

## Part-6

*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 6 of 6  
Chapters 11, 12, 13, 14

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

EASER OF WEARINESS called the Great Chariot

CHAPTER OF THE PATH, SPOTLESS DHYANA, THE UNION OF SHAMATHA AND VIPASHYANA

Now that we have gained confidence in the view of the great freedom from extremes, the nature of all dharmas, there is

There are four parts.

- A. Having, resolved the view, the teaching of meditation
- B. The teaching of the gradations of powers by which one meditates
- C. The explanation of the stages of the path of meditation
- D. The dedication of merit

L3: [A. Having resolved the view, one should meditate] :L3

Having explained the view of the great freedom from extremes, the natural state like the sky, in which all dharmas are by nature unborn; now there is the teaching of meditation, self-arising wisdom luminous like the sun and moon.

As just explained:

\     ###  
\     And so when we have seen the equality of all dharmas, °  
\     It is important to rest with the natural state.

¶(i.e. The perfection of meditation: meditating while knowing the emptiness of the three, of all dharmas. Combining method and wisdom. Without controlling the mind, without letting it go wild. This is automatic when one has first seen the equality of all dharmas as explained in the previous chapter. So after hearing, contemplate and meditate.)

After first cutting through extremes with the view, by meditation rest with that.

Otherwise we will not be liberated from the host of kleshas or perfect the virtues of the path.

Therefore we really ought to meditate.

Rest in the sky- like purity of the natural state. cutting through complexities of hope and fear.

The All-creating King says:

- ~ Kye Ho vajra being! Now meditate on the meaning.
- ~ In dharmata enlightenment without any meditation, (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
- ~ There are neither meditation or its object,
- ~ To rest in the nature without meditation is meditation.
- ~ The meaning is the unborn, which is the meaning of all.
- ~ When the marks of discursive thought are apprehended as suchness,
- ~ None of the motions of memory, discursive thoughts, and mind,
- ~ Can cause the least distraction from the unborn state.

- ~ When it is known that thinking like that is meditation,
- ~ Resting in non-meditation will never be distracted.

Also:

- ~ Kye Ho vajra being! Now you should meditate well!
- ~ Whatever appears, all the dharmas of sight and sound,
- ~ To one who well knows the meaning, are only that single meaning.
- ~ When the nature has manifested, that which has been shown,
- ~ Is realized to be the nature of the unborn itself.
- ~ Hopeless fearless non-distraction is meditation.
- ~ After hearing, contemplate and meditate on the meaning.
- ~ This is so that the essence may arise in our being.

The Sutra of Ascertaining the Truth of Suchness says:

- ~ Shariputra, if someone listens to the Dharma for ten kalpas, and someone else meditates for merely the time of a finger-snap in the samadhi of suchness, the merit of the second will be increased much more than that of the first.

L3: [B. The gradation of powers of those who meditate into high, middle, and low] :L3

- 1. Those of the highest powers
- 2. How those of average powers should meditate
- 3. How those of lesser powers, by becoming gradually accustomed to the means of resting, can also accomplish the state of a vidyadhara

L4: [1. Those of the highest powers,] :L4

- a. How the very highest will be liberated
- b. Becoming Space free from meditation and meditator
- c. The instruction of how intermediate and lesser ones should meditate
- d. The suitability of meditation
- e. The need to unite shamatha and vipashyana
- f. The explanation of the reason

L5: [a. How the very highest will be liberated:] :L5

Meditators:

- \ ###
- \ There are levels of this teaching for those of different capacities. °
- \ Those of the highest powers will be liberated
- \ By their realization of the natural state.
- \ ###
- \ Meditation and its object are seen to be non-dual.
- \ The phenomenal world is liberated as the ground.
- \ Unbounded insight flows along like the stream of a river.

Having the good fortune of formerly accumulated merit, those of the highest powers, with the condition of the holy guru,

**ARE LIBERATED JUST BY REALIZING THAT THEY ARE ALREADY LIBERATED.**

This brings them into the natural state beyond meditation and meditator, like the sky.

Without needing to work at meditation, their constant yogic union with the nature of mind is like the stream of a river.

The All-creating King says:

- ~ Kye! what is taught by me the teacher the doer of all,
- ~ Is the all-inclusive unborn, completely pure samadhi.
- ~ Not depending on coarse conditions of meditating or not,
- ~ The object of meditation is whatever dharmas appear.
- ~ There is no particular way of where and how to rest.

This is liberation of things as they are without seeking is meditation.

- ~ Kye! within these oral instructions of non-meditation,
- ~ Since this is the meaning that goes beyond words and speech,
- ~ No former generations taught the doer of all.
- ~ Later ones will never teach the doer of all.
- ~ Even now the doer of all is not being taught.
  
- ~ Kye! By the teacher of teachers, the doer of all, the King,
- ~ The meaning is being displayed of unerring realization,
- ~ The essence beyond all glorification and denigration,
- ~ Like meditation and non-meditation disputing space.

L5: [b. Becoming Space free from meditation and meditator.] :L5

When such meditation becomes Space, as for the meaning or object:

- \ ###
- \ We cannot delineate sessions with a definite, "this is it." °
- \ All is self-liberated as the field of Samantabhadra.
- \ This self-arising vastness, which is the space of the ground,
- \ Is suchness which has been like that from all eternity.
- \ There is no straying, and also, there is no place we could stray.
- \ It takes no special skill. We get no profit from it.
- \ Convinced that there is no attainment nor non-attainment,
- \ We are Buddhas right now, without even having to ask.
- \ Yogins like this are universal like the sky.

When we have been liberated from attachment to true existence, there is no meditation on antidotes. For that matter, there is no meditation at all. There are no breaks between sessions. We continually abide in non-attachment to true existence. This play without fixation, self-liberation beyond partiality, is experience of the field of Samantabhadra.

The All-Creating King says:

- ~ Kye! if we have attained the empowerment of the King,
- ~ Insight does not fabricate, suchness always rises.
- ~ Absence of cause and conditions is the path of excellent peace.
- ~ What rests in the ground is resting in itself.
  
- ~ The great upaya of the King, the doer of all,
- ~ Is the empowerment of ultimate realization.
- ~ If we enter into all objects exactly as they are,
- ~ We know both faults and virtues as equality.

- ~ Then we go beyond both entering and non-entering.
- ~ The changeless self-existence of the field of the King
- ~ Is the self-perfected nature--No progress, no renouncing.

As when we meditate on things and characteristics, there are no identifying signs and criteria.

The same text says:

- ~ Like the dharmas of grasping at things and characteristics,
- ~ Criteria and signs are non-existent, like space.

With nothing we are supposed to reach, there is nowhere to go astray. With nothing in particular we are supposed to look at, the seer can have no obscuration.

The same text says:

- ~ As for this itself, the nature of bodhicitta,
- ~ It is the essence of all the dharmas without remainder.
- ~ The unborn is completely pure and unobscured.
- ~ Without a path to tread, there is no such thing as straying.

Because of straying, obscuration, purification, improvement, view, and meditation, we look right at the nature of mind without seeing it, and obscuration arises. Trying to progress where there is no such thing is already straying.

The same text says:

- ~ Within bodhicitta, the single nature of all dharmas,
- ~ Counting the one with numbers is straying and obscuration.
- ~ Progressing where there is no progress, straying rises.
- ~ By having a view about how things are without conception,
- ~ The nature is not seen and there will be obscurations.

From the time we become convinced that our own mind is really the primordial self-existence of Buddhahood, we know enough not to aspire to any Buddhahood other than that. From that very moment we abide on the level of Buddhahood.

The same text says:

- ~ Since the nature of mind is primordial enlightenment,
- ~ We cannot succeed or fail, and there is no hope and fear.

Also:

- ~ Since I, the doer of all, am that which is all-inclusive,
- ~ Therefore I am explained to be complete perfection.
- ~ From the triple nature of me, the doer of all,
- ~ Teacher, teaching, and retinue all arise into being.
- ~ With those the label "doer of all" has also arisen."
- ~ First, as for nature of the perfect teacher,
- ~ From the self-arising wisdom of me, the doer of all,
- ~ The triple nature of the three kayas has arisen.
- ~ trikaya is taught to be the three-fold perfect teacher.

Regarding such a mantra-yogin the same text says:

- ~ The individual body of a god or human being
- ~ Is realization, dharmata, and Buddhahood. (i.e. dharmin, the realm of dharmas, and

dharmata, their real nature)

L5: [c. The instruction of how intermediate and lesser ones should meditate] :L5

\ ###  
\ Those of average and low capacities °  
  
\ ###  
\ Have to make an effort to be familiar with this.  
\ Until fixations of ego have subsided into space,  
\ They must use various skillful means of meditation

Because they are not free of ego-grasping, the cause of samsara, those of average and lesser powers have to work hard at meditation. Here there are distinctions between meditation and non-meditation and the grasping and fixation of mind subsiding or not subsiding into space.

The All-Creating King says:

- ~ As for duality and pure non-dual wisdom
- ~ They are labeled as meditation and non-meditation.

L5: [d. The suitability of meditation] :L5

Those who have not reached self-arising and self-liberation, have the usual ordinary thoughts:

\ ###  
\ Evil discursive thoughts have led them into samsara. °  
\ To be free from these they use the means of meditation.  
\ Later vast prajna rises, free from all extremes.

By conceptions one falls into samsara, Dharmakirti's Praise to Manjushri says:

- ~ Conceptions are great ignorance.
- ~ It is these that make us sink
- ~ In the ocean of samsara.
- ~ If we are without conceptions,
- ~ We will pass beyond the sufferings of conceptions.

The Edifice of the Three Jewels says:

- ~ By constant conception we wander
- ~ In the wilderness of samsara.
- ~ Because of constant formation
- ~ Of karma and the kleshas,
- ~ Hundreds of sufferings
- ~ Are made to manifest.

Since these are pacified by meditating, by doing so the prajna in which all dharmas are perfectly liberated is sure to arise.

L5: [e. The need to unite shamatha and vipashyana] :L5

\ ###  
\ Kleshas are first suppressed by one-pointed shamatha. °  
\ Then, by vipashyana, they are eradicated.

¢(i.e. Shamatha --> Vipashyana,

¢-- First calming the mind enough to be able to develop wisdom and have insights.)

The All-Supreme Clouds says:

- ~ By shamatha the kleshas are suppressed.
- ~ By vipashyana they turn into perfect enjoyment.<sup>1</sup>

The Bodhicharyavatara says:

- ~ Having learned the kleshas will be overcome
- ~ By vipashyana possessing excellent shamatha;
- ~ First of all one should search for shamatha,
- ~ Established by genuine joy, without any worldly desire.

Regarding the single essence and the dualistic individual, resting or being in the first is shamatha. Luminosity or clarity of the second is vipashyana. Shamatha and vipashyana are unified by realizing luminosity/emptiness free from extremes. This is liberation from samsara.

The Spiritual Letter says:

- ~ Without any prajnadhyana will not exist.
- ~ Without any dhyana, also there is no prajna.
- ~ Where these exist as two, there is samsara.
- ~ Get rid of it like a trace of polluted seas.

Difference has two divisions. There is difference according to words and difference according to the meaning.

- As for the first,
  - hearing about one pointed mind, is shamatha.
  - Realizing the meaning of this is vipashyana.
- As for the second,
  - by meditating, first, establishing one pointedness is shamatha.
  - Later, realizing that as natureless is vipashyana.

The Clouds of the Three Jewels says:

- ~ Shamatha is one-pointed of mind.
- ~ Vipashyana distinguishes dharmas as they really are.

The Commentary of Ascertaining the Intention says:

- ~ There are two kinds of shamatha and vipashyana, according respectively to prajna and the oral instructions. As for those arising from prajna, mental comprehension of the words of the twelve aspects of sutra is shamatha. Realization of the meaning is vipashyana. As for that arising from the oral instructions, producing motionless mind by the oral instructions is shamatha. Realization of the meaning of that is vipashyana.

L5: [f. The explanation of the reason] :L5

The reason:

- \ ###
- \ For the highest, evil thoughts dissolve in dharmakaya.<sup>o</sup>
- \ With neither good nor evil, we need no antidote.
- \ ###
- \ Average ones meditate on unity with clear brilliance.
- \ Thoughts of good and evil vanish into space.

\ Then there is realization of unity like the sky.

\ ###

\ Lower ones first must search for the peace of shamatha.

\ Attaining a steady ease, whatever may be perceived.

\ Then, by vipashyana's discriminating awareness,

\ Everything is liberated as the ground:

\ Inner as well as outer, appearance as well as mind.

\ ###

\ Thus, it is important to know the gradation of powers.

Those who come to an island of gold, will not find ordinary rocks and stones, even if they look for them. So, for those of supreme powers, whatever arises is liberated as dharmakaya. When the antidotes are liberated into space, meditation with sessions and breaks is unnecessary.

The All-Creating King says:

- ~ In uncreated suchness, the Buddha's realization,
- ~ How can conceptions of mind and mental events arise?
- ~ By knowing how to rest in unborn suchness itself,
- ~ One is free from characteristics of doing and seeking.

Average ones, by realizing the view, rest within the unborn, clarity free from drowsiness and discursiveness, like a motionless undisturbed pond. By that they unify shamatha and vipashyana. After discursive thoughts subside into space, sky-like realization arises.

