

Part-3

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 3 of 6
Chapters 6, 7

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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

[see other files for this chapter]

L2: [CHAPTER V. Relying on the Spiritual Friend] :L2

[see other files for this chapter]

L2: [CHAPTER VI. Going for Refuge] :L2

L3: [A. The stages of entering the path of Mahayana] :L3

L3: [B. The particular objects of refuge] :L3

L4: [1. The causal refuge] :L4

L5: [a. For individual beings who take refuge, there is the teaching of the individual kinds of foundation of their paths.] :L5

L5: [b. The time [/ duration] of going to refuge] :L5

L5: [c. The objects of refuge,] :L5

L6: [1. The general teaching of the ordinary and extraordinary objects of refuge] :L6

L6: [2. The particulars of the causal object] :L6

L7: [a. The general teaching of the three jewels [the causal Buddha jewel]] :L7

L7: [b. The [causal] Dharma jewel] :L7

L8: [i) Scripture, the causal Dharma:] :L8

L9: [a)) Sutra] :L9

L9: [b)) The fruition Dharma, tantra] :L9

L8: [ii) The Dharma of Realization,] :L8

L9: [a)) The general teaching of the stages of development and completion] :L9

L9: [b)) the teaching of the ten bodhisattva levels or bhumis] :L9

L10: [As for the ten bhumis whose revelation depends on these being cleared away:] :L10

L11: [1.) regarding the first bhumi, supremely joyful, the Mahayanasutralankara says:] :L11

L11: [2.) As for the second bhumi, the former text says:] :L11

L11: [3.) As for the third bhumi, the Mahayanasutralankara says:] :L11

L11: [4.) As for the fourth bhumi, the Mahayanasutralankara says:] :L11

L11: [5.) As for the fifth bhumi, the Mahayanasutralankara says:] :L11

L11: [6.) As for the sixth bhumi, the former text says:] :L11

L11: [7.) As for the seventh bhumi, the former text says:] :L11

L11: [8.) As for the eighth bhumi, the former text says:] :L11

L11: [9.) As for the ninth bhumi, the former text says:] :L11

L11: [10.) As for the tenth bhumi, the former text says:] :L11

L11: [Resume on the 10 bhumis] :L11

L10: [The four empowerments] :L10

L9: [c)) The outer and inner divisions] :L9

L10: [c.1)) For the vehicle of the perfections, at that time the former dhatus become enlightened. All dharmas are gathered into non-defilement and the wisdom of non-thought alone.] :L10

L11: [c.1.a)) The undefiled kaya is dharmata-svabhavikakaya.] :L11

L11: [c.1.b)) As for svabhavikakaya, the Abhisamayalankara says:] :L11

L11: [c.1.c)) As for dharmakaya, the same text says: [see categories below]] :L11

L12: [As for the thirty-seven factors of enlightenment there are (see: Wings of Awakening - The seven sets)] :L12

L11: [c.1.d)) As for sambhogakaya, the enjoyment body, the Abhisamayalankara says:] :L11

L11: [c.1.e)) Regarding nirmanakaya, the same text says:] :L11

L11: [c.1.f)) Regarding Buddha activity, the same text says:] :L11

L10: [c.2)) As for the secret mantra teachings,] :L10

L9: [d)) The [five] paths] :L9

L7: [c) The particulars of the Sangha jewel] :L7

L5: [d. The actual liturgy of [causal] refuge,] :L5

L6: [1) Emanating the fields] :L6

L6: [2) How to go to [both] refuge:] :L6
 L6: [3) Emanation of light rays] :L6
 L4: [2. The fruition refuge] :L4
 L5: [a) The explanation of the objects of refuge:] :L5
 L5: [b) The manner of going to refuge:] :L5
 L5: [c) The explanation of the essence:] :L5
 L5: [d) The explanation of post-meditation:] :L5
 L5: [e. What is to be learned about refuge] :L5
 L6: [1) [What is to be learned about refuge:] The causal aspect,] :L6
 L7: [a) The instruction not to abandon the three jewels] :L7
 L7: [b) The instruction that refugees are worthy of homage and should not be deceived:] :L7
 L7: [c) The limits to be guarded in respect to the three jewels:] :L7
 L7: [d) The instruction to pay faithful homage to the guru and the three jewels:] :L7
 L6: [2)) [What is to be learned about refuge:] the fruition aspect] :L6
 L7: [a) The main subject matter:] :L7
 L7: [b) The cause of violation] :L7
 L4: [3. The benefits of refuge] :L4
 L5: [a. The benefit of protection in all one's lives] :L5
 L5: [b. The benefits of perfecting the two accumulations:] :L5
 L5: [c. The benefit of immeasurable virtues] :L5
 L5: [d. The benefit of being guarded by the gods, who are partial to virtue:] :L5
 L5: [e. As for the benefits being immeasurable] :L5
 L5: [f. The benefit of being the support of all virtues:] :L5
 L5: [g. The benefit of clearing away all the continuance of samsara and nirvana:] :L5
 L3: [C. The dedication of merit] :L3
 L2: [CHAPTER VII. The Four Immeasurables] :L2
 L3: [A. The description of and the teaching of meditation on the four Bhrama-viharas] :L3
 L3: [B. The particular teaching] :L3
 L3: [C. The teaching of the particular objects of meditation] :L3
 L3: [D. The faults of an impure meditation-object] :L3
 L4: [1. The faults of an impure meditation-object [with discrimination / for a limited number of sentient beings: then, they are the cause of a rebirth in Brahma heavens] :L4
 L4: [2. The instruction to learn the liberating four immeasurables] :L4
 L3: [E. The real meditation object] :L3
 L3: [F. The particular aspects] :L3
 L3: [G. How to meditate] :L3
 L4: [1. Equanimity meditation] :L4
 L5: [a. The purpose of equanimity meditation] :L5
 L5: [b. The meditation object of equanimity] :L5
 L5: [c. Remembering the kindness of the object of equanimity] :L5
 L5: [d. Equanimity meditation on uncertainty] :L5
 L5: [e. The meditation on equanimity] :L5
 L5: [f. Equanimity meditation to benefit sentient beings:] :L5
 L5: [g. Equanimity about getting and losing, by meditating on them as one:] :L5
 L5: [h. The real object of equanimity] :L5
 L5: [i. Expanding the object of equanimity:] :L5
 L5: [j. The measure of having trained in equanimity within one's being] :L5
 L5: [k. Post-meditation in equanimity meditation] :L5
 L5: [l. The benefits of equanimity meditation] :L5

L5: [m. The fruition of equanimity] :L5
 L4: [2. Meditation on kindness] :L4
 L5: [a. Increasing kindness] :L5
 L5: [b. The object of kindness] :L5
 L5: [c. The sign of training in kindness] :L5
 L5: [d. Kindness without object] :L5
 L5: [e. The fruition of meditating on kindness] :L5
 L4: [3. Meditation on Compassion] :L4
 L5: [a. Thinking about the sufferings of sentient beings] :L5
 L5: [b. How to meditate on Compassion] :L5
 L5: [c. The main topic of compassion] :L5
 L5: [d. The reason of compassion] :L5
 L5: [e. The sign of training in compassion] :L5
 L5: [e. The post-meditation of compassion meditation] :L5
 L5: [f. The fruition of meditating on compassion] :L5
 L4: [4. The meditation of joy] :L4
 L5: [a. The purpose of meditating on joy] :L5
 L5: [b. The object of meditation on joy] :L5
 L5: [c. The measure of joy] :L5
 L5: [d. The essence of joy] :L5
 L5: [e. The virtues of joy:] :L5
 L5: [f. The fruition of meditating on joy:] :L5
 L3: [H. Further explanation of the way of meditating] :L3
 L4: [1. The details of meditation after this is familiar,] :L4
 L4: [2. How to stop obstacles to kindness with compassion:] :L4
 L4: [3. How to stop obstacles to compassion with joy:] :L4
 L4: [4. How to stop obstacles to joy with equanimity:] :L4
 L4: [5. Stopping the obstacles to equanimity with kindness:] :L4
 L4: [6. The way of meditating when we have become increasingly familiar:] :L4
 L4: [7. The virtues of meditating in this way] :L4
 L3: [I. The fruition] :L3
 L4: [1. How the higher realms and truth and goodness are established] :L4
 L4: [2. The benefits of according with the cause] :L4
 L5: [a. General [a self-amplifying virtuous process]] :L5
 L5: [b. The decisive condition or power: [rebirth in favorable conditions]] :L5
 L4: [3. The benefits of performing this] :L4
 L4: [4. The fruition of power: the particular results of each virtues:] :L4
 L5: [a. The benefit of kindness:] :L5
 L5: [b. The benefit of compassion:] :L5
 L5: [c. The benefits of joy:] :L5
 L5: [d. The benefits of equanimity:] :L5
 L4: [5. As for the praise of the virtues:] :L4
 L4: [6. As for the four immeasurables:[the path of liberation] :L4
 L4: [7. As for the teaching of how to attain the two ultimate realities.4] :L4
 L4: [8. As for summarizing the meaning of this meditation:] :L4
 L3: [J. The tenth part of the general meaning, the dedication of merit] :L3
 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

[see other files for this chapter]

L2: [CHAPTER V. Relying on the Spiritual Friend] :L2

[see other files for this chapter]

L2: [CHAPTER VI. Going for Refuge] :L2

The Sixth 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 the three gems as a causal refuge.

¢-- ANTIDOTES: Antidote to worldly concerns.

¢-- THE WISDOM REALIZING THE REAL NATURE of the mind and of everything: Seeing the real nature of the three: subject, objects of refuge, action.

¢-- PERFECTING - combining both method and wisdom together, gathering the two accumulations:

Not rejecting the causal refuge (dependent origination), not accepting it as an absolute, knowing the real non-dual nature of it (fruition refuge).

¢-- PROGRESSIVE PATH ON THE EDGE BETWEEN EXTREMES: From external objects of refuge, to internal, to more and more subtle, more and more in accord with the real nature of everything.)

That is the purpose of depending on the authentic spiritual friend, the beginning or foundation of the whole path of the Mahayana.

There are three sections.

- A. The stages of entering the path of Mahayana
- B. The particular objects of refuge
- C. The dedication of the merit of going for refuge

L3: [A. The stages of entering the path of Mahayana] :L3

Now from the teachings I have composed, there are the stages of how to enter into the path of the Mahayana. First we should learn a bit about these:

\ ###
\ Having properly relied upon a spiritual friend, °
\ We should learn the stages of the path to liberation.

Why? Because it is not workable to enter all at once. If the lower virtues of the path have not arisen, it is impossible to obtain the higher ones. Therefore, if one does not ascend gradually, the higher ones will not be reached.

The Nirvana Sutra says:

- ~ Just like the steps of a staircase,
- ~ My profound teachings likewise
- ~ Should be GRADUALLY thoroughly learned
- ~ Rather than all at once.

- ~ Just as for little children
- ~ Standing straight is gradually mastered,
- ~ We gradually enter this Dharma
- ~ Until it is perfected.

L3: [B. The particular objects of refuge] :L3

There are three parts.

- 1. The causal refuge
- 2. The fruition refuge
- 3. The benefits of taking refuge

L4: [1. The causal refuge] :L4

There are four parts.

- a. For individual beings who take refuge, there is the teaching of the individual kinds of foundation of their paths
- b. The time of going to refuge
- c. The objects of refuge
- d. The actual liturgy of refuge

L5: [a. For individual beings who take refuge, there is the teaching of the individual kinds of foundation of their paths.] :L5

\ ###
\ Taking refuge is the ground of every path. °

\ ###
\ Lesser people do so fearing the lower realms.
\ The two intermediate kinds are afraid of the state of samsara.
\ The greatest have seen all the aspects of samsaric suffering,
\ Finding others' suffering to be unbearable.
\ They fear the happiness of a personal nirvana.

\ ###
\ In entering on the great vehicle of the Buddha-sons,
\ There are three ways of taking refuge with three kinds of intention.
\ These are the unsurpassed, the excellent, and the common.

If we do not take refuge, the vow will not arise. If we do not bind ourselves with the vow, there will be no path. Therefore, it is the foundation of the path.

The Seventy Verses on Refuge says:

- ~ Even if we have taken all the vows,
- ~ If we have not gone to refuge, they have no power.

BEINGS ARE OF THREE KINDS. (i.e. like three progressive levels of maturation)

THE LESSER, desiring the fruition of samsaric happiness, are afraid of the lower realms. Such persons, when they take refuge with their gods or with the three jewels, do not enter into the doctrine. Even if they enter, they are not Buddhists. Even if they are included among Buddhists and have faith in the three jewels, they are not able to enter the path.

The Sutra of the Ultimate Victory Banner says:

- ~ As for persons terrified by fear,
- ~ They take refuge on mountains and in groves,
- ~ Or in temples and stupas, or in trees.
- ~ These are not the principal refuges.
- ~ They are not the excellent refuges.
- ~ With the foundation of such refuges,
- ~ They will not be fully liberated.

It is taught that they found their path in external gods in the desire of happiness.

The Vinaya says:

- ~ Ananda asked, "Is it explained by the approach of a bhramin's daughter taking refuge in the virtues of the celestial realms?"

Then the Bhagavan spoke. "Ananda, that is not it. Such aspiration to samsaric happiness is known as the refuge of vulgar persons. Therefore, profess the true qualities of liberation.

This also explains the lesser sort of refuge in the three jewels, which has impure motivation.

AS FOR THE MIDDLE KIND, those of the families of shravakas and pratyekaBuddhas, afraid of

samsara, go to refuge because they seek nirvana as a personal benefit.

The Ngama Denyi¹says:

- ~ Whoever, at any time, should go to refuge
- ~ In the Buddha, dharma, and the Sangha
- ~ Is a possessor of the four noble truths:
- ~ Suffering, and the cause of suffering,
- ~ Truly passing beyond all suffering,
- ~ And the noble path with its eight branches
- ~ That leads to the condition of nirvana.

- ~ If they produce the divine eye of true prajna,
- ~ Those will be the principal refuges.
- ~ They are the refuges that are excellent.
- ~ Relying upon those very refuges
- ~ Completely liberates from suffering.

AS FOR THE GREATER KIND, having become afraid of peace and happiness, one goes to refuge for the benefit of others.

The Great Liberation says:

- ~ Some become afraid of personal peace and completely abandon it for the sake of those who have fallen into the river of samsara. Such refuge is known as that of excellent beings, the holy guides.

These three kinds of persons are distinguished on the basis of three kinds of mind.

The Lamp of the Path of Enlightenment says:

- ~ By there being lesser, middle, and great,
- ~ It should be known that there are three kinds of beings.
- ~ Whoever, by whatever means is used,
- ~ Tries to accomplish only samsaric benefits
- ~ Such a being is known as being lesser.

- ~ Those who turn their backs on samsaric pleasures,
- ~ People who reverse all evil karma,
- ~ And try to attain the personal peace of nirvana,
- ~ Are those who are known as beings of the middle kind.

- ~ Those who, truly realizing their own suffering,
- ~ Wish to end all sufferings of others.
- ~ Those are beings designated as excellent.

Lesser ones, by practicing external cleanliness, non-injury, and Dharma go to the celestial realms. Having gone to refuge with the inner three jewels, by their minimal merits, they cross to the celestial realms. Second, those who do that should also act in accord with the meritorious ten virtues and practice formless samadhi. Otherwise they will not cross to the celestial realms.

¢-- (i.e. THE CAUSES FOR TAKING REFUGE:

¢-- According to the Lesser Vehicle there are two causes of refuge.

¢---- One is the understanding fear, not ignorant fear, but the fear that understands how

samsara is in the nature of suffering.

¢---- The other is the belief that Buddha, Dharma and Sangha have the power to liberate one from the entire samsara and its cause.

¢-- A mind being perfected with these two causes is called taking refuge.

¢-- The Mahayana way of taking refuge is similarly based on both

¢---- fear towards samsara

¢---- and faith in the Triple Gem.

¢---- On top of that comes compassion. Wishing other sentient beings to be free from the suffering of Samsara as well, due to understanding that they are suffering just like oneself.

¢-- This is the Mahayana way of taking refuge.

¢-- -- Lama Thubten Zopa Rinpoche, The Value of Going for Refuge)

¢(i.e. Anyone going for refuge must first be convinced of the suffering of samsara, and must have confidence in the Triple Gem as the object which can protect us from suffering. -- Khenchen Konchog Gyaltzen Rinpoche, Refuge)

¢(i.e. THE THREE LEVELS OF MOTIVATION: The Three Goals of ABC - There is nothing complicated

about the goal of ABC. It is not difficult to understand.

¢-- First, it is to achieve happiness for future lives. That is the most immediate thing.

¢-- Next goal is to achieve liberation, to completely end death and rebirth, all the sufferings of samsara --- the oceans of suffering of the hell, hungry ghost, animal, human, sura and asura beings. To completely end suffering and never to experience it again, to achieve ultimate liberation for oneself and also to cause all other sentient beings to achieve this.

¢-- The third goal, and the most important one, is to achieve full enlightenment, the completion of all qualities and cessation of all mistakes and obscurations. To achieve full enlightenment and be able to lead every sentient being into peerless happiness, full enlightenment, by freeing them from all the sufferings and causes of suffering

¢-- -- Lama Zopa Rinpoche)

¢(i.e. THREE SCOPES: Three levels of spiritual application defined by their respective goals:

¢-- (1) spiritual wish for higher rebirth,

¢-- (2) the wish for personal liberation, and

¢-- (3) the application wish for full enlightenment to benefit living beings.)

¢(i.e. LAMRIM: Literally meaning 'the gradual path' or 'the stages of the path', the word is used to refer both to the graduated path to enlightenment and also the texts which outline such a systematic path. The texts dealing with this theme outline the entire path to enlightenment within the framework of what are known as the three levels of the path, corresponding to the trainees of initial, middling and great capacities. Although the sources for such writings can be traced to the original Mahayana sutras, the first text to be explicitly associated with this 'three scope' approach was Atisha's Lamp For The Path of Enlightenment. Based on this work, an entire corpus of literature emerged in Tibet which became collectively known as Lamrim. These writings later became the dominant manuals on practice among the followers of the Kadam and Gelug traditions. Other traditions also incorporate Lamrim within them, as, for example, in the elaborate exposition of the nine yantras; and the salient tenets of Lamrim are synthesized within the preliminary practices of tantric meditation according to all schools. -- The Tibetan Buddhist Library)

¢(i.e. The term, THREE LEVELS OF HUMAN MOTIVATION, usually refers to the men of these three levels (tripurusa, skyes-bu gsum).

¢-- The man of initial level motivation (adhamapurusa, skyes-bu chung-ngu) is one who, fearing rebirth in one of the hells or as a hungry ghost or an animal, seeks rebirth as a human or as a god.

¢-- The man of intermediate level motivation (madhyampurusa, skyes-bu-hbring) is one who, forsaking the sufferings of samsara entirely, seeks Nirvana for himself alone.

¢-- The man of advanced level motivation (uttamapurusa, skyes-bu chen-po) is one who, forsaking Nirvana for himself alone, seeks continued rebirth in samsara in order to help liberate all sentient beings from their sufferings. The man of advanced level, then, has an Enlightened Attitude of Bodhicitta as his motivation.

¢-- Bodhicitta (byang-chub-kyi sems) is the Enlightened Attitude of wishing all sentient beings to be happy because you cannot tolerate the sufferings of others. Bodhicitta motivates you to take it upon yourself to work to attain the Full Enlightenment of Buddhahood, because only as a Buddha will you be able to fulfill the hopes and wishes of all others to be happy.

¢-- The two aims are

¢-- (a) a more fortunate rebirth with less suffering as either a human or a god; and

¢-- (b) Liberation from the vicious circle of rebirth in samsara altogether through the attainment of either

¢-- Nirvana (mayng-hdas) when you yourself are liberated,

¢-- or the Full Enlightenment of Buddhahood (samyaksambodhi, yang-dag-par rdzogs-pahi byang-chub), when you have the power and ability to teach others the path to Liberation as well.

¢-- -- Notes on Tsong Khapa's Notes for Lines of Experience, The Library of Tibetan Works and Archives, under the guidance of His Holiness the Dalai Lama)

L5: [b. The time [/ duration] of going to refuge] :L5

Since the beings who rely in this way, will establish their three fruitions, when they go to refuge, they have three kinds of intention, ordinary, excellent, and unsurpassed. What are these?

\ ###

\ The length of refuge accords with these various intentions.°

\ ###

\ Lesser ones do so until the happiness of the next life.

\ For the middle two it is as long as they live,

\ Or until they attain to the ultimate fruition

\ Of the path of the shravakas or pratyekaBuddhas.

\ For the highest it is forever, or until they are enlightened,

\ Attaining the wisdom beyond all thought and evaluation.

Ordinary people take refuge until they get what they want from their gods, and in particular until they attain the celestial realms. The time is small, like the scope of their Dharma. With the middle two kinds, it is until they die, or attain their final goal of becoming arhats. The great ones do so until enlightenment or attainment of the wisdom of Buddhahood.

¢(i.e. MAHAYANA REFUGE:

¢-- All Buddhist practices begin with taking refuge. In this teaching, one takes the

Mahayana refuge. Mahayana refuge has some special characteristics. There are four reasons that Mahayana refuge is somewhat different from general refuge - in terms of the object, the time, the person and the purpose.

¢-- 1. THE OBJECT

¢-- Common to all kinds of Buddhist refuge are the Buddha, Dharma, and Sangha. However, the explanation of these three, differs between Mahayana and general Buddhism. In Mahayana, ¢-- the Buddha is the one who has unimaginable qualities and who has departed from all the faults. He is the one who possesses the three kayas ,or the three bodies: the Dharmakaya, the Sambhogakaya, and the Nirmanakaya.

¢---- Dharmakaya means that his mind, which is completely purified, has become one with the ultimate truth. Where subject and the object become one is "Dharmakaya."

¢---- The Sambhogakaya comes from accumulating enormous amounts of merit while still on the Path. That produces the highest form of physical body, which has all the qualities, and remains permanently in the highest Buddha field, known as Akanishtha, and bestows teachings to the great Bodhisattvas.

¢---- In order to help ordinary sentient beings, whenever and wherever needed, the Buddhas appear in whatever form is required. These forms are the Nirmanakaya, or in other words, emanations. The historical Shakyamuni Buddha is among the Nirmanakayas. He is called "The Excellent Nirmanakaya" because even ordinary beings can see him as a Buddha. All the Buddhas who appear in the world are Nirmanakaya forms. In this practice we take refuge in the Buddha who possesses the three kayas. This is the particular Mahayana explanation of refuge.

¢-- The Dharma, or Teaching, is the great experience that the Buddha and all the higher Bodhisattvas have achieved. Their great realization is the Dharma. When what the Buddhas have achieved is put into words to benefit ordinary sentient beings, this is also called the Dharma.

¢-- The ones who are following the enlightenment path and who have already reached the irreversible state are the true Sangha. This Sangha consists of the Bodhisattvas, according to the Mahayana. The true Buddha, Dharma and Sangha, the "Triple Gem" are the Buddhas who possess the three bodies, the Dharma which expresses their realizations and teaching, and the Sangha of Bodhisattvas. The Triple Gem is symbolically represented in the images of the Buddhas, all the books of teachings, and the ordinary Sangha of monks. Although the names of the objects of refuge are the same in the Mahayana and General refuge, their qualities are explained somewhat differently in the Mahayana.

¢-- 2. THE TIME

¢-- The second distinction between the General and the Mahayana refuge has to do with the time. In the General refuge, one takes the refuge for the immediate future. In the Mahayana refuge, one takes refuge from the present, extending up until the attainment of ultimate enlightenment.

¢-- 3. THE PERSON

¢-- In the General refuge, one takes refuge for oneself. In the Mahayana refuge, one takes refuge both for oneself and for all sentient beings. One imagines that all sentient beings have at one time, in previous lifetimes, been your own parents or very dear ones. One seeks refuge for the benefit of limitless sentient beings.

¢-- 4. THE PURPOSE

¢-- In the General refuge, one takes refuge to gain self-liberation. In the Mahayana, one takes refuge to attain enlightenment both for oneself and for the sake of all sentient beings.

¢-- If one understands the object, time, person, and purpose as we have described, they accomplish the Mahayana refuge. With these qualities in mind, one should recite the refuge

prayer as well as the request to the objects of refuge to bestow their blessings.

¢-- In addition, when actually practicing the teachings, the great Acharya Vasubandu has said that if one wants to practice Dharma, there are four requisites. The four are: moral conduct, study, contemplation and meditation. An more detailed explanation of these requisites will be reserved for another teaching.

¢-- -- His Holiness Sakya Trizin, Parting From the Four Desires: A Basic Teaching)

L5: [c. The objects of refuge,] :L5

There are two parts

-- 1) The general teaching of the ordinary and extraordinary objects of refuge

-- 2) The particulars of the causal object

L6: [1. The general teaching of the ordinary and extraordinary objects of refuge] :L6

Now, regarding the supports or objects:

\ ###

\ The two objects of refuge are the ordinary and causal (1), °

\ And the extraordinary, when there is the fruition (2).

\ ###

\ As for the vows that are thus concerned with cause (1) and fruition (2),

\ ###

\ The causal vehicles have a fruition established later.

\ ###

\ But it is held by the different divisions of vajrayana

\ That fruition exists right now, in the form of one's own mind.

\ Only the name is common with the refuge teachings

\ That are found in the vehicles of characteristics.

The objects of refuge are of two kinds, ordinary (1) and extraordinary (2).

-- The objects of lower

-- and intermediate beings are ordinary.

-- Those of the greater ones are extraordinary.

Why?

-- The lesser objects involve a personal bias.

-- Those proclaimed as the support of the middle two kinds are temporary, and so they grasp only a temporary ultimate.

-- The higher ones grasp the Mahayana.

---- Its Buddhadharmakaya is not grasped by the lesser and middle ones.

---- There is the Dharma of the Mahayana.

---- There is the Sangha of bodhisattvas.

-- In the causal refuge, one is brought to the fruition.

-- In the fruition-refuge, it is maintained that the three jewels are really already established within one's being.

-- The rites and compassion accompanying both are equal.

The Mahayanasutralankara says:

~ These proclaim a wish for the real thing, and so their compassion too should be understood.

¢(i.e. The many names & many definitions depending on the vehicles and the level:

¢-- Ordinary, extraordinary

¢-- External, internal, secret & suchness

¢-- Outer, inner (like relying on external beings and help vs relying on ourselves)

¢-- Relative, supreme (like based on dependent origination vs based on emptiness)

¢-- In the result, in ourselves

¢-- Causal, resultant / fruition (like one causing the other)

¢-- Transitional or temporary, fruition)

¢(i.e. The Four Ways of Four Levels to take refuge:

¢-- 1) 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.

¢-- 2) Beyond this, from the point of view of the vajrayana, one goes for refuge to the guru 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. In short, the field of merit.) This is the internal form of going for refuge.

¢-- 3) 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. (i.e. In short, the guru is the supreme field of merit.)

¢-- (So we rely on the guru as the condensed essence of all the objects of refuge, all the Buddhas, bodhisattvas, lamas, meditational deities, dakinis and Dharma protectors all rolled into one, including all of the teachings. These are the liberating truths of Dharma. These are the objects of refuge. So the lama becomes the door through which we exit samsara.)

¢-- 4) 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.

¢-- It should be understood that the taking of refuge is not a process whereby the Buddha takes those who appear to have devotion to him and leads them to his side. Through taking refuge, one begins a process oneself which, going through various stages, will lead to one's own realization of the same state, the same experience as the Buddha.

¢-- In the sadhana of the Hundred Families of the Peaceful and Wrathful Ones, it says, in the taking of refuge section,

¢--

¢-- I go for refuge to essence, nature, and compassion,

¢-- which is to say, the essential emptiness, the natural clarity, and the unimpeded compassionate awareness of the mind;

¢-- I go for refuge to bliss, clarity, and nonconceptuality,

¢-- which are the three qualities of meditation experience; and finally

¢-- I go for refuge to the fruit;

¢-- I go for refuge to the dharmakaya, the sambhogakaya, and the nirmanakaya.

¢-- -- Taking Refuge, Kabje Kalu Rinpoche, Shenpen Osel)

¢(i.e. Outer refuge means seeking guidance from living Buddhas, since we are unable to achieve liberation without a teacher. Buddhas also provide inspiration and are sublime models for us to emulate. When we contemplate the enlightened state, its reflection within our own minds fills us with joyful, radiant energy. This demonstrates that though at present

we are not fully enlightened, the seed of Buddhahood is contained within each of us.

☿-- Inner refuge is directed towards this seed of enlightenment, this inner Buddha-nature.

We recognize that, ultimately, we are our own refuge.

☿-- -- Lama Thubten Yeshe, Taking Refuge)

☿(i.e. If we have understood the faults of cyclic existence, we then will want to take refuge in those things that are antidotes to the faults we have seen. On the Vajrayana path, the relative objects of refuge are the Buddha, the Dharma and the Sangha, and the Lama as representative of these three. These are the relative objects of refuge because they have appeared in the world. The Buddha appeared in the world, the Dharma is the method that appears in the world, the Sangha is the community that appears in the world, and the Lama is the doctor and implementer that appears in the world. Through these objects we can practice the antidotes to our relative sorrows and eliminate the poisons in our mindstreams.

☿-- In addition to the relative view, we must also understand the ultimate view, because if we only understand the relative view, we will never really understand the point of Dharma. To understand the point we must listen to the Buddha's teaching. The Buddha teaches that the supreme object of refuge is one's own primordial wisdom or Buddha nature. That nature is not something that must be built or created. It is innate. It is the empty state. It is the primordial lucency which is conditionless awareness, the uncontrived view.

☿-- The uncontrived primordial state is the fruition, the result of Dharma. It is also the ground or the potential, and it is the method. However, even so, you cannot, as a practitioner, intelligently think that you can sit down and say, "Okay, that's the state, let's just do it. Let's just be like that." That would be faking it.

☿-- Because we exist in samsara, where all of our view arises from cause-and-effect relationships and habitual tendencies, we must use a method that also arises in samsara, one that is based on cause-and-effect relationships to purify the habitual tendencies that keep us bound in relative view. That is the method of Dharma.

☿-- -- Jetsunma Ahkön Lhamo, Accomplishing Relative and Supreme View)

☿(i.e. Within the preliminary practice of taking refuge, we take refuge in the result.

☿When we develop these enlightened qualities, we ourselves become the ultimate object of refuge.

☿-- Until we do so we haven't fully developed this quality.

☿---- In the Uttara Tantra explanatory text by the bodhisattva Maitreya, only the Buddha is the ultimate refuge.

☿-- In order to achieve the ultimate state of Buddhahood, we need to take refuge in the causes of achieving Buddhahood, which are the Buddha, dharma, and sangha.

☿---- We should develop the notion that the Buddha is the teacher, because only the fully awakened one, the Buddha, can show us the path to that state.

☿---- The Dharma realization of the Buddhas also cannot be transmitted directly to others. What this means is, that whoever has created karmic deeds will experience them in the future, and the Buddha cannot take them or make them go away. It is only through our own practice, that the negative deeds or actions can be removed. It is the same with enlightenment. What is necessary is that beings become liberated through the Buddha teaching the Dharma.

☿---- We should develop the notion as the sangha, as being companions or friends on the path. Sometimes what happens, within practicing, we meet unfavorable conditions of both the external and internal type, that take the form in the following way. In the past we were more devoted and diligent and this has begun to diminish or become lesser and lesser. What is necessary is to associate with spiritual teachers or spiritual guides, who can help us

overcome these obstacles which are inner unfavorable conditions of "weekend devotion." With the help of the spiritual teacher or friend we can overcome the obstacles to the path. In this way the noble sangha can be regarded as companions or helpers on the path. In the vajrayana system the Buddha, dharma, and sangha are the objects of refuge.

¢---- In our present condition we are unable to meet the Buddha and receive teachings directly from him. We have the fortune to receive teachings from a spiritual guide and practice them. So we can receive these same teachings from our root master, and in this way we go to refuge within the vajrayana system.

¢-- Khenchen Thrangu Rinpoche, Oral commentaries on "The King of Samadhi Sutra")

¢(i.e. There is the causal Buddha refuge, or all the Buddhas of the past, present and future, of whom the most relevant to us is Buddha Shakyamuni,

¢-- and the resultant Buddha refuge, or refuge in one's own potentiality for enlightenment, the Buddha that one will become.

¢-- As for the Dharma, there is the Dharma that was taught in the scriptures,

¢-- and the realization of what was taught, which is found in the minds of those who have received a transmission inwardly.

¢-- Lastly is refuge in Sangha, both the ordinary monks, who are symbols of the Sangha,

¢-- and the arya Sangha- those beings who have gained meditational experience of the ultimate mode of truth.

¢-- -- Seeking an Inner Refuge, HHDL)

¢(i.e. BUDDHA

¢-- If these are removed or purified, then the inherent qualities of the mind's true nature, which we refer to as wisdom or yeshe, will naturally manifest and spread like the rays of the sun. The word in Tibetan for the removal of these obscurations, sang, means "cleansing," and the word for the spreading of the inherent qualities of the mind that occurs as a result of that cleansing is gye, or "increasing." Sangye, these two words together, is the Tibetan word for a Buddha.

¢-- Therefore, what is meant by Buddhahood is the recognition and realization of the complete purity of the mind.

¢-- There are two aspects to the jewel of the DHARMA.

¢-- The first of these is the actual words by which the dharma is transmitted, the words of the Buddha, and the words and texts which record them. The transmission of these is called the dharma of transmission.

¢-- But the meaning of these words, the realization of this meaning - whether it be the meaning of emptiness, the meaning of compassion or, from the tantric point of view, the meaning of the development and fulfillment stages " is called the dharma of realization.

¢-- So the dharma of transmission and the dharma of realization are the two aspects of the jewel of the dharma.

¢-- Those who listen to the teachings of the dharma, study them, and put them into practice to an extent to which they can guide others are the SANGHA.

¢-- Among the sangha, those who through the practice of dharma have reached the first level of bodhisattva realization and reside in the first up to the tenth level of realization are called the "exalted ones."

¢-- Those who, having listened to the teachings, studied them, and put them into practice, and reside on the two paths that are preliminary to the ten levels of bodhisattva realization and application are called the "sangha of ordinary individuals."

¢-- Therefore, one must begin by becoming aware of and understanding exactly what the qualities of the Buddha, the dharma, and the sangha are. By doing so, one will give rise to

faith in them. One will be able to feel one's faith and go for refuge to them. It is necessary that this occur as a basis for practice. Beyond that, the going for refuge must be something that is continually practiced and renewed in one's daily practice; this is extremely important.

¢-- -- Taking Refuge, Kabje Kalu Rinpoche, Shenpen Osel)

¢(i.e. What does it mean to take refuge? It means to make a commitment to awakening. That's the Buddha-awakening; Buddhahood; Buddha-nature; Buddha-mind; enlightened mind; truth; reality; realization. That alone is a refuge, a sanctuary, an authentic reliance. That's what it means to take refuge in awareness itself, which is freedom and peace. To make a commitment to awakening. Not just to bow down to an idol, not just to subscribe to a dogma, but to make a commitment to knowing the truth. That's what it means when you say "I take refuge in Buddha, the enlightened teacher." It means the Buddha within, to know how things are. That's the ultimate refuge. That's the inner truth, the inner teacher, the absolute guru-to know the truth, to know how things are. Not just know with the mental computer, the brain, but to know with the heart-mind. Not just to know information with the mind, but to know through intuitive experience, self-realization. That's finding refuge, something to rely on-enlightenment itself, within one's own experience. Knowing the truth is the ultimate reliance, the ultimate refuge. To realize truth for one's self, to find refuge in the Trikaya-the three kayas or Buddha-bodies, Dharmakaya, Sambhogakaya, and Nirmanakaya-within the empty openness, the luminous clarity and the unobstructed compassionate responsiveness of your own true nature. The three innate jewels. The good, the true, and the beautiful: Buddha, Dharma, and Sangha.

