety of internal thoughts and external appearances is what is referred to as appearances or experience. Appearances in themselves, because they demonstrate the nature of things, are always a sign or an indication of that nature, and are therefore called the sign guru of appearances. Of course, if you fixate on appearances, then these appearances become a condition that casts you further into samsara. But if you look at them in a different way, without fixation, then appearances themselves become the guru, because the impermanence of appearances is a reminder of impermanence. And the emptiness of appearances is an indication of emptiness. Appearances and their change and their variety can inspire devotion and so on. It is not the case that appearances in and of themselves teach you dharma per se; they rather demonstrate it, or embody it. Therefore, if you understand appearances, if you recognize them to be as they are, then they are always signs of dharma, signs of the illusory nature of appearances,

signs of the dreamlike nature of things, and so on. Therefore, the recognition of appearances is the fourth guru, the sign guru of appearances.

¢-- -- "A Remarkably Extensive and Detailed Approach to Looking at the Mind - The Very Venerable Khenchen Thrangu Rinpoche" Osel Issue 11)

¢(i.e. This is like the prostration to the four aspects (four kayas) of the Guru in the Guru Puja (III):

¢-- Prostration to the Guru as Nirmanakaya (as one of the other Emanation Bodies visible by the disciples)

¢-- Prostration to the Guru as Sambhogakaya (as the Enjoyment Body)

¢-- Prostration to the Guru as Dharmakaya (Truth Body / the Definitive Guru)

¢-- Prostration to the Guru as the Manifestation of the Triple Gem (as the synthesis of all Three Jewels; the fourth body)

¢-- Prostration to the Guru as the Manifestation of all the Buddhas of the Ten Directions (as the lineage Gurus and the Three Jewels: the supreme bodhicitta; the fourth body)

¢-- This is also like "The Four Offerings" in Guru Puja (IV) & the Four Empowerments

¢-- OUTER OFFERINGS & the five sense objects (related to the Emanation Body) : The outer Offerings are made in association with the vase empowerment. When we receive a High Yoga Tantra empowerment, the Vajra Master grants four separate empowerments: the vase empowerment, the secret empowerment, the wisdom-mudra empowerment, the secret empowerment. The vase empowerment is so called because it is granted by means of certain rituals associated with a vase. During this empowerment, the Vajra Master emanates from his heart goddesses who bestow the empowerment and thereby help the disciple to overcome ordinary appearances. When we make the outer offerings, we also emanate offering goddesses from our heart, and this practice also helps us to overcome ordinary appearances. Therefore the outer offerings and the vase empowerment are said to be similar in terms of both method and result. These objects have already been set out on the shrine and blessed as part of the preliminary practices. After they have been blessed, we develop three recognitions:

¢---- their nature is the exalted wisdom of bliss and emptiness,

¢---- they appear in the aspect of the individual offering substances,

¢---- and they function as objects of enjoyment of the six senses to generate a special wisdom of bliss and emptiness in whoever experiences them

¢---- We should make offering while recognizing that the three spheres of offering - the person making the offering, the offering itself, and the recipient of the offering - are all empty of inherent existence. When we make offerings in Highest Yoga Tantra practices, we go one stage further and regard the offerings as manifestations of bliss and emptiness - they are inseparable. We should imagine all our offerings to be vast and extensive.

¢-- INNER (MENTAL) OFFERING (related to the Enjoyment Body) : Offerings are made in association with the secret empowerment of the Highest Yoga Tantra. During the secret empowerment, the Vajra Master gives the disciples nectar that is derived from the inner drops of the male and female Deities. ... In a similar fashion, the inner offering involves the transformation of ten substances - the five meats and the five nectars - into nectar which is then offered to the holy beings. The inner offering is so called because the basis of the offering, the five meats and the five nectars, are inner substances, that is substances that are derived from the continuum of living beings. ... The five meats are called the "five hooks" and the five nectars are called the "five lamps" because they are the means for swiftly gathering and illuminating all the Highest Yoga Tantra attainments.

¢-- SECRET OFFERING (related to the Nature Truth Body) : Secret Offerings are made in association with the wisdom-mudra empowerment of the Highest Yoga Tantra. It involves

offering a knowledge woman to Guru Vajradhara.

¢-- SUCHNESS OFFERING (related to the Wisdom Truth Body) : Suchness Offerings are made in association with the word empowerment of the Highest Yoga Tantra. Here Suchness means "emptiness", but what we are offering is the realization of ultimate bodhicitta, which is a mind of spontaneous great bliss mixed inseparably with emptiness.

¢--*

¢-- In general, Offerings Can Be Categorized Into Four Types: outer, inner, secret, and ultimate.

¢-- OUTER OFFERINGS are essentially the offering of whatever is beautiful and pleasant in the external world. What is being presented to the deity here are all things in the external world that are appropriate and beautiful. By making these offerings, you gather the accumulation of merit.

¢-- Therefore it says in the text, "By making these offerings to the deities, may we complete the two accumulations." The two accumulations are the conceptual accumulation of merit and the nonconceptual accumulation of wisdom. The making of the offerings themselves gathers or completes the conceptual accumulation of merit; when these offerings are made within the recognition of the ultimate unreality of the offerings, the offerer, and the act of offering - when there is recognition of the emptiness of the offerings, the emptiness of the offerer, and the emptiness of the act of offering - then the nonconceptual accumulation of wisdom is also completed.

¢-- Finally the offerings are presented at the end of the stanza with the offering mantras that denote them. The word vajra at the beginning of the mantra indicates that the nature of the offering substances is emptiness. Then the individual offerings are named in order, and finally tra ti tsa, or pra ti cha, means individually to each. So to each of the deities the offerings are presented.

¢-- THE INNER OFFERING is generally the offering of some kind of torma. Torma is referred to in this context as an inner offering because the offering of it is a way to increase your samadhi, your meditative absorption, which is an internal phenomenon.

¢-- THE SECRET OFFERING is the offering of the unity of bliss and emptiness, which is made in order to induce or stabilize this recognition in the practitioner.

¢-- In the same way, The Ultimate Offering, the offering of the recognition of the ultimate nature itself, is made in order to stabilize that recognition in the practitioner.

¢-- -- The Medicine Buddha Sadhana, Very Venerable Khenchen Thrangu Rinpoche, Shenpen Osel
#9

¢--*

¢--The external offerings are incense, flowers, and so forth.

¢-- The inner offerings are amrita, camphor, and so forth.

¢-- The secret offerings are rejoicing, equanimity, supreme enlightenment and so forth.

¢-- -- Chapter 6

¢--*

¢-- This is also like "THE FOUR MANDALAS"

¢-- We offer the OUTER MANDALA by visualizing the universe transformed into Pure Land. There are Long Mandala Offering, and various Short Mandala Offerings.

¢-- To offer the INNER MANDALA, we imagine that our body transforms into a Pure Land and then offer this to our Spiritual Guide.

¢-- THE SECRET AND SUCHNESS MANDALA are special to the Tantras. To offer these we must first generate ourselves as the Deity with a mind of great bliss mixed with emptiness. We then imagine that this inseparable union of bliss and emptiness transforms into a mandala in the usual aspect, and we offer this to our Spiritual Guide. Because the mandala is the nature of

bliss it is a secret offering, and because it is the nature of emptiness it is a suchness offering.

¢--*

¢-- This is also like "REQUESTING BY EXPRESSING THE GURU'S OUTER, INNER, SECRET AND SUCHNESS QUALITIES" in Guru Puja (VI))

¢(i.e. All of this to point out again and again and again ... the need to purify body, speech, mind, and the three inseparable -- like the four stages of the path or four stages of purification of the mind -- by directly seeing the real nature of the three inseparable aspects of reality - of the three worlds:

¢---- physical, perceptible, desire realm (body -- the seven consciousnesses)

¢---- abstract, conceptual, symbolic, form realm (speech -- alayavijnana) -- as seen after the four dhyanas

¢---- intuitive, formless realm (mind -- alaya) -- as seen after the formless dhyanas

¢---- and their inseparability, the dharmadhatu, the transcendence of the duality body vs mind (the ultimate realm, omniscience, Buddhahood)

¢-- The guru is seen as having done this fourfold purification (by seeing their real nature), and thus as a Buddha, or as manifestation of Buddha's activities. So we aspire to be like him.

¢-- I think this is also related to Nagarjuna's tetralemma and the four extremes:

¢---- not existence, (not realism)

¢---- not non-existence, (not idealism or nihilism)

¢---- not both existence and non-existence, (not dualism)

¢---- not neither existence nor non-existence. (not monism or oneness).

¢-- Non-duality is : not one, not two. Not difference or separatedness, not identity or sameness.

¢-- About this purification: It is skillfully presented as a purification but the perfection of this purification is accomplished when one see the emptiness of the three: the one to purify, the sins to purify, the purification process. This is going beyond the duality defilements vs purification, beyond the duality samsara vs Nirvana.)

L3: [B. The source of all truth and goodness] :L3

\ ###

\ Thus the unerring cause and effect of the excellent path °

\ Arises from relating to the holy ones.

\ ###

\ Attainment of the three kinds of enlightenment,

\ That of victorious ones, together with their sons,

\ That of the shravakas, and that of the pratyekaBuddhas,

\ Arises from a relationship to spiritual friends.

\ ###

\ Also the higher manifestations of samsara,

\ And whatever happiness may be involved in them,

\ Arises from relating to the holy ones.

\ ###

\ Therefore, we should rely upon the holy ones.

The Sutra requested by Maitreya says:

~ The liberation of those who are shravakas, pratyekaBuddhas, and supremely enlightened ones, and as many with the skandha of wisdom as there may be, all these should be understood to arise from relying on the spiritual friend.

Maitreya says:

~ Moreover, as much benefit and happiness as there may be for sentient beings, it all arises from one's virtuous roots. This should also be understood to arise from the spiritual friend.

L3: [C. The instruction to rely on the holy ones and abandon what is evil] :L3

Within this section there are

- 1. The brief teaching
- 2. The extended explanation

L4: [1. The brief teaching] :L4

Now there is the instruction to rely on the spiritual friend and abandon evil:

\ ###
\ As vines that grow on a sandalwood tree assume its odor, °
\ By relating with holy ones, we ourselves become holy.

\ ###
\ Like kusha grass that has its roots in a putrid swamp,
\ By keeping to bad company, we ourselves go bad.

\ ###
\ Therefore sincerely try to relate with holy persons.
\ And also to abandon evil spiritual friends.

¢(i.e. This is explained by the way karma works: amplifying the attachment to habits (good or bad). It would be a mistake to think that we are already smart enough to be above the influence of friends (good or bad).)

A vine that clings to a sandalwood tree, because of that is tall and fragrant. Kusha grass growing in filth of decayed fish and so on itself becomes nasty. Just so, having seen the benefit and harm that come from relying on holy and unholy ones, as for the instruction to rely on holy ones,

the Vinaya says:

- ~ As a vine that relies on a sala tree
- ~ Will grow to be strong with an aromatic smell
- ~ The person who relies on the holy ones
- ~ Will be embraced by goodness and shine with splendor.

Also it says there:

- ~ When kusha grass is entwined with rotten fish,
- ~ And they have not been kept quite far away,
- ~ The kusha too will begin to be like the fish.
- ~ And similarly what people will become
- ~ Relying on unholy persons is like that.

L4: [2. The extended explanation] :L4

There are three sections.

- a. The characteristics of the one to be relied upon
- b. How one should rely on the guru
- c. The characteristics of students that are to be accepted

L5: [a. The characteristics of the one to be relied upon,] :L5

There are eight sections.

- 1) The characteristics of the spiritual friend in general
- 2) Their virtues
- 3) Their particular characteristics
- 4) The praise by means of examples
- 5) The praise of their being in accord with the goal
- 6) The summary
- 7) The Buddhas' supreme view
- 8) The benefits attending on this service

L6: [1) The characteristics of the spiritual friend in general,] :L6

Briefly, as for the characteristics of spiritual friends, if it is asked what they should properly be like, first generally, and then in the paramita tradition

- \ ###
- \ What is the proper manner of these holy ones? °
- \ As leaders of the world, they cooperate with all.
- \ In going beyond the world, they cooperate with nothing.
- \ In actions of the three gates, they are more noble than anyone.

¢(i.e. The Middle Way: not accepting the world, not rejecting the world.)

The Gandavyuha Sutra says:

~ If it is asked what spiritual friends should be like, insofar as they are perfect leaders of many sentient beings, if they are seen, it is not inappropriate. Since they are beyond the world, they have nothing in common with anything. Since what they undertake is always beneficial, they accomplish immeasurable benefit.

L6: [2) Their virtues] :L6

If it is asked what their virtues are like:

- \ ###
- \ They are peaceful in body, their actions pure and faultless. °
- \ They are skilled in cutting through doubt.
- \ Their speech is faultless and pleasant.
- \ Their deep and peaceful minds are a treasury of omniscience.
- \ ###
- \ Compassionate and learned, they are limitless in their virtues.
- \ Vast in ~n, their vision and action are like the sky.
- \ In their Buddha activity (iv) they are limitless.
- \ ###

\ All who have a connection with them are benefited.
\ In kindness they abandon sadness and fatigue,
\ And for that reason they are constantly diligent.

\ ###
\ Beings rely on spiritual friends as ennobling guides.

¢(i.e. Their four kayas are pure: body, speech, mind, and the three together, inseparable. They have gone beyond their conditioning by seeing its real nature. Acting for the benefits of all sentient beings while being aware of the emptiness of inherent existence of everything (subject,, objects, actions). Embodiment of the perfect Union of the Two Truths. -- Or at least they are much more close to the real nature of their own mind, and of everything, than other completely ignorant sentient beings. They are teaching the real nature of everything, the Buddha-nature, with words and by living it, acting in accord with it. And there are many other benefits in seeing them as a Buddha, and having pure devotion to them. See below ...)

They benefit sentient beings by many virtues of body, speech, and mind. Their prajna and realization are as deep as space. The undertakings of their Buddha activity (iv) plant seeds of liberation in all who are connected with them. By their compassion they look on every one of them like an only child. By the wealth of good qualities of the teachings, they turn the wheel of Dharma of any vehicle to which someone may have devotion.

The Madhyamakalankara says:

- ~ Spiritual friends are tamed and peaceful--very peaceful.
- ~ Replete with effort and qualities, they are rich in teachings.
- ~ Having supremely realized these, they are skilled in speech.
- ~ Guarding the nature of kindness, they rely on renunciation.

L6: [3) Their particular characteristics.] :L6

In addition to these qualities, among others that they have, the guru of secret mantra also has these:

\ ###
\ In particular, as for the marks of gurus of secret mantra, °
\ They keep their empowerments, vows, and samayas pure and unbroken.
\ They reach the other shore of the ocean of tantric instructions.
\ They have mastered the four aspects of sadhana
\ -- Propitiation (i),
\ -- practice (ii),
\ -- transforming¹ (iii),
\ -- and Buddha activity (iv).
\ They have perfected view, meditation, action, and fruit,
\ And the nyams, the signs, and heat that accompany realization.
\ Very kind, with an excellent grasp of skillful means,
\ They establish students in ripening and liberation.
\ They are undiminishing cloud-banks of the rain of lineage blessings.
\ Rely on such a skilled and accomplished, glorious guru.

The commentary of the great teacher Vimalamitra, The Mirror-like Net of Miracles says:

- ~ Such gurus also

- ~ -- have completely attained the empowerments of the outer and inner mandalas.
- ~ -- Their vows and samayas are pure.
- ~ -- They are learned in the individual meanings of the tantras.
- ~ -- They have trained in propitiation (i) and practice (ii), together with the karmic applications (iv).
- ~ -- Their view of realization is not obscured.
- ~ -- In their meditation, they are familiar with the experiences of the nyams.
- ~ -- They are connected to a variety of actions.
- ~ -- By compassion they lead students.
- ~ They have these eight characteristics.
- ~ The guru, in addition, because the lineage is unbroken, diffuses an atmosphere of blessings. Therefore this ninth characteristic is taught.

L6: [4) The praise by means of examples,] :L6

If it is asked how many virtues such a guru has, this is the explanation:

- \ ###
- \ Their Buddha qualities are utterly limitless. °
- \ To give only part of the praise that is due to such friends of beings,
- \ They steer the great ship that crosses the ocean of samsara.
- \ Incomparable captains of those who journey on that path.
- \ They remove poverty, like wish fulfilling gems.
- \ They are the amrita that puts out the fire of karma and kleshas.
- \ They are the excellent clouds of the cooling rain of Dharma.
- \ They are celestial thunder, delighting all sentient beings.
- \ Kings of physicians, they cure the sickness of the three poisons.
- \ They are a radiant lamp, dispelling the darkness of ignorance.
- \ They are like a great tree that can fulfill all wishes.
- \ All the joy of sentient beings arises from them.
- \ Like an "excellent vase"² or a wish-fulfilling gem,
- \ They spontaneously grant whatever is desired.
- \ They are the measureless rays that shine from the sun of kindness.
- \ Removing affliction, they are the light of the moon of benefits.

The Gandavyuha Sutra says:

- ~ Kye, O son of noble family, moreover, because they liberate from the ocean of samsara, they are like ships.
- ~ They are like captains of those who dwell on the path of liberation.
- ~ Since they clear away the deteriorations of samsara, they are like a king of wish-fulfilling gems.
- ~ Since they remove the fires of karma and the kleshas, they are like a river.
- ~ Since they cause the great rain of Dharma to descend, they are like excellent clouds.
- ~ Since they make all beings rejoice, they are like the great drum of the gods.
- ~ Because they clear away the sickness of the kleshas, they are like a king of physicians.
- ~ Because they clear away all the darkness of ignorance, they are like a lamp.
- ~ Because they fulfill the hopes of all desires, they are like a wish-fulfilling tree.
- ~ Because they accomplish all that is wished for, they are like an excellent wishing vase.