The Basket of Holy Samadhi says:

- ~ If we rest the mind
- ~ Exactly as it is,
- ~ In the dharmata of suchness, (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
- ~ Experience unobstructed
- ~ By any names arises.
- ~ This is called samadhi.

Lesser ones are stirred up like unruly monkeys and can hardly rest at all. They moisten the mind with one- pointed shamatha, Then as a further antidote, by meditating on vipashyana they discriminate all dharmas as natureless emptiness and all appearances as illusion and so forth. By that they realize the unborn.

The Sutra Requested by Maitreya says:

- ~ Having established shamatha, train in vipashyana.

From the three sections on

L4: [2. How those of average powers should meditate,] :L4

- a. The instruction to rest in non-thought
- b. The extensive teaching of how to meditate
- c. The extensive teaching of the eight means of resting
- d. Treading the Path / the four wisdom

first there is:

L5: [a. The instruction to rest in non-thought] :L5

Those who have average powers in their ways of meditation also are of three kinds:

\     ###  
\     Now meditation for those of average powers is taught. °  
  
\     ###  
\     Just as when troubled water is being tossed by waves,  
\     Reflections of bright stars are unsteady and unclear,  
\     The undisciplined mind is lured into unsteadiness,  
\     When it becomes preoccupied with complexities.  
\     The luminous nature of mind and the clarity of wisdom,  
\     The stars of the eyes and higher perceptions, do not arise.  
\     Unwavering one-pointed meditation is important.

When water is agitated by waves, reflections that may arise are not grasped. Though the mind has self-existing virtues of the higher perceptions and so forth, because of disturbing waves of false conceptions, these virtues do not manifest. Therefore meditating in unity is important.

The Dohakosha says:

- ~ By waves of prana included in the mind
- ~ Moving and stirring, the mind becomes unruly.
- ~ If the co-emergent nature is realized,
- ~ By that one's nature will be stabilized.

Rest like that, with no disturbance by the waves of thoughts. The water of mind will rest motionless, self-illuminated by the luminous lamp of the nature of mind.

The same text says:

- ~ The excellent lord who is without any waves,
- ~ Samadhi without disturbance, will occur.
- ~ Rest in the water and the self-luminous lamp.
- ~ Not coming and going or accepting and rejecting.

L5: [b. The extensive teaching of how to meditate] :L5

- 1) The points of posture and means of resting
- 2) How virtues arise
- 3) How to realize dharmata
- 4) The main cause of the wisdom of the noble ones

L6: [1) The points of posture and means of resting] :L6

Free from the three extremes, rest in the nature of the three motionlessness.

\     ###  
\     The body is like Mount Meru, with the seven points of posture, °  
\     Because the senses are free from the limits of extremes,  
\     Sensation is like the stars reflected in a pond.  
\     The empty, luminous mind is as clear as the shining sky.

\ Neither drowsy or discursive, rest in simplicity.

As for the seven points of motionless body, as one meditates:

- 1 the legs are crossed
- 2 the hands are in the meditation mudra
- 3 the back is straight
- 4 the tongue touches the palate
- 5 the breath is slow
- 6 the eyes are focused on the tip of the nose
- 7 the neck is slightly bent forward.

As for motionlessness of the senses, the eyes do not fidget. The ears, nose, tongue, and body are not hindered. Whatever forms, sounds, smells, tastes, touch, and thoughts may arise, their sense doors are not hindered, but neither do we pursue them. The five eyes, the divine eye and so forth, and the six higher perceptions, are virtues of resting the mind. If the doors of perception are hindered, clarity will not be attained. If we follow after thoughts, their continuity will not be cut. We will be no different from ordinary people. Therefore, within the motionless pond of sense-awareness, meditate by letting objects of individual appearance arise without obstruction, like reflected stars and planets. If that discrimination of objects is not grasped, in addition to no harm being done, individual virtues will arise. This non-conceptualization of phenomenal appearance is the wisdom of non-conception or non-thought.

If there are no phenomena, the mind perceiving these will also be absent. With apprehension neither of thought nor non-thought, the wisdom of complete non-thought will be absent. Therefore, when objects appear in the senses, rest in non-thought. By the guru of individual and personal awareness, there will be a gap in the coming and going of thoughts. This is the cessation of prana, and at that time realization will manifest. Though the prana of breathing moves in the nose and mouth, thoughts will not move. In this gap in complexities, the time of simplicity where thoughts are pacified, there is no need to meditate on the antidote. Why talk about needing an antidote for complexity, in the presence of the yogini of simplicity, prajna?

Saying that is it not necessary, the Dohakosha says:

- ~ The eyes are not closed, and mind too is unhindered.
- ~ As for cessation of prana, the glorious guru is realized.
- ~ At that time the cause of prana does not move,
- ~ Let alone with the yogini at the time of death.

That pith-resolution is called naturalness or non-fabrication of the six senses. Though objects appear within the senses, sense awareness does not conceptualize them. They rest naturally. Realization of luminous ultimate samadhi in addition to that is not only not harmful, but facilitates the blossoming of enlightenment.

The same text says:

- ~ As great an assembly of sense objects as may befall,
- ~ These without selfhood and karma completely blossom.

Motionless mind resting without the extremes of complexity will arise within the motionlessness of the body and senses.

As for resting in that clear mind without complexities, not moving from luminosity, the same

text says:

- ~ Things and non-things both are bonds of the Sugata.
- ~ Do not distinguish samsara from equality.
- ~ The yogin and the oneness of the natural state
- ~ Should be known to be like water poured into water.

At that time, objects appearing as external things, and the non-thing mind of inner awareness, preoccupied with thoughts within, bind co-emergent sugatagarbha. Because of that obscuration there are samsara and nirvana and good and bad. Even our own samadhi, because of attachment and grasping, will not be produced at all. By not conceptualizing things and non-things, when the time arises of not wishing for anything else, all the entities of false conception without remainder dissolve into the ground, the nature of mind. When mind becomes motionless and stable, we are liberated from samsara. Without dualistic grasping and attachment to self and other, we attain the body of dharmakaya, the great transcendence of thought and expression.

The same text says:

- ~ When we completely analyze things as well as non-things,
- ~ There all beings without remainder are dissolved.
- ~ Then mind is motionless, becoming totally stable,
- ~ It is self-liberated from the things of samsara.
- ~ When both self and other are completely unknown,
- ~ Then the unsurpassable body will be attained.

The All-Creating King says:

- ~ Kye! within the realm of suchness of mahasukha
- ~ Do not exert the three gates; do not produce fabrications.
- ~ Do not engage the mind or follow after marks.
- ~ Rest in the meaning of bliss, which is self-arising wisdom.
- ~ This is realization of self-rising luminosity.
- ~ This is the actualization of Buddha activity.
- ~ This is the realization of the doer of all the King.

L6: [2) How virtues arise] :L6

When one meditates like that in complete simplicity:

\     ###  
\     This is the single nature of the primordial state, °  
\     dharmakaya with no perception of grasped and grasper.  
\     In the spotless luminosity of the heart of the sun,  
\     There arise bliss, luminosity, and complete non-thought,  
\     And there is neither any center or any limit.

By passing beyond conception and thought into dharmata, discursive thoughts dissolve into space.

Then there arises realization of the equal taste of dharmakaya, the luminous great perfection together with the nyam, the experiences of bliss, luminosity, and non-thought. This is the great symbol beyond example and meaning.

The All-Creating King says:

- ~ The three times are a single one without distinction.

- ~ Arising is primordial, with neither before nor after.
- ~ Because dharmakaya is one and completely all-pervading,
- ~ One rests within the nature of the greatest of the great.

Also:

- ~ This wondrously arisen play is free from karma like space.
- ~ From thoughtless ignorance that immediately arises.

The Dohakosha says:

- ~ If we try hard, holding the guru's instruction,
- ~ Co-emergence will doubtlessly arise.
- ~ Its colors and qualities, unexampled by letters,
- ~ Are ineffable and pointless to describe.
- ~ Like attachment to the heart's bliss of a princess,
- ~ Who can teach that ultimate lord of Being?

The Sutra of the Ultimate Samadhi says:

- ~ In the state of dharmata, (i.e. dharmin, the realm of dharma, and dharmata, their real nature)
- ~ Inconceivable by thought,
- ~ As mind rests without thought,
- ~ Experience without bias
- ~ Will certainly arise.
- ~ This is called samadhi.

L6: [3] How to realize dharmata] :L6

When this co-emergent self-arising wisdom arises, from the viewpoint of the mind of the yogin:

- \ ###
- \ Appearance and emptiness are an all-pervading unity, °
- \ Transcending all the extremes of existence and non-existence.
- \ Samsara and nirvana are not conceived as two.
- \ Knowing and its objects are of a single essence.
- \ See these as neither equal or not with dharmata.

The inner and outer dharmin, the eight examples of illusion, and dharmata, the essence by nature unborn, are not different. This is seeing the overall unity of appearance and emptiness. (i.e. dharmin, the realm of dharma, and dharmata, their nature)

The All-Creating King says:

- ~ Whatever appears is one in the state of suchness.
- ~ As for this unfabricated king of equality,
- ~ Realization of dharmakaya, arises from within.

The nature of mind beyond the extremes of existence and non-existence, the pure motionless luminosity of wisdom, arises as the non-dual play of samsara and nirvana.

The same text says:

- ~ Pacifying beginning, middle, and end,
- ~ Pacifying samsara and nirvana,
- ~ With the spontaneous presence of great bliss,

- ~ By matchless wisdom aware of autonomy,
- ~ Dharmas will not arise as something other.

At that time, knowable objects and the knower, mind, arise as the equality of non-dual wisdom.

The same text says:

- ~ Both inner and outer are subsequently inner.
- ~ This profound aspect has no conceptual objects.

L6: [4) The main cause of the wisdom of the noble ones] :L6

\     ###  
 \     This is the cause of wisdom that sees the noble truths °  
 \     Then the eye of mind, which is the seer of suchness,  
 \     Will perfectly establish the Buddha dharmakaya.  
 \     May the fortunate rest in this equality.

From becoming increasingly familiar with wisdom without complexity, the path of seeing and the others above are self-established.

As to how this occurs, the Namnge says:

- ~ This what is real and what is not
- ~ Having become completely familiar with these,
- ~ If that familiarity is perfected,
- ~ The fruition is bliss, luminosity, and non-thought.

L5: [c. The extensive teaching of the eight means of resting] :L5

- 1) Resting undistracted in simplicity
- 2) Resting in clear luminosity without disturbance
- 3) Resting free from partiality like the sky
- 4) Resting in spontaneous actionlessness
- 5) Resting in apparent objects as unobstructed
- 6) Resting in the clear luminosity of primordial liberation
- 7) Resting one-pointedly like an archer
- 8) Resting without action in spontaneous presence
- 9) Summarizing the meaning of the eight means of resting

L6: [1) Resting undistracted in simplicity] :L6

As for resting without many distractions of emanation and gathering,

\     ###  
 \     In the unborn nature of mind, which is purity like the sky, °  
 \     Events within the mind are not solidified.  
 \     But left to fade and vanish like a heap of clouds.  
 \     Rest in what is and what eternally has been so,  
 \     The undisturbed awareness of simplicity

Rest thoughts and mental contents as they are in the sky-like nature of mind, watching them fade away like clouds.

As for meditating in that undisturbed state, the nature which is exemplified, the All

Creating King says:

- ~ Kye Ho vajra being, meditate in suchness.
- ~ By realizing liberation it is,
- ~ Undistracted resting in the nature is effortless.
- ~ All is self-arising and also self liberated.

Also:

- ~ This unborn nature of mind that is like the sky
- ~ Is unborn and ceaseless. Rest within that nature.

L6: [2] Resting in clear luminosity without disturbance] :L6

While resting in clear luminosity without disturbance:

- \ ###
- \ We should let ourselves be like a clear and vacant ocean, °
- \ Free from the turbulent waves of grasping and fixation.

Clear because mind does not arise, smooth because it is not discursive, be like an ocean resting where it is, clear and pure of conceptual disturbances and defiling thoughts.

The All-Creating King says:

- ~ The samadhi of a clear and peaceful ocean
- ~ Is not produced by word-dependent mind.
- ~ It is suchness pure of all disturbance.

Also:

- ~ When this is known, by resting within it undisturbed,
- ~ Not engaging in effort, the mind does not train in antidotes.
- ~ Objects are not abandoned, and mindfulness is not gathered.
- ~ Since anything that arises is itself the meaning,
- ~ Enter into the meaning of me the doer of all.

L6: [3] Resting free from partiality like the sky] :L6

Resting free from partiality like the sky:

- \ ###
- \ We should let ourselves be like an empty, luminous sky, °
- \ Impartial and free from any clouds of discursive thought.

Rest in the primordially empty sky-like nature of mind, without emanating and gathering discursive thoughts.

The All-Creating King says:

- ~ Kye great vajra being, now you should meditate.
- ~ Within the enlightened nature that does not accept or reject,
- ~ Rest like space, without fabrications of body and mind.
- ~ Not meditating, because of being completely without
- ~ The attachment and fixation involved with attaining perfection,
- ~ Completely peaceful like space, free from all disturbance,
- ~ Have nothing to do with objects or notions of realization.