¢-- What does it mean to say "I go for refuge in the Dharma"? The Dharma is the truth, the teaching, the Buddhist doctrine; not just something to believe in, like dogma. It is the truth of how things actually are. We find refuge in expressing that truth, learning that truth, integrating that truth. That's the Dharma teaching. That's the way to find refuge in that way of life: speaking the truth, sharing in the truth of realization. That's the Dharma. The Dharma is what relieves suffering and confusion, alleviates pain, and heals our ills in the deepest sense. It is something we can rely on, and find refuge in-the truth, not just Buddhist doctrine, but truth; being truthful and straightforward, having good character, integrity, and impeccability; in harmony with life as it is. It's where we can find refuge from all of this confusion and madness that we see around us, and within us. That's a refuge, a sanctuary, an oasis. The Dharma, the truth: awakening to that and living it. Speaking it, sharing it, being honest, straightforward, impeccable, genuine. Even being ourselves is Dharma, our own home Dharma. That's true. Being true to ourselves; not just living someone else's life, doing something because we think we should. How about walking our own path? That's finding refuge in the truth, in Dharma; living truly. That is a reliable sanctuary or refuge. If we lie and so on, we can't really say we are seeking truth, because that's crooked, not straight.

¢-- And finally, taking refuge in the Sangha, in the community. Buddha is knowing the truth; Dharma is speaking the truth or living truly; Sangha is being the truth, embodying the truth. Of course, all of these are very much connected: three facets of one single jewel. Buddha, Dharma, and Sangha are traditionally called the Triple Gem, the Triple Jewel. So Sangha is embodying the truth, living the truth; it is those who live the truth and live truly. It's a great support, something we can all rely on in the midst of all the confusion and agitation, all the distress and alienation of these times. It is a commitment to living harmoniously with others and to awakening together, and working to bring all beings along with us towards lesser suffering and greater freedom, peace, and clarity. That's refuge in

Sangha; not just taking refuge in people who have orange monastic robes. Not just taking refuge in other hippies or Buddhist groupies. Not just taking refuge in people in our little Buddhist ghetto here. Rather, it is taking refuge in true community itself; communion with others-collaboration, connectedness, engagement, responsibility. That would be finding refuge in Sangha, rather than falling into alienation, isolation, and egotism.

¢-- Listen to the beautiful rain. We also take refuge in things as they are. It is very enlivening. Every drop, every sound radiates the sublime Dharma. It says in the sutras that the devas (celestial beings, archangels, gods) rain down blessings when the Dharma is expounded. So when we take refuge in the Three Jewels, in the outward way it is Buddha-the beautiful Buddha statue, representing on one level Shakyamuni Buddha, the historical enlightened teacher who is an example and inspiration for us all-but in an inner way it is taking refuge in knowing truth for ourselves.

¢-- Knowing truth within, the genuine wisdom of awareness itself. That is Buddha-nature. That is the refuge.

¢-- And the Dharma is living truly, speaking truth, expressing truth, not just the Dharma doctrines and teachings.

¢-- And the Sangha is the entire community; for all beings are spiritual beings, living spirit-let's face it. Let's affirm our connection with them. That's our real community. Not to mention the Dharma brothers and sisters that we are consciously walking together with on the path; the slippery, muddy, uphill-seeming path to enlightenment ...

¢-- -- Lama Surya Das, Taking Refuge and Awakening Compassion)

IN THE VEHICLES OF CHARACTERISTICS, desiring to attain Buddhahood after three lives, countless lives, or whatever, one goes to refuge. Desiring to attain dharmakaya within one's own being is the fruition refuge. Until that is attained, one goes for refuge to the three jewels, as the transitional, temporary refuge. This is called the causal refuge, because it is the cause of obtaining the other. Here people wish to take refuge temporarily in the three jewels, as distinguished from the ultimate singularity, the Buddhadharmakaya. Rupakaya, and the dharmas of scripture and realization that are involved in the four paths of a spiritual warrior, the two cessations of the shravakas and pratyekaBuddhas, the four states of noble beings, stream-enterers etc, and the path of bodhisattvas dwelling on the ten bhūmis of the Mahayana are not ultimate objects of refuge. This is because they are relative, and have not reached the ultimate, and because such persons must still rely on others in attaining enlightenment. Because rupakaya is relative, and because the dharmas of realization gathered within the being of shravakas, pratyekaBuddhas, and bodhisattvas are other than the Buddhas' realization, having human signs of accomplishing and gain, they are deceptive. They and all the Dharmas of scripture have to be abandoned at the time of seeing. Having become afraid of the Sangha with its obscurations and habitual tendencies, one therefore becomes afraid of being dependent on the Buddha as well.

The Uttaratantra says:

- ~ Since it they are abandoned, and have deceptive dharmas;
- ~ Since they do not exist, and because of having fear
- ~ These two Dharmas and the assembly of noble ones
- ~ Are not to be taken as permanent places of refuge.

WHERE IS THERE SUCH A REFUGE?
ULTIMATELY ONLY IN DHARMAKAYA.

The same text says:

- ~ The refuge is the singleness of Buddhahood.
- ~ Because the Sage, the Buddha, exists as dharmakaya,
- ~ The assembly of the Sangha is also that ultimate.

The Sutra Clearing away Memory says:

- ~ The venerable ones asked, "To what Buddha should we go for refuge?"
- ~ The Buddha spoke, saying, "There is refuge in the dharmakaya, but not in the rupakaya."
- ~ They asked, "To what Dharma should we go for refuge?"
- ~ The Buddha spoke, saying, "There is refuge in the absolute dharma, but not in the relative dharma."
- ~ They asked, "To what Sangha should we go for refuge?"
- ~ The Buddha spoke, saying, "There is refuge in the absolute Sangha, but not in the relative Sangha."

IN BRIEF, those who wish to attain the three enlightenments of shravakas, pratyekaBuddhas, or bodhisattvas, within their being, proclaim one of those goals and take a casual refuge. In the sense that what is to be accomplished by the causal refuge is the ultimate, it can also be said to be ultimate refuge.

Fearful of the teachings of productive activity of the protector-teachers of the path, Shakyamuni and so forth, as external Buddhas who arrive and are established within one's being; and fearful of the Dharma taught by these, the productive activity of the path that crosses over to fearlessness, and fearful of the Sangha, the companions who produce the activity of being liberated from fear, one abandons the temporary causal situation. This is the situation of establishing within one's being the establishing cause of enlightenment, the three jewels. The reason for establishing it is that if this latter kind of Dharma, also taught by the Buddha, is practiced with one's companions in the Sangha, one will be liberated from fear.

- Some gurus say that by the Mahayana that which protects from subtle obscuration, and even subtle fear, is only the Buddhadharmakaya, so that is postulated as the fruition refuge.
- In the pratyekaBuddha yana, the self-arising of the three jewels realized within one's being is the fruition. Then the fruition objects of refuge are established.
- In the shravaka yana, whose adherents will arise as pratyekaBuddhas in the future, the Sangha of arhats is postulated as the fruition object of refuge.
- The fruition refuge objects of each of the three vehicles are different.
- The Mahayana proclaims that if one is enlightened one's essence is one with the nature of trikaya. How is it suitable that the dharma and Sangha should not arise?
- Both the shravakas and pratyekaBuddhas maintain that the two cessations are ultimately attained, and hence that their respective versions of absolute truth, supreme enlightenment and dharmakaya, come about as the goal; so how can the Buddha and dharma jewels be non-existent for the shravakas?
- For the pratyekaBuddhas too cessation is proclaimed as dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) and enlightenment, and it is maintained that only the Dharma jewel is eliminated. Therefore, for both what exists in the case of the fruition is maintained to be their particular version of enlightenment. So the ultimate three jewels are attained, and these are said to be the fruition refuge.

The Sutra requested by the Householder Drakshulchen says:

- ~ In going to the Buddha for refuge, it is maintained that Buddhahood is attained.

- ~ In going to the Dharma for refuge, it is maintained that the Dharma is attained.
- ~ In going to the Sangha for refuge, it is maintained that the Sangha is attained.

With the goal of establishing the nature of the two truths, going to the three jewels for refuge is the causal refuge.

The Edifice of the Three Jewels says:

- ~ O monks, whether this was done for the sake of self or others, so that oneself might be liberated from fear and torment, you are persons who have gone to refuge. That and that, which you wish and hope for, will be completely perfected.

AS FOR THE SECRET MANTRA, wishing to see manifestly that the nature of one's mind exists as Buddhahood which is even now intrinsic to one, one goes to refuge with the ordinary, external three jewels. Because of that, one rests in the extraordinary nature of one's own mind, the primordial unborn.

-- Thus, both the three jewels of the individual tantric mandalas and the three jewels of the general teachings are maintained to be causal objects of refuge.²

-- The nature of one's own mind, self-arising wisdom, is the primordially existing three jewels. This is the object of fruition-refuge. Resting in that without accepting and rejecting or defilements of artificiality is the fruition refuge. Though indeed, for the sake of that, as its cause, grasping refuge in terms of proclamation is estimable, since chiefly it exists intrinsically and spontaneously, resting within that without adulteration is the fruition refuge.

-- The external causal refuges are a corresponding condition for establishing that.

The Existence of Wisdom says:

- ~ All the masters of the three mandalas³
- ~ Have a desire to gain that other perfection,
- ~ Therefore they also aspire to have its cause.
- ~ As for the luminous nature of the mind,
- ~ For the masters of the three mandalas,
- ~ Having realized that, they meditate
- ~ Within its one pointed equanimity.

This is truly explained as the supreme fruition.

REGARDING THESE TWO WAYS OF IDENTIFYING THE TWO REFUGES,

IN THE LESSER, ordinary vehicles,

-- the Buddha is the supreme nirmanakaya.

-- The Dharma is the twelve kinds of scripture of the Master of the Dharmas of scripture and realization⁴ and the paths of the individual continuum, the samadhis and so on.

-- The two Sanghas are those of ordinary beings and noble ones.

---- The lesser Sangha of ordinary beings is that of male and female getsuls and genyens.⁵

This is the field of merit of beings.

---- The greater are those who have taken full ordination, the great Sangha of monks and nuns. The Sangha altogether includes these four above. Among the noble ones are stream-enterers, once-returners, non-returners, and arhats. The main point is Buddhahood.

AS IT IS TOLD WITHIN THE MAHAYANA, there is also

-- the nature of the three kayas of Buddhahood, possessing the two purities of nature and the incidental, the ultimate in which the two benefits are perfected.

- ~ The Mahayanottaratantra says: (i.e. The 8 qualities of the Buddha)
- It is uncompounded and self-existing
- It is not realized by external conditions.
- It possesses knowledge, kindness, and power.
- This is Buddhahood with the two benefits.
- The essence of Dharma is inexpressible by speech or thought.
- Its nature is the path or antidote that leads to Buddhahood.
- Its aspects are the characteristics of the five paths and two cessations of the Dharma of the meaning and the twelve limbs of the Buddha's verbal teachings.

The same text says: (i.e. The 8 qualities of the Dharma)

- ~ Without discursive thought, duality, and concept,
- ~ There are the clear and luminous aspects⁶ of the antidote,
- ~ Wherever anyone is free from all desire,
- ~ That is known as possession of the authentic two truths.
- ~ That is the Dharma. The two desirelessnesses,
- ~ Comprise the state of cessation and the truth of the path.

In the two cessations, former defilements are cleared away by the antidote. These two are:

- 1.) cessation of discriminating awareness without complexity
- 2.) cessation of discriminating awareness that rests in the natureless meaning in which defilements or complexities are like the sky.

On the path, there is realization of the aspects of accumulation, unification, seeing, and meditation. Comprehending the characteristics of the two truths involves all the Dharmas of scripture and realization.

-- The Sangha is the newly seen meaning of the luminous nature of mind of those dwelling on the ten bhūmis.

The same text says: (i.e. The 8 qualities of the Sangha)

- ~ Because of the inner meaning of nature and extent,
- ~ Apprehended in the pure vision that is seen by wisdom,
- ~ The assembly who are non-returning through this mind,
- ~ Have possession of all the virtues that are without mind.

WHAT IS MAINTAINED ABOUT THE EXTRAORDINARY TOPIC OF THE VAJRAYANA, differs in the individual tantras.

-- The Kriya and Charya tantras say that

---- the Buddha Jewel is the five wisdoms, and pure dharmata, the nature of the three or four kayas, along with its emanations and blessing-bestowing deities. These are gathered under three families, tathagata⁷, padma, and vajra. The deities of the greater and lesser mandalas possess respectively the peaceful and wrathful accoutrements of sambhogakaya and nirmanakaya. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

---- The Dharma Jewel is as before, adding the particular individual texts of each yana.

---- The Sangha Jewel is the three-fold Sangha of shravakas, bodhisattvas, and vidyadharas.

-- In yoga tantra

---- the Buddha Jewel is the five wisdoms and the pure dharmata of nirvana or the three kayas. This includes the continuity of the mandala which gathers all the peaceful and wrathful appearances of the five families and trikaya under Vajrasattva as the master of all mandalas. It also includes the ratna, padma, karma, and tathagata families, along with their chief deities, retinues, and root mandalas with their one or many deities, divided into the

samaya, dharma, and karma mandalas; the four seals or mudras, samayamudra, dharmamudra, karmamudra, and mahamudra, and all the great and lesser mandalas developed in one or more stages.

---- The Dharma and Sangha Jewels, are as already explained.

-- In mahayoga,

---- the Buddha Jewel is the Bhagavan's great Buddha activity, dwelling inseparably with the vajra nature of the body, speech, and mind of all the tathagatas as the chief deity. There is also the retinue, as one, many, or deity-clusters, dwelling within the monolithic abundance of Gandavyuha, and all the many emanations emanated by them.

---- The Dharma Jewel is all that was previously taught.

---- There is also the unsurpassable Sangha Jewel, blazing with the major and minor marks, whose nature is inseparable from that of the three jewels.

As to why they are called the rare and excellent three jewels,⁸ the Mahayanottaratantra says:

- ~ Since they arise rarely and since they are undefiled;
- ~ Since they are powerful and ornament the world;
- ~ Since they are superior, and since they are excellent,
- ~ They are called the rare and excellent triple gem.

Because of these six similarities to precious gems, the Buddha, Dharma, and Sangha, are known as "the three jewels," and said to be like precious jewels.

- ~ 1) The similarity of rare occurrence
- ~ This is because even in the changes of many kalpas, their virtuous roots are not established and not encountered.
- ~ 2) The similarity of being undefiled
- ~ This is because they are always free from defilement.
- ~ 3) The similarity of being powerful
- ~ This is because the six consciousnesses and so forth have powerful virtues beyond the scope of thought.
- ~ 4) The similarity of being the ornament of the world
- ~ This is because they are the cause of the wholesome thoughts of all beings.
- ~ 5) The similarity of superiority to artificial gems
- ~ This is because they are beyond the world.
- ~ 6) The similarity of being changeless by praise and blame and so forth
- ~ This is because their nature is uncompounded.

As for the three-fold classification, the Mahayanottaratantra says:

- ~ By the meaning of teacher, the teaching, and the students,
- ~ From the viewpoint of those persons who have devotion
- ~ For the three vehicles and the three activities,
- ~ The three occasions are presented. (i.e. The three occasions are like the three kayas, the three worlds / realms, the three state of the mind; and are also inseparable.)

-- 1) the good qualities of the teacher, the meaning of the teachings of such a teacher, the individuals of the bodhisattva vehicle trying to enter into the reality of Buddhahood, and the supreme activity of Buddhahood, from the viewpoint of those who are devoted to it, is the occasion of Buddha, the most excellent of those with two legs. So it is taught and presented. (i.e. This is like the qualities of the dharmakaya, the mind, the alaya)

-- 2) The good qualities taught by the teacher, as the meaning of the teaching, consist of the profound Dharma, through their own auspicious coincidence, since they are afterwards

thought of as constituting it. From the viewpoint of individuals within the pratyekaBuddha yana and those who have devotion for the production of supreme Buddhahood, these are the occasion of the Dharma. This is because those who are free from desire are supreme. So it is taught and presented. (i.e. This is like the qualities of the Sambhogakaya, the speech, the alayavijnana.)

-- 3) The good qualities of the students who enter into the teachings taught by the teacher, are that because they hear the meaning from others and they later understand it, they enter into it. For beings of the shravakayana and from the viewpoint of those who have devotion for making the Sangha supreme, this is the occasion of the Sangha, since these are the supreme ones of the assembly. So it has been taught and presented. (i.e. This is like the qualities of the Nirmanakaya, the body, the realizations, the seven consciousnesses.)

-- IN BRIEF, THE TEMPORARY REFUGE IS THE THREE JEWELS.

-- THE ULTIMATE REFUGE IS THE SINGULARITY OF BUDDHAHOOD.

The same text says:

- ~ The holy truth which is the refuge of beings
- ~ Is the singularity of Buddhahood.
- ~ Because the Sage possesses dharmakaya,
- ~ This is also the Sangha and its goal.

The occasion of fruition, the ultimate goal, is like that. So it is explained.

L6: [2. The particulars of the causal object] :L6

There are three sections.

- a) The general teaching of the three jewels [the Buddha jewel]
- b) The Dharma jewel
- c) The particulars of the Sangha jewel

L7: [a. The general teaching of the three jewels [the causal Buddha jewel]] :L7

Now where proclaimers of the ordinary refuge have the power to take refuge, they request a refuge because they are afraid of themselves. It is explained that because they are worthy of the support of what the ritual of taking refuge proclaims, its nature was therefore taught:

[causal jewels; causal Buddha]

\ ###

\ The causal object is the three jewels concretely conceived. °

\ ###

\ Here the Buddha means the supreme nirmanakaya.

\ He is ornamented with the major and minor marks.

\ ###

\ There are two kinds of Dharma:

\ -- The dharma of spotless meaning,

\ -- And also its reflection in a written form.

\ ###

- \ The meaning of sutras and tantras in the various vehicles.
- \ Is a reflection in letters of the ultimate teaching.

In the great and lesser vehicles, in particular the three jewels as the support of refuge are

- 1. The nirmanakaya ornamented with the major and minor marks
- 2. The Dharma, including the words and meanings of the sutras and tantras, and all their reflections in letters.
- 3. All perfect enjoyments.

L7: [b. The [causal] Dharma jewel] :L7

From the two Dharmas of scripture and realization, there are two sections

- i) Scripture, the causal Dharma
- ii) The Dharma of Realization

L8: [i) Scripture, the causal Dharma:] :L8

- a)) Sutra
- b)) The fruition Dharma, tantra

L9: [a)) Sutra] :L9

[causal Dharma of scripture - sutras]

- \ ###
- \ There are twelve divisions of the sutra teachings °
- \ General teachings, hymns and praises, and prophecies.
- \ Verses and aphorisms, and pragmatic narratives.
- \ Biographical stories and former events as examples.
- \ Stories of former births, and the extensive teachings.
- \ Narratives of marvels, and teachings of profound doctrines,

The Noble Moon Lamp Sutra says:

- ~ There are the following:
- ~ 1) Sutras or general teachings.
- ~ 2) Verse summaries.
- ~ 3) Prophecies.
- ~ 4) Verse-teachings.
- ~ 5) Exhortations.
- ~ 6) Biographical tales of realization.
- ~ 7) Narratives of former examples.
- ~ 8) Conditional Declarations.
- ~ 9) Extensive teachings.
- ~ 10) Narratives of former births, jataka tales.
- ~ 11) Resolution teachings.
- ~ 12) Narratives of miraculous events.

- 1) All that is part of these various divisions taken together is known as the sutras.
- 2) The final summary in verse of what has first been taught in full is called verse summary.
- 3) The prophecies of the Buddha and others are the prophecy-teachings.
- 4) Verses that occur alone are verse-teachings.

- 5) Teachings that exhort the ones who listen to the Dharma are called exhortations.
- 6) Blessings by particular persons' auto-biographical accounts of their own realization, are called biographical tales of realization.
- 7) Teachings about former generations are called narratives of former examples.
- 8) When some topic is associated with its conditions, that is called conditional declarations.
- 9) When a topic is presented very extensively that is called extensive teachings.
- 10) Tales of how the Buddha was faithful and so forth in previous births are called jataka tales.
- 11) When after a subject is briefly taught, a commentary on that is taught, that is called resolution-teachings.
- 12) Wondrous teachings of the heart essence are called miraculous teachings.

L9: [b)) The fruition Dharma, tantra] :L9

Moreover, aside from the sutras:

[causal Dharma of scripture - tantras]

- \ ###
- \ Kriya charya and yoga are the external tantras °
- \ ###
- \ Within the mahayoga of the inner mantra
- \ Are included the father, mother, and non-dual tantras,
- \ These have non-duality of prajna and upaya.
- \ ###
- \ The volumes where these are written are also known as tantras.

- The chief, powerful, or external tantras establish enlightenment in dependence on external purification. Belonging to this class are kriya yoga, upa or charya yoga, and yoga tantra.
- The inner tantras are the three in which Buddhahood is established by being beyond accepting and rejecting, and upaya and prajna are non-dual. All six of the above are called tantras, as are their literary manifestations.⁹

L8: [ii) The Dharma of Realization,] :L8

There are four sections

- a)) The general teaching of the stages of development and completion
- b)) the teaching of the ten bodhisattva levels or bhumis
- c)) The outer and inner divisions
- d)) The paths

L9: [a)) The general teaching of the stages of development and completion] :L9

As for the nature of the meaning:

[causal Dharma of realization / stages]

- \ ###
- \ In the dharma of realization are the paths and bhumis. ° (i.e. The ten Bodhisattva grounds.)

\ There are also the stages of developing and fulfillment. (i.e. Stages of accumulation and completion)

\ ###

\ Dharani¹⁰ and samadhi having the essence of wisdom.

\ Of the nature of compassion, their upaya is without limit.

L9: [b)) the teaching of the ten bodhisattva levels or bhumis] :L9

The support of these is the bhumis:

[causal Dharma of realization / stages]

\ ###

\ The bhumis are Supremely Joyful, and the Spotless, °

\ Illumining, Radiant, and the Difficult to Conquer,

\ The Manifest, the Far-going, Immovable, and Good Intellect.

\ The highest of these ten is known as Clouds of Dharma.

The Great Commentary on the Prajnaparamita in Eight Thousand Lines says:

~ It is explained that these are called the bhumis or "grounds" from their being the ground or support of the virtuous qualities. There are eight bhumis of the shravakas and pratyekaBuddhas, and ten of the bodhisattvas.

As for the first, the Middle Length Prajnaparamita says:

~ The eight of the level of the family, seeing, restraint, desirelessness, and realization of what was done, are known as the bhumis of shravakas and pratyekaBuddhas.

The Precious Mala says:

- ~ Just as within the shravakayana
- ~ Shravaka bhumis are listed as eight
- ~ Similarly in the Mahayana
- ~ There are ten bhumis of bodhisattvas.

First, the path of preparation is called the family level, since it is individually described in each of these three yanas.

The Prajnaparamita in Twenty Thousand Lines says:

~ The explanation of the bhumi of seeing the white aspect is that dharmas are seen as white.

-- Entering the stream (i), entering the fruition, continuous remaining, and remaining within the fruition, make up the eight levels up to arhatship, called the eight bhumis. Here, by being liberated from the many defilements of the one bhumi of desire, the four dhyanas of form, and the four formless attainments, one becomes an arhat. The first fruition of wholesome practice includes entering the stream of seeing and resting within the fruition. These two are the bhumi of seeing.

-- Renouncing ones familiar relationships with the desire realm for the most part, one becomes restrained in the bhumi of a once returner (ii). These two are called [entering into and resting in] the bhumi of restraint.

-- Free of the desire of the desire realm, one becomes a non-returner (iii). These two are called [entering into and resting in] the bhumi of freedom from desire.

-- By doing what one has to do, one is an arhat. These two are called [entering into and resting in] the bhumi of realizing what has to be done.

-- The three levels preceding entering into being an arhat (iv) are known as the shravaka-bhumis.

Their purpose is differently understood within the different yanas. By the pratyekaBuddhas, these bhumis are called the four fruitions of pratyekaBuddhas.

In this case, the explanation of the bodhisattva bhumis is that by the renunciations of seeing and of meditation one is protected from fear of the innumerable evil spirits of the kleshas. They are called levels or bhumis because one goes successively higher and higher.

The Mahayanasutralankara says:

- ~ Since one is without the fear of innumerable evil spirits,
- ~ Since one travels ever farther and higher than that,
- ~ These are therefore maintained to be the levels or bhumis.

Moreover, in dependence on eliminating miserliness and so forth, the ten inappropriate partialities, we are placed within the ten bhumis.

The Avatamsaka Sutra says:

- ~ Kye, sons of the Victorious One, for these ten bhumis to arise, the ten inappropriate partialities must be cleared away. therefore, they are revealed by the ten perfections.

On the first bhumi, one chiefly practices the paramita of generosity, but if the others too are not practiced insofar as one can, that is not it...

Up to the tenth paramita, wisdom, the corresponding point is taught.

Moreover, regarding THE TEN PARAMITAS, the Center and Limit says:

- ~ Generosity (1), discipline (2), patience (3) and energy (4),
- ~ Meditation (5) and also perfection of prajna (6) or knowledge.
- ~ Skillful means (7) and power [forces] (9), aspiration [prayers] (8) and wisdom (10)
- ~ These are what are said to be the ten perfections.

THE TEN TO BE ABANDONED by these are

- ~ miserliness (1), broken discipline (2), aggression (3), laziness (4),
- ~ distractedness (5), confused prajna (6),
- ~ unskillful means (7), diminished power (9), unsuccessful aspiration (8),
- ~ and the obscuration of knowables (10). (i.e. obstructions to omniscience)

¢(i.e. See Chandrakirti's Guide to the Middle Way for a description of:

¢-- THE CAUSAL GROUNDS:

¢-- CONVENTIONAL CAUSAL GROUNDS:

¢-- Hinayana grounds (without great compassion) and Mahayana grounds (motivated by Bodhicitta)

¢-- Mahayana Ordinary grounds: Accumulation, Preparation

¢-- Mahayana Superior grounds: Seeing, Meditation, No More Learning, or Buddhahood

¢-- ULTIMATE CAUSAL GROUNDS: the ten (or 13) Bodhisattva grounds -- an uncontaminated (not polluted by either the ignorance of true-grasping or its imprints) mind of a Superior Bodhisattva in single-pointed meditative equipoise on emptiness that is maintained by great compassion.

¢-- 1. VERY JOYFUL - Perfection of giving -- : when he attains meaning clear light by realizing emptiness directly with the mind of spontaneous great bliss (grande félicité spontanée). A path of seeing.

¢-- 2. STAINLESS - Perfection of moral discipline -- when he attains the union of meaning clear light and pure illusory body, which is called the "union of realization", or the "principal union". He begins the path of meditation. On the second ground the Bodhisattva strives to abandon big-big obstructions to omniscience, and when he has done so he advances to the third ground.

¢-- 3. LUMINOUS - Perfection of patience

¢-- 4. RADIANT - Perfection of effort -- attained when he has abandoned the middling-big obstructions

¢-- 5. DIFFICULT TO OVERCOME - Perfection of mental stabilization -- attained when he has abandoned the small-big obstructions

¢-- 6. APPROACHING - Perfection of wisdom -- attained when he has abandoned the big-middling obstructions

¢-- 7. GONE AFAR - a surpassing perfection of means -- attained when he has abandoned the middling-middling obstructions

¢-- 8. IMMOVABLE - prayers become extremely pure -- attained when he has abandoned the small-middling obstructions

¢-- 9. GOOD INTELLIGENCE - forces become completely pure -- attained when he has abandoned the big-small obstructions

¢-- 10. CLOUD OF DHARMA - a supreme, surpassing exalted awareness -- attained when he has abandoned the middling-small obstructions

¢-- 11. Without Examples : The eleven and twelve grounds are subdivision of the tenth ground.

¢-- 12. Possessing Exalted Awareness :

¢-- 13. Holding the Vajra (13) : the Union of No More Learning

¢-- THE RESULTANT GROUNDS: the actual Buddha grounds

¢-- The Buddha's bodies

¢-- The qualities of the ten forces

¢-- SPIRITUAL GROUNDS and spiritual paths are synonymous. The definition of spiritual ground is a clear realization that acts as the foundation of many good qualities. The definition of spiritual path is an exalted awareness conjoined with spontaneous renunciation.)

¢(i.e. The nine levels of obstructions to omniscience, which are distinguished in terms of subtlety (*))

¢-- big-big
 ¢-- midling-big
 ¢-- small-big
 ¢-- big-midling
 ¢-- midling-midling
 ¢-- small-midling
 ¢-- big-small
 ¢-- midling-small
 ¢-- small-small)

[causal Dharma of realization / stages]

L10: [As for the ten bhumis whose revelation depends on these being cleared away:] :L10

L11: [1.] regarding the first bhumi, supremely joyful, the Mahayanasutralankara says:] :L11

~ We approach enlightenment
 ~ And see how to benefit beings.

- ~ As supreme joy rises from this,
- ~ It is known The Supremely Joyful.

The Ratnavali says:

- ~ The first of these is called Supremely Joyful.
- ~ Since the bodhisattva produces joy,
- ~ Thereafter the three fetters are abandoned.¹¹
- ~ We are born within the tathagata family.
- ~ By the ripening of that, generosity is supreme.
- ~ We are able to move a hundred world realms.
- ~ We become great lords in Jambuling.

We view the faces of a hundred Buddhas in an instant, know how to be blessed by a hundred Buddhas, send forth a hundred emanations, teach for a hundred kalpas, enter into a hundred visions of wisdoms, arouse and stabilize a hundred samadhis, ripen a hundred sentient beings, move a hundred Buddha fields, open a hundred gates of Dharma, multiply our bodies a hundred times, and each of these bodies teaches surrounded by a perfect retinue of a hundred. We are able to take birth as a lord within Jambuling.

L11: [2.] As for the second bhumi, the former text says:] :L11

- ~ Because these ten aspects are completely undefiled [stainless],
- ~ Therefore, they stay that way entirely by themselves.
- ~ The ripening of that is perfection of discipline.
- ~ We possess the seven glorious royal possessions¹²
- ~ We turn the wheel of benefit for sentient beings.

Because of being without the ten unwholesome actions, we practice the ten virtues. We attain in an instant twelve thousand of the good qualities described above. We take birth as a universal monarch ruling a world system of four continents.

L11: [3.] As for the third bhumi, the Mahayanasutralankara says:] :L11

- ~ Because the great light of Dharma is produced,
- ~ It is called the Producer of Radiance.

The Ratnavali says:

- ~ As for the third bhumi, Producer of Radiance,
- ~ Since the light of wisdom arises on this level,
- ~ Meditation and higher perceptions will arise,
- ~ Since all greed and aggression are completely exhausted,
- ~ As for the perfect ripening of the exhaustion of these,
- ~ We practice with the highest patience and energy.
- ~ We become great and skillful lords among the gods.
- ~ The greed and lust of desire is totally reversed.
- ~ We will have twelve hundred thousand good qualities,
- ~ Taking birth as Indra, the king of the thirty-three gods.

L11: [4.] As for the fourth bhumi, the Mahayanasutralankara says:] :L11

- ~ Thus the Dharma that accords with enlightenment,
- ~ Is like a torch with fiercely blazing light.
- ~ Because we now possess that, as for this fourth bhumi,

~ By burning duality, it greatly illuminates.

The Ratnavali says:

- ~ The fourth is called, Possessing Emanation of Light [Radian]. [energy / effort]
- ~ Because the genuine light of wisdom now arises,
- ~ All accords with enlightenment without remainder.
- ~ In particular, when this fully ripens in meditation,
- ~ We become completely limitless kings of the gods.
- ~ We have the proper view of transitory collections.
- ~ We are skillful, and therefore we are all-victorious.

We attain a hundred and twenty million of the above qualities and take birth as a king of the twin gods.

L11: [5.) As for the fifth bhumi, the Mahayanasutralankara says:] :L11

- ~ Because we completely ripen sentient beings,
- ~ We are also able to guard our minds,
- ~ For the wise this conquest is difficult,
- ~ Hence the name the Difficult to Conquer.

The Ratnavali says:

- ~ The fifth is called The One that is Difficult to Conquer, [Meditation]
- ~ Since all the maras are difficult to overcome.
- ~ Because skillful knowledge arises in our being
- ~ Of the subtle meaning of the four noble truths and such,
- ~ As for the full ripening of this good arising,
- ~ We will be born as kings of the Tushita gods.

A hundred and twenty billion good qualities arise, and one is made the king of the gods of the Tushita heaven.

L11: [6.) As for the sixth bhumi, the former text says:] :L11

- ~ Because with the support of the perfection of prajna
- ~ Samsara and nirvana both manifest at this time,
- ~ This is therefore called the Bhumi of Manifestation.

The Ratnavali says:

- ~ The sixth is called The Place of Manifestation.
- ~ Because the dharmas of Buddhahood manifest.
- ~ By practice of shamatha and vipashyana,
- ~ Cessation blossoms, and by its ripening,
- ~ We take birth as kings of the Nirmanarati gods.¹³

We have ten million times twelve hundred thousand good qualities and becomes king of the Nirmanarati gods.

L11: [7.) As for the seventh bhumi, the former text says:] :L11

- ~ Related to the path of crossing all at once,
- ~ This seventh bhumi is called, "the one that is far-going."

The latter says:

- ~ The seventh is The Far Going. [skillful means]
- ~ They way in which it goes far,
- ~ Is by entering the equilibrium of cessation
- ~ By the ripening of that instant entering,
- ~ We become lords of the Para-nirmita-vasavartin gods.¹⁴

We have twelve times ten hundred million thousand good qualities and are made kings of the Paranirmitavasavartin gods.

L11: [8.) As for the eighth bhumi, the former text says:] :L11

- ~ Because it is not moved by dualistic perception,
- ~ It is rightly known as The Unmoving One. [prayers / aspiration]

The latter text says:

- ~ Similarly the eighth is called the kumara level¹⁵
- ~ It is unmoving because it is complete non-thought.
- ~ Body, speech, and mind, which are the whole of one's being,
- ~ Are motionlessness in a way beyond the scope of thought.
- ~ By the ripening of that, we are born as Bhrama,
- ~ The lord of realm whose number of worlds is a thousand cubed.

Bhrama in general is lord of the first dhyana form gods in a number of heavens. As for good qualities, we see the faces of as many Buddhas as there are particles in a hundred thousand thousand-fold world systems and so forth.

L11: [9.) As for the ninth bhumi, the former text says:] :L11

- ~ With good understanding that truly knows individual things
- ~ This ninth bhumi is called "the one with good understanding." [force / power]

The latter says:

- ~ The ninth bhumi, "good understanding," is like a regent.
- ~ Since it truly knows individual things,
- ~ By this we attain good understanding.
- ~ As the ripening of this we are mahabhrama,
- ~ Lord of two three-thousand fold realms of worlds.¹⁶
- ~ In inquiring about the wishes of sentient beings
- ~ By arhatship he is not ravished away.

As for good qualities, those on this bhumi see as many Buddhas as there are particles in a hundred thousand countless three-thousand-fold world systems and so forth.

L11: [10.) As for the tenth bhumi, the former text says:] :L11

- ~ Since it pervades like clouds the realm of dualistic space,
- ~ This, the tenth bhumi, is therefore known as "The Cloud of Dharma." [wisdom]

The latter says:

- ~ The tenth of the bhumis is known as "The Cloud of Dharma."
- ~ Because the rain of holy Dharma falls,
- ~ And because the bodhisattvas are empowered,
- ~ By the light rays of the power of Buddhahood.
- ~ As for the ripening, one is a lord of gods

~ In inconceivably countless wisdom realms

This is the excellence of Maheshvara. As for the good qualities, every instant we see twelve times as many Buddhas as there are inexpressible numbers of atoms in the also inexpressible number of Buddha fields and so forth.

L11: [Resume on the 10 bhumis] :L11

- In the first bhumi, by realizing that the same luminous essence of mind pervades all sentient beings, we realize the equality of oneself and others as bodhicitta, the mind of enlightenment. [generosity]
 - In the second, realizing the excellence of those who can realize this, we work to purify the defilements of the dhatu. [discipline]
 - In the third, realizing that learning this is the cause according with dharmadhatu, going beyond even a three thousand fold world system, becoming a single tongue of flame, one listens to the Dharma. [patience]
 - In the fourth, we realize that this is without ego grasping, and desire for the Dharma is abandoned. [energy]
 - In the fifth, realizing that this dhatu exists without difference in the being of oneself and others, we realize equality with all the Buddhas by means of the ten pure thoughts¹⁷ [meditation]
 - In the sixth, realizing that the dhatu is naturally completely pure, we eliminate all grasping that accepts nirvana and rejects samsara. [prajna]
 - In the seventh, realizing that the dhatu has no differences at all, grasping of characteristics is eliminated. [skillful means]
 - In the eighth, realizing that the garbha has no faults or virtues, no decrease and increase, the unborn patience of unborn Dharma becomes utterly and completely pure. [prayers]
 - In the ninth realizing that within the dhatu as its intrinsic attribute is the peace of the four modes of genuine individual awareness¹⁸ we produce the empowerment of wisdom. [forces]
 - In the tenth, by realizing that the dhatu is the source of perfect Buddha activity, we attain autonomy in the four empowerments. [wisdom]
- [causal Dharma of realization / stages]

L10: [The four empowerments] :L10

As for these four empowerments, the Center and Limit says:

- ~ The all pervasive meaning, the supreme meaning,
- ~ The excellent meaning according with the cause;
- ~ The meaning of complete non-grasping;
- ~ The meaning of non-difference;
- ~ And the meaning of non-decreasing and non-increasing;
- ~ These are the topics of the four empowerments.

