

Part-4

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 4 of 6
Chapter 8

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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.

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The Eight Chapter of the commentary on THE GREAT PERFECTION: THE NATURE OF MIND, THE

EASER

OF WEARINESS called the Great Chariot

After the mind has been well trained by the four immeasurable aspirations, we enter the essence of the ocean of the activity of the Buddha sons, our chief topic, Bodhicitta, the mind focused on supreme enlightenment.

There are three general topics.

- A. The teaching of meditating on the root of all dharmas, the two bodhicittas
- B. The extensive explanation of how actually to arouse bodhicitta (including THE SIX PARAMITAS)
- C. The dedication of merit

L3: [A. The teaching of meditating on the root of all dharmas, the two bodhicittas] :L3

¢[Importance of Bodhicitta: We should learn how to arouse the bodhicitta mind (bodhicitta motivation), the most excellent and perfect wishes, the root of all dharmas, the essence of the paths, the guide of all sentient beings.]

Now arousing the mind of supreme enlightenment will be discussed. As just explained:

\ ###
\ When we are well-accustomed to the four immeasurables,^o
\ We should meditate on the root of all Dharmas, THE TWO BODHICITTAS.

This is the root of all dharmas of the world and beyond the world. It is the essence of all paths. It is the guide of all sentient beings. The steed by which one will quickly cross to the unsurpassable mansion of excellence is the best of thoughts, bodhicitta.

Here we shall learn how to arouse it.

The Sutra Requested by Maitreya says:

- ~ Maitreya, if a bodhisattva has a single dharma the lower realms will be abandoned. One will not come into the hands of evil associates. It will be the cause of quickly becoming fully, truly, completely enlightened. What is this single dharma? It is the most excellent and perfect of wishes, bodhicitta.
- ~ Maitreya, if one has this dharma, the lower realms are abandoned. One will not come into the hands of evil associates. It will be the cause of quickly becoming fully, truly, completely enlightened.

The Bodhisattva-Pitaka-Sutra says:

- ~ Since one will quickly become enlightened with unsurpassable, true, complete enlightenment, one should train in the best of wishes, bodhicitta.

¢(i.e. BODHICITTA IS THE ANTIDOTE TO SELFISHNESS AND ITS PROBLEMS:

- ¢-- Turn inward: all the problems and solutions are inside.
- ¢-- The mind of attachment is the root of all the problems your body and mind experience. Forms of attachment: attachment to your own opinions, ideas, views, pride, conceit.
- ¢-- Your basic emotion is egocentricity and that this is what's making you restless.
- ¢-- You're restless because you are clinging to your possessions with attachment; ego and attachment pollute your mind, making it unclear, ignorant and agitated, and prevent the light of wisdom from growing.
- ¢-- Get rid of the false concept of self-cherishing and you'll be free of all misery and dissatisfaction. Concern yourself for the welfare of all others and wish for them to attain

the highest realizations such as bodhicitta and you'll find all happiness and satisfaction.

☿-- Constantly check your mind, understand its nature.

☿-- Make the right choice, choose the Middle Way. Instead of being slave to your ego, to its materialistic desires, or philosophical / religious trips, or instead of totally rejecting the world, choose both

☿--*

☿BODHICITTA

☿-- It is the perfect antidote to selfishness, and all the problems caused by it.

☿-- It is absolutely essential for get rid of the self-preoccupation in order to progress in concentration and insight meditation.

☿-- Without it, in meditation, you get attached to your small success and then loose everything. It is because of your ego feeling. Grasping is the greatest distraction to experiencing single-pointed intensive awareness in meditation.

☿-- We're totally preoccupied with our ego's superficial projections, while we turn our backs on reality. No wonder we're completely confused and unable to communicate properly with any living being. All this comes from our big ego. Therefore, it is highly worthwhile to switch your mental attitude from the attachment that is always saying, "I, I, I" to purely dedicating your life to the welfare of others.

☿-- If, through having recognized the false conceptions of ego and attachment, you generate the pure motivation of dedicating your life to others, your life will become truly worthwhile, you will give real meaning to being alive.

☿-- Without bodhicitta it is very difficult to collect merits. You create them and immediately destroy them; by afternoon, the morning's merits have gone.

☿-- You can prove scientifically that bodhicitta is the best practice to do. Our self-cherishing thought is the root of all human problems. It makes our lives difficult and miserable. The solution to self-cherishing, its antidote, is the mind that is its complete opposite -- bodhicitta. The self-cherishing mind is worried about only me, me -- the self-existent I. Bodhicitta substitutes others for self.

☿-- If you take a proper look deep into your heart you will see that one of the main causes of your dissatisfaction is the fact that you are not helping others as best you can. When you realize this you'll be able to say to yourself, 'I must develop myself so that I can help others satisfactorily. By improving myself I can definitely help.' Thus you have more strength and energy to meditate, to keep pure morality and do other good things. You have energy, 'Because I want to help others.' That is why Lama Tsong Khapa said that bodhicitta is the foundation of all enlightened realizations.

☿-- Also, bodhicitta energy is alchemical. It transforms all your ordinary actions of body, speech and mind -- your entire life into positivity and benefit for others, like iron transmuted into gold.

☿-- "I think it is absolutely essential for us to have loving kindness towards others." -- Lama Thubten Yeshe

☿-- If the dharma you hear helps you diminish your self-cherishing even a little, it has been worthwhile. But if the teachings you have taken have had no effect on your selfishness, then from the Mahayana point of view, even if you can talk intellectually on the entire lam-rim, they have not been must use at all.

☿--*

☿-- AND WISDOM - directly seeing the real nature of the three, subject, object, action, through concentration and insight meditation. -- Wisdom is the final tool.

☿--*

☿-- All you need to do is to understand your true nature, the way you already are.

Eventually, when you realize the true nature of subject and object, all your problems will vanish.

¢-- Meanwhile, check you motivation all the time, see everything as illusions, question everything, watch for anger, strong desire, attachment, pride, conceit, partisanship, intolerance, impatience, sloth and torpor. Try to see their real nature, otherwise use antidotes.

¢--- "As a prerequisite for the successful practice of tantra, the development of bodhicitta is absolutely necessary. ... Although it is true that bodhicitta is the most important prerequisite for tantric practice, in fact, it is more accurate to say that the opposite is true; that the purpose of practicing tantra is to enhance the scope of one's bodhicitta. ... In fact, all tantric meditations without exception are for the sole purpose of developing strong bodhicitta." -- Lama Thubten Yeshe

¢-- -- From various texts by Lama Thubten Yeshe, FPMT site)

¢(i.e. Without first realizing renunciation of this life and future lives in samsara, there is no way to have the actual realization of bodhicitta.

¢-- Bodhicitta is an incredibly skillful means of collecting vast amounts of merit and purifying the mind of eons of obscurations and negative karma.

¢-- If we compare the value of the peace produced by an external thing with that produced by a good heart -- by compassion, love, patience, and the elimination of the violent, unsubdued mind -- the superior value offered by inner development is overwhelming.

¢-- As long as there is the self-cherishing thought there is no way to achieve Buddhahood; our path to sublime happiness is blocked. Self-cherishing is the greatest disturbance to happiness and enlightenment. If one practices Dharma one finds protection from the disturbances of the self-cherishing thought and quickly receives enlightenment.

¢-- The path is the holy Dharma. The essence of the path is the good heart. The greatest, highest good heart is the bodhicitta, the thought of wanting to become a Buddha in order to liberate all the sentient beings from suffering. This is the supreme good heart. This is what we should generate.

¢-- To love oneself is not contradictory to what Mahayana Buddhism teaches. It is not saying one should not love oneself. Renouncing oneself and cherishing others is not contradictory to loving oneself. In fact, practicing the Mahayana teaching, bodhicitta, is the best way to love oneself, to take care of oneself. ... In Buddhism, particularly in Mahayana Buddhism, the best way of loving oneself is to pull out the root of all problems, which is right in one's own heart: the ego, the self-centered mind. So, if one lets go of cherishing the I, then it doesn't matter what situation one is experiencing, the problem becomes non-existent.

¢-- Without talking about the long-term result of enlightenment, what effect immediately comes into your heart by letting go of the self-centered

¢-- mind? The result is peace, happiness, satisfaction. With bodhicitta you have fulfillment in your heart, you see life as more meaningful.

¢-- Even if one doesn't know anything intellectually but the mind is free from emotional mind, one receives so much deep peace in the heart. ... there is incredible peace. There is no problem with loneliness or depression, because one lets go of the self-centered mind instead of holding it like baby, like a jewel. One who lets go like this is opening the door to enlightenment, opening the door to the happiness of oneself and for every living being.

¢-- -- Lama Zopa Rinpoche)

¢(i.e. The three Principle Aspects of the Path which refer to

¢-- 1. the Definitive Deliverance or what we normally call renunciation,

¢-- 2. the mind of Enlightenment or Bodhicitta (in other words the mind of universal responsibility)

¢-- 3. and the correct and perfect view.

¢-- In order to generate bodhicitta, the principle cause for the Mind of Enlightenment is the 'Great Compassion'. You cannot develop to the full extent the mind of Great Compassion without first having generated Definitive Deliverance or Renunciation.

¢-- When you analyse thoroughly the condition of suffering of cyclic existence that you yourself are experiencing, when you deeply understand the depth of your own suffering, it is called renunciation. When that thought is swapped for others, for all other sentient beings, that is the thought of compassion, that is the great compassion.

¢-- -- The Three principals of the path)

¢(i.e. If we wish to attain the state of the full enlightenment of Buddhahood as opposed to the lesser enlightenment of arhantship, our innermost practice must be cultivation of the bodhimind.

¢-- Were we instead to make meditation on emptiness our innermost practice, there would be the possibility of falling into the arhant's nirvana instead of gaining Buddhahood.

¢-- This teaching is given in the saying, "When the father is the bodhimind and the mother is wisdom, the child joins the caste of Buddhas." In intercaste marriages in ancient India, children would adopt the caste of the father, regardless of whether the mother were of higher or lower caste. Therefore the bodhimind is like the father: if one cultivates the bodhimind, one enters the caste of Buddhas.

¢-- Although the bodhimind is the primary force producing Buddhahood, bodhimind as the father must unite with wisdom, or meditation on emptiness, as the mother, in order to produce a child able to accomplish Buddhahood. One without the other will not bring full enlightenment. The bodhimind is the essential energy that produces Buddhahood, yet throughout its stages of development it should be applied to meditation on emptiness. In the Perfection of Wisdom Sutras, where Buddha spoke most extensively on emptiness, we are constantly reminded to place our meditations on emptiness within the context of the bodhimind.

¢--*

¢-- "All happiness in this world arises from cherishing others; every suffering arises from self-cherishing." Why is this so?

¢-- From self-cherishing comes (M12) the wish to further oneself even at others' expense. This causes all the killing, stealing, intolerance and so forth that we see around us. As well as destroying happiness in this life, these negative activities plant karmic seeds for a future rebirth in the miserable realms of existence--the hell, hungry ghost and animal realms. Self-cherishing is responsible for every conflict from a family problem to an international war, and for all the negative karma thus created.

¢-- What are the results of cherishing others? (M13) If we cherish others we shall not harm or kill them. This is conducive to our own long life. When we cherish others we are open and empathetic with them, and live in generosity. This is a karmic cause of our own future prosperity. If we cherish others, even when someone harms or makes problems for us we are able to abide in love and patience, a karmic cause of having a beautiful form in future lives. In short, every auspicious condition arises from the positive karmas generated by cherishing others. These conditions themselves bring joy and happiness, and in addition they act as the causes of and circumstances leading to nirvana and Buddhahood.

¢-- How? To gain nirvana one must master the three higher trainings: moral discipline, meditation and wisdom. Of these the first is the most important because it is the basis for

the development of the other two. The essence of moral discipline is abandoning any action that brings harm to others. Anyone who cherishes others more than he cherishes himself will not find this discipline difficult. His mind will be calm and peaceful, which is conducive to both meditation and wisdom.

¢--*

¢-- If we look at happiness and harmony we will find its cause to be universal caring. The cause of unhappiness and disharmony is the self-cherishing attitude.

¢-- Essentially, self-cherishing is the cause of every undesirable experience, and universal caring is the cause of every happiness.

¢-- The experiences of the lower realms of existence, all the suffering of mankind and every interference to spiritual practice are caused by self-cherishing, and every happiness of this and future lives comes from universal caring. The subtle limitations of lesser enlightenment are also caused by self-cherishing,

¢-- --- His Holiness Kyabje Ling Rinpoche, Generating the Bodhimind)

¢(i.e. The individuality is replaced with a sense of identification with a group that includes all sentient beings without any exception. There is no "us" vs "others", no partiality. Without a super ego that fears and feels frustrated there is no motivation for aggression, greed, competitiveness. The root cause of all poisons is disarmed. With seeing everybody as equal there is no motivation to do unwholesome actions of body and speech against them. And without unwholesome actions, their consequences, the lower realms, are not seen. This skillful means is working because it is much more close to the real non-dual nature of everything than our usual ignorance. It is the realization that we cannot act as if we were separate, independent of the rest of the world, inherently existing. It is like acting with a social awareness, instead of egoistically all the time.

¢-- Somehow we seem to think that we are inherently existing, independently of everything else. We act as if we were above dependent origination, causality, the world, the other sentient beings. As if everything was suppose to be satisfying our desires, or else ... We might seek association with other sentient beings, but that would only be for the purpose of shared desires and ambitions.

¢-- A more realistic perspective would be to consider the interdependence of everything, the dependent origination of everything, impermanence, emptiness, the lack of individuality, of inherent existence. So there is a long way to go before being more mature and realistic. Studying sciences, as well as social interrelations, psychology, are a step into that direction. But they also have the bad tendency of building more "absolutes", and "partisanship". People are not looking to understand reality, but for ways to control the world.

¢-- Religions seem to be able to show that men are not independent; that their sins are not without consequences; that they cannot act without regard toward others. But in most of them the dependence is seen as toward a God that is judging everything. And most of them as quite partial, discriminative, partisan.

¢-- Buddhism and Bodhicitta are different; they are aiming at showing this interdependence and emptiness, the real nature of everything. And this is done without creating "more absolutes", or "more partiality", "more confrontation and suffering".)

¢(i.e. FOUR PREPARATIONS TO BODHICHITTA (Shantideva)

¢-- 1. KNOW THE BENEFITS

¢-- The conquest of all great evils

¢-- The attainment of the most sublime happiness

¢-- Wish-fulfillment

- ¢-- Bodhichitta carries with it a special name and meaning
- ¢-- Transformation of the inferior into the supreme
- ¢-- The value of the precious bodhichitta, so difficult to find
- ¢-- The inexhaustible and increasing fruits of bodhichitta
- ¢-- The power of protection from great fear
- ¢-- The swift and easy destruction of great evil
- ¢-- Scriptural citations of the benefits of bodhichitta
- ¢--
- ¢-- 2. PURIFICATION OF ALL NON-VIRTUES (see section about the seven limbs / seven-fold service below)
- ¢-- The preliminary limbs of practice (the first 3 of 7 limbs)
- ¢-- Offering (2)
- ¢-- Prostrations (1)
- ¢-- Going for refuge
- ¢-- The declaration of non-virtue (3)
- ¢-- The power of regret
- ¢-- The power of reliance
- ¢-- The power of opponent force
- ¢-- The power of the promise
- ¢--
- ¢-- 3. ACCUMULATION OF A WEALTH OF MERIT (see section about the seven limbs / seven-fold service below)
- ¢-- The preparation practices : the 4 other limbs of 7
- ¢-- Rejoicing in virtue (4)
- ¢-- Requesting the Buddhas to turn the wheel of dharma (6)
- ¢-- Beseeching the Buddhas not to pass away (5)
- ¢-- Dedicating (7)
- ¢-- Training the mind in giving (Generosity)
- ¢-- Taking the vows (Moral discipline)
- ¢--
- ¢-- 4. UNDERSTAND THE METHODS TO DEVELOP BODHICHITTA
- ¢-- The realization of the sevenfold cause and effect instruction (Shantideva)
- ¢--
- ¢-- 1) DEVELOPPING ASPIRING BODHICHITTA
- ¢-- Preliminary: Meditate on equanimity
- ¢-- a) Recognition of all sentient beings as one's mother
- ¢-- b) Remembering the kindness of all mother sentient beings
- ¢-- c) Repaying this kindness
- ¢-- d) Affectionate love
- ¢-- e) Great compassion
- ¢-- f) Superior intention
- ¢-- g) The mind of enlightenment, bodhichitta
- ¢-- (Aspiring bodhicitta is also developed with
- ¢-- the practice of the four immeasurables.)
- ¢--
- ¢-- 2) DEVELOPPING THE ULTIMATE BODHICHITTA
- ¢-- (Stabilizing the bodhichitta mind)
- ¢-- Meditating on the method of conscientiousness so that the bodhichitta practice and precepts do not degenerate

- ¢-- Moral discipline
- ¢-- Patience
- ¢-- Effort
- ¢-- Concentration
- ¢-- Wisdom
- ¢-- Giving
- ¢-- The exchanging of self for others (Tchékhawa)
- ¢-- The Eight Verses of Thought Transformation (lojong) by Geshe Langri Tangpa)

L3: [B. The extensive explanation of arousing bodhicitta,] :L3

¢[i.e. The elements to develop bodhicitta: knowing the benefits, the seven limbs puja (purification & accumulation of merit), taking the bodhisattva vows, knowing the methods to develop bodhicitta (four immeasurables, method of Shantideva, method of Tchekhawa, Lojong, the six paramita).]

There are ten sections.¹

- 1. The explanation of the benefits
- 2. The essence
- 3. The liturgy of receiving
- 4. The purpose of the three recitations of that ritual
- 5. As for meditation on joy
- 6. The three aspects that are always to be trained in to take advantage of the opportunity
- 7. The explanation of the twenty downfalls, together with the associated qualities
- 8. The individual ways of guarding aspiring and entering
- 9. The teaching of the stages by which beings should practice this
- 10. From the two methods of training in what should be practiced, the activity of the victorious ones (THE SIX PARAMITAS)

L4: [1. The explanation of the benefits] :L4

¢[i.e. Immeasurable benefits, leading to transcendence, because it is in accord with the real non-dual nature of everything, with Buddha qualities.]

There are six sections.²

- a. The benefit of leading from samsara to peace
- b. The benefit of being a shrine for the world
- c. The benefit that virtue increases ever higher
- d. The Benefit of being the Root of all Dharmas.
- e. The benefit of Suffering being Eased and the Appearances of Wisdom Produced
- f. The Benefit of vast qualities

L5: [a. The benefit of leading from samsara to peace] :L5

¢[i.e. a heroic guardian who liberates us from fear of samsara and the lower realms; burning the firewood of karma and the kleshas, burning away all faults, will attain the ease of the highest state of blissfulness]

What are these benefits?

\ ###

\ These put an end to the kleshas and the ocean of samsara.°

- \ They clear away the fear and suffering of evil deeds.
- \ They conquer the karma and suffering involved with the samskaras,
- \ Leading beings away from samsara and to nirvana.

Regarding liberation from the ocean of samsara, The Gandavyuha Sutra says:

~ Kye, son of noble family, bodhicitta is like a great ship that liberates us from the stream of samsara. It is like a heroic guardian who liberates us from fear of samsara and the lower realms.

The Liberation of Maitreya says:

~ O son of noble family, it is like this. Relying on a heroic guardian, one has no fear of any enemies. Similarly, bodhisattvas who put their reliance in arousing the wish for omniscience have no fear of any evil enemy.

The Bodhicharyavatara says:

- ~ Like depending on a hero when there is great danger
- ~ Even after doing inexpressible evil deeds,
- ~ The instant one depends on this, one is liberated,
- ~ Why would those who are heedful not rely on it?

All suffering and evil deeds are cleared away.

The same text says:

- ~ Wishing to destroy the hundreds of sufferings of samsara, (i.e. three of the four immeasurable)
- ~ Desiring to clear away the sorrow of sentient beings,
- ~ And wishing they will enjoy many hundreds of happiness
- ~ One should never let go of the means, which is bodhicitta.

The Sutra of the Instructions of the Glorious Great Vehicle says:

- ~ The person who enters into unsurpassable enlightenment without the existence of even an atom cuts off the evil path of going to the lower realms and the eight unfree states. That person is separated from the paths of gods and human beings and completely abandons them. Such a person is not blind or deaf. All the senses are sound.

Burning the firewood of karma and the kleshas, bodhicitta is like a fire.

The former text says:

- ~ This, like the fire at the end of time, in an instant will certainly burn great evil deeds.

The Liberation of Maitreya says:

- ~ By burning away all faults, it is like the fire at the end of the kalpa.

Moreover, by attaining Buddhahood, one is led out of samsara.

The Bodhicharyavatara says:

- ~ If this occurs the immeasurable host of sentient beings
- ~ Will attain the ease of the highest state of blissfulness.

L5: [b. The benefit of being a shrine for the world] :L5

¶[i.e. We become worthy of receiving offerings and prostrations from humans and gods.]

For those who have aroused bodhicitta:

\ ###
 \ Even while bodhicitta is not yet manifest,^o
 \ The wholesome stream of compassion is rising ever higher.
 \ In meditation, upaya and prajna will unite.
 \ All undertakings of body and speech are beneficial.

\ ###
 \ We become like shrines for all the world and the gods.

Those who have faultlessly aroused bodhicitta, when the mind is in non-conceptual meditation, will be united with its prajna and with absorption that never goes to sleep, loses consciousness, or gives rise to the perceptions of memory. Perception and feeling cease, and there is the absorption of cessation. Always conceptionless, the mind does not manifest the five situations below.

The Thirty Verses says:

- ~ As for the arising of mental consciousness,
- ~ Mindless sleep and unconsciousness
- ~ And the two samadhis
- ~ One is always without perception of these.

When this occurs, the bodhicitta formerly aroused remains undamaged and there is continual merit.

The Bodhicharyavatara says:

- ~ When this has been grasped, the dhatus of sentient beings
- ~ Therefore will be limitlessly liberated,
- ~ Since there arises from them the mind of non-returning,
- ~ That which is true mind is actually received.
- ~ When this has been grasped, even while they are asleep
- ~ Or when they are non-attentive, still the force of merit
- ~ Which is multifarious and continuous,
- ~ As limitless as space, continues performing its function.

All undertakings will be successful.

The Gandavyuha Sutra says:

- ~ O son of noble family, whoever has aroused the mind of supreme enlightenment, will be successful in all undertakings. They will always be of one taste with wholesomeness alone.

By arousing this undamaged bodhicitta all virtuous conduct and whatever neutral is done will not be mere incidental accomplishment; it will become virtue according with enlightenment. One will become a shrine for the world.

The Gandavyuha Sutra says:

- ~ Those who arouse bodhicitta will be a shrine for all the world together with its gods.

L5: [c. The benefit that virtue increases ever higher] :L5

¢[i.e. A self-amplifying virtue bringing more and more happiness because in accord with the real nature of everything.]

As for this virtue corresponding with merit:

\ ###
 \ Other kinds of happiness diminish and are exhausted.°
 \ The happiness that is established by precious bodhicitta
 \ Rather than being exhausted, will actually increase.
 \ It is like clear water flowing into the ocean,
 \ Or a rich and glorious harvest, growing in fertile soil.

A drop of water flowing into an ocean will not be exhausted but will go on for a kalpa. A sesame seed planted in good soil will greatly increase. So does the virtue of arousing bodhicitta.

The Sutra Requested by Maitreya says:

- ~ Manjushri, similarly if we arouse bodhicitta until attaining the unsurpassable enlightenment of Buddhahood, the virtue of that will not be exhausted.
- ~ Manjushri, for example it is like this, all seeds which are a suitable source in every suitable way will grow.
- ~ As those seeds will grow, the virtue of having aroused bodhicitta will vastly grow.

Meritorious virtue is not like a banana tree, which fruits once, and then is exhausted. The immeasurable fruition of temporal and ultimate virtue increases inexhaustibly like that of a great tree.

The Bodhicharyavatara says:

- ~ All other kinds of virtue are like a banana tree
- ~ It brings forth fruit but once, then it is exhausted.
- ~ However the eternal tree of bodhicitta
- ~ Gives fruit that always increases inexhaustibly.

The Basket of Books Sutra says:

- ~ Manjushri, it is like this, a variety of trees, having taken in the four elements, will greatly increase. Manjushri, if the virtuous roots are dedicated to omniscience, having taken in bodhicitta they will greatly increase.

L5: [d. The Benefit of being the Root of all Dharmas.] :L5

¶[i.e. The root of all other virtues and dharmas leading to Enlightenment.]

Moreover, of all dharmas without remainder:

\ ###
 \ The root, the seed, of all is the nature of compassion.°
 \ Even in samsara it yields wholesome fruits.
 \ Its nature is nirvana. It grows to enlightenment.
 \ Strive to arouse this precious bodhicitta fully.

The Sutra Requested by Bhrama says:

- ~ Bhrama, what is this excellent thought bodhicitta?
- ~ ~ As the root of all dharmas, it is like a seed.

Why so? From the seed the sprout, leaves, flower, and fruit arise.

- ~ Likewise from this excellent thought much happiness is experienced among gods and human beings.

- ~ And also it will reproduce omniscience.

The Sutra of Instructions to the King says:

~ O great king, by the ripening of the karma of the virtuous roots of the wish for unsurpassable, true, complete enlightenment, you will be born many times among the gods and experience happiness.

~ You will be born many times among human beings and experience happiness. But if the power is produced of always being among gods and human beings, then, O great king, the

¢(i.e. THE BENEFITS OF THE BODHISATTVA VOW

¢-- We will now speak about the benefits of the bodhisattva vow. In the sutrayana teachings, there are 230 benefits talked about by the Buddha. We will condense these and explain them in four points.

¢-- The first benefit of having obtained the bodhisattva vow is that through the practice of bodhicitta, we will learn how to remove suffering and obtain happiness. We will come to recognize that the root of all happiness is bodhicitta.

¢-- Secondly, having developed bodhicitta, not only do we experience our own happiness that is free from suffering, but with the bodhisattva vow, we are able to benefit others by giving happiness and removing suffering. For example, a long time ago Buddha Shakyamuni turned the wheel of Dharma in India in a place known as Bodhi Gaya. Because the Buddha turned the wheel of the Dharma and revealed the teachings, they spread to many other countries where people practiced them and achieved the complete realization of Buddhahood, the experience of ultimate happiness free from suffering. How did all those beings obtain Buddhahood? They did this by following the instruction of Shakyamuni Buddha. How did Shakyamuni Buddha himself obtain the level of the ultimate experience of happiness? In the very beginning he developed what is known as bodhicitta. Through the development and perfection of bodhicitta, the Buddha was able to benefit limitless beings.

¢-- When we begin to develop the altruistic attitude of bodhicitta, it may seem to be quite limited, as a very small number of such thoughts arise in our mind, and we think this really cannot help anybody. However, in the long run, as bodhicitta develops, we become more familiar with it and realize that this Buddha activity is the source of all happiness, and the method to remove suffering and benefit uncountable beings.

¢-- The third benefit of obtaining the bodhisattva vow and developing bodhicitta is that since we all have our greatest enemy within ourselves, the conflicting emotions, through which we experience endless suffering, it is bodhicitta that gives us the strength to overcome these conflicting emotions. Bodhicitta is like a sword that cuts through all suffering.

¢-- The fourth benefit of developing pure bodhicitta is that it is the root of obtaining ultimate happiness for self and others. If it is not pure, we can not experience happiness, nor can we teach others to experience happiness. Bodhicitta is like a precious, wish-fulfilling jewel.

¢-- -- Venerable Thrangu Rinpoche, The Bodhisattva Vow)

¢(i.e. BIENFAITS DE LA BODHITCHITTA (Benefits of Bodhicitta)

¢-- 1. Nous passons la porte royale du Mahayana -- Cultivating bodhicitta, cultivating the realization of the bodhicitta is the door, or gate, or entering into the Mahayana path. Without cultivation of bodhicitta it is not possible to enter into the Mahayana path.

¢-- 2. Nous devenons un fils ou une fille des Bouddhas -- Then you can gain the name, you can gain the name "Child of the Buddha." Or in other words, you can say you can gain the name "Son or Daughter of the Bodhicitta." And when you cultivate bodhicitta, you become actually the son or daughter of the Buddha.

¢-- 3. Nous surpassons les Auditeurs et les Réalisateurs Solitaires -- You outshine the Shravakas and Pratyekas.

- ¢-- 4. Nous devenons digne de recevoir les offrandes et les prosternations des humains et des dieux -- And also you become the supreme object of offering. The point here is that because you have this precious mind, you have this pure love and compassion towards all beings, therefore this pure love and compassion is shining. People can feel. And naturally people accept, and they accept you as a object of offering. It says you become the object of offerings by man, by humans, and by gods, and even by demigods.
- ¢-- 5. Nous accumulons facilement une grande quantité de mérite -- You amass the numerous accumulations of the merit with ease. Because of the power of the bodhicitta, the power of that realization, and then naturally you accomplish all kinds of merit, all kinds of realizations. Because of the power of bodhicitta, accumulation of merit happens naturally.
- ¢-- 6. Nous détruisons rapidement les puissantes négativités -- And the same time purifications are happening. You are purifying unwholesome actions, unwholesome karma, unwholesome energy. And also, at the very same time, all the obstacles of the Dharma path, all the obstacles of meditation, and all the hindrances will be purified.
- ¢-- 7. Nous exauçons tous nos souhaits -- You accomplish whatever you wish. So this means you can accomplish whatever Dharma, Dharmic realization or spiritual realization, whatever you wish you can accomplish by the power of the bodhicitta. Because there will be no obstacles, no hindrances. And once you have bodhicitta realization, you can accomplish the highest tantric realizations, whatever levels of tantra. And then one can accomplish the power of realization, power of tantra.
- ¢-- 8. Nous ne sommes pas lésés par les esprits et ainsi de suite -- You are not bothered by harm and hindrances. And if you have realization of the bodhicitta, you don't have to worry about someone might harm you. And like it says because you will be protected by, like the powerful gods, like Brahma and Indra and so forth. Like Dharma Protectors, such as Mahakala and Kalidevi and so forth. There will be no harm. There will be no harm, there will be no evil things can happen to you. There will be no obstacles. There are powerful Dharma Protectors called Kurweras (??) and the Four Great Kings, and devas and devis. They will protect you.
- ¢-- 9. Nous accomplissons toutes les terres et les voies spirituelles -- Bodhicitta is one of the two main important causes of enlightenment. There are two important causes, called the wisdom and method. So the bodhicitta is called the method, wisdom is the realization of shunyata. These two are like the wings, two wings of the bird. And it is not possible to become Buddha without these two wings, without the bodhicitta. And the bodhicitta is the source of all spiritual realizations, and the source of all enlightenment, source of all the enlightened qualities. So the bodhicitta is like the earth, like the Mother Earth. Earth is the source of all the good, all the goodness. Bodhicitta is like the field, the field, like the farm, like the field where we obtain all the good food, all the nutritious, good food and medicines and vitamins and so forth. This is the benefit of the meditation on bodhicitta. This is why bodhicitta practice is very important.
- ¢-- 10. Nous avons un état d'esprit qui est la source de la paix et du bonheur pour tous les êtres --
- ¢-- -- Lama Zasep Tulku Rinpoche, Bodhicitta)

L5: [e. The benefit of Suffering being Eased and the Appearances of Wisdom Produced] :L5

¢[i.e. The solution for all problems.]

The immeasurable benefits of arousing bodhicitta:

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\ This is the excellent medicine that cures the ills of beings;°

\ The magic vase that magnifies wish-fulfilling splendor.
 \ This is the sun of wisdom, and the moon that soothes our torments,
 \ With qualities like a host of stars in a spotless sky.

The Gandavyuha Sutra says:

~ Bodhicitta is the seed of all the dharmas of Buddhahood. In making the white dharmas of all sentient beings increase, it is like a field. In burning away all faults, it is like kalpa fire. In exhausting all unhappiness, it is like the wealth of the nagas. In accomplishing all goals, it is like the king of wish- fulfilling gems. In pulling us out of the stream of the river of samsara, it is like an iron hook. In the world together with its gods, humans, and asuras, it is like an offering shrine. In fulfilling all wishes, it is like an excellent wishing-vase.

The Bodhicharyavatara says:

~ This is the excellent amrita of deathlessness
 ~ That conquers for sentient beings the fearful Lord of Death.
 ~ This is the inexhaustible precious treasure source,
 ~ That clears away all the poverty of sentient beings.

 ~ This is the excellent medicine of the supreme physician
 ~ That completely pacifies all the illnesses of beings.
 ~ This is the wishing-tree that eases the weariness
 ~ Of beings exhausted by wandering on the path of samsara.

 ~ This is the universally supporting bridge
 ~ That liberates all beings from fear of the lower realms.
 ~ This is the arising of the moon of mind,
 ~ That clears away the torment of the kleshas of beings.

 ~ This is the great sun that fully bestows on beings
 ~ Elimination of the darkness of ignorance,
 ~ From churning the milk of teachings of the Holy Dharma
 ~ This is the essential butter that arises.

 ~ Beings who are travelers, treading the path of samsara,
 ~ Wish they could experience the bounties of happiness,
 ~ But now at this banquet of the ultimate happiness
 ~ These great travelers, sentient beings, will be satisfied.

L5: [f. The Benefit of vast qualities] :L5

☿[i.e. Its benefits, qualities, and merit are immeasurable, inconceivable, beyond causality space and time, beyond conceptualization. Because it leads to transcending all of those. Because it is in accord with the perfect Union of the Two Truths, the non-dual nature of everything. It may look like an ordinary worldly wish in the beginning, but when it is perfected, it is seen as a Buddha quality.]

Because these qualities are immeasurable, the mind:

\ ###
 \ This is as vast as the measureless ocean of dharmadhatu°
 \ And the supremely miraculous qualities of the Victorious One.
 \ Within it are limitless cloud-banks of inconceivable merit.

\ Their nature, always produces happiness and benefit,

Thus the immeasurable dharmas of Buddhahood are grasped.

The Bodhisattva-Pitaka-Sutra says:

~ Shariputra, if a bodhisattva mahasattva possesses a certain single dharma, these dharmas of Buddhahood and immeasurable others will be completely grasped. What is this single dharma? It is the excellent wish for enlightenment.

~ Shariputra, if a bodhisattva mahasattva possesses this single dharma, these dharmas of Buddhahood and immeasurable others will be completely grasped.

Similarly, many aspects of Dharma will appear and be blessed by Buddhahood.

The Sutra of the Embodiment of Genuine Dharma says:

~ Bhagavan, This excellent wish is the root of all Dharmas. When this wish is absent, one is far from all the Dharmas of the Buddha.

~ Bhagavan, as for this excellent wish, even if one does not enter into Buddhahood, Dharma words will arise from the center of the sky, and from walls, and trees.

~ Within this excellent wish of bodhisattvas, from the examination of one's own mind, all the instructions and teachings will arise. Therefore, Produce the excellent wish for enlightenment.

~ Bhagavan, its is, for example, like this. The head, though it is the first of the limbs, is not the life. Similarly, one who has this excellent wish, does not have the enlightenment of the Buddhas.

This is better than making offerings to the tathagatas.

The Sutra Requested by the Householder Glorious Gift³ says:

- ~ Better than persons in the Buddha fields
- ~ Filled abundantly with the seven treasures,
- ~ Who offer them freely to the lords of the world,
- ~ Those who have joined their palms in veneration
- ~ And bowed to the excellence of bodhicitta
- ~ Make an offering that is more noble,
- ~ And this is not the end of what is gained.

The Noble Moon Lamp Sutra says:

- ~ In the fullness of a thousand million million fields
- ~ All the measureless offerings to the Chief of Beings
- ~ Would not equal the value of a thought of kindness

The Sutra of Training in the Limitless Gate says:

~ Bhrama, these three are unsurpassed by offerings and ceremonies for the tathagatas. They have immeasurable merit. What are these three? They are producing the wish for unsurpassable, true, complete enlightenment; grasping the Holy Dharma of the tathagatas; and practicing what one has heard.

~ Bhrama, these three are unsurpassed by offerings and ceremonies for the tathagatas.

~ Bhrama, if there is entry into the kalpa-long measure of life of the body of the tathagata, the completed ripening of these offerings would be shown and that kalpa exhausted; but the benefit of the heap of merits of these three would not be exhausted.

Moreover, liberated from the lower realms, attaining peace, being immeasurable and inconceivable and so forth, one will be a worthy object of prostrations.

The Bodhicharyavatara says:

- ~ The moment they arouse the mind of bodhicitta,
- ~ These wretched ones who are bound in the prison of samsara,
- ~ Will be called the sons of the tathagata
- ~ And be worthy of the prostrations of the world

And also:

- ~ The low is made high.

The same text says:

- ~ Like the excellent elixir that turns things into gold,
- ~ It makes this unclean body the body of a Buddha.
- ~ What is worthless is turned into something supremely precious,
- ~ Therefore firmly grasp this which is known as "bodhicitta."

The Inconceivable Secrets Sutra⁴ says:

- ~ The merit of bodhicitta
- ~ if this were put into form
- ~ Would fill the whole of space,
- ~ Therefore it is supreme.

The Gandavyuha Sutra says:

- ~ In brief, as much as the goodness of the Buddha bhagavats are the virtues of arousing bodhicitta. They are as vast as the sky and dharmadhatu.

Bodhicitta is taught because of the intention of the Buddhas to do benefit.

The Bodhicharyavatara says:

- ~ Having intended⁵ this over many kalpas,
- ~ The enlightened sages see the benefits of this

The praise of the bodhisattvas who possess bodhicitta is like this. These bodhisattvas are a great field. Anyone who becomes angry with them has immeasurable non-merit whose fruition is the lower realms,

The Bodhicharyavatara says:

- ~ Whoever to such patrons as these Buddha sons
- ~ Produces vicious aggression and animosity,
- ~ As many bad thoughts as they aroused, so many kalpas
- ~ They will abide in hell, so the Sage has taught.

The Sutra of the Miracle of Attaining Complete Pacification says:

- ~ Manjushri, as many times as they have animosity to a bodhisattva, so many kalpas will they abide in hell. Therefore don the armor of bodhicitta.

Well if one produces virtue by faith, won't one's merit increase even more?

The former text says:

- ~ Well if someone produces the supreme mind, The fruition will be more excellent than that.

How will it increase?

The Sutra of the Seal of Entering into Certainty and Uncertainty says:

~ Manjushri, as for its being completely and eternally grasped, for example, if all the sentient beings in all the worlds of the ten directions were given eyes,⁶ someone who did that would not produce more merit. Or if all the beings of all the worlds of the ten directions were released from the darkness of a dark prison and established in the happiness of a chakravartin or Bhrama; if a son or daughter of noble family looks on a bodhisattva with faith and devotion to the Mahayana, and expresses praise, a merit countlessly greater than that will be produced.

Even those who look on a bodhisattva with the mind of the kleshas do not go to the lower realms, but are born in the higher realms, let alone those who have faith.

The Noble Edifice of the Three Jewels says:

~ The bodhisattva Gaje⁷ of good form and pleasant to look upon was begging alms in Shravasti, when he was seen by a merchant's daughter Palyön chengyi Chok⁸. The girl lived out her⁹ life tormented by a blazing fire of desire, and then was born among the thirty-three gods. There the children of the gods remembered their former existences, and she said, "E ma! If by looking at a bodhisattva even with desire, such a ripening as this arose, what would have happened if we looked with faith and reverence! Having thought that, they came together with their divine retinues of five hundred. They offered flowers and so on.

Moreover, even those who by not having faith in them go to the lower realms, finally, guarded by their compassion, will be liberated beyond samsara. If they are connected by faith, by having that benefit, they will quickly attain enlightenment.

The Edifice of the Three Jewels says:

~ Even those who do evil to bodhisattvas, and by those actions go to the lower realms, will be liberated from there by that bodhisattva with great effort. They will be established in great enlightenment.

The Bodhicharyavatara says:

~ By those individuals who have once seen me
~ Whether thoughts of anger or of faith arise,
~ Forever after may this always be the cause
~ Of establishing every benefit for them.

Also:

~ Even those who harm them will have a connection to happiness.
~ They will go to for refuge to that source of happiness.

L4: [2. The essence] :L4

There are seven sections

- a. The general explanation of arising and entering
- b. The essences of arising and entering are explained
- c. The benefits of the bodhicitta of aspiring
- d. An example of what it is like
- e. The explanation of the benefits of entering
- f. How by the power of mind, accumulation is combined
- g. How joy is produced in these being newly born

L5: [a. The general explanation of arising and entering] :L5

¢[i.e. The two bodhicittas: there is the wish (aspiring) to be a Buddha in order to be able to help all sentient beings; and there is the actual working for it, progressing toward it (practicing / entering). The three causes of arousing bodhicitta are: faith with the Buddha as its object, compassion with sentient beings as its object, and hearing the benefits of bodhicitta.]

Now the essence of arousing bodhicitta will be explained. Thus for supreme enlightenment...:

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\    ###
\    Arousal of bodhicitta consists of THE DESIRE°
\    OF ATTAINING TRUE BUDDHAHOOD FOR LIMITLESS SENTIENT BEINGS.

\    ###
\    The two kinds are those of
\    -- aspiration and
\    -- entering.

\    ###
\    Wishing for this is always joined with application
\    Just as volition to move is always joined with moving.
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¢(i.e.

¢-- The bodhicitta of aspiration is the intention to attain enlightenment.

¢-- Entering is putting that Dharma into practice.

¢-- Aspiring and entering are like wanting to go and actually going.)

In arousing bodhicitta, one desires Buddhahood for the benefit of others.

The Abhisamayalankara says:

~ As for arousing bodhicitta, for others' benefit.

~ Because of that one wishes for perfect enlightenment.

Moreover since it is right that this attitude has a beneficial essence, because we discriminate its particulars, by arousing the essence, the particulars will also subsequently be produced. For example by the arousing of bodhicitta of aspiring such and such particulars will subsequently be attained.

From the two essences of these bodhicittas,

-- the bodhicitta of aspiration is the intention to attain enlightenment.

-- Entering is putting that Dharma into practice.

-- Aspiring and entering are like wanting to go and actually going.

The Bodhicharyavatara says: 1.15-16

~ Briefly this excellent wish, the bodhicitta

~ Should be known to be divided into two separate kinds,

~ There is the attitude of aspiring to enlightenment

~ And that of actually entering into enlightenment.

~ It should be also be known that the difference of these two kinds

~ Is like that between wanting to go and actually going.

~ Thus by capable persons these two bodhicittas

~ Should be known to have this particular distinction.

Here there are many ways of dividing the classifications.

There are

- the arousal of relative
- and absolute bodhicitta.

The Nirvana says:

- ~ Divided as absolute and relative,
- ~ Bodhicitta has two different types.

Also there are

- the arousal of bodhicitta by ordinary individuals
 - and by the noble ones
- and
- the external viewpoint of sentient beings
 - and the internal viewpoint of the nature of mind.

These are also called arousing relative and absolute bodhicitta.

¢(i.e. This bodhicitta, or consciousness of enlightenment, is divided into two categories:

¢-- (1) the relative, or conventional, enlightenment thought, and

¢-- (2) the ultimate enlightenment consciousness.

¢-- The conventional enlightenment thought is the determination or resolve to attain Buddhahood for the benefit of all living beings. In the conventional enlightenment thought, we still perceive the dualities of subject and object, samsara and nirvana, ignorance and enlightenment. Because the resolve to attain Buddhahood is based on these dualistic conceptions, it is called 'conventional.'

¢-- The ultimate enlightenment consciousness, which we can metaphorically term 'the Buddhas mind,' is a state in which dualities no longer have any meaning.

¢-- Let us look a little more closely at the conventional enlightenment thought and at the means of transforming it into the ultimate enlightenment consciousness. The conventional enlightenment thought is itself divided into two categories:

¢-- (1.a) the aspiring enlightenment thought, and

¢-- (1.b) the applied enlightenment thought.

¢-- The former is the mere wish or aspiration to achieve enlightenment for the sake of all sentient beings, and is analogous to the decision to travel to a distant country. (i.e. Four immeasurables)

¢-- The latter is the implementation of the means of achieving Buddhahood, and is analogous to actually making such a journey. Specifically, the applied enlightenment thought entails practice of the Six Perfections of generosity, morality, patience, energy, meditation, and wisdom. It is the practice of these perfections that transforms the mere determination to achieve enlightenment (or conventional enlightenment thought) into the Buddhas mind (or ultimate enlightenment consciousness).

¢-- We have arrived at the attainment of the ultimate enlightenment consciousness, or the enlightened mind of a Buddha, with its perfect understanding of emptiness. At this point we might wonder whether the Buddhas mind has any room left for compassion, in light of its understanding the emptiness of the object of compassion (living beings), the subject of compassion (the practitioner), and the activity of compassion. The answer is that, at this point, the Buddhas mind undergoes a spontaneous or voluntary association with suffering.

¢-- Let us look at an example that illustrates the compatibility of wisdom and compassion on the stage of enlightenment. Suppose you dream that you are trapped in a burning house. Naturally, you are distressed. Suppose, then, that you eventually awake and realize that the suffering you experienced in the dream was not real. Suppose, too, that on the following

night you observe your roommate or partner thrashing about in bed, muttering 'Fire! Fire!' or something similar. You know, in your awakened state, that your friend's fear and anxiety are groundless, and yet, to the person experiencing it in a dream, the suffering is real enough. Notwithstanding your knowledge of the emptiness of that suffering, your wisdom is automatically accompanied by compassion, by the wish to relieve the suffering of your friend.