L6: [4] Resting in spontaneous actionlessness] :L6

As for resting free from assertion and denial, hope and fear:

\     ###  
\     Let us be firm and steady like the King of Mountains. °  
\     Free from hope and fear, let us neither affirm nor deny.

With the mind motionless like the king of mountains, rest without discursive thoughts of denial and assertion.

The All-Creating King says:

- ~ Kye! the teacher of teachers, the doer of all, the king,
- ~ Cuts the bonds of duality by realization,
- ~ By simply resting in uncontradicted equality,
- ~ Realization of me, the doer of all, is established.
  
- ~ That which binds, discursive thought, has been cut through.
- ~ Not working on liberation, never gaining nirvana,
- ~ The essential meaning does not fixate biased conceptions.
- ~ Do not meditate on the goal, nor objects of compassion.

L6: [5) Resting in apparent objects as unobstructed] :L6

Resting the five gates in their intrinsic luminosity:

\     ###  
\     We should let ourselves be a clear and luminous mirror, °  
\     Within which apparent objects are like ceaseless reflections.

In the openness of clear and luminous mind, rest undistracted as the variegated apparent objects of the senses vanish like mist.

The All-Creating King says:

- ~ Kye, therefore vajra being now you should meditate.
- ~ Though our natural wisdom lies beyond conceptions.
- ~ In realizing it conceptual meaning need not be abandoned.
- ~ Just go beyond objects and do not guard consciousness.
  
- ~ As things are clearly the essence, do not meditate.
- ~ With phenomena clearly the essence, neither hope nor fear.

L6: [6) Resting in the clear luminosity of primordial liberation] :L6

Resting in clear luminosity, undefiled by antidotes:

\     ###  
\     Like a rainbow, eternally liberated as it is, °  
\     Let us shine purely, neither drowsy nor discursive.

As for resting without drowsiness or discursiveness in the clear luminous openness of mind, the All-Creating King says:

- ~ Kye Ho vajra being, now you should meditate well.
- ~ By appearance of the goal as the pure space of the unborn,
- ~ Apparent things are not seen, and fear is not produced.
- ~ Appearance is self-liberation into the unborn.
- ~ Liberation realizes empty suchness in non-meditation.

Rest like that. Knowing appearance as emptiness is knowing that it is like a rainbow.

L6: [7) Resting one-pointedly like an archer] :L6

Resting with one-pointed attention:

\     ###  
\     We should let ourselves be undistracted like an archer, °  
\     In natural wisdom that neither gathers nor emanates.

Resting with mind undistracted from dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), precisely and directly focus the eyes like an archer aiming an arrow, the All-Creating King says:

- ~ The oral instruction is that this essence of non-meditation
- ~ Ought to be grasped with undistracted mindfulness.

L6: [8) Resting without action in spontaneous presence] :L6

Having put ourselves at ease, as for resting there:

\     ###  
\     Let us be like those who are sure their work is done, °  
\     And rest in spontaneous presence with neither hope nor fear.

To rest mind as it is, resolving it into the spontaneous resting of dharmakaya, relax naturally into absence of hope and fear. Then stay there.

The All-Creating King says:

- ~ Kye, the yogin who enters and meditates on this path
- ~ Dwells from now on on the level of the Victorious One.
- ~ Not fixating realization, not grasping with partial bias,
- ~ Go into the essence beyond success and failure.

Having relaxed the three gates naturally, rest in mere non-distractedness with no need for concentrated mindfulness. Even if we let ourselves be distracted and fall into ordinariness, our ordinary awareness rests in spontaneous non-distraction.

The same text says:

- ~ Kye, for the teacher of teachers, the doer of all, the king
- ~ In dharmata without meditation, thought, or concept
- ~ To rest while thoughts subside, is falling into samsara.
- ~ Seeking and meditating is the path of conceptualization.
- ~ (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

How so? The same text says:

- ~ Kye O vajra being, now meditate in suchness.
- ~ Let the body be, and do not blunt the senses.
- ~ Do not try to discipline speech in any way.
- ~ Let the mind rest where it is. There is no need to move it.
- ~ By meditating in this actionless Buddha activity,
- ~ Doing nothing at all the goal will be perfected.

Also:

- ~ Kye, to yogins having the fortune of entering all at once,

- ~ When realization of the doer of all is taught,
- ~ Not intimate mindfulness of the Space of realization,
- ~ But no meditation or entering is what they should be taught.

L4: [9. Summarizing the meaning of the eight means of resting] :L4

Of these eight means of resting:

```

\   ###
\   Here within the natural purity of samadhi °
\   SHAMATHA AND VIPASHYANA ARE UNIFIED.

\   ###
\   When we rest within the unborn, that is shamatha.
\   Vipashyana is simple, luminous emptiness.

\   ###
\   They are united by having an essence inseparably one.

```

With neither grasping nor fixation, there is naturally pure samadhi. This is how to unify shamatha and vipashyana. Resting in being is shamatha. The luminosity of that time is vipashyana. Although this is said, these are inseparable, and from the time they are labeled as "unity," they are indivisible. In shamatha, "resting in peace," any perception of resting in peace is pacified. In vipashyana, "clear seeing," conceptualization of clear seeing does not occur. Therefore they are inseparably one in the natural state.

The Bodhisattva Pitaka Sutra says:

- ~ The bodhisattva's shamatha is contemplation of reality. Not even perception of peace exists.
- ~ Vipashyana sees the view, but never looks back even at the view. Therefore, what is seen is genuinely seen.

L5: [d. Treading the Path] :L5

- 1) The wisdom of appearance
- 2) The wisdom of luminosity
- 3) The wisdom of proliferation
- 4) The sign of attaining heat
- 5) The wisdom of the noble ones which is attained
- 6) The first attainment of the wisdom of the noble ones
- 7) How the noble ones are perfected by full attainment

Having learned how to see the inexpressible by the eight means of resting, now, as we rest like that, there is the explanation of how to tread the path by means of four kinds of wisdom.

Of these four, as for the teaching of

L6: [1) The wisdom of appearance] :L6

As by the eight means of resting the mind rests in the natural state:

```

\   ###
\   Now this profound and peaceful simplicity of mind °
\   Sees the truth that is inexpressible by speech,

```

- \ The wisdom of appearance, utterly without concept,
- \ The luminosity known as prajnaparamita.

The first arising of clear, luminous, motionless wisdom is the wisdom of appearance. This is the peace of mind's entering into the nature of mind beyond speech, thought, and expression. Its luminosity is the meaning of perfect knowledge, the prajnaparamita.

The Precious Ocean says:

- ~ There are four kinds of luminosity.
- ~ After them is the level of the great wisdom.
- ~ Appearance is completely without conception.
- ~ The wisdom of increase comprehends illusion.
- ~ Final attainment, the path of the noble ones.
- ~ Complete attainment, finished with that path.

Nyime Namgyal connects these with the four situations of the bardo. They are explained as ways of liberation. Those who attain recognition that things are like that right now are liberated. Though at this point realization is not complete, by the wisdom of appearance first arising, one recognizes the nature of mind, the wisdom of the natural state.

By the path of liberation being already accomplished, one has planted the seed of enlightenment.

L6: [2) The wisdom of luminosity:] :L6

- \ ###
- \ By seeing this the mind is totally in peace. °
- \ There is little attachment to affirmation and negation,
- \ Regarding the various dharmas, external and internal.
- \ Impartial compassion arises out of this emptiness.
- \ Inspiring us to virtuous actions for self and others.
- \ At this time we have an enjoyment of solitude,
- \ Feeling a need for few distractions and entertainments.
- \ Even in dreams our behavior will be wholesome and proper.
- \ Now we are taking command of the path to liberation.

When wisdom recognizes the luminous nature of mind as the ground, incidental false conceptions are liberated as they are, and the mother and son luminosities mix. By only virtuous behavior, there is the outer variety of the five dharma objects.

The mind of inner cognition complete with its assertions and denials, is free from all attachment. From the self luminous emptiness of mind, by the arising of impartial compassion for sentient beings near and far, one also benefits oneself. One encourages only virtue. One delights in isolated mountain valleys, forests, and so on, abandoning distractions and occupations. With this absence of unvirtuous thoughts, finally, even in dreams, only white and virtuous appearances rise. With body, speech and mind completely trained, "shinjang," the virtues of the path of accumulation are in one's being. In the meditation hall one sees various manifestations of luminosity.

The Lankavatara Sutra says:

- ~ Without any thoughts, having straightened the body,
- ~ To the Buddha and also to enlightenment

- ~ Having done prostrations again and again,
- ~ We should meditate on selflessness.
- ~ If having yoga we meditate on that,
- ~ We will have the lotus life empowerment.
- ~ We will be protectors for all beings.
- ~ If those possessing yoga make an effort,
- ~ Like the space of the sun and of the moon,
- ~ Mind is radiant and lotus-like,
- ~ Depicting truth like fire in the sky

Then:

- ~ At that time the godlike hand of Buddhahood
- ~ By having arisen from all the Buddha fields,
- ~ Anoints their heads with blessing and empowerment.
- ~ This is a sign of engagement with the real.

L6: [3) The wisdom of proliferation] :L6

With these:

- \ ###
- \ Then by greater and greater familiarity, °
- \ Clarity and wisdom are more than they were before.
- \ Appearance is realized to be like dreams and illusions.
- \ When born and unborn alike are seen to be non-existent,
- \ Dharmas are of one taste in non-duality.
- \ This proliferating wisdom becomes complete non-thought.
- \ We attain meditation that is adorned with joy.

By becoming more and more familiar with these former realities, obscurations to the empty luminous mind of self-arising wisdom diminish. There are great waves of prajna, samadhi, and enlightened experience. External appearances are naturally seen as dream and illusion. The many natures of dharmas arise as realization of one taste.

Resting in this space-like state is the wisdom of proliferation.

The Stages of the Path of Miracle says:

- ~ Even in dreams illusion will be seen.
- ~ It proliferates and increases.

L6: [4) The sign of attaining heat] :L6

At this time:

- \ ###
- \ Now both body and mind are purer than before. °
- \ There is spotless realization of prajna and upaya.
- \ Through the higher perceptions, compassion accomplishes benefits.
- \ Saddened with samsara, we thoroughly renounce it.
- \ Even in our dreams, all dharmas are realized thus.
- \ Our bodies will have no lice or nits, or any worms.
- \ We will be free from drowsiness and discursiveness,

\ Established in the state of samadhi day and night.  
\ Such people will quickly see the path of the noble ones.

By spotless realization, there is the special sign of body and mind being shinjanged. By resting day and night in the samadhi of special union, we become inseparable from it. By compassion, activity to benefit beings, sadness and extraordinary renunciation for samsara arise. Even in dreams, all dharmas are seen as dreams, illusions, and so forth.

There will be no worms within the body and no lice and other parasites on its surface. One will attain the signs of the path of preparation and quickly come in contact with the path of seeing.

The former text says:

- ~ By its increase, it is not difficult
- ~ To attain fully the path of the noble ones.

L6: [5] The wisdom of the noble ones which is attained] :L6

\ ###  
\ Through greater familiarity this will be more intense. °  
\ The sun of wisdom that is realized through samadhi,  
\ Arises now although it never rose before.  
\ Now that we have seen the meaning of its being said  
\ That there exists a single equality of all dharmas,  
\ Possessing the eyes and higher perceptions unobscured,  
\ We see limitless hundreds, thousands, and millions of Buddha fields.  
\ This is the spotless wisdom of the noble ones.  
\ This is the manifestation of what we call "attainment."

First, by having seen the spotless wisdom of the luminous nature of mind, what is called the wisdom of "attainment" is gained.

Internally the hundred and one pranas of the nadis of the heart center are purified. The wisdom of the red and white essence elements becomes increasingly luminous, and also by illuminating the other chakras, the 1200 special prana minds are supported, and by the 1200 pranas of the kleshas ceasing, according to mantrayana the inner elements appear as the primordial Buddha fields.

According to the vehicle of characteristics, seeing the faces of a hundred Buddhas and so forth is explained as external appearance manifesting as the Buddha fields. According to the level of the bhumis, there are the eyes, and higher perceptions of an individual being, and obscurations and obstructions are greatly purified, so that one attains non- obscuration. Seeing false conceptions for what they are, one is completely liberated from the kleshas that are to be abandoned. Realization of luminous wisdom manifests.

The Avatamsaka Sutra says:

- ~ Oppressions cease and indignities of the lower realms.
- ~ One is free from fear of samsara, unharmed by anxiety.

We are liberated from fear. By becoming familiar with this seeing which has been attained, the dharani-cloud of wisdom arises.

L6: [6] The first attainment of the wisdom of the noble ones:] :L6

\ ###  
 \ By letting this increase, grow ever greater and greater still, °  
 \ The samadhi of realization has countless qualities.  
 \ Dharmata is the same whether concepts are there or not.  
 \ (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)  
 \ The nourishing clouds of spotless wisdom still increase.  
 \ Meditation and non-meditation are not two.  
 \ Resting in meditation then becomes eternal.  
 \ Emanations beyond the compass of thoughts will be displayed.  
 \ We enter limitless Buddha realms and visions of wisdom.

Becoming familiar with what has been seen is the path of meditation. By lesser, middle, and greater attainments, the previously explained countless virtues of each of the bhumis are attained. By emanations, one benefits sentient beings. From the first to the seventh bhumis, conceptions in post meditation, separate meditation and post- meditation. By the manifestation of the three pure bhumis, one is without these conceptions. Meditation and post- meditation are mixed because they have the single taste of wisdom.