- ~ By their measureless kindness they are like the disk of the sun.
- ~ Since they cool the torment of the kleshas, they are like the disk of the moon.
- ~ Since they bestow the wealth of the Buddha qualities, they are like the god of wealth Vaishravana.

L6: [5] The praise of their being in accord with the goal.] :L6

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\      ###
\      Vast in realization, they are like an unbroken sky (~2). °
\      Like planets and stars, their samadhi is self-luminous (~1).
\      The ocean of their kindness is utterly measureless.
\      Their great waves of compassion flow like the stream of a river.
\      They are like a snow mountain in their immovable splendor.
\      They are supremely immovable, like the mass of Mount Meru.
\      Like lotuses growing in mud, they are not obscured by samsara.
\      They are kind and loving like a father or mother,
\      With equanimity toward every sentient being.

\      ###
\      Their limitless qualities are a precious treasury.
\      As leaders of the world, they resemble powerful kings.

```

The sutra of the supremely vast garland of Buddhahood, the Avatamsaka Sutra says:

- ~ Kye, sons of the Victorious one, these virtues arising from the spiritual friend are measureless.
- ~ Since they arise because of opportunities for compassion, they are like the sky.
- ~ Their collection of many samadhis and dharanis is like the stars.
- ~ Their immeasurable compassion is like a great, full ocean.
- ~ Their loving-kindness is immeasurable like a river.
- ~ Never disturbed by agitation, they are like a snow mountain.
- ~ Not being moved from suchness, they are like Mount Meru.
- ~ Since, even when they exist within samsara, they are not obscured by defilements, they are like a great lotus.
- ~ In the equality of unobscured compassion, they are like a father or mother.
- ~ Because of their immeasurable Buddha qualities, they are like a precious treasure source.
- ~ Since they completely liberate from all wandering within samsara, they are like the Tathagata.
- ~ This host of their Buddha qualities is beyond measure and limit.

L6: [6] The summary.] :L6

As for further qualities:

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\      ###
\      Wherever these gurus dwell, who are the lords of Dharma, °
\      They are the equals of all the Buddhas of the world.

\      ###
\      By seeing, hearing, or contact, or by remembering them,
\      Samsara will be subsequently overthrown.

\      ###

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\ In the immensity of their great waves of Buddha activity (iv),
\ Their burden, like the great earth, supports all sentient beings.

¢(i.e. Even though they understand the emptiness of everything, as a Buddha, they still act out of compassion for the benefit of all sentient beings without discrimination. Emptiness doesn't deny compassion, activities, or dependent origination. They are not contradictory. One implies the other. They are not separate or different, not the same. They are in perfect Union of Compassion and Emptiness. They are beyond samsara and Nirvana.)

When Buddhas arrive in the world, all who see, hear, or remember them, will eventually be established in happiness. Since this is also established by those gurus, they have the same kind of Buddha activity (iv). As emanations of the Victorious One, they are explained in the same way.

The Great Drum Sutra says:

- ~ Do not produce any suffering, be all-joyful.
- ~ Do not wail laments, but be all-joyful.
- ~ I in later time, will emanate
- ~ In the form of the spiritual friend himself,
- ~ Producing benefits for you and others.

The Tantra of the Vajra Mirror says:

- ~ Chief of the Vajrasattva mandala,
- ~ The guru is the equal of all the Buddhas.

Without sadness and weariness, like the earth, they produce benefits for sentient beings. Though they see peace (i.e. Nirvana), the benefit for oneself, they are not concerned with it, undertaking the benefit of others, even when it is very difficult.

The Letter to Students says:

- ~ These who strive to do benefits for other persons
- ~ Those beings are attentive in their majesty;
- ~ They are noble ones who have the power to make beings happy.
- ~ Riding on the horse of the splendid, radiant sun,
- ~ Those who are bringers of light, proceed in such a way.
- ~ Though not piling up burdens, the earth supports the world;
- ~ Such, without self-benefit, is the nature of the great ones,
- ~ Regarding the tastes of happiness and benefit as one.
- ~ By heaped dark clouds of ignorance, beings are disturbed.
- ~ Seeing them fall helpless into blazing fires of suffering,
- ~ Attentively striving as if those fires flared on their foreheads,
- ~ In such matters these persons are also very skilled.
- ~ They know how to benefit other sentient beings.
- ~ Even in the Avici Hell, full of tongues of flame,
- ~ They enter as joyfully, as if it were snow and moonlight.
- ~ As if they swam in a pleasant lake of lotus blossoms
- ~ They burn with longing for these collected tongues of flame.
- ~ Those who are skilled in Dharmic benefits for others,
- ~ Have comfort even in a grove with leaves of swords.

- ~ The company of divine maidens in a pleasure grove,
- ~ Would not produce such happiness as a moment of this.
- ~ In order that beings who cannot cross over may cross over,
- ~ Entering into the unfordable river Vaitravaniḥ
- ~ By being touched by the flowing waves of a heavenly river
- ~ They would not get the nature of such happiness.
- ~ Ornamented by such jewels of good conduct,
- ~ In luminosity radiant, with the amrita of peace
- ~ Producing the joy of joys, unremembered and hard to find,
- ~ Auspiciousness of auspiciousness, they keep the cause of peace.
- ~ The flower of speech of the Sugata is always reliable.
- ~ From the flower of that tree arises a vast fruition.
- ~ The flowers of the Sugata's speech can be relied on.
- ~ As bees on honey, they depend on producing joy.

L6: [7] The Buddhas' supreme view] :L6

- \ ###
- \ The Buddha-guru is A FOURTH TO THE THREE JEWELS. °
- \ The guru is Sri Heruka, lord of the mandala.
- \ In benefits of taming beings of this dark age,
- \ Even better than the Buddha, for beings to be tamed.
- \ The vajra master is the root of all the siddhis.
- \ Bow the three gates purely, without hypocrisy.

The Unified Sameness of the Continuums of All the Buddhas says:

- ~ With the Buddha, Dharma, and Sangha
- ~ The guru is a fourth.

The Universal Secret says:

- ~ The heruka who is the lord of the mandala,
- ~ The supreme guru's siddhi is very great.

The Immaculate Sky Sutra says:

- ~ Ananda, though the sugatas do not appear to all sentient beings, spiritual friends have appeared everywhere, teaching the Dharma and sowing seeds of liberation. Therefore, think of spiritual friends as better than the sugatas.

The Dohakosha says:

- ~ The root of all the siddhis is the vajra master himself.

The Great Display of the Wish-fulfilling Gem says:

- ~ Thus with devotion and fear to the holy guru,
- ~ Always offering all the offerings,
- ~ By pleasing him, let us serve the truth itself.

¢-- (i.e. ABOUT DEVOTION, FAITH, SEEING EVERYTHING AS PURE -- from external (external field

of merit) to internal (our true nature, inseparability of compassion and emptiness):

¢-- Guru Puja, in the "REVIEWING THE STAGES OF THE PATH", the first stance is :

¢-- 84.

☿-- Through the power of having made offerings and respectful requests
 ☿-- To you, O holy and venerable Gurus, supreme Field of Merit,
 ☿-- We seek your blessings O Protectors and root of well-being and bliss
 ☿-- That we may come under your joyful care,
 ☿-- THE MOUNTAIN OF BLESSINGS, Tsong Khapa, the first stance is :
 ☿-- The source of all my good
 ☿-- Is my kind Lama, my Lord;
 ☿-- Bless me first to see
 ☿-- That taking myself to him
 ☿-- In the proper way
 ☿-- Is the very root
 ☿-- Of the path, and grant me then
 ☿-- To serve and follow him
 ☿-- With all my strength and reverence.
 ☿-- "LAMA CHÖPA SADHANA -- The Way to Receive Blessings" , the first stance is :
 ☿-- A. The way to devote oneself to one's Guru as the Root of the Path to Enlightenment:
 ☿-- O holy and venerable Gurus, supreme fields of merit,
 ☿-- By the power of my offering and respectfully requesting to you,
 ☿-- May you protector, root of (all) well-being,
 ☿-- Be pleased to care for me - bless me thus!)
 ☿-- "THE PRAYER OF THE GRADUATED PATH", the first stance is :
 ☿-- Bestow on me your blessings to be devoted to my Master
 ☿-- With the purest thoughts and actions gaining confidence that you
 ☿-- O Compassionate holy Master, are the basis of temporary and everlasting bliss
 ☿-- For you elucidate the true Path free from all deception and embody the totality of
 refuges past number.)

☿(i.e. Devotional yoga is meant to benefit the student. The teacher is not "pleased" by
 devotional yoga. Rather, the teacher is pleased by movement and the softening, the gentling
 and the change that occurs within the student. ...

☿-- You must remember that all you are truly seeing when you meet your root guru is the
 compassionate extension of the Buddha's miraculous activity.

☿-- -- When the Teacher Calls From Afar, Jetsunma Ahkön Lhamo)

☿-- THE GURU (from external to internal):

☿-- 'Guru' has two different levels of meaning

☿---- The relative, objective guru is the teacher who, by communicating with us in different
 ways, shows us how to act so that we can discover our own totality.

☿---- But on a deeper, more subjective level, our guru is none other than our own inner
 wisdom, our own fundamental clarity of mind.

☿-- The more in touch they are with their own internal guru, the more profound their
 understanding of the teachings will be.

☿---- Practically speaking, there is only so much the relative, external guru can do for us;
 he or she cannot guarantee that we gain insight and realizations.

☿---- But our inner guru, our own clear wisdom, can accomplish everything.

☿---- The practice of guru-yoga, therefore, is primarily a method for learning how to listen
 to this inner guru.

☿---- Ordinarily, even though we do possess this inner voice of wisdom, we do not listen to
 it. We do not even hear it! We are too busy listening to the garbage conversation of our
 gross dualistic minds. We are so accustomed to this that even when wisdom does arise, as an

intuitive insight, we often reject it. By practicing guru-yoga we are able progressively to cut through our superficial ways of relating to the world and make contact with the innate wisdom at the heart of our being. When we have done this, then we can communicate deeply with the outer guru as well. But as long as we are out of touch with our inner guru, no matter how profound the teachings of the outer guru may be, we will never be able to integrate them.

¢--- But we should not interpret this to mean that the external, relative guru is unimportant. For the teachings of enlightened beings to reach us and for their insights to make an impression on our mind, there should be an unbroken lineage of successive gurus and disciples carrying these living insights down to the present day. As a member of this lineage, the spiritual guide who makes the Four Noble Truths come alive for you does so through his or her inspiration or blessings. Familiar with your character and aptitudes, such a guide can make these noble truths so clear for you that your mind itself becomes the path of realization. This is what is meant by inspiration or blessing, just this. And the practice of guru-yoga, or guru devotion, is nothing more than opening ourselves to this inspiration.

¢-- -- The Importance of the Guru, by Lama Yeshe, Buddha Village)

¢(i.e. THE GURU (from external to internal):

¢-- Guru Yoga - as a way of realizing our own innate luminosity or light of Dharmakaya, Buddha-nature, which the image or personification of the Buddha reflects back to us, mirroring our highest, deepest nature.

¢-- A GURU IS A MIRROR THAT REFLECTS OUR HIGHEST NATURE. It is said that the guru or highest spiritual teacher is a door to the infinite, to the absolute, to realization, to enlightenment.

¢-- It says in the Vajrayana tradition, to recognize the guru as like Buddha, for if we see the guru as a Buddha, we get the blessings of Buddha. We can learn from the Buddha. The Buddha-energy will course through us, and eventually to others through us. We can get blessings and become Buddha.

¢-- ... whomever you are most grateful. That is your root lama.

¢-- One can have more than one guru. I have had many gurus.

¢-- "See all teachers as emanations of your root guru." So there is no need to get confused. You can get teachings from anyone, actually; even from the foolish. Eventually, it is not just seeing your guru as Buddha and everybody else as a turd; you come to see the Buddha, the light, the love in everyone.

¢-- Can we see anybody as a Buddha? So let's start with the Buddha or the guru. Then maybe we can extend it to recognize the Buddha in everyone, even in yourself. That would be radical! That is where the guru yoga and pure perception practice leads. ... Like striving to recognize everything as a magical display of the guru-energy or the Buddha-nature.

¢-- Spiritual teachers can be in different forms. You might meet your teacher as a human being in ordinary form; or as a Bodhisattva living on a high level of spirituality, a Dalai Lama-like person; or as a Nirmanakaya, like a Buddha, or as in the Sambhogakaya, like in a vision, you might meet Tara or Avalokiteshvara in a visionary form-that might become your teacher.

¢-- the Buddha himself said, "Don't rely on the teacher-person, but rely on the teachings. Don't rely on the words of the teachings, but on the spirit of the words, their meaning."

¢-- So do we need a teacher? Only you know.

¢-- Chuang Tzu said that we can learn as much from the fools as from the wise. From the fools we learn what not to do; from the wise we learn what to do.

¢-- His Holiness the Dalai Lama said that we should check out the teacher for twelve years, or as long as reasonably possible.

¢-- see the guru as Buddha -- what does that really mean? That all the gurus are Buddhas, fully enlightened, completed beings? Is that true? That's not what we are being asked to do. It's just a practice: going in the direction of recognizing everything as Buddha-energy or the Great Perfection. So we can understand the principle. We don't have to get lost in the words. We don't have to remain like babes lost in the woods.

¢-- I consider my teachers "enlightened enough." I don't know if they are fully Buddha-ized, but they are enlightened enough for me.

¢-- Do we need a teacher? That's up to each of us. Do we need to be part of a group? That's up to each of us. Check it out. It is very difficult to do it ourselves, but not impossible.

¢-- -- The Teacher: Learning from Both the Foolish and the Wise, Lama Surya Das)

¢(i.e. "The source of all my good"

¢---- is first seen as the external guru,

¢---- then gradually this external guru (with its inseparable three kayas) is moved inside by practicing the Guru Puja,

¢---- until we realize that the source is already inside: the unborn non-dual Buddha-nature (the guru inside).

¢-- Bringing the results into the path, [the Buddha-fields, the four kayas, the wisdoms, the Buddha activities,] one gradually become like one Buddha because this is in accord with the real nature of everything. The wholesome actions have always been about this: creating habits of self-amplifying virtues that can help to ultimately transcend all conditioning. Meaning that all wholesomeness consist of gradually realizing the real nature of our own mind, and the real non-dual nature of everything; gradually acting accordingly by always combining method and wisdom.

¢-- By directly seeing the real non-dual nature of our mind, and of everything, then we see the real nature of all objects of the three worlds. Then we purify our own body, speech and mind; and see their inseparability. Thus becoming automatically free from all obstructions, all conditioning. Then the results that we have been simulating with the various practices by "bringing the results into the path" are really like that.

¢-- Then we become manifestation of the inseparability of compassion (~1) and emptiness (~2), just like the guru.

¢-- This until all sentient beings are free from the cycle of samsara.

¢-- In short, Vajrayana might be faster because it is more "wholesome", "more in accord with Liberation". At first it is pure acting, but slowly it becomes self-amplifying virtues in accord with the real nature of everything. It is more in accord with the real nature of everything because it directs us to see everything as pure, as non-dual, right from the start. But this is done gradually starting with the guru / Yidam skillful means, then extending it to everything, including "us".

¢-- The alternative is to entertain illusions and unwholesomeness for a longer time.)

¢(i.e. The Four Ways or Four Levels to take refuge: [Taking refuge in the guru (external --> internal)]

¢-- The root or basic form of going for refuge is going for refuge to the Buddha, the dharma and the sangha - the three jewels. This could be called external refuge.

¢-- Beyond this, from the point of view of the vajrayana, one goes for refuge to

¢---- the guru as the root of all blessing,

¢---- the Yidam as the root of all attainment,

¢---- and the dakinis and dharma protectors as the root of all activity. (i.e. the "three

roots" of the Vajrayana - lama, Yidam and protector)

¢-- This is the internal form of going for refuge.

¢-- Beyond that, to go for refuge to one's root guru alone - recognizing that he or she is the embodiment of the Buddha, dharma, sangha, and the gurus, Yidams, and dakinis and dharma protectors, the embodiment of all these in one form, possessing all of their qualities - is the secret form of going for refuge.

¢-- This is actually a fourth level of, or fourth approach to taking refuge, which is called the refuge of suchness or the very secret form of going for refuge. The refuge of suchness, or the very secret refuge of suchness, is based upon the realization and recognition of one's own mind as mahamudra, and, therefore, it is the real or ultimate meaning of taking refuge.

¢-- -- From: Taking Refuge, By Kabje Kalu Rinpoche, Shenpen Osel issue 2)

¢(i.e. FAITH & DEVOTION (from external to internal):

¢-- To have confidence in the Dharma

¢-- and faith in the wisdom of love and compassion

¢-- is wisdom itself.

¢-- It is the means to full realization of our Buddha-nature

¢-- and the capacity to benefit other beings.

¢-- (i.e. The wisdom realizing the inseparability of compassion (method) and emptiness (wisdom) is the fruit of the path. It is also the path (the two accumulations, uniting both method and wisdom together). Only then is it in accord with the real nature of everything and thus efficient in bringing realizations and complete liberation. But, because the real nature of everything and of the path is beyond conceptualization, because we cannot have a complete proof of the efficiency of the path without first trying it, and without attaining Buddhahood, then we need some minimal faith and devotion, otherwise nothing will be done and we will rot in doubt.)

¢--*

¢-- Cultivating the ultimate state of love and compassion

¢-- is inseparable from realization.

¢-- This understanding is what is realized.

¢-- On this basis, there is joy and peace.

¢-- (i.e. The path consist of bringing the result into the path, acting wholesomely because this is in accord with the real nature of everything. That is what is to be seen with the path: the inseparability of compassion and emptiness; inseparability of dependent origination and emptiness; inseparability of the Two Truths. So we have to use a path based on this, while not getting attached to this path.)

¢--*

¢-- Believe and trust in the power of these qualities

¢-- and then continue to practice with confidence, courage and commitment,

¢-- free from hesitation, doubt and expectations.

¢-- (i.e. With intellectual understanding we can gain some minimal faith and devotion, but total confidence will be gained only through practice and proving it to ourselves.)

¢--*

¢-- Devotion is not just some silly kind of belief or stupidity;

¢-- devotion means to be unified with our highest principles

¢-- in order to realize the true nature.

¢-- Of course, you can continue to receive teachings and study, but eventually you have to practice.

¢-- To begin practice we must have devotion.

¢-- It is our connection with our true nature.

¢-- Eventually, self and practice are not separate. You become the practice and the practice becomes you.

¢-- But this is only realized through unceasing devotion and certainty-wisdom.

¢-- (i.e. Faith and devotion may start externally with the four gems and the guru, but it is gradually moved inward. Ultimately it is faith and devotion toward the truth, the real non-dual nature of our own mind, and of everything.)

¢-- -- Devotion, Khenpo Palden Sherab)

¢(i.e. REDIRECT (from external purity to internal purity): About "redirecting" our awareness toward the real nature of everything: seeing everything as already pure -- a faster wholesome skillful means in accord with the real nature of everything. -- Starting with the (external) guru, assuming he has the minimal qualities.

¢-- Our current state of mind is very wild. Having observed this, we can redirect awareness toward the true nature, awakening the beautiful qualities of the primordial reality of the mind. We have to turn the mind away from anger and negative emotions and tune into the ways of love and compassion. This change of direction does not mean that we are trying to get love, compassion and wisdom from somewhere else. We already have these within us and only have to reveal them, to learn to appreciate them and so bring them forth. This is extremely important to understand.

¢-- The moment we do that, we find that peace and happiness are already there. We don't have to search outside of ourselves. In developing true love, genuine compassion, and wisdom, the mind automatically becomes balanced with the speech and body. The freedom that we have been looking so hard for externally is actually experienced.