¢-- It is this reintegration with the world of illusion, this voluntary reassociation with fictitious suffering, that finds its expression in what are called 'the four secondary perfections of the enlightened ones' -- namely, skillful means, resolution, power, and knowledge:

¢-- (1) the perfection of skillful means enables the Buddhas and Bodhisattvas to implement countless devices for the liberation of living beings;

¢-- (2) the perfection of resolution enables them to shape the particular forms of the activities they employ;

¢-- (3) the perfection of power enables the enlightened ones to work spontaneously and effectively for the benefit of others; and

¢-- (4) the perfection of knowledge provides them with all that knowledge of the conditions and attitudes of sentient beings which is necessary to effect their liberation.

¢-- The four secondary perfections may also be termed soteriological or altruistic perfections. They are the automatic and spontaneous fulfillment of the enlightened ones' intent to free all living beings. All these activities of the enlightenment consciousness expressing itself in skillful means, resolution, power, and knowledge are a spontaneous reflection of the enlightened state. It is said that, just as a wind chime spontaneously and appropriately gives forth the right sound in response to the currents of air that blow against it, so the enlightened ones respond spontaneously and appropriately to each and every current of karmic energy emanating from sentient beings with a kind of automatic, effortless activity aimed at the liberation of all.

¢-- The state of Buddhahood is the culmination of the practice of the six basic perfections. The practice of the Six Perfections results in the accomplishment of the two accumulations of merit and of knowledge.

¢-- The perfections of generosity, morality, and patience result in the accumulation of merit,

¢-- while those of meditation and wisdom result in the accumulation of knowledge; the perfection of energy is necessary in both cases.

¢-- -- The Tree of Enlightenment - An Introduction to the Major Traditions of Buddhism - by Peter Della Santina, Chapter Twenty-One - Mahayana Buddhism in Practice)

¢(i.e. It is not enough to wish others loving-kindness and compassion; we must have methods for effecting this attitude. These methods are known as absolute bodhicitta and relative bodhicitta.

¢-- ABSOLUTE BODHICITTA is a special insight into the pervading nature of emptiness - mind which is clear, profound, indestructible, and free from elaboration and afflictive emotions. In Vajrayana system, this realization is known as Mahamudra. Mahamudra is a vast and complex subject, so one needs great purification and dedication to understand and, especially, to realize it. Mahamudra dispels all confusion and clears the mind, like the sky free from all clouds, and lets us see it as it is.

¢-- RELATIVE BODHICITTA consists of both

¢-- the desire to reach Enlightenment for others, which is called aspiration bodhicitta,

¢-- Having aspiration bodhicitta is that one eagerly wishes to achieve Enlightenment (or the

search for the pure wisdom of the Buddha) for the benefit of all sentient beings without discrimination. Wherever there are beings, there are afflicting emotions and karma, and where these exist, there are different levels of suffering. So we must cultivate the determination to free all beings from these sufferings.

¢-- There are four conditions for cultivating the mind of bodhicitta:

¢-- 1. One should see the spiritual master as the Buddha himself : Visualize [the Field of Merit] in front of you a jeweled throne supporting a lotus, sun and moon discs upon which seated the varja master in the state of Buddhahood. He is surrounded by the lineage lamas, and countless Buddhas, Bodhisattvas, yidams, and Dharma protectors. Meditate that all are complete forms of wisdom and compassion.

¢-- 2. One should take refuge in the Mahayana way : Take refuge in the Mahayana way means that one should take refuge until Enlightenment is achieved.

¢-- 3. One should practice the four immeasurable attitudes : They are loving-kindness, compassion, joy for others' peace and happiness and great equanimity.

¢-- 4. [Seven limbs puja] One should make offerings to accumulate merits and wisdom, do purification practice and rejoice in others' virtues. One should request that the wheel of teachings be turned, and that the master not enter nirvana until all beings are enlightened. One should dedicate all the merit of virtue.

¢-- as well as taking the practical steps necessary to do it, which is called the action bodhicitta.

¢-- The action path is reached through the study and practice of the six paramitas. The six paramitas are: generosity, moral ethics, patience, perseverance, concentration and wisdom.

¢-- -- Khenchen Konchog Gyaltsen Rinpoche, Bodhicitta)

The Sutra of the Great Creation of Bodhicitta says:

~ The bodhisattva Kashyapa asked, Bhagavan, how is such a mind aroused.

~ The Buddha spoke, "All dharmas are like the sky without any characteristics. Therefore they are primordially luminous and completely pure. That is called enlightenment. Giving birth to the thought of being in accord with that, the precious thought which has not arisen before, is called arousing the thought of enlightenment, bodhicitta.

There are also three kinds of arousing bodhicittadepending on the three disciplines of the three learnings.

The Middle Length Prajnaparamita says:

- ~ 1. The thought that vows to be faultless,
- ~ 2. the thought of collecting virtuous dharmas,
- ~ 3. and the thought of ripening sentient beings
- ~ Earnestly arouse these three bodhicittas.

¢-- (i.e. Bodhisattva morality & vows

¢---- The two types of Bodhicitta are: aspiring Bodhicitta and engaging Bodhicitta.

¢---- To stabilize the aspiring Bodhicitta we take the eight precepts of aspiring Bodhicitta. (see eight precepts bellow)

¢-- When we take the actual Bodhisattva vows, we generate engaging Bodhicitta and engage in the practice or the six perfections. (see bodhisattva vows bellow)

¢-- All the trainings of a Bodhisattva are included in the three moral disciplines of the Mahayana: (see three types of morality bellow)

¢-- 1. the moral discipline of restraint -- avoiding the 18 roots and 46 secondary downfalls (see bodhisattva vows bellow)

¢-- 2. the moral discipline of gathering virtuous Dharmas -- practicing the six perfections

(see the six perfections below)

☞ t3. the moral discipline of benefiting other sentient beings -- in accordance with their wishes (see adapted skillful means below)

☞ Guru Puja - Reviewing the stages of the path, a commentary on ...)

-- 1. On the paths of accumulation and preparation, practice arousing bodhicitta by wishing for devotion.

-- 2. From the first to the seventh bhumi wish for pure attitudes,

-- 3. on the three pure bhumis for ripening,

-- 4. and on the level of Buddhahood for abandoning obscurations.

Regarding these four, the Mahayanasutralankara says:

- ~ As for arousing bodhicitta, those on the bhumis
- ~ Have the wish for devotion and good attitudes
- ~ Then for ripening, and after that as well
- ~ They have the wish that obscurations should be abandoned.

There also bodhicittas of aspiring to the five paths of accumulation, preparation, seeing, meditation, and no more learning.

The Prajnaparamita in Twenty Thousand Lines says:

- ~ There are beginner's bodhicitta, the bodhicitta of one who is properly-trained, the bodhicitta of seeing the Dharma, the bodhicitta of complete liberation, and the bodhicitta that is inconceivable by thought. Subhuti, these are the wish that those who are entering the path may enter it; that those who have entered it should be properly-trained; that the divine eye may be produced; that one may meditate on the truth of the noble path; and that the unobscured Buddha eye may be obtained.

There are also six divisions depending on the six paramitas.

The same text says:

- ~ The vast immeasurable mind of the bodhisattvas possessing the six paramitas is not shared with shravakas and pratyekaBuddhas.

There are also ten divisions related to the ten paramitas.

The Gew'i Lha10says:

- ~ Thus, by proper inner resting in meditation, after meditating on the ten bodhicittas,...

According to the dividing points of the stages they are taught by twenty-two examples.

According to the teachings of the Sutra Requested by Understanding Ocean, the Abhisamayalankara says:

- ~ These are earth and gold, the moon and fire;
- ~ A treasure, a source of precious things, a lake;
- ~ A vajra, mountain, medicine, and the spiritual friend;
- ~ A wish-fulfilling gem, the sun, melodious song;
- ~ A king, a treasury, and a far-reaching highway;
- ~ A steed, a fountain; echoes, rivers, clouds;
- ~ Altogether there are twenty-two aspects.

As for the respective meanings of these examples, the commentary says that they are:

-- 1. Strong interest

- 2. wishing
- 3. lofty attitude
- 4. application
- 5. the paramita of generosity (i.e. vs miserliness)
- 6. ...discipline (i.e. vs broken discipline)
- 7. ...patience (i.e. vs aggression)
- 8. ...exertion (i.e. vs laziness)
- 9. ...meditation (i.e. vs distractedness)
- 10. ...prajna (i.e. vs confused prajna)
- 11. ...skillful means (i.e. vs unskillful means) (the perfection of skillful means enables the Buddhas and Bodhisattvas to implement countless devices for the liberation of living beings)
- 12. ... aspiration (prayers) (i.e. vs unsuccessful aspiration) (the perfection of resolution enables them to shape the particular forms of the activities they employ)
- 13. ... power (forces) and (i.e. vs diminished power) (the perfection of power enables the enlightened ones to work spontaneously and effectively for the benefit of others)
- 14. ... wisdom (i.e. vs the obscuration of knowables) (the perfection of knowledge provides them with all that knowledge of the conditions and attitudes of sentient beings which is necessary to effect their liberation)
- 15. the higher perceptions
- 16. merit and wisdom
- 17. the dharmas according with enlightenment
- 18. compassion and clear seeing (vipashyana)
- 19. retention and confident eloquence,¹¹
- 20. celebration of Dharma
- 21. the path that crosses all at once
- 22. possession of dharmakaya.

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- 1. Strong interest is like earth,
- 2. Wishing is like gold,
- 3. Lofty attitude is like the rising moon.

These three signify the lesser, middle, and greater paths of accumulation.

- 4. Application is like fire.

This is arousing bodhicitta on the four levels of the path of preparation.

- 5. Generosity is like a treasure. (i.e. vs miserliness)
- 6. Discipline is like a source of precious things.(i.e. vs broken discipline)
- 7. Patience is like a lake. (i.e. vs aggression)
- 8. Exertion is like a vajra. (i.e. vs laziness)
- 9. Meditation is like a mountain. (i.e. vs distractedness)
- 10. Prajna is like medicine. (i.e. vs confused prajna)
- 11. Skillful means is like a spiritual friend. (i.e. vs unskillful means) (i.e. the perfection of skillful means enables the Buddhas and Bodhisattvas to implement countless devices for the liberation of living beings)
- 12. Aspiration (i.e. prayers) is like a wish-fulfilling gem. (i.e. vs unsuccessful aspiration) (i.e. the perfection of resolution enables them to shape the particular forms of

the activities they employ)

-- 13. Power (i.e. forces) is like the sun. (i.e. vs diminished power) (i.e. the perfection of power enables the enlightened ones to work spontaneously and effectively for the benefit of others)

-- 14. The perfection of wisdom (i.e. exalted awareness) is like listening to a melodious song. (i.e. vs the obscuration of knowables) (i.e. the perfection of knowledge provides them with all that knowledge of the conditions and attitudes of sentient beings which is necessary to effect their liberation)

These designate the first through the tenth bhumis.

-- 15. Higher perception is like a king.

-- 16. the two accumulations are like a treasury.

-- 17. The dharmas according with enlightenment are like a highway.

-- 18. Compassion and clear seeing are like an excellent steed.

-- 19. Retention and confident eloquence are like a fountainhead.

These five apply overall to the eighth, ninth, and tenth bhumis.

-- 20. Celebration of dharma is like an echo.

-- 21. Crossing all at once is like a river.

-- 22. dharmakaya is like clouds.

These three occur in the tenth bhumi, where wisdom and great Buddha activity benefit beings.

Commenting on this, the Prasannapada says:

~ The first three include the lesser, middle, and greater levels of the beginner's path of accumulation.

~ The next includes the path of entry to the first bhumi.

~ The next include the ten bhumis, "Supremely Joyful" and so on the paths of seeing and meditation.

~ The next five include special paths.

~ The next three kinds of arousing bodhicitta concern preparation, real experience, and completion of the level of Buddhahood.

~ Thus, these divisions include everything from the beginner's level to Buddhahood.

Some join the last three to the level of prabhasvara, but this way of explaining the scripture is not right. Those on that level do not perceive entry into Buddhahood, because they do not perceive exhaustion or the final limit. The level of Buddhahood is where the arhats of the Mahayana dwell.

The Mahayanasutralankara says:

~ The arousal of bodhicitta by the sons of the victorious ones

~ Is taught to be like clouds

By that, it is taught that these twenty-two go from the path of accumulation to the tenth bhumi. Here, if it asked whether there is arousal of bodhicitta on the level of Buddhahood, it is not maintained that there is desire for attainment here, as with the arousal of bodhicitta by students. This is because Buddhahood has already been attained. Also because one has gone beyond the time of proclamation, there is no arousal of wishes for accepting or collecting anything. However, absolute arousal of bodhicitta exists for one who has attained dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), mounting higher and higher without harming attainment. This is because emptiness exists without being

discarded, and because the great objectless compassion produces benefits.

The Middle Length Prajnaparamita says:

~ When I see with the Buddha-eye and what arousing bodhicitta I possess, it is beyond the number of grains of sand of the river Ganges in the eastern part of the world. I teach the Dharma in order to benefit those sentient beings who have gone into the birth-places of hell-beings, pretas, and animals.

The glorious teacher Jqanakirti said that within the twenty-two above, the first three are aspiring, and the later nineteen are maintained to be entering]:

- ~ Strong interest and so forth, those three divisions
- ~ Are the three aspects of the bodhicitta of aspiring.
- ~ As for what is called the bodhicitta of entering,
- ~ It is explained to have nineteen aspects.

Though he says that, it should be maintained that each of these has two aspects, of aspiring and entering.

- Aspiring is intends to realize enlightenment.
- Entering puts it into effect by engaging with it.
- Both are necessary in each case.

As the support of arousing bodhicitta, according to the mind-only school, making what at first was not attained be attained, one of the seven families of individual-enlightenment, whichever is appropriate, arises.

The Lamp of the Path of Enlightenment says:

- ~ The seven families of the pratimoksha
- ~ Always have vows of achieving this as other;
- ~ However it is not seen as other for those
- ~ Who have the good fortune of Mahayana vows.

According to madhyamaka, those in whom bodhicitta is aroused and practiced should not be maintained to be only those who have the free and well-favored body.

The Edifice of the Three Jewels says:

- ~ Now to explain the scope of those who have this dharma, countless gods, nagas, asuras, sky-soarers¹² and big-bellied ones¹³ produce bodhicitta, the wish for unsurpassable, true, complete enlightenment.

These two systems are not understood to be contradictory. Thus, at the time of arousing bodhicitta, even if one has not been imputed with the name of the pratimoksha vows, since one must be able to take vows with a similar meaning, not to cut off life and so forth, one will certainly have a similar support. That from transgressing their goal a wrong attitude will arise is certain. If one is not able to take the appropriate version of the pratimoksha vow, nothing at all will arise. This would contradict the very wish that was being aroused. In brief, for a being who wishes to practice this, gathering its bases is the bodily support. Having the particular attitudes of faith and so forth is the support of thought.

The Sutra of The Palm Tree of the Three Jewels says:

- ~ Because one has faith in the Conqueror and his Dharma,
- ~ One also has faith in the highest enlightenment.

- ~ If one has faith in the practice of Buddha sons,
- ~ One will have the attitude of the wise.

As for the support of place, wherever one is born while the cause that damages bodhicitta does not arise, that is the place.

The three causes of arousing bodhicitta are

- faith with the Buddha as its object,
- compassion with sentient beings as its object,
- and hearing the benefits of bodhicitta.

The Mahayanasutralankara says:

- ~ From the power of friendship and from hearing Dharma,
- ~ From the cause and roots and from being accustomed to virtue,
- ~ There is the Unstable and that which arises stably.
- ~ Stabilized by others is arousing bodhicitta.

Relying on true friends, or being urged by the spiritual friend, and having heard the Dharma is the cause of arousing the unstable bodhicitta of aspiring, which is the first kind to arise. Arising subsequently by the cause of one's becoming accustomed to virtue and awakening the proper cause, and awakening the root, compassion, is the stable arising of the bodhicitta of entering. The passage says that there are these. The essence of arousing bodhicitta is entering into an attitude of aspiration inseparable from the desire to attain complete enlightenment for the benefit of others. What is included in this becomes the essence of the six paramitas,

The Gandavyuha Sutra says:

- ~ This bodhicitta also sets out to do benefit for others. It is this nature of aspiring and entering which has the six paramitas.

Also the two bodhicittas and the three controlling disciplines of a bodhisattva are of one nature. By the wish to benefit others and good conduct, there is aspiring and entering.

The master Sherab Jungne in his The Ornament of the Sage's Intention says:

- ~ Neither of these bodhicittas goes beyond desire for unsurpassable, true, complete enlightenment for the benefit of sentient beings.

By self-control there is

- 1) the discipline of control. Since from that benefit for others is produced, there is
- 2) the discipline of performing benefit for sentient beings. By increase of the two accumulations and so forth, there is
- 3) the discipline of gathering virtuous dharmas.

Since all these control unwholesome aspects of one's continuum, they are taught to be the controlling disciplines of a bodhisattva. For example, like a wishing-jewel that cures plagues, makes arise what is needed and desired, clears darkness and so forth, here there are different aspects of one essence.

In the extensive explanation of the individual natures

L5: [b. The essences of arising and entering are explained:] :L5

¢[i.e. Aspiring has the essence of the four immeasurables (wishes). And entering that of the six paramitas (working on it).]

\ ###
\ ASPIRING HAS THE ESSENCE OF THE FOUR IMMEASURABLES.°
\ AND ENTERING THAT OF THE SIX PARAMITAS, it is maintained.

The Sutra Requested by Manjushri says:

~ Manjushri, that which aspires to the benefit of others is the great kindness, the great compassion, the great joy, and the great equanimity. That perfect conduct is also the six paramitas.

Now so that what occurs by means of the individual benefits of these two may be known, let us say a little about

L5: [c. The benefits of the bodhicitta of aspiring:] :L5

¢[i.e. Mahayana vs Hinayana: Aspiring bodhicitta (wishing for it) has much more merit than wishing for individual Liberation.]

For beings:

\ ###
\ Though some may worship the Buddhas to the limits of the directions°
\ For many millions of kalpas, caring only for their own good,
\ This will not match even a fraction of the merit of aspiration.

The Glorious Account of the Dharmas of Complete Great Nirvana says:

~ Whoever offers all their lives to all the Buddhas
~ The seven precious substances¹⁴ and the requisites of life
~ And immeasurable offering of the five kinds of food

~ More excellent than that is aspiring to enlightenment
~ For the sake of sentient beings, for just the space of a moment.
~ The excellent virtues of doing that are limitless.

Moreover:

~ Whatever being, for even the space of a moment,
~ Meditates by arousing bodhicitta,
~ As for the heap of merit of doing that,
~ It cannot be reckoned by even victorious ones.

L5: [d. An example of what it is like:] :L5

¢[i.e. Aspiring bodhicitta (wishing for it) permits to escape the consequences of the lower realms. Because then we would not hurt other sentient beings.]

As for showing its suitability:

\ ###
\ Aspiring to lighten even a little the sufferings of beings°
\ Even if this arises only for an instant,
\ Brings us liberation from the lower realms.
\ And limitless happiness among gods and human beings.

A friendly ship captain's daughter having given four kasharpani coins and eight and sixteen and thirty-two, by kicking her mother's head, wounded it. On an island in the ocean, she was welcomed by four divine daughters and eight and sixteen and thirty two, and when her good actions were exhausted, in the south she was put into an iron house, and in the instant her head was being drilled she thought, In Jambuling many have struck women's/mothers heads, and these will certainly come here, but may I substitute for them so that they are not be born here. In the instant of thinking this, the remaining time of punishment by drilling was over. After that lifetime was done, she was born as a Tushita god.

L5: [e. The explanation of the benefits of entering] :L5

¢[i.e. Entering bodhicitta (working on it with the six paramitas) is infinitely better and faster than just wishing for it (aspiring bodhicitta).]

Though by the bodhicitta of aspiring great benefits are attained, the benefits of entering are limitlessly more than that:

\ ###
\ And yet the rewards of entering are infinitely more.°
\ Because there is always a real and actual application,
\ All excellent minds that apply themselves thus for even an instant,
\ Are said to bring together the two accumulations,
\ Which otherwise would be the task of many kalpas

By lofty attitude, one is entirely elevated. Because the benefits of an instant of application are immeasurable, even the benefits of an instant of aspiration are therefore immeasurable.

The Sutra of the Girl Excellent Moon says:

- ~ If from just the thought of helping others the benefits will be immeasurable,
- ~ Why even speak about really doing this?

The Bodhicharyavatara says: 1.27

- ~ If merely thinking about performing benefit
- ~ Is much nobler than making offerings to the Buddhas,
- ~ Why even speak of really exerting ourselves
- ~ For the happiness of all sentient beings without remainder?

In accord with that, Minag Dungthungchen Sepa, for a period of forty thousand kalpas did pure actions in a forest and as the bhramin child "skar ma la dga' ba" did so for twenty thousand years. Then having come into a city to beg alms, he was seen by the daughter of a merchant, who thought, if I don't ask for him as a husband I'll die. To save her life, by abandoning the pure conduct, collected over twenty thousand kalpas association and so forth, as is said in the Sutra of the Skill of the Great Secret Path of Upaya.

Aspiration does not have a fruition of continuously arising merit, but the merit of entering has the distinction of continuously arising.

The Bodhicharyavatara says: 1.17

- ~ Though from the bodhicitta of aspiration
- ~ There is a great fruition in samsaric life,
- ~ The merit of this does not continually arise
- ~ As it does with the bodhicitta of entering.

L5: [f. How by the power of mind, accumulation is combined] :L5

¢[i.e. The duration of the steps of the path, and of the three vehicles. The power of the mind is what determine the speed of the path.]

Now, by accumulation every instant explaining how many are combined, subsequently the wrong conceptualization of inferior minds ceases.

As for the reason:

\ ###
\ So whether all that has been taught to take three countless kalpas°
\ Is completed quickly or after a very long time,
\ Or there is liberation within a single lifetime,
\ Actually depends on the power of the mind.
\ Whatever is done by efforts, means and the highest prajna,
\ Is in reality done by this unsurpassable power.

Bodhisattvas of very dull powers need thirty-three innumerable kalpas to attain enlightenment. The paths of accumulation and preparation take three. Each of the ten bhumis takes three. Those of middle powers need seven. Each of the paths of accumulation and preparation takes two. The path of seeing takes one, the path of meditation two. Those of sharp powers take three.

The Precious Lamp of the Middle Way by master Bhavya says:

~ Those of sharp powers take three innumerable kalpas to become completely and perfectly enlightened. Those of intermediate powers take seven; those of dull powers take thirty-three.

As for these three degrees of sharpness, The Mahayanasutralankara says:

~ Perfected in three innumerable kalpas,
~ They will then complete their meditation.

The great commentary on the Prajnaparamita in Eight Thousand Lines says: 545.6

~ In the first innumerable kalpa they begin the path of accumulation, and go as far as the first bhumi. In the second, they go from the second bhumi "the spotless one" up to the seventh. In the third, they go from the eighth bhumi "the motionless one" up to Buddhahood.

The Bodhisattva-bhumi says:

~ For the paths of accumulation and preparation they take one, from the first to the seventh bhumis they take one, and for the three pure bhumis they take one.

As completing the paths of accumulation and preparation brings us to the first bhumi, the prajnaparamita's way of explaining the number of innumerable kalpas is of one meaning with that of the Bhumi-collection. In this account of innumerable kalpas those of sharp and dull powers are distinguished, and though those of sharp powers take three innumerable kalpas for the gradual stages of the two accumulations, this is from the point of view of one final gathering into union.

Also since it is explained that for great power of mind every instant combines many kalpas, they do not necessarily need three countless kalpas. The secret mantra says that from the viewpoint of those of the sharpest powers, by their great powers of mind every instant combines immeasurable kalpas, and by continuous learning, they are able to be liberated quickly within a single lifetime and so forth. After they attain abhisheka, their dwelling

in meditation on the two stages of development and fulfillment is called the lesser path of accumulation. Then if they strive with great effort and skillful means, it is taught that within that very life they attain the path of seeing. For those who have attained the path of seeing there are no birth or death, so within that very life, they complete the path of meditation. This is attaining enlightenment. Also having attained the path of seeing, if they wish, they can establish enlightenment within seven days.

The Prajnaparamita in Twenty Thousand Lines says: {{547.1}}

~ These great bodhisattvas, having attained with respect to dharmas the dharma eye, if they wish, in seven days, can be completely enlightened with unsurpassable enlightenment.

The measure of benefits of this is that of the wealth of autonomy, in which whatever we desire is accomplished and there is only what we like. Whether on the shravaka, pratyekaBuddha, or bodhisattva yanas, it is taught that this body of the noble ones is made to manifest. Therefore, not many can be reckoned as suitable for being liberated in a single lifetime in the style of secret mantra.

In mantrayana, with its profound skillful means many quickly attain the path of seeing. Up to the path of seeing, they enter into the particulars of means and effort. Beyond that bodhisattvas of very sharp powers and the vidyadharas of mantrayana are without distinction in the time of traversing the bhūmis. Mantra-practitioner rigdzin noble ones are more quickly liberated than the duller ones. With exertion, great skillful means, and a life of prajna their acts are quickly established in the world. By ordinary ones they are not established, but the example has indeed been understood, and after one life they do not travel to another. Though the inner luminous nature of mind is not fundamentally established in existence, merely from abandoning defilements, getting close to it is established.¹⁵ {{548.2}}

L5: [g. How joy is produced in these being newly born] :L5

¶[i.e. All Buddhas come from the mind of Bodhicitta. It accomplishes the two benefits: for self and others. There is no other ways.]

Ultimate bodhicitta:

\ ###
\ This possess the essence of the wishing tree of compassion°
\ As for its bearing well the heavy burden of beings,
\ In this world even Bhrama and so forth,
\ Even for themselves have never dreamed of this
\ Let alone seeking this bodhicitta for other beings
\ So joy is created in this which has never existed before.

The Madhyamakavatara says:

~ Intermediate shravaka Buddhas and the being the Lord of Sages,
~ All these Buddhas take their birth from the bodhisattvas,
~ It is the mind non-dual with the mind of compassion
~ Bodhicitta, which is the cause of the Buddha sons.
~ Therefore first of all compassion should be praised.

In that way, the wishing tree of compassion bears the burden of the flock of birds of limitless sentient beings. these as for that ultimate bodhicitta, father mother and so forth wishing benefit for themselves and worldly lords Bhrama and so forth even those are without

is and even for themselves up to now caring only for this life, such an attitude, previously unborn, should be rejoiced in. {{549.0}} That is what it is saying.

The Bodhicharyavatara says: 1.23-5

- ~ Even if we include the love of father and mothers
- ~ Who has such a beneficial attitude?
- ~ Even those who are gods and highly accomplished sages
- ~ Or does even Bhrama have anything like this?

- ~ If before now none of these sentient beings
- ~ Had such an attitude even for their own benefit,
- ~ If it was not dreamed of even in a dream,
- ~ How would such benefits ever rise for others?

- ~ This attitude of benefit by bringing joy to others,
- ~ Which does not arise even for oneself
- ~ This specially precious thought of benefiting beings
- ~ Is an unprecedented wonder which is born.

This wondrously arisen attitude accomplishes the benefit of both self and other. It is the supreme offering to the tathagata.

The same text says: 6.127

- ~ This itself is pleasing to the tathagatas
- ~ This itself accomplishes our true benefit
- ~ This itself removes the sufferings of the world
- ~ Therefore by me this always should be done.

Instructing us to arouse bodhicitta, even if we do not attain Buddhahood, the Bodhicitta Commentary says:

- ~ As for bodhicitta, not producing it
- ~ One will never attain the level of Buddhahood.
- ~ In samsara for doing benefits for oneself and others
- ~ No other skillful means exists but this alone.

L4: [3. The liturgy of receiving] :L4

¶[i.e. Preliminaries (shrine, offerings, visualization of the Field of Merit, Seven Limbs Puja), the formula for generating bodhicitta, doing this 6 times a day]

- a. The preliminaries [Doing it alone or with the help of a guru. Cleaning up, shrine, offerings, visualization of the Field of Merit, the seven limbs puja]
- b. The actual arousing of bodhicitta [the formula for generating Bodhicitta]
- c. Afterwards, as for the short teaching of exertion in the two bodhicittas [doing this six times a day]

L5: [a. The preliminaries] :L5

¶[i.e. Doing it alone or with the help of a guru. Cleaning up, shrine, offerings, visualization of the Field of Merit, the seven limbs puja]

Collecting the concordant conditions,

There are six sections

L6: [1) The object of receiving [Generating bodhicitta alone]] :L6

Therefore, since arousing bodhicitta is within our power, in the space front visualize an assembly of Buddhas and bodhisattvas. Do as is explained in The Sutra Describing the Virtues of the Field of Manjushri, and perform the liturgy below.

Moreover, the Lamp of the Path to Enlightenment says:

- ~ If one does not find a guru,
- ~ In receiving the vow from another,
- ~ The ritual is said to be valid.
- ~ So in former lives Manjushri
- ~ By becoming Amwaraja
- ~ Aroused the bodhicittas.

- ~ The Buddha field of Manjushri
- ~ As explained in the Ornament Sutra
- ~ Is also clarified here.

- ~ With the five eyes of the protectors
- ~ Perfect bodhicitta
- ~ Is produced and provided
- ~ For beings as a lamp,

To liberate from samsara:

- \ ###
- \ Hostile and angry attitudes°
- \ Miserliness and jealousy
- \ Keeping hold of them from now on,
- \ Until supreme enlightenment,
- \ We will not perform them.

- \ ###
- \ Pure conduct should performed
- \ Evil deeds and desire abandoned.
- \ Rejoicing in the disciplines
- \ We will train in Buddhahood

- \ ###
- \ We ourselves will not quickly
- \ Proceed into Buddhahood.
- \ While even one sentient being
- \ Remains outside in extremes

- \ ###
- \ The measureless Buddha fields
- \ Inconceivable by thought
- \ May they be completely abandoned
- \ Grasped from labeling names and
- \ Fragmented phenomena
- \ Within the ten directions
- \ Their karma of body and speech

\ Let us purify it all.
 \ ###
 \ Karma of mind is also to be purified.
 \ Unvirtuous actions are to be done.
 \ In that way bodhicitta should be aroused

L7: [a) Receiving from a guru [Generating bodhicitta with the help of a guru]] :L7

If one does not have the power to do this oneself or one wants to receive it from a guru, as for this precious attitude:

\ ###
 \ This also arises from the spiritual friend. °
 \ As a rain of all desired falls from wish-fulfilling things,

From a jewel falls a rain of all that is needed or wished-for. So too spiritual friends support the arising of all good dharmas and the birth of bodhicitta. How? By possessing bodhicitta and being competent in training in it, they are able to accept students.

The Twenty Vows says:

~ Since they have the power they should accept them.

The Bodhicharyavatara says:

~ Competent in the meaning of the great vehicle,
 ~ Excellent in the discipline of bodhicitta,
 ~ Never is the spiritual friend to be let go
 ~ Even for the sake of preserving one's life itself.

The Lamp of the Path says: {{552.1}}

~ Receive the vow from a good guru
 ~ Competent in the liturgy of the vow
 ~ Who is a master dwelling in the vow.
 ~ Grasping its benefits and possessing compassion.
 ~ Such a one should be known to be an excellent guru.

L7: [b) Creating pure vessels] :L7

Such a one:

\ ###
 \ By a guru who is free from faults having all the virtues, °
 \ As for the fortunate student producing joy,
 \ Seeing the faults of samsara and liberation's benefits,
 \ The good dharmas of the provisional and ultimate vehicles,
 \ And the limitless praises of bodhicitta are told.

To teach this again, seeing the faults of samsara and praising bodhicitta, the guru transforms the mind.

L7: [c) Arranging objects of worship and offerings {{552.4}}] :L7

Then of arousing bodhicitta

\ ###

\ In a clean and pleasant place that is beautified by offerings,°
\ Gather practice articles pleasing to gods and human beings.

Arrange offerings of lights, incense and so on, and gather implements pleasing to gods and human beings.

L7: [d] The host of Buddhas and their emanations {{552.6}} :L7

Then as symbolized by the representations in front, in front:

\ ###
\ Visualize space as being filled with an ocean of Buddhas °
\ Together with their sons, like heaped up banks of clouds.

Visualize, as is taught in the Moon Lamp Sutra that they are summoned by the feast of incense and music, and joining the palms, saying the following three times:

~ We arouse the vast and excellent bodhicitta.
~ May all these beings without remainder be enlightened.
~ May there be no sentient beings who are not vessels.
~ Approach! Approach! Divine ones who possess the ten powers.
~ By the power of your timely kindness
~ May you, the three jewels, care for the welfare of beings.
~ With mental offerings and those arranged here,
~ We supplicate the victorious ones and their retinue.

By that from the Buddha fields of the ten directions the three jewels approach. Visualize that they fill the whole of space.

L7: [e] establishing our suitability to do this{{553.4}} :L7

How suitability is established for what is visualized really approaching:

\ ###
\ It is taught that this really happens, just as we visualize, °
\ This is because of the unspoiled power of our minds,
\ And also the compassion of the wise and considerate masters.

The Edifice of the Three Jewels says:

~ Whatever victorious ones we may have visualized
~ Remain in front of us, and always grant their blessings.
~ They completely liberate us from the arising of faults.

By possessing the wisdom that knows the Buddhas, we supplicate and intend to invite them.

Possessing kindness and compassion, they see us.

By their accomplishing Buddha activity, they really approach miraculously in an instant.

Why? Since from the viewpoint of the Buddhas, sentient beings have no benefits, they do this for the sake of producing benefit for us.

If they come such a long way merely for the food offerings, the merit of bodhicitta must be suitable for the guests really to approach.

L7: [f] Inviting, and offering baths, and adornment] :L7

Visualize that they listen eagerly and closely and approach in the space of the sky:{{554.3}}

\ ###
 \ Then, with joined hands full of a double handful of flowers, °
 \ We invite them to be seated, and then we should offer to bathe them,
 \ Also offering garments, ornaments, and the rest.

Produce the excellent visualization that all the three jewels are in the sky, along with their divine palaces from all the three-fold thousand worlds, whose own place is right here. Invite them to be seated on brilliant lotus, jewel, sun, and moon seats.

The Supreme Insight says:

- ~ Without exception you who are the lords of sentient beings,
- ~ Divine ones who irresistibly overpower the hordes of maras,
- ~ Knowing all things without exception exactly as they are,
- ~ We supplicate the bhagavans and their retinues to come to this place.

When this is said, they approach and in a bath-house many divine youths and maidens wash their bodies with precious jewel-ornamented vases and with immeasurable bath-offerings. After these offerings, they dry them with towels.

Visualizing that we offer them clothing, say these words: [I think this is the same one in VYS, but I don't have that page here] 555.1

- ~ In very fragrant excellent bathing-houses
- ~ With brilliant floors that shine like spotless crystal,
- ~ Whose pleasant pillars are blazing with precious jewels,
- ~ Whose hangings and tapestries are brilliant with pearls,
- ~ Are the tathagatas and the Buddha sons
- ~ With precious vases filled with perfumed water
- ~ And an abundance of good and pleasant songs
- ~ With joyful music we ask to wash their bodies.
- ~ Their external bodies are lovingly anointed
- ~ With matchless perfumes, pure and excellent-smelling.
- ~ Then for these Sages, with colors that are well-dyed,
- ~ We offer them fine garments of matchless fragrance,
- ~ Excellent clothing, fine and soft to touch.
- ~ And hundreds of excellent ornaments, for all these
- ~ The noble ones Samantabhadra and Manju
- ~ Avalokiteshvara and others
- ~ A fragrant odor fills the billion worlds
- ~ The supremely fragrant bodies of the sages.
- ~ Blaze with light as they are being anointed,
- ~ As if adorned in refined and polished gold.

Having said this, in their dwellings they take their individual seats.{{555.6}}

L6: [2] The seven-fold service, (i.e. Seven limbs puja)] :L6

L7: [a] The main topic of the seven-fold service,] :L7

There are seven sections.

- i) Prostration
- ii) Offering
- iii) Confessing evil deeds
- iv) Rejoicing in virtue
- v) Urging to turn the wheel of Dharma
- vi) Requesting not to pass into nirvana
- vii) Dedicating the merit to enlightenment

L8: [i) Prostration] :L8

has two sections.

L9: [a)) The main topic] :L9

First as for the limb of prostration:

\ ###
 \ Then we should join our palms just over the crowns of our heads, °
 \ Like a rising lotus beginning to bloom in some pleasant pond.
 \ With melodious praises, emanating countless bodies,
 \ We should prostrate to those great lords with devotion.

As for joining the palms like a lotus, the Great Liberation says:

- ~ Like a lotus that is just beginning to blossom,
- ~ We should join the palms of the hands at the crown of the head.
- ~ Prostrate to the Buddhas of the ten directions.
- ~ With their immeasurable bodies like a mass of clouds

The Irresistible Action says:

- ~ With the power of aspiration for good action,
- ~ Holding all the victorious ones vividly in mind,
- ~ We bow with as many bodies as there are atoms in the universe,
- ~ We prostrate to all the victorious ones.

L9: [b)) The benefits] :L9

As for the merits of this: {{556.4}}

\ ###
 \ The merits of this are as many as the atoms of the earth, °
 \ With all that are to be found in its many oceans and mountains
 \ Until we have had the body of a universal monarch
 \ As many times as there are atoms in Indra's world,
 \ And finally attain the level of supreme peace,
 \ We would find no such merits in the whole of the three worlds.

As to what the merits of prostration for the sake of arousing bodhicitta are equal to, there is no such thing in the three worlds. This is because, if we prostrate, trying to do only good, much merit is obtained. The Teaching of the Vinaya says:

- ~ O monks, If you prostrate with faith to a stupa containing a hair of the Tathagata's head or a nail, as for the ripening of that, as many actions as Bhrama does without the arising of anger, as many as the atoms reaching up to the golden ground of Indra, that many times we will experience the happiness of a universal monarch, and go among gods and human beings.

L8: [ii) Offering.] :L8

L9: [a)) The brief teaching] :L9

As for the second limb:

\ ###
\ Material wealth and offerings emanated by mind °
\ We shall offer them offerings unsurpassably vast.

L9: [b)) The extended explanation] :L9

has two sections concerning real offerings [and] those emanated by mind.

1)) real wealth {{557.3}}

As for arranging real offerings:

\ ###
\ Let there be flowers and incense, lamps and food and waters; °
\ Canopies, tasseled umbrellas, and exquisite musical sounds¹⁶
\ Victory banners, yak tails, clay drums¹⁷ and so forth;
\ Body and wealth, and all possessions we cannot part with,
\ All these we offer to the gurus of sentient beings,
\ The highest teacher of beings, the Buddha jewel himself,
\ Along with his retinue of Buddha-sons.

As for offering an immeasurable array of these, The Bodhicharyavatara says: 2.15-17

~ To the lord of sages, the supreme recipient
~ We offer such pleasant flowers as the jasmine and lotus,
~ Utpala and so forth, all those of pleasant fragrance,
~ Pleasantly arranged in skillfully woven garlands.

~ The finest incense there is full of pleasant fragrance,
~ We offer billowing in fragrant offering clouds.
~ Sumptuous food accompanied with a variety of drinks
~ Nourishment fit for the gods we offer to these lords.

~ I offer rows of lamps, finely set with jewels,
~ Which have been arranged on golden lotus buds...

Also it says: 2.19

~ Precious parasols with handles made of gold.
~ Having edges that are pleasantly adorned,
~ Well-shaped and well-carried by attractive bearers,
~ We will always offer to the kings of sages.

As for the five sections concerning

2)) Offerings emanated by mind,

a))) The offering of compassion

As for those emanated by mind, the enjoyments of the thirty-three gods and so forth:

\ ###

\ I offer pleasant palaces, decked with nets of jewels, °
 \ All that there may be in the worlds of gods and elsewhere,
 \ Where cymbals, dances, songs, and praises fall like rain,
 \ Adorned with hundreds of the finest ornaments.

Visualizing all the divine palaces in all the world realms, filled with songs of praise, and a rain of flowers, we offer them to the holy objects of homage.

The Bodhicharyavatara says: 2.18

~ Palaces of the gods with pleasant songs of praise,
 ~ With brilliant hangings embroidered in precious gems and pearls,
 ~ All these ornaments, as limitless as space,
 ~ I offer to those who have the nature of compassion.

b))) The five unowned offerings

1))) Moreover, in completely pure world realms:

\ ###
 \ I offer precious mountains, forests, and lotus ponds, °
 \ Rippled by the paddling feet of mother swans.
 \ Here fragrant airs arise and medicinal incenses.
 \ Their ravishing perfumes waft from wish-fulfilling trees,
 \ That bow with myriad offerings of fruit and flowers.

The Bodhicharyavatara says: 2.2-3

~ As many delightful fruits and flowers as there may be
 ~ And whatever kinds of health giving medicines,
 ~ As many precious jewels as there are in the world
 ~ And whatever refreshing clear and pleasant waters,

 ~ Likewise mountains made of precious substance
 ~ Delightful groves and solitary peaceful places
 ~ Adorned with ornaments of exquisite flowering trees,
 ~ And trees whose branches are bending down with excellent fruit.

2))) Moreover:

\ ###
 \ Holding bees in a thousand undulating petals like a bracelet made of white night lotuses, °
 \ Opened by sun and moon beams in a cloudless sky
 \ I offer lovely blue and other lotuses.

3))) And also:

\ ###
 \ Blissfully perfumed air, scented with sandalwood, °
 \ Caressing the flower buds with cool and fragrant breezes,
 \ Caves and rock-faced mountains, meadows of health-giving herbs,
 \ I offer ponds that are full of fresh and cooling water.

The Bodhicharyavatara says: II.5

- ~ Lakes and ponds that are adorned by lotuses
- ~ With the fascinating music of the wild geese
- ~ Harvests that need no sowing nor effort of cultivation
- ~ And other ornaments for those that are worthy of worship.

4))) And also:

\ ###
 \ I offer the ornaments of this world of four continents, °
 \ The white moon of an autumn night, with its rabbit's image,
 \ Garlanded by the constellations of its path,
 \ Auspiciously free from adverse influence of the planets,
 \ And the sun, the beauty of the bringer of day,
 \ With its blazing necklace of a thousand rays.

5))) And also:

\ ###
 \ The billion worlds, from central mountain to outer circle, °
 \ The whole array, with all their wish-fulfilling wealth,
 \ All of the Buddha fields throughout the ten directions,
 \ Whose number is as many as all the sands of the oceans,
 \ Having received them into my mind, I offer them,
 \ To all the lord Buddha sages together with their sons.

3)) The offering of things that are owned:

Wish fulfilling...

\ ###
 \ Magical vases and wish-fulfilling trees and cows, °
 \ The eight auspicious substances and seven royal treasures.
 \ The seven personal treasures, the silken boots and all the rest
 \ I offer the holy patrons, the great compassionate ones.

As for these mental offerings that fill the whole of space, the seven royal treasures are the precious, wheel, jewel, queen, minister, excellent steed, elephant, and general. The eight auspicious substances are white mustard, durva grass, wood apple, vermilion, curds, the medicine bezoar, a mirror, and a conch shell coiling to the right. The seven personal treasures are silken boots, cushion, carriage, bedding, throne sword, and a lamb-skin, used as a rug. All these are offered.

4)) offering the ocean of samadhi,

a))) As for the samadhi offering, by presenting good conduct and clouds of offerings and so forth, visualize that they are immensely great:

\ ###
 \ Filling the space of the sky by means of the mind of samadhi, °
 \ I offer the outer, inner, and secret offerings,
 \ Great oceanic heaps of clouds of offerings.

b)))

1))) From the three aspects, as for the first [the outer offering]:

\ ###
\ A blazing arbor like floating clouds of beautiful flowers, °
\ Heaps of clouds of amrita, with medicinal herbs and incense,
\ Clouds of shining lamps, along with food and music,
\ I offer to the accompaniment of melodious praise.

As to how this is done, the Sutra of the Palm Tree of the Three Jewels says:

- ~ A canopy mostly made of various kinds of flowers
- ~ Emitting rays of light from the array of brilliant flowers
- ~ This with its array of various kinds of flowers,
- ~ We offer to the mahatmas and the Buddha sons.

- ~ In the palms of our hands are offerings beyond thought
- ~ As we offer these to one of the Victorious ones,
- ~ We do the same to all of them without exception.
- ~ The miraculous emanations of the rishis are like that.

This is also like what is said in the Avatamsaka Sutra and also the Good Action says:

- ~ These oceans of inexhaustible praises
- ~ With all the ocean of the different sorts of song
- ~ Fully expresses the virtues of all the victorious ones.
- ~ Thus, we praise all the sugatas.

2))) The two extraordinary offerings

As for the inner and secret offerings, of mind:

\ ###
\ Emanating various clouds of offering goddesses °
\ Of grace and garlands, precious gems and songs and dances
\ Having limitless clouds of the practice offering
\ Pleasing all the Victorious ones as well as their sons.

Visualize a host of the eight offering goddesses Vajra Form, Sound, Smell, Taste, and Touch, Mala, Lady Producer-of-appearance, and the goddess of Flowers, each with her respective offering, filling the sky and making offerings. That is the offering. This body which is held so dear is also offered as a servant of the three jewels.

The Bodhicharyavatara says: II.5

- ~ Reaching to the limits of the vastness of space
- ~ All this, which is the property of nobody at all

- ~ Having been brought to mind, to these best of beings the sages
- ~ Together with their sons, if these have been well-offered,
- ~ May the holy patrons with their great compassion
- ~ Accept these offerings and look upon us kindly.

- ~ I, possessing no merit, am utterly destitute.
- ~ I do not have any other wealth that I can offer.
- ~ As these lords intend the benefit of others,

- ~ For my benefit, may these powerful ones accept it.
- ~ To the victorious ones, the Buddhas and their sons
- ~ In all my lives, I shall always offer all my bodies.
- ~ May I be accepted by these excellent spiritual warriors....