The Uttarantra says:

- ~ The mind that always acts and accomplishes
- ~ Blazes like a fire.

There and so forth it has previously been explained.

L6: [7] How the noble ones are perfected by full attainment] :L6

With these special qualities of the vajra body:

\ ###  
 \ With nadis and elements pure, prana as well as mind °  
 \ Are supreme in great and spotless qualities,  
 \ Then there are what are called the wisdoms of full attainment.  
 \ Here the path of the noble ones will be completed,  
 \ and then enlightenment will quickly be attained.  
 \ This is the yana of the heart of luminosity,  
 \ Whose fruition liberates fortunate ones within this life.

The wisdom of the path of meditation is called the wisdom of full attainment. By meditating on the eight-fold noble path, there is co-emergence, and many stains are cleared away. In general, the virtues of the paths and bhumis appear from the workability of nadi, prana, and bindu. They also become workable through the accumulations of merit and wisdom and through efforts of purification as required.

There are twenty-one knots in the central channel. By releasing the first two, there is the first bhumi, and so on, until by releasing the nineteenth and twentieth the virtues of the tenth bhumi arise. The purified is the petals of the nadis.

The purifier is that by wisdom proliferating in the nadi petals, confused appearance attending on prana dries up and is emptied. By the purifier, the wisdom essence in the wisdom nadis, prana enters into the complete motionlessness of non- thought. Realization of the paths and bhumis arises.

Moreover, by the workability of the navel emanation chakra, the virtues of union with the

accumulations arise.

One sees the face of the nirmanakaya Buddha. By the throat enjoyment chakra becoming workable, the fields of sambhogakaya appear. By the heart chakra becoming workable, there is the path of seeing. By the throat, the sambhogakaya qualities of the bhumis from the first to seventh appear. By the crown center becoming workable, the virtues of the three pure bhumis arise. When the twenty-first knot of the central channel is released, all the surrounding nadis are completely purified, so that the kayas and wisdoms appear.

The Vajra Miracle says:

- ~ As for the bhumis and the virtues of the bhumis
- ~ From growing and diminishing in the nadis
- ~ There is the action of prana and great bliss.
- ~ The purifier and ground of purification
- ~ Reciprocally wax as the other wanes.
- ~ Samsara and nirvana wax and wane.
- ~ The chakras, counted as three or four or five
- ~ Two times two times that are not perfected,
- ~ As the last tenth bhumi, the bhumi of wisdom.
- ~ By milking it is said to go up and down.

As explained above, the three chakras correlate with the three kayas. The four accord with those, with the mahasukhakaya as the fourth. The five are completed by those with the great wisdom as fifth. The twentieth knot of the chakras is that of the tenth bhumi. The twenty-first is that of perfect Buddhahood. When these are released one after another, we enter into luminosity. How the natural knots in the nadis are released will be additionally explained in connection with the bardo.

In the situation where the arising of the four luminosities is recognized, as previously taught, the wisdom is in the middle of the central channel luminosity nadi. In the center of the heart the nature of the great essence arises at the time of arising and dissolving.

As for the way it dissolves, The Subsequent Tantra of the Manifestation of Wisdom says:

- ~ At the time of death of sentient beings,
- ~ Form dissolves and passes into sound.
- ~ Sound and smell, and taste dissolve in touch.
- ~ Touch dissolves in the space of dharmadhatu.

At that time the Play of Wisdom says:

- ~ First earth dissolves in water.
- ~ Then water into fire.
- ~ Then fire into air.
- ~ Then air into consciousness.
- ~ The grasping and fixation
- ~ Comprising consciousness,
- ~ Now enter luminosity.

By form dissolving into sound, form becomes unclear. By earth dissolving into water, bodily strength diminishes. By sound dissolving into smell, the ear no longer hears sound. By the dissolving of water into fire, the moist aspect dries up. The blood essences are forced into the nadis and collect in the roma and kyangma nadis. By smell dissolving into taste, the nose no longer smells odors. By the dissolving of fire into air, heat is gathered in from

the extremities and enters into the essences in the petals of the four chakras. By smell dissolving into touch, the tongue no longer experiences taste. By prana dissolving into consciousness, breathing ceases. All the essences of roma and kyangma go upwards to the tip of the nose.

When touch dissolves into dharmas, the body no longer experiences touchables, and its luster fades.

Consciousness enters into luminosity. The HAM at the top of the central channel dissolves into the white essence of roma. The red A at the nose dissolves into the red essence of kyangma. By the wisdom of the heart center dissolving into the great essence of luminosity, after subtle and coarse thoughts have ceased, luminous wisdom arises. The Buddhahood that intrinsically exists within mind appears. From the empty nature of mind the four luminosities of dharmakaya arise, and from the aspect of appearance, the five luminosities of the spontaneous presence of rupakaya arise.

First are the wisdoms of appearance, proliferation, attainment and complete attainment. As for the first, at the instant when consciousness dissolves into luminosity, the external sign or appearance is light rays of the five colors, having merely the aspect of a mirage. This arises when the five essences of the elements dissolve into the center of the heart. The inner sign or essence is that the wisdoms of bliss, luminosity, and non-thought arise like a mirror.

The Commentary on Non-duality says:

- ~ First that mirage is seen,
- ~ With light rays of the five colors.

Also:

- ~ Appearance of knowables is complete non-thought.
- ~ Within that luminosity, abandoning grasping thoughts
- ~ Arising does not arise, and neither does the prana.
- ~ As they rest quietly, that is the first situation.

By that wisdom, the thirty-three thoughts arising from aggression cease.

The Embodiment of Action of Aryadeva says:

- ~ What are the names of the thirty-three thoughts? Non-passion, intermediate non-passion, extreme non-passion, mental going, coming, suffering, intermediate suffering, extreme suffering, peace, discursive thoughts, fear, intermediate fear, extreme fear, craving, intermediate craving, extreme craving, clinging, non-virtue, hunger, thirst, feeling, intermediate feeling, extreme feeling, the apprehender, apprehended, discrimination, shame, kindness, intermediate kindness, extreme kindness, fear, hoarding, and envy. Those are the thirty-three naturally existing thoughts.

Second, at the time of the wisdom of the dissolving of the proliferations of appearance, there is a paleness like that of the rising moon. By the mind entering into alaya, the white radiance of the nadi of arising shines. The inner sign is that more luminous than before, that is not fixated.

The Namgyal says:

- ~ The second is like the moon.

Also:

- ~ Proliferating aspects are complete non-thought.
- ~ Greater luminosity does not fixate thoughts.
- ~ Subtle wisdom is non-thought that is free from prana,
- ~ In the second situation of resting quietly.

By that wisdom, the thirty-three thoughts arising from passion cease.

The Embodiment of Action Chödü2says:

- ~ What are the forty thoughts arising from passion?
- ~ -- 1 desire, chags pa
- ~ -- 2 intermediate desire, chags pa bar ma
- ~ -- 3 extreme desire, kun tu chags pa
- ~ -- 4 joy, dga' ba
- ~ -- 5 intermediate joy, dga' ba bar ma
- ~ -- 6 extreme joy, shin tu dga' ba
- ~ -- 7 rejoicing, rangs pa
- ~ -- 8 extreme gladness, rab tu mgu ba
- ~ -- 9 wonder, ngo mtshar
- ~ -- 10 laughing, bgod pa
- ~ -- 11 satisfaction, tshim pa
- ~ -- 12 embracing, 'khyud pa
- ~ -- 13 kissing, 'o byed pa
- ~ -- 14 sucking, 'jib pa
- ~ -- 15 stable confidence brtan pa
- ~ -- 16 play rtsen pa
- ~ -- 17 pride, nga rgyal
- ~ -- 18 action, bya ba
- ~ -- 19 association, 'grogs pa
- ~ -- 20 power, stobs pa
- ~ -- 21 forgetfulness, dbrog pa
- ~ -- 22 delight, spro ba
- ~ -- 23 the union of co-emergent joy, lhan cig byed pa'i dga' ba la sbyor ba
- ~ -- 24 union with supreme joy, shin tu dga' ba la sbyor ba
- ~ -- 25 grace/ playfulness/ flirtatiousness, sgeg ma
- ~ -- 26 complete grace , rnam par sgeg ma
- ~ -- 27 the fruition of moods zhe 'bras,
- ~ -- 28 virtue, dge ba
- ~ -- 29 clear words, tshig gsal
- ~ -- 30 truth, bden pa
- ~ -- 31 untruth, mi bden pa
- ~ -- 32 certainty, nges pa
- ~ -- 33 clinging, nye bar len pa
- ~ -- 34 the giver sbyin pa po
- ~ -- 35 criticizing others, gzhan skur pa
- ~ -- 36 bravery, dpa' bo
- ~ -- 37 shamelessness, ngo tsha med pa
- ~ -- 38 deceptiveness, gyo sgyu
- ~ -- 39 attractiveness sdug pa
- ~ -- 40 wildness, mi srung pa
- ~ -- 41 great dishonesty. gya gyu che ba.3

~ These are the forty thoughts arising from passion.

Third, as for the wisdom of dissolving of proliferation into attainment, the external sign is like the rising of the sun or brilliance of fire. It appears to be orange. As the klesha mind dissolves into alaya, it is the radiance of the nadi of discriminating wisdom. As the internal sign, wisdom that does not grasp bliss/luminosity arises even more than before.

The All-Victorious says:

~ The third is like the sun.

Also:

~ The wisdom of attainment is complete non-thought.

~ Not even luminosity, it is very subtle.

~ Complete luminosity of prana and mind arises

~ This is the third situation of resting quietly.

By this wisdom the seven thoughts arising from ignorance cease.

The Embodiment of Action says:

~ What are the seven thoughts arising from ignorance? Dullness, true forgetting, confusion, having nothing to say, sadness, laziness, doubt. All these seven thoughts arising from ignorance cease.

Fourth, the wisdom of attainment dissolving into complete attainment is like dark blue or green twilight. It is the radiance of the central nadi as the ignorance of alaya dissolves into dharmadhatu. The inner sign is that even more than before all stains of attachment to clarity and luminosity are purified.

The All-Victorious says:

~ The fourth is like darkness

Also:

~ Complete attainment is spotlessness without conception.

~ It is self-arising and self-luminous.

~ Supreme samadhi has no coarse or subtle natures.

~ This is the fourth situation, changeless and all pervading.

At that time, the blood and breath essences in the red and white cord-like veins of the heart completely dissolve into the bindus of A and HAM and the wisdom of ultimate simplicity manifests. This is the Buddha dharmakaya. By the successive arising of these four stages of luminosity, A and HAM are gathered into the nadi petals of the heart, gradually dissolving into the great essence in the nadis, which they become.

At the time of the first three luminosities, coarse obscurations dissolve into space. At the time of the fourth, by the dissolving of subtle ones, this moment without all obscuration arises, revealing the first primordial liberation. This is the time when Buddhahood manifests. This renunciation of the Buddhas is irreversible. As for its being reversed, though there is such renunciation in the path of the Buddhas, if it is not recognized for what it is, this is reversible in those without such renunciation.

~ As for its being irreversible if it is recognized, when we are liberated at the time of recognition, the higher perceptions and so forth are attained without defilement, and there is no place to turn back to from the luminosity of dharmakaya.

The self-existing luminosity of rupakaya arises after the four moments.

The All-Victorious says:

- ~ Fifth, within that cloudless sky,
- ~ Non-thought without center or limit arises.

First, from that dark blue radiance, like a cloudless autumn sky, there rises the mandala cluster of Vairochana.

Here within the luminosity of his heart center is the pith of the bodies and Buddha fields of the five families. Then the mandala clusters with Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi as the principal deities, along with their retinues, arise. Self-arising from the radiance in their hearts, at that time the mandala of the vajra space of Akanishta also arises. Those who have formerly encountered and stabilized this will be liberated at that time.

Moreover since the moments of luminosity are days of samadhi, by having now meditated in samadhi, discursive thoughts will then not be emanated, and the former clear luminosity of the space of cessation will exist, just so, for a long time. Since the instants of the bardo are the stages of samadhi, from now on it is very important to stabilize them. If these are not recognized, the dream-like bardo of becoming will instantly appear, half of former appearances, and half of those of our later existence and place. When these arise, the best reversing the fearsomeness of the bardo by its lack of true existence, the middle like the illusions of the developing and fulfillment stage, and the lowest by going to refuge and so forth. It is taught that they are born in the celestial realms and liberated there.

That completes the exposition of how to tread the path of the four luminosities, together with the subsidiary points.

L4: [3. How those of lesser powers, by becoming gradually accustomed to the means of resting, can also accomplish the state of a vidyadhara.] :L4

There are three sections, the brief teaching, shamatha, and vipashyana.

- a. The brief teaching
- b. Shamatha
- c. Vipashyana

L5: [a. The brief teaching:] :L5

- \ ###
- \ In the stages of meditation for those of lesser powers, °
- \ ###
- \ At first there is a separate training in the skills
- \ -- First of shamatha
- \ -- and then of vipashyana.
- \ -- After both are stable, these meditations are unified.
- \ ###
- \ Training in this involves innumerable techniques.