¢-- In the Tantras, it is taught that everything is already in the condition of enlightenment, not only the teacher, but all beings, the elements and world systems they comprise abide as primordial purity. In studying the Vajrayana teachings, you must have heard many times that we are to see everything as the pure land, to see everyone in the already awakened state. This is the essence of the Vajrayana vision. And it is based in truth. Everyone is really grounded in the enlightened state all the time and we can know this if we recognize their real condition. When we look into the ultimate reality of everyone's qualities, these are all enlightened states.

¢-- Devotion is the door opening mind to the original purity of the true nature and in this way, it is a very special Vajrayana practice.

¢-- If we just continue living with regimented attitudes and old habit patterns, clinging to our ideas and biases, we reify the regular, mundane, ordinary world view. Carrying on like that, there is no way to reveal the other side of the true nature and we are not really mantra practitioners. Without devotion, we won't discover the secret aspects of existence. As long as our habit patterns are rooted in dualistic conceptions, there is really no way to discover our transcendent qualities.

¢-- To refocus or redirect ourselves, devotion is extremely important. Devotion is the gateway between mundane conceptions and the non-conceptual. It is the bridge that connects habit patterns to the natural expression of primordial reality. It allows conditional habits to dissolve and transform into wisdom qualities so that you can experience the unity of everything abiding in one inseparable, dynamic display of the true nature.

¢-- To actually practice Dharma and redirect our energy, we must have devotion which manifests as love, a sense of closeness, appreciation and confidence. In exercising devotion, we are also practicing pure perception. The teacher may be very different or quite

similar to ourselves. Perhaps there is no difference at all in our realizations. The teacher may be a little more advanced than the student but sometimes the student has more realization than the teacher.

¢-- In any case, devotion is the way to develop pure perception.

¢-- Pure perception is to appreciate the primordial qualities of the true nature. Start with the teacher and then begin to apply the same pure vision to all beings. Practice on the teacher first, and then gradually see everything in the state of primordial purity, just as you would observe the teacher.

¢-- -- Khenpo Palden Sherab, Kinder Than the Buddha)

¢(i.e. Resume:

¢-- Acting wholesomely is acting in accord with the real nature of our own mind and of everything; that is why it is efficient and self-amplification of virtues.

¢-- Seeing everything as non-dual, or pure is thus necessarily a good skillful means. It just has to be done progressively.

¢-- Dropping the attachment to the ego is also more "realistic".

¢-- But "pure" as to be understood correctly. I means the union of dependent origination and emptiness, "the way the mind works", "all discriminations are relative" ... Its opposite is to continue to react, or discriminate, according to our conditioning, egoistically, creating more conditioning.

¢-- There is first taking refuge in the three jewels; renouncing the world and devotion toward the path; then the purity of the three Jewels are seen in the Guru, then in everything including ourselves ... thus seeing the real nature of everything. ...

¢-- Devotion to the guru can also be seen as the first step toward exchanging self with all other sentient beings without any discrimination; thus as a good antidote to self preoccupation and egoism

¢-- So the guru is the first target for this double antidote: seeing everything as they really are: pure, and replacing the egoistic motivation with concerns for others. Both brings much happiness because they are more close to the real nature of everything than the usual actions; because the antidotes takes the place of the unwholesome thoughts causing stress and suffering in the short and long term.

¢-- It will be extended from this point. The guru is just the first base.

¢-- But, since the real external guru is just a human being, thus imperfect, there are always a risks of deception if one gets attached to this person, or fully abandon oneself to him. Then it is not better than getting attached to another person. That is why there is always the need to combine wisdom to method, even here.)

L6: [8) The benefits attending on this service [transforming (iii)]] :L6

If it is asked what other benefits it has:

\ ###

\ Having blocked the path that leads to the lower realms, °

\ They establish us in the fortune of the higher realms.

\ They benefit us within this life and those to come.

\ They bless our minds, and so reveal reality.

\ We are set on the path that ripens and frees within this life.

\ ###

\ Therefore with a faith that is always firm and changeless

\ Always rely on the guru, without fatigue or regret.

They block the lower realms and teach the higher realms. They lead to the level of Buddhahood and are always the source of all Buddha qualities without deceit or pretense, without holding back or reversing. If one is respectful and reverent to them, special qualities will arise within this life.

The Tantra of Subtle Wisdom says:

- ~ By always being without hypocrisy
- ~ To gurus having all excellent qualities,
- ~ If even small offerings are made to them,
- ~ This life will be long, and one will have no sickness,
- ~ Having excellent and pleasant enjoyments.
- ~ Later liberation will be mastered.

The Song of the Oral Instructions of the Inexhaustible Treasury says:

- ~ E ma! The secret teaching of the dakinis.
- ~ ALL THE VARIOUS DHARMAS HAVE BUT A SINGLE MEANING.
- ~ Embodied in the teacher, the holy guru himself.
- ~ Like the lips of faith this supreme Jetsun,
- ~ With devoted mind should be received on the heads of virtuous ones.

¢(i.e. THE GURU AS THE EMBODIEMENT OF THE THREE INSEPARABLE PURE ASPECTS

¢-- -- ULTIMATE WHOLESOMENESS -- INSEPARABLE COMPASSION AND EMPTINESS:

¢-- That is to directly see our own Buddha-nature, to directly see the real nature of our own mind and of everything, and to act accordingly without ignorance. By taking the guru as a model of wholesomeness in accord with this real nature, we can purify our own mind and get closer and closer to this real nature under all obstructions, conditioning. By representing the four kayas, by acting in accord with Liberation, the guru set the way to Enlightenment. He is the embodiment of wholesomeness in accord with the real nature of everything. HE IS THE STEPPING STONE FOR US TO SEE THE REAL NATURE OF OUR OWN MIND AND OF EVERYTHING.

¢-- We pin all of those pure Buddha qualities on him, and then gradually see those in us, in others, in everything. Once we have done it with him, it is easier to generalize. We train to see him as pure, then move him inside, and see ourselves as pure. And we do the same with all sentient beings by emitting the same rays to them. So everything is seen as pure, and this is really their non-dual nature.

¢-- Once we have really seen the emptiness of one thing, we see the emptiness of everything. Once we have really seen the pure non-dual nature of our guru, then we can see the real nature of our own mind, and the same for all the nature of all sentient beings, and of everything. The 100,000 repetitions of the Guru Puja is like burning into our mind the model of the inseparability of the three aspects again and again, and understanding that everything comes from the way we see things.

¢-- But this model is just another model, not the real nature of everything which is beyond all descriptions, beyond all conceptualization, beyond any model we can imagine. All of these are just adapted skillful means.

¢-- This is like repeating one billion times : "Om gate, gate, paragate, parasamgate, bodhi soha." or "It is not existence, not non-existence, not both existence and non-existence, not neither existence nor non-existence." or "It is not realism, not idealism or nihilism, not dualism, not monism or oneness". That is the single meaning.

¢-- No absolute, only adapted skillful means.)

- ~ The guru points to mind collected into one.
- ~ What is pointed out is the essence of students themselves.
- ~ By realizing all this as suffering in an instant
- ~ As for that these conquering heroes by their kindness
- ~ See the possible benefit, to actualize their kindness
- ~ We should always hold to these kings of all physicians.

- ~ From the ocean of samsara so very deep and wide,
- ~ There is no other excellent ship that liberates.
- ~ Having relied on that holy ship of excellent bliss
- ~ The motionless antidote which is esteemed by all.

- ~ By the pure rays of the light of wisdom like the sun,
- ~ Such an excellent being MAKES IGNORANCE INTO INSIGHT.
- ~ TRANSFORMING (iii) ALL DHARMAS TO BLISS, LIKE CHANGING GRASS TO GOLD
- ~ ALWAYS RELY ON THE GURU'S WHEEL TURNING UPAYA.

- ~ By their mind like rivers dualistic views are overcome.
- ~ If we never abandon anything at all,
- ~ Unobscured wisdom will thereby fully be possessed.
- ~ Resting in uncontrived mind and its phenomena.
- ~ Arises from the amrita-presence of the guru.

- ~ What to convention is only mind and mental events
- ~ These labeled designations in the companions of yogins
- ~ Undergo transformation (iii) in the guru's lotus presence.
- ~ All who abandon the tantras by conventional thinking
- ~ Will never know the secret teaching of all the Buddhas

- ~ The oral instructions are actually visible to the eye.
- ~ They completely pervade the realm of the physical senses.
- ~ If one merely touches the dust of the guru's feet,
- ~ One will later gain understanding of all wisdom.

- ~ The guru releases a thousand⁴ arrows of piercing dharmas
- ~ A thousand empty apparent transforming (iii) skillful actions.
- ~ By prajna appearances to be comprehended⁵ are seen
- ~ As for that prajna, it arises from the pure master.

- ~ The kleshas are supremely transformed (iii) by skillful means
- ~ Any tormenting thoughts that cannot be transformed
- ~ From the essence instructions are able to be renounced.
- ~ This too will be attained by the power of the Jetsun.
- ~ Therefore whatever lineage blessings we may have,
- ~ Let us always rely on them with skillful means.

¢(i.e. THE ADVANTAGES OF RELYING ON A LAMA :

- ¢-- The disciple will come closer to Buddhahood. All sentient beings have the potential to attain Buddhahood. The lama teaches methods for attaining Buddhahood. Therefore, the teacher-disciple relationship enhances the potential for achieving the ultimate fruit.
- ¢-- It pleases the Victorious Ones. The Buddhas only have wishes to benefit sentient beings. Therefore, anyone practicing the path of virtue and improving their own prospects of

enlightenment will be a cause of rejoicing for the Buddhas.

¢-- On the other hand, if the disciple does not rely properly on the lama, he or she will not please the Buddhas, no matter how many offerings he makes to them.

¢-- The disciple will not be disturbed by interference or bad company.

¢-- The disciple will not be overcome by the power of disturbing emotions.

¢-- The disciple's realization of the stages of the path will increase.

¢-- The disciple will not be separated from the lama in future lives.

¢-- The disciple will not fall into the lower realms of rebirth.

¢-- The disciple will effortlessly achieve all his or her long and short term wishes.

¢-- Relying on a lama causes a disciple to accumulate great merit. This merit renders his or her actions performed either for self or others highly successful. If you study and lead a life of virtue, merit will be accumulated which will lead to a better life and good rebirth, but it will not necessarily free you from cyclic existence. However, if the practitioner dedicates merit towards the attainment of enlightenment, it will become a basis for acquiring the wisdom that realizes the selflessness of persons and phenomena. Such realization is necessary whether you aspire to attain freedom from rebirth in cyclic existence or the ultimate goal of perfect enlightenment the sake of all sentient beings.

Teachings on emptiness will not appeal to persons with little merit, for their sense of self-existence will be too strong. When practitioners develop even intellectual appreciation of emptiness and can accept it in theory, the grip of cyclic existence is greatly weakened.

Their view of reality is like a woolen garment which has been eaten away by insects on the inside, while retaining its shape externally.

¢-- If you do not have a lama, your knowledge and progress on the path will not increase. If you have a lama, but reject and despise him, as described above, great negative karma will be accumulated and no merit or progress will be derived from your practice.

¢-- -- Lama, Yidam, Khandro, Chokyon; From Cho Yang - The Voice of Tibetan Religion & Culture No. 6)

L5: [b. How one should rely on the guru] :L5

There are two sections,

-- 1) If it is asked why one should rely on such a guru

-- 2) The explanation of how one should rely on the guru

The teaching by example:

L6: [1) If it is asked why one should rely on such a guru:] :L6

\ ###
\ Just as those who are ill are in need of a king of physicians, °
\ As the people need a ruler, and travelers need companions,
\ As merchants need captains, and different sailors need each other.

\ ###
\ In order to calm the kleshas and render evil harmless,
\ So that birth and death will be annihilated,
\ So that the two benefits are established spontaneously,
\ So that we can cross the ocean of samsara,

\ ###
\ Therefore we should place our reliance on the guru.

As in sickness we rely on a physician, we rely on the guru pacify the illness arising from the kleshas;

As ordinary people rely on a king, the guru guards against harm.

As travelers rely on a guide, the guru liberates from the dangers of birth and death.

As merchants rely on a ship-captain, the guru accomplishes benefit for self and other.

As mariners rely on companions, the guru helps beings cross the river of samsara.

L6: [2] The explanation of how one should rely on the guru] :L6

in relying on the guru as on a physician, first as for relying on the guru as one relies on a physician because of illness:

\ ###
\ The physician is the guru; the medicine of instructions, °
\ Should be applied to the sickness of our samsaric perception.
\ Serious effort is the way of using it.
\ Peace and happiness are the fruit of curing the illness.

\ ###
\ Such a way of reliance is of higher measure than others.

\ ###
\ Therefore, rely on the guru with these four comprehensions.

The Gandavyuha Sutra says:

- ~ O son of noble family, you should guard yourself from perception of disease.
- ~ Perception of the medicine of Dharma should be guarded.
- ~ The perception should be produced that in diligent practice, the disease is completely cured.
- ~ Perception of the spiritual friend as a capable physician should be produced.

- ~ Also, son of noble family, you should produce the perception of yourself as ordinary.
- ~ You should produce the perception of fearlessness in the Dharma.
- ~ You should produce the perception that in diligent practice, torments are completely pacified.
- ~ You should produce the perception of the spiritual friend as a king.

- ~ Also, son of noble family, You should produce the perception of yourself as a traveler.
- ~ You should produce perception of the gift of fearlessness in the Dharma.
- ~ You should produce the perception that in diligent practice you are liberated from all fear.
- ~ You should produce the perception of the spiritual friend as a warrior-escort.

- ~ Also, son of noble family, you should produce the perception of yourself as a merchant.
- ~ You should produce the perception of the Dharma as your wares.
- ~ You should produce the perception that in diligent practice you are making great profits.
- ~ You should produce the perception of the spiritual friend as your ship-captain.

- ~ Also, son of noble family, you should perceive yourself as a ship-passenger.
- ~ You should perceive the Dharma as a ship.
- ~ You should perceive that in diligent practice you reach the other shore of the river.
- ~ You should produce the perception of the spiritual friend as a skillful friend.

Also it says there:

~ Son of noble family, with all reverence toward the spiritual friend, produce a mind immune to sadness like the earth, a mind like vajra, which is not susceptible to any harm, a mind like a student who never closes the mind against any speech, the mind of a servant who does not go against any command that is heard, and produce a mind without arrogance like cutting off the horns of a bull.

Of these the Bodhicharyavatara says: 5.102

- ~ As for spiritual friends, who are ever-virtuous
- ~ They are skilled in the meaning of Mahayana
- ~ And the excellent discipline of a bodhisattva
- ~ Even to save one's life, one should never forsake them.
- ~ Within the Biography of Shri Sambhava
- ~ It is taught how we should rely upon the guru ...

L5: [c. The characteristics of students that are to be accepted] :L5

There are two sections concerning

- 1) Students to be rejected
- 2) Students who should be accepted

L6: [1) Students to be rejected] :L6

There are two topics.

- a) Those who are bad vessels
- b) What occurs if there is no examining

L7: [a) those who are bad vessels:] :L7

\ ###
\ On the other hand, Ill-starred disciples will be the ground of all evils. °
\ They are without shame and they are without faith.
\ Having no decency, they have but little compassion.
\ Both by nature and nurture, their behavior is ill-starred.
\ Their actions, thoughts, and emotions are coarsened by the five poisons.
\ With crazed distortions of Dharma, Adharma, good, and evil.
\ Not keeping their vows and samayas, they have no antidote.
\ Utterly stupid, all but mindless, nearly insatiable,
\ Their angry words and hostility are forever-increasing.
\ They relate to gurus with five perverted perceptions.
\ They see the gurus as musk-deer, and Dharma as musk.
\ They see themselves as hunters. Their efforts are shot like arrows.
\ As for the fruition of having accomplished Dharma,
\ They think they will profit by selling their prize to someone else.
\ But without samaya, they will suffer here and hereafter.

Students of bad fortune are vessels of many defilements. They have little shame or faith. They have little decency or compassion. Their family and nature are bad. Their conduct and fortune are bad. Their minds and kleshas are coarse. They reverse virtue and vice and turn the instructions upside down. They do not keep their vows and samayas. Not shutting the doors of the kleshas, they obscure the antidotes. With little prajna, they are hard to please. Their anger, harsh speech, and selfish attitudes always increase. They strive in

adharmic actions. They shame the Buddha. They disgrace the Dharma. Their secret mutilations of the Sangha undermines the life of the guru. Completely unpacified, they endanger everyone. In particular, in their murderousness, they are like hunters. They receive precepts from the loppön with this approach alone, if there are others, they think " With this and that faults, they are like animals." Saying, "that Dharma is one I have heard over and over," they think they are better than anyone else, and regard it as like musk. They delight in shaming others who are not perfect in the learning of that Dharma and especially in killing them. Because they have few resources they sell and barter so that this life is not auspicious for them. Later they wander in the lower realms.

The commentary to the Tantra of the Presentation of Samaya says:

- ~ They disparage the vajra master of the secret mantra
- ~ They like to sell the Dharma for power, food, and wealth.
- ~ By their family nature, they do not keep samaya.
- ~ For them this life will be short, as they damage glory and fortune.
- ~ By the dakinis' retribution, they will suffer.
- ~ Later they will fall into the lower realms.

L7: [b) What occurs if there is no examining.] :L7

Also if students are ill-starred:

- \ ###
- \ Some enter students at random, without examination. °
- \ At first they speak virtuously; but later they disparage.
- \ With black-motivated mixtures of public and private actions,
- \ They deviously slander the retinue of the guru.
- \ In fruition they will go to the Avici Hell.

Without first examining the continuum of student and guru, a teacher may accept such students. When they are newly associated, they speak reverently and respectfully. Then, angered by some little slight, they blame, speak harshly, and when alone, they indulge in frivolous faults. They disparage everyone in the guru's retinue.

Some publicly make a false display of praise and respect, but mentally nurse their lack of faith and respect. As they revile the guru with hidden agendas and deceitful wiles, there is immeasurable harm.

The Fifty Verses on the Guru says:

- ~ In the Avici Hell and similar fearful places
- ~ Those unfortunate beings inhabiting such hells
- ~ Are those who have denigrated and cursed the guru
- ~ That they stay there long is well and truly taught.

L6: [2) Students who should be accepted.] :L6

There are twelve sections about the characteristics of good students

- a) Those who are special vessels
- b) Thinking of the guru's virtues, confessing, and vowing to refrain
- c) Abandoning what does not please the guru and asking what is to be done
- d) Their behavior
- e) They control all faults of speech
- f) As for mind

- g) Examining one's own faults
- h) Adopting pure and respectful conduct
- i) when they are with the guru
- j) Showing reverence by the three pleasings

L7: [a] Those who are special vessels:] :L7

\ ###
 \ Students of good fortune live in faith and prajna. °
 \ Diligent and careful, always conscious of evil.
 \ Not going beyond the command, guarding their vows and samayas.
 \ The three gates, body, speech, and mind, are tamed.
 \ They are always very compassionate in their thoughts.
 \ Spacious, forbearing, and generous; great in sacred outlook.

Steadfast and very devoted, the benefits of their having pleased the guru are measureless.

The Sutra of the Ornament of the Wisdom of Maitreya says:

~ O sons or daughters of noble family, some who have excellent faith, if they have reverence for the guru, have an immeasurable heap of merit more limitless than that of those who have made offerings to all the Buddhas for as many kalpas as there are grains of sand in the Ganges River.

The Holy Wisdom Tantra says:

~ Compared to offering to the Buddhas for kalpas,
 ~ If part of a single body-hair of the guru is anointed with a single drop of oil,
 ~ The heap of merit is much higher than that.

This is because the guru is a special object.

The Embodiment of the Intention says:

~ More than the Buddhas of a thousand kalpas
 ~ The guru should be known to be a friend.
 ~ Why? Because All of the Buddhas of those kalpas
 ~ Arise in dependence on the guru's virtues.
 ~ Previously, before there was a guru,
 ~ Even the name of "Buddha" did not exist.

L7: [b] Thinking of the guru's virtues, confessing, and vowing to refrain] :L7

Such students:

\ ###
 \ They are always mindful of the virtues of the teacher. °
 \ They never think of the teacher as having any faults.
 \ Even if they see some, they think of them as virtues.
 \ They think from their hearts that surely these are their projections,
 \ Confession and vows to refrain serve as their antidote.

If there is the slightest non-faith, they think of it as a projection with the nature of a dream. They think that certainly the guru does not really have these faults. If even in a dream they do not have faith in the conduct of the guru, as soon as they awaken from sleep they confess it.

The Play of the Waterfall of Samsara says:

- ~ If even in a dream, faults are seen in the guru,
- ~ As soon as one awakes, if one does not confess,
- ~ This will proliferate as the cause of the Avici Hell.

If such thoughts arise during the day, instantly, or within a minute or a day, one should confess. Then for every fault in one's mind one should think of a hundred virtues. Likewise one should express them all.

¢(i.e. Because progress in spiritual practice depends so much on the lama, the disciple must carefully consider a potential teacher before engaging in a master-disciple relationship.

The disciple may try to observe if the teacher acts according to the teachings he propounds, whether he is compassionate, whether he is more preoccupied by spiritual concerns than worldly ones; whether he is of stable character and does not give rise to doubt, whether he knows more than the disciple, and belongs to an unbroken lineage. Ideally a teacher should never tire of teaching a worthy disciple and accomplishing the welfare of others.

¢-- Since it can be difficult to judge for oneself the extent of a teacher's knowledge, a prospective disciple can seek the opinions of others. However, once the relationship with a lama has been established, it must be protected at all costs.

¢-- This may be difficult, for the lama is also a human being and a disciple will inevitably detect faults in his character. In cases where the disciple did not observe the lama enough beforehand and begins to perceive faults too outrageous to cope with, still he or she should avoid outright rejection, criticism or confrontation and remain as neutral as possible. In the case of ordinary foibles, the disciple should reflect on the faults in his or her own character and focus on the lama's positive aspects and the spiritual benefit to be gained from the relationship. The disciple should make up his or her mind that his positive aspects greatly outweigh whatever minor faults the lama may have. In the ordinary way if you regard someone with great respect and affection, their positive side greatly outweighs the negative. It is all a question of perspective.

¢-- -- Lama, Yidam, Khandro, Chokyon; From Cho Yang - The Voice of Tibetan Religion & Culture No. 6

¢-- Essay: Because the guru becomes the embodiment of wholesomeness, of the inseparable trikaya, of the teaching about the real non-dual nature of our own mind, and of everything, there is a great danger in rejecting the guru; much more than rejecting any other sentient beings. It is like rejecting karma completely and falling for nihilism. We have given the guru this power by investing so much in this wholesome skillful means; by denying his wholesomeness, by association, we reject the whole path. There must be ways to solve problems without rejecting all investments.)

L7: [c] Abandoning what does not please the guru and asking what is to be done] :L7

What does not please the guru and anything like it should be abandoned. One should try to do what will be pleasing:

- \ ###
- \ They reject every aspect of what does not please the guru. °
- \ And try to please the teacher in any way they can.
- \ Neither do they ever break the teacher's command.
- \ They always treat the teacher's retinue like the teacher.
- \ They do so even in cases where they are personally lower.
- \ They do not take these or the teacher's servants as their students.

\ Instead they request empowerments and explanations of Dharma.

They abandon what does not please the teacher and accomplish what does. What is taught by these words must be done.

The former text says:

- ~ Even if one has faults, if one's acts accord with these words
- ~ There will be real benefit. Why mention this should be done?
- ~ In the retinue even those who one would say are below one
- ~ Are treated like the guru. They are not gathered as students.
- ~ Instead one asks them for Dharma-teachings and empowerments ,
- ~ Requesting ordinations, fire-offerings, and such.

Another text says:

- ~ The lesser ones of the guru, are treated like the guru
- ~ It is as is said here and elsewhere.

As for the discipline of bodily behavior in his presence,

L7: [d) Their [body] behavior:] :L7

- \ ###
- \ Their body, speech, and mind are controlled before the teacher. °
- \ They sit respectfully and never turn their backs
- \ They smile and do not show any black and angry looks.

The Three Stages says:

- ~ In the guru's presence, proper bodily action
- ~ Is to sit cross-legged and never turn one's back.
- ~ Faces should be smiling, never angry or sinister.
- ~ In brief we should be mindful of our every action.

L7: [e) They control all faults of speech.] :L7

Moreover, as for frivolous speech and so forth:

- \ ###
- \ They do not speak frivolously, nor utter lies and slander. °
- \ They do not tell others' faults with harsh and unpleasant speech,
- \ Nor speak any words that are not considered or to the point.

They have nothing to do with joking and humorous banter and idle chatter, repeating rumors, divisive false words, running down other people and so forth. Even if these are true, the speaker will attain great unhappiness. Why so? The guru will condemn them, and there will be quarrels. By quarreling with the guru, even momentarily, great damage will be produced.

The same text says:

- ~ Anything connected with careless words
- ~ Should not ever be said before the guru.
- ~ An ordinary person, if he is angered,
- ~ Will fall by that into the occasional hells.

- ~ Whoever contradicts the mind of the guru
- ~ Will be boiled in deep black utter darkness

~ For a hundred thousand times ten million kalpas.

As for controlling wrong conceptions in their motivation

L7: [f] As for mind:] :L7

\ ###
\ They are not covetous about the teachers things. °
\ They sheathe the claws of any kind of harmful thoughts.
\ The various miracles of the guru's actions and conduct
\ Are not conceived to be a hypocritical sham.
\ They reject wrong views of the slightest faults and defects
\ That would be in contradiction with such a view,
\ By thinking, "This is not right, but the teacher still is doing it.":

They do not greedily think, "if only this which is the guru's were mine! They do not say anything harmful about the guru's retinue, students, patrons, and so forth, since if this came to attention of the guru himself, it would not please him. They are not hypocritical about actions done for the guru's purposes, whether peaceful or harsh, or whether or not they are in accord with worldly convention. They do not think, "This is wrong," or "That is not the proper way," or that the guru's earlier and later words and actions have even the slightest contradiction.

The Root Tantra Establishing Wisdom says:

~ Covetice for the gurus things and retinue
~ And refuting his close retinue is abandoned.
~ For sentient beings all his various actions
~ As beneficial upaya are great miracles.
~ For the limitless ocean of his intentions and actions
~ Put aside wrong views, since they do harm.

L7: [g] Examining one's own faults] :L7

Respectfully meditating, reflections arise that because of being unmindful, such actions were done through one's own faults:

\ ###
\ Whenever they have shown any anger toward the teacher, °
\ Certain that they have faults, they, therefore examine themselves.
\ Having confessed their faults they vow to abandon them
\ Bowing their heads in meditation, they supplicate.
\ Pleasing the teacher thus, they quickly become accomplished.

Anger toward true spiritual friends is not good. Since when we does evil deeds the spiritual friend is not pleased, thinking, "how did we go wrong," we examines ourselves. WE CONFESS AND STRONGLY VOW TO REFRAIN.

¢(i.e. THE FOUR POWERS: When confessing one's breakages of samaya, one needs to generate the 4 remedial powers:

¢-- feeling regret at former negative actions, realizing they were harmful and should not have been done; (Destruction Force -- the intelligent regret of an educated Buddhist.

Knowing you will suffer from your bad deeds)

¢-- resolving not to commit such actions in the future; (Restraint Force -- you stop doing

it.)

¢-- the power of reliance or support: in this case, imagining Amitabha, Chenrezig, and Vajrapani in space before one, and, with them as a basis, one makes the confession; (Basic Force -- taking refuge.)

¢-- the power of remedy: here it means reciting the mantra OM AMI DEWA HRIH. (Antidote Force -- do something to make up for what you did.)

¢If all these 4 powers are complete, then even though the extent of one's negative actions might be comparable to the size of Mount Meru, they will be purified.

¢-- Vem Tulku Tenga, Amitabha Sadhana).

¢(i.e. On purification:

¢-- While doing confession, if one can meditate on the emptiness of each negative karma, it becomes unbelievable purification --- powerful and unbelievable merit.

¢-- If one can't get the feeling of emptiness, then one should think that it is merely labeled. After confessing each negative karma, think, 'This is merely labeled, this is merely labeled'. That gives you an idea of emptiness --- that it doesn't exist from its own side. If this doesn't give directly the feeling of emptiness, then think: 'Dependent-arising, merely labeled, subtle dependent-arising'. This can help one get the feeling of emptiness.

¢-- Every time one meditates on emptiness, so much merit is accumulated. As we have the freedom to practice the Dharma, we should make use of this opportunity to purify and accumulate inconceivable merit in such a short time.

¢-- -- Lama Zopa Rinpoche, 30 Jan 95)

¢(i.e. On the Futility of Vicarious Purification

¢-- The disciples of Maakandika, the brahmacharin, placed his corpse in a litter, and holding it aloft, carried it through the city, with many of them calling out, "Whosoever views the body of Maakandika will gain the way of purity. How much the more so if they pay reverence to it or make offerings." Many people believed what they said. The bhikshus heard this and asked the Buddha, "World Honored One. What about this matter?"

¢-- The Buddha replied in verse:

¢-- Petty people seek purity through what their eyes see.

¢-- People like these have no wisdom or actual path.

¢-- The afflictions of all the fetters fill up their minds.

¢-- How could they by viewing gain the way of purity?

¢-- If it were by the eye's seeing that one gained purity,

¢-- What use then wisdom or the treasury of meritorious qualities?

¢-- It is through wisdom and meritorious qualities that one attains purity.

¢-- As for obtaining purity through viewing, there is no such thing.

¢-- -- Kalavinka, Prajnaparamita Sastra)

¢-- (i.e. About this purification (external, internal, ...): It is skillfully presented as a purification but the perfection of this purification is accomplished when one sees the emptiness of the three: the one to purify, the sins to purify, the purification process. This is going beyond the duality defilements vs purification, beyond the duality samsara vs Nirvana.

¢-- The purification of the body, speech and mind, and the three together, means directly seeing their real nature, the real nature of the objects of the three worlds, the real nature of our own mind in the three occasions.

¢-- Simulating this purification process is necessarily skillful and wholesome because it is

in accord with the real nature of everything. If not acting egoistically like hurting others is wholesome and brings much peace and happiness (setting the proper conditions to progress further on the path), then necessarily seeing everything as pure will do at least as much (but it is very hard to see it that way.) This doesn't mean that we should drop all discrimination right now, and think that unwholesome actions are pure and can be done without consequences. It means: seeing their real nature, inseparability of dependent origination and emptiness. If we should not get attached to wholesome actions while we do them, we shouldn't either get attached to this purification simulation.

¢-- The purification is first presented as being done by external beings after begging them to do so. Then this process is gradually internalized, only one take full responsibility of his own karma and Liberation. There is also the inseparable taking of responsibility for the Liberation of all other sentient beings.)

¢(i.e. The teaching of the bodhisattvas consists in achieving purification of the mind through contemplating the mark of all dharma as being devoid of either that which binds or that which liberates. This is as illustrated in the The Life of Ma~njushri: ... From: Kalavinka, Prajnaparamita Sastra - The Bodhisattva's Reality-Based Skillfulness)

¢(i.e. Wishing Prayer for the Attainment of the Ultimate Mahamudra, Karmapa Rangjung Dorje:

¢-- The basis of purification is the mind itself in its union of clarity and emptiness.

¢-- The method of purification is the great Mahamudra Diamond-practice.

¢-- What is to be purified are the transitory illusory impurities.

¢-- The fruit of the purification is the perfectly pure truth-state.

¢-- May this become realized.

¢-- - - -

¢-- The unity of emptiness and clarity is the ground for purification. The ground for that purification, what you are purifying, is the mind itself. [The ground is the two truths -- the relative truth and the ultimate truth -- free from both eternalistic and nihilistic extremes. Each and every one of us in our potential is Buddha.]

¢-- The means to purify -- the method of purification -- is mahamudra, the yoga of the vajra. [The path is the accumulation of merit and the accumulation of wisdom, free from the extremes of asserting and denying.]

¢-- And what is to be purified are the temporary, illusory obscurations or stains that obscure the mind.

¢-- The fruition, "the result of purification" -- jang dre -- which is the dharmakaya totally free of all defilements. [The fruition free from the extremes of samsara and the extremes of peace, nirvana, and is the benefit for oneself and the benefit for all beings.]

¢-- -- The Aspiration Prayer of Mahamudra, the Definitive Meaning, composed by The Lord Protector Rangjung Dorje, The Third Gyalwa Karmapa, Shenpen Osel #3)

Generally, anger at anyone certainly depends on ourselves. If we did not exist, this would not arise, like the anger of the people of our continent Jambuling and the northern continent Kurava. Since they see and hear each other and so forth, they are like a drum and a stick. Anger is not proper. One will become the eye-condition of others' evil deeds, and by one's own anger and hatred always arising the seed of hell will be produced.

Therefore, if we are angry with anyone, we should meditate on them above the head. In a few days anger and obscuration will certainly be purified. In particular when there has been improper feelings toward the guru, meditate on him on the top of the head.

Having done prostrations and offerings, with complete repentance, shed tears and joining the

palms saying,

- ~ "Kye, kye precious guru,
- ~ For me there is no other hope but you.
- ~ I supplicate you to look down on me
- ~ With your eye of kindness and compassion.
- ~ I am oppressed by confusions of ignorance.
- ~ Why mention that the three gates are impaired
- ~ With complete remorse and repentance I confess.
- ~ My three vows have been transgressed and broken.
- ~ My mind is covered with damaging defilements
- ~ May you purify that by your compassion.
- ~ As for me, by unknowing stupidity,
- ~ Though I did not seek to, I did wrong,
- ~ Previously too I wandered in samsara.
- ~ Now by you who are the compassionate guru,
- ~ May all my obscurations be cleared away.
- ~ For such an unknowing fool as I am now
- ~ If when you have seen my abundant faults,
- ~ I am not part of your intended kindness,
- ~ What other intention could arise for me?
- ~ Former victorious ones beyond all counting
- ~ Abandoned us and went to liberation.
- ~ Now the victorious ones of the ten directions
- ~ Having urged you, for our benefit,
- ~ When you have emanated as the guru,
- ~ If you reject us now and abandon us
- ~ Who live as if seduced to a fearful place,
- ~ You today will fail us terribly.
- ~ Or like a precious wish-fulfilling gem
- ~ If we make our supplication to you,
- ~ Will you grant whatever is desired?
- ~ You are very kind and skilled in means.
- ~ Why do not look on us with kindness?
- ~ Offerings are made even to flesh-eating demons.
- ~ As soon as our true words have been expressed,
- ~ If even former anger is put aside,
- ~ As for you, compassionate father of beings,
- ~ With devoted homage, overwhelmed with longing,
- ~ If I confess my faults with sincerity,
- ~ Will you not consider me with compassion?
- ~ Not all my evil deeds are purified.
- ~ If I should go on to other lives,
- ~ I shall only burn in the fires of hell.
- ~ If you do not purify these deeds,
- ~ Compassionate master, how will it be done?

- ~ Kye ma Kye 'ud these faults and evil deeds
- ~ I supplicate you, purify them all

¢(i.e. A skillful means where the disciples rely on the help of the external gurus and deities to help him / her. But gradually this external guru is replaced by the internal guru, the Buddha-nature within.)

- ~ Instantly when viewed by your compassion
- ~ I will receive EMPOWERMENT AND BLESSING.
- ~ The supreme and worldly siddhis will be bestowed.
- ~ Obstructing spirits and agents of perversion
- ~ And obstacles will all be cleared away,
- ~ Establishing all my wishes in this life,
- ~ Free from suffering at the moment of death
- ~ Immediately when life has been cut off,
- ~ I will be free from the terrors of the bardo.
- ~ If I do not rectify transgressions,
- ~ There will not be this main point of the teachings.

¢(i.e. ABOUT BLESSINGS AND EMPOWERMENTS / INITIATIONS: (from external to internal)

¢-- In petitions and prayers to the lama, the disciple requests blessings. This is an important practice as the power of the lama's blessings on the disciple's continuum does not depend on the lama, but on the disciple. If his or her faith and respect in the lama are very strong, the disciple will be receptive to the lama's blessing. If feelings towards the lama are clouded with doubt and uncertainty, his positive influence on the disciple will remain limited, however realized the lama may be. When the sun shines over a snow mountain, the snow melts and water flows into the valley below. If clouds obscure the sun the snow will not melt and the rivers dry up. Similarly, the disciple with faith in his or her lama will be receptive to his blessing, and their spiritual advancement will be affected, while the disciple in doubt will not reap such benefit.

¢-- -- Lama, Yidam, Khandro, Chokyon; From Cho Yang - The Voice of Tibetan Religion & Culture No. 6)

¢(i.e. If we open ourselves to the lama filled with trust, and therefore get his blessing, our mind will be guided to maturity. This means that through the power of blessing we are able to recognize the true nature of our mind. Thus the lama - the source of blessing - is so important in the Vajrayana and is called "the first root."

¢-- In order to get the blessing, several things are necessary. On the one hand, one needs to develop full trust and complete devotion toward the lama.

¢-- Only if one receives the authentic blessing is one in the position to realize the authentic fruit, the ultimate accomplishments, the highest siddhis.

¢-- When one talks about reaching the highest accomplishments, it is not something outer or something new one attains. It is the realization of the nature of one's own mind. One has attained the highest accomplishments when one is free of all momentary changing states and conditions, and when one has realized the mind as it really is.

¢-- Blessing is the ability to bring the mind of other sentient beings to maturity and to liberate them. Blessing does not have any form, nor any specific symbol of expression. Although during empowerments different symbolic objects are used, the actual blessing is that one becomes free of the idea that someone receives a blessing and is given a blessing. This is the ultimate empowerment and the real blessing. Everything else is just symbols and examples for the receiving of blessing.

¢-- -- Lama - The Source of Blessing, Jamgon Kongtrul Rinpoche)

¢(i.e. In order to practice Vajrayana Buddhism, one has to receive Wang, Lung and Tri (or empowerment, oral transmission and instructions) from a qualified Lama (Guru or Master). The term "Wang" in Tibetan, or "Abhisheka" in Sanskrit, literally means "Empowerment". It refers to a ceremony in which a qualified Lama places a disciple in touch with a particular Tantric Deity and empowers him to recite the Deity's mantra and meditate on the non-duality between his own mind and the Deity's mind. Much happens during the Empowerment Ceremony and everything that happens has its special meanings, not just for ceremonial decoration or ritualistic purposes.