L8: [iii) Confessing evil deeds] :L8

Throughout our lives:

- \ ###
- \ Let us confess the evil deeds that cause samsara. °
- \ Arising from the habitual patterns of karma and kleshas,
- \ That we have been accustomed to from beginningless time.

Here from the FOUR ASPECTS OF CONFESSING EVIL DEEDS [:],

-- FIRST there are the six gates to what is to be abandoned, evil deeds. These are body, speech, and mind; and passion, aggression, and ignorance. Toward our country, father and mother, preceptor, master and so forth, from beginningless time until the present, we have naturally done evil deeds, having the nature of the ten unwholesome actions and so forth, and if these are renounced, to all these subsequently we should give food and so forth.

The Excellent Action says:

- ~ Whatever evil deeds we have committed
- ~ Due to passion, aggression, and ignorance,
- ~ Through body, speech, and likewise mind...

There are evil deeds done by oneself, which one has made another do, or which one has not done, but in which one rejoices. Because evil deeds obscure the celestial realms and liberation, they produce the sufferings of the lower realms.

THE SECOND METHOD OF APPLICATION¹⁸ is the antidote four powers. There is

- 1) the power of complete remorse¹⁹ which greatly repents the bad action. When we having done something bad, by trying again there is
- 2) the power of conduct with good conduct as an antidote. Having accepted a vow,
- 3) the power of control has authority over doing evil deeds. As by having relied on the three jewels and bodhicitta evil deeds are exhausted, there is
- 4) the power of support.

The Sutra Teaching the Four Dharmas says:

- ~ Manjushri, if bodhisattvas possesses these four dharmas, all the evil deeds which have been performed and accumulated will be overcome. What are these four? The conduct of complete repentance, the conduct of the antidote, the power of control, and the power of support.
- ~ -- As for the first, if we do an unwholesome action, we repent it greatly.
- ~ -- Second, if we do an unwholesome action, we try very hard to do a wholesome one.
- ~ -- Third, if we genuinely receive a vow, we attain control over not doing evil deeds.
- ~ -- Fourth, we go to refuge with the Buddha, Dharma, and Sangha, and do not give up bodhicitta.

THIRD, WITHIN THE WAY OF APPLICATION there are the preliminaries, the main topic, and what follows.

-- In preparation we should think of the immeasurable Buddhas and bodhisattvas and go to

them for refuge.

-- As for the main topic, we should remember all our evil deeds and by confessing and repenting of them, all the evil deeds of oneself and others, are visualized floating blackly above one's tongue.

-- By confessing them, from between the eyes of the Buddhas and bodhisattvas light rays arise. Visualize that they are immediately purified. Then, after many light rays have arisen, visualize that all evil deeds are purified and the body becomes like crystal.

As for the words, The Bodhicharyavatara says: II.27

- ~ Dwelling in all the quarters of the universe,
- ~ Complete and perfect Buddhas and the bodhisattvas,
- ~ You who are possessors of the great compassion,
- ~ To you I join my palms and make this supplication.

- ~ Here within samsara, from beginningless time
- ~ Within this life, and also in many other lives
- ~ Though I did not seek to do so, I have done evil deeds
- ~ Or though I did not do them, I had them done by others.

- ~ Confused by ignorance, I was overcome;
- ~ And therefore I rejoiced in all these evil deeds;
- ~ But now that I have seen they were pain-producing errors,
- ~ Sincerely I confess them to the protecting lords.

- ~ By me to the three jewels, the Buddha, Dharma, and Sangha,
- ~ To my father and mother, to the guru, and others
- ~ Because of having the kleshas, I have done great harm,
- ~ By actions of body and speech, and also in my mind.

- ~ By a multitude of wrong-doings I have engendered faults
- ~ The evil deeds which I as an evil-doer have done
- ~ And which I could not keep from doing in spite of myself,
- ~ I confess them openly to the guides of the world.

After that, the essence of whatever evil deeds that have been recognized is purified by being brought into meditative equanimity like space.

The Sutra of the Blossoming in the Ten Directions says:

- ~ Whoever wants to repent and purify
- ~ Should be straightforward and see things as they are.
- ~ Those who are true will therefore view things truly.
- ~ Those who see things truly will be free.
- ~ That is supreme repentance and purification.

Faults of evil deeds are perceived by the master. Contemplating the master, prostration and offerings are done.

Hanging the upper robe over one shoulder, say, "We supplicate that evil deeds may be abandoned." After that supplication, take refuge and arouse bodhicitta. Then, having mentally visualized our evil deeds above one's tongue, we say, "Whatever evil deeds we have done to the three jewels, to the master, our parents, or other sentient beings, by the power of ignorance, we repent and purify all these." By thinking this forcefully, the bodhicitta

in the five eyes of all the Buddhas and bodhisattvas dwelling in the ten directions will completely grasp us. For the purpose of attaining the enlightenment of the Buddhas, say three times, "We confess these. From now on we shall try to control ourselves." After that, enter for a little while into emptiness meditation. Then, from the heart centers of the representations, white light rays arise. Visualize that body, speech, and mind are purified. Then in the sight of the master, request the vow. Afterwards the students give thanks, Here at first say the liturgy with "I," for oneself. Later "we" is said in practicing with others.

FOURTH, as for producing knowledge of being able to train in these, the Sutra of the Great Lion's Roar Requested by Manjushri says:

~ The karma of evil deeds which we have done because of unawareness should be confessed. Afterwards, by recognizing and confessing our faults, we shall not remain associated with that karma.

The Revelation of Instructions says:

~ Those who produce bad karma through evil deeds,
~ By virtue can put an end to that bad karma,
~ Like the sun appearing, rising out of clouds,

The Sutra of the Treasury of Buddhahood says:

~ Even those who have murdered their parents or a Buddha, By meditating on emptiness are completely liberated.

The Revelation of Instructions says:

~ Those who have done intolerable deeds,
~ Those who are blocked by having disparaged me,²⁰
~ By fully confessing and controlling themselves
~ By this will be fundamentally released.

The Spiritual Letter says:

~ Whoever was careless, then has become careful
~ Will be as beautiful as the cloudless moon,
~ And as happy as Angulimala
~ Was made by attainment of the joy of seeing.²¹

L8: [iv) Rejoicing in virtue] :L8

As for the fourth limb:

\ ###
\ May we always rejoice in the limitless stores of merit °
\ That have been accumulated by sentient beings.

If we meditate with rejoicing on our sincere and natural wholesomeness, we will attain the root of virtue, equanimity, and the merit will be immeasurable.

The Prajnaparamitasamgatha says:

~ To weigh the Mount Merus of the cubed thousand worlds
~ And total up the measure is logically possible.
~ But this cannot be done with the goodness of rejoicing.

Sincerely rejoice like that, and say these words about the arising of good conduct:

~ All the merits of beings in the ten directions

- ~ Once- and non-returners, and pratyekaBuddhas,
- ~ The Buddha sons as well as all the victorious ones
- ~ As many as they may be, we rejoice in them.

L8: [v) Urging to turn the wheel of Dharma] :L8

As for the fifth limb:

- \ ###
- \ So that all beings without remainder may cross over °
- \ We ask that the unsurpassable wheel of Dharma be turned.

The Buddha Bhagavat, after becoming enlightened, did not teach the Dharma until Bhrama offered a mandala and supplicated him. Similarly, visualizing that we are in the presence of the gurus, we supplicate them, saying:

- ~ All those who are the lights of the worlds of the ten directions,
- ~ Who have unobstructedly gained enlightenment and awakening,
- ~ We urge those protectors for the benefit of all beings
- ~ To turn the unsurpassable wheel of the Dharma

By that obscurations of abandoning Dharma are cleared away. From then on, from generation to generation, our being will always inseparably hold the holy Dharma.

L8: [vi) Requesting not to pass into nirvana] :L8

As for the sixth limb:

- \ ###
- \ From now until the ocean of samsara is emptied °
- \ We supplicate the Buddhas and the Buddha sons
- \ Always to remain, not passing into nirvana.

Just as formerly our teacher supplicated the spiritual friend Tsanda not to pass into nirvana, so as many Buddha bhagavats as dwell in the world and guru spiritual friends who in their last morning intend to pass into nirvana, we supplicate to remain until samsara is emptied:

- ~ The teachers who intend to pass into nirvana
- ~ We request you with palms joined
- ~ To remain for as many kalpas as there are atoms in the universe
- ~ For the peace and welfare of beings.

By that evil deeds that bring about short life, untimely death, and other dangers to life are purified, and immeasurable life is established.

L8: [vii) Dedicating the merit to enlightenment] :L8

As for the seventh limb:

- \ ###
- \ By this merit may we, as well as all sentient beings, °
- \ One and all without exception become enlightened.

We dedicate it so that the virtuous roots of ourselves and others may have the goal of complete enlightenment, and so that that transformation may be the cause of others arousing bodhicitta:

- ~ By prostrating, offering, confessing,
- ~ Rejoicing, requesting to teach, and asking to remain,
- ~ Whatever trifle of virtue we have accumulated,
- ~ We dedicate for the sake of enlightenment.

As for the cause of dedication, we are connected with all of the virtue of ourselves and others throughout the three times.

The Avatamsaka Sutra says:

- ~ All the virtue as that sentient beings may have
- ~ That was and will be, and now is being produced,
- ~ The purity of all the goodness there is,
- ~ All that goodness is in each of us.

Dedicating the merit of this should be done only by Buddhas.

The Middle Length Prajnaparamita says:

- ~ Subhuti, these virtuous roots, are to be dedicated only by the Buddhas. They are not to be dedicated by shravakas, pratyekaBuddhas, and those on other levels.

The purpose is so that all sentient beings may attain enlightenment.

The same text says:

- ~ It is dedicated for the sake of all sentient beings, and not merely for one's own complete attainment. This is because, by so doing, one would fall to the level of the shravakas and pratyekaBuddhas.

All dharmas are non-existent yet apparent, like dreams and illusions. In dedicating merit, we should know that merit too is like a dream or illusion.

The same text says:

- ~ Subhuti, all dharma are like a dream, like an illusion. Merit too should be dedicated as being completely like a dream, like an illusion.

The Sutra Requested by Bhadra says:

- ~ Whoever does not perceive a gift that is given
- ~ As being a gift, or being given by anyone,
- ~ By this same equality of giving,
- ~ May goodness become complete and be perfected.

If, on the contrary, through conception or attachment, one thinks of the virtuous roots as really and truly existing, that is not good.

The Prajnaparamitasamgatha says:

- ~ Just like eating good food that is mixed with poison
- ~ It is taught that the whiteness of dharma is overcome
- ~ By being mixed with discursive thoughts and conception.

Also it says there:

- ~ Why so? When there are no characteristics, there can be dedication to enlightenment. But when there are characteristics, there can be no dedication to enlightenment.

Therefore, we should be without conception or attachment.

The Abhisamayalankara says:

- ~ When this has the aspect of being without characteristics,
- ~ Then it has the characteristic of being right.

As for the essence of dedication, by directing the virtuous roots to enlightenment, the mind is transformed and its power is bound by these particular words.

The Display of Qualities of the Field of Manjushri says:

- ~ All dharmas, having been conditioned by these,
- ~ Are consecrated by the dedicated roots.
- ~ Whoever puts forth such an aspiration,
- ~ Such a one will surely establish suchness

As for the difference between dedication and aspiration, 23 words and vows of aspiration after the merit of the wholesome causes have been dedicated, are dedications. Wishes which are merely wholesome causes dedicated are aspirations.

Moreover, dedication and the power of the words transform the aspiration of the giver into enlightenment and so forth. What teachers of today say is said from a viewpoint without certain knowledge. Moreover, since this is personal testimony, the guru and the Sangha, if they follow those words, accord with establishing mental partialities. When the words are taught to be truly established up to the first bhumi, they do not follow properly. Visualize that as witnesses of our establishing dedication in the sky in front, Buddhas and bodhisattvas are heaped up like heaps of clouds. Becoming as kind as the Victorious Ones in former lives, when they gave their own flesh and blood to evil spirits, say as has been taught:

- ~ By this merit may all attain omniscience.
- ~ May it defeat the enemy wrong-doing.
- ~ From the stormy waves of birth, old-age, sickness, and death,
- ~ From the ocean of samsara may we free all beings.

Some say that after this we should expand into empty space, but this is completely improper. If it is asked, but isn't what they have done conceptionless? Phenomena appear without intellectual understanding. Merit is like a dream.

The one who collects it is like a dream. The practitioner is also like a dream. Though non-attachment to three spheres²³ as truly existing is called objectlessness,²⁴ empty meditation is nihilism without any merit at all. We should understand this to be a bad tradition and abandon it.

In general, whatever merit is produced, the preliminary preparation of excellent²⁵ bodhicitta has been accomplished; the main basis, excellent prajna without conception or characteristics, has been accomplished; and the conclusion, the dream-like dedication has been accomplished. Connection with these three excellencies is called "merit in accord with liberation." There is no other cause of the path of Buddhahood than this. If this is not accomplished, "that which is in accord with merit," in the sense of accompanying the fruition of particular merits, should be known as being exhaustible.

L7: [b) How one's being is purified by this [the purpose of the seven limbs: to make the already existing Buddha qualities to shine through]] :L7

As for the purpose of the aforementioned seven limbs, for example:

\ ###

\ Just as, in a piece of cloth that is cleansed by washing, °
\ The colors with which it is dyed shine through in clarity,
\ Within the mind that is trained by these preliminaries,
\ Supreme and actual mind will shine through in one's being.

If defilements hinder the arising of genuine mind, it will not arise. If these hindrances are purified, it will arise.

Just so, a filthy cloth that is no longer colored needs laundering²⁶ is to make its colors be as they are.

L7: [c] How those that have this foundation are immeasurable [the fruit of the seven limbs: immeasurable, beyond conceptualization, beyond causality space & time, non-dual]] :L7

Those who produce the seven limbs:

\ ###
\ And so the limitless fruit of this meritorious practice °
\ Encompasses the whole of space like dharmadhatu.

The Sutra Requested by Glorious Secret says:

~ Whoever, having visualized the Buddhas
~ Of the ten directions and three times,
~ Joins the palms, prostrating and offering
~ Rejoicing in merit, confessing evil deeds,
~ Urging to teach, and asking to remain,
~ As for the heap of merits of doing this,
~ It always arises filling the whole of space.

L5: [b. The actual arousing of bodhicitta] :L5

¶[i.e. The formula for generating Bodhicitta.]

{{574.3}}

Now as for the actual main ritual, after doing the preliminaries:

\ ###
\ Therefore, after having three times gone for refuge °
\ To the Buddha and Dharma, and to the excellent Sangha,

\ ###
\ Supplicate the lords and their sons to consider us.

\ ###
\ Just as the former Buddhas together with their sons
\ Dwelled in the practice of arousing bodhicitta.
\ So from now on, in order to benefit sentient beings
\ May I dwell in the practice of arousing bodhicitta.
\ So that those who have not crossed over may cross over,
\ So that those who have not been liberated may be liberated,
\ So that those who are not released may be released.
\ May we establish all sentient beings within nirvana.

And also:

\ ###
 \ From this time on, taking this name which has been given to me, I so and so,
 until attaining the essence of enlightenment, go for refuge
 \ -- to the Buddha bhagavats, the supreme ones among those who go on two legs, the
 supreme ones among those who are without desire.
 \ -- To the holy Dharma, the supreme ones of collections,
 \ -- and to the Sangha of those who are non-returners because they are noble ones,

 \ ###
 \ to those three
 \ and to all the Buddhas dwelling in the ten directions I supplicate.
 \ I supplicate the great bodhisattvas dwelling on the ten bhumis.
 \ I supplicate the vajra-holder gurus.

 \ ###
 \ Just as formerly the Buddha bhagavats and bodhisattva-mahasattvas aroused the
 mind of great enlightenment,
 \ so I, [the name that was given], too
 \ -- in order that sentient beings who have not crossed over may cross over,
 \ -- and those who have not been liberated may be liberated,
 \ -- and those who have not been released may be released,
 \ -- and those who have not gone completely beyond suffering may go beyond
 suffering,
 \ from this time on until reaching the essence of enlightenment, arouse the mind of
 great enlightenment.

 \ (Say that three times)

Also, as it is said in The Bodhicharyavatara , after one has previously done the
 supplication to the three objects of supplication [as above] : 3.23-4

~ Just as formerly the all sugatas
 ~ Aroused the wish for supreme enlightenment,
 ~ And, having done so, dwelled upon the bhumis
 ~ Of the training of a bodhisattva

 ~ So, for the liberation of all beings,
 ~ I shall arouse this wish for enlightenment,
 ~ And I shall train successively in the bhumis
 ~ Of this training, just as they have done.

 ~ (Say that three times.)

L5: [c. Afterwards, as for the short teaching of exertion in the two bodhicittas,] :L5

¢[i.e. Reciting this 6 times a day.]

Now that this sequence of stages of bodhicitta has been established, guard the learning and
 try to produce its natural benefits.

As for the ritual:

\ ###
 \ Therefore, let us try to arouse these two bodhicittas,^o
 \ Recite the liturgy three times every day and night.

Cultivating bodhicitta, supplicating, and so forth have many purposes.

L4: [4. The purpose of the three recitations of that ritual] :L4

¶[i.e. The three repetitions: aspiring, entering, union of both.]

\ ###
\ The first arouses the bodhicitta of aspiration °
\ The second arouses the bodhicitta of entering.
\ By the third these two become stable and are purified.

The Ocean Cloud says:

~ By the first, second, and third recitations, aspiring, entering, and both are made stable and excellent.

Aspiring and entering have a single essence and are not different things. Though in the ritual they are joined as if they were different and three different characteristics arise from the three recitations, they are not different in essence. This is because their nature is a single mental substance, a single time, and a single action.

The Bodhisattvabhūmi says:

~ Since these two, aspiring and entering, are inseparable in nature, they are a unity in producing benefit for others. It should be known that they are not different in nature.

L4: [5. As for meditation on joy {{577.3}}] :L4

¶[i.e. All of this has given a purpose and a meaning to our life. This brings great joy. We are participating, identifying to, something that is not partial, not impermanent. We have traded off our egoistic concerns, our individuality, with a participation into something that transcends everything else. This is our immortality. -- Very much like christianity.]

Now that we have aroused bodhicitta:

\ ###
\ Now we are the remedy for sentient beings. °
\ We have a bodhisattva name as the Buddha's child.
\ Within samsara we fearlessly benefit sentient beings.
\ We are always concerned with their benefit alone.
\ Thus there is a meaning to samsaric human life.

From the instant bodhicitta is aroused, it is held. Those who have this mind unimpaired are known in the samsaric world as bodhisattvas. If we do not impair the virtue of our own family, but increase it, we meditate in immeasurable joy. Directly or indirectly, we benefit sentient beings. If we cannot, still we aspire to do so.

The Bodhicharyavatara says: 3.25

~ Thus by those who are intelligent,
~ Having aroused this excellent bodhicitta,
~ Having entered into and expanded it,
~ Mind will be ennobled and uplifted.

~ Today I have the fruition of my life,
~ I have gained the meaning of human existence,
~ I am born into the family of the Buddha

- ~ I have become a child of the Buddha. (i.e. this is equivalent to being a "son of God", or "part of the Church" in the Bible)
- ~ Whatever I may do from this time on,
- ~ I will try to act in accord with my family.
- ~ I will try to act so as not to trouble
- ~ This family which is so faultless and noble.(i.e. leaving the individuality behind to be a member of the eternal Church)
- ~ Like a blind man finding a precious jewel
- ~ In a heap of filth and discarded rubbish,
- ~ Just like that, and seemingly by chance,
- ~ Bodhicitta has been born in me. (i.e. like being a reborn Christians)

How many terms are there for bodhisattvas? There are sixteen.

The Mahayanasutralankara says:

- ~ They are known as bodhisattva, and mahasattva,
- ~ Wise ones, and the excellent luminous ones,
- ~ The Buddha sons, the ground of victorious ones.
- ~ Buddha producers, or the Buddha sprouts,
- ~ Skillful ones, and excellent noble ones,
- ~ Ship-captain guides, and the supremely renowned,
- ~ Compassionate ones, and those who have great merit,
- ~ Noble lords, and possessors of the Dharma.

These words are said to spread the benefit of bodhicitta to those who have not yet aroused the attitude of enlightenment, These words are said to spread the benefit of bodhicitta. The forty-fourth Chapter of the Gandavyuha Sutra²⁷ tells how Sudhana, after Manjushri aroused in him the wish for enlightenment, went ever more southward to seek this learning. At the bank of the southern ocean, in a tower called "having an essence ornamented by Vairochana" surrounded by a retinue of many hundreds of thousands of bodhisattvas, Maitreya was teaching the Dharma. Sudhana saw him from a distance of five hundred yojanas. He was glad and rejoiced, and did ecstatic prostrations. Having seen him, Maitreya extended his right hand, and placed it on Sudhana's head.

To the retinue he contentedly expressed Sudhana's praises:

- ~ Look now, how with thoughts that are completely pure
- ~ This Sudhana, who is born of stable, enduring riches,
- ~ Seeking the practice of supreme enlightenment,
- ~ This knowing and capable one has come before me now.²⁸

Also it says there:²⁹

- ~ Welcome, you who are kind as well as compassionate.
- ~ Welcome to the vast mandala of Maitreya³⁰
- ~ Welcome to that which viewed, completely pacifies,
- ~ And which is not exhausting at the time of practice.

This and so forth was taught. Sudhana joined his palms and requested. "Noble one, if I truly enter into unsurpassable enlightenment, please teach how I shall earnestly seek the practice of a bodhisattva?³¹

The answer was, "O son of noble family, You have been completely accepted by the spiritual

friend.³² Why so? Son of noble family, bodhicitta is like the seed of all Buddha dharma. It is like the growing field of the white dharma of all beings. From the essence and benefit of that up to the examples, Sudhana having properly been taught, had these benefits and immeasurable others.

What is taught here is extensively presented in the sutra.

L4: [6. The three aspects that are always to be trained in to take advantage of the opportunity.] :L4

¶[i.e. Explanation of how is it grasped, purified, and cultivated]

- a. The brief teaching
- b. The extensive explanation of exchanging self and other and so forth
- c. How one should rely on mindfulness and awareness

L5: [a. The brief teaching] :L5

¶[i.e. The three aspects: grasped, purified, cultivated. The need to guard the supreme mind; to keep this bodhicitta motivation always present -- in opposition to being self centered, competing with others]

After arousing bodhicitta, there should be the stage of serious training in it. This is how to take advantage of the opportunity.

\ ###
\ Having germinated these seedlings of the two bodhicittas°
\ Within the good soil that is the mind of sanity,
\ Try hard to keep them and increase their purity.

By arousing the luminous mind of bodhicitta repeatedly, things become purer.

As for maras and straying which we have not able to cut.

The Sutra of the Ten Dharmas says:

- ~ The precious jewel by nature
- ~ Is a source of blazing light.
- ~ If we accept and reject,
- ~ That beauty is torn in two.

- ~ So even having the gotra
- ~ Realization of bodhicitta
- ~ Must be free of dualistic extremes
- ~ So that maras do not arise.

After the sprout of this attitude has arisen, grasp it without deterioration. Purify defilements and strive only in means of increasing virtue. These are established chiefly by the practice of guarding the supreme mind.

The Bodhicaryavatara says: 5.18

- ~ Thus as for this attitude of bodhicitta
- ~ I should hold to it and try to guard it well.
- ~ Aside from this practice of guarding the mind of enlightenment
- ~ What is the use of the many other practices?

Also it says there: 5.1

- ~ Those who have the wish to guard this discipline³³
- ~ Should keep and guard the mind, using their fullest attention.
- ~ If we have not trained in the discipline of mind,
- ~ We shall not be able to guard and keep that discipline.

- ~ By letting the elephant of mind go free,
- ~ It will produce the harm of the unremitting hell.
- ~ But in this way a mad elephant, who is unrestrained,
- ~ Will not do such harm as an uncontrolled mind can do.

- ~ If the elephant of mind is truly tied,
- ~ On all sides by the rope of constant mindfulness,
- ~ We shall be in a state that is without all fear
- ~ And everything virtuous will come into our hands.

L5: [b. The extensive explanation of exchanging self and other and so forth,] :L5

¶[i.e. Practicing lojong: sending and taking; exchanging self with others; the four immeasurables; the six paramitas.]

Here is the extensive explanation of how is it grasped, purified, and cultivated:

- \ ###
- \ I shall take in all the suffering of sentient beings. °
- \ May my happiness become that of these beings.
- \ May we never be separate until they are enlightened.
- \ Let us practice such sending and taking in our thoughts.

- \ ###
- \ I shall meditate on the four immeasurables,
- \ Which are cultivated in the case of aspiration.

- \ ###
- \ Abandoning whatever does not accord with this,
- \ Thereby let us guard the mind of bodhicitta.

- \ ###
- \ That which is cultivated in the case of entering,
- \ Is said to be the practice of the six paramitas.
- \ Try to abandon whatever does not accord with this,

Resting in the nature of aspiring and entering is said to be grasping the mind of enlightenment. Because what does not accord with this is abandoned, our effort becomes purified.

Cultivating the exchange of our own happiness with the suffering of others is called "cultivating the mind of bodhicitta." Thus, we can cultivate³⁴ a great deal joy and happiness, and while we always have happiness alone, we ourselves bear the burden of sentient beings, and equalize self and other. That self and other should be exchanged is the collective instruction of the sutras.

The Bodhicharyavatara says:

- ~ Without discouragement I should gather the supports
- ~ And making a great effort, I should master myself,
- ~ Seeing that there is equality of oneself and other,
- ~ I should therefore make an exchange of self and other.

Here as the first topic,³⁵ when the immensity of the task of benefiting sentient beings and the immensity³⁶ of realizing enlightenment is heard, without discouragement, thinking, "How could I do that?" one should try to do so. This is the fundamental point. Moreover, if lower sentient beings attain the human body, if I from now on make an effort, they will be established in enlightenment. If these lower ones having looked at the teachings of attaining enlightenment, think that it is difficult,

the Bodhicharyavatara says: 7.17

- ~ If I say, "how shall I be enlightened,"
- ~ Discouraged, I will not accomplish it.
- ~ That is the reason why the tathagata,
- ~ The one who teaches truly, taught this truth.

- ~ Gnats and flies on meat and honey bees³⁷
- ~ Likewise mosquitoes and other bugs and worms
- ~ Even these by great enough force of effort,
- ~ Will gain enlightenment so difficult to attain.

- ~ One Like me with the gotra and human birth
- ~ Recognizing benefit and harm,
- ~ If I keep to bodhisattva conduct
- ~ Why should I not attain enlightenment?

The Sutra Requested by Laksang³⁸ says:

- ~ Laksang, Moreover, a bodhisattva should train in this way, thinking, "If even those who have become lions, tigers, dogs, jackals, vultures, cranes, crows, owls, worms, bees, and carrion flies will attain enlightenment, those like me who have become human beings, because of that life, why should we not make an equal effort at attaining enlightenment
- ~ Laksang, moreover a bodhisattva should train in this way, thinking, "If a hundred people or a thousand have realized and attained Buddhahood, why should I too not realize and attain it?

The Display of the Basket Sutra says:

- ~ Then the power of Avalokiteshvara arose from Singha Ling. In the country Destructible Realm³⁹ in the great city "Place of Excrement and Urine," from a place where there were a hundred thousand kinds of insects, at that time, an emanation arisen from the power of Avalokiteshvara arose in form of the sound of the insects, saying, "I prostrate to the Buddha.
- ~ These insects afterwards remembered "I prostrate to the Buddha." Having conquered the twenty-peaked mountain of the view of a transitory collection, all these became a bodhisattva named
- ~ Fragrant Perfume, who was born in the world-realm of Sukhavati.

There are two ways in which we should make an effort to liberate the limitless sentient beings who have been our fathers and mothers. Even if we have made no effort at all in regard to the suffering of dwelling in samsara, if we accomplish enlightenment, it all will

be conquered. If we have not previously accomplished that, there is samsara. Since samsara will occur, we should make an effort to do that. If one will not bear any suffering of fatigue for others, since in the womb one will certainly bear limitless suffering, which is hard to bear, one should be without discouragement.

As for this, the Precious Mala says:

- ~ For the benefit of measureless sentient beings,
- ~ Desiring a measureless enlightenment,
- ~ One produces a merit without measure.

- ~ From this state⁴⁰ of immeasurable enlightenment
- ~ By the accumulation of the four immeasurables
- ~ We shall not be obstructed and kept off far away.

- ~ If we do this, there will be obtained
- ~ What is known as "Limitless merit" And "limitless wisdom. "
- ~ By those the fearful sufferings of body and mind
- ~ Will be quickly cleared away and cease to be.

- ~ By one's having a body in the lower realms due to evil deeds,
- ~ Sufferings of hunger, thirst, and so forth will arise.
- ~ Not made by evil deeds, but by merit,
- ~ There is no other samsara.

- ~ As for the mental suffering due to stupidity,
- ~ Arising from craving, fear, desire, and so forth,
- ~ By the wisdom that does not depend on them,
- ~ These and that suffering will quickly be abandoned.

- ~ By such suffering of body and of mind,
- ~ If we thus have been untouched and completely unwounded,
- ~ If we have reached the end of our time within the world,
- ~ How will we be led by the world, so that we are sad?

- ~ If suffering were going to be short,
- ~ Why speak of its being long and hard to bear?
- ~ If we were happy because there was no suffering,
- ~ How could we fall into harm for a limitless time?

- ~ Here, if we did not have any bodily suffering,
- ~ How could there be any mental suffering?
- ~ As for this because of compassion in the world,
- ~ We remain here, staying for a very long time.

- ~ Thinking in this way, we will not be discouraged,
- ~ Having the attitude that Buddhahood is far off.
- ~ Having exhausted defilement, for the sake of virtue,
- ~ One should always strive to attain that blessed state.

If one thinks, "how could one bear to remain thus for a long time within samsara for the benefit of sentient beings?" that is not how it is. Since bodhicitta exists, one is happy, and since in that sense there is no suffering, one can bear it.

The Bodhicharyavatara says: 7.28ff

- ~ By merit the body will be in a state of happiness.
- ~ And when because of knowledge the mind has become happy,
- ~ Though they remain in samsara for the benefit of beings,
- ~ How will those who have compassion then be sad?

- ~ As for this, because of the power of bodhicitta,
- ~ Having exhausted the power of former evil deeds,
- ~ One will therefore gather up an ocean of merit.
- ~ This is explained as better than the shravakas.

- ~ Therefore, mounted on the horse of bodhicitta,
- ~ Which clears away all weariness and desperation,
- ~ One will go from happiness to happiness.
- ~ Knowing bodhicitta, who could then despair?

All sentient beings have the nature of illusion, whose painting-like phenomena and space appear as the primordial unborn. Therefore, in truth there is nothing that needs to be done, and we should rejoice.

The Spiritual Letter says:

- ~ As for mind it should be understood
- ~ Like paintings done with water, earth, and stone.

The Edifice of the Three Jewels says: 586.5

- ~ For example, though the space of the sky has been there for more kalpas than there are grains of sand in the river Ganges, it has no sadness or depression. The space of the sky is not born, destroyed, burned up, or separated.
- ~ Why so? Because the space of the sky is not a real thing. Similarly, for the bodhisattva who knows that all dharmas are not real things, the attitudes of sadness, weariness, and depression will not be produced.

We need not be concerned with establishing enlightenment and performing benefits for others. These manners also are thought to arise according to the oral instructions of the Mahayana.

We should establish THIRTEEN VARIETIES OF BENEFIT. What are these?

-- All sentient beings are equal in having been our fathers and mothers again and again, are equal.

-- As at that time by their kindness there was only benefit, one should return their kindness and do benefit for sentient beings.

-- The Noble Sutra of Complete Nirvana says:

- ~ This great earth has been made merely as a lump the size of a pea. If one counts the single sentient beings who have not been my father and mother, though this great earth is exhausted, the count of an even single sentient being who has not been my father and mother will not be exhausted.

-- Moreover, if we count the times we have been benefited by sentient beings, it is a greater burden of deeds than we can keep in mind, so that we shall be overcome. To clear it

away, we should also benefit sentient beings.

-- The Lung Namje⁴¹ says:

- ~ Plains and mountains and oceans are not my burden;
- ~ My great burden is unacknowledged deeds.

-- Moreover if sentient beings are happy and well-off, though indeed we do not need to benefit them, since for us they formerly did evil deeds, if they are oppressed by the sufferings of samsara and the lower realms, in order to clear away the faults done by us, we should benefit sentient beings.

-- Moreover, sentient beings as one wish happiness and do not want suffering, but, because the means of doing this is obscured for them, they are tormented by suffering alone, and in order to eliminate this, we should benefit sentient beings.

-- Moreover, though immeasurable sentient beings were led by the former Buddhas of the past, they were not uplifted and those Buddhas were not able to tame them. If these are not led by us, the gotra of the Mahayana family will be broken. Sentient beings will be without refuge or protector, and so we should benefit them.

-- Moreover, by the force of I and ego-grasping, they are blown about by the wind of the kleshas. Since they have gone wrong, if I speak an aspiration that I will make an effort in order to tame them, what benefit should be done for others?

-- Moreover, though all dharmas are empty and egoless, sentient beings who do not realize this, like people in a dream, should inspire our compassion. If they are not guided, since compassion in particular will be killed, also we should do benefit.

-- Moreover, though we wander here in samsara, sentient beings giving rise to kleshas of resentment and so forth arise. Now, even if the object of establishing personal enlightenment becomes more attractive than sentient beings, still I should benefit them.

-- The Bodhicharyavatara says:

- ~ Many who have pleased these sentient beings
- ~ Have reached perfection by their doing so.

-- Moreover, by having really performed benefit for others, because the power of benefit for oneself is established, also one should benefit them.

-- The Bodhicharyavatara says:

- ~ What truly establishes self-benefit is also this itself.

-- Moreover, if one performs benefit for sentient beings, since the Buddhas will be pleased, also we should perform benefits.

-- The Bodhicharyavatara says: 6.119

- Unless sentient beings are made to rejoice,
- ~ There is no other way to please the victorious ones.

-- Moreover, though bodhicitta may be aroused, if benefit is not established for sentient beings, we will fall into the state of shravakas and pratyekaBuddhas, and therefore we should benefit sentient beings.

-- In brief, while even one sentient has not been liberated from samsara, until then

remaining in samsara, we should do benefits. Day and night without sadness and weariness, if I try for ten hundred million kalpas, and know that within the being of one sentient being happy mind will arise for an instant, I should try with great power of mind.

The Mahayanasutralankara says: 590.4

- ~ The Buddha sons rely on making supreme exertion.
- ~ If they completely ripen the host of sentient beings,
- ~ In order that one other mind may be rendered happy,
- ~ They will be happy to work for ten thousand million kalpas.

That is how benefits should be performed.

THE SUPPORTING TROOPS 42 ARE OF FOUR KINDS.

The Bodhicharyavatara says: 7.31

- ~ Devotion,⁴³ steadiness, joy, and release.

FIRST, the troops of devotion. Since one is devoted to the beneficial qualities of bodhicitta, happiness is established and unhappiness is rejected.

The Bodhicharyavatara says: 7.31

- ~ Devotion is produced by fear of suffering
- ~ And thinking of its beneficial qualities.

SECOND, the troops of steadiness. If I do not arouse bodhicitta, I am just giving up. Having aroused it, by means of sending it forth, even thinking, "this will be bad," we should persist and not lose it.

The Bodhicharyavatara says: 7.46

- ~ Then with the observance of Vajra Victory Banner
- ~ Undertaking that, one should meditate with pride.⁴⁴
- ~ First examine the situation's possibilities⁴⁵
- ~ Seeing whether it should be undertaken or not.
- ~ It is better not to undertake it at all
- ~ Than that having once begun, we should then turn back. {{591.2}}

THIRD, the troops of renouncing. Sometimes not harming sentient beings depends on the minor precepts of the discipline as explained being given to equanimity.

The Bodhicharyavatara says: 5.42

- ~ As for relating to fear and celebrations and so on,
- ~ If one cannot do it, then one should just relax.

FOURTH, the troops of joy. By enjoying and rejoicing in benefiting sentient beings and practicing the discipline, one enters into it.

The Letter to Students says:

- ~ Whoever for the benefit of others cuts off their heads
- ~ Is like a lotus, the rejoicing eye opening treasury of vision For its own benefit by a white parasol covered,
- ~ The divine level too should be thought of like a sharp sword with whetted edge.

The wholesome is what we should devote ourselves to or since it is the cause of the celestial realms and liberation, it should always be done.

The Bodhicharyavatara says:

- ~ In spacious fragrant coolness in the heart of a lotus
- ~ Made brilliant by the food of the teachings of the Conqueror
- ~ My excellent body rising as the Sage's light makes it blossom,
- ~ Remaining before the tathagata, By virtue becoming his.

The Bodhicharyavatara says: 7.42

- ~ Wherever and they go, there by the merit of that
- ~ They will be presented with the worship of fruition.

In terms of the viewpoint of sentient beings, since of all sentient beings none has not been our father, mother, and relative, we should benefit them. By becoming a field establishing enlightenment, from that viewpoint we benefit them; and since Buddhahood produces joy also from that viewpoint we establish benefit.

The Bodhicharyavatara says: 6.113

- ~ Sentient beings as well as the Victorious Ones
- ~ Likewise make Buddhadharma be established in us.
- ~ So why do we not have such respect for sentient beings
- ~ In the way we do for the Victorious Ones.

Also it says there: 6.125 {{592.4}}

- ~ In order to bring rejoicing to the tathagatas,
- ~ From now on, with true comportment serve the world.

Meditating on self and other as equal explains what is done in the ordinary equality meditation. As for the extraordinary, first producing the perception of one like an enemy as one's mother, see it as a happy occasion for oneself and if ultimate good is established, rejoicing, since these are without distinction, meditate thinking "How may I establish this person's benefit?" From one sentient being, one should meditate up to those as limitless as space.

As for exchanging self and other, from the training on that, whatever happiness and merit one has, all that one completely gives forth thinking, "by that merit incidentally may they attain the higher realms and ultimately Buddhahood, may I be covered with the suffering of their bad karma exchanged for that, and having received that, by its ripening within my being, for their benefit, may I experience many sufferings in the lower realms."

From the depths of the bone core of the heart, having trained the mind in such an exchange with one sentient being, one should go on to them all. By that, because of beginningless very powerful evil deeds, I later will experience the lower realms and so forth, much karma will be exhausted, and much happiness will be attained.

The Bodhicharyavatara says: 8.131 593.5

- ~ My happiness and the sufferings of others,
- ~ If these situations are not truly exchanged,
- ~ The state of Buddhahood will not be reached,
- ~ And in samsara I will have no joy.

Here some say:

~ "All dharmas are similarly conditions of this. At the summit of aspiration they are consecrated."

If one says that, it is not proper. This is because oneself would always be falling into samsara. Also when something unmeritorious has been done, since one is aiming at enlightenment, if one so dedicates it, it would be meritorious, since there is dedication to this special aim. Though in so saying words of Mara have indeed been produced, nevertheless such an answer should be explained. If for the sake of others one aspires to later remaining within extremes and so wandering in samsara, then it follows that even Manjushri is wandering there.

His prayer says:

~ For the sake of every sentient being
~ May I later remain within extremes.

and that would send him there. Even if one exchanges self and other, there is no real exchange with sentient beings.

Even when there is, it is completely exhausted, since there would be immense merit. Since the mentally exchanged sentient beings and oneself are both one's own mind, the suffering of others will not ripen within us, and our own happiness will not go forth to others. Thus, it is taught that no karmic effect is transferred.

The Hundred Actions says: {{594.5}}

~ What is done by oneself is not transferred to others.
~ And the karma of others likewise is not ours.
~ If the share collected by one were to be effective
~ Sentient beings would be obscured by darkness.

As for evil deeds, since they are not virtuous roots, it is not suitable to dedicate them as a cause. Other than the lower realms and suffering, they are not the cause of anything else.

The Lung says: {{595.1}}

~ These virtuous roots are dedicated to unsurpassable enlightenment.

From that, it is therefore taught that the roots of evil deeds are not dedicated to unsurpassable enlightenment.

Therefore, virtuous causes are what is dedicated by aspiration, and though this is done, unsuitable causes are not also dedicated, just as space is not dedicated to enlightenment. Therefore, do not think in such a way, and if this should not even be heard, what need to speak of proclaiming a view that accords with it? As purifying and augmenting will be explained below, they are not elaborated here.

L5: [c. How one should rely on mindfulness and awareness,] :L5

¶[i.e. Importance of guarding the mind: guarding the mindfulness and awareness, being careful. Details of daily practice and behavior.]

In this way, day and night:

\ ###
\ Always mindful, ever-aware, and being careful, °

\ I will abandon what is unwholesome, creating an ocean of virtue.

Thus by those three meanings, the chief of disciplines is guarding one's own mind from the assembly of kleshas.

Moreover the mind should be guarded by mindfulness, awareness, and, carefulness. Here by being mindful of their beneficial qualities and disadvantages of their degeneration one will not be harmed, and by remembering one's own essence, should not be allowed to degenerate. Like the string of a tensed bow, its being just so is very important. Why so? If mindfulness and awareness degenerate, the wholesome degenerates, and the non-wholesome easily arises in an instant.

The Bodhicharyavatara says: 5.27 {{596.1}}

- ~ The bandits of non-awareness are following
- ~ After the degeneration of mindfulness;
- ~ Though merits have been fully accumulated,
- ~ As if they were snatched away by a thieves and robbers,
- ~ One will have to go to the lower realms.

- ~ As for the kleshas, this pack of thieves and robbers,
- ~ They are seeking their chance to get to us.
- ~ When they have found their chance, they ravish virtue.
- ~ Even lives of the higher realms are overcome.

- ~ Therefore we should keep hold of our mindfulness
- ~ Never letting it go to turn into somewhere else.
- ~ If it has gone, there will be harms of the lower realms.
- ~ Thinking of that keep a close track on mindfulness.

Mind should be guarded with completely pure awareness of discipline, its beneficial qualities, the disadvantages of its degeneration, the faults and virtues of samsara and nirvana, and so forth. For example, older generations of the world by being aware of many good and bad natures, put aside evil actions and entered into good ones and likewise into the Dharma. By being aware of all virtuous aspects day and night, they actually established them. Within their three gates they examined virtue and non-virtue as they arose, and counted the little pebbles of these. Putting aside non-virtue and entering into virtue, they guarded awareness.

The Bodhicharyavatara says: 5.18

- ~ The situation of the body and mind
- ~ Ought to be examined over and over again.
- ~ Just doing this, to tell the situation briefly,
- ~ Is the definition of guarding one's awareness

Thus mindfulness and awareness are what is chiefly guarded.

The same text says: 5.23 {{{597.1}}}

- ~ As for those of you who wish to guard the mind,
- ~ Guard your mindfulness and likewise your awareness
- ~ Even if in doing so you lose your life.⁴⁶
- ~ I thus join my palms in my beseeching you.

Also guard the mind by being careful.⁴⁷ With self-control comes, there is self-respect⁴⁸ in

not producing the kleshas. Having had to be ashamed before others, one is conscientious about guarding against non-virtue. These two have the essence of carefulness, and by that one guards against the kleshas.

Moreover, by being careful there is elimination of the kleshas and the virtuous activities of liberation.

The Compendium of Abhidharma says:

- ~ What is carefulness? When having tried to live with non-passion, non-aggression, and non-ignorance, we meditate on virtuous dharmas, and guard the mind against all defiled dharmas, we possess the karma that completes all the perfections and fully establishes them.

If carefulness exists, all goodness and virtue will be established. If it does not exist, they will not. It is also taught to be the root of all the dharmas of Buddhahood.

The Spiritual Letter says:{{598..}}

- ~ Carefulness is the place of amrita. Without that care,
- ~ It is taught that one achieves the place of death.
- ~ Therefore, in order that virtuous dharmas may increase,
- ~ Always act devotedly with carefulness.

The Samadhiraja Sutra says:

- ~ Generosity, discipline, and likewise patience and so on,
- ~ As many virtuous dharmas as anyone may mention,
- ~ The root of all of these virtues is this carefulness.

The Sutra Requested by Jewel-Crown says:

- ~ What is carefulness? It is just that which establishes virtuous dharmas. By the carefulness of the bodhisattvas, the essence of enlightenment is made beautiful. It is the root of the dharmas of enlightenment. It is the place of the dharmas that establish wisdom. The main support⁴⁹ {{598.4}} of virtuous dharmas is individually grasped. Formerly heard dharmas do not go to waste.⁵⁰ Dharmas that should be gathered are gathered. Dharmas of obscurity are not gathered.

Thus if mindfulness, awareness, and carefulness are not accomplished, what we have formerly heard degenerates. Though mere faith, hearing, and effort exist, they are covered with fallen muddiness. Since they are impure, there is no liberation from samsara and the lower realms.

The Bodhicharyavatara says: {{598.e}}

- ~ For one who has a mind without awareness,
- ~ Hearing, contemplating, and meditating
- ~ Will be like water in a leaky vase.
- ~ They will not remain in memory.

- ~ Even in those who have heard any things,
- ~ Faith, and any genuine perseverance
- ~ Will be transgressed like falling in the mud
- ~ If there is the error of non-awareness.

On all occasions examine the mind, and whatever distractions there may be, if we have to enter into them, what is on the side of virtue and accords with that, with its retinue, we sincerely devote ourselves to its proliferation, and that non-virtue should not increase.