L5: [b. Shamatha,] :L5

- 1) Taming discursive thoughts
- 2) Holding the object one-pointedly
- 3) The actual samadhi of shamatha

## L6: [1) Taming discursive thoughts] :L6

How is it done?

\ ###  
\ First, regarding the stages of practicing shamatha, °  
  
\ ###  
\ We should stay seated within a solitary place.  
\ In- and out-breaths are counted and colors visualized  
\ Remain for several days to tame discursive thoughts.

¢(i.e. In order to suppress coarse discursive thoughts, to calm the body & mind,  
¢-- to prepare for holy objects contemplation and meditation.  
¢-- Starting first with external objects, and inner objects, like basic breath meditation.  
¢-- Note: Here we develop the skill by forcing the mind into concentration, in opposition to letting it go calm by itself after realizing the real nature of everything as with the other approach. Ultimately, the result is the same: bliss and insight into the real nature of the mind. At the end the two approaches joined together.)

At the time of meditating, stay in a place free from disturbances of people and occupations, danger, and so forth, among things which the mind naturally grasps as pleasant. Sitting cross-legged, rest the hands on the knees.

-- Of the three luminous nadis, as from white roma one exhales the breath from the right nostril, all sickness, döns, evil deeds, and obscurations are purified, like smoke escaping from a cook-house.

-- When it enters in, the samadhis of the Buddhas and so forth becoming light, enter from the left nostril into the red kyangma.

-- Visualize that they dissolve in the central channel, and that for a little while the pranas above and below the hearth of the Sage are grasped and united. Also in gradually sending as before, hold the rest a little while.

-- As for the colors of pranas, if the three places of the prana of spring are thickened by phlegm, the antidote is the green air prana. To clear away the heat of fire from the three of summer, there is the white water prana. For the three of autumn, to clear away the motility of bile, there is the yellow earth prana. For the three of winter, as an antidote to cold and dampness, meditate on the red fire prana.

-- As for their shapes, meditate on the essences of prana and mind in the heart center as like a bow, triangular, round, and square. Those are their corresponding touchables.

-- As for counting, breaths up to seven are mentally counted.

-- Beginners should visualize the exhalation of that prana going four cubits and so forth from the nostrils, then more and farther until it fills the whole of the three realms. Make the mind completely undistracted.

---- At the time of drowsiness,4 not keeping it inside, eliminate it by forcefully expelling outward.

---- At the time of arousing virtue, faith, and so forth, hold them inside.

After training prana for some days, completely non-conceptual shamatha of the clear and luminous mind arises. At that time, because the coarse pranas are motionless, mind is without thoughts, and the white and red essences of roma and kyangma are the motionless sun and moon. Within, as that motionless prana remains in non-thought within the central channel, co-emergent wisdom is recognized. (i.e. It is not like killing the mind, but like

knowing it real nature at the same time as using it. The union of the relative and absolute, of emptiness and dependent origination. Ultimately, when the mind is completely calm, it recognize its real nature, its original awareness.)

The Dohakosha says:

- ~ In those whose prana and mind are without wandering,
- ~ The sun and moon are inactive and unengaged.
- ~ Those who do not know, exhale their minds at this time.

¢(i.e. The goal is not to reject or kill the mind. The Middle Way: not accepting as it seems to be, not rejecting it as completely non-existent either.)

L6: [2] Holding the object one-pointedly] :L6

Then coarse discursive thoughts are suppressed, and after meditating in that way:

- \ ###
- \ Practice the four immeasurables and the two bodhichittas. °
- \ Then, within the practice of the developing stage,
- \ Meditate in one-pointed attention without distraction
- \ On whatever spiritual object may be appropriate,
- \ Such as a picture or a book of the holy texts.

¢(i.e. Good concentration helps to understand the Dharma.

¢-- Using holy objects brings even more peace, concentration, equanimity and joy.

¢-- And these new concepts are burned into the mind.

¢-- And there is all the various advantages of the generation stage of Vajrayana.

¢-- All along development of concentration continues.

¢-- Meditation with, then without objects (seeing their emptiness).

¢-- Have to combine both method and wisdom.)

Then train in the four immeasurables, kindness and so forth or in the bodhichittas of aspiring and entering.

The Bodhicharyavatara says:

- ~ Pacify thoughts and meditate on bodhicitta.

Do that or the developing stage.

The Dohakosha says:

- ~ Grasp with the mind the form of the deity, painted etc.

The Samadhiraja Sutra says:

- ~ With a statue that is gold in color,
- ~ Entirely beautiful, of the Lord of the World,
- ~ The mind of one into whom this image enters
- ~ Meditates in the way of a bodhisattva.

Do that briefly. Alternately, those unfamiliar with the former objectless meditation can take some appropriate good object and meditate on it without being distracted to anything else.

The Mahayanasutralankara says:

- ~ Having focused the mind on the object of meditation,

~ Never let yourself be distracted away from it.

L6: [3] The actual samadhi of shamatha (i.e. Single-pointed concentration, having bliss as a fruit)] :L6

\ ###

\ Resting in this way, the mind becomes workable. °

\ It keeps to its object and does not go anywhere else.

\ It will stay as long as we rest in meditation.

\ ###

\ When body speech and mind are pervaded with spiritual joy.

\ One pointed unwavering shamatha has been established.

¢(i.e. The sign of success of this skill development, at this point: BLISS.

¢-- The intended result: samadhi, one-pointed concentration and bliss; great calm of the body and mind, great concentration, the capacity to directly see the objects of the mind in action in the present, the capacity to directly see their real nature.

¢-- Samadhi: single-pointed concentration: A state of deep meditative absorption; single-pointed concentration on the actual nature of things, free from discursive thought and dualistic conceptions.

¢-- Samadhi (Tib. tin ne zin) Also called meditative absorption or one-pointed meditation, this is the highest form of meditation.

¢-- Jhana, a meditative state of deep sensitivity and stillness of mind, sometimes translated as "absorption," forms the cornerstone in the development of Right Concentration.

¢-- Right Concentration is the last of the eight path factors in the Noble Eightfold Path, and belongs to the concentration division of the path.

¢-- Note: Dhyanas are merely conditioned states, temporary, impermanent states. They are not enough to produce liberation. Only insight will completely eradicate the ignorance.)

The mind stays on its objects until we leave off meditation and does not emanate concepts.

Mind and body are blissful. In speech one says little and the words are smooth and soft.

This is the time when one pointed shamatha is established.

The Sutras say:

~ O monks, the body and mind of me the yoga practitioner are workable. Preoccupation with food is small. There is little speech and words are soft. The skin is supple and smooth.

From the two sections on

L5: [c. Vipashyana] :L5

-- 1) The way of training

-- 2) How to establish samadhi by becoming familiar with this

L6: [1) The way of training.] :L6

-- a) The way they arise

-- b) The thirteen means of resting

When shamatha has become workable, as for training in vipashyana:

\ ###

\ Then we learn the meaning of vipashyana. °

\     ###  
 \     All the external appearances of the phenomenal world,  
 \     All these various dharmas of samsara and nirvana,  
 \     Are like the appearances of a dream<sup>1</sup> or an illusion<sup>2</sup>.  
 \     They are like a reflection<sup>3</sup>, an emanation<sup>4</sup>, or echo<sup>5</sup>,  
 \     A castle of the gandharvas<sup>6</sup>, an illusion or mirage<sup>7</sup>,  
 \     Or heat ripples in the air<sup>8</sup>, totally insubstantial.<sup>5</sup>  
  
 \     ###  
 \     They appear (~1), but within the nature of emptiness (~2).

☿(i.e. First with external objects. Realizing their emptiness will permit to let them go and to turn inward and do the same with the inner dharmas and the mind itself. But this letting go will not be a total rejection as if they were completely non-existent, meaningless, a-causal or from the mind-only, non-functional. It is a letting go that understand their real nature: empty but still functional. The Middle Way: not accepting, not rejecting.

☿-- Meditating on appearances as being like the eight examples of illusions.

☿-- Everything is like illusions (~2), but not completely non-existent either (~1).

☿-- All merely imputed by the mind; relative; dependent on past karma.

☿-- In dependence of the mind; but not from the mind only (~1).

☿-- All dharmas are empty (~2), but still dependently arisen and functional (~1).

☿-- Not existent, not non-existent, not both, not neither.

☿-- No real cause, effect, causality;

☿-- but still no effect without a cause, no cause without an effect.

☿-- A ocean of conditionality without any entities in it.

☿-- Note: Here the goal is to induce a similar samadhi as with shamatha, but, instead of forcing the mind into concentration by applying artificial antidotes, we analyze the real of external and internal dharmas until there is a general insight about the emptiness of them all and an automatic letting go of all conceptualization, fears and hopes. Thus the mind also become very calm and blissful. So the mind is not controlled, not let go wild either. There is no forced meditation, no non-meditation. Ultimately the same great samadhi combining the two is realized.

☿-- Note: Insight alone is not enough. Intellectual understanding of the real nature of everything is not enough. One has to directly see this real nature by observing his own mind with great concentration. And one has to maintain this insight all the time with concentration, or the mind will go wild again. The intellectual understanding just help in the letting go, and in attaining this great calm and concentration.)

Appearing (~1) while they are primordially non-existent (~2), meditate on appearances as being like the eight examples of illusions.

The Shri Samadhiraja says:

- ~ These dharmas are hollow like a plantain tree.
- ~ They are ephemeral like lightning in the sky.
- ~ They are illusory, like the moon in water.

Also:

- ~ Like a castle of the gandharvas or a mirage,
- ~ They are like an illusion or like a dream.
- ~ All dharmas should be known to be like that.
- ~ Meditation on marks is empty of an essence.

The Sky Treasury Sutra says:

- ~ By the single Dharma all dharmas are illusion,
- ~ Like a mirage they are hollow and ungraspable .
- ~ It should be concluded that they are false and impermanent.
- ~ Those not kept from this go to the heart of enlightenment.

All the vessel and essence of the phenomenal world as it appears from the viewpoint of confused mind and all dream-like pure appearances of the three jewels are not really established. By not collecting habitual patterns of the viewpoint of confusion, they are purified. These appearances arise as if they were pure, but since they arise from the viewpoint of dualistic appearance, they are false.

The sutras say:

- ~ Nirvana too is like a dream, like illusion.

The Buddhas appearing from the viewpoint of confusion have the false nature of an emanation, in Sanskrit nirmana, like the moon in water. Appearing (~1) while in fact they do not emanate (~2) from the space of the dhatu, dharmakaya and sambhogakaya; the pure nature of the Buddhas dwelling in Akanishta is not false and non-existent. By confused conceptions, samsara and its joys and sorrows follow continuously one on the other, like a series of generations. Yet from that very time depending on the unborn nature of mind, there is neither samsara nor no samsara. Samsara is like a dream. From the time they arise within the confused sleep of habitual patterns, confused experiences do not exist at all.

The Noble Sutra Requested by the Close Retinue says:

- ~ Minds terrified of hell thus have been taught by me:
- ~ Though many thousands of sentient beings have been saddened,
- ~ By death and transmigration going to the lower realms,
- ~ Those beings in actuality never really existed.
- ~ Whatever swords, great arrows, and weapons have come forth,
- ~ Even if they did harm, they have never existed.
- ~ Even as these weapons descend they do not exist.
- ~ A variety of pleasant flowers all in bloom
- ~ Elegant golden houses, with a pleasant glow,
- ~ None of these have ever been produced at all.
- ~ These are established in the power of conception
- ~ In the power of conception, the world has been imputed.
- ~ By fixating their perceptions fools have done that work.
- ~ Neither fixation nor non-fixation ever arise.
- ~ They are illusory thoughts, no more than a mirage.

In brief, meditate on these dharmas of imputed appearances of what does not exist as tenuous and ephemeral like the eight examples of illusion.

L7: [a) The way they arise] :L7

As for not fixating these illusions at all and meditating on them as being like the sky, dharmas:

- \ ###
- \ Since all is non-entity like the selfless space of the sky °

- \ Meditate in this simplicity, the state of the unborn.
- \ Realize external dharmas to be non-entity.
- \ Realize grasping and its objects as natureless.

¢(i.e. Meditating on appearances as being like space (unreal, mere imputations, without essence).

¢-- Eliminate fixated thoughts of external objects, either as truly existent or truly non-existent.

¢-- Until all attachments are automatically dropped.

¢-- Realize and meditate on this as dharmata beyond perception and conception.

¢-- -- Space: like a negation, but still supporting everything else.

¢-- By understanding the real nature of everything, there is a general letting go of obsessions, attachments, conceptualization, fears, hopes. The only mental image left is the one of space like luminous emptiness. That is similar to the samadhi of shamatha. It becomes a self-amplifying process: the more insights --> the more calm and concentration, the more calm and concentration --> the more insights ... Both are supporting each other until they completely become inseparable. This is in accord with the goal, with the real nature of everything.

¢-- So this space-emptiness is not complete nothingness. It is space and wisdom combined; like emptiness and dependent origination combined, like the Union of the Two Truths. The details of this non-dual reality are given in the following sections.)