¢-- An Empowerment always involves several different initiations. A major Empowerment may have four initiations, some of which are sub-divided into several Sub-Initiations. A minor Empowerment generally has three Initiations - for the body, speech and mind. These are the "three doors" through which we act and create karmas. The goal of Tantra is to purify all our karmas of body, speech and mind by removing our afflictions and obstacles to our liberation and omniscience, so that our actions become no difference from those of a Buddha.

¢-- Receiving an Empowerment is like planting of a seed. With the right conditions later, this seed will sprout and grow into Buddhahood. During the Empowerment, each of these three doors is blessed individually, thus, there is

¢---- a Body Initiation,

¢---- a Speech Initiation

¢---- and a Mind Initiation.

¢-- In this way, the defilements of each of the three doors are purified and you are empowered to visualize yourself in the form of the Deity, to recite the Deity's mantra and to meditate on the mind of the Deity.

¢-- -- On receiving Wang (empowerment), Ngawang Phuntsok)

¢(i.e. The body of the Yidam is the unity of appearance and emptiness,

¢-- the mantra is the unity of sound and emptiness,

¢-- and the mind is the unity of awareness and emptiness.

¢-- -- Jamgon Kongtrul Rinpoche, Yidams - the Source of Accomplishments)

¢(i.e. From the tantric point of view, there are lamas

¢---- who give empowerments,

¢---- who transmit the lineage,

¢---- and who give quintessential instructions.

¢-- EMPOWERMENT: Empowerment is very important, for in order to practice tantra, one must first receive initiation.

¢-- In the lower categories of tantra, there is only the vase initiation.

¢-- In the two higher categories of tantra, there are four [initiations]:

¢-- THE VASE INITIATION, [purification of body --> Nirmanakaya; accumulation of merit; Generation Stage; appearances (perception / physical / body) and emptiness are inseparable] -- Within the vase initiation, there are several initiations, each related to one of the

five Buddhas Families:

¢---- Akshobhya - water initiation, [The first wisdom is the mirror-like wisdom, vs anger -- Akshobhya, Vajra, Sambhogakaya -- consciousness, water, white, east]

¢---- Ratnasambhava - crown initiation, [the second is equalization wisdom, vs pride -- Ratnasambhava, Ratna, Nirmanakaya -- feelings, earth, yellow, south]

¢---- Amitabha - vajra initiation, [the third is discriminating wisdom, vs attachment -- Amitabha, Padma, inseparability of the three bodies -- perception, fire, red, west]

¢---- Amoghasiddhi - bell initiation [the fourth, the wisdom of achievement, vs jealousy -- Amoghavajra/Amoghasiddhi, Karma, vajra holder body -- karmic formations, air, green, north]
¢---- and Vairocana - name initiation.[and the fifth is the wisdom of the universe of Dharmakaya, vs ignorance / confusion -- Vairocana, Buddha, dharmakaya -- form, space, blue, center]

¢-- THE SECRET INITIATION, [purification of speech --> Sambhogakaya; accumulation of merit; Completion stage: Illusory body; sound (concepts) and emptiness are inseparable]

¢-- THE WISDOM INITIATION, [purification of mind --> Dharmakaya; accumulation of merit; Completion stage: Clear light of signification; clarity (mind) and emptiness are inseparable]

¢-- AND THE WORD INITIATION or oral empowerment. [purification of body, speech & mind --> Svabhavikakaya / inseparability of the trikaya; accumulation of wisdom; Completion stage: Union of body and mind; Samsara and Nirvana Inseparable - inseparability of dependent origination and emptiness]

¢-- [THE ULTIMATE EMPOWERMENT; --> Vajrakaya; The empowerment of dharmadhatu wisdom; helping other sentient beings]

¢--*

¢-- From the moment a practitioner has been taken the vase initiation, the master bestowing it become his or her lama.

¢-- In addition, there is also the master initiation. The lama bestowing the initiation is called the vajra master.

¢-- Receiving initiation from a qualified teacher is a permission to recite the texts, to meditate on the deity and to recite the deity's mantra. Without an initiation the practice of tantra is not only not permitted, but is also considered a cause for accumulation of grave negative karma for both the teacher and the disciple. Receiving the proper initiation gives the practitioner the power to practice successfully and gain accomplishments. As stated in the following vase:

¢-- Without initiation there is no spiritual attainment,

¢-- Like a butter lamp of water.

¢-- Once the disciple has received initiation, the lama can teach him or her tantric practices and meditations.

¢---- Having received initiation into the three lower tantras, the disciple must practice the yoga with signs, which means visualizing the deity and reciting the mantras, which are practices for developing a calmly abiding mind.

¢---- Once calm abiding has been attained, the disciple practices the yoga without signs, which is meditation on emptiness, with meditation on the deity to develop special insight.

¢---- Having received the higher tantric initiations the disciple is ready to practice the generation and completion stages.

¢-- TRANSMISSION: All tantric teachings have their source in the sets of discourses. They are considered the fourth scriptural division in addition to the three scriptural divisions of the Sutras: discipline, sets of discourses and knowledge. Tantra means continuum. Transmitting the continuum means passing on the tantric teachings, which have their base in the original tantric texts. These texts include descriptions of unique tantric practices, methods of practicing tantra, and explanations of attainments reached when the practices are completed.

¢-- QUINTESSENTIAL INSTRUCTIONS: When giving quintessential instructions the lama explains the profound meaning of a text in a way that is easily comprehended by disciples. There are aspects of tantric texts which are difficult to understand when merely read, and which

require a lama's interpretation. The lama must either have experience of the matter in hand, which is best, or at least a profound understanding of what it means.

¢-- EXPERIENTIAL TEACHING: ¢-- The disciple meditates and when he or she has achieved some experience, relates it to the lama who offers further guidance. The disciple adds this advice to his meditation, continues to practice and on achieving new experience relates that before receiving further instruction.

¢-- -- Lama, Yidam, Khandro, Chokyon; From Cho Yang - The Voice of Tibetan Religion & Culture No. 6)

¢(i.e. RÉSUMÉ:

¢-- Purifying defilements of body, speech, mind, and the three together = transcending their conditioning = seeing their real non-dual nature; inseparability of each with emptiness, inseparability of the three together; the three aspects: space, luminosity, unimpeded activity of the Buddha.

¢-- It is about purifying the actions of body, speech and mind, not only by abandoning the ten unwholesome actions, or by opting for the ten wholesome ones, but by uniting method and wisdom on the path. This is about gradually getting closer and closer to our real Buddha-nature, to the real non-dual nature of everything.

¢-- The goal of developing virtues, of accumulating merit, is to be in a position out of the influence of conditioning, in order then to be able to see its real nature, and be able to transcend it definitively. This is done gradually from gross to subtle, to very subtle, and by combining it with the accumulation of wisdom. That is like a gradual purification of the body, speech and mind, by seeing their real nature. It is working because while doing it we get closer and closer to the real nature of our own mind and of everything, thus not going against it and suffering the consequences. That is like a gradual deconditioning, deprogramming, from a very bad habit based on eons of ignorance and accumulation of errors.

¢-- It is about purifying appearances of body, speech and mind / the objects of the three worlds - seeing their real nature with their two inseparable aspects, seeing the inseparability of the three.

¢---- the unity of appearance [body] and emptiness

¢---- the unity of sound [speech] and emptiness

¢---- the unity of awareness [mind] and emptiness

¢---- the inseparability of the trikaya [body, speech & mind]

¢--*

¢-- It is about gradually seeking, and directly seeing the real nature of our own mind -- the three occasions as defined in Chapter 4.

¢-- The three worlds, the three occasions, the three empowerments, the three lights, the three impure body speech & mind, the three pure kaya, OM AH HUM, the three inseparabilities,

¢-- And the inseparability of the three

¢-- The four types of enlightened activities / four kinds of activity

¢-- The three gems, the three roots

¢-- The four jewels, the four aspects of sadhana,

¢--*

¢-- The three worlds are three occasions of the mind:

¢---- with conditioning and producing conditioning,

¢---- with conditioning without producing more conditioning,

¢---- without the influence of conditioning and without producing more conditioning.

¢-- Or as exemplified by body, speech / abstractions and pure mind.

¢-- They correspond to three stages of purification of the mind with the practice of the

eight dhyanas, or going to sleep, or dying.

¢---- The seven consciousnesses / desire realm - The mind under the influence of conditioning, and producing more conditioning. The objects of meditation are material and limited objects, objects of the senses, associated with the body. By the coarsened vice and virtue of conceptual desire alaya supports the seeds of constructing what is desired (desire realm). When the five objects are grasped and fixated, affirmed and denied, And objects are coarsely conceived in the seven consciousnesses, That is what is called the seven consciousnesses. In the realm of desire the seven consciousnesses dominate.

¢---- The alayavijnana / form realm - The mind in the four dhyanas, not producing karma, but still subject to karma seeds. The objects of meditation are immaterial, limited objects, associated with the speech. Luminous non-thought is reconstructed as form (form realm). When there is no fixation of luminous appearance, That is the motionless, clear, and luminous alaya-consciousness. In the realm of pure form it is the alaya-consciousness that dominates.

¢---- The alaya / formless realm - The mind in the highest formless dhyana, not producing karma, not subject to karma seeds. The objects of meditation are immaterial, limitless objects, associated with the mind. Depending on these seeds there is one-pointed, formless non-thought (formless realm). When awareness is undistracted, being without all thoughts, One pointed without the grasping of apparent objects, That is the time of apprehending the neutral alaya. In the formless realm there is only the non-thought of alaya. The other two samsaric styles are merely latent.

¢---- The natural state/ ultimate realm - dharmadhatu - Union of the Two Truths: The mind fully Liberated, transcending all conditioning. The real nature of the mind: inseparability of space (emptiness) and luminosity (dependent origination).

¢--*

¢-- The three stages are defined by considering the influence and the production of conditioning or karma. It could apply to what we call individual sentient beings, or to a group, or a society, or any level higher or lower.

¢---- At one level there is apparent assimilation, suffering, accommodation, adaptation, complexification.

¢---- At the next level there is only assimilation, with no acting or thinking.

¢---- At the next not assimilation or accommodation, like conditioned death or a perfect state with no need.

¢---- There is also the state of Buddhahood where everything is compassion activities and wisdom.

¢--*

¢-- About the purification of the body, speech and mind corresponding to the three worlds:

¢---- The purification of the body permits to go beyond ordinary realism, and to see the alayavijnana, the mind interpreting the world without actually producing more karma.

¢---- The purification of the speech permits to go beyond simple idealism, beyond the acquired karma, the scheme of assimilation, by creating an artificial situation where there is nothing concrete to assimilate, or to filter using the karma seeds. What is seen then is the alaya, the very subtle mind without the influence of the karma seeds.

¢---- The purification of the mind, is to go beyond this artificial state of pure mind; not thinking there is this duality of an impure mind, and a pure mind; and thinking that one is preferable than the other.

¢---- Purifying the three together is to see their inseparability, not falling into monism either. This is done while perfecting dhyanas by combining them with Vipashyana. It is then seen that a mind with or without thoughts is not different, not the same; that appearances and mind are inseparable; that appearances and emptiness are inseparable; that mind and body

are inseparable. So the real nature of everything is gradually seen as being : not existence / realism (empty), not non-existence / idealism / nihilism (still dependently arisen and functions), not both / dualism (inseparability), not neither / monism (non-dual: not one, not two). Those are the stages of the progressive purification along the path.)

L7: [h] Adopting pure and respectful conduct] :L7

Further, regarding conduct:

- \ ###
- \ When they see the teacher they arise and prostrate. °
- \ They offer the teacher a seat or whatever else is needed.
- \ Joining their palms they praise the teacher with pleasant speech.
- \ Everyone arises as the teacher is departing.
- \ To face in the teacher's direction as a way of showing respect.

They spread out the guru's seat and praise him and join their palms, and when he enters and departs they rise and go to meet him and see him off. This is said in the Vinaya of Holy Dharma.

As soon as the preceptor⁶ is seen, they should rise from their seats. If they do not rise, they will be born as serpents or creeping things for five hundred generations. This is said in hundreds of places. If they rise and serve him even moderately well they will attain the major and minor marks.

The commentary to the Abhisamayalankara says:

~ By going to meet the guru, seeing him off, and so forth, they will possess the marks such as the palms of the hands and soles of the feet being marked with wheels.

As for practicing mindfulness and careful attention

L7: [i] When they are with the guru:] :L7

- \ ###
- \ Always mindful, very careful, fully aware °
- \ With apprehensive awe they stay devotedly,
- \ As shy before the teacher as a new bride with her husband.
- \ Uplifted and not disturbed by an agitated mind,
- \ Not biased and partial, Not seeking profit or fame.
- \ They are not deceitful nor are they dishonest.
- \ By the same token they are not hypocritical.
- \ They do not act differently in private and in public.
- \ They are not pleasant to those who are close, disparaging others.

In the guru's presence, they are completely mindful. They control infractions of body, speech, and mind. Their minds watch their minds, keeping careful control so that they do not become lost in the power of the kleshas. Tamed and peaceful like a new bride or a new monk, their wishes will be established.

The Bodhicharyavatara says: 5.40

- ~ As for the drunken elephant of mind,
- ~ To the great pillar of contemplating Dharma
- ~ Tie it so that it does not escape.
- ~ With such an effort examine everything.

- ~ Keep mind one-pointed any way you can⁷
- ~ Not losing it for even the space of an instant,
- ~ Analyze just what the mind is like;
- ~ Thus the mind will be discriminated.

And also: 5.23

- ~ As for those who wish to guard the mind,
- ~ As for being mindful and aware,
- ~ May I guard them even if I die.⁸
- ~ Thus I join my palms in supplication.

Even alone in one's own house, one should not behave carelessly. One should keep mindful and aware. The Buddhas who have the divine eye see us even when we are hidden.

The same text says: 5-31-2

- ~ The Buddhas and their sons the bodhisattvas
- ~ Have unobstructed vision of everything.
- ~ In the five eyes⁹ of these I shall remain.
- ~ Thinking that, I feel shame, and reverence,
- ~ As well as fear, and these remain with me.

Even at other times and occasions the mind should not move from virtue.

The same text says: 5.45ff

- ~ As for frivolous talk, there are various kinds.
- ~ There are many kinds of wondrous shows.¹⁰
- ~ If we enter into every one
- ~ Desire for that will surely be abandoned.
- ~ Uselessly digging the ground will cut the roots¹²
- ~ If questions and so forth furrow up the earth,
- ~ Having remembered the precepts of the Sugata,
- ~ We will surely let them go from fear.¹³
- ~ When we want to fidget and move around
- ~ Also if we have a desire to talk,
- ~ First having examined our own minds,
- ~ We should be stable in the proper way.¹⁴
- ~ When the mind has any kind of wishes
- ~ Or it wants to be angry, at that time,
- ~ We should not act and should not speak at all.
- ~ We should stay there like a piece of wood.
- ~ When we have wildness and discursiveness¹⁵
- ~ If we have pride and self-infatuation,
- ~ And secret negative thoughts are cultivated,
- ~ Or if there is an deceptiveness¹⁶ and cunning.
- ~ When we become preoccupied with self-praise,
- ~ Or there is disparagement of others,
- ~ When we become regretful¹⁷ of such abuse,

- ~ We should stay there like a piece of wood.
- ~ If we desire possessions, rank, and fame,
- ~ If we aspire to servants and retinue,
- ~ Or when the mind desires to be served, we should stay there like a piece of wood.
- ~ Wishing decrease or rejection of others' good
- ~ And cultivation of our benefit,
- ~ When a thought of speaking out arises,
- ~ We should stay there like a piece of wood.
- ~ When there is fear of impatience or laziness
- ~ Similarly of shamelessness, or nonsense,
- ~ Or mind attached to partialities,
- ~ We should stay there like a piece of wood.
- ~ Having examined thoroughly the mind
- ~ Of bitter kleshas and useless meaningless struggle,
- ~ Then heroically by the antidote,
- ~ One should hold the mind completely steady.¹⁸
- ~ Completely certain and completely faithful,
- ~ Trustworthy¹⁹, devoted, and respectful.
- ~ Having shame and modesty and fear,²⁰
- ~ Try to be peaceful, bringing joy to others.
- ~ Not saddened at the mutual discord
- ~ Of the desires of children and of fools,
- ~ Think, "Produced by kleshas these arise."
- ~ Then we feel kindness for these people.
- ~ Having in our mouths no senseless thing
- ~ Able to handle oneself and sentient beings,
- ~ We should always firmly keep the mind.²¹
- ~ As if it were a selfless emanation.²²
- ~ "After so long this is the highest freedom,"
- ~ Thinking again and again of that attainment,
- ~ Such a mind, remaining like Mount Meru,
- ~ Should hold to that completely motionless.

Adharma should not move us from this even for an instant. Since one is devoted to the practice of Dharma because of the guru, one's companions, the khenpo's instructions, fear of the lower realms, and the misery of samsara; by one's effort, mindfulness, awareness, conscientiousness, and many virtues will arise.

The same text says: 5.30

- ~ Through association with the guru,
- ~ And all that has been taught by the preceptor
- ~ And devotion coming from the good fortune of fear,
- ~ Mindfulness will easily arise.

Having produced virtue and veneration for the guru, and eliminated partiality, desire for wealth and fame, hypocrisy, deceitfulness, and saying different things when people are near

and far away, one will always be the same to everyone. Therefore one will perfect the accumulations and purify the obscurations without distinction.

L7: [j) Showing reverence by the three pleasings:] :L7

\ ###
\ If they are wealthy, they make offerings to the guru °
\ Otherwise serving with body and speech, respect and reverence.
\ They abandon this life's values and please the teacher with practice.

THE BEST IS TO SERVE WITH PRACTICE (ii). The intermediate with body and speech, and the lesser with material things. One should truly do any of these that are appropriate.

They reverse the strayings of others though skillful means:

\ ###
\ If others insult the guru, they refute their words. °
\ If they cannot, they think of his virtues again and again.
\ They cover their ears, but try to benefit these with compassion.
\ They will not gladly speak any words that do not support him.

If anyone says something bad, they reverse it through skillful means. If they do not have the power to do so, they think of the guru's virtues, and covering their ears with their fingers, they will not attend, listen, or ask about it.

The Tantra of the Arising of Amrita says:

~ If people should insult the vajra master,
~ By peaceful or wrathful action they reverse it.
~ If they do not have the power to do so,
~ They will cover their ears with mindfulness.
~ They do not pay attention or talk with them.
~ If they ask any questions about these things,
~ They will be boiled in the lower realms.

As for telling the benefits of having done this

These are the benefits:

\ ###
\ Thus they accomplish benefits in all their lives. °
\ They meet with holy persons and hear the highest Dharma.
\ They are perfectly filled with the wealth of various qualities
\ Of the paths and bhumis, dharanis, and samadhis,
\ Providing beings with a feast of happiness and peace.

The Gandavyuha Sutra says:

~ Kye, son of noble family, because one is supported by the spiritual friend, one always feels reverence, and therefore there is mindfulness. For the host of sentient beings benefit and happiness is produced. Spiritual friends are encountered. The holy bhumis, paths, and samadhis are accomplished.

L3: [D. Beings to be avoided, along with those associated with them] :L3

There are six sections.

- 1. The instruction to abandon evil spiritual friends
- 2. Abandoning friends and associates who are evil-doers
- 3. The benefits of abandoning evil spiritual friends and companions
- 4. The summary
- 5. The instruction to attend on spiritual companions
- 6. The explanation of the virtues of properly relying on them

L4: [1. The instruction to abandon evil spiritual friends.] :L4

Now there is the instruction to abandon evil spiritual friends together with those associated with them:

```

\      ###
\      Thus by proper relationship with holy persons, °
\      Abandon all evil people and evil spiritual friends.
\      A teacher without the qualities described above
\      Gone wrong because of faults, breaking vows and samayas,
\      With little kindness, compassion, prajna or learned knowledge,
\      Is indolent and lazy, unaware and ignorant.
\      Proud and arrogant, with harsh and vicious disdain,
\      They are coarsened by kleshas and venomous with the five poisons.
\      Concerned with this life only, they throw the next away.
\      Although they may seem to be teachers of the holy Dharma,
\      In fact they are of the deceitful family of adharma.
\      As bees are driven far away by a heap of filth,
\      Such gurus drive students, however many, far away.
\      Trusting them leads on perverted paths to the lower realms.

\      ###
\      Whoever wants liberation should not rely on them.

```

Such persons break their vows and samayas and have little compassion or learning. They are as lazy as they are proud. Their jealous disdain and five poisons are rude and coarse. They seek retinue, possessions, and fame in this life. Even when they stay alone, a rain of distracting activities and kleshas falls around them everywhere. They throw concern with the next life far away. They disparage everyone but themselves, and all dharmas but their own. Their language is that of the Dharma, and they make a display of being extremely skillful, but in reality, no one's mind is benefited. Therefore, both their words and sense are in error. There is the family of charlatans. Like someone piling up a dung heap, they collect a numerous retinue like bees. However since they lead those who have faith and want liberation to the lower realms, give them a wide berth.

The Sutra of the Treasury of Buddhahood says:

- ~ Worldly enemies only rob us of our lives.
- ~ We only lose our bodies, and do not also fall into the lower realms.
- ~ Ignorant persons who dwell on wrong paths lead those who aspire to virtue into hell for a thousand kalpas.
- ~ Why so?
- ~ Because practicing a Dharma of things and characteristics, they teach a mistaken Dharma.
- ~ They take the lives of all sentient beings, and when they teach their mistaken Dharma,

they do great evil.

L4: [2. Abandoning friends and associates who are evil-doers] :L4

Following that is the instruction to abandon evil friends:

```
\    ###
\    Evil-doer companions should also be abandoned. °
\    The more we are their companions, the farther evil spreads.
\    The wholesome is obscured, and kleshas fall like rain.
\    The upper realms are blocked and the lower cultivated.
\    Holy ones are reviled with hatred for white Dharmas.
\    Evil is praised and there is reliance on black Dharmas.
\    They praise those who are equal to them in the fortune of evil.
\    They always lead on perverted paths to the lower realms.

\    ###
\    Those who have sense and vision should keep them far away.
```

To the extent one deals with them, evil deeds increase, and evil-doers are supported and praised. Since these people have left virtue far behind, they will fall into the lower realms, and so they must be abandoned.

The Edifice of the Three Jewels says:

- ~ What are evil companions?
- ~ They are those who decrease virtue and are joined to non- virtue.
- ~ One should not associate with them.
- ~ One should not attend on them.
- ~ One should not even see them.

Also it says there:

- ~ The shravakas are those who benefit themselves.
- ~ In benefiting themselves they abandon others' benefit.
- ~ Attending them will lead to materialistic gathering.
- ~ This will never produce accumulation of Dharma.
- ~ Those are bad spiritual friends and their students bad companions.
- ~ One should abandon them, and keep them far away.

L4: [3. The benefits of abandoning evil spiritual friends and companions] :L4

Here are the benefits of abandoning and not associating with them:

```
\    ###
\    By abandoning evil companions and evil spiritual friends, °
\    Happy and virtuous qualities are established here and hereafter.
\    Happiness never diminishes, but always increases farther.
\    The path of profundity, liberation, is completed.
\    We will never see any persons who are evil.
\    But instead will see the lord sugatas, with their retinue of their sons.
\    Thinking of us considerately, they will give us blessings.
\    When we live a wholesome, life we go to the higher realms.
\    Having such qualities as thought cannot encompass.
```

The Instruction in 8,000 Lines says:

- ~ Subhuti, the virtues of abandoning evil companions are beyond the scope of thought.
- ~ Virtue will always be performed. Tathagatas will be seen.
- ~ Happiness will be produced during our lives.
- ~ Afterwards we shall be born in the higher celestial realms.
- ~ In all our lives, we will never be separated from apprehension of bodhicitta.
- ~ Unsurpassable, complete, perfect enlightenment will manifest continually.

L4: [4. The summary:] :L4

```

\      ###
\      We should always relate with virtuous and holy friends.°
\      Because of them our wholesome karma will increase.
\      Karma and kleshas diminish and evil will be stopped.
\      We reach the end of samsara, and higher things manifest.
\      Then what is good and true will come to be established.
\      In this life there is happiness, and afterwards fruition.
\      We are ever-successful leaders of gods and human beings.

```

The Vinaya says:

- ~ Conduct like that of Bhrama is holy association. One reaches the activity of Bhrama.
- ~ By the increase of virtuous roots, there will be a cause according with complete liberation.
- ~ There will be respect from those who possess life.

And along with that:

- ~ One should attend them with fear.

The Sutra on Going to Mindfulness of Dharma says:

- ~ By relying on spiritual friends, mindfulness and awareness will be completely pure.
- ~ The virtuous roots will be completely perfected.

L4: [5. The instruction to attend on spiritual companions:] :L4

```

\      ###
\      By relying on wholesome companions and wholesome spiritual friends, °
\      Wholesomeness increases and wholesome fruitions are gained.
\      One is not afraid of samsara, having measureless benefits.
\      The limitless wealth of beings' two benefits is established.
\      A leader is emanated by the victorious one,
\      Having such an appearance in this time of the dark age.
\      Therefore, until we attain the essence of enlightenment,
\      We should rely on holy persons, such as these.

```

The Sutra on Supreme Ultimate Samadhi

- ~ O son of noble family, Moreover, in later lives, at a later time, I myself, will emanate as spiritual friends and display these samadhis. Therefore, since the spiritual friend is your teacher, until being within the complete essence of enlightenment, one should rely on the spiritual friend, offering respect and due ceremony.

L4: [6. The explanation of the virtues of properly relying on them] :L4

As for the virtues of this:

```

\      ###

```

\ By that unbiased sacred outlook will arise. °
 \ We will be versed in kindness, compassion and bodhicitta.
 \ There will be increase of the nyams and realization.
 \ Whatever measureless benefits for others one can think of
 \ Will thereby be accomplished in the proper way.

The Sutra requested by Jewel-Crown says:

- ~ O son of the gods, by attending on the spiritual friend and showing him veneration, all the Buddha fields will be seen.
- ~ The holy samadhi of the great compassion will be attained.
- ~ One will become inseparable from the prajnaparamita.
- ~ One will completely ripen sentient beings.
- ~ One will attain complete accomplishment of all hopes.

By these teaching one should know how to rely on the nature of the guru.

L3: [E. Knowing what is to be abandoned and accepted, and how the siddhis are received] :L3

There are five sections:

- 1. How to practice
- 2. How to propitiate
- 3. The accumulation of action
 - 1) Pacifying
 - 2) Enriching
 - 3) Magnetizing
 - 4) Destroying
 - 5) In particular
 - 6) Afterward
 - 7) How by meditating in this way signs of with the individual karmas arise
- 4. The particular details
 - a. Emanating the Buddha field
 - b. Increasing and purifying the substances
 - c. Inviting the guests
 - d. The dedication
 - e. The virtues of this inner feast offering of the kusulu yogins
 - f. The reason
- 5. The benefits
 - a. Since the guru is the ground of all virtues, there is the admonishment rely on him
 - b. The instruction to do as was done formerly

L4: [1. How to practice (ii).] :L4

How, after this is known, the siddhis are received:

\ ###
 \ Here is how to supplicate and meditate: °
 \ ###
 \ We should constantly gather the two accumulations.
 \ (i.e. Using both method and wisdom, in accord with the real nature of everything,
 in accord with Liberation.)
 \ ###

\ Also the two obscurations should constantly be cleansed.

\ ###

\ By day on top of the head, at night within the heart, (i.e. Inviting the guru-Buddha.)

\ Mentally offer and make supplications to the root guru, (i.e. Guru Puja, Tsog Offerings, ...)

\ Ornamented with all the major and minor marks,

\ As being non-dual with the yidam [Buddha aspect] that you venerate

\ And with the assembly of the dakinis.

\ Surrounded by lineage gurus, dakas, and dakinis.

The Embodiment of Everything Precious Tantra says:

~ More than one who for a hundred thousand kalpas

~ Meditates on a hundred thousand deities

~ It is better to think of the guru just a little.

~ The merit of this is utterly limitless.

The great master Padmasambhava bestowed this teaching as an oral instruction. As to how this should be done, if one continually supplicates, the unity of guru, yidam, and dakini will be established.

-- The guru there blesses.

-- The yidam ([Buddha aspect] bestows supreme siddhi.

-- The dakinis remove obstacles and are the chief establishers of the ordinary siddhis.

[VISUALIZATION:]

-- Sitting on a comfortable seat, after taking refuge and arousing bodhicitta,

-- from emptiness visualize yourself vividly as your yidam [Buddha aspect].

-- [Visualize the field of merit] Adorning the crown of the head, on a lion, sun, and moon throne, is the root guru, blazing with radiance and splendor, surrounded by the gurus of the ultimate lineage and all who have a Dharma connection with it. Visualize that heaps of clouds of dakinis gather. When one has rejoiced in the elaborations, invite the jnanasattvas, make offerings and praises, and confess evil deeds.

In brief [PRAYERS]:

\ ###

\ Guru, you who are the precious Buddha

\ Yidam, with the host of dakinis,

\ (i.e. the "three roots" of the Vajrayana - lama, yidam and protector)

\ ###

\ Devotedly we prostrate and go for refuge.

\ We make the outer, inner, and secret offerings.

\ We confess our evil deeds without remainder.

\ We rejoice in all the host of virtues,

\ We ask the turning of the wheel of dharma.

\ We ask the gurus not to pass into nirvana.

\ And to bestow the supreme and worldly siddhis.

\ Clear away gekas and agents of perversion.

\ May complete enlightenment be established.

\ (i.e. The Seven Limbs Puja)

\ -- say that three times.

¢(i.e. Looks like the inseparability of the guru, yidam and protectors is equivalent to the inseparability of the trikaya. And the dakinis are like the five wisdoms. And the purification of the environment is like the Buddha-fields. All about purification of appearances (objects of the three worlds), seeing their real nature, their inseparable two aspects: dependent origination and emptiness.)

¢(i.e. ABOUT THE FIELD OF MERIT (FROM EXTERNAL TO INTERNAL):

¢-- In Tibetan Buddhism, where tantra forms part of most daily practices, the master-disciple relationship is considered the basis for all realizations. The lama, because of his essential role in transmitting the Buddha's doctrine to disciples is considered as no different from the Buddha. The core of many practices is meditation on the merit field, in which the practitioner visualizes his root lama surrounded by meditational deities, Buddhas, Bodhisattvas, Arhats, Heroes (pawos), Skyfarers (khandros) and protectors and prays to them as a source of inspiration and merit for attaining enlightenment. The term 'merit field' means a field where merit is planted, where it grows and flourishes in the disciples' mindstream. The deities in the merit field are all aspects of the lama. At the end of the practice, the practitioner dissolves them back into the lama, knowing that they are his manifestations. In order for this practice to be successful, faith in the lama must be unshakable, for the disciple cannot proceed confidently on the path when burdened with doubts concerning the main object of guidance and inspiration. It is not a question of how important or how knowledgeable the lama is, but the fact that he is the personal link with all the beings in the merit field that makes him essential.

¢-- -- Lama, Yidam, Khandro, Chokyon; From Cho Yang - The Voice of Tibetan Religion & Culture No. 6)

¢(i.e. Resume: The field of merit also represent the inseparability of the three aspects; one, then separated, then all in one; body, speech & mind; or the three worlds; the three occasions of the mind; ...

¢---- The guru is the mind -- the intuitive level

¢---- The Yidam is the speech -- the conceptual level

¢---- The protectors are the body -- the sense world

¢---- The Buddha is the inseparability -- omniscience

¢-- The simulations of gradually emanating the field of merit from emptiness at the start of the practice, and dissolving it into emptiness at the end, represent the way our own mind works as described in chapter 4.

¢-- We start with an external field of merit, and then gradually replace this with the internal field of merit: our own mind with its three inseparable aspects.)

¢(i.e. ABOUT THE THREE ROOTS (from external to internal):

¢-- Among the "three roots" of the Vajrayana - lama, yidam and protector - it is the lama who is the most important; yidam and protector are manifestations of the lama. (i.e. Like the inseparability of the trikaya.)

¢-- The mind of THE LAMA is the Dharmakaya, the emptiness of space.

¢-- THE YIDAMS appear out of it as an expression of the mind's inherent compassion and clarity (i.e. Like the Sambhogakaya). Thus they do not have the kind of true existence as is attributed to worldly gods.

¢-- The reason that the yidams appear in manifold forms, for example peaceful and wrathful, is that the disciples have different attitudes, views and aspirations. In order to meet these different wishes, there are different appearances of the yidams as an expression of

the compassion of the lama. The yidams also appear in so many different ways in order to symbolize that the whole spectrum of our clinging to impure appearances is purified.

☿-- Now, we have a dualistic perception and are always thinking in dualistic categories. Therefore, we are not able to relate to the ultimate yidam and we need something which represents him. The many forms of the yidams which we know from pictures are in that form symbols for the ultimate yidam. The meditation on the yidam deities is divided into two phases, the so called developing phase (Tib.: Kjerim) and the completion phase (Tib.: Dsogrim). The meaning of it is as follows.

☿-- All appearances arise in a mutual dependence. Something arises at a certain time, stays for a while and disappears again. The two phases of meditation are used in order to symbolize that the principle of arising and disappearing is carried on to a pure level. The arising of a deity symbolizes that the clinging to the arising of the commonly experienced world is purified. The developing phases have different elements: first one visualizes oneself as the deity, then one visualizes the deity in the space in front of oneself, one makes offerings and praises, etc. The reason that one visualizes oneself first as the yidam is the following: we all consider ourselves as being very important. If now somebody tells us, "You are not really existent," then this is difficult for us to understand and to accept. In the developing phase one deals with it in a way that one does not think about whether one exists or not, but one simply disregards this question and visualizes oneself in the form of the deity. If one visualizes oneself as the deity, while being aware that the yidam is an expression of complete purity, the clinging to an "I" disappears naturally.

☿-- The visualization of the yidam in space in front of oneself works in a similar way. Now we cling to all the outer objects we perceive. In the developing phase one imagines the whole outer world as the palace of the yidam. The yidam is in the middle of the palace, and all beings appear in the form of the yidam. By visualizing the impure appearances in their pure form one overcomes the clinging to them.

☿-- Therefore, it is important to understand that all the elements of the developing phase have a symbolic content. Without this understanding, for example believing the deity to be truly existent, one just confuses oneself in the meditation and even increases the illusion. If one uses the various developing and completion phases of the yidams, it is important to know the meaning of their different forms. Why, for example, does one visualize 16 arms, four legs, etc., if two are actually enough? To believe that we must visualize this because the yidams actually look like this would be a misconception. To believe in the true existence of the yidam is a little bit ridiculous and very confusing. Instead of that, one should understand that there is something which is purified and something which is a method of purification. The visualization of an yidam with four arms, for example, is a symbol of purifying our general way of experiencing things in so-called fourfold categories. For example the four elements and everything else we believe to appear in a fourfold manner. The three eyes of a yidam symbolize the overcoming of our way of thinking in threefold categories. For example the three times. The same applies to all the other details of the deity; all of them have the meaning to purify our common clinging to the world of our experiences.

☿-- Without this understanding, one ends up in the meditation full of misconceptions. One either holds things to be true or to be not existent at all. That is how one enters an entirely wrong path, which does not have anything to do with Vajrayana or Buddhism as such. To believe the yidams to be truly existent and not understand that they are symbols of the purification of our conceptual ideas about the experienced world only increases concepts further. It has the effect that the illusions, which one already has, become stronger, which can then lead to the experience of fear during the meditation or to the appearance of

thoughts which one does not know how to deal with. Therefore, it is so important in the meditation practice, especially in the Vajrayana, to acquire the right view.

¢-- How does this right view look? It is the understanding that the relative appearance of things and their ultimate reality are a unity, that they are not separate from each other and not contradicting each other.

¢---- The developing phases of the yidam-deities correspond to the relative truth, the way things appear.

¢---- The completion phases correspond to the principle that ultimately things are not truly existent.

¢---- At the same time one needs the understanding that both form a unity.

¢---- The completion phases are used to avoid falling into the extreme view of believing things to be truly existent.

¢---- The developing phases avert the extreme view of believing things to not exist at all, to only be empty.

¢---- The understanding that both form a unity gives rise to the understanding that everything is the union of joy and emptiness. (i.e. against the extremes of dualism and monism)

¢-- By meditating in this way, through the application of the yidam practice, the relative and the ultimate achievements can be obtained. In that sense, the yidam is called "the root of accomplishments."

¢-- THE PROTECTORS, "the root of activity", can be seen as the manifold expression of the yidams, which again are the expression of the Dharmadhatu mind of the lama. (i.e. Like the Nirmanakayas) The meaning of the protectors, since the Vajrayana is a very profound path, is to protect one from the many conflicting circumstances and hindrances which may appear while being on that path. One relies on the protectors to pacify and eliminate these hindrances.

¢-- -- Jamgon Kongtrul Rinpoche, Yidams - the Source of Accomplishments)

¢(i.e. All elements which are used on the Vajrayana path have a profound meaning.

¢---- The body of the yidam is the unity of appearance and emptiness,

¢---- the mantra is the unity of sound and emptiness,

¢---- and the mind is the unity of awareness and emptiness.

¢-- If one applies these elements to one's own practice, by abiding completely in this awareness, one can let the pride of the deity arise in oneself. But in order to do so one has to understand the real meaning of these things. It is not about simply visualizing oneself as the deity, because by the mere visualization one does not achieve this understanding.

¢-- * * *

¢-- Practitioners have to understand three things.

¢---- The view is that both kinds of reality make up an inseparable unity.

¢---- For the path, the understanding that method and wisdom are a unity is important.

¢---- Concerning the fruit, one needs the understanding that the two kayas which are achieved are a unity.

¢-- Especially when practicing Mahamudra or Maha Ati, the understanding of these three elements is very important. Otherwise, one cannot realize the fruit through this practice.

¢-- * * *

¢-- What about the so called "ultimate yidam"? Chenrezig (Loving Eyes) for example appears in a very specific form, with four arms, etc. Nevertheless, this is not the ultimate aspect of this yidam; it is just the way he appears.

¢---- The ultimate yidam is the awareness that Chenrezig's expression is the compassion of

all Buddhas.

☿-- The form Dorje Phagmo (Diamond Sow) has is a symbolic form. The ultimate Dorje Phagmo is that the space of phenomena is the highest transcendent wisdom, the mother of all Buddhas which gives rise to all Buddhas. She is the paramita of wisdom.

☿-- -- Jamgon Kongtrul Rinpoche, Yidams - the Source of Accomplishments)

☿(i.e. When we find the reference of yab and yum (masculine/feminine consort or father/mother consort) applied to deities, we shouldn't make the obvious mistake of assuming that this has to do with male/female in the physical sense. The deities are not male and female beings, but masculine and feminine energies.

☿-- The bipolar imagery of the masculine and feminine illustrates the primordial union of appearance (or form) and emptiness.

☿-- One of the descriptions of this imagery is that

☿---- the masculine aspect, the yab aspect, refers to phenomenal appearance while

☿---- the yum, the feminine aspect, is the expression of emptiness.

☿-- So the way in which the deities manifest is simply a direct expression of the fundamental nature of reality as it is.

☿-- -- Guru Yoga, Palyul Ling)

L4: [2. The manner of propitiation (i).] :L4

☿(i.e. Propitiate: To conciliate (an offended power); appease: propitiate the gods with a sacrifice.)

Then when one recites the mantra:

\ ###
\ First say O_ and then the guru's Sanskrit name. °
\ Next say AH H___, followed by what it is you want.

☿(i.e. Making requests to the Field of Merit, the gurus.)

OM AH H___, are the primordial, spontaneous presence of the essence of the body, speech, and mind of all the Buddhas. After inserting this into your meditation, recite it. If you know how to translate the guru's name into Sanskrit, do so. If you do not know, having inserted the name itself, afterward say what you wish for.

\ ###
\ For pacifying say SHANTI_ KU RU YE SVAHA;
\ for enriching PUSTI_ KURU YE SVAHA;
\ for magnetizing, VASHA_ KURU YE SVAHA;
\ for destroying MARAYA PHAT.

For example, for guru Padmasambhava and enriching you would say: OM VAJRA GURU PADMASAMBHAVA

A H___ KARMA PUSTI_ KURU YE SVAHA.

Moreover

-- practice externally for peaceful;

-- innerly for semi-wrathful,

-- and secretly for wrathful practice.

-- The intention is nirmanakaya, sambhogakaya, and dharmakaya.

☿(i.e. Yidam can have peaceful aspects. such as Tara and Avalokiteshvara, slightly wrathful

aspects, such as Vajrayogini or Guhyasamaja or a extremely wrathful aspects, such as Yamantaka or Vajrakila.)

L4: [3. The [four Enlightened] activity practices (iv) [for Enlightenment purpose]] :L4

Within the activity practices (iv) are

- pacifying,
- cultivating and enriching,
- magnetizing and drawing in,
- and destroying,

with their visualizations, post-meditation, and signs of accomplishment.

- 1) Pacifying
- 2) Enriching
- 3) Magnetizing
- 4) Destroying
- 5) In particular
- 6) Afterward
- 7) How by meditating in this way signs of with the individual karmas arise

¢(i.e. THE FOUR KINDS OF ACTIVITY BEING:

¢---- pacifying,

¢---- enriching,

¢---- magnetizing

¢---- and destroying.

¢-- On a relative level,

¢---- pacifying energy allays one's fears and sufferings.

¢---- Enriching energy increases one's merit, long life and health.

¢---- Magnetizing energy draws together the necessary circumstances supporting spiritual development.

¢---- And destroying energy is wrathful intervention to quickly cut through obstacles faced on the path.

¢-- Each of these activities has a profound ultimate function as well. (i.e. corresponding to the four stages of Mahamudra ?? see Chöd below.)

¢---- Ultimate pacification is the pacification of the mind's poisons. (i.e. Like "Stable Shamatha")

¢---- Ultimate enrichment brings accumulation of merit and wisdom to its fullest potential. (i.e. Like "Simplicity beyond elaboration")

¢---- Ultimate magnetizing involves the overcoming of all confusion and superficial thought patterns and thus awakening the true nature. (i.e. Like "One taste")

¢---- And, ultimate destroying annihilates all the ways we invest things into solidity.(i.e. Like "No meditation")

¢-- The Dakini Principle)

L5: [1) Pacifying] :L5

As for the first, now from the teachings of applying the four karmas (i.e. body, speech, mind, and the three of them together ?), as for the first:

\ ###

\ To pacify sickness and dōns, obscurations and evil deeds, °

\ Visualize that you emanate white light rays everywhere.

\ Think that the desired siddhi has been attained,
\ While everything that is contrary has been pacified.

At the time of pacifying, from white gurus, from all points emanate white light rays. Gurus and yidams fill the sky. By the murmur of mantra, think that the siddhi of pacifying is attained.

L5: [2) Enriching:] :L5

\ ###
\ For the karma that increases splendor, life, and wealth, °
\ Visualize yellow rain that falls as all you desire.

¢(i.e. Empowerment by the three lights; planting the seeds for the four kayas. Purification of body, speech and mind.)

Think of everything as yellow. A rain of wealth, life, and so forth falls. Thinking that our dwelling places and bodies are pervaded, do the recitation.

L5: [3) Magnetizing:] :L5

\ ###
\ As for the powers that can summon and magnetize, °
\ Visualize rays of a vivid red in the shape of hooks.

For subjugating, drawing in, making enter, and all such powers of magnetizing, light rays of karma like hooks invite whatever one desires. Thinking that they are beneath one's feet, recite the mantra.

L5: [4) Destroying:] :L5

\ ###
\ For the action of destroying geks and harm, °
\ Visualize blue-black rays, that emanate as weapons
\ Or a conquering wheel of fire that has a thousand spokes.

If obstructions of döns, geks and so forth arise, blue-black light rays emanating everywhere as a collection of weapons make the döns and geks into dust. Where you are, in the space of the sky visualize a wheel of fire with a thousand radiating spokes. Having heaped up and drawn in the harmful spirits, it pulverizes them into dust.

L5: [5) In particular:] :L5

\ ###
\ Visualize that the billion worlds are in trembling motion, °
\ Quaking with the vibration of the recitation of mantra.
\ Perform the appropriate practice of the developing stage,
\ To facilitate and accomplish these various desired karmas.