When the virtuous exists alone, dhyana and so forth will enter into absolute virtue, and produce equanimity without remainder. Whatever and wherever something is to be produced, other than that many imperfections should not also be entered into. This is because they are hindrances to establishing that.

Thus, at the time of generosity, even if there is supreme discipline, except for merely not transgressing it, effort in it is rested in equanimity, and we must put our effort into generosity. At such times, giving and hindering by knowing how to distinguish higher and lower is important.

The Bodhicharyavatara says: 5.42-4

- ~ Thus at the times of generosity,
- ~ Let discipline rest in equanimity.
- ~ Whatever is intended, act on that.
- ~ Do not think of anything other than that.
- ~ By always thinking of that very thing
- ~ It will in a little while be accomplished.
- ~ In that way all good will be produced.
- ~ Otherwise neither one will be accomplished.

The Tsanaka⁵¹ says:

- ~ If with the former unfinished, one practices another,
- ~ One will be exhausted and neither will be produced.
- ~ If we do not keep one foot set steadily,
- ~ Lifting the other will be a cause of falling down.

The Bodhicharyavatara says:

- ~ For the sake of the small, do not lose the great.
- ~ Chiefly think of the benefit of others.

The Compendium of Instructions, Shantideva's commentary says:

- ~ A medicinal tree must always be kept alive. If it is alive, it will be associated with benefit for others. Just so, this body should be kept and not given up, until one attains the bhumis of the noble ones.

The Bodhicharyavatara says: 5.87

- ~ Because of impure notions of compassion
- ~ The body should not be lightly given up.

In such cases, small virtue may be accomplished, but if former great virtue is lost, the lesser will also be left behind. As the virtues of the paramitas are trained in and gathered they become progressively more and more exalted. As the higher are produced, the lower are made into equanimity.

The Bodhicharyavatara says: 5.83

- ~ The paramitas of generosity and so forth
- ~ Are progressively more exalted than the last.⁵²

The Edifice of the Three Jewels says:

- ~ Though some person with a joyful mind
- ~ Gives generously for even a hundred years,

- ~ One who keeps pure discipline for a day
- ~ Is much nobler than that other person.

Guarding by knowing the proper occasion is important.

Moreover, the details of daily Dharma practice and details of eating food and so forth, and actions of conduct should be briefly told.

First, on arising, rise after remembering the three jewels and bodhicitta, if even in dreams we have done evil deeds, they should be confessed right away, and if there was virtue, that alone should be rejoiced in. This is because both day and night the habitual patterns of mind are the same.

The Middle Length Prajnaparamita says:

- ~ Shariputra, if one meditates daily on the perfection of prajna, it will increase. By meditating in dreams, it will also increase. This is because daytime and dream are without distinction.

Then with the previously taught liturgy take the vow of arousing bodhicitta. The aspects of day and night should not deteriorate at all, so that they will be enhanced and increased. Then whether or not we want food, remembering the three jewels, offer one of the four parts. One is left to be given to those who may unexpectedly arrive. One pinch and so forth is offered as a tormā. One part is eaten by ourselves. Also one part may be given to the three jewels, one to the protectors, and one to ourselves. The leftovers are offered to bhūtas who are able to receive them.

The Compendium of Action says:

- ~ Food should be divided in four parts.
- ~ The first is offered as pure food for the gods.
- ~ After that one to the guardian protectors.
- ~ Very large tormas are to be presented.
- ~ Remaining from one's personal food and drink
- ~ The leftovers are given to the bhūtas.

According to what is taught in the vinaya of the holy Dharma, of three parts the first is offered to the three jewels, the second left for monks, brahmins or kshatriyas who may happen to come by, the third one enjoys.

At the time of eating, eat with the attitude that food is unclean, the attitude of sadness, and the attitude that one is benefiting a city of the family of worms and that for a little while one should dwell in a great ship crossing to the essence, enlightenment. However, do not eat with any attitude that increases desire and greed.

Also of the four parts of the body, one is empty, two are food, and one is drink.

The Eight Aspects says:

- ~ Two parts are food that is eaten
- ~ One part is said to be drink
- ~ One part is of air and so forth.
- ~ Those complete the four parts.

Or also according to its arising from the basis of food, there are three parts, two of which

are food and drink, and one of which is empty. If there is starvation, a host of worms will harm one, certain illnesses will arise, and one will not be able to undertake actions. If one is very full, in consequence many illnesses will arise, and it is said that there are the faults of samadhi becoming unworkable and so forth.

The Bodhicharyavatara says: 5.85

~ One should eat no more than what is sufficient

That is how one should eat. Then the subsequently-impermanent mind establishes the dedication of food. As explained in the scriptures:

- ~ The patron king and
- ~ The host of other beings, also living in cities
- ~ May they always gain happiness.

Then if one is going somewhere, looking ahead just a yoke's distance to examine the path for living beings, one's mind will not be deceived.

The Prajnaparamitasamgatha says:

~ Look for just a yoke's distance, and in going one's mind will not be confused. Also look with eyes cast down and if someone comes smiling say,

"It is good." At dangerous times look in all directions.

The Bodhicharyavatara says:

- ~ As for giving in to useless distraction,
- ~ We should never aimlessly look around.
- ~ Keeping my mind always true and resolute
- ~ We should always keep the eyes cast down.
- ~ However simply for the sake of comfort
- ~ Sometimes one should look to the directions.
- ~ If someone should then appear before one's eyes.
- ~ One should look at them and bid them welcome.
- ~ To watch for dangers on the path and so on
- ~ Look again and again to the four directions.
- ~ For comfort, having turned the head around,
- ~ One should look and check the path behind.
- ~ Having examined both before and behind,
- ~ One should proceed and either come or go.

Thus on all occasions one should act by because of having knowledge of what should be done.

Then, sitting under trees and so forth, perform what is good, meditating, reading, and so forth. Sometimes if one wants to listen to the Dharma, one should see noble persons. Never speak haughtily and roughly. One should speak as is taught in the Moon Lamp

Before a great being like you, how could I not be confident. You have great prajna.

That and so forth is how one should speak. If someone wants to hear the Dharma, it is explained that we should examine whether they are a vessel. If great things are explained to those of small mind, they will abandon Dharma and go to the lower realms.

The Prajnaparamitasamgatha says:

- ~ When they hear, those of small mind will abandon.
- ~ Having abandoned, they will be without refuge,
- ~ They will go to the unremitting Hell.

Likewise small things should not be told to great people.

The Bodhicharyavatara says: 5.90

- ~ Those who are suitable vessels of the vastest Dharma
- ~ Should not be joined to teachings meant for lesser beings.

Explaining the Dharma to a woman alone without a companion is inimical to pure conduct, and one will become the object of slander.

The Bodhicharyavatara says: 5.89

- ~ Nor to a woman without some other person there.

The White Lotus says:

- ~ The wise, when at any time
- ~ They explain the Dharma to women,
- ~ Should not go alone.
- ~ They should not stay and joke.

Moreover the path of conduct should not be explained to those who do not respect it and so forth.

The Bodhicharyavatara says: 5.88

- ~ Do not explain the Dharma to those with no respect.
- ~ To those who wrap the head, like people who are sick
- ~ Who carry a sword or staff, or have a parasol
- ~ Or anyone who wears a hat upon the head.

Then in a spacious place ornamented with lion thrones and so forth, without personal desire for respect, veneration, and so forth, one explains the Dharma with an attitude of benefiting others.

The White Lotus says:

- ~ In a clean and pleasant place, on a spacious seat,
- ~ Excellently arranged and carefully-spread,
- ~ Well painted with the finest excellent colors,
- ~ Well-dressed, wearing a good clean Dharma robe,
- ~ Always without the least desire for these,
- ~ Eating and drinking any food and drink,
- ~ Not having a wish for one's clothes and for one's seat,
- ~ One's robe, and medicines for curing sickness,
- ~ Not receiving anything from one's retinue,
- ~ Skillful in respect to others, may I always
- ~ Establish these sentient beings in Buddhahood.
- ~ To benefit the world, may I think of the Dharma,
- ~ As the total requisite of my happiness.

That is how it should be done. Whatever sorts of persons one meets with and whatever they say kill pride and without disrespect smilingly give the teachings in pleasant speech.

The Moon Lamp says:

- ~ Smiling like the waxing moon and gentle
- ~ To the older generation and the younger
- ~ One should always speak with sincerity.
- ~ And be without pride in everything that is done.

- ~ The pleasant conversation of the world
- ~ One should speak properly in a timely way.
- ~ A variety of distracting words of chatter
- ~ Because of fear one never ought to speak.

Pleasant speech and praise may be used when without loss for oneself they make the minds of others happy.

The Bodhicharyavatara says:

- ~ To all of those that we hear who may have spoken well
- ~ We should tell them so and say to them "well said!"
- ~ If one sees persons performing meritorious actions, praising them creates supreme and excellent joy.

- ~ If they are hidden, good qualities should be spoken of.
- ~ And if they are spoken of, we should repeat that later.
- ~ If someone talks about our own good qualities,
- ~ Think that virtue in general is known and understood.

- ~ All undertakings are done so that we can be happy
- ~ This is rare for even those who have the price.
- ~ In view of that, let us be happy at finding joy
- ~ In any virtuous deeds that may be done by others.

- ~ Nothing will be lost by acting in this way,
- ~ And in the coming life we have great happiness.
- ~ But faults will make us here unhappy and miserable
- ~ And in the life to come we have great suffering.

- ~ When speaking we should be relevant and to the point
- ~ Keeping the meaning clear and speaking with pleasing speech.
- ~ We should have abandoned both passion and aggression
- ~ Speaking softly and only for a moderate time.

Then by this rejoicing, excellent ones are perceived as teachers, middling ones as companions, and lesser ones as retainers, old ones as fathers and mothers, young ones as children. Those of the same age are perceived as brothers and so forth, and by that they are made devoted.

The Sutra of the Ten Dharmas says:

- ~ By body, speech, and mind being separate from receiving evil topics perception is produced of the preceptor as teacher. Perception of the preceptor as master is produced. Behaving purely for the older, middle, and young generations, they are so perceived, and

devoted reverence is produced.

Generations of Beings says:

- ~ Holy ones will never pamper their bodies.
- ~ The spiritual friend relies on a gentle manner.
- ~ If one is near them a particle of their virtues,
- ~ Even if one does not practice, is established.

Hidden transgressions and subtle improprieties should not be done.

The same text says:

- ~ As for unseen evil deeds that may be done,
- ~ As with poisonous food, how will there be happiness?
- ~ That by the gods and the purified eyes of accomplished yogins
- ~ These will not be seen is quite impossible.

Thinking how the freedoms and favors are so difficult to obtain and how the arising of a Buddha is difficult and so forth, be conscientious.

The Sutra requested by Guarder of the Horizon says:

- ~ A Buddha, a great sage who benefits the world
- ~ Only arises once in a thousand million kalpas,
- ~ Now that they have attained the holy freedoms and favors,
- ~ Those who want liberation should abandon unconscientiousness.

This body, to guard the Dharma, should be guarded from sickness and dvns. Thinking of it as a ship, do not reject its food, clothing, and so forth. We should not torture ourselves with useless mortifications and ascetic practices.

The Bodhicharyavatara says: 5.70

- ~ Even as a mere support of coming and going
- ~ The body should be thought of as being like a ship.
- ~ In order to establish benefits for beings,
- ~ The body must become a wish-fulfilling body.

The Four Hundred says:

- ~ Though this body indeed is seen as an enemy,
- ~ Properly regulated, it lives for quite a long time.
- ~ From that a large amount of merit can be attained.

Also it is impermanent and the mind that aspires to enlightenment should be produced.

The Expression of the Realization of the Seven Princesses says:

- ~ Samsaric bodily life is a dewdrop on the grass.
- ~ If one is long accustomed to not depending on it,
- ~ One will always attain the state of mahasukha.

Life is also guarded because of its bestowing wealth. For the sake of the great Dharmas of arousing bodhicitta and so forth, life must be guarded without deprivation.

The Sutra of Instructions to the King says:

- ~ By me, the bestower of wealth, the body, is guarded.
- ~ Bestowing wealth and the body, life is guarded.
- ~ Bestowing wealth and body, as well as life,

~ The Dharma especially is to be guarded.

The mind should be examined. By eliminating faults that are seen, the kleshas will not become firmly entrenched.

The Request of Bhrama says:

- ~ If one completely knows the faults of mind,
- ~ The faults of mind will not be stabilized.
- ~ If mindfulness is good within the mind,
- ~ One will attain the place of faultless peace.

Moreover, a tooth stick, spit, excrement and so forth should be disposed of in a solitary place not frequented by people, where it will be inconspicuous.

The Bodhicharyavatara says: 5.91

- ~ Personal refuse such as tooth cleaning sticks and spit
- ~ Should not be thrown away where they will be visible.
- ~ It is vulgar for persons to urinate and so forth
- ~ In water or on good land that is used by other people.

The Vinaya also teaches that defiled things should not be thrown away in usable water and so forth.

Also at mealtimes, The Bodhicharyavatara says: 5.91

- ~ We should never eat with a mouth that is full of food, Noisily, or with talking, or with an open mouth.

Wherever we are, and particularly with the guru or among many people, indecorous bodily behavior, sleeping, lying, stretching the soles of one's feet forward, rubbing one's hands together, and so forth, should not be done. Be straightforward. Everything should be done gracefully.

The Bodhicharyavatara says: 5.92-3

- ~ One should not stretch the soles of the feet toward other people,
- ~ And likewise not rub the hands together in their presence.
- ~ One should never travel lying in a bed
- ~ Nor be alone with women who are committed to others
- ~ Having seen and asked the conduct the world approves,
- ~ One should abandon anything that will be offensive.

Sloppy worship, laughing at the view, flirting, and all such unpacified aspects of body, speech, and mind should above all be completely controlled and tamed.

The Flower Garland of Vinaya says:

- ~ Songs, and dances, and jingling ornaments,
- ~ Any seeing and entering into them
- ~ As well as the evil of having directly transgressed,
- ~ Are causes of straying from the life of discipline.

So doing necessarily leaves one far from enlightenment.

The Sutra Requested by the Guardian of the Horizon says:

- ~ Uncontrolled, and wild and arrogant;

- ~ Disrespectful and proud, with much desire;
- ~ With rigid kleshas and overcome by them,
- ~ Such people are far from supreme enlightenment.

As those who do not tame themselves cannot tame others, first we should make ourselves peaceful and tamed.

The Compendium of Limitless Good Qualities says:

- ~ Some, while they have not tamed themselves speak the words of noble enlightened beings.
- ~ Acting in contradiction to their own words, they cannot tame others. When we have realized this, placing all beings in our hearts, we should try a little to tame what is untamed in ourselves.

The Edifice of the Three Jewels says:

- ~ Those who have not crossed cannot bring others across.
- ~ Those who are not liberated cannot liberate others.
- ~ Those who are blind cannot show the path to others.
- ~ Those who are liberated can liberate other beings.
- ~ Those with eyes can show the path to those who are blind.

The Ten Dharmas says:

- ~ Just as I make an effort so that all sentient beings may cross over, make an effort so that all sentient beings may be liberated, make an effort so that all sentient beings may enter into peace and gentleness; since by not taming, pacifying, and guarding myself, this will not be my lot, I should be pacified, tamed, and guarded.

Similarly, if by others benefit is received and harm arises for myself, let it be a cause of good karma and enlightenment. Among all like one who endures sadness and weariness from others by producing a very humble mind or outcast-like perception, become gentle, do what needs to be done, and remembering all that is said, be heedful and conscientious. Disparaging others and behavior because of desire and aggression should not occur even in dreams.

Daily, morning, noon, afternoon, and night, and again late at night, at midnight, and early in the morning, there should be threefold accumulation of prostrations, confession of evil deeds, and dedication of merit. Train in chanting the Three Accumulations,⁵⁴ and confessing falling away from enlightenment.

The Bodhicharyavatara says: 5.98

- ~ Three times in the day and also three at night
- ~ Chant The Sutra of the Three Accumulations.

Moreover in all actions and behavior one should spend one's time in virtue alone.

The Mahayanasutralankara says:

- ~ As in the activities of the Buddha sons
- ~ They formerly entered into the various realms of the senses,
- ~ Just so by words according with my family,
- ~ What they formerly did for beings I too shall do.

That is the idea. It is taught extensively in the Completely Pure Realization of the Flower Garland of Buddhahood:⁵⁵

- ~ When bodhisattvas enter into a house, they arouse bodhicitta, thinking "May all

sentient beings attain the city of liberation." Similarly, When they go to sleep, they attain the dharmakaya of the Buddhas. When they dream, they realize that all dharmas are like a dream. When they awake, they awaken from ignorance. When they arise, they attain the body of Buddhahood. When they kindle a fire, the fuel of the kleshas is burned. When it blazes, the fire of wisdom blazes. When they move, they attain the amrita of wisdom. When they eat food, they attain the food of samadhi. When they go forth, they are liberated from the city of samsara. When they descend stairs, they are entering samsara to benefit sentient beings. When they open a door, they open the gates to the city of liberation. When they shut a door, they shut the gates of the lower realms. When they set out on a path they tread the path of the noble ones. When they go upwards, they bring all sentient beings into the happiness of the celestial realms. When they descend, they cut the continuity of the three lower realms. When they meet sentient beings, they meet Buddhas. When they step forward, they are going to do benefit for sentient beings. When they lift sentient beings,⁵⁶ they are bringing them out of samsara. If they see persons who possesses ornaments, they will attain the major and minor marks. If they see persons without ornaments, they will possess the qualities of purity. If they see a full vessel, it is filled with Buddha qualities. If they see an empty one, faults are emptied. If they see people rejoicing, they will rejoice in the Dharma. If they see them sad, they will be sad about compounded things. If they see happy sentient beings, they will attain the happiness of Buddhahood. If they see sufferings, all the sufferings of sentient beings will be pacified. If they see sickness, there will be liberation from sickness. If they see returning of kindness, they are returning the kindness of all the Buddhas and bodhisattvas. If they see it is not acknowledged, they are not acknowledging wrong views as kindness. If they see disputes, they can eliminate all the disputes of the fathers. If they see praise, all the Buddhas and bodhisattvas are praised. If they see discussions about the Dharma, the confidence of the Buddhas is attained. If they see bodily form, they see all the Buddhas without obscuration. If they see a stupa, they become a stupa for all sentient beings. If they see merchants, they will attain the seven aryan riches.⁵⁷ If they see homage, they arouse bodhicitta, thinking, "May the world along with its gods attain the non-manifestation of the center at the crown of the head.

Moreover, for all who are uselessly disturbed, with sadness and fickleness of mind, doodling in the sand, babbling, thinking discursive thoughts and so on, when distractions arise, until they have abandoned these by mindfulness and awareness, may all the actions of body and speech and the thoughts of mind be caused to become Dharma. When they go to sleep at night, lying on the right side, may they sleep with their heads in a northerly direction. Remembering death and recollecting the three jewels, may they sleep resting their minds in dharmata like the sky. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Bodhicharyavatara says: 5.96

- ~ As the Lord slept, passing into nirvana,
- ~ So should we sleep in the desired direction.

Day and night aspire to the activities of the excellent noble ones, or sing the meditation songs of the masters, the Seventy Aspirations and so forth, performing them before statues, stupas, and so forth. Here as to what is taught by the "Twenty Verses"

The Precious Mala says: {{616t}}

- ~ 1 To the Buddha, the holy Dharma, and the Sangha,
- ~ And also to the assembly of bodhisattvas
- ~ Always paying homage and going to them for refuge,

- ~ Let us prostrate to those who are worthy of veneration.
- ~ 2 We should bring evil deeds to a state of total extinction
- ~ Completely accomplishing all that is meritorious
- ~ As for the merits of the host of sentient beings
- ~ We should rejoice in any merits that they have.
- ~ 3 Having bowed our heads and joining our palms together, 616.2
- ~ For the sake of their turning the wheel of the Dharma
- ~ And so that they will remain among beings in this world,
- ~ We therefore make supplication to the perfect Buddhas.
- ~ 4 By the merits of having performed this liturgy
- ~ Whether it is performed or not performed by me
- ~ As a result may sentient beings without exception
- ~ Possess the unsurpassable attitude bodhicitta.
- ~ 5 May sentient beings have perfect spotless faculties
- ~ Their lives transcending any lack the excellent freedoms
- ~ And have complete control over all their actions
- ~ And be well nourished having all their needs fulfilled.
- ~ 6 May all embodied beings abiding in the three realms
- ~ Have jewels in their hands as a sign of ultimate wealth
- ~ May all the requisites be utterly limitless
- ~ And in samsara may they be inexhaustible.
- ~ 7 Always having all that is indispensable
- ~ May they become supreme and turn into excellent beings.
- ~ May embodied beings have all the required knowledge
- ~ And the ability to do what must be done.
- ~ 8 May they have excellent color, and excellent healthy bodies.
- ~ May they be exalted and brilliant in their presence,
- ~ May they be without any illness and suffering,
- ~ And may they have tremendous power over life.
- ~ 9 May they all be capable in the ways of upaya,
- ~ Free from any kind of fear of suffering,
- ~ May they be diligent in relation to the three jewels,
- ~ And possess the great wealth that is the Buddha and Dharma.
- ~ 10 May they be joyfully kind and very compassionate
- ~ Resting all the kleshas in equanimity,
- ~ Adorned with generosity and discipline,
- ~ Along with patience, exertion, meditation, and prajna.
- ~ 11 May they completely perfect the two accumulations.
- ~ May they be glorious with the major and minor marks.
- ~ As well as the ten bhumis, which are beyond conception;
- ~ May they attain the various powers and masteries.
- ~ 12 May we and other sentient beings, whoever they are
- ~ Be adorned by virtues such as these above,

- ~ And be liberated from all our various faults
- ~ Like the kind and excellent being known as Maitreya.
- ~ 13 May we be the hope of every sentient being.
- ~ Completely having perfected all good qualities;
- ~ And always may we have the power to clear away
- ~ The suffering of all embodied sentient beings.
- ~ 14 In all the various worlds whatever beings there are
- ~ Who are afraid of anything, may all those beings
- ~ Who even hear so much as the sound that is our names
- ~ By having done so, later become completely fearless.
- ~ 15 May beings by seeing us and by remembering us
- ~ And even by their only having heard our names
- ~ Be sure of the natural state that is free from all disturbance
- ~ And so attain complete and perfect enlightenment.
- ~ 16 And in all succeeding generations of beings
- ~ By means of having gained the five-fold higher perceptions.
- ~ Always for any sentient beings that there may be
- ~ May we continue to do such benefits as these.
- ~ 17 Whatever beings there may be within the world of samsara
- ~ Desiring the performance of any evil deeds
- ~ Nevertheless may even these be without harm,
- ~ Reversing evil action once and forever after
- ~ 18 The physical elements, earth and water, fire and air,
- ~ Are like a field full of health-giving medical herbs
- ~ Or a forest of trees that grows in the wilderness.
- ~ They ceaselessly provide what people naturally want.
- ~ 19 Though the lives of sentient beings are impoverished
- ~ May I become even poorer by making this exchange:
- ~ May their evil deeds all ripen in myself.
- ~ May all my share of happiness ripen in other beings.
- ~ 20 All the sentient beings who remain in the world of samsara
- ~ Who are not liberated, may as many as that
- ~ All without exception be completely transformed
- ~ Attaining the unsurpassable state of enlightenment.

Saying this three times, three times a day brings inconceivable merits.

The Bodhicharyavatara says:

- ~ Therefore, in the presence of a representation
- ~ Or otherwise as it may be appropriate,
- ~ Say these twenty verses from the Precious Mala
- ~ Three times every day and three times every night.

Also this was taught by the Buddha Bhagavat:

- ~ If the merit of saying these words were given form,
- ~ As for being more numerous than the sands of the Ganges

~ Even the realm of the world could not contain it all.

Moreover as the sutras and the Bodhisattvapitaka say, devote day and night to training. Why? The dreamlike freedoms and favors are only there for an instant. They are impermanent like a bubble in water. If while we have them we do not set out on the path, we cannot do so later.

L4: [7. The explanation of the twenty downfalls, together with the associated qualities:]

:L4

¢[i.e. The 20 downfalls.]

\ ###
\ Train in keeping these two bodhicittas without harm. °
\ Five downfalls like wrong view are said to be like a king.
\ Five like staying in cities are like his ministers.
\ Eight are like his subjects, and two are common to all.
\ Altogether, twenty is the number of these.
\ It should be known that what accords with these is harmful.
\ Not having them, one avoids the harm of these downfalls.
\ It should be known that practicing this accords with goodness.

This follows the Essence of Space Sutra, where altogether nineteen root downfalls are taught.

The five characterized as being like a king, are: 619.4

- 1 appropriating the property of the three jewels,
- 2 inflicting punishment of a monk who possesses discipline,
- 3 drawing a renunciate away from discipline,
- 4 committing one of the five inexpressible actions, and
- 5 holding to wrong views.

Those which are characterized as being like a minister are staying in

- 1 villages,
- 2 their vicinity,
- 3 cities,
- 4 towns and
- 5 their environs.

The eight characterized as ordinary are

- 1 teaching emptiness to those of untrained mind,
- 2 turning back from dwelling in the Mahayana
- 3 having abandoned individual enlightenment, to join the Mahayana,
- 4 to fixate the shravaka and pratyekaBuddha vehicles and enter into fixation
- 5 for the sake of possessions and veneration to praise oneself and disparage others;
- 6 and to speak of one's own profound patience.
- 7 to cultivate and take the property of the three jewels
- 8 to give the wealth of shamatha to recitation.

As for those common to all, abandoning the mind of entering makes nineteen, on top of which

The Edifice of the Three Jewels says:

- ~ abandoning the mind of entering,
- ~ not uniting with the wholesome, making twenty.

The Moon Essence Sutra and the Akashagarbha Sutra also explain abandoning the mind of entering as a downfall.

If these downfalls arise, since this is unsuitable for a bodhisattva, one should try to remedy them. In the Twenty Vows four root downfalls are taught:

- 1 For the sake of possessions and veneration praising oneself and disparaging others,
- 2 To those who are suffering and without a protector not giving goods and dharma because of miserliness;
- 3 not hearing confessions storing up anger,
- 4 Abandoning the Mahayana and teaching a facsimile of Dharma.

The four root downfalls, they are intended being like being conquered.

By desire of possessions and veneration

- ~ Praising oneself and disparaging others,
- ~ And those who suffer without a protector
- ~ Stingily not giving wealth or dharma
- ~ Not hearing confessions of other people
- ~ But rather heaping up anger at others,
- ~ Leaving the path of Mahayana
- ~ Teaching facsimiles of the Dharma. {{621.2}}

According to the teacher Asanga and his followers, four root downfalls are explained and also the manner of receiving bodhicitta is explained as arising from pure mind, depending only on homage and offerings, first by asking whether one's being has been defiled with obstacles, they will have very little ripening, and later one says the precepts,

~ If any of the four root downfalls have arisen, the way of remedying them is that the twenty vows should be taken again, during which one's defilements should be confessed three times to one's superiors before one. So it is maintained.

~ This should not be accepted more than three times, as it is explained in the Bodhisattvabhumi.

~ The followers of the master Nagarjuna explain the way of receiving as karma arising in pure continuum, producing the seven limbs. The ocean-like assembly does not ask about former obstructions and does not talk about later training. What is to be guarded against is the nineteen or twenty root downfalls.

~ The way of remedying in the Akashagarbha Sutra is that after supplicating, one remedies them. This is done as many times as the downfalls received. As for these two traditions, the mind only and madhyamaka are different.

~ Now the associated factors are explained. As for the factors associated with these downfalls, for example, associated with wrong view is the obscuration of mere devotion. From this fault, one should have the idea of them all.

~ The virtuous attitude and so forth that abandon wrong view are said to be without the fault. By not being obscured by the association, one is also said to be without the fault.

All that is associated with virtue is said to be what one should train in. ~ In particular what is connected with benefiting others is the real thing that should be trained in.

L4: [8. The individual ways of guarding aspiring and entering,] :L4

-- a. The way of guarding aspiring

---- 1) The brief teaching

---- 2) The extensive explanation

----- a) The instruction to abandon the four black dharmas

----- b) The instruction to practice the four white dharmas

-- b. Guarding the Mind of Entering

L5: [a. The way of guarding aspiring] :L5

¢[i.e. To guard aspiring bodhicitta one has to know what to accept (like the discipline of gathering virtue), and what to reject (like the discipline of restraint). But it is already more subtle than the ten unwholesome actions vs the ten wholesome actions. Abandoning the four black dharmas; practicing the four pure white dharmas.]

has two sections.

L6: [1) The brief teaching] :L6

Now the individual ways of guarding aspiring and entering will be explained. Now as to how aspiring is guarded by accepting and rejecting, as many things as are to be trained in the details of those, in brief:

\ ###
\ Briefly four black dharmas ought to be avoided.°
\ Four pure white ones should earnestly be performed.

L6: [2) The extensive explanation,] :L6

L7: [a) The instruction to abandon the four black dharmas. {{ 622.5}}] :L7

In detail, as for the first four:

\ ###
\ These are the four black actions that are to be avoided: °
\ -- Cheating any persons who are worthy of respect,
\ -- Feeling regret for things that should not be regretted,
\ -- Speaking unpleasant words to those who are holy ones,
\ -- Behaving deviously toward sentient beings in general.

Since these are the four black dharmas, they should be abandoned.

The Edifice of the Three Jewels Sutra Requested by Kashyapa says:

~ Kashyapa, if one possesses these dharmas, bodhicitta will be forgotten. What are these four?

~ -- Slandering the guru and those who are worthy of respect.

~ -- Producing regret in others for things that should not be regretted.

~ -- To bodhisattvas who have aroused bodhicitta speaking with the fault of an angry mind.

~ -- Behaving deviously and deceptively to sentient beings.

¢(i.e. EIGHT PRECEPTS OF BODHICHITTA

¢-- The 8 precepts are taken to prevent the aspiring mind from degenerating in this life and in all future lives

¢-- For the sake of this life one vows :

¢---- To recollect frequently the benefits of bodhichitta

¢---- To generate bodhichitta 3x-3x

¢---- Never to abandon the intention of benefiting sentient beings

¢---- To accumulate a wealth of merit & wisdom
 ¢-- For the sake of preventing the aspiring mind from degenerating in future lives, one vows
 :
 ¢---- Not to deceive one's teacher, abbot or preceptor
 ¢---- Not to dissuade others from practising virtue, either by not rejoicing in their
 virtuous actions or by causing them to regret the virtuous actions they have already
 performed
 ¢---- To avoid criticizing those who have entered into the Mahayana family in general and
 actual bodhisattvas in particular
 ¢---- To avoid deceiving any sentient being
 ¢-- Shantideva)

¢(i.e. To develop the strength of bodhicitta, one should
 ¢-- Practice the two accumulations (merit and wisdom).
 ¢-- Practice the bodhicitta attitude constantly through loving-kindness and compassion.
 ¢-- Repeat the bodhisattva vow at least once a day.
 ¢-- Recollect the discipline.
 ¢-- Avoid the four negative actions and develop the four positive actions.
 ¢-- THE FOUR NEGATIVE ACTIONS ARE:
 ¢-- lying to a spiritual master or other realized beings,
 ¢-- causing regret or doubt in others' virtuous actions unnecessarily,
 ¢-- abusing other bodhisattvas
 ¢-- and deceiving other beings for one's own profit.
 ¢-- THE FOUR POSITIVE ACTIONS ARE
 ¢-- not lying to master or to other realized beings even at the risk of one's own life,
 ¢-- establishing all sentient beings in virtuous Mahayana behavior,
 ¢-- seeing all the bodhisattvas as the Buddha and making known their good qualities
 everywhere
 ¢-- and selflessly benefiting all beings with pure motivation.
 ¢-- -- Khenchen Konchog Gyaltsen Rinpoche, Bodhicitta)

L7: [b) The instruction to practice the four white dharma] :L7

As for the four white dharma:

\ ###
 \ These are the four white dharma in which we should place our trust:^o
 \ -- Relying on holy ones and giving praise to their virtues,
 \ -- Encouraging sentient beings to do what is truly good,
 \ -- Arousing the perception of the teacher within the children.
 \ -- High-mindedly do goodness and benefit for beings.

Abandoning what is false has the ground of the virtue of benefiting sentient beings.

As for producing perceptions of bodhisattvas as teachers, they become special companions on the path. Dwelling in the excellent thought of non-deception is symbolized by relying on the holy ones and praising them. This is the consequence of all virtues. As for establishing all sentient beings on the path of Mahayana, having particular purity, first producing bodhicitta is urged.

The Edifice of the Three Jewels says: {{624.1}}

~ Kashyapa, if one has these dharma, bodhicitta will not be forgotten. What are these

four?

- ~ -- Conscientiously not speaking falsely,
- ~ -- producing perception of bodhisattvas as teachers,
- ~ -- dwelling in the excellent thought of not behaving deviously and deceptively toward sentient beings,
- ~ -- and truly establishing all sentient beings in the Mahayana.

As for guarding by means of what is to be stabilized, the Shri Samadhiraja Sutra says:

~ O prince, if one has four perceptions, bodhicitta will be stabilized. What are these four?

- ~ -- they are perception of true spiritual friends as Buddhas,
- ~ -- perceiving the Dharma taught by them as the path,
- ~ -- perceiving those who practice it as companions on the path [Sangha],
- ~ -- and perceiving all sentient beings as one's only child [motivation].

L5: [b. Guarding the Mind of Entering] :L5

¶[i.e. Like the discipline of benefiting sentient beings -- Always checking our bodhicitta motivation before doing anything. It is the motivation of the actions of body and speech that is the most important point. Doing something for our own benefit is a downfall; doing it for the benefit of others (as an adapted skillful means to help them to ultimately gain Liberation) is positive and should be done whenever possible. But unwholesome actions of the mind are never good -- they can never be compatible with the real nature of everything, with seeking the truth. -- No absolute, only adapted skillful means. There is provisional meaning and true meaning in any teachings. -- There is no absolute distinction between unwholesome and wholesome actions of the body and speech. It is always relative, and any skillful means should be evaluated in the context of being able to ultimately see through all conditioning, and to transcend it all. To be more wholesome and useful, a skillful means has to be more in accord with the real non-dual nature of everything, conducive to bringing more peace and happiness [more virtues, concentration, merit and wisdom], and necessarily adapted to intended patient, to his level or capacity. It has to be acceptable to the patient, otherwise he will reject the whole thing. And it is even better if it is combined with a teaching on the emptiness of the method itself, in order to combine the two accumulations of merit and wisdom. So, from a certain point of view, all actions, all methods, are unwholesome, provisional, impermanent, unsatisfactory, empty. And that is fine. If they are combined with wisdom, then all apparent unwholesome actions are self-liberating. In the Middle Way: there is nothing to accept, nothing to reject. So we should not grasp at any wholesome method, or feel offended by any unwholesome one, or reject everything because everything is relative. -- The whole progressive path is a sequence of adapted skillful means more and more subtle, more and more close to the real non-dual nature of everything, by combining a more and more subtle wisdom to the adapted methods.]

As for explaining the details of guarding the bodhicitta of entering:

- \ ###
- \ Considering others' welfare as more important than ours, °
- \ This is the practice trained in by the bodhisattvas.
- \ If they benefit others the seven evils of body and speech,
- \ Are actually beneficial, when they can be performed,
- \ (i.e. Killing, stealing, sexual misconduct;
- \ Lying, harsh words, divisive speech, idle talk)

\ ###
\ However, the three of mind are never to be done.
\ (Craving, ill will, wrong views)

and also:

\ ###
\ By desiring peace and happiness for one's own benefit
\ Even goodness is a downfall for the Buddha-sons.

\ ###
\ For the benefit of others, even that which is evil,
\ Ought to be practiced, the Victorious One has taught.

There are three aspects.

- 1 One should learn to abandon what is to be abandoned.
- 2 One should learn to know what is to be known.
- 3 One should learn to practice what is to be practiced.

{{625.2}}

- ~ Within the first is the way of guarding the mind from the root downfalls, the kleshas, and the fault of useless activity.
- ~ From the four ways of training in knowing when to give and hinder, the first three were spoken of above.
- ~ As for the last, if there is an opportunity of giving through the ten [or seven?] non-virtues of body and speech, if it will be for others' benefit, know that it should be done. The greatness of one's own virtue will not be obscured by that, and on top of that, having observed an occasion for the three increases mahasattvas should perform the seven non-virtues. What is the benefit? Minak Dunguchen,⁵⁸ having seen many persons killed by selfish desire, the guide, by compassion, in order that there may be liberation from limitless samsara, seems to cut off life.

Some though there is wealth, by miserliness will not give. When there is a time of famine, if it will save lives, for the benefit of both, what was not given by the rich is taken, to give to the poor. (i.e. stealing or imposing taxes ?)

- ~ The bhramin's child skar ma la dga' ba is tormented by the desires of others.
- ~ By desiring the goal of reversing the certainty of death, wrong activity seems to be performed.
- ~ In order that those who will certainly be killed may be liberated, there seems to be false speaking.
- ~ Having deceived the companions of the evil-doer, for the purpose of reversing them from being led into the lower realms, there seems to be slander.
- ~ In order to purify the suffering of those who have suffering, making up and telling various stories, or telling jokes, there seems to be frivolous speech.
- ~ In order to reverse those who will certainly undertake evil deeds, they seem to speak harsh words.
- ~ These things are done because the purpose is virtuous.

The three evil actions of mind, should never be done, because they are only bad. Though some say that there is an opportunity of doing them, the vow is total. Manjushri having reversed the first ones, by dwelling among the Hindus, when he was taming Kuntu Gyu, he is taught not to have fallen into accepting the wrong views that arose, and though such a teaching is thus

practiced, thus, by that in body and speech, to Kuntu Gyu he taught language with the rising of wrong view, but when wrong view arose in their minds, to these by and by he expressed the virtues of the three jewels, so how would this come about? Therefore he never performed these actions of mind.

Well by doing unvirtuous actions of body and speech, he transgressed. Isn't it like eating poison? Virtuous mind, as in mantra, by grasping poison is without fault.

The Twenty Vows says:

- ~ If these are done with compassion and for the sake of kindness
- ~ It is virtuous mind and the act is without fault.

But the Objects of Mindfulness says:

- ~ Though it is taught that a sentient being who cuts off one life will be tormented for an intermediate kalpa in the ephemeral hells, and though it is taught that an evil deed is always done if one thinks that; because the Buddha's word is intended for the minds of sentient beings of different capacities, that sometimes one and sometimes many and sometimes certain and sometimes uncertain are taught should be known not to be contradictory. (i.e. No absolute, only adapted skillful means.)

The Praise of the Teachings says:

- ~ Because of what is given and what is being held back,
- ~ Sometimes the words to you are "it is one and certain."
- ~ Sometimes "it is not certain" also has been said.
- ~ Therefore these are not in mutual contradiction.⁵⁹

In such a way there is provisional meaning and true meaning. Having the intention and what should be known to have the four hidden intentions(i.e. see about the four intentions in "prajna" below), is very much in contradiction. These divisions will be explained extensively below.

As for training in the means of knowing knowables, the Mahayanasutralankara says:

- ~ As for any not known by the Buddha sons,
- ~ Such knowables as these do not exist.

Contemplation and learning should be earnestly undertaken in the worldly topics or sciences, and whatever world-transcending dharmas there are. This is so that omniscience may be obtained. If one summarizes these, there are five divisions to keep track of; arts, crafts, the art of reasoning, the reasoning of Buddhists, and the reasoning of non-Buddhists.

The same text says:

- ~ If there is no effort with the five topics of reasoning, Even the supreme noble ones will never be omniscient. Cut off other pursuits, strive for your own omniscience.

In particular when the details of the vow of training are known, it is very important to guard them. (i.e. It is not because everything is relative, empty of inherent existence, that everything should be dropped as if completely non-existent. Everything is not existent, not non-existent, not both, not neither. Emptiness doesn't deny dependent origination, morality, virtues, the path, etc. Nothing is absolute, but there is adapted skillful means, Buddha qualities, ...) Moreover, in the way previously taught, downfall and non-downfall, associated qualities, what is to be trained in, and the reason why this is done should previously be known. There are twenty root downfalls. Because these downfalls are absent, we are joined to virtue and there is no downfall. Moreover when we enter into meaninglessness

speech, entertainments, and so forth; if passion and aggression are produced, the fault of having kleshas will be produced. Even if these have been produced, when one enters there is no need to grasp them, and by mindfulness and awareness, meaningless kleshas are produced. If we enter into passionless for the sake of others, there is no downfall. If we enter into desire, there is the fault of that. It is associated with it. If one enters simply the joy of others, it is the same. One should learn, meditate, and so forth that the antidotes are impermanent. When one has seen transgressions, confess and renew the vow. For example, if for reasons not connected with virtue, we dig up the earth, we commit faults of uselessly cutting roots and so forth. If the same thing is done for the sake of virtue, there is no downfall. While we do not remember that it is useless, there is the associated fault of doodling in the sand. One should learn that this should be accomplished with mindfulness and awareness.

Having remembered what is to be learned, it will be renewed, and our vow will be renewed. All actions of body, speech, and mind should be known to be joined to that. If there is transgression, from also knowing how to renew, if aspiration is transgressed it can be cured.

Moreover, as for the conditions of transgression, discouragement, procrastination, and entering into other paths; as for discouragement, if we think that we cannot produce the benefit of others as we can one's own benefit, we get discouraged. As for the antidote, because we have attained the freedoms and favors at this time of arousing bodhicitta, discouragement is abandoned.

As for the praise of confidence, the Mahayanasutralankara says: {{630t}}

- ~ Sentient beings become human
- ~ So that every measureless instant
- ~ They can try to gain perfect enlightenment.
- ~ So let us not be discouraged.

As for procrastination, not seeing the benefits of the path, and having seen the faults of asceticism, as an antidote to that, having been taught the benefits and joy of it, as for the instruction in patience,

The Bodhicharyavatara says: 7.30

- ~ Therefore, having mounted the horse of bodhicitta,
- ~ Which clears away all weariness and discouragement,
- ~ One goes on from happiness to happiness.
- ~ Knowing bodhicitta, who could then despair?

If one grasps the paths of the shravakas and pratyekaBuddhas as being better than the Mahayana, also one will be sent into them, so as an antidote, from the two meditations on transgression and benefit, as for the shravakas and pratyekaBuddhas being far from perfect enlightenment

the Manifestation of Enlightenment of Vairocana says

- ~ The paths of the shravakas and pratyekaBuddhas are eighty-thousand great kalpas away from the unsurpassable fruition.

As to the immeasurable benefits of the Mahayana,

The Bodhicharyavatara says: 7.29

- ~ As for this, because of the power of bodhicitta

- ~ Former evil deeds will completely be exhausted.
- ~ Because a heap of merits is accumulated,
- ~ It is nobler than the path of the shravakas.

The Precious Mala says: 630.6

- ~ There is no looking at the benefit for oneself
- ~ The benefit of others is joyful as one taste.
- ~ The arising place of virtues in the Mahayana.

If mind is sent outward one is far from enlightenment, and the sufferings of samsara and the lower realms are immeasurable. As for the way of curing, before statues and so forth with remorse and repentance confess and take the vow. Also this arises by practicing as before. The number required is uncertain.

As for the method of remedying the bodhicitta of entering, conditions of defilement are three:

- 1. the bodhicitta of aspiring is lost;
- 2. The opposing root downfalls arise;
- 3. the condition of abandoning training is offered.

As for the faults of defilement. If formerly accumulated merit manifests, by its being degraded later, we will have no happiness, we will not meet with the Mahayana, and by breaking one's vow our place will become degraded. By the heaviness of defilement, we will wander for a long time in the lower realms.

The Letter to Students says:

- ~ Those even when alone will truly examine their minds
- ~ Producing an association with genuine karma
- ~ On the earth, at the center they become principal holy ones.
- ~ These excellent students will respect the guru
- ~ Modest, producing a host of virtues, noble people.
- ~ Supremely motionless, they follow the view of kindness

- ~ For even those brilliant ones rejoicing in truth and tradition,
- ~ Life is easily lost and there are no promises.
- ~ For a while all beings have faults and evil deeds
- ~ That will send them all into unbearable hells
- ~ Throwing away the natural state, indeed they suffer.
- ~ For the wise on earth what suffering is worse than this?

- ~ Whoever receives the sages' life-granting Dharma path
- ~ Like a great ship, having received it, they throw it away again.
- ~ In the midst of the ocean of samsara like dancers
- ~ Think the deceptive thought that their joy is assured.

Therefore, The Bodhicharyavatara says:

- ~ Though merit is easily defiled
- ~ Mind is never defiled.

If one breaks the session, if it is lost, with repentant mind having confessed as before by practicing the rite three times it will be renewed. The count is uncertain. By the mahasiddha Nagpopa three means of renewal are taught.

-- Lesser ones by the power of grasping things as solid, having apprehended them in their minds, confess their faults before others. By subsequent vows, as they are gradually distanced from those faults, rising from the downfall occur.

-- The middle ones, having pleased the deities of vidya mantra and secret mantra, the bodhisattva Akashagarbha and so forth, having attained the blessing of the deity, arise from that downfall.

-- Some who are excellent, when someone says they have a downfall, remain effortlessly within bodhicitta.

As to how, it is taught in the Noble Mahayana Sutra Teaching that all dharmas are Without Arising:

~ Manjushri, the bodhisattva who knows no-action and no-arising attains complete purity from karmic obscurations.

Here, "we should follow this" is well-thought. Those of inferior mind do so before the bodhisattva Sangha or a special object. They supplicate having performed the seven-fold service, or should renew them, or supplicate such and such a mahasattva to consider them:

~ For I, so and so, such and such a downfall has arisen. This for the sake of all sentient beings, I confess and supplicate it be made pure.