Those appearances without true existence, except as mere imputations, are really intrinsically non-existent, and are not complex objects. Meditate within that. Eliminate fixated thoughts of external objects, either as truly existent or truly non-existent. When it is realized that the grasped object is unperceived and inconceivable,<sup>6</sup> attachment to that, the mind with thoughts of grasping it, does not exist. Then the subsequent fixation too cannot exist. Because none of these objects have an essence, realize and meditate on this as dharmata beyond perception and conception. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Shri Samadhiraja Sutra says:

- ~ In limitless kalpas that are already past,
- ~ The principal ones of men were led by me.
- ~ The great Sage served them as a sturdy ship.
- ~ Names arose in the manner of non-things.
- ~ From the time they arose, they supremely existed as space.
- ~ All dharmas are taught to be in truth like space.
- ~ Then in accord with imputed characteristics,
- ~ Sounds resounded in all the various worlds.
- ~ All the gods emitted excellent sounds.
- ~ Unreality was the alleged Victorious One.
- ~ As soon as he was born, he took seven steps,
- ~ The Buddha all dharmas were taught as unreal.
- ~ The Sage who is the teacher of all dharmas
- ~ When the Buddha was victorious over all dharmas,
- ~ Like Grass, and toilet sticks, and medicinal rocks,
- ~ "Dharmas are unreal," the sound arose.

- ~ As many as the worlds, that many sounds: "All unreal, entirely unreal."
- ~ Like that, the melodious sound phenomena
- ~ Of the leader of the world supremely rose.

L7: [b] The thirteen means of resting] :L7

- i) Examining the mind
- ii) Resting naturally relaxed
- iii) How realization arises
- iv) How to attain stability
- v) How it is non-dual
- vi) How the middle way free from extremes is realized
- vii) Free from anything to meditate on or a meditator, this is Buddhahood
- viii) The way of realizing dharmata
- ix) The way of the ultimate view
- x) Identifying the defining characteristics of shamatha and vipashyana
- xi) The functions or actions of shamatha and vipashyana
- xii) The time of realizing non-conception by becoming familiar with this

L8: [i] Examining the mind] :L8

After meditating like that:

- \ ###
- \ Then examine inner mind in the following way: °
- \ ###
- \ There is no essence in separating conceptions of mind.
- \ Affirmations, negations, truth and falsity,
- \ Joy as well as sorrow, and also indifference,
- \ Project their different objects, yet we cannot grasp them.
- \ ###
- \ Consider where we come from, and where is this we are now?
- \ Where do we finally go, and what is our color or shape?

¢(i.e. Turn inward, examine the mind itself, the inner objects; all the same as any dharma.

¢-- The four inner objects are, from the five aggregates of clinging/sustenance : feelings, perceptions, fabrications, consciousness.

¢-- All judgments are relative, there is no absolute characteristics,

¢-- no absolute impartial basis for discrimination, for objects.

¢-- No real origination, duration, and cessation. All empty characteristics.

¢-- All characteristics are like illusions, without any essence, merely imputed by the mind.

¢-- All not existent, not non-existent, not both, not neither.

¢-- All dharmas are empty (~2), but still dependently arisen and functional (~1).

¢-- Without any absolute individual characteristics all dharmas are not different or separate.

¢-- They cannot be found, analyze. They are like space, the sky.

¢-- But with conventional characteristics they are not the same.

¢-- The mind is like that too, like space. That is the realization of the dharmakaya.)

Examining this in our thoughts, this is what we shall see:

Various objects are defined as pleasant and unpleasant, existent and non-existent, true and false, joyful and sorrowful, and so forth. In reality, without any essence at all, at first they are without any cause of arising. Where nothing arises, nothing can endure. Therefore their endurance is essenceless. In what does not endure there can be no cause of cessation.

These objects are empty of individuating characteristics. They have no color, no shape, no manifestation. They will not be found externally, internally, or in between, even if we look for them. The example of this unfindable state is the sky (i.e. space). There is nothing to grasp or analyze. Objects are elusive, insubstantial, and completely pure. They arise in freedom from action and actor. This is realizing the natural state, dharmakaya.

The Universal Bliss says:

- ~ As for the rootless nature of the mind,
- ~ Emptiness and suchness eternally so,
- ~ Inexpressible wisdom, naturally so,
- ~ Ungraspable, it is not found when looked for.

L8: [ii) Resting naturally relaxed] :L8

At that time:

- \ ###
- \ At this time, thinking no thoughts within our minds, °
- \ Relax like someone who suffers fatigue to the point of exhaustion.
- \ Do not think about anything. Forsake intellectualizations.
- \ Let everything rest in non-dual equanimity.

¢(i.e. After analyzing or directly observing the outer and inner appearances / objects:

- ¢-- Once we have realized that there is no real basis for any judgment,
- ¢-- for any feeling, for any actions, for intellectualization,
- ¢-- that there is no real objects ...
- ¢-- once we have directly seen the emptiness of the inner objects, of the mind,
- ¢-- then rest in this insight, in this non-dual equanimity.

- ¢-- It is automatic, once we have seen the real nature of our mind and of everything,
- ¢-- then we automatically let go of all intellectualization, all karma formation,
- ¢-- and can rest in this pure peace.
- ¢-- It is just a matter of perfecting this insight, prolonging its duration until it is permanent.

- ¢-- This is where we could use shamatha to meditate one-pointedly on this insight,
- ¢-- to stay with this natural state, dharmakaya.)

Letting go of the previous repetitious steps of conceptual analysis is like relieving someone exhausted by a burden. We reach the end of our struggle. It is gone. Relaxing into the natural state, without thoughts or mindfulness of anything at all, rest in the blissful brilliance of insight. Let ceaseless appearance go free and disperse like vanishing mist.

The Dohakosha says:

- ~ That mind which has been bound in entanglements
- ~ Will doubtlessly be freed when these are relaxed.
- ~ The very things that are the bonds of fools,

~ Completely liberate those who are capable.

In general, meditate on the mind. When it is grasped one-pointedly, let its intrinsic emanations go as they like. That is relaxing in the natural freshness of dharmata. (i.e. Observing the thoughts arising, letting them go without grasping or rejecting. Just observing their real nature. It is this realization of the real nature of our own mind that is Liberating. -- Dharmin, the realm of dharmas, and dharmata, their real nature) Discursive thoughts are like growing a tail. (i.e. All thoughts are dependently arisen, impermanent; dependent on past karma, and building new karma. Like self-amplifying bad habits.)

The same text says:

- ~ Bonds are our undertakings that go in the ten directions.
- ~ If these are abandoned, we rest stable and motionless.
- ~ Wrong understanding is realized to be like a tail.
- ~ Even children like you can directly perceive yourselves.

Like a raven on a ship, the mind emanates outward, saying, "I won't come back." Having apparently gone out to external objects, then it returns inside. There it dwells in self-existing realization of emptiness as before.

The same text says:

- ~ Objects are pure. There are none to manifest.
- ~ One is coursing in emptiness alone.
- ~ Like a raven who flies up from a ship,
- ~ Having circled and circled, it must return.

When objects of form and so forth are emanated from the mind, they have no true existence. The mind is never dependent on them for an instant. Self-eliminated, they rest in emptiness with nothing to analyze; for example, as the raven, flying outward from a ship over the ocean, cannot depend on external objects, but returns to the ship.

L8: [iii) How realization arises] :L8

The way of meditating:

- \ ###
- \ We realize that the individual grasped as "I" °
- \ Does not exist as an independent, controlling ego (~2).
- \ The mind that fixates one also is without a nature (~1).

¢(i.e. By directly observing the inner objects of our own mind this way,

¢-- we come to directly see the real nature of our own mind:

¢-- inseparability of emptiness and clarity / cognitive lucidity;

¢-- not existent, not non-existent, not both, not neither.

¢-- We come to see that the "I" is also merely imputed, the chief of all illusion-like appearances.

¢-- All appearances are natureless, without essence.

¢-- And once we are absolutely sure of this, then automatically we are free from any attachment, and everything is seen as pure, equal.)

By eradicating thoughts attached to self and ego and becoming accustomed to the reality that they are not to be found, the individual who fixates is egoless. Therefore fixation is natureless. Since former objects of grasping are essenceless, grasping too is realized to be

essenceless. By the two kinds of self<sup>7</sup> being realized as empty, neither objects or the one who makes them arise within samsara are established. Samsara is liberated into naturelessness, the liberation of nirvana. This is because samsara is not other than mind.

The Dohakosha says:

- ~ The nature of samsara is the essence of mind.
- ~ Directly know that fools are skewered by an arrow.<sup>8</sup>

With such realization, even if there is no liberation during this life, there will be in the next.

The Four Hundred on the Middle Way says:

- ~ For anyone who knows this,
- ~ If nirvana is not attained,
- ~ Within a later life,
- ~ It will be without effort.

For example, even if experiencing great waves of happiness and unhappiness is impossible, there is the karma of experiencing nirvana later.

L8: [iv) How to attain stability] :L8

After shamatha and vipashyana are individually stabilized:

- \ ###
- \ Then they are unified as wisdom, the natural state. °
- \ ###
- \ Appearance and mind are non-dual, like the moon reflected in water.

¢(i.e. Inseparability / non-duality of appearances and mind. One cannot exist without the other. They are interdependent. They are not separate or different, not the same.

¢-- A mind with or without thoughts is the same: inseparability of emptiness and clarity / cognitive lucidity. There is no difference between meditation and non-meditation.

¢-- When shamatha or vipashyana are perfected they include the other one. Discernment of the real nature of the mind and everything generates letting go and calm. And deep concentration permits direct insights into the real nature of the mind. In the great resulting samadhi they are united. Everything is seen as both empty of inherent existence like space, and still dependently arisen and functional. It is not letting the mind go wild (non-meditation) and not artificially controlling the mind (meditation). So it is not a complete killing of the mind, but a great non-conceptual wisdom. This is in accord with the goal, with the real nature of everything.)

When the moon arises in the water of a pond, there is no difference between the water and the moon. So at the time of appearance and the fixation of appearance, the mind that fixates is non-dual with appearance. Such false appearance is grasping. Grasping should not be understood as the apparent object. The apparent object and its emptiness are non-dual, like the water and the moon in water.

L8: [v) How it is non-dual] :L8

Though it is like that, by not understanding this:

- \ ###

\ Grasping duality is the confusion of samsara. °  
 \ Awareness of non-duality goes to the peace of nirvana.  
 \ Therefore, let us train in this non-duality.  
 \ Dharmas are of the essence of mind, and thus unborn.  
 \ The nature of the mind is pure and undefiled.  
 \ Rest in this spotless simplicity, emptiness/luminosity.

¢(i.e. Explaining the inseparability of appearances and mind,  
 ¢-- both being unborn, non-dual, not one not two, empty but functional.  
 ¢-- The real mind is always pure: Buddha-nature.)

By grasping what does not exist as selfhood, independent reality, the confusion of samsara, already grasped as terrifying, like water in a dream, becomes even more terrifying. Habitual patterns of confused appearance are stabilized when they are not established as anything other than confused appearances of mind. The mind that is the basis of arising of these confused appearances is also pure of nature. It too is essencelessness. Therefore there is no obscured by kleshas.

The Uttarat Tantra says:

~ Since the nature of that mind is luminosity, the kleshas are seen to be essenceless.

Rest in immaculate wisdom, the essence unobscured by extremes, the essence of simplicity like the sky. Do not struggle with conceptual analysis. This obscures the nature of mind. Proliferating false conceptions are like a poisonous snake in a basket. Left alone, it does no harm; but it will if teased. Mind too should be left alone without effort and establishing or accepting and rejecting.

The Song of the Oral Instructions of the Inexhaustible Treasury says:

~ As for the nature of mind, which is the natural state,  
 ~ It is hard for anyone to realize.  
 ~ As for the spotless essence undefiled by extremes,  
 ~ No one should analyze primordial purity.  
 ~ If it is analyzed, it is like what happens  
 ~ To a person who teases a dangerous, poisonous snake.

The All-Creating King says:

~ Just as appearances are one in suchness,  
 ~ Within this do not fabricate anything.  
 ~ Rest in the uncreated king of equality,  
 ~ The ultimate state, the non-thought of dharmakaya.

L8: [vi] How the middle way free from extremes is realized:] :L8

The way of meditating:

\ ###  
 \ By that the disturbances of kleshas are pacified. °  
 \ We rest within the great wisdom, completely without conceptions.  
 \ Insight, samadhi, and higher perceptions are established.  
 \ We realize there are neither grasping or fixation,  
 \ As well as the middle way, which is freedom from all extremes.

¢(i.e. Once we have directly seen the real non-dual unborn nature of our own mind,

¢-- then we understand the meaning of the path, the Middle Way: away from the four extremes.  
¢-- Because everything is not existent, not non-existent, not both , not neither.  
¢-- There is nothing to get or accept, nothing to drop or reject.  
¢-- All views, all conceptualization are flawed.)

Disturbances of the kleshas are pacified. By wisdom with neither grasping or fixation, the samadhi of complete non-thought, enlightened insight, the Buddha qualities of liberation, the five eyes, and the higher perceptions are established.

The Prajnaparamita-samgatha says:

- ~ Dhyana eliminates baser qualities of desire.
- ~ Insight, higher perceptions, and samadhi are gained.

L8: [vii) Free from anything to meditate on or a meditator, this is Buddhahood] :L8

At the time of meditating:

\     ###  
\     At this time the mind is like the space of the sky. °  
\     In this space of simplicity no objects are perceived.  
\     Within this dharmata there is no meditation,  
\     Nor is there any object upon which to meditate.  
\     There is no agent of action, and nothing to act upon.  
\     This is the spotless purity of Buddhahood.