If one still is asking what those might be, the Mahayanasutralankara says:

- ~ They are for the sake of transformation abhisheka
- ~ Of mind, fixation, discursive thought, and non-thought.
- ~ When these become fields and wisdom pure of karma,
- ~ These are then the four empowerments.

- ~ As for these, the four empowerments
- ~ In the three bhumis of motionlessness¹⁹ and so on,
- ~ In oneness they are other than duality,
- ~ So each of the empowerments is maintained.

-- 1 By transforming the klesha-mind we attain the empowerment of complete non-thought (w2).

-- 2 By transforming fixation, the consciousness of the five gates, we attain the empowerment of the pure Buddha fields (w3).

-- 3 By transforming the mind-consciousness we attain mastery of the four modes of genuine individual awareness, and by attaining the empowerment of perfect Buddha activity (w4), we ripen sentient beings. This is the ninth bhumi.

-- 4 By transforming alayavijnana, the basis of arising of concepts and the mind consciousness, within the tenth bhumi, we attain the empowerment of the mirror-like wisdom (w1). by the great Buddha activity, Buddhahood and the Buddha activity existing in the sphere of activity become reconcilable.

The Mahayanottaratantra says:

- ~ As for this manner of the bodhisattvas,
- ~ With the tathagatas in post meditation
- ~ And true liberation of beings
- ~ In the world they are equal.

-- In the eighth bhumi there are the wisdoms of equality (w2) and discriminating awareness (w3).

-- In the ninth there is all- accomplishing wisdom (w4).

-- In the tenth, having attained the mirror-like wisdom (w1) and fourth empowerment,

-- at the end the alaya of the basis of all the various habitual patterns is transformed in the empowerment of dharmadhatu wisdom (w5). Then one is enlightened. The tenth bhumi is empowerment in the great final²⁰ light rays.

The Mahayanasutralankara says:

- ~ Having attained this final familiarity,
- ~ By the great light rays we are then empowered.
- ~ By realizing the vajra-like samadhi,
- ~ Indestructibility is gained.
- ~ That is the end of other transformations.
- ~ Undefined by any obscurations
- ~ To benefit all beings everywhere,
- ~ We produce supreme accomplishment.
- ~ We attain omniscience, the highest level.

(i.e. Guru Puja

¢-- 54.

¢-- By the force of having thus requested three times,

¢-- Nectars and rays—white, red and dark blue—

¢-- Stream forth from the centres of our Guru's BODY, SPEECH AND MIND,

¢-- And one by one and altogether.

¢-- They absorb into our own THREE CENTRES,

¢-- Individually and then altogether,

¢-- The FOUR-OBSTACLES are purged,

¢-- The FOUR PURE EMPOWERMENTS implanted

¢-- And seeds of the Four Kayas received,)

¢(i.e. In general there are THREE TYPES OF EMPOWERMENTS OR INITIATIONS, casual, pathway and resultant. The first is to ripen your mind stream, the second is an actual path of practice through which to gain Enlightenment and the third is into the actual liberated state of Buddhahood.)

¢(i.e. The four Vajrayana initiation empowerments: water, crown, empowerments of the five Buddha families and the empowerment of the Vajra Master. + the four advanced empowerments ... = 8 ... All ten empowerments are included in the four.)

¢(i.e. THE FIVE WISDOMS -- vs the klesha & the Buddha family.

¢-- The first wisdom is the mirror-like wisdom, vs anger -- Aksobhya, Vajra, Sambhogakaya -- consciousness, water, white, east

¢-- the second is equalization wisdom, vs pride -- Ratnasambhava, Ratna, Nirmanakaya -- feelings, earth, yellow, south

¢-- the third is discriminating wisdom, vs attachment -- Amitabha, Padma, inseparability of the three bodies -- perception, fire, red, west

¢-- the fourth, the wisdom of achievement, vs jealousy -- Amoghavajra/Amoghasiddhi, Karma, vajra holder body -- karmic formations, air, green, north

¢-- and the fifth is the wisdom of the universe of Dharmakaya, vs ignorance / confusion -- Vairocana, Buddha, dharmakaya -- form, space, blue, center)

As soon as a great offering has been made to the Buddhas of the ten directions by those dwelling on the ten bhūmis, from the tuft of hair between the eyebrows of all the Buddhas of the ten directions arise hosts of light rays. By their sinking into the foreheads of those bodhisattvas, the vajra-like samādhi and countless hundreds of thousands of others that they have not attained before are attained. The subtle obscuration of knowables (i.e. obscurations to omniscience) has been purified, and then they are enlightened.

L9: [c)) The outer and inner divisions] :L9

How?:

[causal Dharma of realization / stages]

\ ###
\ Coming after these, which are the ten levels of learning, °
\ Is the level of total illumination, prabhavarā.

\ ###
\ For the causal vehicles this is the level of nirmanakaya.

\ ###
\ Vajrayana divisions go on by family and quality.
\ There are a twelfth and other levels beyond all measure.

L10: [c.1)) For the vehicle of the perfections, at that time the former dhātus become enlightened. All dharmas are gathered into non-defilement and the wisdom of non-thought alone.] :L10

The Establishment of Trikaya says:

~ Except undefiled suchness

- ~ And the wisdom of non-thought,
- ~ For the Buddhas other dharmas
- ~ Do not exist at all.

[causal Dharma of realization]

[BUDDHA KAYAS, WISDOMS, QUALITIES AND ACTIVITIES:]

L11: [c.1.a)) The undefiled kaya is dharmata-svabhavikakaya.] :L11

- Though it has that nature, it also has aspects of the wisdom of non-thought, the powers, and so forth, and this is called dharmakaya.
- That same wisdom, appearing ornamented with the major and minor marks, for the sattvas of the ten bhumis, is sambhogakaya.
- That same wisdom, appearing to students as other, taming whatever needs to be tamed, is nirmanakaya.
- That same wisdom continuous and unbroken, as long as samsara lasts, spontaneously doing benefit for others is Buddha activity.

L11: [c.1.b)) As for svabhavikakaya, the Abhisamayalankara says:] :L11

- ~ As for the svabhavikakaya of the Sage,
- ~ Whatever undefiled dharmas are attained
- ~ These will always be complete in purity.
- ~ These will always have the true and genuine nature

L11: [c.1.c)) As for dharmakaya, the same text says: [see categories below]] :L11

- ~ Measureless aspects come with enlightenment.
- ~ There are all the natures of the nine dhyanas,
- ~ As well as those of ultimate liberation,²¹
- ~ The various natures of the ten exhaustions,
- ~ And the eight-fold set of conquered ayatanas.
- ~ Being without kleshas and knowing one's aspirations,
- ~ Each higher perception is truly apprehended,
- ~ Along with the four ever-present purities,
- ~ The ten powers of a Buddha and the ten masteries,
- ~ The four kinds of fearlessnesses and the three non-guardings
- ~ As well as the three pillars of mindfulness.²²

¢(i.e. In order to benefit those to be trained, the mind of a Buddha exhibits what are usually enumerated as thirty-two qualities, which are outlined as the ten powers, the four kinds of fearlessness, and the eighteen qualities of unmistakness.)

- ~ Awareness of dharmata that is never-bewildered²³
- ~ By the true enemy habitual patterns.
- ~ There is arising of the great compassion,
- ~ And the 18 unshared dharmas of only the Sage
- ~ And the all pervading knowledge of omniscience.
- ~ So dharmakaya has been described. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

(i.e. The five traditional divisions of body, speech, mind, qualities, and activities

¢-- 1. - THE CHARACTERISTICS OF ENLIGHTENED BODY (qualities of the Buddha's body -- the three kayas)

¢-- According to the Sravakayana schools, the "bodily aspects" or "body" (kaya) of the Buddha is twofold.

¢---- The undefiled Gnosis of the Buddha's mind - His perfect realization of the Truth of the Path - is the "dharma-body" (Dharmakaya) (ultimate Buddha jewel).

¢---- The physical form of the Buddha Sakyamuni who was born in Lumbini and who attained Buddhahood at Bodh Gaya is held by them to be the "form-body" (Rupakaya) (conventional Buddha jewel).

¢-- 1.1 - THE DHARMAKAYA (ultimate Buddha jewel):

¢-- The Dharmakaya consists of three inseparable realizations:

¢--

¢-- 1) the Dharmadhatu of the original pure nature of mind,

¢-- 2) the Dharmadhatu of the purity of mind that occurs through the freedom from all adventitious stains or faults, and

¢-- 3) the attainment of Gnosis that is without impurities (asrava).

¢-- The Gnosis or Transcendant Knowledge furthermore includes twenty-one categories of characteristics free from the impurities. (detailed next)

¢-- These include the thirty-seven factors conducive to Awakening,

¢---- the four limitless attainments,

¢---- the eight liberations,

¢---- and so forth.

¢---- (see other sections bellow.)

¢-- -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch – continued bellow)

L12: [As for the thirty-seven factors of enlightenment there are (see: Wings of Awakening - The seven sets)] :L12

~ 1. the four objects of mindfulness, (i.e. 1. The Four Frames of Reference (satipatthana))

~ 2. the four correct actions, abandonment etc, (i.e. 2. The Four Right Exertions (sammappadhana))

~ 3. the four legs of miracle, (i.e. 3. The Four Bases of Power (iddhipada))

~ 4. the five controlling powers, (i.e. 4. The Five Faculties (indriya))

~ 5. the five powers, (i.e. 5. The Five Strengths (bala))

~ 6. the seven branches of enlightenment, (i.e. 6. The Seven Factors of Awakening (bojjhanga))

~ 7. the eight-fold noble path. (i.e. 7. The Noble Eightfold Path (ariya-magga))

The four objects of mindfulness are the essential recollections of

~ 1.) body

~ 2.) feeling

~ 3.) mind,

~ 4.) dharmas.

The four correct trainings, abandonments etc on the path of accumulation of the shravakas are

~ 1.) abandoning non-virtuous actions before they occur,

~ 2.) abandoning non-virtuous actions which occur to the mind,

- ~ 3.) developing virtuous actions which have not yet occurred to the mind,
- ~ 4.) cultivating virtuous actions that have already been developed.

The four legs of miracle or four stages of miraculous ability are the stage of miraculous ability which trains in the contemplation of

- ~ 1.) yearning or aspiration,
- ~ 2.) mind
- ~ 3.) effort
- ~ 4.) investigation

The five faculties are

- ~ 1.) faith
- ~ 2.) perserverence
- ~ 3.) recollection
- ~ 4.) concentration
- ~ 5.) discrimination.

The five powers are intensifications of these same five.

The seven branches of enlightenment are authentic or genuine

- ~ 1.) mindfulness
- ~ 2.) investigation of truth
- ~ 3.) effort
- ~ 4.) joy
- ~ 5.) flexibility, shingang.
- ~ 6.) one-pointed contemplation.
- ~ 7.) equanimity.

The eight-fold noble path is

- ~ 1.) right view
- ~ 2.) right thought
- ~ 3.) right speech
- ~ 4.) right action
- ~ 5.) right livelihood
- ~ 6.) right effort
- ~ 7.) right mindfulness
- ~ 8.) right meditation

The four immeasurables are

- ~ 1.) kindness
- ~ 2.) compassion
- ~ 3.) joy
- ~ 4.) equanimity.

The eight liberations, are

- ~ 1) liberation of form possessing liberation that looks at form
- ~ 2) liberation of non-form possessing liberation that looks at form
- ~ 3) liberation of what is attractive
- ~ 4) liberation of the formless perception of space
- ~ 5) liberation of the formless perception of consciousness
- ~ 6) liberation of the formless perception of nothing whatsoever,
- ~ 7) liberation of the formless perception of neither perception nor non-perception

~ 8) the liberation of cessation.

The nine samapattis, are

- ~ 1.) the four dhyanas
- ~ 2.) the four formless attainments,
- ~ 3.) the samapatti of cessation.

The ten exhaustions are of

- ~ 1.) earth
- ~ 2.) water
- ~ 3.) fire
- ~ 4.) air
- ~ 5.) blue
- ~ 6.) yellow
- ~ 7.) red
- ~ 8.) white
- ~ 9.) space
- ~ 10.) consciousness.

The eight overcomings of the ayatanas,²⁴ are as follows:

- ~ 1.) by those possessing inner form²⁵, viewing lesser external phenomenal forms, and overcoming these
- ~ 2.) by those possessing inner form, viewing greater external forms, and overcoming these
- ~ 3.) by those not possessing form, looking at lesser forms, and overcoming these
- ~ 4.) by those not possessing form, looking at greater forms, and overcoming these;
- ~ 5.) Mere inner perception without inner form of blue, and overcoming it.
- ~ 6.) Mere inner perception without inner form of yellow, and overcoming it.
- ~ 7.) Mere inner perception without inner form of red, and overcoming it.
- ~ 8.) Mere inner perception without inner form of white, and overcoming it.

The last four are called the four seeings. By clearing away kleshas in the continuums of others, they are made non-existent, and by all that spontaneously arises from their being so made, there is knowledge of the object of aspiration.

The six higher perceptions are:

- ~ 1.) miraculous powers,
- ~ 2.) the divine ear,
- ~ 3.) knowing the thoughts of others,
- ~ 4.) memory of former lives,
- ~ 5.) the divine eye arising from manifested formations,
- ~ 6.) the higher perception of exhausting defilement.

The four individual true apprehensions are of

- ~ 1.) meanings
- ~ 2.) words
- ~ 3.) dharmas
- ~ 4.) powers.

the four purities, are complete purity of

- ~ 1.) support
- ~ 2.) perception

- ~ 3.) object,26
- ~ 4.) wisdom.

The ten masteries are power over

- ~ 1.) life
- ~ 2.) mind
- ~ 3.) necessities
- ~ 4.) actions
- ~ 5.) birth
- ~ 6.) devotion
- ~ 7.) aspiration
- ~ 8.) miracles
- ~ 9.) wisdom
- ~ 10.) Dharma.

As for the four fearlessnesses, one can make the following proclamations without fear of successful contradiction:

- ~ 1.) "I am enlightened;"
- ~ 2.) "I have stopped desire and so forth;
- ~ 3.) "I teach with certainty the path of omniscience and so forth."
- ~ 4.) "I have exhausted defilement."

By purity of one's actions of body, speech and mind, they are rightly performed. Not having to consider these three comprise the three non-guardings.

The three objects to keep in mind are in teaching the dharma to keep in mind

- ~ 1.) what the listeners want and do not want.
- ~ 2.) that with these two there are attachment and aggression.
- ~ 3.) that when these two are absent, there are equanimity and mindfulness.

There are also not forgetting the benefit of sentient beings conquering all defiled habitual patterns the great compassion that desires benefit for all beings the eighteen unique dharmas of a Buddha.

The six aspects that are not possessed are

- ~ 1. confusion
- ~ 2. useless chatter
- ~ 3. loss of mindfulness
- ~ 4. non-equanimity of mind
- ~ 5. perception of difference
- ~ 6. equanimity that excludes discrimination

The six aspects that are not possessed with deterioration

- ~ 7. resolve [to benefit beings]
- ~ 8. diligent effort
- ~ 9. mindfulness
- ~ 10. samadhi
- ~ 11. prajna
- ~ 12. complete liberation

The three aspects that are preceded and followed by wisdom

- ~ 13. Buddha activity of body

- ~ 14. Buddha activity of speech
- ~ 15. Buddha activity of mind

The three enterings into wisdom without attachment or obstruction

- ~ 16. in the past
- ~ 17 in the future
- ~ 18 in the present

Besides those 18 there are also

- ~ omniscience knowledge of the path, universal awareness.

This great collection of twenty-one is dharmakaya.

L11: [c.1.d)) As for sambhogakaya, the enjoyment body, the Abhisamayalankara says:] :L11

- ~ The nature of the thirty-two major marks
- ~ And also of the eighty minor marks,
- ~ Since these are enjoyed in experience of Mahayana
- ~ They are called the Sage's enjoyment-body,

This is explained extensively below.

¢(i.e. 1.2. - THE SAMBHOCAKAYA (conventional Buddha jewel):

¢-- Three main characteristics of the "enjoyment-body" are

- ¢-- 1) that it possesses the thirty-two physical marks of Buddhahood,
- ¢-- 2) that it has the eighty auspicious physical characteristics, and
- ¢-- 3) that it engages itself in teaching only the Mahayana.

¢-- These characteristics can be learned about in more detail elsewhere.

¢-- Ven. Khenpo Appay Rinpoche, The Qualities of Buddhahood: A Brief Sketch)

L11: [c.1.e)) Regarding nirmanakaya, the same text says:] :L11

- ~ When anyone, as long as samsara lasts,
- ~ Does benefits for limitless sentient beings
- ~ Equally, the bodies of such beings
- ~ Are the Sage's ongoing nirmanakaya.

The Mahayanasutralankara says:

- ~ There are working tulkus,²⁷ and born and enlightened tulkus.
- ~ But the nirmanakaya of the supreme enlightenment
- ~ Is the nirmanakaya of the Buddha himself.
- ~ He has the great upaya which is total liberation.

¢(i.e. 1.3. - THE NIRMANAKAYA (conventional Buddha jewel):

¢-- The "emanation-body" is the doer of various enlightened activities for the welfare of all sentient creatures. It is constantly active, manifesting wherever there are beings to be trained, and will continue to manifest as long as realms of cyclic existence (samsara) are not emptied of sentient beings.

¢-- There are three types of "emanation-bodies":

- ¢-- 1) "born emanations": these are the Buddha's manifestations as gods, dwelling in such divine realms as Tusita,
- ¢-- 2) "fashioned emanations": these are numerous and include the various different forms projected by the Buddha for the sake of converting and benefitting others, such as vina (lute) player by which Supriya, the king of the Gandharvas, was converted, and

☿-- 3) "the highest emanation": this is the emanation which manifests the attainment of Buddhahood in the world, such as our great teacher, Sakyamuni.

☿-- -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch)

☿(i.e. 2. ENLIGHTENED VOICE (qualities of the Buddha's speech)

☿-- In addition those "bodily" qualities, the Buddha has many unique qualities of voice. The Buddha, for instance, can reply simultaneously to many questions, answering at the same time in many languages. These remarkable qualities are usually taught through an enumeration of sixty-four of them. These include sweetness of voice, the sound of which increases the roots of merit of the listening disciples; gentleness, which soothes the minds of others by its sound; and captivatingness, which appeals to the minds of all listeners. The list of sixty-four qualities, however, is not an exhaustive enumeration, it merely indicates through examples the great number and diversity of these qualities.

☿-- -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch)

☿(i.e. 3. ENLIGHTENED MIND (qualities of the Buddha's mind, the wisdoms / first four empowerments)

☿-- Enlightened mind is Gnosis (jnana. It is the only one, but it possess several aspects, and in that case we speak of four Gnoses.

☿---- The first of these is the "mirror-like Gnosis" / the mirror-like wisdom (w1), which is the portion of Gnosis that is free of both apprehending subject and apprehended object. (Mirror - like awareness: When our anger is transformed, the resultant insight is clear like a mirror. It neither adds nor withdraws anything.)

☿---- The second is the "Gnosis of equality" / the wisdoms of equality (w2), which is that portion of Gnosis that abides neither in cyclic existence nor in the extinction of Nirvana. (Even awareness: Our pride returns as a recognition of the composite nature of all things.)

☿---- The third is the "discriminative Gnosis" / discriminating awareness (w3), which is the portion of Gnosis that understands objects in their multiplicity and variety. (Discerning awareness: Our attachment becomes the ability to see situations both singly and as part of a totality.)

☿---- The fourth is "action-accomplishing Gnosis" / all- accomplishing wisdom (w4), which is the portion of Gnosis through which the Buddha understands the personalities and dispositions of sentient creatures. (Spontaneously fulfilling awareness: Our jealousy manifests the wisdom of experience.)

☿---- (Note: the fifth wisdom not included here is : the empowerment of dharmadhatu wisdom, the wisdom of the universe of Dharmakaya -- All - encompassing awareness: Our confusion reappears as all-prevading intuition.)

☿-- On the other hand, when Gnosis is taught as being two-fold division are as follows. (/ the wisdoms of the tamers of beings and the supreme emanation) (The Union of The Two Truths.)

☿---- First there is the Gnosis through which the Buddha perceives the ultimate reality of all knowable things exactly as it is; this is the Gnosis if the level of ultimate reality / the wisdom of nature. (The Ultimate Truth)

☿---- Second there is the Gnosis through which the Buddha perceives all knowable things in their variety and multiplicity; this is the Gnosis of the surface level of truth / the wisdom of extent. (The conventional truths)

☿-- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch)

☿(i.e. 4. ENLIGHTENED QUALITIES

☿-- The qualities (gunas) of Buddhahood constitute the fourth traditional category through

which Buddhahood is described. These to some extent overlap with the other categories, and normally they are taught as numbering sixty-four.

¢---- These are the thirty-two qualities of the dharma-body,
¢---- and thirty-two of the form-body.

¢-- The first group of thirty-two qualities has three subdivisions: the ten powers (bala), the four fearlessnesses, and the eighteen characteristics specific to the Buddha.

¢---- The powers of Buddhahood include the power consisting of the knowledge of what is possible and impossible, the power of knowledge that takes actions and their consequences as one's own, and the power of the knowledge of the various mental dispositions of sentient creatures.

¢---- The four fearlessnesses are the imperturbable confidences through which the Buddha sets forth in an antagonistic assembly, His attainments of Gnosis and the elimination of all defilements, and by which He teaches for the benefit of others' salvation and the things which obstruct the spiritual path.

¢---- The eighteen characteristics specific to the Buddha include such characteristics of conduct as His being free from mistakes and accidents, His lack of nonsensical utterances, His lack of non-concentrated or non-meditative states, and His freedom from lapses of memory.

¢-- The second group of thirty-two qualities, those of His physical form, consist of the thirty-two marks of the great individual. These include the image of a spoked wheel on His palms and soles, flat soles of the feet, a thin membrane between the fingers, the protuberance (usnisa) on the top of His head, and the curled tuft of hair between His eyebrows.

¢-- As with the other qualities of enlightenment, these do not in any way exhaust the Buddha's qualities, for they are limitless and infinite like the sky. Just as however far one may proceed in any direction through space one will never reach the end of space, so too, we can never list all the qualities of Buddhahood. However many we enumerate there are always more and more to be mentioned.

¢-- -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch)

L11: [c.1.f)) Regarding Buddha activity, the same text says:] :L11

~ Thus it is maintained that as long as samsara lasts

~ This karma is unbroken and continuous.28

¢(i.e. 5. ENLIGHTENED ACTIVITIES

¢-- The activities of Buddhahood can be explained according to two different principles.

¢-- First of all they can be taught in terms of the levels towards which they are directed.

The Buddha's activities

¢-- 1) establish disciples on the basis of the spiritual path, i.e. in suitable physical existences such as in human existences,

¢-- 2) they establish disciples on the paths of practice, i.e. on the path of accumulation, application, seeing, etc., and

¢-- 3) they establish the disciples in the spiritual fruit or result, i.e. in perfect Buddhahood.

¢-- The second way in which the activities can be explained is in terms of how they manifest. They appear

¢-- 1) effortlessly and spontaneously,

¢-- 2) without discrimination or favouritism,

¢-- 3) as identical with the activities of all Buddhas,

¢-- 4) as a continual and never-ending process,
 ¢-- 5) through varied skilful methods,
 ¢-- 6) in ways that are suited to the disciple, and
 ¢-- 7) as a protection from the faults of both cyclic existence and Nirvana.
 ¢-- The above are a mere indication of the range and nature of the Buddha's activities. In fact, He is able to accomplish limitless activities in each and every moment. And these activities always continue, never faltering, for as long as cyclic existence continues.
 ¢-- -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch)

L10: [c.2)) As for the secret mantra teachings,] :L10

[causal Dharma of realization / stages]

-- in addition to these levels there is a twelfth, Pemachen²⁹ or padmini, a kaya that does not appear to bodhisattvas, but only to the great experience of omniscience, beyond one and many and always spontaneously present.
 -- Some also say that in addition there is the thirteenth level of a vajra holder whose bliss pervades the limits of the all-pervading space of dharmakaya free from all complexities.
 -- Also some texts say that mahasukha is a fourteenth bhumi,
 -- samadhi is a fifteenth,
 -- and wisdom, the level of the guru, is a sixteenth.

These and immeasurable others are taught. However they can all be related to sending out light rays everywhere and returning into the single essence.

The characteristics of the three kayas and five wisdoms appear with their individual divisions.

L9: [d)) The [five] paths] :L9

As for the previously taught paths

[causal Dharma of realization / stages]

\ ###
 \ The [five] paths are accumulation, preparation, and seeing; °
 \ the path of meditation and that of no more learning.
 \ By the two stages and such, the profoundest objects of mind
 \ Will arise, the immaculate, radiant sun of holy Dharma.

The gate of entering for beginners is the path of accumulation.

The path of preparation involves the four aids of release,³⁰

-- 1.) heat or warmth,
 -- 2.) "peak experience" or spiritual exaltation
 -- 3.) patience, steadfastness,
 -- 4.) supreme worldly dharmas.

This level is practiced through devotion. It is the second path of ordinary beings.

The paths of seeing and meditation are the paths of the bodhisattva noble ones. All these together are the four paths of learning. That which is to be abandoned through seeing and meditation is accomplished with effort.

The final path is that of no more learning. This is the matchless umbrella, the single chief level. In those bhumis dharani and samadhi and such profound aspects of mind, and the dharmas that are the objects of wisdom are the three jewels. The path of no more learning is the Dharma. Associates are the Sangha. The teacher is the Buddha. These things are said for people of different powers of mind. Here the different but inseparable ultimate and non-ultimate three jewels are all united.

L7: [c) The particulars of the Sangha jewel] :L7

It is the support of association:

[causal Sangha]

\ ###
\ The external Sangha includes the beings of the four classes °
\ And the Buddha-sons abiding on the various bhumis.

\ ###
\ The dakinis and the vidyadhara masters of vajrayana
\ Are those who are maintained to be the inner Sangha.

The four classes, stream-enterer, once-returner, non-returner, and arhat of the Sangha of shravakas and pratyekaBuddhas and the bodhisattvas dwelling on the ten bhumis are the external Sangha.

The inner Sangha is the dakinis and spontaneous arisen beings arisen from mantra and karma or Buddha activity, and the world transcending assembly gathered under the vajra, ratna, padma, karma, and tathagata families, and the vidyadharas dwelling on the levels of mahamudra, life-mastery, and self-existence. In this case there are four families of vidyadharas. These are the ripening, life-mastery, mahamudra, and self-existing families.

As for the first, the ripening, practicing the developing and completion stages on the paths of accumulation and preparation, they have ordinary bodies, but establish their minds as the kayas of the deities. These until they have attained the supreme dharma, nirvana, in the meantime attain the mahamudra. This is because they reject the body and ripen the mind as the mandala of the deity.

The Stages of Action says:

- ~ The yogin of one and many, when that level
- ~ That is to be taught is to be attained
- ~ One Approaches and accomplishes 66 months,
- ~ Until the vajra body has been attained.
- ~ By the condition of having but little power
- ~ Because of weak aspiration one will stay
- ~ Within the residual body arising from concepts.
- ~ But by insight one goes to vajradhara.

If one attains the supreme Dharma, one is really connected to mastery of life.

The same text says:

- ~ If one is not obstructed by conditions,
- ~ One will then be joined to the vajra body.

As for mastery of life, having reached the great, supreme Dharma, by attaining the kaya of

the vajra body one is without birth and death. The path of seeing mind arises.

The same text says:

- ~ The final and ultimate entering of seeing the meaning
- ~ Is accomplished by the siddhi of practicing vajra feasts.
- ~ Defiled bodily elements and their birthplaces are exhausted,
- ~ Becoming a vajra body in the family of life.
- ~ The dharmas of seeing, recited, consecrate nirvana,
- ~ The level of the Conqueror where body is not rejected.
- ~ Free from fear one perfects the miracle of life.

That body which is the support of supreme Dharma remains.

The Secret Essence says:

- ~ Though births of humans, gods,
- ~ And Bhrama indeed are taken,
- ~ One stays on that special level.

Emanations and Buddha qualities, are the phenomena of the first bhumi. A mudra-family-holder in the path of meditation from the second until the tenth bhumi, dwells on the ninth. There body appears as the phenomena of the mandala, and mind purified of defilements has wisdom without conceptualized characteristics.

The Stages of Action says:

- ~ One's own mind becomes the mahamudra.
- ~ The kaya that manifests by meditation.
- ~ Possessing all the major and the minor marks,
- ~ Both the ordinary and supreme,
- ~ The two enjoyments are the family of mudra.

The Two Enjoyments says:

- ~ One becomes a holder of the families
- ~ Of the jewel, vajra, wheel, lotus, and sword.

-- In the second, third, fourth, and fifth bhumis, one is called a holder of the vajra family holder. This is because one destroys the defilements of one's own level by vajra-like realization.

-- In the sixth one chiefly practices the prajna-paramita. By turning the wheel of dharma one becomes a holder of the wheel family.

-- In the seventh one's arising like the wheel of Dharma is also skillful in means, and one is of the same family.

-- In the eighth, attaining the empowerment of the precious wisdom of non-thought, one is a holder of the precious jewel family.

-- In the ninth, without desire, by practice, and attainment one holds the lotus family.

-- In the tenth, producing benefit for sentient beings through perfect Buddha activity, one is of the sword family.

Holding the self-existing family is attaining Buddhahood.

The same text says:

- ~ By perfecting the powers of the former families,
- ~ As explained, defilements are purified.
- ~ The three prajnas which are those of a Buddha,

~ Bring one to the self-existing family

Some masters have said that the mahamudra goes from the first bhumi until the seventh. Self-existence is explained as the three pure bhumis the eighth to the tenth. It seems they did not get the idea. Why? While travelling from the level of a beginner up to the level of Buddhahood one is gathering these states of the four family holders.

L5: [d. The actual liturgy of [causal] refuge,] :L5

- 1) Emanating the fields
- 1) How to go to refuge
- 3) Emanation of light rays

L6: [1) Emanating the fields] :L6

Now from the actual presentation of the liturgy of going to refuge, as for the cause of its arising, (i.e. the three levels of motivation)

- lesser ones fear the lower realms and desire the good qualities of the higher realms and so forth.
- The shravakas and pratyekaBuddhas are also afraid of samsara, and produce the three kinds of faith.³¹
- In the Mahayana, by compassion, one turns the wheel of dharma for others.

The Mahayanasutralankara says:

~ That is to be understood by means of compassion.

Moreover, after one has been told the virtues of refuge by the guru, one puts one's mind in order. Before representations of the three jewels one arranges offerings. In the space in front, the three jewels as explained above, just from having gathered the text and offerings, approach and remain. The Buddha and so forth are the objects of visualization.

Visualize them in space:

[The actual liturgy of causal refuge]

- \ ###
- \ Visualize these objects as being before you in space. °
- \ In particular Buddha and guru are said to be most important.

From the external viewpoint, the Buddha is most important, but internally the guru is most important.

L6: [2) How to go to [both] refuge:] :L6

[The actual liturgy of causal refuge]

- \ ###
- \ Making the outer, mental, and secret offerings, °
- \ Say:
- \ "I and all sentient beings, joining our hands in devotion,
- \ Take refuge until enlightened, for the benefit for others
- \ In the Guru and the Buddha, the Dharma, and the Sangha."
- \ ###
- \ Say this again and again, from the depths of your heart and bones.

- 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.

Offering these offerings, which fill the whole of space, to the guests who also fill the whole of space, say the following:

[The actual liturgy of causal refuge]

\ ###
 \ From this time until attaining the essence of enlightenment,
 \ I, [say your name], for the sake of all sentient beings, go to the guru for
 refuge.
 \ I go to the Buddha for refuge.
 \ I go to the Dharma for refuge.
 \ I go to the Sangha for refuge.
 \ ###
 \ Say this three times from the depths of your heart.

[The actual liturgy of both refuge]

\ ###
 \ This is THE REFUGE ATTAINED FROM SYMBOLS.
 \ Afterwards resting in a state of complete non-conception,
 \ entering into the unborn is THE ABSOLUTE REFUGE.
 \ Attaining dharmata is THE WORLD-TRANSCENDING REFUGE.

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

L6: [3) Emanation of light rays] :L6

At other times, visualize that by one's having gone to refuge in this manner, these representations radiate light and so forth as follows:

[The actual liturgy of refuge]

\ ###
 \ Visualize that by radiation of joy and light °
 \ Obscurations of the three gates are purified,
 \ And that because of that the siddhis have been attained.
 \ By that the accumulation of merits has been perfected.
 \ And, as the fruition, rupakaya is manifest.

The Edifice of the three Jewels says:

- ~ By those beings who take the three-fold refuge
- ~ The accumulations will be completely perfected,
- ~ The level of Buddhahood will be accomplished.
- ~ The Dharma and Sangha will also be accomplished.

That completes the explanation of the incidental causal refuge.

L4: [2. The fruition refuge] :L4

There are five sections

- a. The explanation of the objects of refuge
- b. The manner of going to refuge
- c. The explanation of the essence
- d. The explanation of post-meditation
- e. What is to be learned about refuge

L5: [a) The explanation of the objects of refuge:] :L5

[fruition refuge]

```
\    ###
\    THE ULTIMATE REFUGE UPON THE FRUITION IS DHARMAKAYA. °
\    Essence of divinity, Buddha, dharma, and Sangha,
\    One's own luminous mind, free from all complexity.
```

¢(i.e. Of course this "dharmakaya" is inseparable with the rupakaya. And that is the "Svabhavikakaya".)

The vehicle of characteristics maintains that in the fruition refuge one attains for oneself the fruition of Buddhahood. The incidental objects of refuge are the Dharma and Sangha, and the ultimate one is the singularity of Buddhadharmakaya.

```
\    ###
\    As for the refuge that goes to the ultimate meaning, °
\    That refuge is singularity, Buddhahood.
```

Dharmakaya is the ultimate object of the fruition refuge, because it is the ultimate three jewels.

- ~ In the causal refuge dharmakaya also comes into the continuities of others;
- ~ but IN THE FRUITION REFUGE,
- ~ THE NATURE OF ONE'S OWN MIND, FREE FROM ALL THE EXTREMES OF COMPLEXITY,
- ~ EXISTS AS THE NATURE OF THE THREE JEWELS, AND ONE GOES TO REFUGE WITH THAT.

The Establishment of Wisdom says:

- ~ The Buddha is mind with no need of attaining purity.
- ~ Unchanging and undefiled, this is also the Dharma.
- ~ Its self-perfected qualities are the Sangha.
- ~ Since this is so, one's mind is excellent.

As to how one goes

L5: [b) The manner of going to refuge:] :L5

As for the taking refuge that makes this into the path,

[The actual liturgy of causal refuge]

```
\    ###
\    [First:]
\    Before the visualized representations, one goes to [causal] refuge, °
```

"Having visualized that I and all sentient beings have done this, doing this for as long as the words have power, with these relative visualizations we take the causal refuge."

L5: [c) The explanation of the essence:] :L5

[The actual liturgy of fruition refuge]

\ ###
\ [Second:]
\ In accord with the cause, everything is one's mind. °
\ In reality going and goer are non-dual,
\ This suchness is meditational equanimity.
\ If we grasp the mind and object as being two,
\ There will never be the ultimate realization.
\ THE REFUGE OF FRUITION HAS NO ASPIRATION.

Oneself and all sentient beings go to refuge with the phenomenal visualizations of the three jewels in space. Both also do so with their own minds, which in reality have not a particle of difference from their miraculous emanations. [Second:] Since the essence of all this is the space-like nature of mind that does not fall into partiality, rest in that simplicity.