Say this three times, and because of others:

~ These transgressions I see as transgressions and from now on I will control and vow well to avoid them

633.6 Let that be vowed. By saying that one is liberated from faults, according to the Bodhisattvabhumi. Also in between perserveringly doing the developing and fulfillment stages of the deity before their respective yidam deities, having done the seven-fold service, by confession and having retaken the vow, they remedy the downfall. Here the deity of vidya mantra in general is Shri Akashagarbha. If one wants to confess before him, one should confess continuously day and night. From the time one arises this is done. In the later part of the night to all the Buddhas and bodhisattvas of the ten directions, and in particular Shri Akashagarbha, call by name and prostrate, and continuously speak out strong confessions of one's evil deeds of transgression.

When dawn comes, say this:

~ Please do what I ask.⁶⁰ For Shri Akashagarbha, if I confess my transgressions, having purified them, by consider, quiet them and grant your blessings.

Say that three times. When the sun rises, in view of purity of transgressions, body and mind are happier than before, and even the sun arises more gently. The air is pure, and good dreams display themselves, so it is taught.

Some excellent beings, sitting cross-legged, first call by name whatever dream and illusion-like transgressions there are. In the space in front are the Buddhas and their sons. After confessing to them, identify the essence of these very transgressions outer, inner, and in between, by having examined their color, shape, and so forth. They do not arise from anywhere, do not abide anywhere, and do not go anywhere. Knowing them to be in nature like space, resting within that state, one will be liberated from all transgressions.

The Extensive Sutra of the Great liberation in the Ten Directions says:

~ If the bodhisattva has four dharmas, all will arise separated from degeneration of discipline and the faults of the kleshas. What are these four? Because dharmas have no

coming, dharmas are ceaselessly seen, because dharmas arise interdependently through causes and conditions, and because they are empty of nature. If they have these four, there will be no arising of degeneration of discipline and faults of the kleshas

The Dharmaraja Sutra says:

~ One sentient being, if one knows non-duality, all obscurations will completely be abandoned.

~ For example, as on a mirror a with a thousand years accumulation of dust, there can later be not a particle, this too is like that. For example, in a dark empty house, dark for a thousand years, though darkness has lasted for a thousand years, a lamp will make it non-existent. So by the mind knowing the genuine truth of essencelessness, the evil deeds of countless kalpas will instantly be removed.

The Sutra of Entering into the Absolute says:

~ The son of the gods White Lotus asked, Manjushri, "How should karmic obscurations of be abandoned?"

~ He replied, "Son of the gods, as for karmic obscurations, if one knows that karma itself is primordially unreal, it will effortlessly be cleared away. That is like wiping with a cloth a conch that is covered by charcoal. These are guarded against by means of knowing their objects, it has been taught.

L4: [9. The teaching of the stages by which beings should practice this] :L4

¶[i.e. Three types of bodhisattvas depending on whether they place others Liberation second, equal to self, or first. Depending on the purity of this motivation they gain Enlightenment slowly or faster.]

Now, by means of practicing what is to be practiced, guarding is taught. From the two sections of the individuals by whom it is practiced and how it should be practiced, as for the first:

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\      ###
\      As for the Buddha-sons, there are three kinds of them.°
\      -- Those who have freed themselves and desire to free all beings,
\      These are the bodhisattvas, who are like a king.
\      -- Those who want liberation for both themselves and beings
\      These are the bodhisattvas who are like a helmsman.
\      -- Those who free beings and then desire their own peace
\      These are the bodhisattvas who are like a shepherd.

\      ###
\      It is taught in the sutras that these are liberated,
\      -- In thirty-three measureless kalpas,
\      -- in seven,
\      -- or in three,

\      ###
\      Respectively, in accord with their powers of gaining it.
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This is called arousing the great desire of bodhicitta of a bodhisattva.

-- After first having become enlightened ourselves, later we free beings; for example, as a king, having attained a kingdom, desires to establish his subjects in happiness. Arousing such bodhicitta like Manjushri is explained in many sutras.

-- The desire to liberate oneself and other beings equally is called "arousing the bodhicitta of true wisdom." The boat-passengers and oneself equally want to go to the other side of the river.

-- First having liberated sentient beings, desiring to liberate oneself primordially, is called the arousing of bodhicitta of which there is no example. Shepherds of sheep, goats, and oxen, when they see narrow defiles and fearful places, or else when in front of them these have entered them, make every one come out again.

This is arousing bodhicitta for sentient beings like that of Manjushri and Shakyamuni.

-- Here those of dull powers take thirty-three

-- and the middling seven,

-- and the sharpest three lifetimes to perfect unsurpassable enlightenment.

The Edifice of the Three Jewels says:

~ -- Those arousing the bodhicitta of the great desire will be liberated from samsara in thirty-three countless kalpas.

~ -- Those who arouse the bodhicitta of genuine wisdom will reach it in seven.

~ -- By arousing the unexampled bodhicitta, they will become completely enlightened in three inconceivable kalpas.

~ Why so?

~ -- Because they have powers that are small,

~ -- middling,

~ -- and great.

~ For example, they are

~ -- like a universal monarch,

~ -- the pilot of a ship,

~ -- and a parent.

Thus, and so forth it is extensively taught.

L4: [10. From the two methods of training in what should be practiced, the activity of the victorious ones (fourth part of preparation: Understand the methods to develop ultimate bodhicitta)] :L4

-- a. The brief teaching of the six perfections

-- b. The extended explanation of the individual natures of the [six] perfections

---- 1) Generosity

---- 2) Discipline

---- 3) Patience

---- 4) Exertion

---- 5) Meditation

---- 6) Prajna that realizes the natural state

---- 7) Summarizing the meaning of these six perfections

L5: [a. The brief teaching of the six perfections] :L5

\ ###

\ The Buddha sons must train themselves in everything, °

\ But chiefly in the practice of the six perfections.

The Spiritual Letter says:

~ Generosity, discipline, patience, and exertion

- ~ And likewise the paramita of imponderable prajna,
- ~ By that treasury of powers of the Victorious One
- ~ One reaches the other shore of the ocean of samsara.

One trains in what is explained. From the common and individual natures, the common also has six parts. (i.e. Perfecting the practice of those paramitas)

- Without conceptualizing the three spheres of actor, action, and object, the thought of giving one's possessions to another, along with the seed of virtue, is the perfection of generosity. Its action is to pacify the poverty of others.
- Without conceptualizing the three objects, thoughts of abandoning the faults of samsara and nirvana, along with their seeds, are the perfection of discipline. Its action is to eliminate obstructions.
- Without conceptualizing the three objects, bearing harm and weariness and not being afraid of their nature is the perfection of patience. Its action is aggressionlessness.
- Without conceptualizing the three objects, joy in virtue is the perfection of exertion. The action is that merit increases.
- Without conceptualizing the three objects, one-pointed mind is the perfection of meditation. Its action is that the kleshas are pacified.
- By not conceptualizing the three objects, realization of the nature of dharmas becomes the perfection of prajna. The action is that knowables are realized and, that one is liberated from samsara.

These paramitas have four virtues.

- By envisioning enlightenment as the benefit for others they are vast.
- By establishing true goodness and loftiness, they are precious.
- By transcending the world, they are without materialism.
- By the increase of merit, they are inexhaustible.

The Mahayanasutralankara says:

- ~ Vast and not materialistic,
- ~ Precious and inexhaustible,
- ~ Of generosity and the others
- ~ These four virtues should be known.

In three inconceivable kalpas or more depending on the first paramita, loftiness is established and the kleshas abandoned. the count of six paramitas is fixed.

The same text says:

- ~ Enjoyment and the body are both completely perfected.
- ~ By perfect acts and retinue one is elevated.
- ~ One never again will be in the power of the kleshas,
- ~ And anything one does will always be correct.

Second, in terms of doing benefit for others, with a view to accomplishing benefit for oneself, the count of six is fixed.

The same text says:

- ~ Not impoverished and completely not injurious,
- ~ Patient with injury and not growing weary of action,
- ~ One has an excellent reason for one's feeling of rejoicing:
- ~ The benefit of others is one's own benefit.

Third from the viewpoint of the three trainings, as for the count of six paramitas being certain,

the same text says:

- ~ Of the six paramitas of the Victorious One,
 - ~ When they are classified from the viewpoint of the three trainings
 - ~ The explanation is that the first has three divisions
 - ~ The second has two divisions, and the third has one.
 - ~ One includes all three, with three divisions described.
- The first three are gathered under the training in supreme discipline.
---- Generosity is the cause,
---- discipline the essence,
---- and patience the particular expression.
- The next two are gathered under training the mind in meditation.
-- Prajna is gathered under the discipline of prajna. Exertion alone gathers them all together, being associated with them all.

Describing them as being understood in stages, the same text says:

- ~ The later depend on the earlier
- ~ Since they are lower and higher,
- ~ And since they are fine and coarse,
- ~ They are taught to be in stages.

Since they arise in successive order from earlier to later, these are stages of cause and fruition. Since discipline is more excellent than generosity, there is a gradation from worse to better. The earlier they are, the coarser they are, and the easier to understand and realize. The later they are, the subtler and more difficult they are, so there are gradations of fine and coarse. They are described from those three viewpoints.

As for the way of practicing, (i.e. Perfecting the practice of those paramitas)

- practice generosity with no hope of complete ripening.
-- Again and again in this samsaric realm guard discipline that does not aspire to the higher realms.
-- To endure everything patiently, meditate on patience.
-- Exertion gathers all these virtues together.
-- Meditation eliminates ideas of the formless realms.
-- Prajna should be established non-dually with upaya.

The same text says:

- ~ Generosity without hope
- ~ Discipline not desiring samsaric agitations.
- ~ Patience bearing everything,
- ~ Exertion gathering virtue,
- ~ Dhyana that is not formless,
- ~ Prajna possessing upaya,
- ~ These are the six paramitas.
- ~ By their stability
- ~ We are united with truth. (i.e. Combining both methods and wisdom; the two accumulation; in accord with the Union of The Two Truths.)

As for the ascertaining features⁶¹ the same text says:

- ~ Removing poverty, obtaining coolness, and bearing anger,
- ~ Union with passionlessness, and grasping of the mind,
- ~ Are said to be done for the sake of knowing the absolute.

- Removing poverty is generosity.
- Cooling the torments of the kleshas, and guarding against them is discipline.
- Forbearance of inner anger is patience.
- Union with the level of Buddhahood is exertion.
- One-pointedly grasping mind is dhyana.
- Knowing the nature of dharmas, absolute truth, is prajna.

L5: [b. The extended explanation of the individual natures of the perfections,] :L5

- 1) Generosity - vs. Miserliness, avarice, craving, greed, selfishness and egoism
- 2) Discipline - vs. Unwholesome actions
- 3) Patience - vs. Anger
- 4) Exertion - vs. Laziness, distractions, discouragement
- 5) Meditation - vs. Distractions, obstacles to concentration: busy-ness, wildness, or scattered attention, sleepiness, torpor, or sinking
- 6) Prajna that realizes the natural state also has three sections - vs. Ignorance, karma
- 7) Summarizing the meaning of these six perfections

L6: [1) Generosity] :L6

- a) Identifying the object
- b) The general teaching on the nature
- c) The benefits of generosity

L7: [a) Identifying the object,] :L7

Now from the six explanations of the individual natures, as for the nature of generosity:

\ ###
 \ Seeing that sentient beings are tormented by poverty, °

L7: [b) The general teaching on the nature:] :L7

\ ###
 \ They give them limitless gifts of desirable articles, °
 \ Like food and clothing, horses, wagons and oxen.
 \ Greater are such gifts as one's own sons and daughters.
 \ But greatest is to give one's head and eyes and such.
 \ This establishes worldly and spiritual benefit.

L7: [c) The benefits of generosity:] :L7

\ ###
 \ Thus we will conquer all our avariciousness. °
 \ Consequently giving rise to wealth for others.

¢(i.e. It is about "letting go". Resistance is suffering (this is explicit in the Second Noble Truth). Craving, attachment and resistance is suffering. So it is wise to let go. Four categories: the giving of property, Dharma, refuge, and active love (maitri).)

- Material generosity perfects the accumulation of merit

-- and Dharma-generosity the accumulation of wisdom. (i.e. and by meditating on emptiness of the three)

-- Without avariciousness, the continuity of birth as a preta (i.e. greed, miserliness) is cut off.

-- Actual wealth arises for the benefit of others. The world of the noble ones is grasped.

The Sutra Taught by Questions says:

~ By material generosity the accumulation of merit is perfected.

~ By Dharma-generosity, the accumulation of wisdom is perfected. (i.e. and by meditating on emptiness of the three)

~ These two establish omniscience.

-- What is material generosity? It is like this. There is giving, great giving, and supreme giving. Giving is of food, clothing, chariots, and elephants to others. Great giving is of sons, daughters, and spouses. Supreme giving is of things difficult to do. Heads, eyes, arms, legs and so forth are given.

-- What is Dharma-generosity? The lesser is giving pens, ink, and books. The greater is giving teachings, of the shravakas, of the pratyekaBuddhas, or of the supreme Dharma, according to the fortunes of beings. To enter into grasping unsurpassable enlightenment and display the inconceivable Dharma like the sky is the supremely great. (i.e. The finest and only lasting richness one may bring beings is an insight into their unconditioned nature.)

Householder bodhisattvas practice chiefly material generosity, and renounces Dharma-generosity.

About this the Mahayanasutralankara says:

~ Bestowing benefits,

~ And depending on mind, the root,

~ Perfect both action⁶² and mind

~ Accepting these two and perfecting

~ While being without stinginess,

~ Giving dharma and things without fear.

~ Having known such generosity,

~ There is genuine accomplishment

~ For those who are capable.

THE ESSENCE is being without miserliness.

THE CAUSE is pure, generous thoughts.

THE FRUITION is perfection of body and enjoyment. (i.e. In accord with the goal: transcending all conditioning. Avoiding the unwholesome actions and their consequences like a rebirth in a lower realm, losing the freedom and opportunity of the precious human life. Having experiences similar to the cause, thus increasing peace, happiness, and the capacity for concentration and insight.)

THE ACTION is taking care of both oneself and others, and perfecting the two accumulations. (i.e. Combining both the method, giving, and wisdom, the emptiness of the three. Exchanging self with others.)

As for distinguishing THE QUALITIES, the same text says:

~ Buddha sons, when they meet with students, give even their lives.

- ~ Even if they receive compassion from other beings
- ~ They take no care of fruition of human hopes and wishes.
- ~ Generosity brings all beings to the three enlightenments.
- ~ By the wisdom of generosity having been perfected,
- ~ They are placed in the inexhaustible realms of purity.

¢(i.e. THE PERFECTION OF GIVING:

¢-- It consist of giving everything, to everybody without discrimination, without any regret, without expecting anything in return, without any restriction of timing, while realizing the emptiness of the three obstructions of an "I" who gives, an "other" who receives and a valuable object which is given.

¢-- Uniting method and wisdom. Gathering the two accumulations. Planting the seed for the two kayas.

¢-- Giving with loving-kindness, compassion, joy, equanimity, wisdom.

¢-- Giving only for the goal of enlightenment.

¢-- The Bodhisattva employs a kind of giving which is coated with nirvanic reality-mark wisdom and so causes it to be inexhaustible.

¢-- Giving by dedicating our virtues for the benefit of others.

¢-- To develop gradually: giving material things, renunciation and giving a way of life, guarding the sense doors, letting go of attachments, of the self.)

L6: [2) Discipline] :L6

-- a) Explanation of the nature and expression of praise

-- b) The brief explanation of what is to be trained in and the instruction to guard it

-- c) The divisions of individuals who guard it and the explanation of the root as bodhicitta

L7: [a) Explanation of the nature and expression of praise] :L7

As for the explanation of the perfection of discipline, since externals are non-existent, the inner abides in enlightenment:

- \ ###
- \ By controlling ourselves with the highest discipline,°
- \ Peace and happiness of mind will be attained.
- \ By prajna we will gain perfection of the two benefits.

¢(i.e. The method of guarding the practice is to GUARD THE MIND. It is the maintenance and guarding of this mind that constitutes the true observation of moral discipline. Practicing mindfulness and alertness as the observation of pure moral discipline.

¢-- Guarding the three doors, in order to refrain form unwholesome actions and their consequences.

¢-- A self-amplifying process, bringing more and more happiness.

¢-- Conscientiously attending to the wholesome actions of our body, speech and mind -- in order to prevent the precious bodhichitta from decreasing -- once we have taken hold of it.

¢-- In accord with the goal: transcending all conditioning. Avoiding the unwholesome actions and their consequences like a rebirth in a lower realm, loosing the freedom and opportunity of the precious human life. Having experiences similar to the cause, thus increasing peace, happiness, and the capacity for concentration and insight.

¢-- To develop gradually, with more and more understanding and wisdom; by taking different vows.

¢-- The two benefits are benefits for others and for self.

¢-- First we guard against unwholesome actions (removing the danger of the lower realms, and keeping this precious human life);

¢-- Then, we guard in order to develop virtues (like developing a skill; like a conditioning in order to be able to transcend all conditioning);

¢-- Then we guard in order to abandon egoism and exchange self for others (because egoism is the worst poison);

¢-- Then we guard the samaya;

¢-- Then we guard in order to be always conscious of compassion and emptiness (the two inseparable like the two aspects of everything);

¢-- ... until there is no more need to guard anything because we have directly seen the non-dual nature of our own mind and of everything, because Buddha qualities have become natural for us.)

L7: [b] The brief explanation of what is to be trained in and the instruction to guard it:]
:L7

\ ###

\ The vows and accumulations of Dharma and benefiting beings, °

\ Buddha sons will always guard these three disciplines.

¢(i.e. THE THREE TYPES OF MORALITY: (see the three disciplines bellow)

¢-- The moral discipline of restraint [/ rejecting] (depending of the vows, confession),

¢-- the moral discipline of gathering virtue [/ accepting] (ex. four immeasurables, seven limbs, five paramitas),

¢-- the moral discipline of benefiting sentient beings [/ bodhicitta] (working for the welfare and benefit of all living beings)

¢-- The ultimate is acting in accord with the real non-dual nature of everything, in accord with the Union of The Two Truths, union of compassion and emptiness, the perfect Buddha qualities. But this is beyond morality and immorality. Until then the morality consist of using the skillful means proposed by the ones who have succeeded in order to be able ultimately to transcend all conditioning ourselves. Those skillful means are more and more close to the real nature of everything, bringing the results into the path. That is why they are more and more efficient in bringing happiness.)

L7: [c] The divisions of individuals who guard it and the explanation of the root as bodhicitta:] :L7

\ ###

\ Householders take the precepts of a lay disciple. °

\ Renunciates take the vows of monk, shramanera, or novice,

\ And the discipline of guarding both the two bodhicittas

Here, in addition to whichever of the seven pratimoksha, or self-liberation vows may be appropriate,

-- there is the vow of the bodhisattva discipline,

-- including vows of arousing the two bodhicittas of aspiring and entering.

The single bodhisattva vow has no divisions corresponding with the seven families of personal enlightenment. Those seven families are the male and female genyens, getsuls, and gelongs, and the lay disciples. Counting male and female observers of the precepts for a day

there are nine families.

- On the side of householders, the vows of genyen and day-precepts are divided into two.
- On the side of renunciates, there are getsuls, genyens, and fully ordained gelongs.
- It is said that on top of these the vows of arousing the two bodhicittas are possessed.

The Mahayanasutralankara says:

- ~ As for those who dwell on the side of the renunciates,
- ~ They have an amount of virtue that is immeasurable.
- ~ With regard to householders industrious with their vows
- ~ They are more excellent than even those bodhisattvas.

That explains the renunciate bodhisattvas.

The sutras say:

- ~ Householder bodhisattvas and renunciates,
- ~ Those who have the forms of females and of males
- ~ Supremely many billions and millions have one means.

Of the two kinds of genyens, as for genyens who observe a few precepts, there are the "root four genyens," who keep the four root precepts, and abandon wrong objects of sexual desire. Genyens of pure conduct, keep these basic four and also abandon impure conduct.

As for the getsuls, the Radiant says:

- ~ Renouncing cutting off life, and taking the goods of others,
- ~ Impure acts and false speech, alcohol and so forth,
- ~ Dances, garlands and such and sitting on high seats,
- ~ And receiving food, gold, or silver any time after noon,

Because of taking these ten precepts, the mind is also guarded from the associated faults. For women there are also the twelve renunciation producing antidotes of not touching anyone and so forth. Since women have greater kleshas, they are studied for two years to see if they can keep their vows and if they are stable.

For gelongs there are four basic rules involving expulsion from the Sangha, the additional thirteen precepts, and the thirty of abandoning, which if they are broken one must abandon the object involved and so forth, 253 precepts in all. Gelongmas, fully ordained nuns, have 364 or more. This is according to sarvastivadins, mahasangikas, sthaviras and many others in the collections that they individually revere regarding training in different disciplines.

The Bhumi Collection says:

- ~ When in addition to the precepts of renunciation, they have those of arousing the bodhicittas of aspiring and entering without corruption, this is said to be bodhisattva renunciation. Those who have this discipline have a discipline that binds their being away from corrupting activity. This is called the precept of supreme discipline.

In terms of the merit of the attitude of renunciation these are together with Bön.

The Bodhicharyavatara says: 5.11

- ~ Attaining the wish for renunciation of such things⁶³
- ~ Is what is explained as being the perfection of discipline.

Restraining natural degrading activity, the vows of personal liberation⁶⁴ bind non-merit. In samsara the gods must take human bodies in order to attain the happiness of the benefit for oneself. Not only do they not take care of others, but accomplishing benefit for them is

only is taught within the bodhisattva discipline.

AS FOR MANTRA DISCIPLINE, in addition, the karma and kleshas involved in ordinary grasping are abandoned, and in the two stages of meditating in the stages of development and fulfillment, one is made into a worthy vessel.

-- At the time of the vows of personal liberation there is no opportunity of properly committing faults of the nature of the ten non-virtues.

-- In the bodhisattva vow seven can be committed to benefit others.

-- Mantra depends on the skillful means of non-abandoning or non-renunciation. As fire arises from wood, this cause of the arising of wisdom is produced only by that profound path.

Within the continuum of a single being, the single essence exists with different aspects. If objects of choice occur simultaneously, the higher ones are preferentially guarded. The lower part is gathered into it. Though there seems to be complete contradiction with the lower part, the essence is not lost, and so there is no real contradiction.

For example, in tantric practice drinking is not a violation, even though drinking liquor is taught to be a downfall by the shravakas, and by the bodhisattvas said to be an associated fault. At that time, the object must not be consumed by the practitioner as a monk or bodhisattva. But when the deities are visualized, things change. Things must become intoxicating liquor. By mantra, mudra, and samadhi, they are transformed into amrita and one is supposed to enjoy them. Perceptions and thoughts must become many other things, transformed into perceptions of gods and mandalas. By their becoming amrita and faultless divine offerings, feast practice is perfected. By meditating with the accompaniment of view and samadhi, the good qualities become exalted, and in such a way the nature of these precepts will all be known.

In brief, however faults are produced, they are stopped. The good qualities if goodness is produced, are bestowed. Generally, to know this clearly by visualizing is very important.

The Precious Mala says:

- ~ Generally it is done by visualizing
- ~ Therefore this is praised in all the shastras.

IN BRIEF,

-- guarding the mind from harmful behavior for the benefit of others is the vow of discipline.

-- By the two accumulations and the six perfections, an assembly of good qualities which have not previously arisen are produced. Increasing this arising is the discipline of gathering virtuous dharmas. They are chiefly gathered by discipline of mind.

-- Those skilled in upaya, whether real or from one's mind, accomplish the benefit of sentient beings. By the four bases being gathered, others are made joyful, their situations uplifted, and good and virtuous seeds of ultimate certainty planted. Such caring for the happiness of others is the discipline of producing benefit for sentient beings.

By these three disciplines, the three disciplines of the path are accomplished. Having perfected the two accumulations, one becomes enlightened.

-- 1) By the discipline of the vow, one attains perfect abandonment of the two obscurations and their habitual patterns.

-- 2) By the discipline of gathering virtuous dharmas, perfect realization is attained of nature, extend, and so forth.

-- 3) By the discipline of benefiting sentient beings, one attains perfect Buddha activity, taming whatever needs to be tamed along with the spontaneous arising of the two benefits.

The Edifice of the Three Jewels says:

- ~ Kashyapa, this bodhisattva discipline has three aspects.
- ~ There are the discipline of the vow,
- ~ the discipline of gathering virtuous dharmas,
- ~ and the discipline of accomplishing benefit for sentient beings.
- ~ By the discipline of the vow, the mind is guarded from what is unwholesome.
- ~ By the discipline of gathering virtuous dharmas, the virtuous roots are established.
- ~ By the discipline of accomplishing benefit for sentient beings, one devotes oneself to the benefit of others.

The Mahayanasutralankara says:

- ~ These six accomplish peace by having wished for it.
- ~ They will give the gift of life in the higher realms,
- ~ They are the supports of peace and fearlessness
- ~ By them one will possess the accumulation of merit.
- ~ One attains the nature of the symbolic signs.
- ~ One has the topics that are contained within the vow.
- ~ Having completely known a discipline like that,
- ~ Those who are capable will really establish it.

THE ESSENCE has seven limbs. These are the topics of discipline. Bound by the vow of personal enlightenment, are

- 1). The perfect procedure
- 2). The sphere.⁶⁵

Only the subtlest faults are viewed as topics of fear. The bases of the precepts are genuinely received. They are learned. So it is explained on the level of the shravakas.

- 3). As for THE CAUSE, it makes one attain peace, nirvana.
- 4). As for THE FRUITION, one exists in the higher realms.
- 5). As for THE ACTION, it produces the support of all the good qualities. The kleshas are pacified and one is made fearless about oneself and others.
- 6). As for THE GOOD QUALITIES, it possesses the accumulation of merit.
- 7). As for THE DIVISIONS, there is that arising from receiving the harvest of genuineness, and that attained by dharmata.

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

The first, is personal liberation. In attaining dharmata, both samadhi and spotless karma arise. There is the mind of actual samadhi and the path of seeing and so forth, the undefiled level of the noble ones.

The Abhidharmakosha says:

- ~ It is called the vow of personal liberation
- ~ Spotlessness and samadhi will arise as a result.

These disciplines are undefiled. They are not changeable by downfalls. They are not mixed with the personal liberation of the shravakas and pratyekaBuddhas. The sutras are not lacking, since they are part of the Mahayana. Having those four aspects, they should be produced as the support of good qualities.

The Spiritual Letter says:

- ~ Your discipline is undefiled, and indeed not lacking.
- ~ Not mixed, and unchangeable, it is a pure reliance.
- ~ Discipline, whether at the levels of cause or causeless
- ~ Is taught as the ground and support of all good qualities.

AS FOR THESE VIRTUES OF DISCIPLINE,

The Mahayanasutralankara says:

- ~ The Buddha sons always receive discipline of the nature of the vow and effort. Though they have no desire for the celestial realms, they genuinely attain them even though they produce no desire for them. By this discipline, all beings are also established in the three enlightenments. By the wisdom of discipline being completely accomplished, they are inexhaustibly established in the pure realms.

¢(i.e. THE PERFECTION OF MORALITY:

- ¢-- Based on renunciation.
- ¢-- Out of compassion.
- ¢-- Based on the principles of relativity, reciprocity, equality.
- ¢-- In upholding the precepts there are no considerations of gain or loss.
- ¢-- With the right motivation. Not out of fear, but for the goal of enlightenment only. The upholding of precepts is carried out only for the sake of all beings, for the sake of succeeding in the way of the Buddha, and for the sake of realizing the Dharma of all Buddhas.
- ¢-- "Then again, if the bodhisattva finds that there is nothing which can be gotten at in either offense or non-offense, it is at this time that his practice constitutes shiila paaramitaa."
- ¢-- Practicing morality while realizing the emptiness of the three: beings, offense, precept.
- ¢-- Uniting method and wisdom. Gathering the two accumulations. Planting the seed for the two kayas.
- ¢-- To develop gradually, progressively with patience and compassion, with more and more understanding and wisdom. A spiral, self-amplifying process of virtue.)

L6: [3) Patience] :L6

- a) The general teaching on the divisions
- b) The way of meditation
- c) Many objects are tamed by taming mind alone
- d) How harm is a condition of establishing patience
- e) The thought that the condition of anger arises from oneself
- f) The thought about fabrications existing or not
- g) What is the nature of this unpleasantness and harm

L7: [a) The general teaching on the divisions,] :L7

{{652.3}}

- ~ Then as for the perfection of patience:

- \ ###
- \ Three kinds of patience also need to be established. °
- \ -- One gives no thought to how much suffering is involved

- \ In the various kinds of outer and inner injuries.
- \ -- Because of compassion one has devotion to the Dharma.
- \ -- Third there is that of compassion that has no reference point.

-- Not getting angry at harm or injuries produced by externals is the patience of fortitude. Enduring hardships in liberation and in establishing the dharma for oneself and others, this patience does not care how much suffering is involved.

-- Compassionate patience is being tireless in benefiting others.

-- Not being afraid of the profound meaning of emptiness is the compassion having no reference point of nature.

¢(i.e. THE THREE TYPES OF PATIENCE:

- ¢-- The patience of voluntary enduring, with acceptance & joy
- ¢---- The nature of samsara : brief instants of happiness, eternity of suffering
- ¢---- Result of karma : the inescapable effects of the causes we have created in the past / unavoidable / no need to fight the inevitable
- ¢---- Seeing it as a means of exhausting negative karma
- ¢---- Fighting (getting angry) it will only increase the pain, and create more suffering in the future
- ¢---- For the great cause we should be able to endure; discomfort should not discourage us.
- ¢---- Face the truth
- ¢---- It destroys arrogance and false pride
- ¢---- Get familiar with it -- develop patience gradually, building on our self-confidence / The more we become familiar with the patience of enduring suffering, the more the strength of our patience will increase.
- ¢---- Take benefit from it : feeding renunciation, and compassion
- ¢---- Don't let anger disturb your peace of mind
- ¢---- Anger (like other defilements) is like an "addiction" (drug, alcohol, tobacco, ...): very short term benefits, a lot of disadvantages, strong attachment, hard to get rid of.
- ¢---- If we suffer about it it is because we are attached to something, we have developed habits and are resisting change.
- ¢---- Learning to get rid of wrong habits is necessarily hard, it takes time and practice.
- ¢-- The patience of definitively thinking about the dharma;
- ¢---- He acts solely under the power of his delusions / we should get angry at those delusions
- ¢---- The enemy who wishes to harm us does so without freedom; he is completely under the control of his anger
- ¢---- The angry person, the anger itself and all things in general are completely without volition; they depend solely on causes and conditions
- ¢---- Because all things, including our mind, are dependent arising, do not have an independent self-existent nature of their own
- ¢---- All is emptiness -- but still, and because of it, cause and effect operates to bring suffering results from non-virtuous actions and beneficial results from virtuous ones
- ¢---- The minds of sentient beings have been conditioned since beginningless time in ignorance, and because these unfortunate beings have not yet attained the wisdom that sees the true nature of reality, they have no choice but to experience the ever-changing sufferings of cyclic existence.
- ¢---- No reason to get angry
- ¢-- The patience of not retaliating (or maybe it is much more subtle than this; something like: "the intuitive tolerance of the ultimate incomprehensibility of all things" or "the

conformative tolerance of ultimate birthlessness" -- from Vimalakirti Sutra)

¢---- Accept karma

¢---- Result of delusion (ex. from strong attachment)

¢---- No need to risk everything for something impermanent

¢---- Protect yourself and Bodhicitta but do not get angry (loosing control and entertaining delusions)

¢---- Feel compassion, treat him as a sick person; he is hurting himself too. Anger can so totally rob a person of his freedom of action that it is unreasonable for us to express hostility towards anyone under its sway.

¢---- It is not the inherent nature of our adversary to be harmful, it is just a temporary fault. It is the fault of delusion itself.)

As for the meaning of these, the Mahayanasutralankara says:

- ~ Fortitude knows but does not care how much it must bear.
- ~ As for compassion, patience depends upon that dharma.
- ~ As for the five benefits, they are truly explained.
- ~ They are the producers of the two benefits.

- ~ Having the main thing and all the ascetic practice
- ~ There is the patience that aspires to those three things.
- ~ When patience such as that has been completely known,
- ~ By the wise it is said that it is truly established.

THE ESSENCE is not being angry with others and bearing adversity.

THE CAUSE is compassion.

The five benefits are THE FRUITION.

The sutras say:

- ~ 1 There is not much resentment and discord.
- ~ 3 There is much happy and blissful mind.
- ~ 4 There is no regret at the time of death.
- ~ 5 The body abides in peace,
- ~ 6 and one will be born in the bliss of the celestial realms.

¢(i.e. FAULTS OF ANGER:

¢-- Can destroy vast amount of accumulated virtue in a flash

¢-- Can prevent us from attaining our goals

¢-- We loose all peace of mind, uncomfortable, restlessness, dislike food, cannot sleep, feeling miserable

¢-- We can become ugly (red face demon), cannot control our feelings

¢-- We can loose all control, reason and good sense; we are in no position to learn

¢-- We may take great risks to get revenge, loosing all freedom of choice

¢-- We may hurt people we love (or benefactors) in a blind rage

¢-- We can create more enemies

¢-- We get abandoned by co-workers, friends and family

¢-- We may develop an obsession, becoming the victim of our own hostility

¢-- We may come to see all people as enemies, developing paranoia, becoming insane the victim of our own delusion

¢-- But, mostly, it "reinforce" the deep habits of the duality "self vs others", the duality

of "absolute good vs absolute bad", of "self-existence"

¢-- So it destroys our calm environment, destroys our calm mind, destroys our capacity to see the relativity of everything, creates obsessions, wrong views and wrong habits that will necessarily bring more suffering.

¢-- It is totally contradictory to all the intended goals in Buddhism: calm, compassion, equanimity, emptiness)

¢(i.e. ADVANTAGE OF PATIENCE:

¢-- Pleases all Buddhas

¢-- Happiness in the future (even in this lifetime)

¢-- We can attain the state of Buddhahood and help all other sentient beings by freeing them

¢-- We remain calm in a position to use our wisdom and find a solution

¢-- We gain respect and admiration: putting us in a better position to help

¢-- On rebirth, we get a beautiful form and are surrounded by a circle of devoted servants and disciples; we have good health, popularity and a long life.)

¢(i.e. In short, patience is a more mature behavior than anger. It is more in accord with the real nature of everything.)

Their result is to produce benefit and happiness for both oneself and others.

The Mahayanasutralankara says:

~ The Buddha sons bear all the harms of human beings which is very hard to do. Since they cannot care for the celestial realms, they are not afraid of not going there, and do not care about their benefits. By that same patience they establish all sentient beings in enlightenment. By the wisdom of patience being completely accomplished, they place beings inexhaustibly in the pure realms.

L7: [b) The way of meditation] :L7

{{653.6}}

~ As for the brief teaching of meditating on patience:

\ ###
\ Just as no greater evil exists than that of aggression, °
\ No merits are so difficult as those of patience.

\ ###
\ By strenuous efforts in these various kinds of patience,
\ Let us strive to quench the great fires of aggression.

The supreme good is enlightenment. Moreover, the merit established by patience is greater than others. The greatest suffering is hell. Since this is produced by aggression, and since there is no greater evil than that, by various means, it should be joined to austere meditation on patience.

The Bodhicharyavatara says: 6.2 {{654.3}}

~ Just as there is no evil which is as bad as aggression,
~ No austerity is so difficult as that of patience.
~ Therefore it is proper that we should strive earnestly
~ Meditating on patience in various different ways.

The Spiritual Letter says:

~ There is no austerity like that of patience

- ~ Though we cannot do away with occasions of anger
- ~ By abandoning anger, there is irreversibility.
- ~ By this being attained, Buddhahood is promised.

L7: [c) Many objects are tamed by taming mind alone] :L7

If each of many objects of anger has to be dealt with, it will never be accomplished and they will not be pacified.

As for the means of bearing them:

- \ ###
- \ The uncontrolled harm of things is entirely limitless.°
- \ We can never succeed in pacifying them all.
- \ ###
- \ When mind alone is tamed, then everything will be tamed.
- \ So guard the diligence of keeping mind subdued.

The Bodhicharyavatara says: 5.12 {{655.1}}

- ~ Unruly sentient beings are as limitless as space
- ~ It will never be that all of them are subdued;
- ~ But if thoughts of aggression alone have once been overcome
- ~ That will be like conquering all our enemies.

L7: [d) How harm is a condition of establishing patience:] :L7

- \ ###
- \ The good of patience comes about depending on harm. °
- \ Such qualities as kindness and compassion rise.
- \ Enemies, like teachers, are friends to enlightenment.
- \ Rely on them patiently, feeling respect and joy.

Just as masters and preceptors are beneficial to renunciation, if one has no enemy, patience will not arise, and therefore we should put up with enemies.

The Bodhicharyavatara says: 6.103-5 {{655.3}}

- ~ If we do not endure them in a patient way,
- ~ The cause of gaining merit will thereby be prevented.
- ~ It is only we who are our own obstruction
- ~ Hindering what is the cause of gaining merit.
- ~ That which if it there another comes to be.
- ~ That is the very thing which is called the other's cause,
- ~ That on whose occurrence something comes to be
- ~ How can that be called a hindrance to it?
- ~ The timely appearance of a beggar seeking alms
- ~ Does not produce a hindrance to generosity
- ~ Calling those who are bestowers of renunciation
- ~ Obstructions to it is equally unsuitable.

Times of harm, conditioned by minor suffering of unhappy mind and so forth condition the arising of compassion and sadness and so forth, and therefore we should bear them.

¢(i.e. We always need the experiences to develop any skill, or wisdom. Without hard times we usually cannot mature. Without having our pride hurt, there is usually no place for compassion. Without failure we would not question our previous commitments and investments. Without failures a theory cannot evolve.)

The same text says: 6.21 {{655.e}}

- ~ Moreover as for the virtues arising from suffering,
- ~ By sadness, it clears away arrogant haughtiness
- ~ For those within samsara compassion will arise.
- ~ Evil is avoided and we rejoice in virtue.

Those without merit can attain it by meditating on bearing angry thoughts. They can feel joy in them and be devoted to them like the teacher.

The Uttaratantra says:

- ~ With Joy and devotion like that for the teacher.

Also it says there:

- ~ Therefore if we have a completely angry mind
- ~ And patience arises only in dependence on that
- ~ Since that is the very thing that is the cause of patience,
- ~ It is worthy of homage like holy Dharma itself.

L7: [e] The thought that the condition of anger arises from oneself.] :L7

- \ ###
- \ This will never be accomplished without ourselves, °
- \ Just as an echo arises from mutual dependence.
- \ This mass of terrible harms that one has turned to evil,
- \ Proliferates due to karma and incidental conditions.
- \ ###
- \ So it is to be expected that this would come about.
- \ ###
- \ The only means by which this karma can be exhausted
- \ Is taming the mind and therefore we should strive for this.

If we were not there, our anger and contention with others would not arise. Anger and contention mutually depend on each other. If we do not harm others, harm to ourselves will not arise.⁶⁶ Therefore it is useless to do harm, and certainly it is proper to bear it.

The Bodhicharyavatara says: 6.106

- ~ Thus if we do no harm to any other persons,
- ~ There will be no one who will then do harm to us.
- ~ Therefore not established with work and weariness
- ~ This is like a treasure appearing in our house.
- ~ As they are associated with enlightened activity
- ~ Then I should rejoice that I have enemies.

When some little condition to harm me is produced, that arises from my own former karma, and so it is proper to bear it.

The Bodhicharyavatara says: 6.46

- ~ Being summoned to action by my personal karma,
- ~ Those who do harm to me arise within my life.

If I am angry, with what actually harms me, that materialistic anger is properly directed at sticks and so forth or at unpleasant words.

The Bodhicharyavatara says: 6.41 657.4

- ~ Though actually it is done by the stick that he is using,
- ~ If it is to the user that I address my anger,
- ~ As he as well as I is motivated by anger
- ~ It is all the fault of anger -- I should be angry at that.

In particular, if we are angry when unpleasant words are spoken by other people, not being angry at the inner source, one's own ear, but being angry at the external speaker is illogical, because it produces suffering. If one thinks like that, fame and praise are harmful, and drive us to the lower realms. Patience is the opposite.

The Bodhicharyavatara says: 6.100

- ~ As for me who am devoted to liberation
- ~ I should not be bound by possessions and social position.
- ~ Why should I be angry at the very persons
- ~ Who are producing liberation from this bondage
- ~ When they wish for me to be in suffering,
- ~ It is actually like a blessing by the Buddha,
- ~ I will go by that to the level without outflows.
- ~ Why should I be angry at the occurrence of that?

Also: 6.103

- ~ If it is merely because of obstruction by my faults
- ~ That I will not be patient with this enemy
- ~ It is only I who will be hindering
- ~ That which is an occasion for and cause of merit

If harm is a prerequisite for patience, anger is not the right response. If harm comes from one's own karma, it is not the enemy that harms us. If it is nonexistent, even generosity will not help. Having let it go, everything becomes like waking from a dream. The limitless purposes of beings and harms of wealth are bondage.

Again: 6.55

- ~ Since worldly possessions are producers of hindrance,
- ~ If I do not want these hindering blockages,
- ~ I should throw away these troublesome possessions
- ~ Lest the evil of my deeds be stabilized.
- ~ It is even better if I die right now.
- ~ There is no profit to living long in wrong livelihood.
- ~ Even if I should live for a very long space of time
- ~ There will always be the suffering of death.
- ~ Supposing that one person awakens from a dream

- ~ In which was experienced a hundred years of happiness,
- ~ And another person awakens from a dream
- ~ Having experienced happiness only for an instant.
- ~ For both these persons, who have woken from their dreams,
- ~ That happiness they dreamed about will not return.
- ~ Likewise whether life is either long or short
- ~ At the time of death it is over just the same.
- ~ Having great possessions, and great abundance of wealth
- ~ Even though I live happily for a very long time,
- ~ As if I were ravished by a conqueror
- ~ I shall go forth in nakedness with empty hands.

Being angry about being disparaged and insulted makes no sense. Fame is just words. Such words are mere material things without the least benefit.

The same text says: 6.90

- ~ As for veneration and honor, praise and fame
- ~ Coming from these there is no merit and no life,
- ~ There will be no more strength, and sickness will not be absent.
- ~ Nor will the body be better off than it was before.
- ~ If we truly know what is to our benefit,
- ~ What is the benefit of things that are such as these?
- ~ If we want only a little nominal happiness,
- ~ Let us rely on gambling, liquor, and so forth.
- ~ The benefit of fame takes away one's wealth,
- ~ Or If we should be killed in the pursuit of honor
- ~ How will anything be done by these mere words?
- ~ If we die, then who will have that happiness?
- ~ If their castles of sand collapse and fall to pieces,
- ~ Children start to cry, hurt by the pain of that.
- ~ Thus when there is damage to my praise and fame,
- ~ My own mind is like the mind of a little child.

Some think that because of unpleasantness, there is anger. If we become angry and say unpleasant words, why not be angry at our own words? We may wish to say them, but nothing requires us to be angry because others are arrogant. Since we are unhappy, anger that our own mind is angry is what is suitable. We are just being unhappy with ourselves. Others' words are formless and do not transfer to us, but we eagerly assimilate them and, therefore, become unhappy. If we were not unhappy, there would be neither harm nor benefit. All happiness and unhappiness of the preceding instant have ceased, like the definite appearances of yesterday morning. As last night's dream will not return, is not perceived, and is without nature, then equally there are no feelings to be the ground of anger. The appearances of today, and the dream of last night are similar. Neither is worthy of attachment with joy and sorrow as truly existing.

L7: [f] The thought about fabrications existing or not:] :L7

\ ###

\ If sudden unwished-for events unpleasantly occur, °
 \ -- If such fabrications exist, then why should they be unpleasant?
 \ -- If they do not why bother to be concerned with them?
 \ ###
 \ Therefore let us try to be patient with conditions.

When desirable and undesirable things arise, if these fabricated things are there, in an effort of upaya there will be unhappiness, so skillful means are no use. If they are not there, there is no making or not making unhappiness. That there is unhappiness, cannot be reversed.

The Bodhicharyavatara says:

- ~ If such fabrications as these the fabrications exist
- ~ Why should we be unhappy because of such an existence?
- ~ If the fabrications are actually non-existent
- ~ What is the sense if we are made unhappy by them.

Therefore, sentient beings each performing their own actions, know relationships of mother, father, and so on; For the benefits of samsara and so forth these should not be put up with. But for the sake of the master, preceptor, guru, and the three jewels, we should not be angry with others. If there is such a harmful misfortune, it cannot be reversed. If there is not, it will not be produced. By the praise and blame of others immense benefit or harm can therefore not result.

The teaching of the nature of anger as emptiness.

L7: [g] What is the nature of this unpleasantness and harm:] :L7

\ ###
 \ If examined, they depend on a nature like empty space. °
 \ Happy and sad and joy and sorrow, good and evil,
 \ Grasping these dualistically has no use or meaning.
 \ Try to see everything with equanimity.

Harm-producing forms and one's own form are without a particle of difference, and so doing harm and being harmed do not exist. The minds of both are not perceived at all externally or internally. Their words too, if examined have no nature at all, and so the one who harms, harm, and the object of harm are empty of nature. As for joy and non- joy, good and bad, nothing is ever lost at all. For even the appearance of harm no essence is established. These phantoms and mirages etc. are like the eight examples of the confused relative. In the absolute, meditate on patience like space,

The Bodhicharyavatara says: 6.32

- ~ If thus we know these apparitions as phantom-like,
- ~ There will be neither subject or object for our anger.