¢(i.e. The perfection of meditation: meditating while knowing the emptiness of the three.  
¢-- Shamatha and vipashyana supporting each other.  
¢-- Knowing the real nature of appearances: empty but functional.  
¢-- Knowing the real nature of the mind: inseparability of emptiness and clarity / cognitive lucidity  
¢-- Knowing the relation: inseparability of appearances and mind.)

At the time of that meditation, from the mind's sky-like freedom from emanation and gathering, apparent objects still appear; but since there is no conceptual grasping, these appearances are non-dual wisdom that does perceive dualistic natures. Since there are neither meditation or meditator, causes of action and their producer are liberated as they are.

Dissolving mind and mental contents into space, we reach the space of the primordial nature. This is the goal, the nature of mind. This is abiding in self-existing realization, dharmakaya, Buddhahood.

The Dohakosha says:

- ~ Continuous Buddhahood has no exclusions.
- ~ Since mind itself is essentially purity,
- ~ This itself is the spotless, ultimate level.

As mind and mental contents dissolving into the natural purity of the nature of mind, there is no motion of thoughts. They are like salt dissolved in water.

The same text says:

- ~ Mind is motionless and stably resting.
- ~ As salt dissolves and disappears in water,
- ~ So the mind dissolves into its nature.

~ Self and other are seen as equality.

L8: [viii) The way of realizing dharmata] :L8

At this time:

\ ###  
\ There is no grasping of objects by any perception/conception. °  
\ Any more than with a mirage, or the moon reflected in water.  
\ Perceiving no fixation, impartial and undisturbed,  
\ When appearance and mind are non-dual, the perfections will be there.  
\ Let us appreciate the amrita of dharmata.  
\ Deep and peaceful simplicity, uncompounded (~2) and luminous (~1).

¢(i.e. Once we have directly seen the real nature of our own mind, and thus the real nature of everything, we are automatically free from any attachment to those illusion-like dharmas. There is no absolute characteristics to hold onto, to analyze; no basis for grasping or fears or conceptualization. There is no basis for any dharma with their own essence. And with no attachment, no fears, no obsessions, no conceptualization, it is total bliss and equanimity. Everything is directly seen as unborn, non-dual, pure; not existent, not non-existent, not both, not neither. And the result is the Middle Way: not accepting, not rejecting.

¢-- The perfection of wisdom: seeing the emptiness of all dharmas, and not grasping at emptiness either. Emptiness is also empty of inherent existence. The real nature of everything is not "emptiness", not more than "dependent origination". It is the Union of the two, of the Two Truths. We may call this the luminous space.)

EXTERNALLY, we realize that the five kinds of grasped object are like a mirage, or the moon reflected in water. Therefore, conception/perception attached to grasping thoughts as truly existent does not occur.

INTERNALLY, we realize that fixating awareness is partless like space, and that fixation is essenceless. Awareness with neither grasping or fixation, fresh reality, without intermediate processing by emanation or gathering, is the perfection of prajna. It is profound, peaceful, simple, naturally luminous, individual and personal wisdom.

This is like amrita:

~ Profound and peaceful, simple and luminous, uncompounded  
~ I have found a dharma that is like amrita.  
  
~ This side is samsara.  
~ The other is nirvana.  
~ Perceiving neither, the three paths of learning between the two are the perfection of prajna.

The Abhisamayalankara says:

~ It is not the extremes of this side or the other.  
~ Nor is it a matter of dwelling between the two.  
~ Knowing the three times to be equality,  
~ This is maintained to be the prajnaparamita.

L8: [ix) The way of the ultimate view] :L8

As for abiding within this, by the vast, great samadhi without fixation:

\ ###  
 \ Let us cross the ocean of these three worlds of samsara °  
 \ Within the vast ship of samadhi where grasping is never found,  
 \ Arriving at last in the nature of the great perfection.  
 \ Along with the bliss of the ground there is a constant well being.<sup>10</sup>

¢(i.e. So this samadhi combines both one-pointed concentration of shamatha (space) and the insights about the real nature of reality gained with of vipashyana (wisdom). It is like the perfect Union of The Two Truths, which is the Middle Way: not accepting, not rejecting. it is beyond meditation and non-meditation. It is in accord with the goal, with the real nature of everything: not existence, not non-existence, not both, not neither; inseparability of appearances and emptiness. )

When we have crossed the ocean of samsaric complexities, abiding, as if in a ship, in realization of the view of the great vastness, the ground is primordial simplicity. The mind at that time is mixed with simplicity. This non-dual space and wisdom is called "the great perfection," so that is we have reached. Self-arising, unproduced realization perfects all goals.

The All-Creating King says:

- ~ Kye, therefore as prophesied by me the doer of all,
- ~ Make unerringly stable the meaning of what you heard.
- ~ Arising from Buddha activity free from action and seeking,
- ~ Unmade realization will complete all goals.

L8: [x] Identifying the defining characteristics of shamatha and vipashyana.] :L8

At the time of meditating, as the mind is quiet, without emanation and gathering:

\ ###  
 \ Within this peaceful resting, or being, of shamatha, °  
 \ A being which is the emptiness of dharmakaya,  
 \ ###  
 \ Vipashyana is appearance of luminous rupakaya.  
 \ ###  
 \ These are upaya and prajna and the two accumulations.  
 \ Both developing and perfection are established.

[PERFECTION OF THE SIX PARAMITAS & THE TWO ACCUMULATIONS]

- The non-thought emptiness of resting is shamatha.
- Its cause is dharmakaya,
- completing the accumulation of wisdom and prajna.
- Appearance because of luminosity is vipashyana.
- Its cause is rupakaya,
- self-accomplishing the accumulation of merit and upaya.
- At that time, the ultimate six conceptionless perfections [paramitas] are perfected.

¢(i.e. The six paramitas are perfected by practicing them while remembering the emptiness of the three. Meditation / concentration is perfected by being in samadhi while knowing the emptiness of all dharmas. Prajna is perfected by the perfect Union of the Two.)

The Bhrama Special Mind Requesting Sutra says:

- ~ No fixation is generosity.
- ~ No guarding is discipline.
- ~ No dwelling is called patience.
- ~ No effort is exertion.
- ~ No wishing is known as dhyana.
- ~ No conception is prajna.

As for practice of these six, generosity and so forth, THEY ARE PERFECTED NOT BY DWELLING ON THEM, but by going beyond any thought of them. At this time true discipline is also perfected.

The Sutra Requested by the Sthavira Devaputramati:

- ~ When discipline and transgression are not perceived, this is called perfection of discipline.

THE TWO ACCUMULATIONS ARE ALSO PERFECTED.

The Ten Wheels of Perfecting the Bhumis says:

- ~ That non-conceptualizing is the accumulations of merit and wisdom.

The Ultimate Wisdom Sutra says:

- ~ The bodhisattva Pinnacle of Wisdom asked, "How should yogacharin monks gather the accumulations?"
- ~ The Buddha spoke, saying, What is accumulated is merit and wisdom. Accumulation is their manifold increase.
- ~ -- How is the accumulation of wisdom gathered? It is generosity and so forth, white dharma, which possess characteristics.
- ~ -- How is wisdom accumulated? It is prajna and so forth, which possess no characteristics
- ~ How are these two gathered?
- ~ -- The accumulation of merit is called the accumulation of samsara. It is like, for example, the water in an ox's track. Why so? It is quickly lost and exhausted. It beguiles fools. Having experienced the happiness of gods and human beings, they whirl about once more in the lower realms.
- ~ -- The accumulation of wisdom is called the accumulation of nirvana. It is like the water in a great ocean. It is not lost. It is not exhausted. It is not deceptive. It produces attainment of nirvana.
- ~ -- O Pinnacle of Wisdom, the accumulation of wisdom alone should be gathered.

The intention is that things belonging to merit are transformed into wisdom by dhyana, and that wisdom in that sense should be emphasized.

L8: [xi) The functions or actions of shamatha and vipashyana] :L8

- \ ###
- \ Arousing this prajna that realizes vipashyana, °
- \ We can remain within it because of shamatha.

Our previously becoming acquainted with the meaning of realizing vipashyana, depended on shamatha.

Therefore we should certainly try to unify the two.

¢(i.e. Vipashyana --> Shamatha

¢-- Shamatha --> Vipashyana

¢-- Shamatha <--> Vipashyana

¢-- Even though there are many various path, ultimately we need both. One alone is not enough. This is in accord with the goal and with the real nature of everything.)

L8: [xii) The time of realizing non-conception by becoming familiar with this] :L8

At this time of resting any attachment in equality:

\     ###  
\     When we no longer dwell in the mental phenomena °  
\     Of grasping and fixation of either things or non-things,  
\     That is the non-duality of space and wisdom.  
\     Mind and its objects are not perceived, and are pacified.

-- When one meditates in the genuine meaning, realization that grasping and fixation of things and non-things are natureless is the vipashyana that is "first to be done."

-- Abiding within the state thus realized, without arising of the phenomena of mind is the shamatha, "to be done later"

-- If space and wisdom are non-dual, union of shamatha and vipashyana as the fruition is established. Then these two should be known as inseparable.

The Bodhicharyavatara says:

~ Neither things or non-things exist before the mind,  
~ Other will be absent, in the peace of non-conception.

the six sections on

L6: [2) How to establish samadhi by becoming familiar with this.] :L6

-- a) The virtues of samadhi  
-- b) Explanation of the nine dhyanas  
-- c) The time of attaining the three samadhis  
-- d) Briefly the relationship of vipashyana and shamatha to samadhi

L7: [a) The virtues of samadhi] :L7

How, by becoming familiar with this, are the virtues of samadhi established?

Though the mind possesses these virtues primordially, when they are obscured by defilements, they do not appear. Meditating in shamatha and vipashyana, we have an opportunity to purify all these obscurations.

When the false conceptions of mind dissolve into space:

\     ###  
\     Whenever the nature of mind, in primordial purity, °  
\     Is free from temporary, incidental false conceptions,  
  
\     ###  
\     Then the nine dhyanas and miraculous experience,  
\     As well as the various higher perception will be there.  
\     Countless clouds of samadhi are spontaneously present.

¢(i.e. The progression into the various samadhi stages with their qualities / advantages.

¢-- A progressive purification of the defilements, obscurations.)

When the incidental false conceptions of mind are purified, a host of good qualities are established, such as the nine dhyanas.

L7: [b) Explanation of the nine dhyanas] :L7

- i) What are they?
- ii) How the mind attains formless dhyana
- iii) The way of practicing the nine dhyanas

L8: [i) What are they?] :L8

\     ###  
\     When the mind, with desire to be in its natural place, °  
\     Meditates one-pointedly on anything,  
\     With discursive thought and analytic discernment,  
\     With bliss, and well-being, the first dhyana 1 has arisen.  
  
\     ###  
\     When meditation so analyzes without fixation,  
\     That luminous mind of bliss and well being is the second dhyana 2.  
  
\     ###  
\     When meditation neither conceives or analyzes,  
\     Steeped in bliss and well-being, the third dhyana 3 has arisen.  
  
\     ###  
\     Then when meditation has gathered in its bliss,  
\     There is the fourth 4 with all the benefits of well being.

Here for mind with the wish for cessation 9, there are the four dhyanas 1-4, and the five formless attainments 5-8. These nine samadhis are the nine ultimate absorptions. Here, the mind of desire becomes one-pointed.

The above-described UNION OF SHAMATHA AND VIPASHYANA IS THE WISDOM OF COMPLETE NON-THOUGHT.

By meditating within it, the mind of bliss, luminosity, and complete non-thought of wisdom are attained from the desirable support of being a human being. The support is attaining human birth with the freedoms and favors.

From access and the main meditation of the mind of dhyana, access is the preparatory stage.<sup>11</sup> It is said that some do just the main meditation. Also each dhyana is said to be the access to the next.

- 1) When the mind rests one-pointedly, there is access to the first dhyana, which can handle anything. It has the discursive thought that one should meditate . By joining this to resting in complete non-thought, together with analytic discernment of the peak of mindfulness, there is the real object of meditation, the wisdom of non-thought. It examines thoughts and the boundary of meditation and post-meditation.
- 2) As for the second dhyana, from the access of the first, one joins non-thought only to analytic discernment without examination by discursive conceptual thoughts. The main object is luminosity and non-thought.
- 3) As for the third, from the access of the second, transferring by being without either

examination of discursive thought or analytic discernment, the special main object non-thought arises.

-- 4) As for the fourth, from the access of the third, together with joy and bliss attained by samadhi, the special object arises.

The Middle Length Prajnaparamita says:

- ~ The first dhyana has conception and discrimination.
- ~ The second discriminates without conception
- ~ The third's attention neither conceives or discriminates
- ~ Bliss-gathering attention is the fourth.

L8: [ii) How the mind attains formless dhyana] :L8

The mind of dhyana:

```
\    ###
\    Then the mind is pure translucency like space. °
\    This attains the ayatana12 of limitless space 5.

\    ###
\    Then there is mind, without the complexities of all dharmas,
\    Attainment of the realm of limitless consciousness 6.

\    ###
\    Then there is simplicity with neither mind nor appearance,
\    Attainment of the realm of nothing whatever 7.

\    ###
\    Mind freed from complexities of existence and non-existence,
\    Is within the realm of neither existence nor non-existence13 8.

\    ###
\    Then there is cessation of the nature of mind 9,
\    Composed of all the different complexities of the kleshas.
\    This is when the peace of nirvana is attained.
```

-- 5) From the support of dhyana arise the special formless minds. First there is realm of limitless space. As all dharmas are pure like space, there is steady attention to the undefiled essence.