The Middle Length Prajnaparamita says:

- ~ Subhuti, Whoever does not conceive of even the Buddha,
- ~ also does not think of the Dharma and the Sangha.
- ~ This is going into the real essence.

The thought that the object, the three jewels, and the perceivers, oneself and others, are different does not correspond to the way things actually are, so we need not aspire to those natures.

L5: [d] The explanation of post-meditation:] :L5

[The actual liturgy of refuge - post meditation]

\ ###
\ [Third:]
\ By that the accumulation of wisdom is perfected. °
\ By that the state of dharmakaya has been attained.

\ ###
\ [Third:]
\ Whatever may appear in the post-meditation state
\ It SHOULD BE REGARDED AS BEING A DREAM OR ILLUSION.

This non-conceptual emptiness is the accumulation of wisdom, and therefore dharmakaya is established.

The Sutra Teaching the Two Truths says:

- ~ Manjushri, by the accumulation of merit rupakaya is attained.
- ~ By the accumulation of wisdom, absolute dharmakaya is made to manifest.

All the dharmas of the phenomenal world of samsara and nirvana, appearing while they do not exist, should be regarded as being within a dream or illusion.

As to how, the Vinaya says:

- ~ By the vast merit that rises up from this
- ~ May Buddhahood naturally rise within sentient beings.
- ~ May I liberate the host of beings
- ~ Not liberated by former victorious ones.

L5: [e. What is to be learned about refuge] :L5

- 1) The causal aspect
- 2) What is learned in the fruition

L6: [1] [What is to be learned about refuge:] The causal aspect,] :L6

There are four sections

- a) The instruction not to abandon the three jewels
- b) The instruction that refugees are worthy of homage and should not be deceived
- c) The limits to be guarded in respect to the three jewels
- d) The instruction to pay faithful homage to the guru and the three jewels

L7: [a) The instruction not to abandon the three jewels] :L7

Then regarding refuge:

[necessity of causal refuge]

\ ###
\ Of these two different learnings, as for the causal aspect, °

\ ###
\ In order to enjoy our lives and worldly actions,
\ We should never abandon the guru and the three jewels.

¢(i.e. Not rejecting completely the conventional truths, dependent origination, causality, the raft. For the same reasons as we practice wholesome actions: because if we practice unwholesome actions we will get a rebirth in the lower realms and lose the freedoms and opportunity of this precious human life. Even though these wholesome actions are also kama formation, they are in accord with the goal, liberation from all conditioning.)

¢(i.e. THE REFUGE VOWS:

- ¢-- 1. Not to go for refuge to teachers who contradict Buddha's view, or to samsaric gods
- ¢-- 2. To regard any image of Buddha as an actual Buddha
- ¢-- 3. Not to harm others
- ¢-- 4. To regard any Dharma scripture as an actual Dharma Jewel
- ¢-- 5. Not to allow our self to be influenced by people who reject Buddha's teaching
- ¢-- 6. To regard anyone who wears the robes of an ordained person as an actual Sangha Jewel
- ¢-- 7. To go for refuge to the Three Jewels again and again, remembering their good qualities and the differences between them
- ¢-- 8. To offer the first portion of whatever we eat and drink to the Three Jewels, remembering their kindness
- ¢-- 9. With compassion, always to encourage others to go for refuge
- ¢-- 10. Remembering the benefits of going for refuge, to go for refuge at least three times during the day and three times during the night
- ¢-- 11. To perform every action with complete trust in the Three Jewels
- ¢-- 12. Never to forsake the Three Jewels even at the cost of our life, or as a joke.)

Why? Within this life these are hardly different from virtue. Refuge establishes all the virtues that are exalted and truly good. This is because it bridges the gap between degradation and excellence.

Shantideva says:

- ~ For gaining lesser things, let us not leave the great.
- ~ We should chiefly think of others' benefit.

That is what it is like. the Vinaya says:

- ~ For life, and power or even jokingly, the three jewels should never be abandoned.

L7: [b] The instruction that refugees are worthy of homage and should not be deceived:] :L7

[necessity of respecting causal refuge vows - in relation to the guru]

\ ###
 \ Anyone who has gone for refuge with the guru, °
 \ Is worthy of respect, and we should never cheat them;
 \ And let us abandon harsh slander of the holy ones.

The Gandavyuha Sutra says:

- ~ By depending on the spiritual friend one is worthy of respect and should not be deceived. Let us stop saying unpleasant things about the holy ones, and instead follow the holy Dharma.

L7: [c] The limits to be guarded in respect to the three jewels:] :L7

[necessity of respecting causal refuge vows - in relation to the three gems]

\ ###
 \ Anyone who has gone for refuge to the Buddha, °
 \ Should never offer homage to any god seen as other.
 \ Anyone who has gone for refuge to the dharma,
 \ Should abandon doing harm to every sentient being.
 \ Anyone who has gone for refuge to the Sangha,
 \ Should abandon consorting with the infidels.

The Shri Mahanirvana Sutra says:

- ~ Whoever goes to refuge with the Buddha,³²
- ~ Should never go to refuge with other gods.
- ~ Whoever goes to refuge with the Dharma
- ~ Should abandon attitudes of doing harm.
- ~ Whoever goes for refuge to the Sangha
- ~ Should not associate with infidels.

L7: [d] The instruction to pay faithful homage to the guru and the three jewels:] :L7

[necessity of respecting causal refuge vows]

\ ###
 \ Even their pictures ought to be faithfully revered. °
 \ Recalling them day and night, we should always go for refuge.

Even pictures of the guru and the three jewels should never be treated with disrespect. Revere them in such a way that does not tread even on their shadows. This is because they are emanations of the goodness of the Buddha fields.

As is said:

- ~ During this time of the age of obscuring darkness

~ I have emanated the spiritual friend.

The White Lotus says:

~ Many bodily forms are emanated.

~ They benefit beings by their wholesome actions.

The "Ear-ring"35 or Avatamsaka Sutra says:

~ In the last period of five hundred years

~ I will then exist in the form of letters.

~ To the mind with the thought that "I exist,"

~ At that time to that I will be respectful

[necessity of remembering the qualities as a basis for other qualities]

By being mindful continuously day and night, or six times, or three, or at least once,
go to refuge;

and then these subsequent virtues will be established.

How?

Because when the virtues of the spiritual friend are told, one learns to practice them.

Gathering the basis, one relies on holy beings, listens to the holy Dharma, and practices
with the Sangha.

This is taking refuge.

¢(i.e. This is the same as for wholesome actions. The more we do them the more good karma is
build, and the more we do them. And since they are in accord with the goal, and since we
know also remember constantly that they are also empty of inherent existence, then we
practice both method and wisdom together.)

Because the virtues of the three jewels are told, one emulates them. Behavior is the vinaya.
Meditation is the sutras. The view is abhidharma. Practicing according to these is the
refuge of practicing according to the path.

L6: [2)) [What is to be learned about refuge:] the fruition aspect] :L6

There are two sections

-- a) The main subject matter

-- b) The cause of violation

L7: [a) The main subject matter:] :L7

[necessity of respecting fruition refuge meaning]

\ ###

\ What is to be learned in the aspect of fruition °

\ ###

\ IS TO STRIVE SINCERELY FOR EQUANIMITY.

\ One should not conceptualize either good nor evil,

\ NEITHER HIGH OR LOW, ACCEPTING OR REJECTING.

\ We should not rely upon complexities,

\ But rather train in the natural state of dharmata.

\ Let us course within the single mandala,

\ Where everything there is spontaneously perfected.

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

¢(i.e. So taking refuge becomes an exercise in the real nature of everything, and in using both method and wisdom together. But be careful to not reject the causal object of refuge thinking that their emptiness means that they are not existent, not functional.

¢-- ----

¢-- Not accepting completely the conventional truths, dependent origination, causality, the raft, as absolutes. And not accepting completely emptiness as an absolute either, and thus rejecting everything, the world. The Union of the Two Truths: dependent origination and emptiness.

¢-- The Middle Way: not accepting as absolute, not rejecting as meaningless, a-causal or non-functional.

¢-- The Middle Way: saying away from the two extremes of existence (realism) and non-existence (nihilism).

¢-- The Middle Way: no absolute, only adapted skillful means.

¢-- The Middle Way: using a raft, but knowing that it is just a raft.

¢-- The Middle Way: knowing that everything is empty of inherent existence because dependently arisen, merely imputed by the mind.

¢-- The Middle Way: inseparability of appearances and emptiness.)

The Middle Length Prajnaparamita says:

~ One who desires to meditate on the prajnaparamita should learn the manner of not conceiving of any dharmas whatsoever or seeing things accordingly. What is that? This is high. This is low. This is to be rejected. This is to be accepted. This is the Buddhadharma. This is the Dharma pure of all external causation. One should not analyze in such a dualistic manner.

L7: [b) The cause of violation] :L7

Now there is the explanation of the bond to the ordinary objects of the refuge vow:

check this and commentary

[necessity of respecting fruition refuge meaning]

\ ###

\ [WARNING]

\ We go beyond "bestowing" by proclaiming it imputation, °

\ The defining feature is lost by arising of false views

\ Destroying what we should learn, we will surely fall.

\ Take care to be totally mindful of what we accept and reject.

¢(i.e. Using adapted skillful means, but always being aware of the real nature of those skillful means. Using both method and wisdom, the two accumulations, the Two Truths. No absolute, only adapted skillful means. The pure non-dual nature of everything. A flow of interdependences with no entities in it. All merely imputed by the mind.

¢-- -- Not accepting our path as an absolute, not rejecting our path as meaningless.

¢-- -- If we reject the raft before crossing the ocean we will lose the freedom and opportunity of this precious human life, and take rebirths in the lower realms for an eternity.

¢-- -- If we accept any kind of raft. Also, for skillful means to be efficient as a path to

Liberation, they have to be in accord with the goal. It is not about taking refuge to any kind of external deities.

¢-- -- The Middle Way: not accepting unwholesome, not rejecting wholesome; not accepting absolutes, not rejecting skillful means in accord with the goal. Using both method and wisdom. The two accumulations.)

The essence is Buddhahood and enlightenment. If we think that one goes beyond a time of receiving it in rituals, so that bestowing is a mere label, false views arise, the three jewels are abandoned, and we cannot practice. As for offering the precepts of refuge, that they are bestowed is its defining characteristic. Thinking that prostrating to external deities and so forth does no harm is called going in a lower direction.

These violations like an exhausted royal lineage are not included in Buddhism and do not enter into it. Like a merchant deceived by his escort what one destructible. Like a picture falling off a wall, all one's learning and vows are easily destroyed. Like common people without a protector, they are easily trampled on by afflictions. Like a person who has broken the law, by breaking their promises, they will have many births in the lower realms and so forth. In that way, by conceptions that view one's infractions and violations, one will be remorseful; and after that if one's mind receives a vow, one will take it seriously. Though some want a certain fixed accounting, here there is no certainty. If the attitude of renunciation has arisen from virtue, it is because one wants it to.

The Bodhicharyavatara says: 5.11

- ~ Attaining the attitude of renunciation
- ~ Is what is called the shila-paramita.

L4: [3. The benefits of refuge] :L4

There are seven sections

- a. The benefit of protection in all one's lives
- b. The benefits of perfecting the two accumulations
- c. The benefit of immeasurable virtues
- d. The benefit of being guarded by the gods, who are partial to virtue
- e. As for the benefits being immeasurable
- f. The benefit of being the support of all virtues
- g. The benefit of clearing away all the continuance of samsara and nirvana

L5: [a. The benefit of protection in all one's lives] :L5

Now the benefits of refuge are explained. By going to refuge with external deities and so forth, one falls into the lower realms and such:

[benefits of refuge]

- \ ###
- \ Those who see that other refuges are deceptive, °
- \ Having faith in the excellence of divine compassion,
- \ Will have no fear, but be protected in all their lives.
- \ What greater happiness and benefit could there be?

Just going to refuge cuts off the door to the lower realms. Establishing the celestial realms, the great path of liberation, and wholesomeness for all one's lives, refuge is unequalled.

The Expression of Realization of a Pig says:

- ~ Anyone who has gone to the Buddha for refuge
- ~ Will not have to go to the lower realms.
- ~ After they have left their human bodies,
- ~ They will be reborn in the realm of the gods.

L5: [b. The benefits of perfecting the two accumulations:] :L5

[benefits of refuge]

\ ###
\ Here, when the soil of a mind that is pure as well as faithful °
\ Has been well-moistened by the rain of merit and wisdom,
\ Sprouts of auspicious Dharma germinate and grow,
\ Ripening as a crop of perfect victorious ones.

In the ground of faith, watered by the rain of the two accumulations, the seeds of Dharmadhatu, grow. They ripen as a crop of Buddhas.

The Nirvana says:

- ~ Those who go to the three-fold refuges
- ~ Accumulating holy merit and wisdom,
- ~ By the growth of Dharma, conqueror of the world,
- ~ Will surely attain the level of Buddhahood.

L5: [c. The benefit of immeasurable virtues] :L5

Moreover, when we as individuals go to refuge:

[benefits of refuge]

\ ###
\ We gather the many qualities of Dharmic virtue. °
\ Knowing how to be modest, decent, careful, and mindful.
\ Emerging from the covering clouds of dharani,
\ The brilliant sun of wisdom rises within our minds.
\ We see it even in dreams, and do not lose our awareness.
\ Keeping it in mind for many generations,
\ We become elegant with wealth and nobility.

The Sutra Requested by Precious Little Bird Gift says:

- ~ As for those who go to refuge with the Buddha, all their virtuous dharmas will grow.
- ~ They know how to be decent.
- ~ They take care.
- ~ Those who go for refuge with the Dharma are alert.
- ~ They accumulate many virtues.
- ~ They remember former lives.
- ~ They have a share in the good fortune of the Dharma.
- ~ Those who go for refuge with the Sangha have workable minds.
- ~ For them there are many doors of samadhi and dharani.
- ~ They are always of noble family.
- ~ Even in dreams they are inseparable from the Buddha, Dharma, and Sangha.

L5: [d. The benefit of being guarded by the gods, who are partial to virtue:] :L5

[benefits of refuge]

\ ###
\ Because of the rejoicing of all sentient beings, °
\ Both the two benefits are a spontaneous presence.
\ Finally we are the refuge of all who possess a body.
\ Befriending a host of beings, we hold the wealth of trikaya.

This is established by our being protected by the joy of the gods, who rejoice in white virtue, and by the increase of virtuous roots.

The same text says:

~ Moreover, we are protected by the gods, who rejoice in virtue, and our virtuous roots increase.

We quickly attain the level of the victorious ones.

The Nirvana says:

~ Whoever has gone to the three-fold objects of refuge
~ Quickly will become an enlightened being.

Those who have gone to the Buddha for refuge will finally attain Buddhahood. Those who have gone to the Dharma for refuge will turn the wheel of the Dharma. Those who have gone to the Sangha for refuge will be gathered into the ocean-like irreversible Sangha.

L5: [e. As for the benefits being immeasurable] :L5

In brief, as for these virtues:

[benefits of refuge]

\ ###
\ If all the virtues of refuge were to materialize, °
\ Vaster than all of space, they would be limitless.

The Sutra of Spotlessness says:

~ If the merits of taking refuge were to take on form,
~ Having filled all of space, they would be even greater.

Moreover, as for clearing away all danger and harm,

The Sutra of the Holy Victory Banner says:

~ O monks, whether you stay in monasteries, charnel grounds, or in the wilderness, those who have gone to the triple refuge will be without fear and suffering, and no one will say even "I will disturb one of your hairs.

Moreover, there will be no fear of maras and the lower realms.

The Sutra of the Essence of the Sun says:

~ Sentient beings who go for refuge with the Buddha
~ Cannot be killed by even ten million vicious maras.
~ As for breakers of discipline and disturbers of the mind,
~ Their births will certainly go beyond such things as those.

In brief those with the virtues of refuge are protected from kleshas, afflictions, the paths of the lower vehicles, samsara, the lower realms, and all such unpleasantness, while they

attain all that is high and good.

The Mahayanasutralankara says:

- ~ From all the host of kleshas, and wrong-doing,
- ~ And even from old age and death itself
- ~ They are protected by the Buddha himself.

- ~ From afflictions the lower realms and untimely death
- ~ From permanent views of transitory collections
- ~ And from the lower yanas they are protected.

Therefore this is the genuine refuge.

L5: [f. The benefit of being the support of all virtues:] :L5

[benefits of refuge]

- \ ###
- \ As refuge is the ground of all good qualities, °
- \ Why would anyone competent not rely on it?

With these immeasurable virtues, refuge is properly relied on by all those who know what they are doing.

The Edifice of the Three Jewels says:

- ~ Those who are competent will follow virtue.
- ~ By its power perfect benefit is established.

L5: [g. The benefit of clearing away all the continuance of samsara and nirvana:] :L5

[benefits of refuge]

- \ ###
- \ To the friend of all who abandon evil and go to peace, °
- \ Bowing our heads in homage with the deepest faith,
- \ I take refuge in the source of happiness,
- \ The wish-fulfilling tree that is the most excellent leader,
- \ Who is all that is meritorious in the three levels.

The supreme refuge for all who are in the world together with its gods is the three jewels. This is because they protect us from all faults, and are guides that lead us to the peace of nirvana. They are the field of merit, the fulfillers of wishes, and holy treasuries of virtue.

The same text says:

- ~ These three jewels are worthy of homage by everyone in the world, including the gods.
- ~ They are worthy of salutation with joined palms.
- ~ They are holy fields of merit.

The Bodhicharyavatara says: 1.36

- ~ Even those who have do harm are still connected to happiness.³⁴
- ~ Let us then take refuge in that source of virtue.

Day and night six times or whatever, and at mealtimes, even if we do not want to eat, we should visualize the three jewels before us in space. Mentally we should prostrate and make

offerings, confess evil deeds, rejoice in merit, request the turning of the wheel of Dharma, and supplicate the teachers not to pass into nirvana. Then, remembering the virtues of the three jewels, we should join our palms thinking, "May I attain this for the benefit of sentient beings." Thus one builds up to the jewel of the Buddha Bhagavat and so forth.

As it says in the Moon Lamp Sutra:

~ When we have expressed mindfulness of the three jewels, if we subsequently dedicate the merit, evil deeds will be exhausted and virtue will increase.

~ We quickly establish enlightenment and attain inseparability with the three jewels throughout all our lives.

¢-- (i.e. THE REFUGE BENEFITS -- Taking Refuge, By Kabje Kalu Rinpoche, Shenpen Osel:

¢-- Therefore, if someone practices and completes the 100,000 recitations of the refuge vow and the accompanying 100,000 prostrations, this is exceedingly wonderful, and extraordinarily, incalculably beneficial. But even failing that, to recite the refuge prayer every day, at least seven times, is also extraordinarily beneficial. The result of this seemingly quite simple practice is to cause oneself to gradually actually attain complete Buddhahood, to bring oneself gradually to freedom from the sufferings of samsara, and, beyond that, to be protected in all of one's lifetimes from fear, danger, and suffering.

¢-- If the practice and meaning of going for refuge actually become joined to or instilled in one's stream of experience, then faith in the three jewels and the three roots will arise naturally or automatically, and, as a result of that faith, practices which lead to the accumulation of merit will be very easy, will come naturally. For example, not only anything with which one would make offerings " such as flowers, incense, lights, and so forth " but anything that one experiences with the senses that is pleasing, one will immediately see as an offering to the three jewels and the three roots. Anything that is beautiful to the sight, that smells good, that sounds beautiful, and so forth, one will use as offering. And by means of this process and this attitude one will gather a vast accumulation of merit.

¢-- If one develops this kind of attitude, then the accumulation of merit becomes extremely easy. Almost any situation can be used in this way. For example, if one is walking along a road and one sees beautiful flowers or fine houses, anything that is pleasing along one's path, then one will immediately think of them as an offering, and mentally offer them to the three jewels and the three roots.

¢-- Therefore, all the Kagyupas of the past began their practice with the taking of refuge. By relying upon this as a foundation and basis of all practice they came to realize the ultimate refuge, which is the taking of refuge in one's own ultimate attainment of the dharmakaya, sambhogakaya, and nirmanakaya, and by means of this they attained siddhi [realization of Buddhahood].

¢-- In our present situation as humans, we feel that we are extremely intelligent, that we are free, and that we have control over or power over our own situation, that we can do whatever we wish. But if we examine the situation we will see that we neither have freedom of body nor freedom of mind, because the actual power in our situation is in the hands of our karma, our mental afflictions, and our habits [principally, our habitual cognition of and clinging to the split between self and other].

¢-- If we were free, then we would always have been and would always be happy. We would never become depressed, and nothing unpleasant would ever arise in our minds. If we were free, then we would always remain the same. We would have always been young, be young, and would always remain that way. But we don't. We have absolutely no control over it; every second of our lives we are growing older and eventually we are going to die.

☿-- If we have intense faith, and are able to entrust ourselves to our lamas, to our gurus, and to the three jewels, and supplicate them with complete sincerity, then it is possible to eliminate, or at least lessen, these obscurations, because of the power and compassion of the three jewels.)

L3: [C. The dedication of merit] :L3

Now the merit is dedicated for the benefit of sentient beings:

[benefits of refuge]

\ ###
\ As mahasukha is famed as the highest of qualities, °
\ May all beings be well-absorbed in holy conduct.
\ Worn out by reliance on bad objects that corrupt,
\ May our minds today find ease from weariness.

By the thunder in the heaped clouds of merit of these auspiciously composed verses and by the excellent flashing display of the garland of their meaning, may sentient beings, who long have relied on inferior objects, the steeds of their minds worn out by many thousands of kinds of samsaric suffering, have their weariness eased by the Buddha Bhagavat in supreme happiness.

~ Pacified through the Dharma rain of holy amrita,
~ May goodness in the minds of beings have great increase.
~ May the wish-fulfilling clouds of the level of Victory,
~ Always touch us with excellent, liberating wisdom.
~ On whomever in the ten directions of the world,
~ There falls the Dharma rain of the Sugatas and their sons
~ By the coming of benefits may they be illuminated.
~ With the three lower realms self-emptied, may all become enlightened.
~ For blind ones wandering in the world without a leader,
~ May the virtues of the three jewels be fully and clearly proclaimed.
~ When all have been fully placed on the path of liberation,
~ May every single one attain enlightenment.

L2: [CHAPTER VII. The Four Immeasurables] :L2

The Seventh 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: The four immeasurable wishes.

☿-- Antidotes: Kindness, compassion, joy and equanimity are respective antidotes to aggression, egotism / desire, jealousy, pride and ignorance.

☿-- The wisdom realizing the real nature of the mind and of everything: We may think the objects of the three worlds are inherently existing, independently of the mind, that we have a real self in opposition to the rest of the world, competing with it, that then we should discriminate, loving some, hating others, being indifferent to the rest. But that would not

be in accord with the real nature of everything. Considering our interrelations with others, and acting with more kindness, compassion, less competitiveness is more in accord with this real nature. We have to realize the relative (circumstantial) nature of our feelings toward others and act with more equanimity and wisdom.

¢-- Perfecting - combining both method and wisdom together, gathering the two accumulations: The perfection of these four meditations is when realizing the emptiness of the three: subject, object, action; going it without object.

¢-- Progressive path on the edge between extremes: These four are generalized more and more, until they become universal, without discrimination. And then without objects, or while seeing the emptiness of the three. Gradually developing those four immeasurables wishes is the first step toward developing Bodhicitta.)

Thus having gone to refuge, from the main topic, the path of Mahayana, there are the two sections on producing the two bodhicittas of aspiring to and entering into the supreme mind of enlightenment.

Within that first there are the ten sections of the seventh chapter on the four immeasurables:

- A. The description of and the teaching of meditation on the four Bhrama-viharas
- B. The particular teaching
- C. The particular objects of meditation
- D. The faults of impure objects of meditation
- E. The real object of meditation
- F. The particular aspects
- G. How to meditate
- H. Other ways to meditate / Further explanation of the way of meditating
- I. The fruition of the meditation
- J. The dedication of merit

L3: [A. The description of and the teaching of meditation on the four Bhrama-viharas] :L3

¢[i.e. The four immeasurables: kindness, compassion, joy, equanimity. Antidotes to selfishness -- the root of our suffering-; cultivating the mind to benefit all sentient beings without discrimination. Wholesome qualities already present in ourselves and in accord with the real nature of our mind, and of everything.]

Having gone to refuge, one meditates on the four immeasurables. Therefore, that is taught next:

\ ###
\ Beings who become the vessels of dharma by taking refuge. °
\ Cultivate their minds to benefit sentient beings.
\ Watered by equanimity in the cool shade of joy,
\ Flowers of compassion will bloom in the soil of kindness.

¢(i.e. A preliminary to the meditation on the root of all Dharmas, the two bodhicittas - c8.)

Here the example is a very pleasant garden-grove. In the soil of kindness green and rich [snga dang snub pa destroy/suppress read sngo dang snum pa] The various kinds of flowers of compassion open and bloom. In the cool shade of pleasant trees many birds and deer are present. From the lake of equanimity, and ponds, and good springs, flow a collection of many

streams, where travelers tired out by samsara can refresh themselves. Weariness of mind is eased and cleansed away. What is described is arranged in ornamental forms.

The Middle Length Prajnaparamita says:

~ Subhuti, Here a bodhisattva mahasattva should meditate on kindness, compassion, great joy, and great equanimity.

¢(i.e. As for THE FOUR IMMEASURABLE MINDS, they are loving - kindness, compassion, sympathetic joy and equanimity.

¢-- Loving - kindness refers to being affectionately mindful of [other] beings such that one constantly seeks to benefit them with situations which induce peace, security and bliss. (in opposition to hurting others: aggression)

¢-- Compassion refers to being sympathetically mindful of beings' undergoing of all manner of physical and mental suffering in the five paths. (in opposition to being selfish, only interested with our own need, always wanting more: desire)

¢-- Sympathetic joy refers to the desire to cause beings to go from the experiencing of pleasure to the realization of joyfulness. (in opposition to being in competition with others: jealousy)

¢-- Equanimity (she = upek.saa) refers to the relinquishing (she) of the three [other immeasurable] minds such that one is simply mindful of beings in such a way that one is not either averse or affectionate towards them. (in opposition to love, hate, and indifference: discrimination based on ignorance)

¢-----

¢-- One cultivates the mind of loving - kindness for the sake of getting rid of initial thoughts (vitarka, as opposed to secondary thought, vicaara) [characterized by] hatred towards beings.

¢-- One cultivates the mind of compassion for the sake of getting rid of initial thoughts [characterized by] affliction towards beings.

¢-- One cultivates the mind of sympathetic joy for the sake of getting rid of displeasure towards beings.

¢-- One cultivates the mind of equanimity for the sake of getting rid of affection and hatred towards beings.

¢-- Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

¢(i.e. [THE TWO BODHICITTA]

¢-- Aspiring [bodhicitta] has the essence of the four immeasurables. (they are used to develop aspiring bodhicitta)

¢-- And entering [bodhicitta] that of the six paramitas, it is maintained.

¢-- C8)

L3: [B. The particular teaching] :L3

¢[i.e. When they are perfected on the path, these four becomes the four immeasurables. From partial, to universal, then perfecting them by combining them with the wisdom realizing the real nature of the objects.]

As for the particular explanation of this and other things:

\ ###

\ When these four have not been joined to the path of freedom, °

\ These sources of sanity are causes of samsara.

\ But when they are empowered by the path of peace,

\ Then they manifest as the four immeasurables
\ By which we can transcend the ocean of samsara.

¢(i.e. A skillful means in accord with the goal, transcending the ego, transcending all discrimination.)

The Supreme Essence says:

~ Shariputra, these four, by which, if genuine mind is not produced, it will not be produced later, kindness, compassion, joy, and equanimity, are the four bhrama-viharas. They are accompanied by samsaric karmic formations. They produce genuine mind. The kindness, compassion, joy, and equanimity that are subsequently produced are called the four immeasurables. This is because they also produce the path of nirvana.

L3: [C. The teaching of the particular objects of meditation] :L3

¢[i.e. They are universal, without discrimination, first with objects, then without objects by meditating on their real nature, adding the wisdom realizing the emptiness of the three: subject, object, action]

\ ###
\ Their scope is universal, both with and without objects. °
\ Encompassing both sentient beings and dharmata.

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

The meditation-objects of the four immeasurables are

-- all sentient beings, in the arising of four immeasurables with a mental object;
-- and also the dharmata of all dharmas, with suchness as the meditation object, in the arising of the four immeasurables without a mental object. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Bhumi-Collection says:

~ With the support of sentient beings and dharmata respectively, the four immeasurables with and without a mental object arise.

¢(i.e. We could have worldly compassion, kindness, joy or equanimity for people close to us; then a more impartial compassion and kindness for all sentient beings in samsara without discrimination, until there is equality; then without object, knowing that they are all merely imputed by the mind. Using a method, and then seeing the emptiness of all its objects. Combining method and wisdom, the two truths.

¢-- The important point is that the realization of the ultimate truth, emptiness, doesn't deny dependent origination, conventional truths, Buddha qualities like compassion. With the perfect union with emptiness, compassion just become the great compassion, the compassion in accord with the real nature of everything. Emptiness doesn't mean complete non-existence, nihilism, total rejection of compassion, etc. The real nature of everything is not existence, not non-existence, not both, not neither. Meditation on the four immeasurables without object means in total union with the awareness of the ultimate truth, perfecting the utilization of both method and wisdom together.)

L3: [D. The faults of an impure meditation-object] :L3

There are two parts.

-- 1. The faults of an impure meditation-object
-- 2. The instruction to learn the liberating four immeasurables

L4: [1. The faults of an impure meditation-object [with discrimination / for a limited number of sentient beings: then, they are the cause of a rebirth in Brahma heavens] :L4

\ ###

\ The former concerns a limited number of sentient beings. °

\ Such impure objects are the cause of the Bhrama-viharas.

¢(i.e. Divine abodes; sublime states - Brahma heavens -- the non-sensual heavens of form or formlessness)

¢(i.e. Impure means: worldly compassion, kindness, joy or equanimity for people close to us only -- with discrimination. It is not Liberating, because it doesn't combine method and wisdom, it is not in accord with the real nature of everything. But it is the first step.

¢-- Also: "If beings hear that cultivating loving - kindness results in being reborn in the Brahma heaven, then they will have faith in and cultivate the dharma of loving - kindness. It is for this reason that it is said that cultivating loving - kindness results in being born in the Brahma heaven." - Mahaprajnaparamita at Kalavinka)

The meditation objects of the four Bhrama-viharas are the arousing of these four mental phenomena, kindness and so forth, for a limited number of sentient beings, one, two, or whatever. Here liberated mind is not achieved. One to one kindness, like that of a woman crossing the river Ganges with her child, produces samsaric causation, such as the arising of the Bhrama-viharas.

The Bodhicharyavatara says:

~ The fruition of this attitude arising for one person

~ Is the Bhrama-viharas and so forth.

L4: [2. The instruction to learn the liberating four immeasurables] :L4

¢[i.e. without discrimination, then without object: That is perfecting them, and making them causes for Liberation: combining method and wisdom (of impermanence, relativity and emptiness).

With the above-described awareness, these become the four immeasurables:

\ ###

\ Directed to liberation, these become objectless. °

\ This should be learned by those who are compassionate.

\ ---

\ Those who are unhappy or tormented by suffering,

\ Or feel animosity to others, near or far,

\ Through being preoccupied with happiness and wealth,

\ Are objects of kindness, joy, compassion and equanimity

¢(i.e. Without discrimination to all sentient beings in samsara. Then without any object, knowing the real nature of every beings.

¢-- The temporary goal is to diminish the power of the ego until we can accept to see its real nature and the relativity of the point of views.

¢-- The temporary goal is to see the relativity of those feelings toward others, and to see that it is not reasonable to have them with discrimination.

¢-- So the starting point is a total dualism between self and others. This is transformed into relativity, and equality between self and others. Then all is seen as empty of inherent

existence because dependently arisen.

☞-- Using a temporary raft, a skillful means, and then seeing the real nature of the raft.

Using both method and wisdom.

☞-- From discrimination, to relativity, to equality, to emptiness.)

Those desiring liberation should learn to meditate on phenomena in the manner of the four immeasurables.

L3: [E. The real meditation object] :L3

☞[i.e. The universal object of each: not necessarily all sentient beings in all situation, but all of those need each: loving-kindness for all of those who wants happiness, compassion for all of those who are suffering, eternal joy for all of those having happiness but are afraid of losing their happiness, and equanimity for all of those who are obsessed with discrimination (liking some, disliking others, indifferent to the rest).]

Now the meditation object of the four immeasurables is explained:

\ ###
\ Those who are unhappy or tormented by suffering, °
\ Feeling greed or hatred towards others, near or far,
\ Through being preoccupied with happiness and wealth,
\ Are objects of kindness, joy, compassion and equanimity

☞(i.e. All sentient beings stuck in samsara, without any discrimination. They are all in the same situation. They are all equal: same desires, same suffering, same samsara. -- not the Buddhas, Bodhisattvas, ...)

The sentient beings taken as the meditation object of the four immeasurables are those who are not happy or are afflicted with suffering; and those who feel desire and aggression toward others nearby or far away because of their own pleasure, happiness, and wealth.

The Mahayanasutralankara says:

~ The objects are those who desire happiness
~ And those with happiness afflicted by suffering,
~ And those who have the kleshas....

L3: [F. The particular aspects] :L3

☞[i.e. The possibility and the wish that all sentient beings be happy, free from suffering, always in joy, having equanimity. May they all see the real non-dual nature of everything through their own conditioning. May they come to possess the wisdom of non-thought, inseparability of dependent origination and emptiness.]

As for the particular aspects:

\ ###
\ The particular desires are that it may be workable [we are wishing for it] °
\ That all beings may be happy, and also free from suffering;
\ and that never parting from joy, they have equanimity.

☞(i.e. May all sentient beings have happiness and the causes of happiness.

☞-- May all sentient beings be free from suffering and the causes of suffering.

☞-- May all sentient beings never be separated from the happiness that knows no suffering.

¢-- May all sentient beings abide in equanimity, free from attachment and anger that hold some close and others distant.)

The object of these four immeasurables should be the wish that beings be without suffering and possess happiness; and that, not separated from joy, but leaving behind passion and aggression, their minds have only equanimity and kindness.

The same text says:

- ~ I prostrate to you who are kind to sentient beings,
- ~ Intending that they should not be blocked by conflict,
- ~ Possessing as well the intention of non-separation,
- ~ Who have the intent of goodness of benefit.

The four immeasurables are free from what does not accord with the essence of each of them.

The same text says:

- ~ May the objects abandon what does not fit with sanity.
- ~ May they come to possess the wisdom of non-thought.
- ~ May all sentient beings be completely ripened.

As for abandoning partialities that do not fit with each one, the commentary of that same text mentions not conceptualizing self and others, good or bad, happiness, suffering, and in between. Having abandoned them, benefit the object, sentient beings.

As to how to enter into the object, those who merely do not have happiness are the object of equanimity. In those who are tormented by suffering and possess passion and aggression there exists the cause and fruition of suffering. Therefore they are the object of suffering. The objects of joy, happiness and goodness, are those who enter into these three. That the four immeasurables have such dharmas as their objects is said in all the treatises. In the four immeasurables that have the object of dharmata, the nature of these is realized as the unborn. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) Moreover, in the tantras and their commentaries there is found the terminology of the four immeasurables which have not realized egolessness, which half-way and dualistically realize it, and those realizing two fold egolessness.

The Bodhisattva-bhumi says:

- ~ That with sentient beings as object, is an object in common with heretics.
- ~ That with dharmas as object is in common with shravakas, and pratyekaBuddhas.
- ~ That with no object, is not in common with anyone.

¢(i.e. Loving - kindness is [operative] in the form realm. It may be [characterized as] either

¢---- "with outflows"

¢---- or "without outflows,"

¢---- as "subject to cutting off"

¢-- or as "not subject to cutting off."

¢-- It is present in both the basic - level dhyanas* (gen ben chan) as well as within the dhyanas proper. It is associated with three faculties. It is excluded in the faculties of suffering and of worry. The Abhidharma discusses such distinctions as these.

¢---- Because there is a seizing on the appearance of a "being" it is [characterized as] "with outflows."

¢---- Because after having once seized on the appearance of a being one may then

[eventually] gain access to the true character of dharmas it may [also] be [characterized as] "without outflows."

¢-- It is for this reason that it says in The Questions of Inexhaustible Intellect Bodhisattva, "Loving - kindness is of three kinds.