Also, if we consider primordially unborn emptiness,

The Bodhicharyavatara says:

- ~ Thus for things like that which are completely empty
- ~ What is there to gain, and what is there to lose?

and also the Bodhicharyavatara says:

- ~ What joy is there to be found, and also what non-joy?
- ~ If one tries to examine these and look for them
- ~ Everything like this is like the space of the sky
- ~ It should be grasped as being completely like the ego.

Thus, if one meditates with many skillful means, patience will be established without hindrance.

The Bodhicharyavatara says:

- ~ If we are thirsty, they will not easily be at hand.
- ~ These are things do not exist in any way at all.

By familiarity with that, in this life we are on friendly terms with everything, and by things being pleasant we are happy. Later we attain the special celestial realms and enlightenment.

The same text says: 6.133

- ~ Arising from the cause of rejoicing by sentient beings,
- ~ May we see in the future attainment of Buddhahood.
- ~ Why do we not see that in this very life
- ~ There could be great splendor, glory, and happiness?
- ~ By the patient endurance of samsaric life,
- ~ There are lack of sickness as well as beauty and splendor.
- ~ There is support of life that lasts for a very long time
- ~ And the bliss of becoming a universal monarch.

¢ (i.e. THE PERFECTION OF PATIENCE:

¢-- "This patience with respect to dharmas has three ways in which its practice is pure:

¢---- One does not perceive any dharma of patience.

¢---- One does not perceive one's own person.

¢---- One does not perceive a person who is scolding and subjecting one to insult.

¢---- One does not involve oneself as an actor in any of the dharmas.

¢-- At this time this constitutes purity in the patience with respect to dharmas. It is

because of this factor that it is said that the bodhisattva who abides in the

Praj~naa-paaramitaa is able to completely perfect k.saanti-paaramitaa. This is because he does not move and does not retreat.

¢-- What is meant by "does not move and does not retreat"? Hatred does not arise nor does one utter any evil words. One's body does not inflict any harm and one's mind is devoid of regrets. The bodhisattva realizes the reality mark of the Praj~naa-paaramitaa. He does not perceive any dharma. Because his mind is devoid of anything to which it is attached, if a person comes and curses or [even] if he attacks him with extremely toxic poison and so kills or injures, he is able to have patience with it all. It is for this reason that it is said that one abides in the Praj~naa-paaramitaa and is able to completely perfect k.saanti-paaramitaa.")

L6: [4] Exertion] :L6

- a) How it is for individuals who have it
- b) The incompatible aspects
- c) The measureless good qualities
- d) The instruction that one must have exertion as a means to these benefits

L7: [a] How it is for individuals who have it] :L7

Now there is the explanation of the perfection of exertion. For beings..

\ ###
\ Joyful in the wholesome nature of this effort, °
\ Wholesome dharmas are not exhausted, but gather like clouds.
\ Or bees within a cluster of fragrant lotus flowers.

The scriptures say:

~ By exertion enlightenment exists,
~ But by non-exertion it does not.
~ By exertion happiness is gathered.
~ By exertion good qualities increase.

L7: [b] The incompatible aspects:] :L7

\ ###
\ What does not accord with this is the three kinds of laziness, °
\ Attachment to bad actions, discouragement, self-contempt,
\ Not accomplishing good is the ground of every evil.
\ What is excellent is damaged and troubles will increase.

With laziness, faults increase, virtue is obscured, and our wishes not accomplished. To give the divisions:

-- Laziness attached to bad actions concerns acts that hinder holy Dharma, and agitate the mind, like always counting our goods and so forth.
-- Seeing difficulties, joining ourselves to the thought "Surely it can't be done," is the laziness of discouragement.
-- "Someone like me couldn't do it!"-- such a discouraged attitude is the laziness of self-deprecation.

¢(i.e. THE THREE TYPES OF LAZINESS:

¢-- Laziness of indolence: Attraction to mental and physical quietness, sleep, love of ease, settled dislike of activity.

¢-- Laziness of being attracted to worldly actions: Drawn to and distracted by meaningless activity.

¢-- Laziness of discouragement: Harboring thoughts of our own inability or worthlessness with regard to dharma practices. We lose all pleasure in our practice.)

The Bodhicharyavatara says: 7.3

~ There is the laziness of attachment to bad actions
~ That of discouragement, and that of self deprecation.

L7: [c] The measureless good qualities] :L7

As for THE GOOD QUALITIES of the opposite of laziness, exertion:

\ ###
\ Whoever has exertion is praised by all the world. °
\ Whoever has exertion, accomplishes human wishes.
\ Whoever has exertion, their virtues will increase.
\ Whoever has exertion will pass beyond suffering.

To summarize the immeasurable benefits of exertion, we will be praised by worldly ones and will accomplish the goals of our aspirations. Good qualities will increase. Buddhahood will be attained.

The same text says: 7.1

- ~ That only with exertion enlightenment exists,
- ~ Is like there being no motion without the wind element.
- ~ So without exertion no merit will arise.

L7: [d] The instruction that one must have exertion as a means to these benefits:] :L7

\ ###
\ Whether in the highest dharmas of worldly goodness, °
\ Or in those of the path that leads beyond the world,
\ There are dharmas of defilement and those that are without it,
\ What is bad is abandoned and what is good accomplished,
\ So let us make strenuous exertions, and truly stay with them,
\ So long as Buddhahood has yet to be accomplished.
\ Going ever-higher to greater and greater truth,
\ Let us strive that long without any slackening.

For as long as we have not attained Buddhahood, we should try to attain its superior qualities. In doing so we should rejoice in virtuous actions.

The Bodhicharyavatara says:

- ~ Who without exertion enjoys happiness.

As for THE DIVISIONS,

- the armor of exertion is practicing virtue as a cause of overcoming the four maras.
- The exertion of preparation completes the ten paths.
- Having formerly done that the exertion that accomplishes the goals of sentient beings is the cause of completing the goals of oneself and others.
- There are the also three exertions in the dharma
 - by exertion in body,
 - striving in speech,
 - and endeavoring in mind.⁶⁷

Also the Compendium⁶⁸ says:

- ~ There are the exertions of
 - ~ -- armor,
 - ~ -- preparation,
 - ~ -- absence of despondency,
 - ~ -- irreversibility,
 - ~ -- and never regarding as enough, with the mind completely joyful.

Or the Lankavatara Sutra says:

- ~ With exertion is that by which there is striving in the upper and the lower parts.
- Having seen what accords with yoga, exertion in order to eliminate discursive thoughts, is the perfection of exertion.

The Mahayanasutralankara says:

- ~ Truly rejoice in virtue
- ~ Rely on faith and on zeal,

- ~ Increase the virtues of mindfulness,
- ~ As an antidote for the kleshas.
- ~ Its quality is passionless;
- ~ As for the seven kinds
- ~ Having known such exertion,
- ~ The wise will truly accomplish it.

Joy in virtue is THE ESSENCE.

Faith and zeal is THE CAUSE.

Increasing mindfulness, samadhi and so on is THE FRUITION.

A happy mind without the three poisons is possession of the quality.

If it is divided, in each of the three precepts, it is always produced and is devotedly produced, by body speech, and mind respectively. With armor-exertion that makes seven kinds.

As for THE QUALITIES, the Mahayanasutralankara says:

- ~ The nature of the exertion which is without example
- ~ Is the armor-application of the Buddha sons.
- ~ Having destroyed the hosts of their own and others kleshas,
- ~ They attain the fruition of ultimate enlightenment.
- ~ By this very exertion, all beings are established
- ~ In the possession of the three enlightenments.
- ~ By the wisdom of exertion being completely accomplished,
- ~ They are established inexhaustibly in the three realms.

¢(i.e. THE PERFECTION OF VIGOR:

¢-- Question: Why is it that one does not refer to the diligence inherent in all other good dharmas as constituting the paaramitaa of vigor, but instead refers only to that vigor employed by the bodhisattva as constituting "paaramitaa"?

¢-- Response: "Paaramitaa" means "reaching to the other shore." Worldly people, the Hearers, and the PratyekaBuddhas are unable to entirely perfect the practice of the paaramitaas. Hence we do not describe such cases as constituting the paaramitaa of vigor.

¢-- Moreover, these people do not possess the great loving-kindness and the great compassion. They cast off and abandon beings. They do not seek the ten powers, the four fearlessnesses, the eighteen special dharmas, all-knowledge, the unobstructed liberations, innumerable bodies, innumerable radiances, innumerable sounds and voices, innumerable types of moral conduct, dhyana absorption, or wisdom. It is for these reasons that the vigor of such persons is not described as constituting paaramitaa.

¢-- Additionally, the vigor of the bodhisattva is unrelenting and unrelenting as he single-mindedly seeks the Buddha Way. In the case of those who practice in this way it is referred to as the paaramitaa of vigor. This is exemplified by Grand Giving Bodhisattva (Mahaatyaagavat) who, in seeking the wish-fulfilling gem, searched through all the waters of the great oceans. Even when this endeavor caused his bones and sinews to become entirely atrophied he never rested or diminished his efforts. Thus he found the wish-fulfilling gem and used it to supply the needs of beings and to rescue them from physical suffering. It is in this way that the bodhisattva is able to do what is difficult to do. This constitutes the bodhisattva's paaramitaa of vigor.

¢-- Furthermore, the bodhisattva takes the power of vigor as foremost in carrying

forward with his practice of the other five paaramitaas. It is at this point that the practice is referred to as the bodhisattva's paaramitaa of vigor. This is analogous to a severe illness being curable only by a combination of manifold medicines. The bodhisattva's cultivation of vigor is just like this. If he only practiced vigor in isolation he would be unable to successfully practice the other five paaramitaas. In such a case, this could not be referred to as the bodhisattva's paaramitaa of vigor.

¢-- Also, the bodhisattva's vigor is not taken up for the sake of valuables, benefits, wealth, noble status or power. Nor is it implemented for the sake of his own person, for the sake of being reborn in the heavens, for the sake of becoming a wheel-turning king, or for the sake of becoming a king of the gods such as Brahmaa or Shakradevendra. Nor is it taken up for the sake of gaining nirvana for himself. It is cultivated solely for the sake of realizing the Buddha Way and providing benefit for beings. Such characteristics as these are referred to as the bodhisattva's paaramitaa of vigor.

¢-- Then again, the bodhisattva's vigor is such that in his cultivation of all good dharmas it is the great compassion which is taken as foremost. It is as if there were a lovingly kind father who cherished his son. He has only that one son who then becomes afflicted by a serious disease. The father then singlemindedly seeks for medicines to rescue his son from the disease. The bodhisattva's taking of loving-kindness as foremost in his practice of vigor is just like this. In his rescuing and treating of everyone his mind does not foresake them for even a moment.

¢-- Then again, the vigor of the bodhisattva takes the wisdom of the reality aspect as foremost as he carries on the practice of the six paaramitaas. This is what is meant by the bodhisattva's paaramitaa of vigor.

¢-- Question: The reality aspect of all dharmas is unconditioned and in the sphere of the wishless. Vigor is characterized by being conditioned and by being in the sphere of wished-for endeavors. How is it that it can take the reality aspect as foremost?

¢-- Response: Although one is aware that the reality aspect of all dharmas is in the sphere of the unconditioned and the wishless, on account of a desire to cross beings over to liberation which is rooted in the great compassion and in one's original vows, even in the midst of the wishless one employs the power of vigor to deliver everyone to liberation.

¢-- Additionally, since the reality aspect of all dharmas is unconditioned, wishless and characterized by being like nirvana, it is neither singular nor dual. How then can you claim that the reality aspect is different from vigor? You simply do not understand the characteristics of dharmas.)

L6: [5] Meditation] :L6

- a) The cause establishing meditation
- b) The concordant qualities
 - i) Things as a cause of suffering
 - ii) The faults of worldly people and companions
 - iii. The instruction of resorting to solitary places
 - iv) The instruction to remain in solitude all one's life
 - v) The praise of forest solitudes
 - vi) How it arises in solitude with impermanence
 - vii. In those places how the mind becomes workable
 - viii) The benefits of relying on solitude
 - ix) The divisions of how to meditate, together with the qualities

L7: [a] The cause establishing meditation,] :L7

\ ###
 \ Whoever has the wish to cultivate meditation °
 \ Should abandon all the distractions of various entertainments.
 \ Pleasurable objects, like clouds in an autumn sky,
 \ Ephemeral in their nature are no more stable than lightning.
 \ Enjoyments are no more lasting than illusory palaces.
 \ They are untrustworthy, and we should abandon them.
 \ Instead we should rely on the peace of leafy forests.

All compounded things are impermanent. Wealth is fickle. Life is impermanent. Since all this is always essenceless, we should try to meditate alone in peaceful forests.

The Personal Liberation says:

- ~ After they have heard much,
- ~ Abiding in leafy forests,
- ~ Their lives slip away in happiness.

The Talk of Solitude says:

- ~ In cloud canopies of enjoyment,
- ~ Displays like flashes of lightning.
- ~ Are destroyed by the winds of this life,
- ~ Like lotuses floating on water.

- ~ Quickly seeing the deceptions
- ~ Of youthful embodied beings,
- ~ The wise will therefore establish
- ~ Meditation and samadhi,
- ~ Turn quickly to the practice
- ~ Of the ultimate yoga.

¢(i.e. THE WAYS TO PREVENT DISTRACTIONS:

- ¢---- Physical solitude (from worldly life)
- ¢---- Mental solitude (from disturbing thoughts)

¢-- THE SIX CONDITIONS FOR SUCCESS:

- ¢---- A suitable place, and knowing the methods
- ¢---- Having little desire for material things
- ¢---- Having contentment
- ¢---- Giving up all activities that are not related to the practice
- ¢---- Keeping pure morality
- ¢---- Abandoning all disturbing conceptions

¢-- THE FIVE OBSTACLES:

- ¢---- Laziness
- ¢---- Forgetfulness
- ¢---- Mental sinking & mental excitement (gross & subtle for both)
- ¢---- Non-application
- ¢---- Unnecessary application)

L7: [b) The concordant qualities:] :L7

- i) Things as a cause of suffering
- ii) The faults of worldly people and companions
- iii. The instruction of resorting to solitary places

- iv) The instruction to remain in solitude all one's life
- v) The praise of forest solitudes
- vi) How it arises in solitude with impermanence
- vii. In those places how the mind becomes workable
- viii) The benefits of relying on solitude
- ix) The divisions of how to meditate, together with the qualities

\ ###
 \ The presence of desires will only produce a struggle. °
 \ In seeking, collecting, and guarding them there is suffering.
 \ Arrogance, craving, and greed, increase our stinginess.
 \ We are led to the lower realms, and kept from the higher ones.
 \ Therefore be content, and let desires be few.

External amenities are the source of much unhappiness of seeking, guarding, endangering, unhappy mind, craving, arrogance, hypocrisy and so forth. Since they make one fall into the lower realms, they should be abandoned.

Nagarjuna says:

- ~ By the suffering of seeking, guarding, and gathering,
- ~ Wealth should be known to be a limitless destroyer.

"Therefore be content, and let our desires be few."

The Spiritual letter says:

- ~ Knowing how to be content among all wealth,
- ~ Is said to be the best teaching of gods and human beings.
- ~ Let all know content. If they know that excellence,
- ~ Even possessing no wealth, there will be genuine wealth.

L8: [i) Things as a cause of suffering.] :L8

With many things there are also many sufferings. For example:

\ ###
 \ Though by bodily wounds we may be full of suffering, °
 \ The suffering of riches is even worse than that.
 \ Those who cut down their possessions have limitless happiness.
 \ There will be less danger of being persecuted.

\ ###
 \ There will be no fear of thieves and enemies.
 \ Praised by everyone, we stay upon the path.
 \ Duties will be few and mental karma less.
 \ So let us always train in having few desires.

If our desires are few, we are praised by all. If we have no wealth, we do not have to guard it from enemies and thieves. With few actions and body and mind at ease, we will practice samadhi, with little hypocrisy and so forth, and with many good qualities. The more the wealth, the more the suffering for those who possess it. As nagas have many snake-like heads, they have much suffering.

The Spiritual Letter says:

- ~ As many as the possessions are the sufferings.

- ~ However, those with few desires are not like that.
- ~ As many as the heads of supreme kings of the Nagas,
- ~ So many are the sufferings rising from possessions.

Great desire for external things produces suffering. Internally, the desires of sentient beings involve immeasurable faults. By contention, passion, and offenses against pure conduct, the lower realms arise. All concerned are degraded and so forth. Since these arise from grasping desire and craving as pure, this should be abandoned.

The Precious Mala says:

- ~ Sexy bodies of women
- ~ Are mostly in the mind
- ~ Their bodies in reality
- ~ Are really no so nice.
- ~ The mouth has rancid saliva.
- ~ Garbage sticks in the teeth.
- ~ In the nose are pus, and mucus.
- ~ The eye is a glass of tears.
- ~ The torso is full of filth,
- ~ And buckets of lungs and livers.
- ~ Fools who have not seen women
- ~ Desire their bodies most.
- ~ Like an ignorant person craving
- ~ A bucket of shit as a bauble
- ~ Such are these fools of this world
- ~ In their ignorant lust for women.

Also:

- ~ Whether bodies are good or bad,
- ~ Whether they are old or young,
- ~ If the bodies of women are nasty,
- ~ How will desire arise?
- ~ What is filthy, though secretly
- ~ It may have good color and form,
- ~ Is not worthy of desire,
- ~ Such is the form of woman.
- ~ The inner bones are covered
- ~ With an external skin.
- ~ There is a decaying stench,
- ~ That seems quite unbearable.
- ~ When what is unseen is like that,
- ~ This pretty skin is unclean.
- ~ A container of filthy heaps,
- ~ How could it ever be clean?
- ~ A jar full of shit is degrading

- ~ To even its outer brightness.
- ~ This body so full of shit,
- ~ How is it any different?

And more:

- ~ However you wash the body, it shows the dirt it is.
- ~ If that does not teach impurity,
- ~ What good will a lecture do?
- ~ Of this body so received
- ~ To make a graceful display
- ~ E ma, how thoughtless and foolish!
- ~ E ma, how worthy of shame!

L8: [ii) The faults of worldly people and companions:] :L8

- \ ###
- \ Limitless evil comes from gladly suffering fools. °
- \ The increase of evil deeds is the source of unhappiness.
- \ Good decreases, giving rise to strife and kleshas.
- \ We become ungrateful and are hard to satisfy.
- \ There are many frivolous actions and distracting entertainments.
- \ As we would from fire or snakes or vicious beasts,
- \ Let us give a wide berth to all the attentions of fools.

In particular in sentient of the present dark age, who were not liberated by seven generations of previous Buddhas and so forth, ultimate wildness, evil deeds, and kleshas increase. Virtue and peace are abandoned. They return benefit with harm. They uselessly afflict others in body, speech and mind. They disparage holy dharma and individuals associated with it. They have many purposes and many actions. With many occupations and distractions, kleshas naturally arise. Like living among carnivorous beasts, fire, or poisonous snakes, they are hard to deal with.

The Entering into the Sphere of All the Tathagatas says:

- ~ As we will never be joyful
- ~ Among fierce ravenous beasts,
- ~ Likewise dealing with fools,
- ~ There is no happiness

The Bodhicharyavatara says:

- ~ If we acts like those with the fortune of fools,
- ~ We will certainly go to the lower realms.
- ~ Letting ourselves be led by those of unequal fortune,
- ~ What will come of associating with such fools?
- ~ For a moment or two they may be our companions,
- ~ Then within an instant they turn into enemies.
- ~ They become angry even when things are going well.
- ~ Ordinary people are difficult to please.
- ~ If we speak of their benefit, they get angry at that,
- ~ They go on to reverse our benefit as well.

- ~ If we do not go along with what they have to say,
- ~ Because they get angry, they will go to the lower realms.
- ~ Higher ones they envy, competing with their equals.
- ~ Arrogant to inferiors, or when they are praised,
- ~ If something unpleasant is said they give way to anger.
- ~ What benefit can be expected from these fools?

If one associates with them, it is impossible that passion, aggression, and empty chatter will not arise.

The same text says: 8.13

- ~ Whenever one associates with fools like these
- ~ They always praise themselves and denigrate anyone else.
- ~ With talk of their rejoicing in samsara and so forth,
- ~ Some sort of unhappiness will certainly arise.

The suffering of those who so depend on their own partialities of desire and attachment becomes our own burden. By such real bonds, our minds are bound. By associating ourselves with their thoughts, one's dharma will be damaged. If we are with them, there is no devotion. If we are separate, there are immeasurable damages of unhappy torment.

The same text says: 8.7-8

- ~ If for sentient beings we have produced desire,
- ~ That which is genuine is entirely obscured.
- ~ Even the thought of being sad at samsara is destroyed.
- ~ In the end we shall surely know the pains of suffering.
- ~ There by thoughts that are concerned with only this
- ~ This life will pass away in futile meaninglessness.
- ~ By our associating with impermanent friends
- ~ Even the eternal⁶⁹ dharma will be destroyed.

From the desires of foolish individual beings, comes our own non-completeness. the Dharma of holy liberation is not established because of depending on these. Instead, first staying alone in forest and mountain solitudes, not meeting with human beings, we should meditate.

The same text says:

- ~ By these one's benefit will never be accomplished.
- ~ Since for oneself this benefit will not arise,
- ~ For a long time we will be distracted by these fools.

That is how one should think about it. Moreover, even if the oral instructions have been heard from the holy gurus, if they are not kept familiarly in mind, one will not be liberated from samsara. Therefore it is important to become familiar with them.

L8: [iii) The instruction of resorting to solitary places] :L8

- \ ###
- \ As long as the mind has not attained stability, °
- \ So long will we be seduced by the wiles of external objects.
- \ So let us stay in the joy of secluded forest places.

That is how mind and the oral instructions are mixed into one taste. Until one attains

stability, the beginner should rely only on solitude free from occupations.

The Basket of the Three Jewels says:

- ~ Beginners, in order to fully pacify the mind
- ~ And completely tame it, should stay in solitude.

L8: [iv) The instruction to remain in solitude all one's life] :L8

Once one is in a solitary place where no one is, isolated from all beings and fears, one is urged.

\ ###
\ Until this body is hoisted by four pallbearers, °
\ And turns to smoke upon a crackling funeral pyre,
\ Strictly keeping to peaceful places of meditation,
\ Conquer the enemy of sidetracks of body and mind.

Thinking of the impermanent nature of life, one practices samadhi in a peaceful place.

The Talk on Solitude says:

- ~ Until this body by four persons
- ~ Is hoisted up upon a litter,
- ~ For so long strictly solitary,
- ~ Samadhi's peace should be my practice.

This is also taught in the Bodhicharyavatara 8.34

L8: [v) The praise of forest solitudes.] :L8

Now the virtues of the forests are explained:

\ ###
\ In forests clear water, flowers, and fruits are plentiful. °
\ There is excellent housing in mountain caves and sheltering rocks.
\ In solitudes graced by the shade of overhanging branches,
\ Many birds and deer dance by the river banks,
\ Exquisite with colorful flowers and the songs of bees.

Forest solitudes in shady valleys are the best. The ground is covered with verdant grass, adorned with a myriad of flowers. It is full of sounds of cool waterfalls and the songs of humming bees. In the faces of the rock mountains, under sheltering rocks are many fine natural houses. Clean water adorned by flowers and leaves is sufficient food.

Accompanied by birds and wild animals, one has happy companions. Living with them in those places of samadhi, our aspirations from the beginningless past will be joyfully fulfilled.

The Bodhicharyavatara says: 8.25

- ~ Trees and birds and various wild animals
- ~ Who dwell within the forest make no unpleasant sounds.
- ~ There is happiness if they are one's companions.
- ~ Therefore, may we always stay together with them.

- ~ When we am staying in caves or in empty temples
- ~ Or we make my dwelling by staying under trees,

- ~ May we never look back, but instead of that
- ~ May we always cultivate passionless detachment.
- ~ In places on the earth for which we have no grasping
- ~ Which are by their nature wide and unconstrained,
- ~ Acting autonomously and without desire
- ~ May we always stay in places such as these.

Also:8.37

- ~ Therefore very bright and joyfully content,
- ~ Happy in a pleasant forest with few thoughts,
- ~ All agitations will vanish and be pacified.
- ~ Therefore may I always remain in solitude.

Also: 8.85

- ~ Contention and kleshas are emptied in these peaceful forests.
- ~ In the fortunate, cooled by moonlight in groves of sandalwood,
- ~ Whose fine and joyful houses are tremendous slabs of rock
- ~ Fanned by the soundless motion of the forest wind
- ~ The wish to help other beings is naturally engendered.

The Spiritual Letter says:

- ~ Adorned by the waxing disk of the moon
- ~ Great rain clouds pile up, as if buckled at the waist
- ~ By seeing mountain forests there is passionlessness
- ~ The nature moves like wind touching one's life with fortune.
- ~ With the crowd of capering wild animals seen in the forest
- ~ All is very delightful, and one is full of happiness.
- ~ This forest where one does as one likes goddesses secretly
- ~ Arriving come to visit one in one's rock shelter.

L8: [vi) How it arises in solitude with impermanence.] :L8

In those places fragrant with juniper trees and various kinds of sandalwood, with the scent of grass and flowers arising, with the aroma of incense and medicinal herbs:

- \ ###
- \ Meditation naturally grows in pleasant solitudes. °
- \ Sweet with the fragrances of incenses and herbs.
- \ Enjoy the four seasons, as they turn in a lotus pond,
- \ The heat of summer, fall and winter, and the spring.
- \ Let your sadness grow along with the gradual change,
- \ As you contemplate the impermanence of life.

Filled by the fragrance of incense and medicinal herbs, pleasantly scented like ponds of great lotuses, fresh breezes softly rise. By the example of the passing seasons, impermanence and strong sadness arise in one's being.

Relating to no one, there is neither passion and aggression. There is no need for mental grasping. Other people are not viewed and need not be. One need have nothing to do with the struggles of life. Without desire or discouragement arising from others, happiness is autonomous. Even by the powers of the gods this is not attained.

The Bodhicharyavatara says: {{677.1}} 8.87-8

- ~ In Empty houses, under trees, and in natural caves,
- ~ Abiding in such places for as long as we wish
- ~ Abandon all the suffering of grasping and guarding
- ~ Without dependency, and acting as we will.

- ~ Passionless because of acting autonomously,
- ~ Without the least relationship with anyone
- ~ Knowing the contentment of such a happy life,
- ~ For even powerful lords attaining this is hard.

The Spiritual Letter says:

- ~ On the shores of forest streams of pristine water,
- ~ Blissful solitude is full of happiness.
- ~ As if daughters of the gods were swaying their fragrant censers of fragrant smell.

- ~ Bearing as ornaments continuous garlands of flowers,
- ~ Overpowering, as if it were divine,
- ~ The trees are perfect in root and fruit and leaves of green.
- ~ In forest independence fall cooling mountain streams,
- ~ Flowing in a place where there is no desire.

- ~ Beside its wide rivers fruit and flowers fall as ornaments
- ~ We are free and delightfully unseduced by a hell hole house.
- ~ In wide mountain valleys without any people very happy,
- ~ With vast experience of waving garlands of blue forest growth

- ~ At the waterside pleasant waterfalls, sounding like a drum,
- ~ Not a place for kleshas, so travelers proclaim.
- ~ Conquering our relationship with desires and the three worlds,
- ~ Shown as illusion, mirage, the moon in water, or waves.

L8: [vii. In those places how the mind becomes workable:] :L8

In some of those peaceful places:

- \ ###
- \ See how bones are strewn about in a charnel ground, °
- \ Think how our bodies will be scattered in that way.
- \ As we see the futile compounds of samsara,
- \ Any joy we feel vanishes in the distance.
- \ Always at peace, because there are no strife and kleshas,
- \ Let the happiness of our minds be workable.

There are limitless good qualities such as samsara's sadness, contention, and kleshas being completely pacified.

The Gongpa Zhupa70says:

- ~ By devotion to places of mountains and forests,
- ~ The source of good qualities will be increased.
- ~ By resorting to solitary places,
- ~ The five desires will be completely abandoned.

- ~ Therefore living unprofessionally
- ~ Remaining with that which is not spoken by words
- ~ Having virtuous dharmas must not be harmed
- ~ By mutual confusion and talkativeness.
- ~ Peaceful empty solitude, is praised by the Buddhas.
- ~ Therefore let aspiring bodhisattvas
- ~ Always put their reliance in solitude.
- ~ Do not produce desire in the cities.

L8: [viii) The benefits of relying on solitude] :L8

As for these groves or excellent qualities:

\ ###
 \ Victorious ones have praised such forest groves as these. °
 \ Saddened by samsara they keep to solitude.
 \ The merits of making seven steps in their direction
 \ Are such that the heap of merit that we would accumulate
 \ By making offerings to the Buddhas for a kalpa,
 \ Buddhas as many as the grains of sands in the Ganges,
 \ Would never equal the hundred-thousandth part of them.
 \ Therefore let us keep to these forest places of peace.

If someone worships the Buddhas with material things for a kalpa, if with the mind of sadness one takes even seven steps to go forth into the solitude of forests, charnel grounds and so forth, that has a much greater merit.

The Shri Samadhiraja Sutra says:

- ~ If one person offers flowers, incense, food, and all the articles related to happiness to all the Buddhas for a kalpa, and another with completely sad mind keeping to solitude, takes only seven steps, the heap of merit of that is immeasurably greater than the first.
- ~ Completely abandoning any view of body and life,
- ~ Meditating in the highest peace of emptiness,
- ~ The mind with exertion and with supreme exertion
- ~ Like a wild animal should stay in solitude.

L8: [ix) The divisions of how to meditate, together with the qualities] :L8

Now as for the explanation of how to meditate. In the forest:

\ ###
 \ Therefore, taking a cross-legged posture on our seats, °
 \ Meditate with a one-pointed mind without distraction.

\ ###
 \ Practice the attitude of a child in a temple;
 \ Then the perfect discrimination of reality;
 \ Then the holy meditation of the happy tathagatas.
 \ We should know the names of the three kinds of samadhi,
 \ Experienced by the noble ones who have entered the path;

\ ###

\ As well as the four-fold dhyanas and four-fold formless attainments,⁷¹
 \ The experiences of those who have yet to enter it.

\ ###
 \ The mind that delights in desirable things will be abandoned.
 \ Insight, samadhi, and higher perceptions will manifest.
 \ There will be the five eyes and the four legs of miracle.
 \ The mind will be transformed, becoming autonomous.

THE ESSENCE OF DHYANA is that the mind one pointedly grasps a good object, whatever it may be.

¢(i.e. THE SEVEN PART POSTURE:

¢-- Full vajra position (or half)
 ¢-- Right hand upon the left; palms up, thumbs touching above navel
 ¢-- Straight back
 ¢-- Head slightly inclined forward
 ¢-- Eyes opened slightly & gazing down (in front for Dzogchen)
 ¢-- Leveled shoulders
 ¢-- Mouth gently closed, teeth resting gently together, tip of the tongue behind the upper teeth)

The Light of the Path says:

~ On whatever object may be suitable
 ~ The mind should be well-placed.

Sit on a seat. When the mind is placed in meditative equipoise, the complexities of appearance subside. As we undertake to make apparent objects of one taste with the eye of dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), they do not become invisible, but become ungrasped phenomena. Thus in one's own time, seeing apparent objects is like opening the eyes to two natures at once.

~ Sir or madam when the eyes are closed,
 ~ Such is the mind that is poised in meditation
 ~ Sir or madam when the eyes are open,
 ~ Such is the attainment of subsequent knowledge.

~ Meditation on the single nature is shamatha.
 ~ Post-meditation is vipashyana.
 ~ These two have one mind, one essence, one time, one object,
 ~ and are one in their action of abandoning obscuration.

¢(i.e. SHAMATHA OR TRANQUILITY MEDITATION (Tib. shinay) This is basic sitting meditation in which one usually follows the breath while observing the workings of the mind while sitting in the cross-legged posture. The main purpose of shamatha meditation is to settle or tame the mind so that it will stay where one places it.

¢-- VIPASHYANA MEDITATION (Tib. lha tong) Sanskrit for "insight meditation" This meditation develops insight into the nature of reality (Skt. dharmata). The other main meditation is shamatha meditation.

¢-- DHARMATA (Tib. chö nyi) Dharmata is often translated as "suchness" or "the true nature of things" or "things as they are." It is phenomena as it really is or as seen by a completely enlightened being without any distortion or obscuration so one can say it is

"reality." -- dharmin, the realm of dharmas, and dharmata, their real nature)

The Small Commentary says:

~ The pure world, having the aspect of completely not grasping subject and object, includes the subsequent mind as a fruition in accord with itself, reversing perception of form and so on.

The appearances of meditation do not block appearances, but they are pure of concepts. Apparent rocks and so on, the ordinary objects of the five senses, are worldly and are so labeled. But since at that time they are without the aspects of grasping and fixation, they are also non-conceptual mind. The very mind of appearance at that time, labeling appearance and emptiness as equal, is included in subsequent mind. Meditation and the substance⁷² which is mind are one, so meditation naturally abandons grasping and fixation. Accordingly post meditation is of one nature with the dharmas of form, feeling and so forth. It has abandoned perception attached to them in terms of grasping and fixation. Post-meditation purified by meditation is called "letting loose" attachments of grasping and fixation and so on. As for meditation and post-meditation being of one nature, everything exists at the time of meditating in samadhi until the seventh bhumi, and this letting loose of existence. Up to then individuals do not exist as a single essence.

The Uttarantra says:

- ~ The mind always accomplishing actions
- ~ Blazing like fire,
- ~ Peaceful samadhi and absorption
- ~ Are always equalized.

There are three divisions to the extensive explanation [the three kinds of samadhi].

-- The formless dhyanas of samadhi in the mind of someone not dwelling on the path, are called "the samadhi of a child's enjoyment." For those dwelling on the path, the samadhis of the paths of accumulation and preparation produce the path of liberation.

-- Completely revealing the meaning, this is called the samadhi of completely revealing the meaning.

-- From the first bhumi onward, the samadhis of the noble ones are called the spotless samadhi or the joyful samadhi of the tathagatas.

The Lankavatara Sutra says: {{682.4}}

- ~ The samadhi of child's enjoyment,
- ~ Fully revealing the meaning
- ~ And the samadhi of the tathagatas.

The stages are as in that passage.

As for THE FRUITION, the Prajnaparamitasamgatha says:

- ~ By samadhi, lesser desirable qualities are rejected
- ~ Insight and higher perception with samadhi are established.

As for the meaning of these, the Mahayanasutralankara says:

- ~ As for mind, it dwells, and rests internally.
- ~ Mindfulness and exertion are what are depended on.
- ~ By that the production of bliss is subsequently produced.
- ~ One is empowered with the objects of higher perception.
- ~ Then the three chiefs of dharmas come into existence.

~ Having known such samadhi, skillful ones fully establish it.

THE ESSENCE is grasped within the mind.

THE CAUSE is continuous mindfulness and exertion.

The same text says:

- ~ Having realized a flash of this with agitation,
- ~ One should do this repeatedly again and again.

THE ACTION is production of bliss. This is the support of establishing miraculous ability.

THE FRUITION is establishment of the higher perceptions, miraculous abilities and so forth.

Among THE DIVISIONS are the three samadhis of

- abiding in happiness within this very life,⁷³
- the establishment of all good qualities,
- and performing benefits for sentient beings. {{683.4}}

-- As for the first dhyana,⁷⁴ as good qualities arise from inner dhyana, one attains joy and bliss.⁷⁵ In the stage of access,⁷⁶ and in having barely attained the main part there are conceptual thoughts⁷⁷ and sustained scrutiny.⁷⁸ The main body in particular has no conceptual thoughts and only sustained scrutiny. The main parts of the second, third, and fourth dhyanas, have mental apprehension⁷⁹ without thought and analysis. These dhyanas of which the earlier ones are preparations for the later, are explained in the Bhumi-Collection.

-- The samadhi that establishes all good qualities when the six pure perfections and so forth are established is the samadhi of one-pointed mind.

-- The samadhi establishing benefit for sentient beings, focuses one-pointedly on the benefit of beings, from the main body of this samadhi, one produces the benefits and so forth of what is desired and what one is interested in.

As for THE GOOD QUALITIES, the Mahayanasutralankara says:

~ The sons of the Victorious One have many samadhis, establishing all samadhis. The samadhis exist by invoking bliss, and by the arising of compassion they support lesser beings. By that very samadhi all sentient beings are established in the three enlightenments. By the wisdom of samadhi, when this has been completely accomplished, they are inexhaustibly established in the pure worlds.

L6: [6] Prajna that realizes the natural state] :L6

also has three sections.

- a) [The extensive explanation of the nature of the three prajnas]
- b) [The teaching of appearance as unborn, the explanation of prajna itself]
- c) [Summary of Prajna]

¢(i.e. Note: Some section titles have been added)

L7: [a] The extensive explanation of the nature of the three prajnas] :L7

- [Importance of hearing and studying]
- [Provisional and true meanings]
- [Intentions of the dharma]
- [The Two Storehouses of the Great teachings of the Buddha]

Then as for the perfection of prajna:

```
\    ###  
\    There are three stages as we develop in prajna. °  
\    These are  
\    -- hearing,  
\    -- contemplation,  
\    -- and meditation [i.e. Union of samadhi].  
  
\    ###  
\    By vipashyana [i.e. prajna] the host of kleshas will be abandoned.  
  
\    ###  
\    By completely knowing the natural state of dharma and dharmin,  
\    From living within samsara, we go to the peace of nirvana.
```

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

¢(i.e. By directly seeing the real nature of our own mind, and thus the real nature of everything, we automatically drop all attachment to the illusions, and thus are free from all conditioning. But before we can do it, we need to learn about the conditioning, the defilements, and how to see their real nature. And we need to practice. And to do this we need the precious human life with all of its freedom and opportunity. We need morality to gain peace of body and mind. We need compassion to diminish the disastrous effects of egotism. We need concentration to perfect the peace of mind necessary for insight. And we need the deep wisdom gained from insights.)

L8: [IMPORTANCE OF HEARING, STUDYING] :L8

-- Hearing is the producer of knowledge of the nature, the natural state of all dharmas as they are.
-- By contemplating what has been ascertained,
-- and producing liberation from the ocean of samsara by meditation,
-- it is maintained to be prajna, which means supreme knowledge or awareness.

The Small Commentary says:

~ Its sources are hearing, contemplating and meditating, or the union of samadhi.
~ By the prajnas arising from the main body of meditation and post-meditation..."

Prajna is called vipashyana or clear seeing. It is more excellent than the other perfections.

However, the prajna arising from hearing on the level of an ordinary being is also important, because someone who has not heard, one cannot contemplate and meditate.

The Uttaratantra says:

~ Practice of generosity is the establisher.
~ As discipline meditates on the celestial realms,
~ Defiling kleshas are completely abandoned.
~ Prajna entirely abandons all kleshas and knowables.
~ By that there is supremacy caused by hearing.

Also:

~ Prajna is supreme. As for its ground

~ It is hearing, so hearing too is supreme.

In this case, wishing to know the nature of all dharmas is resolved by hearing.

L8: [PROVISIONAL AND TRUE MEANINGS IN THE TEACHING] :L8

Here the presentation follows the Precious Key that Makes One Meet and Evaluating the Treasury of Holy Dharma.

From the two sections of the first, as for the presentation of provisional meaning and true meaning,

THE DHARMATA of all dharmas is suchness, naturally pure space, the nature of mind, in naturally pure luminous realization. Changeless, it transcends birth, abiding, and destruction. Its essence is the space of the sky. This is the true meaning. Words of the Buddha and shastras that teach this are included within the true meaning.

THE DHARMIN is things that appear. This includes arising and ceasing, coming and going, pure and impure; the details of the skandhas, dhatus, and ayatanas and so forth. This is the dream-like appearance of variety evaluated by the details of speech, thought, and expression. All these teachings of exaggeration are the provisional meaning. All words of the Buddha and shastras that teach this are included within the relative.

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

¢(i.e. When the time comes that you can perceive simultaneously the appearance of things without this causing their voidness to be obscured to your mind, and their voidness without your mind ceasing to make their appearance dawn, you have directly manifested the excellent pathway mind that perceives everything from the single, integrated point of voidness and dependent arising being synonymous. The attainment of the resultant two unified Buddha bodies comes from the unified practice of wisdom and method, This follows from the fact that all objects have both voidness and appearance [levels of truth]. -- The First Panchen Lama, The Main Road of the Triumphant Ones)

¢(i.e. THE UNION OF THE TWO TRUTHS: we need both together; dependent origination and emptiness are not separate or different and not the same; inseparable conventional truths and ultimate truth; inseparability of appearances and emptiness; everything is not existent, not non-existent, not both existent and non-existent, not neither existent nor non-existent. ¢-- It should be pointed out that both are merely adapted skillful means. Both are empty of inherent existence. Both dependent origination and emptiness are empty of inherent existence, merely imputed by the mind, dependently arisen. One of them is called the "true meaning", or "the absolute", or "the ultimate". But it is called like that only to oppose it to ordinary thinking. None of them is really the "real nature of everything", the "dharmata", because this "real nature of everything" cannot be described with words. It is beyond all description, beyond all conceptualization, beyond all dualities. No absolute, only adapted skillful means; even this.

¢-- What would be the point of talking about the emptiness of something if there is no fixation and grasping of that thing? Emptiness and inherent existence are interdependent; not separate or different, not the same. They form an apparent duality that will be ultimately transcended.)

For example, saying or thinking, "The nature of the mind is like the sky." and becoming haughty about that is relative. To say, "That which has the nature of the absolute is the

true meaning," is as it should be.

The Praise of the Madhyamaka Inconceivable by thought says:

- ~ The emptiness of dharmas is the true meaning, so it is taught.
- ~ What arises and ceases, the life of beings and so forth,
- ~ Is taught to be the provisional meaning and relative.

The Shri Samadhiraja Sutra says:

- ~ As the Tathagata, who is the teacher, formerly taught,
- ~ There are particular sutras distinguished as the true meaning.
- ~ Those which teach sentient beings who are ordinary people,
- ~ All such dharmas are those within the provisional meaning.

The Sutra Taught by the Noble One Inexhaustible Intellect says:

- ~ If it is asked which sutras are sutras of the provisional meaning? Which are sutras of the true meaning?
- ~ -- Those sutras which are teachings for the purpose of entering into the path are called the provisional meaning.
- ~ -- Those sutras which are taught for the purpose of entering into the fruition are called the true meaning.
- ~ -- Those sutras are called the provisional meaning which teach a self, sentient beings, life, persons, individuals, the arising of emotions, and an ego who owns the emotions and is a doer and a feeler, explaining these in a variety of words, and teach being egoless and having an ego.
- ~ -- Those sutras are called the true meaning that teach emptiness, marklessness, wishlessness, uncompoundedness, the unborn, the non-arising, no things, no ego, no beings, no life, no individual, and no self, and that the gate of complete liberation is unobstructed.
- ~ It is said that one should rely on the sutras of the true meaning and not on the sutras of the provisional meaning.

In brief,

- the natural state, and the sutras that teach it are called the true meaning and the sutras of the true meaning.
- The many means for entering into the nature, involving confused, impure dharmas which instruct the minds of sentient beings, and all the teachings of their divisions and so forth, are known as the provisional meaning and dharmas of the provisional meaning.

L8: [INTENTIONS OF THE DHARMA - No absolute, only adapted skillful means] :L8

This is how it is explained in the Mirror of Viewing the Aspects of Dharma and the First Key of Revelation. In order to explain these and so that the intended meaning may be realized, from the TWO EXPLANATIONS OF THE INTENTION AND THE CONCEALED INTENTION,

FIRST, AS FOR THE INTENTION, explaining with a little exaggeration, these teachings have a manner which is not completely straightforward.

The Mahayanasutralankara says:

- ~ Equality and other-meaning
- ~ And similarly other times,
- ~ And the thoughts of individuals
- ~ Should be known as the four intentions.

The intention of equality has the intended meaning that dharmakaya is equality, saying "at that time we will completely see the tathagatas." It is like that.

As for the intention of meaning as other, having intended the three naturelessnesses, "all dharmas are natureless," is taught. Thus, the characteristics of false conceptions are essenceless, since these are not established as real at all. The arisings of paratantra (i.e. the dependent or relative nature, other-powered, in Mind-Only school. The dependent nature is identical with mind, and particularly with the storehouse consciousness.) are essenceless, since, their arising is not established from any of the four extremes:

- They do not arise from themselves, because for these arising and an instant in which they arise are contradictory.
- They do not arise from something else, since if the essential marks of these others are analyzed, they are not established.
- That they arise from both would be doubly contradictory, so that is not established.
- They do not arise without a cause, as that is impossible.

The mere arising of whatever appears, mere interdependent arising like dream or illusion, is appearance of what does not exist.

The Sutra of the Appearances of Wisdom as the Ornament says:

- ~ Manjushri, as for dreams, what appears there does not exist.
- ~ Similarly all dharmas are appearances of what does not exist.

From that they are taught to be illusion, mirage, a city of the gandharvas, the moon in water, reflection, and magical emanations in space. In true reality, they have no absolute essence. This is the absolute. This is because their nature is impure and so forth and their complex essence does not exist.

The commentary Ascertaining the Intention of the Sutras says:

- ~ Characteristics are essencelessness.
- ~ Birth is essencelessness.
- ~ The absolute is essencelessness.
- ~ Having realized that, I taught that all dharmas are essenceless.

¶(i.e. The three essencelessnesses of parikalpita, paratantra, and parinishpanna: the three natures of the Mind Only School, the Lankavatara Sutra, Vasubandhu.)