Visualize that by the self-existing vibration of the sound of mantra roaring like fire or water all the worlds tremble and are disrupted. This should accord with the particular complete visualization of the developing stage for the individual one of the four karmas being practiced (iv).

L5: [6) Afterward:] :L5

\ ###
 \ At the end collect the details in conceptionless emptiness. ° (i.e. Dissolving everything in emptiness.)
 \ Then you should relax for just a little while,
 \ Dedicating the merit to enlightenment.

The external world is gathered into the form of the deity. That is gathered into oneself. Oneself is gathered into the guru on top of the head. That too rests in the conceptionless state of the mere completion stage.

After that the merit is dedicated to enlightenment.

At night, one meditates within the essence, so that afterwards the confused dreams of sleep will arise as luminosity.

L5: [7] How by meditating in this way signs of with the individual karmas arise:] :L5

\ ###
 \ For each of the karmas, there are particular signs of success. °
 \ This is the path of profundity, ocean of mahasukha.

-- The signs of sickness and dōns being pacified are dreams of bathing, dripping pus and blood, wearing white clothes, and so forth.

-- The signs of enriched life are heaps of grain, good harvests, the sun and moon rising, and so forth.

-- The signs of increasing enjoyment are a rain of jewels, symbols of birth, harvest and so forth.

-- The signs of magnetizing are many people prostrating, praises and so forth.

-- The signs of pacifying harm are great blazing fires, sentient beings being killed and boiled, victory in battle, and so forth.

In reality, what accords with what one wants actually arises. (i.e. All merely imputed by the mind.)

L4: [4. The particular details.] :L4

There are six sections.

- a. Emanating the Buddha field
- b. Increasing and purifying the substances
- c. Inviting the guests
- d. The dedication
- e. The virtues of this inner feast offering of the kusulu yogins
- f. The reason

L5: [a. Emanating the Buddha field.] :L5

Now from the explanation of the particular details, in particular, when sickness, dōns, obstacles, and premonitions of death arise:

\ ###
 \ In particular, when you encounter sickness and dōns, °
 \ When obstacles arise or premonitions of death,
 \ Visualize the guru in the space in front,
 \ Inseparable from the Buddha, with a radiantly smiling face.

\ Seated on a lotus throne supported by lions,
 \ Which arouses within one a state of fearlessness,
 \ The guru is surrounded by the teachers of the lineage,
 \ As well as by the dakinis and bodhisattvas.
 \ Below the affectionate and compassionate lord guru
 \ Are the various the samsaric beings within the six realms,
 \ Who throughout the three times have been ones fathers and mothers.

When one sees one's death or when strong attacks of sickness or dōns occur, visualize the guru in the space in front of you, inseparable from the Buddha, surrounded by the lineage gurus and hosts of dakas and dakinis.

Below them are the beings of the six realms who have been one's fathers and mothers, together with the harmful dōns and gekes. Invite the jñānasattvas. Perform abbreviated offerings and praises.

L5: [b. Increasing and purifying the substances:] :L5

\ ###
 \ A syllable H__ at the crown of the head is one's own mind. °
 \ From it there emerges the body of a heruka.
 \ Holding in his hands a razor-knife and a skull cup.
 \ He cuts off one's skull, beginning with the forehead,
 \ By the little tuft of hair that grows between the brows.
 \ It is placed on a hearth that is made of a tripod of skulls,
 \ And then it is filled with one's body's flesh and blood and bones.
 \ From above falls a rain of amrita; below a fire blazes.
 \ The skull fills up with amrita, that equals the billion worlds.

Visualize that from a white syllable H__ at the top of the head, which is one's own mind, emerges a white heruka. In his right hand is a sword,²³ and in his left a skull cup. With the sword, he cuts one's body in two, starting from between the eyes. The skull is placed on a hearth made from a tripod of skulls and filled with the body's flesh and blood. Below, from YA_, wind stirs. From RA_ fire blazes so that the contents of the skull boil.

From above, amrita continuously falls, equaling the billion worlds.

L5: [c. Inviting the guests:] :L5

\ ###
 \ One's own mind by emanating countless herukas, °
 \ Distributes amrita to all at once, from out of the skull.
 \ ###
 \ When the enlightened guests have all been satisfied,
 \ The accumulations are perfect and siddhi is attained.
 \ ###
 \ When the samsaric guests have all been satisfied,
 \ The beginningless production of samsara is pacified.
 \ ###
 \ In particular when the harmful dōns are satisfied,
 \ The blockage of obstacles will be pacified.

\ ###
 \ As all-satisfying light rays penetrate into oneself,
 \ Sickness and dōns are pacified, and obstacles, just as they are.
 \ ###
 \ One thinks that death is thwarted, and siddhi is attained.

¢(i.e. Section about Toglen ... It is very much like the multiple offering section of the Chöd practice in which you give out to sentient beings exactly whatever they need, exactly whatever they wish for. For those who wish for food you give food. To those who wish for pleasant environment you give pleasant environments, to those who wish for houses you give houses and so forth. You transform the roots of your virtues into whatever is needed. -- Venerable Ribur Rinpoche, Three Principals of the Path)

Visualize that one emanates as many graceful hands as there are guests, and by making offerings to all of them at once they enjoy it. The Buddhas and so forth beyond the world are pleased, and siddhi is attained. The six lokas are pleased and karmic debts are paid. Dōns are pleased and their afflictions cease. By the light rays of the enjoyment of all these beings penetrating oneself, all sickness, dōns, and obstacles are pacified.

L5: [d. The dedication:] :L5

\ ###
 \ Afterwards rest the mind in objectless meditation ° (i.e. Dissolving everything in emptiness.)
 \ In dharmadhatu, the state of mind without conception,
 \ Let things go into their natural purity as illusion.

The guests, the offerings, and the one who offers are all one's own mind. Just so, when one knows that all dharmas are not other than the simplicity of one's own mind, one should meditate and let all dharmas go into²⁴ to their illusion-like state.

¢(i.e. ABOUT PURITY & THE PROFOUND MEANING:

¢-- The special methods of the Vajrayana aim at bringing the appearances, which we generally experience as impure, to a pure level. The central point of this transformation is the understanding that only on the relative level do all phenomena appear as we experience them. On the absolute level, they don't have any real existence - they are nothing but a dream, an illusion. If one understands the true essence of all things, this in itself becomes the experience of their purity.

¢-- One cannot transform impure experiences into pure ones just by reciting a mantra in order to change phenomena. It is also not through some special substances possessing such powers, or through offerings to some gods who in return help us. All this has nothing to do with what is happening in the Vajrayana. What it is all about is developing the understanding that the world of appearances does not present itself as confusion; it is our clinging to things which brings up confusion. In order to experience the purity of all things, there is nothing more to do than to understand that on the relative level things appear due to various conditions and due to dependent occurrence, but on the absolute level they are not truly existent. These two aspects are not separate from each other.

¢-- What is meant by "impure appearances" or "pure appearances?" "Impure" refers to our belief that things are real and exist independently from each other. The belief that things are truly existent is an extreme view which is not correct because the true nature of all things is emptiness. If one wants to recognize the emptiness of all phenomena one cannot

just accept what one is told. In fact, it would be very difficult to understand the true nature of things simply by talking or hearing about it.

¢-- It is not the mere appearance of things which brings about confusion, it is the way we relate to things and cling to them as being real. Because things in themselves are empty, they are beyond the categories of arising and ceasing. The fact that they appear is the aspect of unobstructed self-expression. The various methods of the Vajrayana are used in order to understand that.

¢-- -- Jamgon Kongtrul Rinpoche, Yidams - the Source of Accomplishments)

¢(i.e. All elements which are used on the Vajrayana path have a profound meaning.

¢---- The body of the yidam is the unity of appearance and emptiness,

¢---- the speech is the unity of sound and emptiness,

¢---- and the mind is the unity of awareness and emptiness.

¢-- If one applies these elements to one's own practice, by abiding completely in this awareness, one can let the pride of the deity arise in oneself. But in order to do so one has to understand the real meaning of these things. It is not about simply visualizing oneself as the deity, because by the mere visualization one does not achieve this understanding.

¢-- How does this right view look? It is the understanding that the relative appearance of things and their ultimate reality are a unity, that they are not separate from each other and not contradicting each other.

¢---- The developing phases of the yidam-deities correspond to the relative truth, the way things appear.

¢---- The completion phases correspond to the principle that ultimately things are not truly existent.

¢---- At the same time one needs the understanding that both form a unity.

¢---- The completion phases are used to avoid falling into the extreme view of believing things to be truly existent. (i.e. realism)

¢---- The developing phases avert the extreme view of believing things to not exist at all, to only be empty. (i.e. idealism / nihilism)

¢---- The understanding that both form a unity gives rise to the understanding that everything is the union of joy and emptiness. (i.e. against the extremes of dualism and monism)

¢-- By meditating in this way, through the application of the yidam practice, the relative and the ultimate achievements can be obtained. In that sense, the yidam is called "the root of accomplishments."

¢-- -- Jamgon Kongtrul Rinpoche, Yidams - the Source of Accomplishments)

¢(i.e. Practitioners have to understand three things.

¢---- The view is that both kinds of reality make up an inseparable unity.

¢---- For the path, the understanding that method and wisdom are a unity is important.

¢---- Concerning the fruit, one needs the understanding that the two kayas which are achieved are a unity.

¢-- Especially when practicing Mahamudra or Maha Ati, the understanding of these three elements is very important. Otherwise, one cannot realize the fruit through this practice.

¢-- What about the so called "ultimate yidam"? Chenrezig (Loving Eyes) for example appears in a very specific form, with four arms, etc. Nevertheless, this is not the ultimate aspect of this yidam; it is just the way he appears.

¢---- The ultimate yidam is the awareness that Chenrezig's expression is the compassion of all Buddhas.

¢-- The form Dorje Phagmo (Diamond Sow) has is a symbolic form. The ultimate Dorje Phagmo is that the space of phenomena is the highest transcendent wisdom, the mother of all Buddhas which gives rise to all Buddhas. She is the paramita of wisdom.

¢-- -- Jamgon Kongtrul Rinpoche, Yidams - the Source of Accomplishments)

¢(i.e. Cultivating the ultimate state of love and compassion

¢-- is inseparable from realization.

¢-- This understanding is what is realized.

¢-- On this basis, there is joy and peace.

¢-- (i.e. The path consist of bringing the result into the path, acting wholesomely because this is in accord with the real nature of everything. That is what is to be seen with the path: the inseparability of compassion and emptiness; inseparability of dependent origination and emptiness; inseparability of the Two Truths. So we have to use a path based on this, while not getting attached to this path.)

¢-- -- Devotion, Khenpo Palden Sherab)

L5: [e. The virtues of this inner feast offering of the kusulu yogins:] :L5

\ ###
\ By this unfavorable conditions are pacified. °
\ We perfect the accumulations, and remove the obscurations.
\ Limitless blessings and realizations are born within us.
\ With no grasping ego, the mind renounces and focuses
\ Everything that one has wished for has been accomplished.
\ Now the phenomenal world arises as the guru.
\ With sickness annihilated, there is clear luminosity
\ The realized state of the moment of death has been established.
\ One is liberated within the bardo-state,
\ And the wealth of the two benefits have been perfected.
\ Therefore, wholeheartedly try to establish this realm of the guru.

That is the instruction. As for other benefits, all violations are appeased. The supreme divine offering occurs. Since the mind of ego-grasping is removed, the destruction of the confusions of dualistic grasping is immeasurable.

L5: [f. The reason,] :L5

Now, to set forth the reason for these great benefits:

\ ###
\ It has been said that remembering the guru for a moment, °
\ Is better than a kalpa of the developing stage.

The Play of the Perfected Sphere says:

~ Though some person for ten million kalpas
~ Meditates on the bodies of deities,
~ One who remembers the guru, the master of all,
~ Is still better, so it is explained.

L4: [5. The benefits,] :L4

-- a. Since the guru is the ground of all virtues, there is the admonishment rely on him
-- b. The instruction to do as was done formerly

L5: [a. Since the guru is the ground of all virtues, there is the admonishment rely on him]
:L5

This is the instruction to rely on such a guru:

\ ###
\ This is the actual basis of splendor and of wealth, °
\ From which arise clouds of benefit and happiness.
\ Whoever wants amrita-rain throughout the three levels,
\ Should rely on those who are compassionate.

The omniscient Buddhas are the true glory of themselves and others. By the deathless wealth of Dharma they protect beings, and they possess limitless good qualities. From these numerous clouds of benefit and happiness in the three realms falls the rain of the three turnings of the wheel of Dharma. Those who wish to obtain this should rely on the spiritual friend.

The Middle Length Prajnaparamita says:

~ Subhuti, Those who wish to attain omniscience should rely on the spiritual friend.

The Prajnaparamitasamgatha says:

~ Why should one always rely on competent gurus?
~ The qualities of competence rise from them.

As for the three turnings, the Buddha Bhagavat taught these dharmas after seven weeks of seven days. The first week he merely sat in cross-legged posture. The second, he saw the field of the essence, enlightenment. The third he trod nearby upon Jambuling. The fourth, he trod far away on the billion worlds. The fifth, he went to the dwelling of the king of nagas, Grasping and Rejecting. The sixth he remained in the grove of the field to be liberated.

~ Uncompounded, profound, peaceful, simple, and clear.
~ This amrita-like dharma I have obtained.
~ There is no one who will understand it.
~ Not speaking, I shall remain alone in the forest.

So he said and remained there. Bhrama offered him a melon and honey, but he did not take the vessel. Four kings offered four stone begging bowls at one time, and were blessed. After he ate, he spoke only words of auspiciousness. On the seventh day, Bhrama and Indra supplicated him, and then when he had gone to Varanasi, for the five excellent disciples he turned the wheel of the four noble truths together with the instructions on the divine eight-fold path. At last in the dwellings of the gods and nagas, and the cities Kumuda Saljin and so forth he turned the wheel of the dharma of true meaning.

These three turnings were taught at various uncertain places. They were intended for those of lesser, intermediate and greater powers; or for those first entering the path, while they remained on it, and those who had the final goal, the essence. The three pitakas were taught in the style of the expressor and the three trainings of disciplines, samadhi, and prajna are the three subjects of learning expressed.

Some teachers say he turned the three wheels of dharma at one time, and in different appearances to different individual beings. That the sutras of existence and non-existence were explained in separate years is not right. The particular great treasury of explanation,

is maintained to have continued until he was eighty years old.

The Buddha' parinirvana or passing is claimed to have been at the age of eighty years and three months.

The Chörten Gyepa²⁵ says:

- ~ Three months after he was supplicated by Tsunda
- ~ I prostrated to the nirvana-made chörten.

Some other teachers maintain that it was at eighty-two. That really it was three months and eighty years is taught in many sutras.

As for the eighty, the Treasury of Explanation says:

- ~ The places of the turnings,
- ~ The city of Vaishali,
- ~ Sakarchen²⁶ and the heavens,
- ~ Jipasön²⁷ and Kaushambhi,
- ~ In verdant Highland pastures,
- ~ By stupas and in mountains,
- ~ At Radiant Grove and Drarche²⁸
- ~ The city of Kapalivastu.
- ~ In these Buddha Shakyamuni, the most excellent of beings
- ~ Dwelt from year to year.
- ~ Two in the Blazing Cave,
- ~ Three in the Medicine Grove.
- ~ Five in the royal court.
- ~ Six in ascetic practice.
- ~ Twenty three in Shravasti.
- ~ Twenty nine in elegance.
- ~ After eighty years,
- ~ The Victorious One, the Sage,
- ~ The Supreme One went beyond suffering.
- ~ To those places of merit
- ~ The dwellings of omniscience,
- ~ Ceaselessly offering bows
- ~ In body, speech and mind,
- ~ Devotedly I prostrate.

L5: [b. The instruction to do as was done formerly:] :L5

- \ ###
- \ To pacify the kleshas in the space of mind, °
- \ Accustomed to their torment from beginningless time,
- \ We should seek the dharma, as formerly was done by Sadaprarudita and Sudhana.
- \ Abandoning sorrow and weariness, rely on spiritual friends.

Until we are without karma and the kleshas, in order to pacify these we need to attend on a guru better than ourselves. This is because we need higher qualities. As to how this is done, in the city "Arising Place of Happiness," was a master merchant Nor Rabtu Ten²⁹ who had a son Sudhana who from his southern lineage went to all southern places. By his always seeking the Dharma, it was prophesied that he would become the Prince of Jambuling and so forth, and so he was blessed by fifty-four gurus. Afterwards he was taught by fifty- four

more gurus, so he relied on a hundred and eight.

The bodhisattva Sadaprarudita when he was seeking the prajnaparamita squeezed his body. He stayed in a chariot with five hundred merchants' daughters. When they had come to the eastern city of Possessing Incense he made offerings to the bodhisattva Noble Dharma. We should do such reverence.

L3: [F. The dedication of the merit to sentient beings] :L3

\ ###
\ Wearied by the misfortune of following paths that are wrong, °
\ Worse than those of good fortune falling to the amrita
\ Of the thousand stringed instrument of the lord of the gods,
\ Calling us to enjoyment of heavenly delights,
\ May the mind today come to rest in its suchness.

As for the well-arranged garland arising from the teaching-lineage of true spiritual friends who practice the true meaning, the host of beings for a long time have attended bad and defective spiritual friends, and are worn out by samsara. In the pleasure grove of the Buddha Bhagavat, the guru of gods and human beings, by wishing clouds may their weariness be cured.

~ Attending these spiritual friends who are not genuine,
~ May the numerous throng who have long gone wrong in samsara.
~ These many beings who long have wearied their own minds,
~ Rely on mahasukha, the level of the Conqueror.

~ Possessing a glorious body like the moon in its fullness,
~ Beautiful in a wreath of deities stars and planets,
~ With a beneficial white light clearing the kleshas' torment,
~ May all beings come to rely on that perfect glory.

L2: [CHAPTER VI. Going for Refuge] :L2

[see other files for this chapter]

L2: [CHAPTER VII. The Four Immeasurables] :L2

[see other files for this chapter]

L2: [Chapter VIII. Bodhicitta, the mind focused on supreme enlightenment] :L2

[see other files for this chapter]

L2: [Chapter IX. Unifying the developing stage and the perfecting stage] :L2

[see other files for this chapter]

L2: [Chapter X. The view of Prajna that realizes the Ground without dwelling in dualistic extremes] :L2

[see other files for this chapter]

L2: [Chapter XI. Meditation, the chapter of spotless samadhi] :L2

[see other files for this chapter]

L2: [Chapter XII. Actions of benefit (the three limbs of unwavering samadhi)] :L2
[see other files for this chapter]

L2: [Chapter XIII. The Fruition, the Great Self-Existence] :L2
[see other files for this chapter]

L1: [Third main section of the Great Chariot's Commentary: the conclusion] :L1

L2: [Chapter XIV: Conclusion and Final Summary] :L2
[see other files for this chapter]

[End]

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