¢-- THE FIRST takes beings as its [objective] condition. As the Buddha explains in many places in the Sutras, "There are bhikshus who, on account of taking up thoughts associated with loving - kindness, are devoid of enmity (hwei), devoid of animosity (hen), devoid of hostility (ywan) and devoid of cruelty (nao). They well cultivate a mind of loving - kindness which is vast, great and immeasurable and so realize an understanding which is universally pervasive. With respect to the beings in the worlds to the east he generates a mind of loving - kindness [through which] he realizes an understanding which is universally pervasive. So too does he [carry out this contemplation] with respect to the beings in the [rest of] the ten directions: to the south, to the west, to the north, to the four midpoints, above and below. And so too does he take up in this very same manner the mind associated with compassion, the mind associated with sympathetic joy and the mind associated with equanimity." ... [When one employs] the mind of loving - kindness in this fashion this is to take beings as the [objective] condition. For the most part it is [the level] practiced among common people or perhaps among those with more to study who have not yet brought outflows to an end.

¢-- THE SECOND takes dharmas as its [objective] conditions. Those whose practice takes dharmas as the [objective] condition include those arhats who have put an end to outflows, the pratyeka Buddhas and the Buddhas. Because all of these sages have destroyed the characteristics of a self and have extinguished the characteristics of unity and difference, they simply contemplate that it is from an [apparent] continuity of causes and conditions that all desires are generated. When they take up loving - kindness in their mindfulness of beings, [they observe] that they are produced from an [apparent] continuity on the part of a conjunction of causes and conditions and [observe that] it is only five empty aggregates which constitute beings. In their mindfulness of the five aggregates they take up loving - kindness and [so] are mindful that beings are unaware of this emptiness of dharmas. Thus [beings] constantly and single - mindedly seek after pleasure. The sages have sympathy for them and so cause them to gain pleasure according to their aspirations. Because this [practice is carried out] for the sake of mundane worldly dharmas it is referred to as [practice which takes] dharmas as the [objective] condition.

¢-- THE THIRD takes nothing whatsoever as its [objective] condition. As for [the loving - kindness] which is takes nothing whatsoever as the [objective] condition, this loving - kindness is possessed only by the Buddhas. Why is that? The mind of the Buddha does not abide in either the conditioned or unconditioned nature. It does not rely upon or rest in the past, the future or the present eras and is aware that no conditions are real [as their existence] is a result of the deceptiveness of inverted views. The [Buddha's] mind has nothing whatsoever which it takes as a condition. Because beings are not aware of this true character of all dharmas and so come and go in the five paths [of rebirth], their minds attaching to dharmas and making distinctions whereby they either seize upon or avoid [them], the Buddha employs this wisdom [which perceives] the true character of all dharmas to cause beings to realize it [themselves]. This is what is referred to as [the loving - kindness which takes] nothing whatsoever as the [objective] condition.

¢-- ...

¢-- "Where beings are taken as the [objective] condition, that is [on the level of] outflows.

¢-- Where nothing whatsoever is taken as the [objective] condition, that is [on the level

of] no outflows.

¢-- Where dharmas are taken as the [objective] condition, that is sometimes [on the level of] outflows and sometimes [on the level of] no outflows."

¢-- -- Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

¢(i.e. There are three kinds of beings:

¢---- There are those [beings] such as the gods and a minor fraction of humans who experience pleasure.

¢---- There are those [beings] such as [the inhabitants of] the three paths of evil and a minor fraction of humans who experience suffering.

¢---- There are those constituting a minor fraction [of the inhabitants] of the five paths [of rebirth] who experience neither suffering nor pleasure.

¢-- Why then is it that the practitioner of loving - kindness (maitri) contemplates all beings as experiencing pleasure

¢-- and the practitioner of compassion (karuna) contemplates all beings as experiencing suffering?

¢-- Reply: When the practitioner desires to study this immeasurable mind of loving - kindness, he first formulates an aspiration wherein he wishes that all beings may be able to experience all manner of pleasure. He takes up this image of people experiencing pleasure, focusses his mind and then enters dhyana [meditation]. This image gradually increases in its breadth such that he then perceives all beings as experiencing pleasure.

¢-- ...

¢-- Question: In [cultivating] the mind of compassion one takes up the image of people undergoing suffering and in [cultivating] the mind of sympathetic joy one takes up the image of people experiencing joy. In [cultivating] the mind of equanimity, what sort of image does one take up?

¢-- Reply: One takes up the image of people undergoing neither suffering nor pleasure. On account of this mind's gradually increasing and growing more vast the practitioner perceives absolutely everyone as undergoing neither suffering nor pleasure.

¢-- -- Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

These arise with the object of sentient beings, dharmas, and with no object. Explaining the arising of these four in terms of the six aspects that do not correspond with the six paramitas,

the Mahayanasutralankara says:

- ~ Kindness to the miserly, and to vicious unsuitable ones,
- ~ Kindness to the irascible, and to the unconscientious.
- ~ Kindness to those who are motivated by external objects,
- ~ And kindness to those who are strongly inclined to wrong attachments.

Explaining the ten objects for which they are produced, the same text says:

- ~ One who comes into the power of the fiercely blazing enemy
- ~ One covered with suffering who is obscured with darkness.
- ~ All who are dwelling on paths that are difficult to travel.
- ~ Those who really have fetters that are very great.
- ~ Those attached to spiritual food that is mixed with poison.
- ~ Those who become completely lost upon the path.
- ~ Those of little energy who have gone far astray,
- ~ It is being kind to people such as these.

- 1.) Those who blaze with the kleshas as if they were in a fire
- 2.) Those for whom obstacles of Mara have arisen, even though they have entered the path
- 3.) Those of the three lower realms
- 4.) Those with stupidity and delusion about karma, cause, and effect
- 5.) Those who have entered wrong paths
- 6.) Those who are really bound by the knots of the kleshas
- 7.) Those who relish the taste of the bliss of samadhi
- 8.) Those who dwell on the paths of shravakas
- 9.) Those who dwell on the paths of pratyekabuddhas
- 10.) Neophyte bodhisattvas.

These four immeasurables arise with four conditions.

- 1.) The naturally existing family or dhatu is the causal condition.
- 2.) The spiritual friend who teaches the instructions of the four immeasurables is the dominant condition.
- 3.) The manifestation of one's particular object is the object-condition.
- 4.) Previous acquaintance with the benefits of meditating on the four immeasurables and the harm of not doing so is the immediately preceding condition.

The former text says:

- ~ From the causes of that happiness and suffering
- ~ Comes the kindness of the bodhisattva.
- ~ Along with those causes, from the spiritual friend
- ~ And from one's natural attitude rises compassion.

The Abhidharmakosha says:

- ~ By four conditions there are mind and mental events.
- ~ By three conditions there are the two samapattis.
- ~ Others things arise from only two conditions.

Mind and mental events are produced by four conditions, the cause, predominating, immediately preceding and object conditions. Samapatti is produced by three, the cause, predominating, and immediately preceding conditions. Material things arise from two, a cause, such as the seed, and a predominant conditions, such as water and manure.

L3: [G. How to meditate] :L3

¶[i.e. Protection against a rebirth in one of the five realms: hell, pretas, animals, titans, gods. Purification of the five poisons. Purification of the body, speech and mind, and the three together. Purification of the eight consciousnesses. Realizing the real non-dual nature of our own mind, and of everything, of the three worlds. Revealing the four kayas and five wisdoms.]

There are four sections

- 1. Equanimity meditation
- 2. Meditation on kindness
- 3. Compassion
- 4. The meditation of joy

L4: [1. Equanimity meditation] :L4

¶[i.e. Antidote to pride (god) and ignorance (animals), analysis, discrimination. Instead of being obsessed with analysis and discrimination, we remember their equality, and the

relativity of any discrimination. There is no absolute basis for objective discrimination; even wholesome actions are dependently arisen conditioning. It is just based on conditioning and generating more conditioning. But wholesomeness creates the conditions favorable to transcendence. Seeing everything as ultimately equal is more in accord with the real nature of everything, more wholesome, thus bringing more calm, happiness and self-amplifying virtues / Buddha qualities. The perfection of this meditation is combining the wisdom of emptiness to it; accumulating both merit and wisdom. The Middle Way: not discriminating, not non-discriminating. Knowing the real nature of everybody & everything as we discriminate in order to help all sentient beings without discrimination: combining method and wisdom. No absolute, only adapted skillful means.]

There are thirteen sections.

- a. The purpose of equanimity meditation
- b. The meditation object of equanimity
- c. Remembering the kindness of the object of equanimity
- d. Equanimity meditation on uncertainty
- e. The meditation on equanimity
- f. Equanimity meditation to benefit sentient beings
- g. Equanimity about getting and losing, by meditating on them as one
- h. The real object of equanimity
- i. Expanding the object of equanimity
- j. The measure of having trained in equanimity within one's being
- k. Post-meditation in equanimity meditation
- l. The benefits of equanimity meditation
- m. The fruition of equanimity

L5: [a. The purpose of equanimity meditation] :L5

¶[i.e. beginners should start with equanimity; toward those both far and near. This is because if we do not bring everything near and far into equanimity, it is difficult for the other three to arise.]

Now, as to how to meditate, one is purely and definitely concerned with these alone:

\ ###
\ These do not have to be practiced in any one fixed order, °
\ But, even so, beginners should start with equanimity..
\ Having developed this toward those both far and near,
\ Then they should meditate upon the other three.

First we should compose ourselves, putting ourselves at ease. This is because if we do not bring everything near and far into equanimity, it is difficult for the other three to arise. Therefore, first we meditate on equanimity.

The master Jnanagarbha says in his Ornament of the Middle Way :

- ~ Crossing with equanimity to the land of goodness,
- ~ Like a meadow covered with blossoming flowers of kindness,
- ~ Well-adorned with the cooling protective shade of compassion.
- ~ The water of joy will be pure, and not disturbed and muddied.

The Two Examinations says:

- ~ First we should meditate on kindness,

- ~ Second we should turn to compassion
- ~ Third we should meditate on joy,
- ~ And last of all equanimity.

This is from the viewpoint a teacher joined with inner divine suchness. For them it is easy first to produce the arising of the other three, kindness and so forth.

¢ (i.e. IV. EQUANIMITY (Upekkha)

¢-- Equanimity is a perfect, unshakable balance of mind, rooted in insight.

¢-- Looking at the world around us, and looking into our own heart, we see clearly how difficult it is to attain and maintain balance of mind.

¢-- Looking into life we notice how it continually moves between contrasts: rise and fall, success and failure, loss and gain, honor and blame. We feel how our heart responds to all this with happiness and sorrow, delight and despair, disappointment and satisfaction, hope and fear. These waves of emotion carry us up and fling us down; and no sooner do we find rest, than we are in the power of a new wave again. How can we expect to get a footing on the crest of the waves? How can we erect the building of our lives in the midst of this ever restless ocean of existence, if not on the Island of Equanimity.

¢-- A world where that little share of happiness allotted to beings is mostly secured after many disappointments, failures and defeats;

¢-- a world where only the courage to start anew, again and again, promises success;

¢-- a world where scanty joy grows amidst sickness, separation and death;

¢-- a world where beings who were a short while ago connected with us by sympathetic joy, are at the next moment in want of our compassion -- such a world needs equanimity.

¢-- But the kind of equanimity required has to be based on vigilant presence of mind, not on indifferent dullness. It has to be the result of hard, deliberate training, not the casual outcome of a passing mood. But equanimity would not deserve its name if it had to be produced by exertion again and again. In such a case it would surely be weakened and finally defeated by the vicissitudes of life. True equanimity, however, should be able to meet all these severe tests and to regenerate its strength from sources within. It will possess this power of resistance and self-renewal only if it is rooted in insight.

¢-- What, now, is the nature of that insight? It is the clear understanding of how all these vicissitudes of life originate, and of our own true nature. We have to understand that the various experiences we undergo result from our kamma -- our actions in thought, word and deed -- performed in this life and in earlier lives. Kamma is the womb from which we spring (kamma-yoni), and whether we like it or not, we are the inalienable "owners" of our deeds (kamma-ssaka). But as soon as we have performed any action, our control over it is lost: it forever remains with us and inevitably returns to us as our due heritage (kamma-dayada). Nothing that happens to us comes from an "outer" hostile world foreign to ourselves; everything is the outcome of our own mind and deeds. Because this knowledge frees us from fear, it is the first basis of equanimity. When, in everything that befalls us we only meet ourselves, why should we fear?

¢-- If, however, fear or uncertainty should arise, we know the refuge where it can be allayed: our good deeds (kamma-patisarana). By taking this refuge, confidence and courage will grow within us -- confidence in the protecting power of our good deeds done in the past; courage to perform more good deeds right now, despite the discouraging hardships of our present life. For we know that noble and selfless deeds provide the best defense against the hard blows of destiny, that it is never too late but always the right time for good actions. If that refuge, in doing good and avoiding evil, becomes firmly established within us, one day we shall feel assured: "More and more ceases the misery and evil rooted in the

past. And this present life -- I try to make it spotless and pure. What else can the future bring than increase of the good?" And from that certainty our minds will become serene, and we shall gain the strength of patience and equanimity to bear with all our present adversities. Then our deeds will be our friends (kamma-bandhu).

¢-- Likewise, all the various events of our lives, being the result of our deeds, will also be our friends, even if they bring us sorrow and pain. Our deeds return to us in a guise that often makes them unrecognizable. Sometimes our actions return to us in the way that others treat us, sometimes as a thorough upheaval in our lives; often the results are against our expectations or contrary to our wills. Such experiences point out to us consequences of our deeds we did not foresee; they render visible half-conscious motives of our former actions which we tried to hide even from ourselves, covering them up with various pretexts. If we learn to see things from this angle, and to read the message conveyed by our own experience, then suffering, too, will be our friend. It will be a stern friend, but a truthful and well-meaning one who teaches us the most difficult subject, knowledge about ourselves, and warns us against abysses towards which we are moving blindly. By looking at suffering as our teacher and friend, we shall better succeed in enduring it with equanimity. Consequently, the teaching of kamma will give us a powerful impulse for freeing ourselves from kamma, from those deeds which again and again throw us into the suffering of repeated births. Disgust will arise at our own craving, at our own delusion, at our own propensity to create situations which try our strength, our resistance and our equanimity.

¢-- The second insight on which equanimity should be based is the Buddha's teaching of no-self (anatta). This doctrine shows that in the ultimate sense deeds are not performed by any self, nor do their results affect any self. Further, it shows that if there is no self, we cannot speak of "my own." It is the delusion of a self that creates suffering and hinders or disturbs equanimity. If this or that quality of ours is blamed, one thinks: "I am blamed" and equanimity is shaken. If this or that work does not succeed, one thinks: "My work has failed" and equanimity is shaken. If wealth or loved ones are lost, one thinks: "What is mine has gone" and equanimity is shaken.

¢--- To establish equanimity as an unshakable state of mind, one has to give up all possessive thoughts of "mine", beginning with little things from which it is easy to detach oneself, and gradually working up to possessions and aims to which one's whole heart clings.

¢--- One also has to give up the counterpart to such thoughts, all egoistic thoughts of "self", beginning with a small section of one's personality, with qualities of minor importance, with small weaknesses one clearly sees, and gradually working up to those emotions and aversions which one regards as the center of one's being. Thus detachment should be practiced.

¢-- To the degree we forsake thoughts of "mine" or "self" equanimity will enter our hearts. For how can anything we realize to be foreign and void of a self cause us agitation due to lust, hatred or grief? Thus the teaching of no-self will be our guide on the path to deliverance, to perfect equanimity.

¢-- Equanimity is the crown and culmination of the four sublime states. But this should not be understood to mean that equanimity is the negation of love, compassion and sympathetic joy, or that it leaves them behind as inferior. Far from that, equanimity includes and pervades them fully, just as they fully pervade perfect equanimity.

¢-- From: Nyanaponika Thera, The Four Sublime States)

¢(i.e. Maybe it is more about seeing the negative side of partiality, judgments, discrimination, god's pride, animal's ignorance, unwholesome body speech and mind based on the belief of inherent existence. And, automatically, when those unwholesome poisons are

dropped, after seeing their real nature, after seeing the real nature of the objects of the three worlds (-- monism), then the equality dharmadhatu wisdom that emerge is similar to the opposite of the unwholesome actions, equanimity. But these wholesome methods, already less egoistic, have to be perfected by combining them with the wisdom of emptiness.

Considering the two inseparable aspects of reality is what makes them transcending wholesomeness, and more in accord with Liberation, with the real non-dual nature of everything, more close to our unborn Buddha-nature.

¢-- So it is not about "artificially having equanimity" for more beings, not about "artificially dropping discrimination", and having more preoccupation and problems because of such "artificial non-discrimination", but about becoming free from the problems caused by pride, ignorance, unwholesome body speech and mind, which are based on an immature conception of reality. "Universal equanimity" is certainly a more wholesome method than pride and ignorance, bringing more beneficial results (rebirth in a higher realm, experiences of happiness similar to this cause, good habits, etc.), but, since the nature of the whole samsara is suffering, we should use the opportunity of this precious human life to try to transcend them both (wholesomeness and unwholesomeness) by combining wisdom to the wholesome methods, by realizing the emptiness of the three: subject, object, action.

Unwholesome body speech and mind are purified by seeing the real nature of the inseparable body speech and mind, of the three inseparable realms. The result is the inseparable trikaya of the Buddha, the vajrakaya, the kaya of the manifestation of enlightenment.

¢-- "Worldly equanimity", or "group identification", is necessarily partial and thus associated with "partiality" for the group. By making it "universal", by making all beings part of our group, its opposite, partiality, and its negative consequences, are gradually reduced. This adapted skillful means permits a gradual deconditioning and self-amplification of virtues, bringing more and more favorable conditions for progress on the path to Enlightenment. But it is still "samsaric" and "unstable" because it is based on inherent existence, and not on the real nature of everything. So we should adopt the Middle Way: not accepting this skillful means as an absolute, not rejecting it all together thinking it is completely useless, not functional, because everything is empty. Emptiness doesn't deny dependent origination, the methods, the skillful means. They are complementary. Their perfect Union is Buddhahood.

¢-- So when pride or discrimination based on ignorance (love, hate, indifference) arises, we should try to see through it by seeing its real nature (conditioning, circumstantial, dependently arisen, impermanent, emptiness of the three), or at least use its opposite, equanimity, as temporary antidote, in order to minimize the consequential bad effects. We should drop unwholesomeness, adopt wholesomeness, and combine it with wisdom -- perfecting the two accumulations of merit and wisdom.)

L5: [b. The meditation object of equanimity] :L5

¢[i.e. We should examine our minds to how we are doing. Are we discriminating: liking some, hating others, indifferent to the rest.]

Now, to explain equanimity meditation:

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\      ###  
\      Since the meditational object is all sentient beings, °  
\      We should examine our minds to how we are doing.  
\      If we love our mothers and fathers and our friends,  
\      But hate our enemies, our attitude is bad.
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¢(i.e. One method: examine our own mind to see how we discriminate on irrational basis.)

If there is any sentient being that we make our friend or enemy, this loving and hating is not proper.

L5: [c. Remembering the kindness of the object of equanimity] :L5

¢[i.e. Relativity: remembering that the situation change in relations to circumstances. There is no absolute, only relative, dependently arisen feelings about other people, and objects. All of this based on the belief in inherently existing characteristics, objects, and self. We think people are good or bad in essence. But it is all merely imputed by the mind. There is no absolute basis for objective discrimination. -- Even such enemies have been our fathers and mothers.]

In samsara:

\ ###
\ While we have been wandering without beginning or end, °
\ Even such enemies have been our fathers and mothers.
\ They were formerly friendly and gave their help to us.
\ Shall we now cultivate malice to return their kindness?

¢(i.e. Another method: Remembering that the situation change in relations to circumstances. There is no absolute, only relative, dependently arisen feelings about other people.)

It is not right to repay with harm those who formerly benefited us.

The Dulwa Lung says:

~ Returning good for good is excellent.
~ Returning harm or indifference is wrong.

L5: [d. Equanimity meditation on uncertainty] :L5

¢[i.e. Impermanence: no relation is stable, or absolute. The situation never last forever; it is constantly changing. Continuing to discriminate with ignorance is quite immature. It is just creating more karma, more causes for suffering. All discrimination are based on this ignorance, on self-preoccupation. We should use antidotes against this kind of reaction, and thus be more in accord with the real nature of everything, until we can transcend both the problem and the antidote.]

For many generations:

\ ###
\ Even these friends were enemies and did us harm. °
\ Even now that suffering is still infecting us.
\ How can it be right to repay this with benefit?
\ And those who are neither now were once both friends and enemies.
\ Where benefit and harm are without certainty
\ Loving and hating are irrationality.

¢(i.e. Another method: the situation never last forever; it is constantly changing.
¢-- Relativity of those feelings. No absolute characteristics. Emptiness of all characteristics and feelings.)

If it is not suitable to benefit an enemy who has done us harm, our friends in former

generations did us harm, and even now, as a result, suffering still defiles us. Just this produces our loving and hating. Why repay that with benefit?

As for beings who are indifferent to us now, if we think about it, whether they did us benefit or harm before or which they will do later is not certain. Therefore we should produce equanimity for those who are far and near.

The Prajnaparamita in Twenty Thousand Verses says:

~ Subhuti, all sentient beings are mutually equal, and you should produce an attitude of equanimity.

L5: [e. The meditation on equanimity] :L5

¢[i.e. Start with people close, and try to see them (both friends and enemies) with equality, remembering that all feelings are dependently arisen, empty of inherent existence.]

For this reason:

\ ###
\ Therefore, start by regarding friends and relatives °
\ With neither love nor hate, as we would those who are neutral.
\ Then we should give up hatred, being neutral to our enemies.
\ When we do this, near and far are non-existent.

¢(i.e. Start with people close, and try to see them with equality, remembering that all feelings are dependently arisen, empty of inherent existence.)

Thus we should equalize friends and enemies as indifferent.

L5: [f. Equanimity meditation to benefit sentient beings:] :L5

¢[i.e. Be conscious of discrimination based on acquired conditioning. Eliminate unconscious discrimination, categories based on kleshas. Try not to judge people in absolute terms, since all judgment are relative. The Middle Way: not accepting, not rejecting. Not seeing people as different or separate, not the same.]

\ ###
\ To be rid of the mental darkness that comes from fixating neutrality, °
\ Eliminate habits of thinking of beings in terms of the kleshas.
\ Meditate on phenomena in freedom from samsara.

¢(i.e. Eliminate unconscious discrimination. Try not to judge people, since all judgment are relative.

¢-- Also, this equanimity is not "indifference" but a realization of the relativity of all judgments, and a great love and compassion for all sentient beings slave of their conditioning without knowing their reality and the way out.)

Subsequently may kleshas be completely pacified with regard to all sentient beings, starting with our enemies and friends. May love and hate never arise. May our minds become mutually workable.

L5: [g. Equanimity about getting and losing, by meditating on them as one:] :L5

¢[i.e. All in the same situation: All equal in desiring happiness, and not desiring

suffering. -- All stuck in samsara, unconscious and slaves to our own conditioning, attracted to the very causes of our suffering, continuously jumping from one extreme to the other, from one realms to the other. But we have enough freedom with this precious human life to see through this conditioning and, with some help, to transcend this whole conditioning.. All sentient being have the unborn Buddha-nature.]

\ ###
\ All who want happiness want to eliminate suffering. °
\ But their ignorance courses in the cause of suffering.

¢(i.e. All equal in desiring happiness, and not desiring suffering.
¢-- Without understanding the emptiness of inherent existence, or relativity, of all characteristics, all sentient beings stuck in samsara, conditioned by their accumulated karma, discriminate thinking those characteristics are absolute, and thus create the causes of more karma and suffering.)

Those who truly want joy for themselves do not desire what is painful. Since all beings are like that, how can malevolence toward them be appropriate? Desire, even desire for happiness, is a cause of suffering. We should eliminate this unwholesome approach.

L5: [h. The real object of equanimity] :L5

¢[i.e. The wish: "How wonderful it would be if everyone had equanimity, free from hatred and attachment! May they have equanimity. I will cause them to have it."]

\ ###
\ Kye ma! If only the draining host of kleshas of sentient beings, °
\ With all their habitual patterns, were equalized in peace.
\ May it come about that all embodied beings,
\ Tormented by their violent loves and raging hatreds,
\ Are free from either clinging or animosity,
\ For all either near or far feeling equanimity.

May all the kleshas of sentient beings be pacified. In particular, after the fires of love and hate are pacified, without near and far, may our minds become workable.

L5: [i. Expanding the object of equanimity:] :L5

¢[i.e. After doing it with people close, then gradually include more and more people, and sentient beings, into the consideration. -- Everything is already pure, beyond discrimination, equal in emptiness, luminous space. It is just a matter of gradually seeing this. All sentient being have the unborn Buddha-nature.]

\ ###
\ Having contemplated on one being in this way, °
\ Then going further, do the same with two or three.
\ Go on to a country, and then to a continent.
\ Then having contemplated all the four continents,
\ Try one or two thousand worlds-- we should consider them all.
\ The training is complete when self is the same as others,
\ And enemies and friends are seen with equality.

¢(i.e. After doing it with people close, then gradually include more and more people, and sentient beings, into the consideration.)

Beginners should meditate on friends and enemies as neutral without regret. Then from one, two, three, beings and so forth, we should go on to our whole town and then our country, its continent, and finally all of this world Jambuling. Then from the continent of videha and so forth go on and meditate on a thousand, two, three, and all the world systems. Also first meditate on human beings, and then on animals and so forth as being equal.

L5: [j. The measure of having trained in equanimity within one's being] :L5

¢[i.e. The sign of success: when either self or others, Or enemies and friends, are seen with equality.]

Within one's being:

\ ###
\ The training is complete when either self or others, °
\ Or enemies and friends, are SEEN WITH EQUALITY.

¢(i.e. There is no difference between all sentient beings. They all want happiness, discriminate because of their ignorance, and suffer because of that. But they all have the Buddha potential. There is no basis for discrimination in our own favor.)

For anyone who has attained this attitude, jealousy and enmity will not arise, since they will be hindered by the arising of equality.

L5: [k. Post-meditation in equanimity meditation] :L5

¢[i.e. Then go on to the equanimity without object. Everything is mind, whose nature is like the sky. Rest in this emptiness, the unborn absolute, Free from complexities of mental phenomena. -- The objects to be meditated upon, these appearances of sentient beings, are like a reflection, appearing while they do not exist, unborn by nature. Rest in mindfulness of this. -- Meditating on simple equanimity alone is not enough; it has to be combined with wisdom. Then it becomes the great equanimity of the Buddha, the perfection of equanimity. -- Perfecting the wholesomeness by using various progressive methods combined with wisdom permits ultimately to transcend all conditioning. -- The only way to really definitively transcend this reactive discrimination and its consequences, karma formation and suffering, is to see the real nature of our own mind and of everything. That is why this method, this antidote, meditating on the equality of all sentient beings, is always combined with the wisdom of realizing their real non-dual nature. Only then is it wholesomeness associated with Liberation, and not just another conditioning. Only then is it really in accord with Liberation, with the real non-dual nature of everything. Only then do we have a chance to relax enough the pressure of the cycle of suffering, to see through the whole conditioning cycle, and to transcend samsara definitively. -- Those sentient beings are not existent, not non-existent, not both, not neither. They are not separate or different, not the same. All are just part of a flow of interdependence without any inherently existing entities in it. Their real nature is beyond any description, beyond any conceptualization, beyond any discrimination or non-discrimination The same for our own nature; it is non-dual Buddha-nature, inseparability of compassion and emptiness. The same for the Buddha-like qualities and activities. Everything has these two aspects: the union of existence and non-existence.]

Then after a session of meditating with that object:

\ ###

\ Then go on to the EQUANIMITY WITHOUT OBJECT. °
 \ Everything is mind, whose nature is like the sky.
 \ REST IN THIS EMPTINESS, the unborn absolute,
 \ Free from complexities of mental phenomena.

¢(i.e. Joining the wisdom to the method. Uniting the Ultimate Truth to the conventional truths, to the skillful means. Remembering that the raft is just a raft. -- All of those beings are also merely imputed by the mind. That is the whole point that all sentient beings stuck in samsara are missing. -- Note: It may seem contradictory for now that we meditate on all sentient beings, and then remember that they are not existent. But there is no contradiction. The real nature of all beings is not existence, not non-existence, not both, not neither. Their real nature is the unborn non-dual Buddha-nature, but for now it is covered by all of those defilements due to ignorance of themselves.)

The objects to be meditated upon, these appearances of sentient beings, are LIKE A REFLECTION, appearing while they do not exist, unborn by nature. Rest in mindfulness of this. Though we are attached to the skandhas as being grasped objects and a fixating ego other than these, both are false. This is like thinking that a reflection in a mirror is a face.

What does not exist appears, depending on the skandhas.

The Precious Mala says:

- ~ Though depending on a shining mirror
- ~ Reflections of oneself and others appear,
- ~ All such vivid images as these
- ~ In actuality do not exist.
- ~ Likewise, in dependence on the skandhas,
- ~ Ego is perceived and firmly grasped.
- ~ Like the reflected image of one's face,
- ~ Really it does not exist at all.
- ~ As without depending on a mirror,
- ~ No reflected natures will appear,
- ~ If there is no dependence on the skandhas,
- ~ Ego-grasping too will disappear.

By their nature, if the skandhas are grasped as an ego, karma exists. Since from karma birth exists, by intervals old age and death will also exist. When we do not grasp the skandhas, all this is reversed.

The same text says:

- ~ As long as the skandhas are being grasped at all
- ~ So long will they be grasped as truly being an ego.
- ~ If there is ego-grasping, there is also karma.
- ~ As a result of that, there also will be birth.
- ~ The three kinds of action have no beginning, end, or middle¹
- ~ The mandala of samsara, like a whirling fire-brand,
- ~ Has recursive causes, so it will keep on whirling.
- ~ But if the cause of that were not to be established,

- ~ Conceptions of self and other and distinctions of the three times,
- ~ The context of ego grasping would be entirely exhausted.
- ~ Therefore karma and birth will be extinguished too,
- ~ And likewise cause and fruition, will simply cease to be.
- ~ Having seen the exhaustion of these, in the world of truth
- ~ There is no thought of existence, no thought of non-existence.

Therefore all dharmas, without an I or any object to grasp, should be known to be non-existent, like a reflection.

L5: [l. The benefits of equanimity meditation] :L5

¢[i.e. realization of profound peace arises and realization of the nature of all dharmas as primordially unborn equality. -- All discrimination are based on conditioning; there is no absolute basis for any discrimination; no absolute characteristics or objects. Everything is dependent on the mind judging, or perceiving, it. Nothing is really good, or bad, or this, or that. Everything is equal in being beyond all of those discriminations, empty of inherent existence.-- By combining method and wisdom we get closer and closer to the real nature of our own mind, to our Buddha-nature, closer and closer to acting perfectly in accord the real nature of everything. -- The wholesomeness of the gradual path is already within us. Simulating the Buddha qualities, like the great equanimity, bring us to the realization of those Buddha qualities; that is the nature of wholesomeness.]

The measure of being well-trained by meditating in this way, is that realization of profound peace arises and realization of the nature of all dharmas as primordially unborn equality.

The All-Creating King says:

- ~ Within the unthinking enlightenment of dharmata,
- ~ By resting in non-duality, wisdom will arise.

L5: [m. The fruition of equanimity] :L5

¢(i.e. The absolute, non-dual dharmata, will be realized. -- There is the spontaneous presence of the natural state. This is the actual nature of reality.

¢-- That is wholesomeness in accord with the real nature of our own mind, and of everything. It is bringing the fruit into the path. It is gradually perfecting a virtue, or uncovering an already existing Buddha quality. A Buddha has great equanimity: inseparability of equanimity and emptiness, inseparability of compassion and emptiness, inseparability of the Two Truths.

¢-- When equanimity has eliminated pride As well as stupidity, there is the essence of things Through equality dharmadhatu wisdom (compatibility originary awareness) will manifest. The simplicity of dharmata is svabhavikakaya.

¢-- When equanimity has purified pride and ignorance, the wisdom of equality and the dharmadhatu wisdom are established. Svabhavikakaya, the unchanging vajrakaya and the kaya of the manifestation of enlightenment manifest.

¢-- ---

¢-- Equanimity makes us sublime. Equanimity makes the mind workable. -- C4

¢-- by the karma of ignorance we are born as animals. Those who have pure merit, but also an equal amount of pride, are born as gods or human beings. -- Co

¢-- When these eight consciousnesses are transmuted or transformed, they become the Five Wisdoms. Alaya is transformed into the wisdom of dharmadhatu. By pacifying ignorance into

space, there is simple, space-like wisdom (1).

¢-- By pride being pacified into space, the equality of self and other is known, and samsara and nirvana are non-dual. Within the equality wisdom (3) all the dharmas are equal.

¢-- Alaya is transformed into the wisdom of dharmadhatu. By pacifying ignorance into space, there is simple, space-like wisdom. As for the dharmadhatu wisdom, for example, if everything has gone into space, though it exists in some sense, it is inexpressible.

Everything is of one taste with no variety. Similarly in the dharmadhatu wisdom, all knowables exist inexpressibly without variety, in one taste. -- C13

¢-- Within the equality wisdom all the dharmas are equal (~2). Here samsara and nirvana are non-dual. This is the equality of the great perfection. By pride being pacified into space, the equality of self and other is known, and samsara and nirvana are non-dual. In the wisdom of equality, all dharmas enter into markless equality, so that pleasure and pain are of one taste. Therefore, they are established as equality/equanimity. -- C13

¢-- Thus, when their powerful ignorance has been removed, The field is Akanishta and the teacher Vairochana. The Dharma is dharmadhatu wisdom, completely pure. At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the dharmadhatu wisdom. Attaining the first bhumi, "supremely joyful," one sees Vairochana. -- C13

¢-- By removal of pride there is the field of Ratnasambhava. For pride, the wisdom of equality of Ratnasambhava is taught. On the lesser three paths of meditation, transforming pride into the wisdom of equanimity, one sees Ratnasambhava. -- C13

¢-- The second is the "Gnosis of equality" / the wisdoms of equality (w2), which is that portion of Gnosis that abides neither in cyclic existence nor in the extinction of Nirvana.

-- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

¢-- Even awareness: Our pride returns as a recognition of the composite nature of all things.

¢-- All - encompassing awareness. Our confusion reappears as all-pervading intuition.

¢-- La faculté d'embrasser toutes choses au sein de l'espace sans limites, dans l'ouverture de la vacuité, est la Sagesse de l'espace absolu. Il s'agit de l'ignorance transcendée.

¢-- La faculté de voir sans partialité tous les phénomènes comme égaux au sein de l'espace absolu est la Sagesse de l'égalité. Elle est l'aspect pur de l'orgueil.

¢-- The profound state of emptiness illuminates the darkness of stupidity.

¢-- It destroys conceit in joy. -- C10

¢-- PURIFICATION OF BODY, SPEECH & MIND TOGETHER)

Of this meditation:

\ ###

\ The fruition is that for mind, undisturbed by near and far, °

\ There is the spontaneous presence of the natural state.

\ THIS IS THE ACTUAL NATURE OF REALITY.

¢(i.e. primordial awareness, without discrimination.

¢-- The real nature of the mind; and thus of everything is to be directly seen right here.)

¢(i.e. Once the duality ego vs others is relaxed enough by seeing the relativity of all point of views, and the equality of all sentient beings, then it is much easier to see the real nature of this ego. By eliminating the opposition, the ego is not afraid of losing its life. There is no "absolute individuality" just relative imputation and suffering.)

When the relativity of self and other, near and far, is non-existent; the absolute, non-dual

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

When we are used to this, we should perform the meditation of primordial kindness.

L4: [2. Meditation on kindness] :L4

¢[i.e. About aggressive reactions to obstacles. Antidote to aggression (hell beings). Instead of wanting to hurt others, we want to give them love and kindness. Obstacles are seen as empty, merely imputed by the mind, reflections on the mirror. So instead of feeling threatened by obstacles, we enjoy everything.]

There are five sections.

- a. Increasing kindness
- b. The object of kindness
- c. The sign of training in kindness
- d. Kindness without object
- e. The fruition of meditating on kindness

L5: [a. Increasing kindness] :L5

¢[i.e. Start with people close, like your mother, then gradually include more and more people, and sentient beings, into the consideration. -- Most sentient beings have almost no happiness at all. It would be better if they all had happiness. So instead of wishing to hurt them, we wish to bring them happiness.]