The intention of other times, it is like saying, "by merely grasping the spotless moonlight of the Tathagata's marks, Buddhahood is attained." This is not attained in isolation, but having gathered the former assembly of these, one will always become enlightened by them.

As for the intention of thoughts of individuals, for some attached to the view of grasping supreme discipline, it is like praising generosity as a lesser discipline.

SECOND, THE HIDDEN INTENTION is so that those who delight in external things can grasp the genuine path or meaning. "Spotless moonlight," doesn't depend very much on what has that name. While according with their phenomenal style, a non-according meaning is explained.

The Mahayanasutralankara says:

- ~ The hidden intention of making one to enter,
- ~ The hidden intention of other characteristics
- ~ The hidden intention of the antidote
- ~ The hidden intention of a transformation.
- ~ Shravakas and the essence

- ~ Thus tame faults and as for profound expression
- ~ These are the four called the hidden intentions.

As for the first, the hidden intention of making enter has the goal of making enter into the Mahayana some of the family of shravakas who do not enter because they have been frightened by emptiness. To them it is said that form exists. The hearers, understanding that it really exists, enter. The actual intention of the explainer is that all appearances exist like a dream.

The hidden intention of characteristics is so that the essenceless natural state may be known. It is taught that all dharmas are essenceless. The three essencelessnesses of parikalpita, paratantra, and parinishpanna have already been explained.

As for the hidden intention of the antidote, some say Shakyamuni's body and length of life were short, with the intention of implying that he was less than other teachers. When it is said, "At this time I become the tathagata Vairochana," the hearers understand that he is equal to rupakaya. The explainer intends that he is equal to the completed accumulations, attainment of dharmakaya, and the benefits done for sentient beings.

The Abhidharmakosha says:

- ~ As for the assembly of all the enlightened Buddhas
- ~ In the sense that all the Buddhas go to dharmakaya
- ~ Their body and the like are said to be equal to this
- ~ It is not that their bodies and families are literally so big.

As for the hidden intention of transformation, this dharma may be easy to understand, and in order to pacify the fault of people thinking that a dharma which is actually easy to understand is less than others, they teach it so that it is very hard to realize.

For example, the Shrine Room of Telling the Reason Why says:

- ~ Father and mother are to be killed
- ~ The king is doubly cleaned, and
- ~ If one conquers the country
- ~ Together with its surroundings,
- ~ Those people will become pure.

Here "father and mother" are craving and grasping at samsaric formations. Alaya is a "king," since it is the support of the various habitual patterns. The bhramin's view of a transitory collection and discipline training in virtue and grasping supreme asceticism are those who have the two purities of nature and the incidental. The "country and surrounding regions" are the eight consciousnesses having the inner ayatanas of grasping and fixation. "Conquering" them means that if they are purified, one becomes enlightened.

HERE TWO SECRET INTENTIONS, whichever is appropriate, make of one nature what is particular and different.

As for the distinction of these two, Lotsawa Loden Sherap says that another meaning than what is thought by the speaker is understood for the speaker's words by the hearers. This is the intention. The meaning understood by the speaker, but not understood by the hearers is the secret intention.

So it is explained and the Thekpa Dukyi Drelpa Shejar⁸¹ says:

- ~ This intention, is only mentally presented in mind, and from the viewpoint of the

external grasper it is not openly proclaimed.

~ The intention is secret to this viewpoint of the external grasper.

These two should be known to be without contradiction. Someone may explain that it has such and such an aspect, and intending that it does not depend on whether it is in fact grasped or not grasped by the other. This may be asked by another and so forth. Since not all proclamations of the teachings are complete, the rest of what is intended is the real intention. In order to bring benefit to others, to some degree depending on a double meaning, teaching in according with their appearances, it is called secret intention. Understanding depends on the other understanding what is said by the sayer, as completed by another meaning. Therefore it is merely not false. These are the two keys of the view of scripture. Thus word, meaning, intention, and the purpose of the occasion since they are of many kinds, knowing that the sutras and tantras are revealed in this manner is very important.

L8: [THE TWO STOREHOUSES OF THE GREAT TEACHINGS OF THE BUDDHA:] :L8

That two meanings are evaluated from two presentations of the Dharma treasury,

-- [The Two Truths]

-- [The nature of all dharmas as dependent arising]

L9: [First [storehouse], as for the teaching in the style of the two truths:] :L9

-- [The Middle Way - away from the four extremes - the tetralemma]

-- [Rejecting the extreme of nihilism - conventional truths]

-- [Rejecting the extreme of realism - ultimate / sacred truth]

-- [Rejecting the extreme of dualism - inseparability of absolute and relative]

-- [Rejecting the extreme of monism - they are not the same]

-- [The Union of the Two Truths]

The Mulamadhyamakakarikas [24] says: 24:8

~ The Buddhas having taught the dharma

~ Properly depends on two truths.

~ These are the worldly relative truth

~ And the truth of the ultimate meaning.

¢(i.e. 8. The teaching by the Buddhas of the dharma has recourse to two truths:

¢-- The world-ensconced truth (T1) and the truth which is the highest sense (T2).)

¢(i.e. it is called "ultimate", but the real meaning is "sacred" because it is an important key to the path)

The Sutra of the Meeting of Father and Son says:

~ The truths of those who are skilled in the world are just these two.

~ You have received no others, nor were they seen by me.

~ These are the relative truth and the absolute truth.(i.e. it is called "absolute", but this is still just another dependently arisen concept)

~ Besides them there is no third truth of any kind at all.

Here the mere nature of so called dharmas is made into a basis of division.

-- Then the way things appear is called the relative truth

-- and the way things are is the absolute truth. (i.e. inseparability of appearances and emptiness)

These two are divided.

L10: [THE MIDDLE WAY - AWAY FROM THE FOUR EXTREMES:] :L10

¢(i.e. Nagarjuna's intention in introducing the concepts of the Two Truths was to use it to show that the four extreme philosophical positions are absurd. That is the meaning of the Middle Way: to stay away from the four philosophical position: realism, idealism or nihilism, dualism, oneness or monism. Nagarjuna was not proposing another philosophical position. He was just showing the absurdity of any philosophical position. And all philosophical positions are covered with the four extremes.

¢-- The meaning is that the real nature of everything, dharmata, is not existence, not non-existence, not both existence and non-existence, not neither existence nor non-existence (or something else).

¢-- So the proposed path, the Middle Way away from the four extremes, is in accord with the goal, the realization that the real nature of everything which is not existence, not non-existence, not both, not neither. No absolute, only adapted skillful means. Some teachings will insist on one point, some on two points, and some on the four points together.)

L10: [REJECTING THE EXTREME OF NIHILISM.] :L10

¢-- [VALID RELATIVE / CONVENTIONAL TRUTHS / DEPENDENT ORIGINATION

¢-- DHARMA

¢-- ONLY ADAPTED SKILLFUL MEANS]

¢(i.e. Although everything is empty of inherent existence, we cannot jump to the conclusion that everything is completely non-existent, or from the mind-only. That would be nihilism, or idealism. The regularity of phenomenon, the apparent causality, the apparent dependent origination, and the functionality of sciences, are the proof that things are not completely random, a-causal, non-functional, meaningless or completely non-existent.

¢-- So "emptiness" is not the real nature of everything. EMPTINESS IS ALSO EMPTY OF INHERENT EXISTENCE, a concept merely imputed by the mind, a temporary antidote to the extreme of "inherent existence". If thing were not seen as inherently existent, they would be no need for its opposite: emptiness.

¢-- The Buddha said "But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one."

¢-- The heart sutra covers this with : "Emptiness is form." / "Emptiness is not different from form."

¢-- This is covered here by saying that there are "true relative truths", "VALID CONVENTIONAL TRUTHS", even if some are "non-valid", simply "false", or "purely imagined with no valid basis".

¢-- The proposed path is to use those conventional truths, to use dependent origination, to use a raft, while remembering that nothing is absolute, that everything is empty of inherent existence. That is the meaning of using both method and wisdom, the meaning of the two accumulations of merit and wisdom, the meaning of the Two Truths (and of the two gotras, and the two kayas, ...). They should be joined on the path because they are joined in their real nature. The proposed path is in accord with the goal.

¢-- LOKAYATIKA SUTTA - THE COSMOLOGIST - SN XII.48

¢---- "Now, then, Master Gotama, does everything exist?"

¢---- "'Everything exists' is the senior form of cosmology, brahmin." (i.e. Realism)

¢---- "Then, Master Gotama, does everything not exist?"

¢---- "'Everything does not exist' is the second form of cosmology, brahmin." (i.e. Idealism or nihilism)

¢---- "Then is everything a Oneness?"

¢---- "'Everything is a Oneness' is the third form of cosmology, brahmin." (i.e. Monism)

¢---- "Then is everything a Manyness?"

¢---- "'Everything is a Manyness' is the fourth form of cosmology, brahmin. (i.e. Dualism)

¢---- Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: ...)

Also, within the way things appear, there are the confused and non-confused.

-- The first is the nature of speech, thought, and expression at the time of existence as a sentient being.

---- This is all and everything that arises as confused appearance, grasping, and knowledge. This is also all that is delusive, changeable, miserable, and so forth. It is the appearance of objects to a confused mind. They are the labels of speech, thought and expressions of the minds of sentient beings. As the imputed labels of such a mind, they do not touch the reality of Buddhahood, and are called confused. The appearances and understanding of this time depend on dualistic appearances of incidental truth and falsity, the true and the false relative. These have an effective power according with appearances. They arise from causes. They are isolated by examination. They appear in an accordant way. Collected under earth, water, fire, and air, with the knowledge of what is intrinsic to these, they are the true relative.

---- Appearances that have no effective power, like the appearance of two moons if we put pressure on the eye, are the false relative.

---- The Two Truths says:

- ~ They appear to have an effective power,
- ~ By whether they really have it or do not,
- ~ They are distinguished as being true or false.
- ~ These divisions of the relative are made.

---- Both of these, when their nature is examined, are equal. They are equal in arising from habitual patterns of confusion. They are equal in appearing to the individual senses. Though temporarily from the viewpoint of confusion they are effect-producing appearances, all the objects viewed by the eye-consciousness and so forth are equally natureless.

-- The non-confused relative is two.

---- There is the non-confusion of fruition, the wisdom of the ground, together with the Buddha qualities,

---- and the previous impermanent, called non-confused from the viewpoint of crossing over to the nature.

---- The commentary to the Uttaratanttra says:

- ~ All truths of the path are compounded. All compounded things are deceptive.

---- This is taught because such things necessarily change and develop. However the compounded other and the deceptive are not the same. By attaining the fruition, alone with knowledge of the rupakaya of the Buddhas, these dwell in Akanishta. This is changeless. It is permanent and self-existing. It is the treasury of perfect Buddha qualities. As the great appearance of the mandalas and so forth, it is perfected mastery of the wisdom of extent. Though as appearance it is called relative, since it is inseparable from dharmakaya, it abides changelessly like the sky. These will be extensively explained below. Nirmanakaya is composed of the appearances of students. By the compassion of the Buddhas these are spontaneously present. From the viewpoint of the minds of those who are to be tamed there seems to be change, but in reality no change exists. Like the moon in water, from the

condition of vessels it appears to change, but the real thing, whose characteristics are not established, is changeless. Just so, though a body appears to beings who are to be tamed, its essential characteristics are not established. These three kayas are of one nature without gathering or separation. This is because dharmakaya is changeless. Moreover, just as the moon in the sky though establishing the moon in the water is not of one nature with it, similarly, though emanations spontaneously appear from the state of sambhogakaya, sambhogakaya is really changeless, and nothing is really established. Though from the viewpoint of those who are to be tamed there appears to be change, none of the things that change are established. Therefore, all aspects of appearance, pure and impure, are gathered under relative truth.

L10: [REJECTING THE EXTREME OF REALISM.] :L10

¢-- [THE ULTIMATE TRUTH - EMPTINESS

¢-- DHARMATA

¢-- NO ABSOLUTE]

¢(i.e. The "absolute truth", also called "ultimate truth" or "sacred truth", is the affirmation that everything, ALL DHARMAS, ARE EMPTY OF INHERENT EXISTENCE, merely imputed by

the mind. This is the antidote to the extreme of realism, thinking that things and people are inherently existing, independently of the perceiver. If we try to find this "reality" we cannot find it. If we examine their origination or cessation, we cannot find a real origination or cessation. Nothing is really existing even for an infinitesimal moment.

¢-- So, even though there is dependent origination, some causality, some functionality, nothing is absolute. No real absolute cause, no real absolute effect, no real absolute causality, no real absolute control. Everything is like that, dependently arisen and functional but like not existing.

¢-- So "dependent origination" with its causes, effects, and relations, is not the real nature of everything. All of those neat causes effects relations as explained in the theory of dependent origination, the wheel of life, are mere concepts, mere skillful means, all merely imputed by the mind. They are used as antidotes to thinking that our actions are without consequences, that our precious human life was gained without cause, that life is meaningless and could be wasted with unwholesome actions.

¢-- The heart sutra covers this with : "Form is emptiness" / "Form is not different from emptiness" ...

¢-- To say that everything is empty means that ALL THE DHARMAS OF THE THREE WORLDS ARE EMPTY

OF INHERENT EXISTENCE. That includes all views, all philosophical positions, all theories, all concepts, all discrimination, all perceptions.

¢-- This is covered here by saying that "all views are flawed", "that the real nature of everything cannot be expressed by words"

¢-- The proposed path is to use those conventional truths, to use dependent origination, to use a raft, while remembering that nothing is absolute, that everything is empty of inherent existence. That is the meaning of using both method and wisdom, the meaning of the two accumulations of merit and wisdom, the meaning of the Two Truths (and of the two gotras, and the two kayas, ...). They should be joined on the path because they are joined in their real nature. The proposed path is in accord with the goal.)

Absolute truth is the nature of things as they are (i.e. dharmata)

The Mulamadhyamakakarikas [18] says: [18:9]

- ~ Not known from another, and peaceful,
- ~ Not complicated by complexities.
- ~ Without discursive thought and different meanings. (i.e. The real nature of everything is beyond all conceptualization.)
- ~ These are what are called its characteristics.

¢(i.e. 9. "Not caused by something else," "peaceful," "not elaborated by discursive thought,"

¢-- "Indeterminate," "undifferentiated": such are the characteristics of true reality (tattva).

¢-- 10. Whatever exists, being dependent [on something else], is certainly not identical to that [other thing],

¢-- Nor is a thing different from that; therefore, it is neither destroyed nor eternal.)

All the dharmas of samsara and nirvana are primordially natureless.

They transcend all objects of speech and thought. Not realized by concepts, they are not classifiable by mind.

They have no proclamations of sameness and difference. (i.e. non-duality: not different or separate, not the same)

The same text says: [18:11]

- ~ The Buddhas, the protectors of the world,
- ~ Are also the amrita of the teachings.
- ~ The meaning is not one, nor is it different.
- ~ It is neither nothingness nor eternal. (i.e. The real nature of everything is beyond all discrimination, beyond all dualities.)

¢(i.e. 11. The immortal essence of the teaching of the Buddhas, the lords of the world, is

¢-- Without singleness or multiplicity; it is not destroyed nor is it eternal.

¢-- 12. If fully-developed Buddhas do not arise [in the world] and the disciples [of the Buddha] disappear,

¢-- Then, independently, the knowledge of the self-produced enlightened ones (pratyekaBuddha) is produced.)

From the viewpoint of mind, the phenomenal world of samsara and nirvana is labeled with differences of good and bad. However, since everything is primordially pure as the nature of the sky, there are no pure, impure, both, or neither.

"It is completely pure" means it is beyond this sense presented by the mind. (i.e. non-duality; beyond good and bad)

The same text says:

- ~ All is not true and not not true
- ~ It is not both true and not true,
- ~ It is not neither true or not true. (i.e. non-duality) (i.e. The Tetralemma. No position is absolute. All views are flawed.)

¢(i.e. 7. When the domain of thought has been dissipated, "that which can be stated" is dissipated.

¢-- Those things which are unoriginated and not terminated, like nirvana, constitute the Truth (dharmata).

¢-- 8. Everything is "actual" (tathyam) or "not-actual," or both "acts

actual-and-not-actual,"

¢-- Or "neither-actual-nor-not-actual": This is the teaching of the Buddha.)

That is the teaching of the Buddhas.

The viewpoint of the nature is beyond all proclamations. This is because it is beyond all identification of essences. Though, "It is like this," has been proclaimed, this is the view of ego and so forth. Such statements fall into the extremes of eternalism and nihilism. (i.e. Everything is empty of inherent existence, empty of essence. No absolute, only adapted relative dependently arisen skillful means.)

The Sixty Verses on Reasoning says:

- ~ If it is proclaimed that this is an actual thing
- ~ Passion and aggression will arise from such a view.
- ~ It will be impatiently and unsuitably grasped.
- ~ From that contention and controversy will arise

Since the nature is without assertions, it proclaims no objects, has no proclaimer, and is not identified as anything at all. This is why it is said, "It is faultless." (i.e. non-duality: emptiness of the three: subject, object, action)

The Elimination of Controversy⁸² says:

- ~ If I had any assertions,
- ~ Then I would have these faults.
- ~ But since I have no assertions,
- ~ I do not have these faults.

¢(i.e. Nagarjuna is not proposing another view, another philosophical position. He is just showing the absurdity of holding any position as an absolute. No absolute, only adapted skillful means, only antidotes to extremes.)

The natural state or naturally pure essence of all dharmas is profound, peaceful, and free from all the extremes of complexity. It has no assertions or proclamations. It is the purity of primordial space.(i.e. Beyond the four extremes of existence, non-existence, both, neither. Beyond realism, idealism or nihilism, dualism, monism or oneness. Beyond all description, beyond all conceptualization.)

Though its essence is inseparable (i.e. inseparability of dharmin and dharmata), if one divides it in terms of mental exaggerations, there is birth and the unborn (i.e. like samsara and Nirvana). Though these and everything else are established by the mind as emptiness, as complexities of the unborn there are the unliberated accountable absolute and the unaccountable absolute liberated from all the complexities of born, unborn and so forth. (i.e. beyond the duality of samsara and Nirvana -- no absolute, only adapted skillful means)

The Two Truths says:

- ~ Though birth and so forth are hindered by proper reasoning,
- ~ They are explained in a way according with the real
- ~ The birthless where all complexities are pacified,
- ~ Is given the merely symbolic name "the absolute."

¢(i.e. But it is important to remember that, although everything is empty of inherent existence, it doesn't mean that everything is completely non-existent, meaningless, a-causal, non-functional, or coming from the mind-only. It is important to fight this

extreme of nihilism with the skillful means of dependent origination. Our unwholesome actions based on ignorance will still throw us into the lower realms, and thus we will lose our precious human life with its freedom and its opportunity to gain total freedom from all conditioning / uncontrolled karma formation. All of this is covered with the preceding point "rejecting nihilism".)

Here if one explains the divisions according to the oral instructions, from the sphere of dharmadhatu which alone is classified as the ground, come the apparent aspects, like illusion, mirage, the moon in water, and so forth. Since the nature of what appears does not exist, this is called relative truth.

The Sutra Requested by Jvnpa says:

- ~ In the surface of a spotless mirror,
- ~ Just as the moon may seem to be appearing,
- ~ Even though its nature is not established,
- ~ So the forest of dharmas should be known.

¢(i.e. We need both: dharmin and dharmata. We need both method and wisdom, the two accumulations. Wisdom without method is bondage. Method without wisdom is bondage. Both together is liberation. We need both because that is the real nature of everything: the inseparability of the two gotras, of the two kayas. Not existence, not non-existence. The path is in accord with the goal, with the real nature of everything.)

L10: [REJECTING THE EXTREME OF DUALISM.] :L10

¢-- [THE TWO TRUTHS ARE NOT SEPARATE OR DIFFERENT
¢-- INSEPARABILITY OF RELATIVE AND ULTIMATE]

¢(i.e. So to introduce the student to the real nature of everything one has to use words and concepts, even though this real nature of everything is beyond any view, beyond any description, beyond any conceptualization.

¢---- In order to induce letting go of holding to the extreme of realism, the absolute truth of emptiness is introduced.

¢---- And in order to induce letting go of holding to the extreme of nihilism (or thinking that our actions have no consequences), the relative truths of dependent origination are introduced.

¢---- Those two skillful means are thus presented as opposing and counterbalancing each other. One fighting the extreme tendencies of the other. There is thus the duality of dependent origination vs emptiness, or between dharmin and dharmata.

¢-- The problem is that this whole presentation could lead to the extreme of dualism. Dualism consists of thinking that the opposition is real, that both sides are inherently existing and that the duality itself is inherently existing. So everything is seen as either good or bad, pure or impure, wholesome and unwholesome. All of this in absolute terms; losing the notion that even this view is empty of inherent existence.

¢-- So, to fight this extreme position, it is now shown that those two opposites cannot be accepted as really separate and in opposition. They are shown to be inter-dependent, inseparable.

¢-- But inseparability is just another concept, just another adapted dependently arisen skillful means. It is just another step on the path. Inseparability is also empty of inherent existence. That will be covered with the next point: "rejecting the extreme of oneness or monism")

Ordinary people see appearances as really truly existing, but yogins see them as uncertain, merely like a dream. Elusive and evanescent, tenuous and diaphanous, they are simply unexaminable. (i.e. Building up the duality between the two truths, as if there was two different realizations, two complementary aspects of the real nature of everything: dependent origination and emptiness.)

Knowing all these misty appearances to be unexaminable is realizing relative truth. They are not harmed by the conditions of appearance. When there is attainment, these appearances are established as the beginningless miracles of beings and so forth. Not proclaimed as anything at all, whatever appears is natureless; mind reaches it without any differentiating of truths.

-- If one attains this wisdom of the noble ones, the Buddha fields and so forth appear, and since there is no attachment to their true existence, this is called the true relative.

(i.e. True relative is knowing dependent origination, but also knowing that everything is empty at the same time. It is using both truths at the same time.)

-- All conceptions and appearances of a mind attached to their true existence are the false relative. (i.e. False relative is knowing dependent origination but thinking that causes, effects and relations are real / inherently existing.)

-- The source of arising of lack of attachment to true existence and all its appearances are the true relative.

In the absolute too, there is no attachment to the nature of mind, the natureless way things are, and all the dharmas included within that nature like the moon in water. Confused appearances are known to be essentially natureless as groundless mere appearance. Liberation of existence and non-existence and such mental conceptions into space is realization of the natural state. Realization of that nature as the absolute is called mind that realizes the absolute.

The Praise to the Mother by Rahula, one of the sixteen sthaviras, says:

- ~ Prajnaparamita inexpressible by speech or thought
- ~ Unborn, unceasing with a nature like the sky,
- ~ Only realized by discriminating awareness wisdom.
- ~ I prostrate to the mother of the victorious ones of the three times.

¢ (i.e. When dependent origination, discrimination based on causality, is seen correctly while knowing the emptiness of its elements, then it becomes one of the five wisdoms of a Buddha: "discriminating awareness wisdom".

¢-- In fact, the five poisons are transmuted into the five wisdoms with right awareness, knowing the real nature of everything. They have never been really distinct from those, it was just a matter of ignorance.

¢-- The important point here is to notice that with Buddhahood, or Nirvana, the conventional truths like dependent origination are not dropped but joined with the ultimate truth of emptiness. The two truths are "United".

¢-- So it is not a strict matter of saying that samsara is conventional truths (dependent origination) and Nirvana is the Ultimate Truth (emptiness). They are not really in opposition. There is no real duality. It is not a matter of accepting one, and dropping the other.

¢-- That is why Nirvana is described with the concept of "the Union of the Two Truths".)

According to that, discriminating awareness wisdom is absolute. Realizing that is realizing

the absolute.

THE TWO TRUTHS ARE NOT DIFFERENT like two horns on a yak.

-- When the way things are in the relative is like the moon in water, the apparent form of the moon is the relative.

-- The moon's being without true existence is the absolute.

-- The single nature of these two, appearing as what does not exist in the water of a pond, are THE INSEPARABLY UNITED TWO TRUTHS. Mind that realizes the two truths.

¢(i.e. It would not make sense to affirm one truth without the other. One cannot exist without the other. Everything is empty of inherent existence because dependently arisen. And everything is dependently arisen because empty of inherent existence. One truth implies the other. They are not really separate or different, but still not the same (see next point for this). So understanding correctly dependent origination, one sees emptiness, and vice versa. A Buddha always see both truths together; he sees appearances or uses skillful means and knows their real nature as they emerge. We, on the other hand, can understand intellectually each of those two truths separately, but we still cannot directly see them together in Union as the Buddha do. They are still in opposition of each other for us.)

The dharmas of appearance, form, sound, smell, taste, and touchables, along with mental conceptions that assert and deny them, are all confused appearances like the eight examples of illusion. Realizing that what appears does not exist is called setting out from the monastery of samsara on the path of liberation. If one mentally analyses,

-- what does not bear analysis is relative.

-- What does is absolute.

The details of the conceptual are found to be only relative. How so? That which bears the analysis of mind either depends or does not depend on the mind. What does not is not classified conventionally as bearing the analysis. If it does, whether or not mind bears the analysis, these two are not a single aspect, since the mental examination is one thing, and it is only an object of mind. Therefore it is relative.

The Bodhicharyavatara says: 9.2

~ The absolute is not within the sphere of mind.

~ It is maintained that mind is merely relative.

¢(i.e. So the whole dualism of thinking that there is a duality opposing relative truth and ultimate truth is also just another mental fabrication, just another view. Even this is empty of inherent existence. The whole duality is just like a mirage. It is just another adapted dependently arisen skillful means itself. One is called relative, and the other absolute, but both are in fact relative; both are conventional truths. Emptiness is also empty of inherent existence. Emptiness is also a conventional truth. The real nature of everything is not dependent origination (conventional truths), not emptiness (ultimate truth), not both together (this duality), and not something else (see next point). The real nature of everything is beyond any description with words, beyond any conceptualization, beyond existence, non-existence, both and neither. When one sees the real nature of everything, dharmata, then all of those dualities are seen as empty of inherent existence. Until then the Middle Way, consistent with the goal, is not to accept those dualities as absolute, and not to reject them as completely non-existent, meaningless, a-causal, non-functional, or from the mind only. So the dualities are treated as any other things or concepts of the three worlds.

¢-- So it is useful to talk about the two truths, but one as to remember that they are inseparable (this point), although not one (next point). They are not separate or different, not the same. All opposites of any duality are like that. That is the way our mind works. That is the nature of the mind.)

That is how it is explained.

In brief,

-- the complexities of mind and the appearances of complexity are the viewpoint of THE RELATIVE.

¢-- (i.e. Affirming dharmins, dependent Origination, conventional truths, methods, skillful means, the dharma, sciences, ...)

-- The non-existence of complexities, the mind in which grasping and fixation have dissolved, and the appearances of such a mind are known to yogins as THE ABSOLUTE.

¢-- (i.e. Affirming dharmata, the Ultimate Truth, emptiness of inherent existence, wisdom)

-- Since THE TWO TRUTHS ARE INSEPARABLE,

¢-- (i.e. Affirming their inseparability. They are not separate or different. Pointing toward the Union of the Two Truths, Union of prajna and upaya, inseparability of appearances and emptiness, inseparability of bliss and emptiness, inseparability of body and mind, inseparability of the two kayas, the two gotras, ...)

-- the relative therefore may also be absolute, as different aspects of a single essence.

¢-- (i.e. So to fight this dualism, the two truths are presented as two aspects of the same absolute. This is using monism to fight dualism.)

¢-- The important point is to reject the extreme of dualism. We cannot really talk of separate relative and opposite. When correctly seen the absolute is relative, and the relative absolute. That is the point here.

¢-- But, still, we should not fall into the extreme of monism either. The two truths are not the same (see next point). It is much more subtle than that. Only a Buddha has realized the perfect Union of the Two Truths.)

¢-- According to what is proclaimed here, though the essence has no singularity or difference at all, according to worldly usage it is said that the two truths are of one nature. According to what is proclaimed by doctrine, what appears according to the relative, and should appear either according to the relative or not appearing according to the relative, therefore has the fault of also not appearing according to the relative.

¢(i.e. We are limited by our conceptual tools. WE CANNOT EXPRESS THE REAL NATURE OF EVERYTHING WITH WORDS. So we use concepts like the two truths, and then have to say that those two aspects are not really in opposition, but still not the same, etc. Another concept, is to say that everything is non-dual. In fact what is proposed is to use one position against the other. No position is absolute, but all can be used as antidote, as adapted skillful means.

¢-- So non-existence is used against existence; emptiness as an antidote to realism;

¢-- existence against non-existence; dependent origination as an antidote to nihilism;

¢-- monism / oneness / inseparability is used against dualism;

¢-- and dualism / discriminative awareness wisdom against monism.

¢ So here the two truths are said to be not separate or different, but not the same. They are said to be "inseparable": not one, not two.)

The Commentary Ascertaining the Intention says:

~ As for the compounded and the marks of the absolute,

- ~ These have separate marks of one and different
- ~ What is characterized as BEING BOTH ONE AND DIFFERENT?
- ~ This has not been properly dealt with up to now.

¢(i.e. This means that the dualism of the two truths is not the real nature of everything. it is much more subtle than that.

¢-- Also, it is not a matter of saying that the relative is about discrimination, and the ultimate is about non-discriminating. That may be what some teachings say, but that is not complete. The real nature of everything is really non-dual, beyond discrimination and non-discrimination. Discrimination with right awareness is the wisdom of discrimination; it is Nirvana. Discriminating with ignorance of the real nature of everything is uncontrolled karma formation; it is samsara. So the Middle Way is not discriminating, not non-discriminating; not accepting, not rejecting; and this is in accord with the goal, with the real non-dual nature of everything: not existence, not non-existence, not both, not neither.)

,
Though it is taught to be without the division of one and different, it is really NON-DUAL.

¢(i.e. The two truths are not separate, but still not the same. That is the meaning of non-duality. It doesn't mean we should "reject completely all dualities", no more than emptiness means that we should "reject everything as if non-existent completely". It only means that we should combine both method and wisdom, use them and know their real nature at the same time. That is what we have to develop with the two accumulations, aiming at the two kayas. Any relative truth, or defilement, becomes a wisdom when joined with originary awareness, with the wisdom of directly seeing the real nature of everything. All of this is in accord with the goal, with the real nature of everything, with the two gotras.)

Of these the Miraculous says:

- ~ Inseparable absolute and relative
- ~ Is the great mandala of truth.

¢(i.e. Non-dual: not one, not two.

¢-- Not separate or different, not the same.

¢-- The Union of The Two Truths.

¢-- Inseparability of the trikaya.)

L10: [REJECTING THE EXTREME OF MONISM / ONENESS. - THE TWO TRUTHS ARE NOT THE SAME, NOT "ONE"] :L10

¢(i.e. Monism, or oneness, is not the real nature of everything either, even if that this is the skillful means used to fight the extreme of dualism as seen in the previous section. The two truths are not different or separate, but they are still not the same. That is the subject of this section.

¢-- Non-dual doesn't mean that everything is ONE; it is more subtle than that.

Inseparability doesn't mean that they are the same; it is more subtle than that. Not being separate or different doesn't mean that we should confuse them or think that their difference are meaningless, useless, a-causal and non-functional. That would be a grave mistake. Falling into the extreme of monism (cold hells), is as stupid as falling into the extreme of nihilism (hot hells). Both are rejection of conventional truths, or of the paths, or of morality ... Both are contrary to the goal, to the real nature of everything. Both are

like falling for non-existence.

☿-- The real nature of everything is not existence, not non-existence, not both existence and non-existence, not neither existence nor non-existence. The Middle Way is to stay away from the extremes of realism, idealism or nihilism, dualism, and monism or oneness. No absolute, only adapted skillful means.)

Moreover, regarding the differences used in presenting the two truths, there are:

- 1. The difference of two aspects of one essence,
- 2. Difference of essence,
- 3. The difference that refutes one, and
- 4. The difference of different distinctions within one meaning.

From those four differences, this is

- The first, making distinctions of aspects within a single essence. It is not a distinction merely of conventional names, since there are different characteristics and aspects.
- The essence is not different, because the essence does not exist, and because the two truths are "inseparable" merely conventionally.
- It is not merely the difference that refutes one, since there are no individual natures within it, and since the single ground would have to be divided.
- Therefore, merely conventionally, it is like water and the moon in water, different aspects of a single essence.

☿(i.e. We need to discriminate between the two while on the path. But at the same time, we need to know their real nature. We need to use a raft and to know that it is just a temporary raft. We need to use this precious human life, but we need to know how the mind works, how karma is build and how it is the cause of all suffering, how we are conditioned, and how we can transcend all conditioning. We need to use methods (skillful means), but also develop wisdom: the two accumulations of merit and wisdom.)

The Commentary on Bodhicitta says:

- ~ As molasses has many natures
- ~ And the nature of fire is heat,
- ~ Therefore of all dharmas
- ~ The nature is emptiness.

Also:

- ~ The relative is explained as emptiness.
- ~ Because it is produced and impermanent, (i.e. Everything is empty because dependently arisen.)
- ~ Emptiness alone is relative. (i.e. Emptiness of emptiness.)
- ~ If it does not exist, it does not arise. (i.e. Everything is dependently arisen because empty of inherent existence.)

L10: [THE UNION OF THE TWO TRUTHS.] :L10

☿-- [THE TWO TRUTHS ARE NOT SEPARATE OR DIFFERENT, NOT THE SAME.
☿-- THEY ARE INTERDEPENDENT, INSEPARABLE, NON-DUAL]

Also the Five Stages says:

- ~ The relative and the absolute,
- ~ Are individual aspects.

- ~ What is true is mixed.
- ~ This is explained as union.

¢(i.e. Both Dependent Origination (conventional truths) and emptiness (ultimate / sacred truth) are mere adapted skillful means, antidotes to extremes. The real non-dual nature of everything is beyond those two, beyond any description, beyond any conceptualization. But, still, we use words like "Union of the Two Truths" to point toward it. But it is not like an ordinary union, because those two cannot exist separately in the first place. They have always been united, while having different aspects. Like the two gotras. Like the inseparability of the trikaya.

¢-- Quite a lot of concepts used only to fight attachment to other concepts. No absolute, only adapted skillful means.)

¢(i.e. When the time comes that you can perceive simultaneously the appearance of things without this causing their voidness to be obscured to your mind, and their voidness without your mind ceasing to make their appearance dawn, you have directly manifested the excellent pathway mind that perceives everything from the single, integrated point of voidness and dependent arising being synonymous. The attainment of the resultant two unified Buddha bodies comes from the unified practice of wisdom and method, This follows from the fact that all objects have both voidness and appearance [levels of truth].

¢-- -- The First Panchen Lama, The Main Road of the Triumphant Ones)

In the absolute there is no distinction of one and different at all.

The Sutra Requested by Maitreya says:

- ~ The inexpressible space of compounded characteristics is neither these themselves nor something other.

¢(i.e. The real nature of everything is not dependent origination, not emptiness, not both dependent origination and emptiness together, not something else -- rejecting both. It is called the Union of The Two Truths, the Union of Dependent Origination and Emptiness, the inseparability of appearances and emptiness, ...)

- ~ In the true account there are: 1. other extremes are hindered, 2. existence of/as things, and 3. the true account depending on purpose. Of those three, it is the first. Certainly being liberated and not liberated from things is really contradictory. By refuting a third heap, the partialities of asserting and negating, these two are a valid account. Since objects depend on the perceiver, when they are postulated, objects are confused mind that has not reached the ultimate, and ultimate non-confused mind does not go beyond duality. {{703.4}}

Here the dharmas of samsara and nirvana are all confusion, and since dharmata is the non-confused object, that for the powers of mind there are two objects is certain. The causal power is something like the high points of art in relief.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Prajnaparamitasamgatha says:

- ~ By seeing all things as being true and false,
- ~ Things are grasped as having a dual nature
- ~ Seeing what objects are is the absolute.
- ~ False seeing is taught to be the relative.

¢(i.e. In fact the whole duality between samsara and nirvana is not the real nature. It is

just another dependently arisen concept or duality, a skillful means. The real nature of everything is beyond this duality. Samsara and Nirvana, like the polarities of any duality, are not different or separate, not the same. They are interdependent. They are both empty of inherent existence. Not absolute, but still not a-causal or non-functional.)

If one divides according to the different doctrines, (i.e. the various views about relative and absolute, up to the right view of the Prasangikas.)

the shravakas analyze the absolute as instantaneous awareness by mind and things that cannot be harmed by being broken up by a hammer and so forth. Continuity of awareness and coarse things are relative things that are really instantaneous. The instantaneous partless atoms of coarse things are maintained to be absolute.

¢(i.e. The Abhidharma assumes elementary irreducible elements, dhatus, that are unconditioned. These are assumed to be the primary cause of everything. -- These elementary dharmas exist and they have very precise characteristics and relations that explain everything. They are primal causes/conditions: they are not produced, not composed, permanent, totally independent, and have definite effect. They are self-existing cause/conditions. They are the one we should observe, understand and control.

¢-- See Karikas 5. -- But, even if we cannot observe other dependencies, they are not independent of the mind conceiving them, labeling them, attributing them their defining characteristic. They are just mental fabrications, dependent on everything else.)

The Abhidharmakosha says:

- ~ Whatever is said by the Bhagavan to be other than mind
- ~ That does not enter into being the same as mind.
- ~ Like water and a vase such things are relative,
- ~ Such existence is other than absolute existence.

¢(i.e. The position according to which cause and effect are different was propounded by the Hinayana schools of Buddhism, the Vaibhashikas and the Sautrantikas, and by some of the Brahmanical schools. For the Sautrantikas, ultimate reality is anything that performs a function, that's what is real.

¢-- see Karikas 1 -- But there is no real absolute cause, effect or causality that can be observed. "Never are any existing things found to originate From themselves, from something else, from both, or from no cause. ")

Some Sautrantikas according with reasoning say according to the Complete compendium of Valid Cognition:

- ~ That which has a productive power is absolute
- ~ What is otherwise exists as the relative.
- ~ So the general definitions are explained.

In the mind-only school the object and perceiver of dualistic appearance are relative truth. Non-dual knowledge is maintained to be absolute truth.

¢(i.e. In the Chittamatra system, everything is non-existent and coming from the mind-only. Only the mind is real, absolute.

¢-- -- See Chandrakirti's Guide to the Middle Way -- If everything is from the mind-only then how come we observe dependence on the sense organs. Why would the mind be different from all the other senses.

¢-- -- The mind, the senses, the objects of senses, all have the same nature of being merely imputed by the mind, dependently arisen, dependent on accumulated karma. The mind is not

different that the rest. It doesn't have a special status.

¢-- -- There is no independent mind perceiving independent things. Those two are not different, not separate, not the same. There is no impartial pure perception. The illusions and dreams are proofs of that.

¢-- -- Mind itself is just the chief of all the illusions it created. There is no pure absolute mind covered with karmic seeds that is creating everything. The Buddha-nature is also only a dependently arisen skillful means, merely imputed by the mind, a conventional truths. No absolute, only relative truth.

¢-- -- Enlightenment is not gained by rejecting the world, the five aggregates as if non-existent or from the mind-only. We need both method and wisdom.)

The Compendium of the Essence of Wisdom says:

- ~ So-called parts of things do not exist,
- ~ Therefore it follows that there are no atoms.
- ~ Conceived appearance of individual things does not exist in experience like a dream.
- ~ Liberated from grasping and fixation,
- ~ Consciousness alone is absolute.
- ~ This perfection of the ocean of mind
- ~ Is famed as the tradition of yogachara.

For svatantrika madhyamaka whatever appears is relative, and is like illusion and so forth. It is not absolutely established, like space.

The Conquest of Illusion says:

- ~ The conceptual relative, like the absolute,
- ~ Is liberated from conceiver and conceived.

AS FOR THE PRASANGIKAS,

- what appears is relative (i.e. antidote to nihilism)
- and emptiness is the absolute; (i.e. antidote to realism)
- but what is called these is without difference, dharmata transcending all sameness and difference, free from all the extremes of complexity. (i.e. antidote to dualism and monism)
- From the time it appears this is rightly maintained to be unborn, unceasing, and without coming and going.
- The proclaimed relative alone is refuted. (i.e. Not accepting inherent existence, without rejecting dependent origination.)

The Prajnaparamitasamgatha says:

- ~ While you maintain paratantra to be real
- ~ I do not proclaim the relative.

This is saying: If you think, "These appearances, are indeed established to arise and so forth," Arising and non- arising, establishment and non-establishment are external labeling of mind, so how will they really exist? However, though your doctrine is refuted, mere appearance is not refuted. (i.e. There is no real origination, duration, cessation. All merely imputed by the mind, empty of inherent existence.)

Aryadeva says:

- ~ Just as appearances are not refuted,
- ~ Because they arise in mutual interdependence;
- ~ In this repeatedly becoming suffering,
- ~ Conceptions of true existence are cleared away.

Appearance in this case is appearing as if non-existent.

The Mulamadhyamakakarikas [23] says: [23:8]

- ~ Form, sound, and taste and touch
- ~ And smell's arisings are only
- ~ Like a castle of the gandharvas
- ~ Like dream or like illusion
- ~ Like an illusory person
- ~ And like a mere reflection
- ~ Pleasant and unpleasant
- ~ Even if they arise,
- ~ Where and what are they?

¢(i.e. 7. Form, sound, taste, touch, smell, and the dharmas: this six-fold

¢-- Substance (vastu) of desire, hate, and delusion is imagined.

¢-- 8. Form, sound, taste, touch, smell, and the dharmas are

¢-- Merely the form of a fairy castle, like a mirage, a dream.

¢-- 9. How will "that which is salutary" or "that which is non-salutary" come into existence

¢-- In a formation of a magical man, or in things like a reflection?)

Here what is grasped is that all-inclusive all-good aspect of natureless appearance. When each of these aspects is joined to its own attachment to true existence, they become very silly bad doctrines.

As for the distinction between these two truths,

-- the nature without speech, thought, or expression is absolute truth.

-- Appearance and what is imputed, being said, thought, and expressed by mind is relative truth.

If it is asked whether this absolute truth is realized or not realized by mind, the essence of the absolute transcends realized and realizer, and is not classified as being realized.

The Edifice of the Three Jewels says:

- ~ Kashyapa, what is the absolute, emptiness?
- ~ It is not viewed by anyone.
- ~ It is not actualized.
- ~ It is not accomplished.
- ~ It is not attained.

Well don't the noble ones realize it? "The mind arisen in accord with the absolute," is a string of emptied words.

Chandrakirti says:

- ~ For the person with a mind in accord with emptiness,
- ~ "Emptiness is realized," is said,
- ~ but really there is no such thing as realization of emptiness.

For example, by realizing that the sky is accommodating, the sky itself does not become an inseparable part of the mind.

The Diamond Sutra says:

- ~ Those who see me as form
- ~ Those who know me as words

- ~ Are dwelling on wrong paths.
- ~ These persons have not seen me.
- ~ What is meant by the Buddhas
- ~ Is the view of dharmata.
- ~ The leaders are dharmakaya.
- ~ Dharmata is not a knowable,
- ~ So consciousness cannot know it.

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

At the time of enlightenment, since the absolute and Buddhahood are not different, realized and realizer are non-dual. The time of seeing the truth of the noble ones, is also the time of seeing the nature of mind and the wisdom of actuality as non-dual. Since realizer and realized are non-dual, becoming exhausted in a struggle between realization and non-realization is meaningless. By saying that the essence of the absolute is without realized and realizer, it follows that it will not be realized by individuals. But since this is not connected with the meaning, there is a gap in the explanation. "This fire is hot and burns." By saying this, it follows that it was not done by the acts of persons. We should think of the former expression as also like that. Though space is beyond the extremes of thinking and conception, it is still encountered by persons. Just so, the absolute beyond the expressions of complexity is encountered by yogins. What's more, it liberates from suffering and manifests the ultimate luminosity of mind. It is genuine, true, and right.

Moreover, if one does not know the nature of the two truths, one does not the profundity of suchness.

The Mulamadhyamakakarikas [24]says: [24:9]

- ~ Whoever does not completely know
- ~ These divisions of the two truths,
- ~ These also do not completely know,
- ~ The profundity of the Buddha's teaching.

¢(i.e. 9. Those who do not know the distribution (vibhagam) of the two kinds of truth

¢-- Do not know the profound "point" (tattva) (T3) in the teaching of the Buddha.

¢-- 10. The highest sense [of the truth] (T2) is not taught apart from practical behavior (T1),

¢-- And without having understood the highest sense (T2) one cannot understand nirvana (T3).
)

As for THE GOOD QUALITIES of knowing this:

- ~ Those who put their reliance on these two-fold truths,
- ~ Glean the accumulations of enlightenment.
- ~ These will cross from samsara to the perfection of wisdom.

Moreover, as for all dharma being the appearance of what does not exist, insofar as they are completely contained within the play of emptiness they are suitable (i.e. self-liberating), and otherwise they are not suitable (i.e. fixation and grasping).

The Mulamadhyamakakarikas [24]says: [24:14]

- ~ Whenever emptiness is suitable
- ~ Then everything will be suitable.
- ~ Whenever emptiness is not suitable,

~ Then everything is unsuitable.

¢(i.e. 14. When emptiness "works", then everything in existence "works".

¢-- If emptiness "does not work", then all existence "does not work".)

Also:

~ Though these emptinesses are entirely proper

~ Non emptiness is not proper in the least.

¢(i.e. Thinking inherent existence is absolute is one extreme; thinking emptiness is absolute is another extreme. The Middle Way is to stay away from all extremes: not accepting them as absolute, not rejecting them as meaningless. useless ..)

In brief,

-- impure, confused dharmas, the dream-like relative are not true, deceptive, a childish betwixt and between.⁸³ Except as mere evanescence, they have no nature or identity.