As explained above:

\ ###
\ After the mind has developed this equanimity, °
\ Think of the happiness that you want for your mother.
\ Then contemplate all embodied beings in just that way.

When the mind has been equalized, just as one feels kindness towards one's father and mother, one should meditate on all sentient beings, placing the mind in the attitude one has toward one's father and mother.

The Prajnaparamita in Eight Thousand lines says:

~ One should meditate with an attitude of kindness, not letting it be ravished away by the shravakas and pratyekaBuddhas.

¢(i.e. I. LOVE (Metta) :

¢-- Love, without desire to possess, knowing well that in the ultimate sense there is no possession and no possessor: this is the highest love.

¢-- Love, without speaking and thinking of "I," knowing well that this so-called "I" is a mere delusion.

¢-- Love, without selecting and excluding, knowing well that to do so means to create love's own contrasts: dislike, aversion and hatred.

¢-- Love, embracing all beings: small and great, far and near, be it on earth, in the water or in the air.

¢-- Love, embracing impartially all sentient beings, and not only those who are useful, pleasing or amusing to us.

¢-- Love, embracing all beings, be they noble-minded or low-minded, good or evil. The noble and the good are embraced because love is flowing to them spontaneously. The low-minded and

evil-minded are included because they are those who are most in need of love. In many of them the seed of goodness may have died merely because warmth was lacking for its growth, because it perished from cold in a loveless world.

¢-- Love, embracing all beings, knowing well that we all are fellow wayfarers through this round of existence -- that we all are overcome by the same law of suffering.

¢-- Love, but not the sensuous fire that burns, scorches and tortures, that inflicts more wounds than it cures -- flaring up now, at the next moment being extinguished, leaving behind more coldness and loneliness than was felt before.

¢-- Rather, love that lies like a soft but firm hand on the ailing beings, ever unchanged in its sympathy, without wavering, unconcerned with any response it meets. Love that is comforting coolness to those who burn with the fire of suffering and passion; that is life-giving warmth to those abandoned in the cold desert of loneliness, to those who are shivering in the frost of a loveless world; to those whose hearts have become as if empty and dry by the repeated calls for help, by deepest despair.

¢-- Love, that is a sublime nobility of heart and intellect which knows, understands and is ready to help.

¢-- Love, that is strength and gives strength: this is the highest love.

¢-- Love, which by the Enlightened One was named "the liberation of the heart," "the most sublime beauty": this is the highest love.

¢-- And what is the highest manifestation of love?

¢-- To show to the world the path leading to the end of suffering, the path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.)

¢-- -- From: Nyanaponika Thera, The Four Sublime States)

¢(i.e. Maybe it is more about seeing the negative side of hell's anger, unwholesome speech (Lying, harsh words, divisive speech, idle talk) . And, automatically, when those unwholesome poisons are dropped, after seeing their real nature, after seeing the real nature of the objects of the form realm (abstract, conceptual, symbolic -- idealism), then the mirror-like wisdom that emerges is similar to the opposite of the unwholesome actions, loving-kindness. But these wholesome methods, already less egoistic, have to be perfected by combining them with the wisdom of emptiness. Considering the two inseparable aspects of reality is what makes them transcending wholesomeness, and more in accord with Liberation, with the real pure nature of everything, more close to our unborn Buddha-nature.

¢-- So it is not about "artificially loving" more beings, and having more preoccupation and problems because of such "bigger worldly love", but about becoming free from the problems caused by anger & hate, unwholesome speech, which are based on an immature conception of reality. "Universal love" is certainly a more wholesome method than hate & anger, bringing more beneficial results (rebirth in a higher realm, experiences of happiness similar to this cause, good habits, etc.), but, since the nature of the whole samsara is suffering, we should use the opportunity of this precious human life to try to transcend them both (wholesomeness and unwholesomeness) by combining wisdom to the wholesome methods, by realizing the emptiness of the three: subject, object, action. Unwholesome speech is purified by seeing the real nature of speech, of the form realm. The result is the pure speech of the Buddha, Sambhogakaya.

¢-- Worldly love" is necessarily partial and thus associated with "hate and anger" for some others. By making it "universal", its opposite, and its negative consequences, are gradually reduced. This adapted skillful means permits a gradual deconditioning and self-amplification of virtues, bringing more and more favorable conditions for progress on the path to Enlightenment. But it is still "samsaric" and "unstable" because it is based on inherent

existence, and not on the real nature of everything. So we should adopt the Middle Way: not accepting this skillful means as an absolute, not rejecting it all together thinking it is completely useless, not functional, because everything is empty. Emptiness doesn't deny dependent origination, the methods, the skillful means. They are complementary. Their perfect Union is Buddhahood.

¢-- So when anger arises, we should try to see through it by seeing its real nature (conditioning, circumstantial, dependently arisen, impermanent, emptiness of the three), or at least use its opposite, loving-kindness & patience, using pleasant words, as temporary antidote, in order to minimize the consequential bad effects. We should drop unwholesomeness, adopt wholesomeness, and combine it with wisdom -- perfecting the two accumulations of merit and wisdom.)

L5: [b. The object of kindness] :L5

¢[i.e. The wish: "How wonderful it would be if all sentient beings had happiness and the cause of happiness. May they have happiness and its cause. I myself will make them have happiness and its cause.]

How to do this?:

\ ###
\ The object of conceptual kindness is all beings. °
\ It wants to accomplish for these various sentient beings,
\ The incidental happiness of gods and human beings,
\ As well as the ultimate happiness of enlightenment.
\ Move from meditating on a single being
\ Up to all beings within the limits of the directions.

When unhappy sentient beings are seen, may they meet incidentally with the happiness of gods and human beings, and ultimately with the happiness of Buddhahood. Thinking that, one should go from one to meditating on all sentient beings as limitless as the space of the sky.

The Middle Length Prajnaparamita says:

~ When we see sentient beings who have no happiness, we should imagine to ourselves as follows, "May these sentient beings attain the god realm, where the happiness of the gods is perfect."

L5: [c. The sign of training in kindness] :L5

¢[i.e. The sign of success: supreme and all-pervading kindness, greater than a mother's love for her only child.]

As for training:

\ ###
\ The sign of success is SUPREME AND ALL-PERVADING KINDNESS. °
\ Greater than a mother's love for her only child.

Whatever sentient beings are seen one is pleased and with a great kind longing, one wants to benefit them.

L5: [d. Kindness without object] :L5

¢[i.e. Then go on to the kindness without object. Rest everything in equanimity. This is the

great kindness without a reference point. The sign is the unity of kindness and emptiness.
-- Meditating on simple loving-kindness alone is not enough; it has to be combined with wisdom. Then it becomes the great loving-kindness of the Buddha, the perfection of kindness.]

After meditating on kindness with an object:

\ ###
\ Then rest everything in equanimity. °
\ This is the great kindness without a reference point.
\ The sign is THE UNITY OF KINDNESS AND EMPTINESS.

The object of meditation on kindness is sentient beings, arising from the gathering together of the six elements.

These elements are

- 1.) earth
- 2.) water
- 3.) fire
- 4.) air
- 5.) space
- 6.) consciousness.

If these are examined their coarse atoms, subtle real nature, and pure consciousness do not exist as real things. Meditate, thinking that they are like space.

The Ratnavali says:

- ~ People are not earth and are not water.
- ~ Neither are they fire, air, nor space,
- ~ Nor are they consciousness, nor all of these.
- ~ A person is something different from this.
- ~ Since persons are gathered from the six elements,
- ~ They are not real, and here is the reason why.
- ~ A gathered nature cannot be something real.
- ~ The skandhas are not the ego, nor ego the skandhas.
- ~ Yet neither would be there without the other.

Also:

- ~ At the time when things cannot be found
- ~ At that time there is pure thinglessness
- ~ Things of form are simply non-existent,
- ~ Even space is nothing but a name.
- ~ Without arising, form is superfluous,
- ~ Therefore, even its name does not exist.
- ~ Feeling, perception, formations, and consciousness
- ~ Seem to arise and be thought of as an ego.
- ~ But without the six elements, there can be no ego.

Why does it not exist? When sentient beings appear, if we examine their bodily nature, it does not exist. Neither the support or supported of consciousness is seen, so the "me" and the "mine" are not perceived. When analyzed they vanish, essentially empty.

The same text says:

- ~ Just as if the layers of a plantain tree²
- ~ Are all destroyed, then nothing is there at all
- ~ People too, if all the parts of their nature
- ~ Should be destroyed, would likewise disappear.
- ~ All dharmas are without a self, and therefore,
- ~ That is what the victorious ones have taught.

This mere appearance of seeing and hearing is neither true nor false, since truth and falsity are correspondence to a pattern of dharmas in the mind.

The same text says:

- ~ Just by being able to see and hear and so forth,
- ~ It is taught there neither true nor false.

Also it says there:

- ~ This world transcends both truth and falsity.

Thus all dharmas are beyond truth and falsity, like a plantain or banana tree.

This is also taught in the Samadhiraja Sutra:

- ~ Just as with the moist leafy trunks of plantain trees
- ~ Wanting to find the essence, people tear them up,
- ~ But nowhere inside or out is an essence to be found.
- ~ All the various dharmas should be known to be like that.

The sign of good training is that while kindness arises, at the same time there arises the realization that beings, like a plantain tree essentially have no self or nature.

L5: [e. The fruition of meditating on kindness] :L5

¢(i.e. The visible result is experience of pure pleasure (cleansed of disturbances of love and hate and so forth).

¢-- When perfect enjoyment of kindness is without aggression, Then the mirror-like wisdom (mirror-like originary awareness) will have been fully attained, As sambhogakaya adorned with the major and minor marks.

¢-- After kindness has transformed aggression into the mirror-like wisdom, one attains sambhogakaya.

¢-- ---

¢-- Through kindness, we are pleasant to everyone. -- C4

¢-- by the karma of aggression we are born in Hell. - Co

¢-- Alayavijñāna is transformed into the mirror-like wisdom (2). Mirror-like wisdom is the source of luminous emptiness. As such it is the great source of all the later wisdoms.

¢-- Alayavijñāna is transformed into the mirror-like wisdom. Mirror-like wisdom is the source of luminous emptiness. Alayavijñāna is the ground of arising and proliferation of all the other consciousnesses. The wisdom of subsiding into space is the ground of arising of the remaining three [wisdoms]. It is like the surface of a pure mirror, without defilements of grasping and fixation. As for the mirror-like wisdom, for example, although reflections of things appear in the surface of a mirror; those things do not exist there. This is effortless, and such things are have no conditional formations at all. Similarly, though the various reflections of omniscience arise within the mirror-like wisdom, they do not exist, are effortless, and are unconditioned. -- C13

¢-- For aggression the Dharma of the mirror-like wisdom of Akshobhya is taught On the precious eighth bhumi, the seeds of aggression, the pain of conceptualization, and alayavijñāna are transformed into the mirror-like wisdom so that one attains complete non-thought and sees Akshobhya. -- C13

¢-- The first of these is the "mirror-like Gnosis" / the mirror-like wisdom (w1), which is the portion of Gnosis that is free of both apprehending subject and apprehended object. -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

¢-- Mirror - like awareness: When our anger is transformed, the resultant insight is clear like a mirror. It neither adds nor withdraws anything

¢-- La faculté de voir clairement la réalité absolue de toutes choses est la Sagesse semblable-au-miroir. Elle correspond à l'aspect pur de la colère.

¢-- The profound state of emptiness crumples the mountain of anger. -- C10

¢-- PURIFICATION OF SPEECH.)

What is the fruition?:

\ ###

\ The visible result is EXPERIENCE OF PURE PLEASURE. °

Seeing sentient beings is pleasurable, and the beings, when they are seen, are cleansed of disturbances of love and hate and so forth.

The Prajnaparamita in Eight Thousand Lines says:

~ Those who have an attitude of kindness meditate a great deal, and when they see the sentient beings inhabiting the world, it is pleasurable. They have no anger.

Also immeasurable merit is attained.

The Sutra of the Great Liberation Blossoming in the Ten Directions says:

- ~ Though someone in the world keeps discipline pure for a kalpa,
- ~ An instant of joy produced by kindness is better than that.
- ~ If one in this world does evil in body speech and mind,
- ~ Though they fall to the lower realms, by that kindness it has an end.

L4: [3. Meditation on Compassion] :L4

¢[i.e. Antidote to desire, attachment, passion (humans), greed, miserliness (hungry ghosts). Instead of being obsessed by our own suffering and need, we think about the suffering of all others in samsara. We understand the link between desire and suffering, the logic of karma and the cycle of samsara. So we drop all worldly desire and abide in pure dharmakaya.]

There are seven sections.

- a. Thinking about the sufferings of sentient beings
- b. How to meditate on Compassion
- c. The main topic of compassion
- d. The reason of compassion
- e. The sign of training in compassion
- e. The post-meditation of compassion meditation
- f. The fruition of meditating on compassion

L5: [a. Thinking about the sufferings of sentient beings] :L5

¢[i.e. Start with people close, like your parents, then gradually include more and more people, and sentient beings, into the consideration.]

Now compassion is taught:

\ ###
\ After encompassing all beings within this kindness. °
\ Think of their sufferings, arousing such a compassion
\ As when your mind cannot endure your parents' suffering.

If our kind parents for our sake did evil deeds and were tormented by the sufferings of the three lower realms and so forth, we would think, "I should be compassionate to them."

The Middle Length Prajnaparamita says:

~ If we see sentient beings who are suffering, we will think, "May these sentient beings be freed from suffering."

¢(i.e. II. COMPASSION (Karuna)

¢-- The world suffers. But most men have their eyes and ears closed. They do not see the unbroken stream of tears flowing through life; they do not hear the cry of distress continually pervading the world. Their own little grief or joy bars their sight, deafens their ears. Bound by selfishness, their hearts turn stiff and narrow. Being stiff and narrow, how should they be able to strive for any higher goal, to realize that only release from selfish craving will effect their own freedom from suffering?

It is compassion that removes the heavy bar, opens the door to freedom, makes the narrow heart as wide as the world. Compassion takes away from the heart the inert weight, the paralyzing heaviness; it gives wings to those who cling to the lowlands of self.

¢-- Through compassion the fact of suffering remains vividly present to our mind, even at times when we personally are free from it. It gives us the rich experience of suffering, thus strengthening us to meet it prepared, when it does befall us.

¢-- Compassion reconciles us to our own destiny by showing us the life of others, often much harder than ours.

¢-- Behold the endless caravan of beings, men and beasts, burdened with sorrow and pain! The burden of every one of them, we also have carried in bygone times during the unfathomable sequence of repeated births. Behold this, and open your heart to compassion!

¢-- And this misery may well be our own destiny again! He who is without compassion now, will one day cry for it. If sympathy with others is lacking, it will have to be acquired through one's own long and painful experience. This is the great law of life. Knowing this, keep guard over yourself!

¢-- Beings, sunk in ignorance, lost in delusion, hasten from one state of suffering to another, not knowing the real cause, not knowing the escape from it. This insight into the general law of suffering is the real foundation of our compassion, not any isolated fact of suffering.

¢-- Hence our compassion will also include those who at the moment may be happy, but act with an evil and deluded mind. In their present deeds we shall foresee their future state of distress, and compassion will arise.

¢-- The compassion of the wise man does not render him a victim of suffering. His thoughts, words and deeds are full of pity. But his heart does not waver; unchanged it remains, serene and calm. How else should he be able to help?

¢-- May such compassion arise in our hearts! Compassion that is sublime nobility of heart and intellect which knows, understands and is ready to help.

¢-- Compassion that is strength and gives strength: this is highest compassion.

¢-- And what is the highest manifestation of compassion?

¢-- To show to the world the path leading to the end of suffering, the path pointed out,

trodden and realized to perfection by Him, the Exalted One, the Buddha.

☿-- -- From: Nyanaponika Thera, The Four Sublime States)

☿(i.e. Maybe it is more about seeing the negative side of egotism, pretas' greed, desire, unwholesome mind (Craving, ill will, wrong views). And, automatically, when those unwholesome poisons are dropped, after seeing their real nature, after seeing the real nature of the objects of the formless realm (intuitive -- dualism), then the discriminating wisdom that emerge is similar to the opposite of the unwholesome actions, compassion. But these wholesome methods, already less egoistic, have to be perfected by combining them with the wisdom of emptiness. Considering the two inseparable aspects of reality is what makes them transcending wholesomeness, and more in accord with Liberation, with the real luminous nature of everything, more close to our unborn Buddha-nature.

☿-- So it is not about "artificially having compassion" for more beings, and having more preoccupation and problems because of such "bigger worldly compassion", but about becoming free from the problems caused by egotism, greed, desire, unwholesome mind, which are based on an immature conception of reality. "Universal compassion" is certainly a more wholesome method than egotism, greed, bringing more beneficial results (rebirth in a higher realm, experiences of happiness similar to this cause, good habits, etc.), but, since the nature of the whole samsara is suffering, we should use the opportunity of this precious human life to try to transcend them both (wholesomeness and unwholesomeness) by combining wisdom to the wholesome methods, by realizing the emptiness of the three: subject, object, action.

Unwholesome mind is purified by seeing the real nature of mind, of the formless realm. The result is the pure mind of the Buddha, Dharmakaya.

☿-- "Worldly compassion" is necessarily partial and thus associated with "desire" for self, or for those chosen ones. By making it "universal", by making all beings equal to ourselves, its opposite, egotism, and its negative consequences, are gradually reduced. This adapted skillful means permits a gradual deconditioning and self-amplification of virtues, bringing more and more favorable conditions for progress on the path to Enlightenment. But it is still "worldly" and "unstable" because it is based on inherent existence, and not on the real nature of everything. So we should adopt the Middle Way: not accepting this skillful means as an absolute, not rejecting it all together thinking it is completely useless, not functional, because everything is empty. Emptiness doesn't deny dependent origination, the methods, the skillful means. They are complementary. Their perfect Union is Buddhahood.

☿-- So when egotism, greed, or desire arises, we should try to see through it by seeing its real nature (conditioning, circumstantial, dependently arisen, impermanent, emptiness of the three), or at least use its opposite, compassion for others, remembering the variety of suffering in samsara, as temporary antidote, in order to minimize the consequential bad effects. We should drop unwholesomeness, adopt wholesomeness, and combine it with wisdom -- perfecting the two accumulations of merit and wisdom.)

L5: [b. How to meditate on Compassion] :L5

☿[i.e. Seeing them in specific great variety of suffering. -- The whole samsara is suffering. It would be better if they never had any suffering at all.]

As for how to meditate:

\ ###
\ Think how our parents, who were so kind to us, °
\ Suffered by doing evil actions for our sake,
\ With hunger, thirst and heat and cold and even murder.

\ They are sinking down into the raging sea,
\ Of birth and old age, of sickness and of death,
\ Exhausted by the great variety of sufferings.

Because they did evil deeds for our sake, now they are tormented by their particular sufferings.

L5: [c. The main topic of compassion] :L5

¢[i.e. Thinking that they don't know how to get out of the cycle, creating more and more causes for suffering.]

From this present suffering:

\ ###
\ Though they want liberation, they have no peace of mind. °
\ There is no spiritual friend to show the proper path.
\ How pitiable is their limitless wandering in samsara.
\ Having seen it, can I forsake and abandon them?

The beings of samsara are suffering and know no way of being liberated. Except for a very few spiritual friends, there is no one to teach them all the path of liberation. None of these beings who now suffer without limit in samsara, formerly was not my father, mother, relative, and friend. As for just abandoning them without a refuge or protector, they are my family, father, and mother! That is how we should think.

The Letter to Students says:

- ~ For whomever has got in this situation and remains
- ~ Whoever with careful kindness receives this cautiously,
- ~ Will have no instance of suffering from these kleshas, and discarding them,
- ~ If to beings one is bad-tempered and, who is better off?

L5: [d. The reason of compassion] :L5

¢[i.e. The wish: "How wonderful it would be if all sentient beings were released from suffering And the cause of suffering. May they be released from suffering and its causes. I myself will release them from suffering and its causes"]

the reason:

\ ###
\ Then we should think from the very depths of our heart and bones, °
\ "May all beings be freed in a moment from their sufferings,
\ By means of our bodies and enjoyment of our wealth,
\ And any happiness that is ours throughout the three times."

Thus may all our enjoyment and happiness be transferred to other beings and having been freed from suffering, may they forever enjoy immeasurable happiness. One should think that from the depths of one's heart.

The Prajnaparamita in Eight Thousand Lines says:

- ~ With that vast mind possessing the great compassion, all shravakas and pratyekaBuddhas should meditate in this extraordinary way.

L5: [e. The sign of training in compassion] :L5

¢[i.e. The sign of success: the suffering of beings, arising within us, becomes unbearable.]

When training in this meditation, as we go from one sentient being to all,

\ ###
\ the sign is that
\ the suffering of beings, arising within us, becomes unbearable. °

L5: [e. The post-meditation of compassion meditation] :L5

¢[i.e. Then go on to the compassion without object. Then meditate on compassion without a reference point. The sign is the unity of compassion and emptiness. -- Meditating on simple compassion alone is not enough; it has to be combined with wisdom. Then it becomes the great compassion of the Buddha, the perfection of compassion.]

After all sessions of meditating like this on compassion with objects:

\ ###
\ Then meditate on compassion without a reference point. °
\ The sign is THE UNITY OF COMPASSION AND EMPTINESS.

If the objects of compassion, sentient beings, are examined and analyzed, they are natureless like the appearance of water in a mirage. No water is really there. That is how we should think.

The Samadhiraja-sutra says:

- ~ As when the summer sun is at its peak,
- ~ Persons tormented by thirst and other beings
- ~ With their skandhas see water in a mirage.
- ~ All dharmas should be known to be like that.

The Ratnavali says:

- ~ As water in a mirage
- ~ Is neither water nor real,
- ~ Egos in the skandhas
- ~ Are neither there nor real.
- ~ That water is a mirage.
- ~ If so, then why go there?
- ~ If that water is non-existent,
- ~ Grasping it is stupid.
- ~ Existing like an illusion,
- ~ This world is non-existent."
- ~ The grasper of it is stupid,
- ~ And if so, will not be free.

Also it says there:

- ~ As these two reasons are true,
- ~ Nothing comes, goes, or stays.
- ~ So our suffering too is gone.

Also it says there:

- ~ The Buddhas' teaching is deathless and never changes.

- ~ It is beyond existence and non-existence.
- ~ Therefore, it is explained to be like that.

After we understand the nature of all dharmas through meditation, emptiness and compassion are unified. This is how practice is done on the true path. If either of these two is absent, one strays from the path.

The Dohakosha says:

- ~ If without compassion we dwell in emptiness
- ~ Gaining nothing we will not gain the highest path.
- ~ But if we solely meditate upon compassion,
- ~ We will never be free from dwelling in samsara.
- ~ Those who have the power of joining both of these
- ~ Will not dwell in samsara and nor yet within nirvana.

L5: [f. The fruition of meditating on compassion] :L5

¢(i.e. The fruition is a mind without injurious malice, Workable by its establishment in primordial purity.

¢-- When compassion is desireless, there is dharmakaya, Producing the manifestation of discriminating wisdom (specificity -initiating originary awareness). Its dharmas like the ten powers are utterly distinct.

¢-- Compassion pure of desire is discriminating awareness wisdom and dharmakaya.

¢-- ---

¢-- Compassion makes us beneficial. Through compassion we perform limitless benefits. -- C4

¢-- by the karma of seduction and desire we are born as pretas -- Co

¢-- By the subsiding of passion into space, discriminating awareness wisdom (4) knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects. For discriminating wisdom objects are distinct.

¢-- For discriminating wisdom objects are distinct (~1). The visions of nature and extent are completely pure. By the subsiding of passion into space, discriminating awareness wisdom knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects. -- C13

¢-- By removing desire, there is the field of Amitabha. For passion, the discriminating awareness wisdom of Amitabha is taught. On the middle three, transforming all kinds of passion into discriminating awareness wisdom, one sees Amitabha. -- C13

¢-- The third is the "discriminative Gnosis" / discriminating awareness (w3), which is the portion of Gnosis that understands objects in their multiplicity and variety. -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

¢-- Discerning awareness: Our attachment becomes the ability to see situations both singly and as part of a totality.

¢-- La faculté de distinguer clairement, sans mélange ni confusion, les phénomènes multiples est la Sagesse du discernement. Elle est le désir purifié.

¢-- The profound state of emptiness dries up the ocean of passion. -- C10

¢-- PURIFICATION OF MIND)

Of meditating in this way:

\ ###

\ The fruition is a mind without injurious malice, °

\ Workable by its establishment in primordial purity.

One attains a workable mind without malice and harm. Therefore the Buddha's enlightenment will be established.

The Supreme Essence says:

~ By the great compassion the mind becomes workable, and deathless, and attains the supreme ornament of delight.

L4: [4. The meditation of joy] :L4

¢[i.e. Antidote to jealousy, envy, competitiveness (jealous demi-god, asuras). Instead of being jealous of the happiness of others, we feel joy for them" Instead of competing with others, we want to help them find permanent happiness.]

There are six sections

- a. The purpose of meditating on joy
- b. The object of meditation on joy
- c. The measure of joy
- d. The essence of joy
- e. The virtues of joy
- f. The fruition of meditating on joy

L5: [a. The purpose of meditating on joy] :L5

¢[i.e. Start with people in happiness close to you, , then gradually include more and more people, and sentient beings, into the consideration. -- Their worldly happiness is necessarily impermanent, subject to the suffering of change. It would be better if they had permanent happiness.]

Now joy will be explained. As just explained:

\ ###
\ After beings are steeped in compassion, and each is happy, °
\ Then we should go further and meditate on joy.

If we see happy sentient beings, we should meditate on joy.

The Prajnaparamita in 20,000 Lines says:

~ Whenever we see sentient beings joined to their particular happiness, we should think, "May they be inseparable from this happiness. May they possess the happiness of omniscience, beyond that of gods and human beings.

¢(i.e. III. SYMPATHETIC JOY (Mudita)

¢-- Not only to compassion, but also to joy with others open your heart!

Small, indeed, is the share of happiness and joy allotted to beings! Whenever a little happiness comes to them, then you may rejoice that at least one ray of joy has pierced through the darkness of their lives, and dispelled the gray and gloomy mist that enwraps their hearts.

¢-- Your life will gain in joy by sharing the happiness of others as if it were yours. Did you never observe how in moments of happiness men's features change and become bright with joy? Did you never notice how joy rouses men to noble aspirations and deeds, exceeding their normal capacity? Did not such experience fill your own heart with joyful bliss? It is in your power to increase such experience of sympathetic joy, by producing happiness in others,

by bringing them joy and solace.

☿-- Let us teach real joy to men! Many have unlearned it. Life, though full of woe, holds also sources of happiness and joy, unknown to most. Let us teach people to seek and to find real joy within themselves and to rejoice with the joy of others! Let us teach them to unfold their joy to ever sublimer heights!

☿-- Noble and sublime joy is not foreign to the Teaching of the Enlightened One. Wrongly the Buddha's Teaching is sometimes considered to be a doctrine diffusing melancholy. Far from it: the Dharma leads step by step to an ever purer and loftier happiness.

☿-- Noble and sublime joy is a helper on the path to the extinction of suffering. Not he who is depressed by grief, but one possessed of joy finds that serene calmness leading to a contemplative state of mind. And only a mind serene and collected is able to gain the liberating wisdom.

☿-- The more sublime and noble the joy of others is, the more justified will be our own sympathetic joy. A cause for our joy with others is their noble life securing them happiness here and in lives hereafter. A still nobler cause for our joy with others is their faith in the Dharma, their understanding of the Dharma, their following the Dharma. Let us give them the help of the Dharma! Let us strive to become more and more able ourselves to render such help!

☿-- Sympathetic joy means a sublime nobility of heart and intellect which knows, understands and is ready to help.

☿-- Sympathetic joy that is strength and gives strength: this is the highest joy.

☿-- And what is the highest manifestation of sympathetic joy?

☿-- To show to the world the path leading to the end of suffering, the path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.

☿-- -- From: Nyanaponika Thera, The Four Sublime States)

☿(i.e. Maybe it is more about seeing the negative side of asuras' jealousy, envy, competitiveness, unwholesome body (Killing, stealing, sexual misconduct). And, automatically, when those unwholesome poisons are dropped, after seeing their real nature, after seeing the real nature of the objects of the desire realm (objects of the senses -- realism), then the all-accomplishing wisdom that emerge is similar to the opposite of the unwholesome actions, joy. But these wholesome methods, already less egoistic, have to be perfected by combining them with the wisdom of emptiness. Considering the two inseparable aspects of reality is what makes them transcending wholesomeness, and more in accord with Liberation, with the real dependently arisen nature of everything, more close to our unborn Buddha-nature.

☿-- So it is not about "artificially having joy" for more beings, not about "artificially inducing bliss", but about becoming free from the problems caused by jealousy, envy, competitiveness, unwholesome body, which are based on an immature conception of reality. "Universal joy" is certainly a more wholesome method than jealousy and competitiveness, bringing more beneficial results (rebirth in a higher realm, experiences of happiness similar to this cause, good habits, etc.), but, since the nature of the whole samsara is suffering, we should use the opportunity of this precious human life to try to transcend them both (wholesomeness and unwholesomeness) by combining wisdom to the wholesome methods, by realizing the emptiness of the three: subject, object, action. Unwholesome body is purified by seeing the real nature of body, of the desire realm. The result is the pure body of the Buddha, Nirmanakaya.

☿-- "Worldly joy" is necessarily partial and thus associated with "jealousy" toward some others. By making it "universal", its opposite, and its negative consequences, are gradually reduced. This adapted skillful means permits a gradual deconditioning and self-amplification

of virtues, bringing more and more favorable conditions for progress on the path to Enlightenment. But it is still "samsaric" and "unstable" because it is based on inherent existence, and not on the real nature of everything. So we should adopt the Middle Way: not accepting this skillful means as an absolute, not rejecting it all together thinking it is completely useless, not functional, because everything is empty. Emptiness doesn't deny dependent origination, the methods, the skillful means. They are complementary. Their perfect Union is Buddhahood.

¢-- So when jealousy arises, we should try to see through it by seeing its real nature (conditioning, circumstantial, dependently arisen, impermanent, emptiness of the three), or at least use its opposite, joy for their merit, as temporary antidote, in order to minimize the consequential bad effects. We should drop unwholesomeness, adopt wholesomeness, and combine it with wisdom -- perfecting the two accumulations of merit and wisdom.)

L5: [b. The object of meditation on joy] :L5

¢[i.e. The proper object of joy is happy sentient beings. The wish: "How wonderful it would be if all sentient beings were never separated From the sublime happiness of release and the happiness of higher rebirths. May they not be separated from these, I myself will make them not be separated from these."]

How?

\ ###
\ The proper object of joy is happy sentient beings. °
\ The content is thinking, "E ma! there is no need
\ For me to try to establish these beings in happiness.
\ Each of them has gained their proper happiness.
\ Until they attain the essence of enlightenment,
\ May they never be parted from this happiness."
\ First think of one, then meditate on all of them.

Go like that from meditating on one happy sentient being to all of them.

L5: [c. The measure of joy] :L5

¢[i.e. The sign of success: the arising of joy that is free from envy.]

As for the measure of training:

\ ###
\ The sign is the arising of joy that is FREE FROM ENVY.°

Ultimate joy has no envy for the wealth of others.

L5: [d. The essence of joy] :L5

¢[i.e. Then go on to the joy without object. Then meditate on joy without a reference point. -- Meditating on simple joy alone is not enough; it has to be combined with wisdom. Then it becomes the great joy of the Buddha, the perfection of joy.]

After a session of meditating on conceptual joy:

\ ###
\ Then meditate on joy without a reference point. °

Meditate on the objects of joy, all sentient beings, as appearing while they do not exist, like an illusion.

The Samadhiraja Sutra says:

- ~ Just as in the midst of many sentient beings
- ~ Magicians may emanate illusory forms of things,
- ~ But the horses and chariots, and elephants that they conjure
- ~ Do not exist at all in the way that they appear,
- ~ Every dharma should be known to be like that.

The Ratnavali says:

- ~ A secret from people in general,
- ~ Is this very deep Dharma teaching
- ~ The amrita of Buddha's teaching
- ~ That the world is like illusion.

- ~ Just as illusory elephants
- ~ Appear to arise and vanish,
- ~ While in truth and reality
- ~ Nothing arises and vanishes,

- ~ Likewise this world of illusion,
- ~ Appearing to rise and vanish,
- ~ In the real and absolute truth,
- ~ Neither rises nor is destroyed.

- ~ As an illusory elephant
- ~ Coming from nothing goes nowhere;
- ~ By exhausting mind's obscuration,
- ~ It really, truly is gone.

- ~ This world, just like that elephant,
- ~ Coming from nothing goes nowhere;
- ~ By exhausting the mind's obscuration,
- ~ It really, truly is gone.

- ~ The nature beyond the three times;
- ~ And existence and non-existence,
- ~ Not realizing them all as mere labels;
- ~ How will someone possess the nature?

L5: [e. The virtues of joy:] :L5

☐[i.e. The sign is Body, speech and mind have spontaneous peace and bliss.]

In meditating in this way, by the joy of the natural state:

\ ###
\ Body, speech and mind have SPONTANEOUS PEACE AND BLISS. °

This is the measure.

L5: [f. The fruition of meditating on joy:] :L5

¢(i.e. By the wealth of the fruition joy is stabilized.

¢-- When joy eliminates jealousy, there is nirmanakaya. The holy all-accomplishing wisdom (task-posed-and-accomplished originary awareness) is attained. Nirmanakaya is nothing fixed, but of various forms. This self-existing kaya is spontaneous Buddha activity.

¢-- By immeasurable joy one attains the all-accomplishing wisdom, whose nature is perfect Buddha activity. Purifying jealousy makes nirmanakaya manifest.

¢-- ---

¢-- Joy fulfills. Joy brings perfect wealth. -- C4

¢-- Those who have equal parts of goodness and jealousy are born as asuras. -- Co

¢-- By the subsiding of envy into space, ... All accomplishing wisdom (5) is perfect Buddha activity. The subsiding of the consciousnesses of the five gates into space is the all-accomplishing wisdom.

¢-- The subsiding of the consciousnesses of the five gates into space is the all-accomplishing wisdom. All accomplishing wisdom is perfect Buddha activity. It is not obstructed by knowing everything all the time. By the subsiding of envy into space, as for the wisdom that unremittingly acts to accomplish benefit for sentient beings. -- C13

¢-- By removing jealousy, the field of Amoghasiddhi. Jealousy is purified by showing the all-accomplishing wisdom of Amoghasiddhi. On the ninth and tenth bhumis, purifying the seeds of jealousy, the fields of the five gates are purified by the four modes of genuine individual awareness.²⁴ Perfect Buddha activity produces benefit for sentient beings, the all-accomplishing wisdom is attained, and seeing Amoghasiddhi, one is empowered by great light rays. This is perfection of the great deeds of the Buddhas. -- C13

¢-- The fourth is "action-accomplishing Gnosis" / all- accomplishing wisdom (w4), which is the portion of Gnosis through which the Buddha understands the personalities and dispositions of sentient creatures. -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

¢-- Spontaneously fulfilling awareness: Our jealousy manifests the wisdom of experience.

¢-- La faculté d'être spontanément là, parfait, sans artifice ni effort, est la Sagesse de l'accomplissement, qui correspond à la jalousie purifiée.

¢-- The profound state of emptiness calms down the gale of jealousy. -- C10

¢-- PURIFICATION OF THE BODY)

\ ###

\ By the wealth of the fruition joy is stabilized. °

The Prajnaparamita in Eight Thousand Lines says:

~ Immeasurably vast, joyful mind is never taken from us. With this unsurpassable perfection we attain the heights.

L3: [H. Further explanation of the way of meditating] :L3

¢[i.e. Using one against the extreme tendencies of the other. The same as for realism, idealism, dualism and monism. No absolute only adapted skillful means.]

There are seven sections

- 1. The details of meditation after this is familiar
- 2. How to stop obstacles to kindness with compassion
- 3. How to stop obstacles to compassion with joy
- 4. How to stop obstacles to joy with equanimity
- 5. Stopping the obstacles to equanimity with kindness
- 6. The way of meditating when we have become increasingly familiar

-- 7. The virtues of meditating in this way

L4: [1. The details of meditation after this is familiar,] :L4

¢[i.e. Starting with kindness; breaking attachment to any of the four]

Now the way of meditating will be further explained. As explained above:

\ ###
\ After this is familiar, then, beginning with kindness, °
\ Meditate on all four, one right after the next,
\ Gradually breaking attachment to any of the four.

¢(i.e. No absolute, only adapted skillful means. We should use the rafts, but not get attached to them.

¢-- The Middle Way: not accepting any position as absolute, not rejecting any position as meaningless useless non-functional.

¢-- The real nature of everything is not existence (realism), not non-existence (idealism or nihilism), not both existence and non-existence (dualism), not neither existence nor non-existence (monism).

¢-- So none of those four positions are "it", but they could still be used as antidotes to the extreme tendency of another position.

¢-- Emptiness is used as an antidote to too much realism. Dependent origination is used as an antidote to too much emptiness. Oneness is used as an antidote to too much dualism. Dualism is used as an antidote to too much monism.

¢-- It is the same here with the four immeasurables. No absolute, only adapted skillful means. Using one as an antidote to the extreme tendency of another.)

Sometimes meditate on these four in order, as an antidote to liberate them into purity.

¢ (i.e. Question: There ought to be blessings and merit inherent in [the cultivation of] each of these three kinds of mind. What benefit does [cultivation of] this mind of equanimity hold for those beings beset by neither suffering nor pleasure?

¢-- Reply: The practitioner formulates this thought: "Whenever any being leaves behind pleasure he experiences suffering. Whenever he is undergoing suffering, that [too] is just suffering. Whenever he gains [the state of] neither suffering nor pleasure then he is peaceful and secure. It is with this [result] that benefit is achieved.

¢-- When the practitioner cultivates the mind of loving - kindness or the mind of sympathetic joy there may be times when the mind of desire and attachment arises* (*see the counteractive siddhaanta's warnings about the sometimes pathogenic effects of loving - kindness practice).

¢-- When cultivating the mind of compassion there may be times when the mind of worry and distress arises.

¢-- On account of this desire or worry the mind may become disturbed. When one accesses this mind of equanimity one gets rid of this desire and worry. It is because desire and worry are gotten rid of that [this mind] is referred to as the mind of equanimity. ¢-- From: Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

¢(i.e. Then again, [it may be explained that] when practicing in accord with loving - kindness, compassion and sympathetic joy it is difficult to develop equanimity with respect to beings. [But] because one accesses this mind of equanimity it becomes easy to transcend.

¢-- -- Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

¢(i.e. The Inter-relations of the Four Sublime States:

¢-- How, then, do these four sublime states pervade and suffuse each other?

¢-- Unbounded love guards compassion against turning into partiality, prevents it from making discriminations by selecting and excluding and thus protects it from falling into partiality or aversion against the excluded side.

¢-- Love imparts to equanimity its selflessness, its boundless nature and even its fervor. For fervor, too, transformed and controlled, is part of perfect equanimity, strengthening its power of keen penetration and wise restraint.

¢-- Compassion prevents love and sympathetic joy from forgetting that, while both are enjoying or giving temporary and limited happiness, there still exist at that time most dreadful states of suffering in the world. It reminds them that their happiness coexists with measureless misery, perhaps at the next doorstep. It is a reminder to love and sympathetic joy that there is more suffering in the world than they are able to mitigate; that, after the effect of such mitigation has vanished, sorrow and pain are sure to arise anew until suffering is uprooted entirely at the attainment of Nibbana. Compassion does not allow that love and sympathetic joy shut themselves up against the wide world by confining themselves to a narrow sector of it. Compassion prevents love and sympathetic joy from turning into states of self-satisfied complacency within a jealously-guarded petty happiness. Compassion stirs and urges love to widen its sphere; it stirs and urges sympathetic joy to search for fresh nourishment. Thus it helps both of them to grow into truly boundless states (appamañña).

¢-- Compassion guards equanimity from falling into a cold indifference, and keeps it from indolent or selfish isolation. Until equanimity has reached perfection, compassion urges it to enter again and again the battle of the world, in order to be able to stand the test, by hardening and strengthening itself.

¢-- Sympathetic joy holds compassion back from becoming overwhelmed by the sight of the world's suffering, from being absorbed by it to the exclusion of everything else. Sympathetic joy relieves the tension of mind, soothes the painful burning of the compassionate heart. It keeps compassion away from melancholic brooding without purpose, from a futile sentimentality that merely weakens and consumes the strength of mind and heart. Sympathetic joy develops compassion into active sympathy.

¢-- Sympathetic joy gives to equanimity the mild serenity that softens its stern appearance. It is the divine smile on the face of the Enlightened One, a smile that persists in spite of his deep knowledge of the world's suffering, a smile that gives solace and hope, fearlessness and confidence: "Wide open are the doors to deliverance," thus it speaks.

¢-- * * *

¢-- Equanimity rooted in insight is the guiding and restraining power for the other three sublime states. It points out to them the direction they have to take, and sees to it that this direction is followed. Equanimity guards love and compassion from being dissipated in vain quests and from going astray in the labyrinths of uncontrolled emotion. Equanimity, being a vigilant self-control for the sake of the final goal, does not allow sympathetic joy to rest content with humble results, forgetting the real aims we have to strive for.

¢-- Equanimity, which means "even-mindedness," gives to love an even, unchanging firmness and loyalty. It endows it with the great virtue of patience. Equanimity furnishes compassion with an even, unwavering courage and fearlessness, enabling it to face the awesome abyss of misery and despair which confront boundless compassion again and again. To the active side of compassion, equanimity is the calm and firm hand led by wisdom -- indispensable to those who want to practice the difficult art of helping others. And here again equanimity means patience, the patient devotion to the work of compassion.

¢-- In these and other ways equanimity may be said to be the crown and culmination of the other three sublime states. The first three, if unconnected with equanimity and insight, may dwindle away due to the lack of a stabilizing factor. Isolated virtues, if unsupported by other qualities which give them either the needed firmness or pliancy, often deteriorate into their own characteristic defects. For instance, loving-kindness, without energy and insight, may easily decline to a mere sentimental goodness of weak and unreliable nature. Moreover, such isolated virtues may often carry us in a direction contrary to our original aims and contrary to the welfare of others, too. It is the firm and balanced character of a person that knits isolated virtues into an organic and harmonious whole, within which the single qualities exhibit their best manifestations and avoid the pitfalls of their respective weaknesses. And this is the very function of equanimity, the way it contributes to an ideal relationship between all four sublime states.

¢-- Equanimity is a perfect, unshakable balance of mind, rooted in insight. But in its perfection and unshakable nature equanimity is not dull, heartless and frigid. Its perfection is not due to an emotional "emptiness," but to a "fullness" of understanding, to its being complete in itself. Its unshakable nature is not the immovability of a dead, cold stone, but the manifestation of the highest strength.

¢-- In what way, now, is equanimity perfect and unshakable?

¢-- Whatever causes stagnation is here destroyed, what dams up is removed, what obstructs is destroyed. Vanished are the whirls of emotion and the meandering of intellect. Unhindered goes the calm and majestic stream of consciousness, pure and radiant. Watchful mindfulness (sati) has harmonized the warmth of faith (saddha) with the penetrative keenness of wisdom (pañña); it has balanced strength of will (viriya) with calmness of mind (samadhi); and these five inner faculties (indriya) have grown into inner forces (bala) that cannot be lost again. They cannot be lost because they do not lose themselves any more in the labyrinths of the world (samsara), in the endless diffuseness of life (papañca). These inner forces emanate from the mind and act upon the world, but being guarded by mindfulness, they nowhere bind themselves, and they return unchanged. Love, compassion and sympathetic joy continue to emanate from the mind and act upon the world, but being guarded by equanimity, they cling nowhere, and return unweakened and unsullied.

¢-- Thus within the Arahāt, the Liberated One, nothing is lessened by giving, and he does not become poorer by bestowing upon others the riches of his heart and mind. The Arahāt is like the clear, well-cut crystal which, being without stains, fully absorbs all the rays of light and sends them out again, intensified by its concentrative power. The rays cannot stain the crystal with their various colors. They cannot pierce its hardness, nor disturb its harmonious structure. In its genuine purity and strength, the crystal remains unchanged. "Just as all the streams of the world enter the great ocean, and all the waters of the sky rain into it, but no increase or decrease of the great ocean is to be seen" -- even so is the nature of holy equanimity.

¢-- Holy equanimity, or -- as we may likewise express it -- the Arahāt endowed with holy equanimity, is the inner center of the world. But this inner center should be well distinguished from the numberless apparent centers of limited spheres; that is, their so-called "personalities," governing laws, and so on. All of these are only apparent centers, because they cease to be centers whenever their spheres, obeying the laws of impermanence, undergo a total change of their structure; and consequently the center of their gravity, material or mental, will shift. But the inner center of the Arahāt's equanimity is unshakable, because it is immutable. It is immutable because it clings to nothing.

¢-- Says the Master: For one who clings, motion exists; but for one who clings not, there is

no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, verily, is the end of suffering. -- Udana 8:3

¢-- -- From: Nyanaponika Thera, The Four Sublime States)

L4: [2. How to stop obstacles to kindness with compassion:] :L4

¢[i.e. If sometimes one becomes permanently attached to other sentient beings as one's father and mother, a second meditation on compassion will serve as an antidote.]

\ ###
\ If kindness attaches you intimately to all beings, °
\ Compassion breaks attachment to the cause and effect of suffering.

¢(i.e. This is like meditating on death and impermanence in order to relax our attachments, or mental excitement in meditation.

¢-- This is like using emptiness as an antidote to too much realism. Things that we are attached to are not existent, they are all impermanent, unsatisfactory, empty of inherent existence.)

If sometimes one becomes permanently attached to other sentient beings as one's father and mother, a second meditation on compassion will serve as an antidote.

L4: [3. How to stop obstacles to compassion with joy:] :L4

¢[i.e. When there is attachment to compassion as an individually characterized phenomenon, illusion-like, objectless joy will clear away all sadness and attachment.]

\ ###
\ When a lesser compassion attaches to reference points, °
\ Sadness is stopped by the joy that has no reference point.

¢(i.e. This is like meditating on the precious human life in order to relax torpor, depression, or mental sinking in meditation.

¢-- This is like using dependent origination as an antidote to too much emptiness. Things are not completely non-existent either. We all have a Buddha-nature.)

When there is attachment to compassion as an individually characterized phenomenon, illusion-like, objectless joy will clear away all sadness and attachment.

L4: [4. How to stop obstacles to joy with equanimity:] :L4

¢[i.e. If we are sad because of longing for joy in the happiness of others, it will be cleared away by meditating on objectless equanimity]

\ ###
\ When joy disturbs the mind by arousing anxiety3 °
\ Then we should meditate on the great equanimity,
\ Free from all desire for anything near or far.

¢(i.e. This is like meditating on non-duality, or like stopping all thoughts in dhyana meditation.

¢-- This is like using monism as an antidote to too much dualism. All is equal in

emptiness.)

If we are sad because of longing for joy in the happiness of others, it will be cleared away by meditating on objectless equanimity.

L4: [5. Stopping the obstacles to equanimity with kindness:] :L4

¢[i.e. If everything seems to become indifferent, arouse kindness and meditate on that.]

\ ###
\ When equanimity is neutral and indecisive [i.e. indifference], °
\ Meditate on kindness and so forth, as before.
\ Training in that way grows stable and effortless.

¢(i.e. This is like discriminating between wholesome actions and unwholesome actions, or like using enough mindfulness in meditation.

¢-- This is like using dualism as an antidote to too much monism. Even though everything is empty, there is still dependent origination, some causality, some control, some possibility to use skillful means to help others.)

If everything seems to become indifferent, arouse kindness and meditate on that.

These are the general antidotes. In particular, as an antidote for each object, meditate as taught in the corresponding objectless way. By meditating in that way, one will attain immeasurable peace within one's being and quickly attain stability.

L4: [6. The way of meditating when we have become increasingly familiar:] :L4

¢[i.e. meditate in a different order, or jump about]

\ ###
\ Yogins for whom this practice is fully stabilized °
\ May meditate in a different order, or jump about.

¢(i.e. Use any antidotes when appropriate. The important point is to combine both method and wisdom, the two accumulations, the two truths. Using a skillful means, but not getting attached to it either. Using a raft, and knowing that it is just a raft.)

After the four immeasurables are stabilized, so that their benefits may arise, after kindness, we may meditate on the others in order, or after equanimity go back and meditate without any particular order. That is, after meditating serially on kindness, compassion, joy, and equanimity, after equanimity, meditating on compassion and kindness is the lesser. After kindness, meditating on joy is the middle. After equanimity meditating on kindness is the greatest. Jumping directly up and down after resting between objects is the meditation.

The Middle Length Prajnaparamita says:

~ Subhuti, then meditate on kindness. Meditate on joy. Rest in compassion, Practice equanimity.

L4: [7. The virtues of meditating in this way] :L4

¢[i.e. By that the meditation will gain the advantage of freshness. Its steadiness will grow to the very greatest degree.]

What is the purpose?

\ ###
 \ By that the meditation will gain the advantage of freshness. °
 \ Its steadiness will grow to the very greatest degree.

¢(i.e. The important point is to stay away from the four extremes, using one to fight the extreme tendency of another. No absolute, only adapted skillful means. "Freshness" here means not falling into another pattern, another conditioning, getting attached to a raft.)

In particular the mind of the four immeasurables will gain freshness, unsteadiness will be steadied, and steadiness will become supremely great steadiness.

L3: [I. The fruition] :L3

¢[i.e. The usual four categories of results from wholesome actions. Plus the kayas, wisdoms, and Buddha qualities. -- The four immeasurables are imitation of four Buddha qualities; bringing the results into the path. The goal is to arise Bodhicitta, and thus diminish self-preoccupation and its consequences.]

There are ten parts.

- 1. How the higher realms and truth and goodness are established
- 2. The benefits of according with the cause
- 3. The benefits of performing this
- [4. The fruition of power: the particular results of each virtues:]
 - The benefit of kindness
 - The benefit of compassion
 - The benefits of joy
 - The benefits of equanimity
- 5. As for the praise of the virtues [the way of the victorious ones]
- 6. As for the four immeasurables [the path of liberation]
- 7. As for the teaching of how to attain the two ultimate realities
- 8. As for summarizing the meaning of this meditation

L4: [1. How the higher realms and truth and goodness are established] :L4

¢[i.e. Ripening: rebirth in one of the higher realms]

Now, as for the teaching of the fruition of the four immeasurables, the following words explain how it is:

\ ###
 \ There are four fruitions of doing this meditation. °
 \ By ripening we gain the exalted and truly good.
 \ In the desire realm we have a divine or human body,
 \ In a situation producing happiness and benefit.

¢(i.e. In practicing them we develop both method and wisdom, perfecting the two accumulations, working for the two kayas. So the minimum is a rebirth in a higher realm.)

Those who do not attain an exalted state attain the body of a god or a human being. They perfect the two accumulations, benefit beings, and become inseparable from the four immeasurables. Even if they are careless or fall asleep, they will not fall prey to serious harm.

The Mahayanasutralankara says:

- ~ Having the mind of these four Bhrama-viharas
- ~ We will always take birth in realm of desire.
- ~ Because these perfect the two accumulations,
- ~ They produce ripening for sentient beings.
- ~ Never separated from purity
- ~ And free from what does not accord with it,
- ~ The condition of future carelessness and mishap,
- ~ Impatience, too, will never be found there.

As the ultimate fruition, enlightenment is established.

The same text says:

- ~ What is harmful is banished, and happiness is produced.
- ~ With the seed of enlightenment, and the cause of longing desire,
- ~ The essence ripens; and sons of the Victorious One
- ~ Relying on Dharma, are not far from the light.

Abandoning what is harmful is a fruition of separation. Producing the seed of liberation is a fruition of the predominant condition of empowerment by the master. Because one produces happiness for others, being patient about our own trials and hardships is a produced fruition. By meditating on these four within this life, they ripen in other lives as a fruition according with the cause. The nature of these four immeasurables always arises in sons of the Victorious One. It is born from previous familiarity, from seeing its objects, and by seeing the faults of what does not conform to them.

The same text says:

- ~ This kindness, having the nature of compassion
- ~ Attains the nature and discrimination
- ~ By formerly having become familiar with that
- ~ And seeing it spoiled by what does not accord.

L4: [2. The benefits of according with the cause] :L4

¢[i.e. having experiences similar to the cause, the wholesome action: repeating the same situation, living the same consequences]

From the two sections of the fruition according with the cause:

- a. General [a self-amplifying virtuous process]
- b. The decisive condition or power: [rebirth in favorable conditions]

L5: [a. General [a self-amplifying virtuous process]] :L5

- \ ###
- \ From according to the cause, such action is self-performing. °
- \ The happiness attained is free from contrary experience.

By action according with the cause, we always spend our time meditating on the four immeasurables. By experience according with the cause malice, harmfulness, unhappiness, passion, loving and hating will be absent. As for the benefits of the power of this

¢(i.e. Like for wholesome actions: in short, they are like good habits, the more you do them, the more you 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 in

order to transcend all conditioning / directly see our real Buddha-nature.)

L5: [b. The decisive condition or power: [rebirth in favorable conditions]] :L5

\ ###
\ The power is birth in a pleasant, happy, and joyful country, °
\ Where there are compatible people and amenities of wealth.

By kindness one is born in a pleasant country, by compassion in a happy one, and by joy in a joyful one with many flowers, medicinal herbs, and so forth. By equanimity one is born among many compatible people and is without harm.

¢(i.e. Like for wholesome actions: having experiences similar to the cause: repeating the same situation again and again, living the same consequences.)

L4: [3. The benefits of performing this] :L4

¢[i.e. The fruition of action: By performing this, the four immeasurables will increase immensely, growing greater and greater. By that the wealth of the two benefits for oneself and others will become spontaneously present. By the increase in merit of the karma of meditating on the four immeasurables, happiness and goodness will be established.]

The person:

\ ###
\ By performing this these four will grow immensely greater. °
\ The wealth of the two benefits becomes spontaneous.

By performing this, the four immeasurables will increase immensely, growing greater and greater. By that the wealth of the two benefits for oneself and others will become spontaneously present. By the increase in merit of the karma of meditating on the four immeasurables, happiness and goodness will be established.

¢(i.e. So it is a self-amplifying process of cultivating good virtues. The most important benefit being the precious human life and the capacity to develop calm of the body and mind, the deep concentration, insights, and then the opportunity of directly seeing the real unborn non-dual nature of our own mind and thus transcending all conditioning.)

L4: [4. The fruition of power: the particular results of each virtues:] :L4

L5: [a. The benefit of kindness:] :L5

¢[i.e. After kindness has transformed aggression into the mirror-like wisdom,
¢-- one attains sambhogakaya.]

\ ###
\ When perfect enjoyment of kindness is without aggression, °
\ Then the mirror-like wisdom will have been fully attained,
\ As sambhogakaya adorned with the major and minor marks.

After kindness has transformed aggression into the mirror-like wisdom, one attains sambhogakaya.

¢(i.e. KINDNESS is the result brought to the path; using words based on loving-kindness (with wisdom), instead of harsh words out of anger (with ignorance) is the result of seeing the real non-dual nature of the objects of the form realm. Speech is purified when

experiences of life are reflected without obstructions (transcending karma seeds) like on a pure mirror, when our concepts and assimilation scheme are seen for what they really are: conditioning. -- Acting like this right now, kind words or wishing that all beings have happiness and its causes, is wholesome because it is more in accord with the real non-dual nature of everything (compared to aggressive reactions based on accumulated karma seeds). So it necessarily brings more and more peace, happiness, and the right conditions to be able, with its perfection, to see through and transcend all conditioning.)

The Lotus Peak says:

- ~ By kindness aggression will be purified
- ~ As mirror-like wisdom and sambhogakaya.

¢(i.e. KINDNESS is the antidote used to purify the speech

¢---- the form realm

¢--- Hell's anger -- lying, divisive speech, sophistic speech. harsh words

¢---- thinking words, concepts are real (being hurt by some, desiring others, using them as weapons to hurt or control others)

¢---- idealism - non-existence

¢---- being slave of accumulated conditioning or concepts (alayavijnana's karma seeds)

¢-- KINDNESS IS

¢---- "May all sentient beings have happiness and its causes."

¢---- ---- Remembering their kindness, because all have been a mother to us in previous lives

¢---- ---- Because we are all equal in desiring happiness, and not suffering

¢---- ---- Because we all have Buddha-nature

¢---- the desire to return unconditional loving-kindness to all sentient beings without any discrimination

¢---- Kindness makes us pleasant.

¢---- "pleasant speech", not hurting others

¢---- inner (mental) offerings

¢---- seeing everything as pure

¢---- perfecting it is wholesomeness in using objects of the form realm and combining it with the wisdom realizing their real nature, with the emptiness of the three

¢-- IT LEADS TO

¢---- realizing that obstacles (concepts, characteristics) are fabrications of the mind (conditioning, taints on the mirror)

¢---- seeing the real nature of the objects of the form realm / seeds (abstract, conceptual, symbolic)

¢---- Inseparability of emptiness and sounds

¢---- simplicity (no need to over analyze, escape from conceptualizing)

¢---- the heaven of universal purity -- Then again [it may be explained that when one cultivates] the mind of loving kindness, one aspires to cause beings to gain pleasure (le).

The resultant retribution [from such cultivation] ought naturally to be that one experiences pleasure. It is because the [heaven of] universal purity is the most pleasurable place in the [entire] triple world that it was stated, "the blessings culminate in [the heaven of] universal purity.

¢-- THE RESULTS ARE

¢---- pleasant words brings a pleasant world and pure pleasure

¢---- mirror-like wisdom (knowing the real nature of the seeds, of concepts, of the form realm, of conditioning; not falling for the conditioning, luminous emptiness; not adding or

withdrawing anything, without defilements / obstructions) -- eighth bhumi ☿---- sambhogakaya (pure speech)

☿-- Through kindness, we are pleasant to everyone. -- C4

☿-- by the karma of aggression we are born in Hell. - Co

☿-- Alayavijñāna is transformed into the mirror-like wisdom. Mirror-like wisdom is the source of luminous emptiness. As such it is the great source of all the later wisdoms. Alayavijñāna is the ground of arising and proliferation of all the other consciousnesses. The wisdom of subsiding into space is the ground of arising of the remaining three [wisdoms]. It is like the surface of a pure mirror, without defilements of grasping and fixation. As for the mirror-like wisdom, for example, although reflections of things appear in the surface of a mirror; those things do not exist there. This is effortless, and such things have no conditional formations at all. Similarly, though the various reflections of omniscience arise within the mirror-like wisdom, they do not exist, are effortless, and are unconditioned. -- C13

☿-- For aggression the Dharma of the mirror-like wisdom of Akshobhya is taught On the precious eighth bhumi, the seeds of aggression, the pain of conceptualization, and alayavijñāna are transformed into the mirror-like wisdom so that one attains complete non-thought and sees Akshobhya. -- C13

☿-- The first of these is the "mirror-like Gnosis" / the mirror-like wisdom (w1), which is the portion of Gnosis that is free of both apprehending subject and apprehended object. -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

☿-- Mirror - like awareness: When our anger is transformed, the resultant insight is clear like a mirror. It neither adds nor withdraws anything

☿-- La faculté de voir clairement la réalité absolue de toutes choses est la Sagesse semblable-au-miroir. Elle correspond à l'aspect pur de la colère.

☿-- The profound state of emptiness crumples the mountain of anger. -- C10

☿-- If one cultivates assiduously and cultivates well the mind of loving - kindness (a), the blessings [accruing therefrom] culminate in the heaven of universal purity. --

Prajnaparamita

☿-- PURIFICATION OF SPEECH.

☿-- antidote to aggression (hell beings), the insubstantial mara,

☿-- purification of the speech (lying, divisive speech, sophistic speech. harsh words --> pleasant words, nice speech, loving-kindness -- pleasan words brings a pleasant world and pure pleasure).

☿-- The secret empowerment is that which purifies the speech.

☿-- planting the seed for the Sambhogakaya,

☿-- seeing the real nature of the form realm (abstract, conceptual, symbolic) (as in the first four dhyanas) (inseparability of speech or sounds and emptiness),

☿-- purification of the occasion of the Alayavijnana (with conditioning without producing more conditioning -- slave of accumulated conditioning of concepts)

☿-- which is transformed into the mirror-like wisdom (the portion of Gnosis that is free of both apprehending subject and apprehended object. The resultant insight is clear like a mirror, without defilements of grasping and fixation.. It neither adds nor withdraws anything. -- Mirror-like wisdom is the source of luminous (~1) emptiness (~2). As such it is the great source of all the later wisdoms.-- The basis for the accumulated aggressive conditioning is seen for what it is: empty conditioning; so there is no more resistance, no more taints, no more obscurations, obstructions in the mirror.),

☿-- For aggression the Dharma of the mirror-like wisdom of Akshobhya is taught.

¢-- Just so by removing aggression, there is the field of Akshobhya. -- On the precious eighth bhumi, the seeds of aggression, the pain of conceptualization, and alayavijñāna are transformed into the mirror-like wisdom so that one attains complete non-thought and sees Akshobhya.

¢-- Akshobhya - water initiation

¢-- antidote to non-existence (idealism, nihilism -- thinking words, concepts are real and the rest non-existent)

¢-- --> The perfection of kindness is using objects of the form realm - words, concepts - while knowing their real non-dual nature, without falling into the belief of non-existence, idealism or nihilism. Not accepting them as absolute, not rejecting them as meaningless. Thus transcending the accumulated conditioning that motivates the aggressive reactions toward others, and using kind words instead. -- Reflecting the experiences while knowing the emptiness of it, without seeing it as an obstacle = mirror like wisdom.

¢-- Living the experience with the wisdom that have seen the real non-dual nature of everything : Instead of feeling insulted or threatened by a certain experience, and reacting aggressively with harsh words, etc, the mirror-like wisdom consist of living the experience while seeing the real non-dual nature of all the three: subject. object, action. The mind acts like a mirror without taints, without resistance, without adding or withdrawing anything.

¢-- Instead of reacting out of anger (with ignorance), we talk with loving-kindness (with wisdom), because we know the non-dual nature of the objects of the form realm, because we can transcend our assimilation schema, our accumulated karma seeds.)

L5: [b. The benefit of compassion:] :L5

¢[i.e. Compassion pure of desire is discriminating awareness wisdom

¢-- and dharmakaya.]

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\ When compassion is desireless, there is dharmakaya, °

\ Producing the manifestation of discriminating wisdom.

\ Its dharmas like the ten powers are utterly distinct.

Compassion pure of desire is discriminating awareness wisdom and dharmakaya.

¢(i.e. Compassion is the result brought to the path; putting others first out of compassion (with wisdom), instead acting egoistically thinking we exist independently of others and in opposition (with ignorance) is the result of seeing the real non-dual nature of the objects of the non-form realm (like our self). Mind is purified when we discriminate (acting with compassion) with wisdom, when we see the real nature of our subtle self. -- Acting like this right now, putting others first or wishing that all beings be free from suffering and its causes, is wholesome because it is more in accord with the real non-dual nature of everything (compared to thinking that we are separate and in opposition to others; egotism, desire for self, miserliness, greed). So it necessarily brings more and more peace, happiness, and the right conditions to be able, with its perfection, to see through and transcend all conditioning.)

The same text says:

~ By compassion desire is fully purified

~ As discriminating wisdom and ultimate dharmakaya.

¢(i.e. COMPASSION is the antidote used to purify the mind

¢---- the formless realm

¢---- Pretas's greed, egotism -- covetice, ill-will, wrong views

¢---- thinking there is an opposition between self and others

¢---- dualism - both existence and non-existence

¢---- slave of the belief in a self separated from the world (alaya)

¢-- COMPASSION IS

¢---- "May all sentient beings be free of suffering and its causes."

¢----- Because we care for them, love them, and know what suffering is, understand their situation.

¢----- Because all have been a mother to us in previous lives

¢----- Because we are all equal in desiring happiness, and not suffering

¢----- Because we all have Buddha-nature

¢---- Having a feeling of empathy and wish to help all of those in need

¢---- Compassion makes us beneficial.

¢---- Putting others first in our preoccupation

¢-- Because self-preoccupation is the root of our suffering

¢---- Seeing the ego as the cause of suffering

¢---- Secret offerings

¢---- Perfecting it is wholesomeness in using objects of the formless realm and combining it with the wisdom realizing their real nature, with the emptiness of the three

¢-- IT LEADS TO

¢---- realizing that the self is not separated or different from the world, not the same

¢---- seeing the real nature of the objects of the formless realm (intuitive)

¢---- Inseparability of emptiness and awareness (mind)

¢---- one taste (escape from all -- but temporarily)

¢---- the station of empty space -- [When one cultivates] the mind of compassion one contemplates the suffering of old age, sickness, and cruel injury experienced by beings. A mind of pity arises on the part of the practitioner [and he thinks], "How can I cause them to succeed in transcending suffering? If one acts for the sake of getting rid of inner suffering, then the external suffering will come yet again. If one acts for the sake of getting rid of external suffering, then the internal suffering will come yet again." The practitioner ponders, "If one possesses a body it is definite that one will experience suffering. It is only in the absence of a body that one will then succeed in being without suffering." [The station of] empty space is capable of breaking [the constraints of] form. Therefore [it was stated that] the blessings [of cultivating compassion] culminate in the station of empty space.

¢-- THE RESULTS ARE

¢---- feeling compassion for others brings a mind without injurious malice

¢---- discriminating wisdom (knowing the real nature of the formless realm, discrimination between self & beings knowing their real nature; understanding nature & extent; objects are distinct; discriminating all the Buddha qualities with their causes & effects), -- on the middle three [bhūmis]

¢---- dharmakaya (pure mind)

¢-- COMPASSION makes us beneficial. Through compassion we perform limitless benefits. -- C4

¢-- by the karma of seduction and desire we are born as pretas -- Co

¢-- By the subsiding of passion into space, discriminating awareness wisdom (4) knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects. For discriminating wisdom objects are

distinct.

¢-- For discriminating wisdom objects are distinct (~1). The visions of nature and extent are completely pure. By the subsiding of passion into space, discriminating awareness wisdom knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects. -- C13

¢-- By removing desire, there is the field of Amitabha. For passion, the discriminating awareness wisdom of Amitabha is taught. On the middle three, transforming all kinds of passion into discriminating awareness wisdom, one sees Amitabha. -- C13

¢-- The third is the "discriminative Gnosis" / discriminating awareness (w3), which is the portion of Gnosis that understands objects in their multiplicity and variety. -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

¢-- Discerning awareness: Our attachment becomes the ability to see situations both singly and as part of a totality.

¢-- La faculté de distinguer clairement, sans mélange ni confusion, les phénomènes multiples est la Sagesse du discernement. Elle est le désir purifié.

¢-- The profound state of emptiness dries up the ocean of passion. -- C10

¢-- If one cultivates assiduously and cultivates well the mind of compassion (b), the blessings [accruing therefrom] culminate in the station of empty space. -- Prajnaparamita

¢-- PURIFICATION OF MIND

¢-- antidote to desire for self, attachment (humans), greed, miserliness (hungry ghosts), the mara of elation,

¢-- purification of the mind (covetice, ill-will, wrong views -- putting others first in our preoccupations, compassion -- feeling compassion for others brings a mind without injurious malice)

¢-- The prajñajñana empowerment is that which purifies the mind.

¢-- planting the seed for the Dharmakaya,

¢-- seeing the real nature of the non-form realm (intuitive) (as in the four formless dhyanas) (inseparability of awareness or mind and emptiness),

¢-- purification of the occasion of the Alaya (the neutral alaya of the various habitual patterns -- slave of the belief in a self separated from the world) (without conditioning and without producing more conditioning)

¢-- which is transformed into the discriminating wisdom (the portion of Gnosis that understands objects in their multiplicity and variety. The ability to see situations both singly and as part of a totality. -- For discriminating wisdom objects are distinct (~1). The visions of nature (~2) and extent (~1) are completely pure. -- By the subsiding of passion into space, discriminating awareness wisdom knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects. -- The basis for the accumulated passion (desire for self, discrimination between self and others) conditioning is seen for what it is: empty conditioning, empty self and others; so there is no more unconscious discrimination between individual, between self and others.),

¢-- For passion the discriminating awareness wisdom of Amitabha is taught.

¢-- By removing desire, there is the field of Amitabha. -- On the middle three, transforming all kinds of passion into discriminating awareness wisdom, one sees Amitabha.

¢-- Amitabha - vajra initiation

¢-- antidote to both existence and non-existence together (dualism -- thinking there is an opposition between self and others)

¢-- --> The perfection of compassion is using objects of the non-form realm - self vs others

- while knowing their real non-dual nature, without falling into the belief of both existence and non-existence, dualism. Not accepting them as absolute, not rejecting them as meaningless. Thus transcending the accumulated conditioning that motivates selfishness, discrimination in favor of the self, and exchanging self for others instead. --

Discriminating while knowing the emptiness of the self vs others, of any discrimination = discriminating wisdom. Using the dualism of existence and non-existence without falling for it.

¢-- Living the experience with the wisdom that have seen the real non-dual nature of everything : Instead of doing everything from an egoistic perspective based on ignorance, instead of being slave of desire, attachment, passion,, and reacting egoistically in accord with our accumulated conditioning, the discriminating wisdom consist of discriminating while seeing the real non-dual nature of all the three: subject. object, action. It knows that the self is like an illusion, and that it is not different or separate from others, while still not the same.

¢-- Instead of discriminating out of egotism (with ignorance), we discriminate out of compassion for others (with wisdom), because we know the non-dual nature of the objects of the non-form realm, because we can transcend our dualistic intuition (of a self in opposition to the world.)

L5: [c. The benefits of joy:] :L5

¢[i.e. By immeasurable joy one attains the all-accomplishing wisdom, whose nature is perfect Buddha activity.

¢-- Purifying jealousy makes nirmanakaya manifest.]

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\ When joy eliminates jealousy, there is nirmanakaya. °
\ The holy all-accomplishing wisdom is attained.
\ Nirmanakaya is nothing fixed, but of various forms.
\ This self-existing kaya is spontaneous Buddha activity.

By immeasurable joy one attains the all-accomplishing wisdom, whose nature is perfect Buddha activity. Purifying jealousy makes nirmanakaya manifest.

¢(i.e. Joy is the result brought to the path; feeling joy for others and helping them on the path with skillful means (with wisdom), instead of feeling jealous and competing with them (with ignorance) is the result of seeing the real non-dual nature of the objects of the sense realm (objects of the senses). Body (the senses) is purified when our perceptions and actions are based on wisdom, when appearances are seen for what they really are. -- Acting like this right now, feeling joy for others' happiness or wishing that they would never be separated from the true happiness and its causes, is wholesome because it is more in accord with the real non-dual nature of everything (compared to feeling jealous and competing with others for the desirable objects of the senses). So it necessarily brings more and more peace, happiness, and the right conditions to be able, with its perfection, to see through and transcend all conditioning.)

The same text says:

~ By joy all jealousy is fully purified,
~ As all-accomplishing wisdom and nirmanakaya.
~ Action becomes spontaneous and excellent.

¢(i.e. Various essays in trying to get to the essence of this:

¢-- JOY is the antidote used to purify the body

¢---- the desire realm, the realm of the senses

¢---- Asuras's jealousy -- killing, stealing, sexual misconduct

¢---- thinking objects of the senses are real and that we should compete for them

¢---- realism - existence

¢--- thinking things exist independently of the mind (seven consciousnesses) and have absolute characteristics

¢-- JOY IS

¢---- "May all sentient beings not be separated from sorrowless bliss."

¢----- Because we know that there is a way to escape samsara.

¢----- Because we care for them, love them, and know what suffering is, understand their situation.

¢----- Because all have been a mother to us in previous lives

¢----- Because we are all equal in desiring happiness, and not suffering

¢----- Because we all have Buddha-nature

¢---- Joy also means taking delight in others' success, good qualities and positive actions.

¢---- Being happy of the accumulated merit of others (knowing it is the work of their karma -- the law of causes & effects)

¢---- Joy fulfills.