-- The luminous nature of pure dharmata, the profound peace and simplicity of the natural state of wisdom, is changeless, self-existing, inconceivable dharmata. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

In relative truth, the accumulation of merit is hollow like dream and illusion. The accumulation of wisdom of absolute truth is dharmata like the sky. By meditating on that as a fruition, the holy rupakaya and holy dharmakaya are both made to manifest.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

With that, the first storehouse, the presentation of the two truths, has been taught.

L9: [Now [the second storehouse:] the nature of all dharmas as dependent arising will be taught.] :L9

¢[i.e. Three section:

¢-- The nature or ground of interdependent arising

¢-- The interdependent arising of samsara

¢-- The interdependent arising of Nirvana]

L10: [First: The nature or ground of interdependent arising] :L10

The Mulamadhyamakakarikas [24] says: [24:19]

~ There are no dharmas

~ That do not arise interdependently,

~ Therefore there are no dharmas,

~ That are not emptiness.

¢(i.e. 19. Since there is no dharma whatever originating independently,

¢-- No dharma whatever exists which is not empty.)

¢(i.e. All dharmas are empty of inherent existence, because dependently arisen. No exception; not even Nirvana. No absolute, only adapted skillful means. Dependent origination implies emptiness. And emptiness implies dependent origination. They are not contradictory as some might think. They are inseparable: not separate or different, not the same. Not one, not two. Their union reflects the union of the two gotras, of the two kayas, And this should be reflected into the path: using both method and wisdom together; the two accumulations.)

In explanation of this, the nature arises interdependently. Samsara arises interdependently.

Nirvana arises interdependently.

From these three, as for the first, the dharmata or nature of samsara and nirvana does not come from anywhere. It does not go anywhere. It does not abide anywhere. Since the dharmin depends on dharmata, the dharmin, from the very time of appearing to arise and cease, is free from all the extremes of complexity of birth, abiding, and destruction. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) This is the nature of the middle way.

The Mulamadhyamakakarikas [24] says: [24:18]

- ~ What arises interdependently is explained as emptiness.
- ~ It is classified in dependence on that relationship.
- ~ That itself is called the path of the middle way.

¢(i.e. 18. The "originating dependently" we call "emptiness";

¢-- This apprehension, i.e., taking into account [all other things], is the understanding of the middle way.)

¢(i.e. THE MIDDLE WAY IS TAKING BOTH TRUTHS INTO CONSIDERATION ALL THE TIME: dependent

origination, and emptiness. Things are not existent, not non-existent, [and not both, not neither]. One implies the other. We cannot accept one and reject the other. We need both method and wisdom all the time. Dependent origination and emptiness are not separate or different, not the same. They are interdependent, like any pair of opposing sides in any duality. That is in accord with the goal, with the real nature of our own mind and of everything.)

The Lankavatara Sutra says:

- ~ Abandoning eternalism and nihilism,
- ~ Free from partialities of existence and non-existence,
- ~ Total realization of the middle way,
- ~ This very thing which is known as the path of the middle way,
- ~ Has been explained by me and also by all the Buddhas.

¢(i.e. The Middle Way is staying away from all extremes like : existence, non-existence, both, neither. Staying away from realism, idealism or nihilism, dualism, monism or oneness. All views are flawed. No absolute, only adapted skillful means. A flow of interdependence without any inherently existing entities in it. Inseparability of appearances and emptiness.)

All impure appearance and the awareness that grasps it is the dimness of hairs floating in the eyes. From the very time of their seeming appearance, they do not exist at all.

The same text says:

- ~ No nature, no apprehension,
- ~ No reality, no support,
- ~ This corpse-like foolishness
- ~ Is labeled as wrong knowledge.
- ~ These errors float like the hairs
- ~ That are seen by persons with floaters.
- ~ Likewise conceptions of things,
- ~ Are wrongly imputed by fools.
- ~ The three worlds are mere imputation.

The confused appearances of dream do not exist before sleep and after waking, but in between they seem to appear. These present appearances of the six realms are non-existent within the primordially pure realm of the first nature of mind. Since the nature of mind is completely pure of these present confusions, there is no such thing as a time when it becomes enlightened. In the middle these appearances appear while they are non-existent. Their arising, abiding, and destruction does not exist, and therefore in their essence there is neither birth nor destruction. Earlier, now, and later they have no arising in space.

The Subsequent Tantra of the Creator of All says:

~ Since later space is changeless,...

To explain, confused appearance is a mere labeling with names. Its nature does not exist like a sky-flower or the son of a barren woman. If that nature is realized, one is liberated:

There is no worldly birth or destruction

- ~ Like a flower in the sky.
- ~ By your prajna and your compassion,
- ~ Do not conceive of existence
- ~ Nor yet of non-existence.
- ~ All dharmas are mere illusion.
- ~ Abandon mind and consciousness
- ~ With eternity and the void.

¢(i.e. All dharmas are merely imputed by the mind. There is just the flow of interdependence without any entities in it. No real birth, duration and cessation of anything. There is no exception to this. There is no "discontinuity". All appearances are based on acquired conditioning, based on assumptions, theories, associations. But none of those are absolute.

¢-- It is OK to use those appearances in order to create the proper environment so that we can all transcend this conditioning; but it is wrong to think that they represent real things, real persons, real natural laws (where real means inherently existing here), absolutes. It is because of this kind of mistake, not in accord with the real nature of everything, that there is the consequence of deception and suffering. All suffering, all poisons, all defilements, are based on this mistake: thinking there is inherent existence (real objects, persons, characteristics, laws, associations or relations, etc.).

¢-- If any appearance is seen for what it really is as it arises, then it is self-liberating, seen as pure, beyond any dualities.)

Moreover, the eight consciousnesses depend on the alaya of the various habitual patterns, and confused habitual patterns of appearance as external objects. All this is false conception. It is temporary, without benefit, apparent though it does not exist, and ignorant. Confused thoughts that grasp at ego and ego-fixation rendered it without benefit.

As for suffering within this dreamlike attachment to true existence of sentient beings, the Song of the Inexhaustible Treasury says:

- ~ The game which I have made,
- ~ Fools grasp and solidify.

At the time of appearance, from the very time when memory and understanding arise, they are primordially empty, beyond all the extremes of complexity. (i.e. There is no absolute natural laws to find, no absolute control to master, no absolute truth to find -- in the sense of ordinary knowledge based on causality space and time. The real nature of everything

is beyond all of this. No absolute, only adapted skillful means.)

The Samadhiraja Sutra says:

- ~ The sons of the conquerors are destroyers of everything.
- ~ Samsara is primordially empty of existence.
- ~ A partial emptiness is that of the extremists.
- ~ The wise do not dispute with any fools like these.

Existence and non-existence, having or not having a certain quality, true and false, pure and impure are all mind-created doctrine and therefore false conceptions. They should be cast away.

The same text says:

- ~ Those with conceptions impute existence and non-existence.
- ~ By such examination suffering is not pacified.
- ~ Both existence and non-existence are extremes.
- ~ In the same way, pure and impure are mere extremes.
- ~ Those who are wise do not abide in the middle either.

Also, the Sutra of the Irreversible Wheel says:

- ~ Existence is one extreme.
- ~ And non-existence a second.
- ~ One as such mere extremes
- ~ Are ego and non-ego
- ~ And eternalism and nihilism.

☿(i.e. All dualities are like that. And everything we can think of comes in pair like that. That is the limit of conceptualization. That is the way our mind works. Transcending any duality is seeing that the opposites are not separate or different, not the same. They are all interdependent, merely imputed by the mind.)

As for people being bound by their respective conceptual doctrines,

The Lankavatara Sutra says:

- ~ Words that know things are grasped
- ~ Like proliferating insects.
- ~ Fools unskilled in relationships
- ~ Are bound by inferior doctrines.

☿[This is the nature or ground of interdependent arising:]

- ~ All dharmas whatever and whenever arise interdependently.
- ~ They are unborn, unceasing, without coming and going, not single things and not different things.
- ~ They are neither nothingness nor eternal.
- ~ They have a nature in which all complexities have been completely pacified.

☿[i.e. In brief, the nature of all dharmas is primordially pure.]

The Mulamadhyamakakarikas [Introductory Verses] says:

- ~ What arises interdependently
- ~ Is ceaseless and unborn
- ~ Neither nothingness or eternal
- ~ Without any coming or going
- ~ Not different things nor one thing.

- ~ Pacifying complexity
- ~ Is the teaching of peace
- ~ To the perfect Buddhas who said this,
- ~ To those holy ones I prostrate.

¢(i.e. See also: NAGARJUNA'S EIGHT NEGATIONS:

- ¢-- they do not die and are not born,
- ¢-- they do not cease to be and are not eternal,
- ¢-- they are not the same and are not different,
- ¢-- they do not come and do not go.

¢OR:

- ¢-- "I salute him, the fully-enlightened, the best of speakers, who preached
- ¢-- the non-ceasing and the non-arising,
- ¢-- the non-annihilation and the non-permanence,
- ¢-- the non-identity and the non-difference,
- ¢-- the non-appearance and the non-disappearance,
- ¢-- the dependent arising, the appeasement of obsessions and the auspicious.")

IN BRIEF, THE NATURE OF ALL DHARMAS IS PRIMORDIALLY PURE.

THIS IS THE NATURE OR GROUND OF INTERDEPENDENT ARISING.

L10: [Second] Now, the interdependent arising of samsara will be explained.] :L10

¢(i.e. Dependent Arising, Patticca Samuppada, is a model, a skillful means based on the assumptions of real dharmas, real causes, effects and causality. It is the equivalent of the relative truth, the conventional truths. It is the explanation of samsara, and the method to gain and maintain the precious human life with all of its freedoms and opportunity. But it is only half of the true nature of everything. To see the real nature of everything, and transcend all conditioning, one has to use both method and wisdom. One has to unite the methods dependent on the understanding of dependent origination, and the wisdom realizing the emptiness of inherent existence of all the elements of these methods. Only then can these methods end with full enlightenment. Otherwise it lead to more attachment and suffering, perpetuating the cycle of samsara.

- ¢-- So we have to use the raft, but remember that it is only a temporary raft.
- ¢-- So the perfection of understanding dependent origination, like the perfection of the six paramitas, is to use it while remembering the emptiness of all of its elements.
- ¢-- So the perfection of understanding dependent origination, like the understanding of the two truths, is the Union of method and wisdom, the Union of the relative and the ultimate, the inseparability of appearances and emptiness, of body and mind, of dharmin and dharmata the inseparability of the three kayas. Because it is then in accord with the goal, with the real nature of everything, the unborn inseparable two gotras.)

-- What appears as external objects, the mind's apparent objects, appear in the form of mountains, walls, earth, water, fire, air, and space, conventionally symbolized as forms, a roll of cloth, the combined strands of a rope, single strands of long yak hair⁸⁴ woven into cloth,⁸⁵ the phenomena of things arising from causes and condition, and that and that being produced of similar and dissimilar kinds. All these are called external interdependent arising. They arise one depending on another, and therefore there is seeming external appearance of material things.

-- Compounded from ignorance up to old age and death, there is inner interdependent arising.

The Lankavatara Sutra says:

- ~ Mahamati, just as from a lump of clay a pot arises, similarly from threads come cloth, from individual hairs weaving, from seeds a sprout, a stalk and so forth, from people churning diligently curds of butter, so Mahamati, in external interdependent arising, from earlier to later they arise.
- ~ Internal interdependent arising is like this. Arising from the dharmas of ignorance and craving and so forth, has been given the name of internal interdependent arising.

Not recognizing primordial individual and personal wisdom is the great ignorance. From that samsara is produced, and from consciousness up to old age and death the nidanas arise in an unbroken interdependent connection from one to the next.

¢(i.e. Ignorance is not knowing the real nature of our own mind, and of everything. It is believing in the inherent existence of the self and of everything. From this comes fixation, grasping, ..., and the consequences of this kind of mistakes: deception and suffering. This is the building up of investments, expectations, conditioning.)

The Spiritual Letter says:

- ~ From ignorance comes formations, and from that consciousness,
- ~ Then there is name and form, and from that the six ayatanas,
- ~ Then contact, taught to enable the source of everything.
- ~ From contact there comes feeling, which is the source of all.
- ~ From the ground of feeling, craving will arise.
- ~ From craving, comes clinging, from that is birth from life to life.
- ~ If birth exists, there is suffering, sickness, and old age
- ~ Loss of what is desired, death, and destruction and so on.
- ~ Suffering and the skandhas thus become very great.

From THE TWELVE EXTENSIVE TREATMENTS OF THE DIVISIONS OF THIS, as for

L11: [1] IGNORANCE,] :L11

-- first there is the natural state, the primordial purity of dharmata, the essential nature, and the dharmas exhibited by that (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

¢-- (i.e. The natural state, the primordial purity, the essential nature, the Buddha-nature, etc. all mean "the real nature of the mind and of everything". By not knowing this real non-dual nature, we do not act in accord with it, and thus make mistakes and have to suffer the consequences of these mistakes. We fall for our own creations, our own illusions.)

By not correctly knowing these, because of formations of samsaric karma, patterns of conditioned

L11: [2] FORMATIONS arise.] :L11

-- Here body, speech, and mind, obscured by ignorance, are not in accord with what is wholesome and meritorious. The ten virtues and non-virtues and the three neutral actions⁸⁶ are formations.

¢-- (i.e. What is wholesome and meritorious are so because they are more in accord with the real nature of our own mind and of everything. They are less of a mistake, so that is why they bring less suffering, and more happiness. They combine more wisdom to the methods.)

¢-- (i.e. Dharmin and dharmata are inseparable, like the two gotras, the trikaya, ... But not knowing their real nature, not knowing the real nature of our own mind, and the real nature of everything, we fixate and believe in the inherent existence of those creations. Then there is the self, and mine. We develop discriminations, attachment for some, aversion of others, and indifference. We act accordingly and accumulate karma. And, from karma, the five aggregates and more filtering and errors. Like a bad habit, it self-amplify itself: more karma, more five aggregates, more karma, That is the Wheel of Life spinning fast and endlessly. And then the consequences of those investments: suffering. -- In short, while the real nature of everything is non-dual, inseparability, not existent and not non-existent, we do not see it, and do not act accordingly. Our path is not the Middle Way in accord with the real nature of everything. Our path is not the harmonious development of both method and wisdom, the two accumulations of merit and wisdom. So we just make more and more mistakes, planting the seeds for more and more suffering.

¢-- All of this comes from the ignorance about the real nature of everything, the ignorance about our real nature, the ignorance about the non-dual unborn Buddha-nature, the ignorance about the inseparability of the trikaya, the ignorance about the inseparability of the two truths. They all mean the same ignorance.

¢-- "The path to freedom is only to be found, by removing the ignorance which apprehends essence where there is no essence")

-- By these virtues the celestial realms are attained and by the non-virtues the lower realms. The neutral ones associated with these two are like non-virtue.

-- The Mulamadhyamakakarikas [26]says: [26:1]

- ~ From the obscurations of ignorance there is therefore rebirth.
- ~ The three formations and manifestation of formations,
- ~ These are the karmas go into our being beings.

¢-- (i.e. 1. "What is hidden by ignorance (1)" (avidyanivṛta) has caused the three kinds of conditioned things (2) (saṃskāra) to be made for rebirth —

¢-- By those actions it [i.e., " what is hidden by ignorance"] goes forward.)

¢(i.e. Saṃkhāra refers to constructive processes (the cycle) rather than things. The produced actions are conditioned by past karma, by the actual five aggregates, and are producing karma, conditioning the future set of five aggregates.

¢-- All effects are causes; all causes are effects. There is no cause without an effect, no effect without a cause.

¢-- All five aggregates are conditioning structures, build-in expectations, based on previous choices, investments, actions. All choices, all investments, all views, all discriminations, all perceptions, are flawed because based on the belief in the inherent existence of something from the three worlds. And because they are errors, they will inevitably result in deception, unsatisfactoriness.

¢-- The three kinds are : bodily fabrications, verbal fabrications, mental fabrications.)

-- By the karma of formations, there is that which is produced and one enters into the corresponding phenomena.

The awareness so-produced is

L11: [3] CONSCIOUSNESS.] :L11

-- The Mulamadhyamakakarikas [26]says: [26:2]

~ Having the condition of formations there is consciousness

¢-- (i.e. 2a. Consciousness (3), presupposing that which is conditioned (samskara), enters on its course.)

¢-- (i.e. Consciousness is the "knowing". // Literally, it means perceiving, comprehending, recognizing, differentiating etc.

¢-- To be conscious is to be conscious of something. It is to compare our actual perception with something in memory. And it is based on the belief that this "something" is real, and objectively perceived. All of this because we are ignorant of the way our own mind and body work, creating those illusions, those expectations, in the first place. We are ignorant that our perception and consciousnesses are conditioned by our past karma, by our actual five aggregates.

¢-- With the arising of the illusion of the perceived, there is the arising of the illusion of the perceiver. And the attachment to this self. ... up to the suffering of death.

¢-- Consciousness is also both an effect, and a cause.)

By consciousness entering into ones own happiness as a sentient being. The red and white bindus, the aspect consisting of gathering prana and mind, come feeling, perception, formations, and consciousness. These are the four skandhas of name. Form is frozen by being established as the skandha of form. This is called

L11: [4) NAME AND FORM.] :L11

-- The same text says:

~ [26:2]

~ If one enters into consciousness,

~ If there is name and form, there will be desire.

¢-- (i.e. 2b. When consciousness is begun, the "name-and-form"- (namarupa) (4) is instilled.)

In the mother's womb from entering into consciousness, name and form are established. That form goes on from the embryonic stage of an oval and so on to the completed body. At that time by the arising of the eye, ear, nose, tongue body and mind, there are the

L11: [5) SIX AYATANAS.] :L11

-- The same text says:

~ [26:3]

~ As for name and form, if desire arises,

~ Then the six ayatanas will arise.

¢-- (i.e. 3a. When the "name-and-form" is instilled, the six domains of sense perceptions (5) (ayatana) are produced.)

¢-- (i.e. Salayatana - 6 Sense Organs: The five physical sense faculties appear; the eye, ear, nose, tongue and body. There is also the mind faculty, the organ of thought, which coordinates the other sense data and also cognizes its own objects - ideas, images, concepts, etc.)

Then by gathering together objects, the senses, and mental attention,

L11: [6) CONTACT arises.] :L11

-- For example, as from bringing together form, the eye organ, and the eye consciousness, the eye-awareness arises, just so, from name, form, and consciousness, in the mother's womb, contact arises.

-- The Mulamadhyamakakarikas [26] says:

- ~ [26:3]
- ~ In dependence on these six ayatanas
- ~ After that true contact will arise.
- ~ In dependence on name and form, and production of memory
- ~ There can only be arising or birth.
- ~ Thus depending on name and form,
- ~ Consciousness will arise.
- ~ From name, form and consciousness
- ~ That which is gathered together is known as contact. From that contact...

¢-- (i.e. 3b. Having arrived at the six domains of sense perceptions, the process of perception begins to function.

¢-- 4. Consciousness begins to function presupposing the eye, the visual forms, and ability of mental association—

¢-- Presupposing "name-and-form."

¢-- 5a. That which is the coincidence (6) (samnipata) of visual form, consciousness, and the eye:)

¢-- (i.e. Contact means the coming together of the consciousness with the sense objects through the sense faculty. The Six Sense Objects, forms, sounds, odours, sapids, tangible and mental objects, collide with their respective sense organs giving rise to six types of Consciousness.)

From contact arises

L11: [7] FEELING.] :L11

-- From objects being pleasing, displeasing or in between therefore arise feelings of pleasure, displeasure, or neutrality.

-- The Spiritual Letter says:

- ~ Feeling is the source of all.

¢-- (i.e. 5b. That is sensual perception; and from perception, sensation (7) begins to function.)

¢-- (i.e. There can be six kinds of feeling as determined by the organ through which the feeling arises. By way of its effective quality, feelings are of three types; pleasant, painful and neutral feelings. It is through these feeling that our past karmas work themselves out and bring their fruit.)

From feeling,

L11: [8] CRAVING proliferates.] :L11

-- The child in the mother's womb by feeling pleasure, and liking that, has a craving for happiness and, from feeling pain, and wanting to get rid of that, has a craving to get rid of unhappiness. From the neutral there is craving for equanimity. These three arise.

-- The same text says:

- ~ By the condition of feeling there is craving
- ~ The object of one's feeling will be craved.

¢-- (i.e. 6a. "Craving (8)" (trsna) [for existing things] is conditioned by sensation.)

That which is desired from craving will be the object of

L11: [9) CLINGING.] :L11

-- The same text says:

- ~ Because of craving there is also clinging.
- ~ There are four different kinds of clinging.

¢-- (i.e. 6b. Certainly [a person] craves for the sake of sensation. The one who craves acquires the four-fold acquisition (9) (upadana) [namely sexual pleasure, false views, ascetic morality and vows, and the doctrine of self-existence].)

¢-- (i.e. There are four types of clinging:

¢---- (a) clinging to sense pleasures.

¢---- (b) clinging to views, theories and beliefs

¢---- (c) clinging to rituals , rules and observances.

¢---- (d) cling to the notion of a self within the five aggregates

¢-- The difference between craving and clinging is illustrated by a simile.

¢---- Craving is like a thief extending his hand to grasp an object that he intends to steal,

¢---- clinging is like the thief grasping hold of the object and taking possession of it.)

-- The Prasannapada says:

- ~ Thus there is attachment to feelings, and as for that desire, from having the condition of craving, there is the cause of being impelled, desire, and discipline, and view, and practice, and complete grasping to the four kinds of expressions of ego.

-- Also at the time of craving there are according, non-accord, what is between the two, and clinging to oneself, those four.

From clinging there is

L11: [10) BECOMING srid pa] :L11

-- As for the five skandhas, form, feeling, perception, formation, and consciousness, since they are becoming, that arises.

-- The same text says:

- ~ When close clinging to this object exists
- ~ Of the clinger becoming will arise.
- ~ If there is no close clinging to the object,
- ~ One is liberated with no becoming.
- ~ That becoming therefore is the five skandhas.

¢-- (i.e. 7. When the acquisition exists, the acquirer begins to function (10) (i.e. existence, becoming).

¢-- If he were someone without acquisition, that being would be released, and would not exist.)

¢-- (i.e. Bhava is the "kammicly" accumulative side of existence,

¢---- the phase of life in which we act and accumulate kamma,
 ¢---- in which we generate more volitional formations,
 ¢---- in which we build up these formations,
 ¢---- accumulate them in the flow of consciousness.
 ¢-- When these karmas are accumulated after death they bring about a new existence.)

What is first generated from that, is that future

L11: [11) BIRTH arises.] :L11

-- The same text says:

~ From becoming there is birth

¢-- (i.e. 8. That being is the five "groups of universal elements" (skandha). Because of a being, birth (11) begins to function.))

Having been born, growing up,

L11: [12) AGING AND DYING, with the cessation of life, arise.] :L11

-- The same text says:

~ Old age and death and fearful suffering
 ~ And pain together with cries and lamentation
 ~ Unhappiness and quarrelsome discord
 ~ All of these arise from having been born.

The sutras say:

~ From that birth old age completely ripens
 ~ In death, the decrepit skandhas are destroyed.

¢(i.e. 8b. Growing old, dying, sorrow (dukkha) (12), etc., grief and regrets,
 ¢-- 9. Despair and agitation: all this results from birth;
 ¢-- That "produced being" is a single mass of sorrows (dukkha).)

As for suffering, while one is a sentient being, while dying, because of delusion there is torment of the heart together with desire. As for lamentation, through suffering such expression of speech is motivated. Suffering is harm within the five senses. Unhappiness happens when unpleasantness occurs. Quarrels arise from so much suffering and unhappiness.

L11: [Interpretations] :L11

From these interdependent arisings from earlier to later comes what is called causal arising. Since consciousness of inner earth, water, fire, air, space is produced by gathering together the six dhatus, the former said to arise from them as a condition. .

The Noble Rice Stalk Sutra says:

~ Similarly the causes for the two inner interdependent arisings arise. What are these two? They are the cause and condition.
 ~ -- What is the cause of inner interdependent arising? This is when conditioned by ignorance there are formations. Conditioned by formation, there is consciousness.
 ~ -- What is condition of interdependent arising? It is the gathering together of the six elements. What is that like? It is like this. The gathering of the dhatus of Earth, water, fire, air, space, and consciousness is viewed as the condition of inner dependent arising.

This is from the viewpoint of the MAHAYANA.

ACCORDING TO THE SHRAVAKAS, the skandhas are ignorant when there is the karmic action of kleshas from former lives. These five skandhas are formations when there is obscuration from the karma of former lives. The five skandhas are consciousness on the occasion of entering a womb. The five skandhas are name and form in an oval embryo and so forth, before the five senses have developed prominently. The five skandhas are the six ayatanas from the time the gates of sense have developed, and the five skandhas until one is able to perceive objects. The five skandhas become contact after one is able to perceive and grasp objects, but while one does not yet know the particulars of pleasure and pain. The five skandhas are feeling from the time when one grasps the particulars of pleasure and pain, but cannot copulate. The five skandhas are craving from when one grasps the power to copulate but has not accepted an object of desire. the five skandhas are clinging on the occasion of accepting an object of desire. The five skandhas are becoming while subsequently collecting karma. Then in the beginning of the next life, when the five skandhas arise from the mother's womb, that is birth. Then in the name and form of the next life, the four nidanas of the six ayatanas, contact, craving, and feeling age and die.

The Rice Stalk says:

- ~ What are the ayatanas of name and form?
- ~ They are what is subjected to age and death
- ~ From feeling up to birth is similar.

The Abhidharmakosha says:

- ~ The first ones and the last ones, two and two
- ~ Have eight more between completing them.
- ~ Ignorance is the occasion of former kleshas.
- ~ As for formations it is the five skandhas
- ~ Unified with the karma of former consciousness.
- ~ Name and form it continues from that time
- ~ Until the six ayatanas are developed.
- ~ From there until the three collections is contact.
- ~ Until feeling knows the causes of pleasure and pain.
- ~ From feeling to copulation is called craving.
- ~ When one desires the act of copulation
- ~ That is the activity of clinging.
- ~ Because one has attained it, very quickly
- ~ Its fruition, becoming, will arise.
- ~ The resulting action also is becoming.
- ~ Actually being reborn is the stage of birth.
- ~ While one has feeling, there is old age and death.

There are two ways, instantaneous and gradual, of exhausting these twelve links of interdependent origination.

FROM THE INSTANTANEOUS VIEWPOINT, by the power of self and other, it is impossible that there is a time when life is cut off.

- Therefore doing evil deeds is ignorance.
- The aspect of entering into karma from doing evil deeds is formations.
- The awareness at the time of producing karma is consciousness.
- Then there are the name and form and the six ayatanas of oneself and others.
- Then being pierced by the weapon of desiring happiness for oneself and suffering for

others is contact.

- The pleasure and pain of that is formation.
- From that entering further and further into joy is craving.
- Remaining into the later arising of that is clinging.
- Possessing the five skandhas of that is becoming.
- The present and future aspect of that is birth.
- The aging and death of that is completed in the instant of completing the action.

Involved in this there are three kinds of instant.

- First is the smallest instant of vividly entering into knowledge of knowables.
- Then there is an instant of action, which is a hundred and twenty times that.
- From the time an action is begun until it is completed is called an instant of completing action.

If the continuity is counted, the mind only school maintains that one cycle of cause and effect is completed in two lives.

- In a former life the six causes are completed. In this the six fruitions are completed. By that one goes to the next life. The six causes are ignorance, formation, consciousness, craving, clinging, and becoming.
- The six effects are the rest.

ACCORDING TO THE SHRAVAKAS, one round of cause and effect is completed in three lifetimes.

- Depending on the cause of the ignorance and formations of the former life,
- the fruition in this life is the five consciousness and so on. In dependence on the cause of the craving, clinging, and becoming of this life,
- the fruition in the next life is birth, and old age and death.

As to the purpose of knowing these the Abhidharmakosha says:

- ~ By those between the earlier the and later extremes
- ~ Ignorance can completely be eliminated.

With that the explanation of interdependent arising within samsaric existence is completed.

L10: [Third] Now there are the two kinds of interdependent arising of nirvana.] :L10

- 1. These are those of the path
- 2. and the fruition.

AS FOR THE PATH, the root of entering into the twelve manners of samsaric interdependent arising is ignorance. That is reversed by the insight of wisdom. By familiarity with the three prajnas, hearing, contemplating, and meditating, the first root, ignorance, is eliminated. By eliminating that, the others depending on that are eliminated one after another. By exhausting the cause of entering into craving, one will cross over from abiding in samsara.

¢(i.e. This is the superficial understanding of dependent origination, without uniting it with the truth of emptiness. It is just the opposite of what caused samsara. It is the belief in absolute causality. The belief that Nirvana can be caused by removing something, or by adding something. But the true reality is much more subtle than that. it is beyond causality space and time. This kind of superficial understanding, while being useful as a skillful means for a while, can cause more grasping and suffering. It is like using a method without remembering the emptiness of the method. it is not the Middle Way: combining both method and wisdom together. It is not in accord with the goal, the real nature of

everything. -- Nirvana is not caused by our own actions. it is not produced. It is not a fabrication. Thus it is not dependent and impermanent. -- So we have to remember that while dependent origination is a skillful means, a raft, it is also empty of inherent existence.)

The Spiritual Letter says:

~ By the cessation of birth, all of these will cease.

The Mulamadhyamakakarikas [26]says: [26:11]

- ~ As soon as ignorance ceases
- ~ Formations will not arise.
- ~ On cessation of ignorance,
- ~ By knowledge one meditates.
- ~ By the ceasing of that and that
- ~ That and that will not manifest.
- ~ Suffering and skandhas alone
- ~ In that way really cease.

¢(i.e. 11. When ignorance ceases, the constructed phenomena do not come into existence.

¢-- A person's cessation of ignorance proceeds on the basis of "becoming" [enlightened] through knowledge.

¢-- 12. Through cessation of every [component] none functions;

¢-- That single mass of sorrow (dukkha) is thus completely destroyed.)

Yogins who aspire to liberation from the cause should not collect the confused karma of samsara. The fruition is that later there will be no samsaric arising, and therefore formations will have been blocked.

The same text [26]says: [26:10]

- ~ The root of samsara is conditioned formations.
- ~ Therefore the wise do not produce formations.

¢(i.e. 10. Thus the ignorant people construct the conditioned things (samskara); [that is] the source for existence-in-flux.

¢-- The one who constructs is ignorant; the wise person is not [one who constructs] because he perceives true reality.)

AS FOR THE INTERDEPENDENT ARISING OF THE FRUITION, after Buddhahood, the production of

benefits for beings is like dream or illusion. This will be extensively explained below. As this knowledge of the inclusion of all dharmas under interdependent arising is itself included within the absolute truth, one passes beyond suffering to nirvana.

¢(i.e. When one perfect the understanding of dependent origination by uniting it with the truth of emptiness, then one gain Nirvana. -- The Buddha still can perceive like sentient beings, he still can use adapted skillful means to help other sentient beings stuck in samsara, he can still produce actions of the body, speech and mind, he can still accept to have a set of five aggregates (nirmanakaya), but he is not slave to those, because he knows their real nature all the time. He has realized the Union of The Two Truths. He has united dependent origination and emptiness. He has realized the inseparability of the three kayas ... and more.)

The same text [24] says: [24:40]

- ~ Whoever has seen interdependent arising

- ~ By that has seen the truth of suffering
- ~ The cause of suffering, and its cessation,
- ~ And the path to that is seen.

¢(i.e. 39. If non-emptiness does not exist, then something is attained which is not attained;

¢-- There is cessation of sorrow (dukkha) and actions, and all evil is destroyed.

¢-- 40. He who perceives dependent co-origination (patytya-samutpada)

¢-- Also understands sorrow (dukkha), origination, and destruction as well as the path [of release].)

¢(i.e. So the "dependent origination" that Nagarjuna is talking about in chapter 24 of his Karikas, is not the "dependent origination" based on ordinary causality as explained in the Sutras, but the "dependent origination" united with the truth of emptiness.)

These are called the two storehouses of the great teachings of the Buddha because all dharmas are included within them. Among things that should be known they are of the highest importance.

L7: [b] The teaching of appearance as unborn, the explanation of prajna itself (i.e. The Middle Way: not existence, not non-existence, not both, not neither)] :L7

The meaning resolved by that:

```
\    ###
\    These appearances have been unborn primordially. °
\    Being without an essence, they are like reflections.
\    Nevertheless, they still appear as variety.

\    ###
\    Having seen the interdependence of the pure nature,
\    We quickly contact the highest level of non-dwelling.
```

¢(i.e. Having understood intellectually this explanation of the real nature of everything, having eliminated all doubts, one now has to directly see this by turning inward and seeking the real nature of his own mind. Mere intellectual understanding helps in removing the wrong views, but it cannot cause liberation. The real nature of everything is beyond intellectual understanding, beyond conceptualization; it has to be directly seen. The details about meditation will be given in another chapter. The important point here is that it is not about dropping everything, not about stopping the mind, but about realizing the real nature of everything, about realizing the real nature of our own mind, under all the defilements. It is about realizing the inseparability of our trikayas.)

```
\    ###
\    Thus all the appearances of outer and inner dharmas are
\    like the reflection of the moon arising in water.

\    ###
\    WHAT IS WITHOUT AN ESSENCE
\    APPEARS AS VARIETY.
```

¢[i.e. Things appearing as external variety are actually within the insight of non-existent arising. If the mind lets these two rest without emanation and gathering, not perceiving any dharmas other than that, the mind enters into a sky-like state. This absolute space of

subsiding is THE PERFECTION OF PRAJNA]

The Samadhiraja Sutra says:

- ~ When at night there seem to be moons in water,
- ~ Though these appear in clear and untroubled lakes;
- ~ The moons in water are empty, hollow, and essenceless.
- ~ All dharmas should be known to be like that.

MEDITATE LIKE THAT, knowing that the dharmas of samsara and nirvana are natureless. Things appearing as external variety are actually within the insight of non-existent arising. If the mind lets these two rest without emanation and gathering, not perceiving any dharmas other than that, the mind enters into a sky-like state. This absolute space of subsiding is the perfection of prajna.

The Bodhicharyavatara says:9.34

- ~ When things and non-things
- ~ Do not exist before the mind,
- ~ Then without phenomena as other
- ~ Without conception, there is perfect peace.

Saraha says:

- ~ Liberated from meditation and meditator,
- ~ Not moving from that is what is called meditation.
- ~ Mind does not exist at such a time.
- ~ Mahamudra has no hope of fruition.

The Mahayanasutralankara says:

- ~ Revelation of true and excellent knowables
- ~ Depends on the samadhi of meditation.
- ~ It is completely free from all the kleshas.
- ~ Prajna well explains the livelihood.
- ~ They are the highest dharmas of fruition.
- ~ The existence of these is said to be three-fold.
- ~ Having completely known this kind of prajna,
- ~ Capable ones establish reality.

THE ESSENCE is that knowables are realized.

THE CAUSE depends on samadhi.

AS FRUITION, one is liberated from the kleshas.

The Prajnaparamitasamgatha says:

- ~ By prajna, when the nature of dharmas has been completely known, one is completely released from the three worlds.

AS FOR THE ACTION, with pure livelihood, after the Dharma has been well explained, doubts are cut off.

The same text says:

- ~ The herd-bull of men, as he turns the precious wheel,
- ~ Teaches Dharma to beings so that suffering will be exhausted.

AS FOR THE QUALITIES, by prajna one reaches the city of liberation.

The divisions are hearing, contemplating, and meditating.

The preliminaries, main body, and post-meditation of samadhi are the three prajnas.

AS FOR THEIR VIRTUES, the Mahayanasutralankara says:

~ The Buddha sons know all aspects of what phenomena are. Why even mention that they have passed beyond suffering, and that they are the retinue where attachment of mind is completely unborn.

L7: [c] Summary of Prajna] :L7

¢(i.e. We need both method and wisdom. One alone is not enough. This is in accord with the real nature of the mind and of everything: not existent, not non-existent, not both, not neither. The Middle Way: nothing to accept, nothing to reject. No absolute, only adapted skillful means.)

By this same prajna all beings are established in the three enlightenments of body, speech, and mind.

-- By the wisdom of prajna being completely grasped, one is inexhaustibly established in the pure worlds.

-- Without prajna one will not have the fortune of liberation:

\ ###
\ Having prajna, we will be set free by upaya. °
\ Just as saying a mantra can stop the action of poison,

\ ###
\ If there is no prajna, upaya will put us in bondage.
\ Tormenting us like a medicine that itself becomes a disease.

\ ###
\ Therefore, arouse the prajna that sees the natural state.

The Edifice of the Three Jewels says:

~ Kashyapa, those who possess prajna are completely liberated by upaya.
~ Those who do not possess prajna are completely bound by upaya.

The Dohakosha says:

~ Those who dwell in emptiness, separate from compassion
~ Never will attain the path to supremacy.
~ But if one meditates on compassion alone
~ These too abide in samsara, and do not attain liberation.

Those who are able to join the two of these

~ Have an abode in neither samsara nor nirvana.

Also:

~ By that which is a chain for binding fools,
~ Capable ones are quickly liberated.

Knowing the nature of all dharmas, if one strives to the utmost, one will quickly be liberated.

The Noble Sutra Showing the Arrangement says:

~ Those who with great earnestness and exertion fully practice this dharma; the unborn,

unceasing, utterly profound emptiness; will quickly become conversant with the dharmadhatu of the bodhisattvas.

~ They will have perfect retention and confident speech, completely gather the unsurpassable dharmas, be praised by the Buddha bhagavats, and abide in completely pure discipline. Having attained completely pure patience, unsurpassable exertion, meditation without conception, and the great prajna, they will quickly become completely enlightened. By being in the heart of enlightenment, with their parasols borne by the four great kings, they will be supplicated to turn the wheel of Dharma. Producing the great light for gods and human beings, they will fully establish them in enlightenment.

¢(i.e. Vimalakirti Nirdeśa Sutra: The way to practice of the Bodhisattva - BOTH WISDOM AND GREAT COMPASSION ARE NECESSARY

¢-- (neither without wisdom - as a fool -, indulging the mind and suffering,

¢-- neither controlling the mind - as the disciples - and abandoning others

¢-- Note : Compassion is liberative technique / Bodhicitta)

¢-- A) The source of the Great Compassion - without sentimentality

¢-- (the emptiness of the sickness of all others, and of all others, also : the non-duality)

¢---- "Manjusri, thus should a sick bodhisattva control his own mind in order to overcome old age, sickness, death, and birth. Such, Manjusri, is the sickness of the bodhisattva. If he takes it otherwise, all his efforts will be in vain. For example, one is called 'hero' when one conquers the miseries of aging, sickness, and death.

¢---- "The sick bodhisattva should tell himself: 'Just as my sickness is unreal and nonexistent, so the sicknesses of all living beings are unreal and nonexistent.' Through such considerations, he arouses the great compassion toward all living beings without falling into any sentimental compassion. The great compassion that strives to eliminate the accidental passions does not conceive of any life in living beings. Why? Because great compassion that falls into sentimentally purposive views only exhausts the bodhisattva in his reincarnations. But the great compassion which is free of involvement with sentimentally purposive views does not exhaust the bodhisattva in all his reincarnations. He does not reincarnate through involvement with such views but reincarnates with his mind free of involvement. Hence, even his reincarnation is like a liberation. Being reincarnated as if being liberated, he has the power and ability to teach the Dharma which liberates living beings from their bondage. As the Lord declares: 'It is not possible for one who is himself bound to deliver others from their bondage. But one who is himself liberated is able to liberate others from their bondage.' Therefore, the bodhisattva should participate in liberation and should not participate in bondage.

¢-- Precision on the nature of the path

¢-- (only controlling your mind as in the Hinayana is bondage - it maintain the false duality)

¢-- B) "What is bondage? And what is liberation?

¢---- (Only one of them is bondage, both - wisdom & liberative techniques - is liberation)

¢---- To indulge in liberation from the world without employing liberative technique is bondage for the bodhisattva.

¢---- To engage in life in the world with full employment of liberative technique is liberation for the bodhisattva.

¢---- To experience the taste of contemplation, meditation, and concentration without skill in liberative technique is bondage.

¢---- To experience the taste of contemplation and meditation with skill in liberative technique is liberation.

¢---- Wisdom not integrated with liberative technique is bondage, but wisdom integrated with liberative technique is liberation.

¢---- Liberative technique not integrated with wisdom is bondage, but liberative technique integrated with wisdom is liberation.

¢---- "How is wisdom not integrated with liberative technique a bondage? Wisdom not integrated with liberative technique consists of concentration on voidness, signlessness, and wishlessness, and yet, being motivated by sentimental compassion, failure to concentrate on cultivation of the auspicious signs and marks, on the adornment of the Buddha-field, and on the work of development of living beings it is bondage.

¢---- "How is wisdom integrated with liberative technique a liberation? Wisdom integrated with liberative technique consists of being motivated by the great compassion and thus of concentration on cultivation of the auspicious signs and marks, on the adornment of the Buddha-field, and on the work of development of living beings, all the while concentrating on deep investigation of voidness, signlessness, and wishlessness - and it is liberation.

¢---- "What is the bondage of liberative technique not integrated with wisdom? The bondage of liberative technique not integrated with wisdom consists of the bodhisattva's planting of the roots of virtue without dedicating them for the sake of enlightenment, while living in the grip of dogmatic convictions, passions, attachments, resentments, and their subconscious instincts.

¢---- "What is the liberation of liberative technique integrated with wisdom? The liberation of liberative technique integrated with wisdom consists of the bodhisattva's dedication of his roots of virtue for the sake of enlightenment, without taking any pride therein, while forgoing all convictions, passions, attachments, resentments, and their subconscious instincts.

¢-- "Manjusri, thus should the sick bodhisattva consider things.

¢---- His wisdom is the consideration of body, mind, and sickness as impermanent, miserable, empty, and selfless.

¢---- His liberative technique consists of not exhausting himself by trying to avoid all physical sickness, and in applying himself to accomplish the benefit of living beings, without interrupting the cycle of reincarnations. (i.e. being motivated by the Great Compassion -- the emptiness of all sickness and beings, the non-duality)

¢---- Furthermore, his wisdom lies in understanding that the body, mind, and sickness are neither new nor old, both simultaneously and sequentially.

¢---- And his liberative technique lies in not seeking cessation of body, mind, or sicknesses.)

L6: [7) Summarizing the meaning of these six perfections] :L6

Now, for the concluding summary, from generosity to prajna:

\ ###
\ When we are in the practice of the six paramitas (i.e. method) °
\ We should know that we are beings like illusion.
\ Not perceiving their three-fold division in samsara, (i.e. Wisdom: not seeing the three)

\ ###
\ By the wholesomeness of THE TWO ACCUMULATIONS
\ We attain the peaceful level of the Victorious One.

¢(i.e. The perfection of the six paramitas are achieved when they are practiced without

seeing the three: subject, object, action. Combining both method and wisdom. Gathering the two accumulations. The Middle Way: not accepting, not rejecting. No absolute, only adapted skillful means.)

Thus by the collective wholesomeness of these six perfections, from the moment of performing them without attachment to the true existence of the ego of a doer, an object of action, and a virtuous act, with the attitude of an emanation or illusion-like action, one will quickly attain Buddhahood.

The Sutra of the Clouds of the Three Jewels says:

~ Whoever does not conceptualize virtue or anything that is done, will gather the two accumulations of merit and wisdom with non-conceptual perfect exertion. These should be practiced with the attitude that they are like a mirage, an illusion, or an emanation.

If by prajna there is pure view, and by upaya there is pure action, one will not stray from the path. Flawless Buddhahood will be established. The siddhis of flying in the sky and so forth will be accomplished.

Atisha says:

- ~ Thus if the view is completely unobscured
- ~ And the action is completely pure,
- ~ One will not go upon the path of straying,
- ~ And will go to the place of Akanishta.

L3: [C. The dedication of merit for the three general topics] :L3

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

\ ###
\ Thus by the rain that falls from these clouds of auspiciousness, °
\ The crop of sanity grows within the minds of beings.
\ Impoverished by the host of evils of samsara,
\ May the weariness of mind today be brought to rest.

The virtuous roots of intellect and the pure space of the spotless fields, arising as the natural state, pile up as thick clouds. By the cooling rain of Dharma amrita continuously falling, for all beings, when the harvest of exertion in the supreme virtue of Holy Dharma has been established, may the poverty of samsara and all its sufferings of poverty mentality be pacified. May they be satisfied by the virtues of the essence of enlightenment. May their weariness be eased.

- ~ In the assembly of tormenting fires of suffering of this world
- ~ By the continuous falling of the rain of Dharma amrita
- ~ After all beings have realized the absoluteness of mind,
- ~ Cooled and refreshed, may they attain the ocean of wisdom.

- ~ In this beautiful ocean filled with lotus Buddha qualities,
- ~ Relying with sincere devotion on the paths and bhumis,
- ~ Moved by the shining waves which are the six perfections
- ~ May they swim in the sea of vastness of the two accumulations.

- ~ Having seen all dharmas to be like dream and illusion
- ~ May the mind of attachment to true existence vanish.
- ~ May the state like emanation produce the accumulations.87

- ~ May the entire phenomenal world of samsara/nirvana
- ~ Be revealed as total purity in a single instant.

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
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L2: [Chapter XII. Actions of benefit (the three limbs of unwavering samadhi)] :L2
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L2: [Chapter XIII. The Fruition, the Great Self-Existence] :L2
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L1: [Third main section of the Great Chariot's Commentary: the conclusion] :L1
L2: [Chapter XIV: Conclusion and Final Summary] :L2
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[End]