¢---- Not trying to compete unwholesomely with others, feeling joy for their merit

¢---- Outer offerings

¢---- Seeing everything as dependent on karma; seeing the whole samsara as suffering

¢---- Perfecting it is wholesomeness in using objects of the desire realm and combining it with the wisdom realizing their real nature, with the emptiness of the three

¢-- IT LEADS TO

¢---- realizing that objects of the senses are all like illusions

¢---- seeing the real nature of the objects of the desire realm (objects of the senses)

¢---- Inseparability of emptiness and appearances (body)

¢---- stable shamatha (escape from the desire realm)

¢---- the station of consciousness -- [When one cultivates] the mind of sympathetic joy one aspires to provide beings pleasure on the level of the mind and consciousness. As for pleasure on the level of the mind and consciousness, [it corresponds to] the mind succeeding in leaving the body just as a bird escapes from a cage. Although at the station of empty space the mind does succeed in escaping from the body, the mind is still tied to abiding in empty space. The station of consciousness is immeasurable. The mind and consciousness exist in all dharmas [and so] the consciousness gains unlimited independence. It is for this reason that [it was stated that] the blessings of [cultivating] sympathetic joy culminate in station of consciousness.

¢-- THE RESULTS ARE

¢---- absence of envy jealousy competitiveness stabilize joy

¢---- all-accomplishing wisdom (knowing the real nature of the sense realm, understanding personalities (particular five aggregates); perfectly adapted Buddha activities not obstructed by knowing everything all the time) -- on the ninth and tenth bhūmis

¢---- nirmanakaya (pure body)

¢-- JOY fulfills. Joy brings perfect wealth. -- C4

¢-- Those who have equal parts of goodness and jealousy are born as asuras. -- Co

¢-- By the subsiding of envy into space, ... All accomplishing wisdom (5) is perfect Buddha activity. The subsiding of the consciousnesses of the five gates into space is the

all-accomplishing wisdom.

☿-- The subsiding of the consciousnesses of the five gates into space is the all-accomplishing wisdom. All accomplishing wisdom is perfect Buddha activity. It is not obstructed by knowing everything all the time. By the subsiding of envy into space, as for the wisdom that unremittingly acts to accomplish benefit for sentient beings. -- C13

☿-- By removing jealousy, the field of Amoghasiddhi. Jealousy is purified by showing the all-accomplishing wisdom of Amoghasiddhi. On the ninth and tenth bhumis, purifying the seeds of jealousy, the fields of the five gates are purified by the four modes of genuine individual awareness.²⁴ Perfect Buddha activity produces benefit for sentient beings, the all-accomplishing wisdom is attained, and seeing Amoghasiddhi, one is empowered by great light rays. This is perfection of the great deeds of the Buddhas. -- C13

☿-- The fourth is "action-accomplishing Gnosis" / all- accomplishing wisdom (w4), which is the portion of Gnosis through which the Buddha understands the personalities and dispositions of sentient creatures. -- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch

☿-- Spontaneously fulfilling awareness: Our jealousy manifests the wisdom of experience.

☿-- La faculté d'être spontanément là, parfait, sans artifice ni effort, est la Sagesse de l'accomplissement, qui correspond à la jalousie purifiée.

☿-- The profound state of emptiness calms down the gale of jealousy. -- C10

☿-- If one cultivates assiduously and cultivates well the mind of sympathetic joy (c), the blessings [accruing therefrom] culminate in the station of consciousness. -- Prajnaparamita

☿-- PURIFICATION OF THE BODY

☿-- antidote to jealousy, envy, competitiveness (asuras), the substantial mara,

☿-- purification of the body (killing, stealing, sexual misconduct -- not trying to compete unwholesomely with others, joy for their success -- absence of envy jealousy competitiveness stabilize joy),

☿-- The vase empowerment is that which purifies the body.

☿-- planting the seed for the Nirmanakaya,

☿-- seeing the real nature of the sense realm (physical, perceptible, desire realm) (as in everyday experiences) (inseparability of appearances and emptiness),

☿-- purification of the occasion of the seven consciousnesses (the consciousnesses of the five gates, the mental consciousness, the Klesha-mind -- thinking things exist independently of the mind) (with conditioning and producing more conditioning)

☿-- which is transformed into the all-accomplishing wisdom (the portion of Gnosis through which the Buddha understands the personalities and dispositions of sentient creatures. The wisdom of experience. The possibility to use adapted skillful means to help other sentient beings. -- All accomplishing wisdom is perfect Buddha activity. It is not obstructed by knowing everything all the time. -- By the subsiding of envy into space, as for the wisdom that unremittingly acts to accomplish benefit for sentient beings... -- The objects of the sense world are seen for what they really are: empty and dependently arisen. So there is no more need to compete for them.),

☿-- Jealousy is purified by showing the all-accomplishing wisdom of Amoghasiddhi.

☿-- By removing jealousy, there is the field of Amoghasiddhi. -- On the ninth and tenth bhumis, purifying the seeds of jealousy, the fields of the five gates are purified by the four modes of genuine individual awareness. Perfect Buddha activity produces benefit for sentient beings, the all-accomplishing wisdom is attained, and seeing Amoghasiddhi, one is empowered by great light rays. This is perfection of the great deeds of the Buddhas.

☿-- Amoghasiddhi - bell initiation

¢-- antidote to existence (realism -- thinking objects of the senses are real and that we should compete for them)

¢-- --> The perfection of joy is acting using objects of the sense realm - perceptible objects - while knowing their real non-dual nature, without falling into the belief of existence, realism. Not accepting them as absolute, not rejecting them as meaningless. Thus transcending the accumulated conditioning that motivates the jealous reactions and competitiveness toward others, and using skillful means to help others instead. -- Accomplishing while knowing the emptiness of the three: subject, object, action = all-accomplishing wisdom. Using existence (dependent origination) without falling for the extreme of realism.

¢-- Living the experience with the wisdom that have seen the real non-dual nature of everything : Instead of being jealous of other's happiness, or competing with them, the all-accomplishing wisdom consist of acting while seeing the real non-dual nature of all the three: subject. object, action. Instead of being jealous or competing with others, we understand that happiness comes from wholesomeness, and want to help them on this path.

¢-- Instead of reacting out of jealousy (with ignorance), we act out of joy (with wisdom), because we know the non-dual nature of the objects of the sense realm, because we can transcend the illusion-like appearances offered by our senses.)

L5: [d. The benefits of equanimity:] :L5

¢[i.e. When equanimity has purified pride and ignorance, the wisdom of equality and the dharmadhatu wisdom are established.

¢-- Svabhavikakaya, the unchanging vajrakaya and the kaya of the manifestation of enlightenment manifest.]

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\ When equanimity has eliminated pride °
\ As well as stupidity, there is the essence of things
\ Through equality dharmadhatu wisdom will manifest.
\ The simplicity of dharmata is svabhavikakaya.

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

When equanimity has purified pride and ignorance, the wisdom of equality and the dharmadhatu wisdom are established. Svabhavikakaya (inseparable trikaya), the unchanging vajrakaya (indestructible kaya) and the kaya of the manifestation of enlightenment manifest.

¢(i.e. Equanimity is the result brought to the path; experiencing life with equanimity (with wisdom), instead of continually discriminating and analysing (with ignorance), instead of continually jumping from one extreme to another while being unaware of the absurdity, while being slave of our conditioning, is the result of seeing the real non-dual nature of the objects of the three realms, and their inseparability. Body, speech and mind together are purified when their inseparability is rightly understood, when one sees that they are not different or separate, and still not the same, when one realize the perfect Union of the Two Truths, the luminous space of dharmadhatu, the inseparability of appearances and emptiness, the non-dual nature of everything (not one, not two), when emptiness doesn't deny dependent origination, and vice versa. Here, inseparability or equality is non-duality (not one, not two), and vajra (unchanging, indestructible) is about the unborn Buddha-nature, the unchanging real nature of everything: luminous space, ocean of interdependence without any inherently existing entities in it. It means that it has always been like this, perfectly

pure. And that becoming a Buddha doesn't mean to reject all kindness, compassion, and skillful means; those become perfected in Buddha qualities and activities when The Two Truths are perfectly united. -- Living like this right now, with equanimity or wishing that all beings have this equanimity, is wholesome because it is more in accord with the real non-dual nature of everything (compared to believing in inherently existing objects and characteristics, discriminating, analysing, classifying, controlling, desiring, fearing, etc, jumping here and there). So it necessarily brings more and more peace, happiness, and the right conditions to be able, with its perfection, to see through and transcend all conditioning.)

The same text says:

- ~ By equanimity and great equanimity
- ~ Pride and envy and ignorance will be purified.
- ~ One masters the dharmadhatu and equality wisdoms.
- ~ These are the vajra kayas and those of enlightenment.

As for the nature of passionlessness, arising from the four actions of these four immeasurables, the Mahayanasutralankara says:

- ~ Those who have kindness completed by compassion
- ~ If they do not desire to dwell in peace
- ~ Why even to speak of worldly happiness
- ~ Or the wish to further their lives and their careers?

As for their not desiring their own happiness, the same text says:

- ~ Compassion produces happiness for those who suffer.
- ~ After the kind produce these others' happiness,
- ~ Their own happiness is not produced like that.

As for overpowering their happiness for others, the same text says:

- ~ The suffering produced by kindness
- ~ Overwhelms all their worldly happiness.
- ~ If the benefiter is without this,
- ~ What greater wonders can be?

The Letter to Students says:

- ~ For beings with unbearable sufferings, without a refuge
- ~ Those who are happy to suffer for others' benefit,
- ~ Are said to be wondrous beings who are truly excellent.
- ~ Diligent ones who delight in striving to benefit others
- ~ How shall they ever have enjoyments in happy countries?
- ~ They will not attain to youth and happiness.
- ~ They will not have the implements of power and wealth
- ~ With no spouse or companions, not born among gods or asuras.

As for the action of samsara not arising, the former text says:

- ~ The attitude of compassion is without the nature of egocentric suffering, the best sign of samsara.
- ~ Completely knowing it one is not a sentient being.
- ~ Nor will one be badly harmed by samsaric faults.

Holy beings who have this immeasurably will be without faults.

The same text says:

- ~ Those who have desire have corresponding faults.
- ~ They will not be without them, nor beyond the world.
- ~ Those who have this attitude, by their loving-kindness
- ~ Will be without any faults and go beyond the world.

Those who are kind to their literal fathers, mothers, and children have desire. Bodhisattvas do not have such desires in regard to sentient beings. This is because they are liberated from samsara.

The same text says:

- ~ If worldly enlightened ones and the arhats
- ~ Among the pratyekaBuddhas are without this kindness,
- ~ What need is there even to speak of any others?
- ~ But world-transcending ones are not like that

If one does not meditate on the four immeasurables, there will be many faults.

The same text says:

- ~ A bodhisattva who possesses ill-will
- ~ And malice due to pain and unhappiness
- ~ And resulting from attachments of desire
- ~ Is sure to come in contact with many faults.

As for its being said that those who are born in the desire realms have the attachments of desire, those who are born in the first two realms of desire and form are said to have samsaric desire.

The Abhidharmakosha says:

- ~ Those born in those two realms have attachments of samsaric desire.

As for the fault of increasing kleshas, in regard to this immeasurable the former text says:

- ~ Kleshas conquer the self.
- ~ They conquer sentient beings.
- ~ They conquer discipline.
- ~ By receiving their corruption one is lowered, and stays that way.
- ~ By manifesting in that way one is degraded.
- ~ Do not listen to the arguments of others who will be beings without leisure.
- ~ Harmed by attaining and non-attaining, the mind will attain great suffering.

Attainment damages the happiness of this life and non-attainment damages later happiness. As for the benefits of meditating on the four immeasurables, one does not have such faults, one grasps the possibilities of benefiting beings, and since one is not whirled in samsara by the kleshas, suffering does not arise.

The same text says:

- ~ For one who rests in kindness and the rest
- ~ The faults that have been described will not arise.
- ~ Having no kleshas, one will benefit beings,
- ~ And will not pass into samsaric birth.

¢ (i.e. EQUANIMITY is the antidote used to purify the body, speech & mind
¢---- the three realms together

¢---- God's pride & animal's ignorance of the real nature of everything - partiality

¢---- thinking everything is one

¢--- monism - not existence and not non-existence

¢---- believing in inherent existence (eight consciousnesses)

¢-- EQUANIMITY IS

¢---- "May all sentient beings abide in equanimity, free of bias, attachment and anger."

¢----- Because we know that nothing is permanent, that all discrimination are merely imputed by the mind, conditioned and conditioning, causes of more suffering.

¢----- Because we know that there is a way to escape samsara.

¢----- Because we care for them, love them, and know what suffering is, understand their situation.

¢----- Because all have been a mother to us in previous lives

¢----- Because we are all equal in desiring happiness, and not suffering

¢----- Because we all have Buddha-nature

¢---- desire for all to be free from the ups and downs of love, hate, indifference

¢---- Equanimity makes us sublime.

¢---- more mature actions of the body, speech and mind; or the removal of the last traces of obscuration (discriminating while knowing of emptiness, equanimity)

¢---- suchness offerings

¢---- seeing everything with equanimity, as non-dual

¢---- perfecting it is wholesomeness in using objects of the three realms and combining it with the wisdom realizing their real non-dual nature, with the emptiness of the three (subject, object, action)

¢-- IT LEADS TO

¢---- realizing that everything is non-dual, luminous space

¢---- seeing the real nature of the objects of the three realms, of the three together (of our own mind and of everything, of all discrimination)

¢---- inseparability of emptiness and D.O., of the Two Truths, of body and mind

¢---- no meditation (transcending everything)

¢---- the station of nothing whatsoever -- As for the mind of equanimity, one develops equanimity with respect to the suffering and pleasure among beings. It is on account of developing equanimity with respect to suffering and pleasure that one realizes the dharma of true equanimity, the so-called station of nothing whatsoever. It is for this reason that [it was stated that] the blessings of [cultivating] the mind of equanimity culminate in the station of nothing whatsoever.

¢-- THE RESULTS ARE

¢---- being beyond discrimination (love, hate, indifference -- no friends or enemies - not accepting samsara or seeking Nirvana) brings an undisturbed mind, the natural state

¢---- equality wisdom (equality of self and others, equality of all dharmas in emptiness; equality of samsara and Nirvana; all empty of inherent existence because dependently arisen, composite, merely imputed by the mind ...) -- on the lesser three paths [bhūmis]

¢---- dharmadhātu wisdom (inseparability of the three worlds; knowing the real nature of the mind and of everything; beyond conceptualization; Union of the Two Truths) -- at the time of the path of seeing

¢---- svabhavikakaya (pure body speech & mind), vajrakaya, the kaya of the manifestation of enlightenment)

¢-- EQUANIMITY makes us sublime. Equanimity makes the mind workable. -- C4

¢-- by the karma of ignorance we are born as animals. Those who have pure merit, but also an

equal amount of pride, are born as gods or human beings. -- Co

¢-- When these eight consciousnesses are transmuted or transformed, they become the Five Wisdoms. Alaya is transformed into the wisdom of dharmadhatu. By pacifying ignorance into space, there is simple, space-like wisdom (1).

¢-- By pride being pacified into space, the equality of self and other is known, and samsara and nirvana are non-dual. Within the equality wisdom (3) all the dharmas are equal.

¢-- Alaya is transformed into the wisdom of dharmadhatu. By pacifying ignorance into space, there is simple, space-like wisdom. As for the dharmadhatu wisdom, for example, if everything has gone into space, though it exists in some sense, it is inexpressible.

Everything is of one taste with no variety. Similarly in the dharmadhatu wisdom, all knowables exist inexpressibly without variety, in one taste. -- C13

¢-- Within the equality wisdom all the dharmas are equal (~2). Here samsara and nirvana are non-dual. This is the equality of the great perfection. By pride being pacified into space, the equality of self and other is known, and samsara and nirvana are non-dual. In the wisdom of equality, all dharmas enter into markless equality, so that pleasure and pain are of one taste. Therefore, they are established as equality/equanimity. -- C13

¢-- Thus, when their powerful ignorance has been removed, The field is Akanishta and the teacher Vairochana. The Dharma is dharmadhatu wisdom, completely pure. At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the dharmadhatu wisdom. Attaining the first bhumi, "supremely joyful," one sees Vairochana. -- C13

¢-- By removal of pride there is the field of Ratnasambhava. For pride, the wisdom of equality of Ratnasambhava is taught. On the lesser three paths of meditation, transforming pride into the wisdom of equanimity, one sees Ratnasambhava. -- C13

¢-- The second is the "Gnosis of equality" / the wisdoms of equality (w2), which is that portion of Gnosis that abides neither in cyclic existence nor in the extinction of Nirvana.

-- Ven. Khenpo Appey Rinpoche, The Qualities of Buddhahood: A Brief Sketch ¢-- Even awareness: Our pride returns as a recognition of the composite nature of all things.

¢-- All - encompassing awareness. Our confusion reappears as all-pervading intuition.

¢-- La faculté d'embrasser toutes choses au sein de l'espace sans limites, dans l'ouverture de la vacuité, est la Sagesse de l'espace absolu. Il s'agit de l'ignorance transcendée.

¢-- La faculté de voir sans partialité tous les phénomènes comme égaux au sein de l'espace absolu est la Sagesse de l'égalité. Elle est l'aspect pur de l'orgueil.

¢-- The profound state of emptiness illuminates the darkness of stupidity.

¢-- It destroys conceit in joy. -- C10

¢-- If one cultivates assiduously and cultivates well the mind of equanimity (d), the blessings [accruing therefrom] culminate in the station of nothing whatsoever." --

Prajnaparamita

¢-- PURIFICATION OF BODY, SPEECH & MIND TOGETHER

¢-- antidote to pride (gods), the mara of fixation, to ignorance (animals),

¢-- purification of the body, speech & mind together (the ten unwholesome actions, discriminating with ignorance --> discriminating while knowing of emptiness, equanimity -- being beyond discrimination (love, hate, indifference -- no friends or enemies - not accepting samsara or seeking Nirvana) brings an undisturbed mind, the natural state)

¢-- The word empowerment is that which cleanses habitual patterns.

¢-- The empowerment of dharmadhatu wisdom; This is the ultimate empowerment. This arises from perfecting the two accumulations.

¢-- planting the seed for the Svabhavikakaya, the changeless Vajrakaya, the kaya of the

manifestation of enlightenment -- The changeless nature of the ground, primordially luminous dharmadhatu, the final destination of the Buddhas, is called the unchanging vajrakaya. The kaya of the manifestation of enlightenment is the essence of ultimate renunciation / realization. This is the ground of arising of the Buddhas' exclusive qualities.

¢-- seeing the real nature of the three realms together (the ultimate realm) (inseparability of dependent origination and emptiness, the union of the Two Truths),

¢-- purification of the occasion of the eight consciousnesses (believing in inherent existence)

¢-- . which is transformed into the equality wisdom (the portion of Gnosis that abides neither in cyclic existence nor in the extinction of Nirvana. A recognition of the composite nature of all things. -- Within the equality wisdom all the dharmas are equal (~2). Here samsara and nirvana are non-dual. This is the equality of the great perfection. -- By pride being pacified into space, the equality of self and other is known, and samsara and nirvana are non-dual. -- All objects of the three realms are seen for what they really are. There is no more preference for the higher realms or Nirvana vs samsara.),

¢-- For pride the Dharma of the wisdom of equality of Ratnasambhava is taught.

¢-- By removal of pride there is the field of Ratnasambhava. -- On the lesser three paths of meditation, transforming pride into the wisdom of equanimity, one sees Ratnasambhava.

¢-- Ratnasambhava - crown initiation

¢-- . which is transformed into the space-like wisdom (dharmadhatu wisdom) (all-prevading intuition. In the dharmadhatu wisdom, all knowables exist inexpressibly without variety, in one taste.),

¢-- At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the dharmadhatu wisdom. Attaining the first bhumi, "supremely joyful," one sees Vairochana.

¢-- Vairochana - name initiation

¢-- antidote to neither existence nor non-existence (monism, oneness -- thinking everything is one)

¢-- --> The perfection of equanimity is using objects of the three realms while knowing their real non-dual nature, and the real nature of their inseparability, without falling into the belief of neither existence nor non-existence, monism or oneness. Not accepting them as absolute, not rejecting them as meaningless. Thus transcending all accumulated conditioning, transcending all views, and realizing the perfect Union of the Two Truths instead. -- Seeing the equality (emptiness) and knowing the emptiness of this equality = equality wisdom. Seeing the space nature (emptiness) without rejecting the luminosity (dependent origination).

¢-- Living the experience with the wisdom that have seen the real non-dual nature of everything : Instead of feeling proud of ourselves, because we think we are right and others wrong, because we think there are inherently existing characteristics, the equality wisdom consists of acting while seeing the empty nature of all the three: subject. object, action. Also, instead of falling for the other extreme of "monism or oneness" thinking everything is the same, it can combine perfectly the two aspects because it has realized the Union of The Two Truths.

¢-- Instead of continually jumping from one extreme to another (with ignorance), we stay with the Middle Way away from all extremes (with wisdom), because we know the non-dual nature of the objects of the three realms (no absolute, only adapted skillful means), because we can transcend all conditioning.)

L4: [5. As for the praise of the virtues:] :L4

¢[i.e. the way of the victorious ones]

\ ###
\ Unequaled with limitless qualities, kindness and the rest °
\ Are given the highest praise by the teacher of gods and men.

The Glorious Garland Sutra says:

~ Whoever meditates on the four immeasurables
~ Will be considered with kindness by all the tathagatas.
~ All the immeasurable good qualities of this
~ Are even more limitless than endless space itself

As for the teaching that the four immeasurables is the way of the victorious ones

L4: [6. As for the four immeasurables:[the path of liberation] :L4

\ ###
\ Any path that is without them is in error. °
\ It is an evil path to take refuge in other teachings.
\ The path that has them leads to spotless liberation.
\ This is the way that was traveled by Buddhas of the past.
\ It also will be traveled by those who are to come.

The Commentary of the Teacher of the Bhūmis says:

~ The four immeasurables are the path of liberation. Others are wrong paths.

¢(i.e. It is also because

¢-- although one employs the mind of loving - kindness in aspiring to cause beings to experience pleasure, still, one is unable to cause them to experience pleasure.

¢-- Although one employs the mind of compassion in aspiring to cause beings to transcend suffering, still, one is unable to cause them to succeed in transcending suffering.

¢-- Nor when one cultivates the mind of sympathetic joy is one able to cause beings to achieve great joy. These are only reflective contemplations

¢-- They have not yet become actual circumstances. If one desires to cause beings to be able to achieve these as actual circumstances, one must bring forth the mind to become a Buddha, cultivate the six paramitaas, and bring to completion the dharmas of a Buddha [whereby one may] cause beings to gain real happiness (le). It is on account of this that one develops equanimity with respect to these [other] three [immeasurable] minds and accesses the mind of equanimity.

¢-- ...

¢-- Moreover, this nature of beinghood exists on account of delusion (chr). It is not actually a fixed dharma. Even if all of the Buddhas of the three periods of time and ten directions sought to find some reality in beinghood, still, it could not be found. How then could there be a complete bringing to deliverance of all of them. ...

¢-- Moreover, if looked at from the standpoint of the true character of all dharmas and the supreme meaning then there are not only no beings, but there is no "bringing to deliverance" either.

¢-- From: Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

¢(FRUITION OF THE FOUR IMMEASURABLES]

¢-- Question: What sorts of resultant retributions are gained from the practice of the four immeasurable minds?

¢-- Reply: The Buddha stated that if one enters this samadhi of loving - kindness, one gains five types of merit in the present:

¢---- One can enter fire and not be burned,

¢---- be poisoned and yet not die,

¢---- be attached by the blades of the army and not be injured,

¢---- be immune in the end from violent death,

¢---- and be guarded by good spirits.

¢-- On account of benefiting an immeasurable number of beings one gains these immeasurable blessings and qualities.

¢-- On account of employing this outflow - level immeasurable mind while taking beings as the [objective] condition, one is born into a pure place, the so-called form realm.

¢-- Question: Why did the Buddha state that it is the retribution for loving - kindness to be reborn in the Brahma heaven?

¢-- Reply: This is because the Brahma heaven is revered and prized by beings and because everyone has heard of it and everyone knows of it. The Buddha resided in the country of India. In India, the Brahmans are always numerous. According to the dharma of the Brahmans, all blessings and merit are entirely dedicated to the aspiration to be born in the Brahma heaven. If beings hear that cultivating loving - kindness results in being reborn in the Brahma heaven, then they will have faith in and cultivate the dharma of loving - kindness. It is for this reason that it is said that cultivating loving - kindness results in being born in the Brahma heaven.

¢-- Then again, those heavens in which sexual desire is cut off are all referred to as "brahman." When one speaks of "brahman" it subsumes the entire form realm. It is for this reason that the dharma of cutting of sexual desire is referred to as "brahman conduct" while transcending desire is also referred to as "brahman." If one speaks of "brahman" this subsumes then the four dhyanas and the four formless absorptions.

¢-- Then again, because initial and discursive thought are difficult to extinguish, he did not mention the names of higher grounds. This is analogous to the case of the five precepts where in speaking of the regulations regarding verbal conduct one speaks only of one type, "false speech," while actually subsuming therein three [other] matters* (*abusive speech, duplicitous speech, and frivolous speech).

¢-- Question: [The practice of] loving - kindness is possessed of five meritorious qualities. Why is there no discussion of meritorious qualities with respect to compassion, sympathetic joy and equanimity?

¢-- Reply: It is just as with the above analogy wherein one matter subsumes three others. If one speaks of loving - kindness one has already thereby spoken of compassion, sympathetic joy and equanimity. Moreover, loving - kindness is truly immeasurable. Loving - kindness is like a king whereas the other three follow along like [the king's] subjects. How is this so?

¢---- One first employs the mind of loving - kindness and so aspires to cause beings to gain pleasure (le).

¢---- Because one observes that there are those who do not succeed in gaining pleasure one develops the mind of compassion.

¢---- Because one wishes to cause beings to transcend suffering so that their minds gain Dharma bliss one develops the mind of sympathetic joy.

¢---- Because with respect to these three matters one [wishes to be] without aversion, without affection, without desire and without worry one develops the mind of equanimity.

¢-- Then again, [one may explain that] it is because [the practice of] loving - kindness involves taking that which is pleasurable and bestowing it on beings [that it is singled out as possessing meritorious qualities].

¢-- The Item Added Agama does speak of the mind of compassion being possessed of five meritorious qualities. Its meritorious qualities are spoken of in many places in the Mahayana scriptures. For instance, in The Brilliant Net Bodhisattva Sutra it states, "The bodhisattva dwells among beings and carries on the practice of thirty-two kinds of compassion. [This practice] gradually increases, becomes vast and transforms into the great compassion. The great compassion is the root of the meritorious qualities of all Buddhas and bodhisattvas. It is the mother of the Prajnaparamita and the grandmother of the Buddhas. It is on account of the mind of great compassion that the bodhisattva realizes the Prajnaparamita and it is on account of gaining the Prajnaparamita that he realizes Buddhahood." In all manner of cases such as these praises are proclaimed for the great compassion. In other places the mind of sympathetic joy and the mind of equanimity are also praised. Because the two matters of loving - kindness and compassion are universal and great the Buddha praised their meritorious qualities. This is because the meritorious qualities of loving - kindness are rare and because it is on account of compassion that one perfects the great karma.

¢-- Question: In discussing the meritorious qualities of the four immeasurables, the Buddha stated,

¢---- "If one cultivates assiduously and cultivates well the mind of loving - kindness, the blessings [accruing therefrom] culminate in the heaven of universal purity.

¢---- If one cultivates assiduously and cultivates well the mind of compassion, the blessings [accruing therefrom] culminate in the station of empty space.

¢---- If one cultivates assiduously and cultivates well the mind of sympathetic joy, the blessings [accruing therefrom] culminate in the station of consciousness.

¢---- If one cultivates assiduously and cultivates well the mind of equanimity, the blessings [accruing therefrom] culminate in the station of nothing whatsoever."

¢-- Why then is it said that the resultant retribution of loving - kindness corresponds to birth in the brahma heaven?

¢-- Reply: The Dharma of the Buddhas is inconceivable and ineffable. It is explained like this to accord with what is appropriate for bringing [particular] beings to deliverance.

¢---- Furthermore, it is because when one arises from the loving - kindness based meditative absorption it is easy to return towards the third dhyana.

¢---- [It is because] when one arises from the compassion - based meditative absorption one tends towards the station of empty space.

¢---- [It is because] when one arises from the sympathetic joy based meditative absorption one enters the station of consciousness.

¢---- [And it is because] when one arises from the equanimity based meditative absorption, it is easy to enter the station of nothing whatsoever.

¢---- Then again [it may be explained that when one cultivates] the mind of loving kindness, one aspires to cause beings to gain pleasure (le). The resultant retribution [from such cultivation] ought naturally to be that one experiences pleasure. It is because the [heaven of] universal purity is the most pleasurable place in the [entire] triple world that it was stated, "the blessings culminate in [the heaven of] universal purity.

¢---- [When one cultivates] the mind of compassion one contemplates the suffering of old age, sickness, and cruel injury experienced by beings. A mind of pity arises on the part of the practioner [and he thinks], "How can I cause them to succeed in transcending suffering? If one acts for the sake of getting rid of inner suffering, then the external suffering will come yet again. If one acts for the sake of getting rid of external suffering, then the internal suffering will come yet again." The practitioner ponders, "If one possesses a body it is definite that one will experience suffering. It is only in the absence of a body that

one will then succeed in being without suffering." [The station of] empty space is capable of breaking [the constraints of] form. Therefore [it was stated that] the blessings [of cultivating compassion] culminate in the station of empty space.

¢--- [When one cultivates] the mind of sympathetic joy one aspires to provide beings pleasure on the level of the mind and consciousness. As for pleasure on the level of the mind and consciousness, [it corresponds to] the mind succeeding in leaving the body just as a bird escapes from a cage. Although at the station of empty space the mind does succeed in escaping from the body, the mind is still tied to abiding in empty space. The station of consciousness is immeasurable. The mind and consciousness exist in all dharmas [and so] the consciousness gains unlimited independence. It is for this reason that [it was stated that] the blessings of [cultivating] sympathetic joy culminate in station of consciousness.

¢--- As for the mind of equanimity, one develops equanimity with respect to the suffering and pleasure among beings. It is on account of developing equanimity with respect to suffering and pleasure that one realizes the dharma of true equanimity, the so-called station of nothing whatsoever. It is for this reason that [it was stated that] the blessings of [cultivating] the mind of equanimity culminate in the station of nothing whatsoever.

¢-- Only the sages [are capable of] realizing the four immeasurables in this fashion [described above]. It is not the case that common people [are capable of this].

¢-- Additionally, the Buddha was aware that the disciples of future generations, on account of their dull faculties, would make discriminations and become attached to dharmas and [on account of this] they would engage in erroneous explanations of the characteristics of the four immeasurables, [claiming that] these four immeasurable minds are only [in effect on the level of] those with outflows because they take beings as the [objective] condition, [claiming that] because they can only take the desire realm as the [objective] condition they are nonexistent in the form realm. Why? Because in the form realm one does not take the desire realm as [an objective] condition.

¢-- In order to cut off erroneous views on the part of people such as these the explained that the four immeasurable minds [are even in effect] in the formless realm. Because in the Buddha's implementation of the four immeasurable minds, he universally takes all beings of the ten directions as [objective] conditions, it ought to be the case that he also takes [beings abiding] in the formless realm as [objective] conditions. This is as in The Questions of Inexhaustible Intellect Bodhisattva wherein it states, "Loving - kindness is of three kinds: That which takes beings as the [objective] condition, that which takes dharmas as the [objective] condition, and that which takes nothing whatsoever as the [objective] condition."

¢-- [In this regard], the author of this commentary declares, "Where beings are taken as the [objective] condition, that is [on the level of] outflows. Where nothing whatsoever is taken as the [objective] condition, that is [on the level of] no outflows. Where dharmas are taken as the [objective] condition, that is sometimes [on the level of] outflows and sometimes [on the level of] no outflows."

¢-- And so all kinds [of explanations] such as these [offered above collectively] constitute a summary explanation of the four immeasurable minds.

¢-- From: Kalavinka, Prajnaparamita - The Four Immeasurable Minds)

¢(i.e. VIMALAKIRTI SUTRA: ¢-- The domain of the four immeasurables, where one does not accept rebirth in the heaven of Brahma, such is the domain of the bodhisattva.)

L4: [7. As for the teaching of how to attain the two ultimate realities.4] :L4

¢[i.e. combining upaya and prajna; removing the two obscurations; in order to produce or

reveal the two kayas. -- The meaning is the same: Emptiness is compassionate.]

\ ###
\ The causal vehicles hold that as a seed produces a sprout, °
\ Upaya and prajna are the producers of the two kayas.
\ The fruition vehicles proclaim these as being mere conditions,
\ Removing the two obscurations that veil these same two kayas.
\ But since upaya depends on the limitless path of compassion,
\ The meaning is the same: EMPTINESS IS COMPASSIONATE.
\ In that, both cause and fruition practice are in accord.

The vehicles of characteristics mostly proclaim that the two accumulations are the producing cause of the two kayas.

The Sixty Stanzas on Reasoning says:

- ~ By this merit all beings
- ~ Accumulate merit and wisdom.
- ~ Arising from merit and wisdom,
- ~ May we attain the two absolutes.

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. Both are in accord, since practice having the essence of emptiness and compassion is what is established.

¢(i.e. Loving-kindness and compassion are the essence of the Buddha's wisdom, and the nectar which transforms everything into the medicine that cures the disease of the mind. They are the light of wisdom which dispels the darkness of ignorance.

¢-- Khenchen Konchog Gyaltzen Rinpoche, Practicing LOVING-KINDNESS and COMPASSION as an antidote to attachment to the pleasure of peace)

L4: [8. As for summarizing the meaning of this meditation:] :L4

¢[i.e. Both sutras and tantras are in accord, as outer and inner aspects of a single path:

¢-- The dhatu is naturally pure and possesses the Buddha qualities primordially. At the time of having practiced the path, the Buddha qualities appear to arise, and are proclaimed to appear. In the mantrayana all beings naturally exist as the mandala.

¢-- In the path, the two accumulations of upaya and prajna are also the same.;

¢-- In the fruitions, the kayas and wisdoms are the same.]

\ ###
\ The sutras say that the unborn seeds of happiness °
\ Have existed primordially and never were created.
\ The mantrayana is in accord with this, because it claims
\ To clear away the incidental obscurations
\ That are the primordial obscurations of trikaya.

\ ###
\ To summarize briefly, learned and accomplished ones
\ Explain that sutra and tantra are a unity,
\ As outer and inner aspects of a single path.

\ ###

\ Therefore, following after the holy Buddha sons,
\ We should strive to practice the four immeasurables.

The final teaching says that the dhatu is naturally pure and possesses the Buddha qualities primordially. At the time of having practiced the path, the Buddha qualities appear to arise, and are proclaimed to appear. In the mantrayana all beings naturally exist as the mandala, as explained below. Since these two are without distinction, it amounts to the same thing. In the path, the two accumulations of upaya and prajna are also the same. In the fruitions, the kayas and wisdoms are the same. Therefore former great masters like Padmasambhava have explained their relationship as inner and outer. Therefore, we should strive to meditate on the four immeasurables.

L3: [J. The tenth part of the general meaning, the dedication of merit] :L3

Now the merit is dedicated for the benefit of sentient beings:

\ ###
\ Thus by the nature of this peace that was so well-taught, °
\ When the roiling silt in the mind of all beings is pacified,
\ Fatigued by having strayed into wrong and descending paths,
\ May our minds today find ease for their weariness.

By the power of this auspicious way of presenting the Dharma, like the host of undefiled rays of the autumn moon, may whatever beings are dwelling on the paths of the shravakas and pratyekaBuddhas, and others dwelling on the paths of the heretics, and those who are wearied by dwelling on paths that are less than perfect, and all those worn out by dwelling on the great path of samsara, whose minds are disturbed by the roiling kleshas be completely pacified. In the wondrously arisen grove of liberation, carpeted with an array of various flowers, in the pond of Buddha qualities may they ease themselves.

~ As when the full moon of autumn ornaments the sky
~ Having a perfectly rounded, brilliantly shining disk,
~ And hundreds of night-blooming lotuses open in its light
~ May these fully blossom in the faith of sentient beings.

~ Lapping the motionless Meru of a mind of sanity
~ Is the play of the ocean of happiness and benefit.
~ The four immeasurables are the ornaments of mind
~ As the four continents adorn that central mountain.

~ May happiness beautify the world to its farthest horizon.
~ May beings without remainder perfect their livelihood.
~ From the peaceful wreath of clouds of the play of the three levels,
~ May the heavens wondrously open with the rain of happiness
~ With flashing illumination and the thunder of victory
~ May these four immeasurable benefits reach to the end of time.

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]