-- 6) Limitless consciousness is mind-only. There is attention on limitless mind, without beginning and end.

-- 7) As for nothing whatsoever, because of non-conception or non-thought, the mind sees nothing at all.

-- 8) The peak of samsara is attention to mind beyond all extremes of existence and non-existence.

-- 9) In cessation 9, all the complexities of mind cease.

The Commentary on the Madhyamakavatara says:

- ~ Cessation 9 occurs because all complexities of the mind cease.
- ~ -- To classify, after the mind examines and analyzes there is discriminating cessation.
- ~ -- Not examining, resting in dharmata is non-discriminating cessation. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
- ~ -- Moreover, the cessation of bodhisattva, because of compassion, still looks after

sentient beings.

The Madhyamakavatara says:

- ~ Though this is indeed samadhi of all-inclusive cessation,
- ~ Compassion remains, arising for helpless sentient beings.

If it is asked, but then complexities do not cease, do they?

- ~ In the compassion of the wisdom of complete non-thought, complexities do not exist.

The Middle Length Prajnaparamita says:

- ~ Within the nine ultimate absorptions, there is the goal, "I should produce absorption." In general in the dhyanas of ordinary beings and noble ones, aside from attaining the great fruition of the mind of equal space, there is the bliss of shamatha. Having thought, "all dharmas are like space," within that state, from the subsiding of the engagements of mind, one is impelled into the formless states of mind up to the peak of samsara.
- ~ Noble ones, in particular, by the wisdom of vipashyana, attain the unified nature that does not grasp dharmas as "me" and "mine." Having attained the mind of a great being, by attaining the supreme wisdom whose meditation sees as far as Akanishta, they pass beyond suffering to nirvana.
- ~ Within this mind are all the virtues of the formless dhyanas. Though these samadhis are included within it, the mind does not have the individuating characteristics of those realms. Therefore, noble ones of the great vehicle do not fixate the arising of these realms.

L8: [iii) The way of practicing the nine dhyanas.] :L8

As just explained:

- \ ###  
\ Then at the end we practice the skills of these nine dhyanas °  
\ Either in order, or out of order on the spot.
- \ ###  
\ We shall have the knowledge, both for ourselves and others,  
\ Of all the actions done in former and later lives.  
\ We shall know the places where their minds will go.
- \ ###  
\ Having completely eliminated the obscurations,  
\ We shall see their deaths and births and transmigrations.  
\ We shall manifest one and many emanations.
- \ ###  
\ Because there are no kleshas, we shall have the wisdoms  
\ That know the nature of dharmas and also their extent.  
\ We shall see Buddha fields filled with Buddha-sons.

By meditating on the ultimate samadhis the formerly unknown eyes and higher perceptions become unobscured.

There are miraculous displays, and the virtues of leaping up from bhumi to bhumi. Having seen the Buddha fields, we listen to the dharma there, perfect the accumulations, and so forth. Finally, from the three ways of meditating on these objects, as for the yawning lion, having meditated upward by stages in the four dhyanas and four formless attainments, also

meditate by stages downward as if one were climbing up and down a nine-runged ladder.

The Middle Length Prajnaparamita says:

~ If it is asked, "what is the samadhi of the yawning lion of a bodhisattva mahasattva?" it is like this. One fully attains the first dhyana. After saying, "I am resting there," after ceasing with that it is taught that after that one goes on up to the peak of samsara, and then back down to the first dhyana.

As for the lesser sudden approach, after having meditated upward on the dhyanas, formless attainments, and cessation, one should jump back down to the first and meditate there.

From the two sections of the greater sudden approach, going up to cessation in a similar way, meditate on the first dhyana. Having meditated on cessation, do likewise in each to cessation. Having entered into each, meditate on them by turns. As for entering into non-meditating mind, having arisen from cessation, produce the mind of non-meditation. So gradually meditate down until the first dhyana.

Similarly the way is taught that without the first dhyana, entering into the second, one should go upward to cessation, and meditate downward on each one. Then leave out the second, third, fourth, fifth, sixth, seventh, all eight, up to the eighth. Then meditate downward on each one.

The Abhisamayalankara says:

- ~ In the nine dhyanas including the stage of cessation,
- ~ Both having gone and come in a twofold way,
- ~ Desire that realizes consciousness
- ~ Will grasp the border of non-meditation.<sup>14</sup>
- ~ As for the sudden approach, among the dhyanas
- ~ Having skipped the first and second and third,
- ~ The fourth and fifth and sixth and seventh and eighth,
- ~ Go up to cessation in different ways.
- ~ The eyes and higher perceptions have been discussed.

L7: [c] The time of attaining the three samadhis] :L7

At the time of attaining the special samadhis:

- \ ###
- \ Fully realizing appearance as illusion, °
- \ We shall have attained the illusion-like samadhi.
- \ ###
- \ Since disturbance is pacified, the mind is free from torment.
- \ Then there is the samadhi like a spotless moon.
- \ ###
- \ In a single equality no dharmas are perceived.
- \ There is the samadhi like a cloudless sky.
- \ ###
- \ There will be countless hundreds and thousands of such samadhis.

-- The single disk of the sun, by dispelling darkness is called the "light-maker". By

radiating light rays, it is the "one with a thousand lights." By making lotus blossom, it is called "the friend of the lotus." It has many such different names. Similarly, when appearance is realized as illusion, one-pointedness on that is called the illusion-like samadhi.

- Pacifying the darkness and torment of the kleshas is the spotless moon samadhi.
- Realizing that all dharmas are like space is the cloudless sky samadhi.
- By the manifold increase of the virtues of these and other samadhis, within a single mind, hundreds, thousands, and countless others are attained.
- The illusion-like samadhi and so forth are taught in the sutras.

L7: [d) Briefly the relationship of vipashyana and shamatha to samadhi] :L7

```
\      ###  
\      Vipashyana is the meaning of total realization, °  
\      And proper shamatha will grasp this one-pointedly.  
\      So retention and samadhi are in spontaneous union
```

¢(i.e. The one-pointed concentration (shamatha) and the seeing of the real nature of everything (vipashyana) are supporting each other. And this is in accord with the non-dual unborn goal, with the real nature of everything beyond the four extremes. This is "going back home".)

- The words and sense of the dharma, which have been well realized by discriminating vipashyana,
- are therefore one-pointedly grasped and kept in ones being by shamatha.
- As for vipashyana, within that retention, shamatha is resting in samadhi.

The Blossoming Wisdom says:

- ~ Vipashyana is the keeper
- ~ Of the gate of Dharma.
- ~ Shamatha is samadhi.

Regarding that grasper, the Tantra of Well-establishing says:

- ~ As to the why of "keeper,"
- ~ There are three kinds of keeping.
- ~ Both words and meaning are kept,
- ~ And good karma kept from damage.
- ~ Because of keeping these,
- ~ It is called their keeper.

By that the details of the subject are completed.

L3: [C. The stages of the paths of meditation on this] :L3

There are explanations of the purposes of the paths of accumulation, preparation, seeing, meditation, and no more learning.

With the final summary, there are six sections.

- 1. The path of accumulation
  - a. The lesser path of accumulation
  - b. The middle path of accumulation
  - c. The greater path of accumulation
- 2. The path of preparation

- 3. The path of seeing
- 4. The path of meditation
- 5. The path of no more learning
- 6. The final summary expressing the purpose of the paths and bhūmis

L4: [1. The path of accumulation] :L4

- a. The lesser path of accumulation
- b. The middle path of accumulation
- c. The greater path of accumulation

L5: [a. The lesser path of accumulation:] :L5

Now as for the particular paths and their divisions which should be known:

```

\      ###
\      We are liberated by treading the five paths. °

\      ###
\      On the lower level of the path of accumulation
\      We should meditate on the four objects of mindfulness.
\      These four objects are body, feeling, mind, and dharmas.15

```

Since all the Buddhas attained enlightenment after having traveled over the five paths, their details are described here.

The first, the path of accumulation,

- starts from the time of first meditating on producing the mind of supreme enlightenment.
- Until heat arises in one's being, the realizations of hearing, contemplating, and meditating along with the virtuous accumulations of samādhi are the path of crossing to the land of liberation.
- The cause of this path is awakening the goṭra, the enlightened family. This is dependent on the newly aroused bodhicitta of the Mahāyāna.
- The fruition is the four subsequent paths.
- Semantically, it is called the path of accumulation because it chiefly "accumulates" hearing, contemplating, and merit.
- Of the three divisions, in the lesser chiefly meditate on the four objects of mindfulness, body, feeling, mind, and dharmas, both in meditation and post-meditation.
- Here in meditation meditate on the bodies of oneself and others as being like space. Post-meditation is like illusion. Also, as an antidote to desire, meditate on perceptions of impurity.
- Feelings too in meditation are not conceptualized, and in post-meditation are meditated on as being hollow and insubstantial like a plantain tree. Turn the attention to suffering.
- Meditate on mind as unborn and impermanent.
- Meditate on dharmas as only names and merely illusory.

The Sūtra Teaching the Topic of Enlightenment says:

~ Whoever sees body as being like space, has the object of mindfulness of looking at the body with the body. Feelings are not conceived as internal, external, both, or neither. This is the object of mindfulness that looks at feelings. Mind is merely a name. By its nature it is unborn. Whoever sees this has the object of mindfulness of mind. Whoever sees all dharmas as non-dual has the object of mindfulness of dharmas.

L5: [b. The middle path of accumulation] :L5

After developing the former path from becoming familiar with it, meditate on the four means of true abandoning:

- \ ###
- \ On the middle level of the path of accumulation °
- \ We truly abandon the four attachments to good and evil.
- \ By yearning, effort, diligence, and exertion.16

So that non-arising of non-virtue will be produced, yearning is produced, and effort. One tries diligently and exerts oneself to abandon persons and so forth that produce the non-arising of virtue; and in order that its arising may increase, one produces effort and so forth, those four.

The Middle Length Prajnaparamita says:

- ~ Subhuti, what are these four true ways of abandoning. They are like this. In order that non-arising of the non-virtuous may be produced,
- ~ -- one produces yearning.
- ~ -- One makes an effort.
- ~ -- One is diligent.
- ~ -- One undertakes to exert oneself supremely.

L5: [c. The greater path of accumulation] :L5

- \ ###
- \ On the greater meditate on the four legs of miracle. °
- \ yearning, investigation, contemplation and mindfulness.17

Meditate on the four legs of samadhi-miracle, yearning, investigation, contemplation, and mindfulness.

The Mother says:

- ~ The yearning samadhi leg of miracle and these others, four altogether are taught.

On the greater path of accumulation, discipline is directed at enlightenment and we make an effort at yoga

-- by binding the gates of the senses, understanding the proper measure of food and not sleeping in the first and last quarters of the night.

-- By remaining conscientiously in non-accepting and non-rejecting there are delight, unrepenting happiness, joy, faith, devotion and other such virtues that are causes of liberation.

-- By making an effort in hearing, contemplating, and meditating, we are joined to the path of preparation.

-- Also from the lesser path of accumulation one starts gathering the accumulations for three countless kalpas.

The Summary of the Vehicles says:

- ~ Those with the powers of fortune and ripening,
- ~ Becoming specially supported minds
- ~ As bodhisattvas over three countless kalpas,
- ~ They will make an effort it is taught.

At the time of meditating on the four objects of mindfulness, the time of arising of the

path of preparation is uncertain.

-- As for the particular antidotes of this path, when we have conceptually seen how formations do damage, the antidotes completely eliminate them.

-- As for what is abandoned, when we have seen the faults of defiled dharmas, the corresponding attachments that make them manifest are cut off and abandoned.

-- As for what is realized, mostly the two egolessnesses are realized in a general way through hearing and contemplating. There is also the arising of realization from meditation.

The General Compendium says:

~ Prajna arising from meditation is also relevant.

As for qualities, there are the eyes, higher perceptions, and all kinds of others.

The Mahayanasutralankara says:

~ At that time from out of the stream of Dharma

~ From the Buddhas there are shamatha and vast wisdom,

~ Extensive oral instructions will be attained.

Also:

~ Dwelling completely within the gates of Dharma,

~ One is instructed by seeing tathagatas,

~ As if led away from strife and contention,

~ One is led from the manifold thickets of faults

~ To be established in true enlightenment.

At the time of attaining the greater path of accumulation one is mindful of the three prajnas of hearing, contemplating, and meditating, the three jewels, and the three characteristics of all compounded things as impermanent defiled and painful. All dharmas are empty, selfless, nirvana and peace. These are the four mudras of Dharma. Also faith, exertion, mindfulness, samadhi, and prajna are the five according with liberation, not arising within the essence of the senses. One meditates on discipline and generosity, the free and well favored body and birth, and the inhaling and exhaling of the breath. If the practice is completely performed, one should meditate on impure perceptions and the eight thoughts of a great being.

In preparation, first meditate on taking refuge and arousing bodhicitta.

To accomplish the final purification, meditate on the nine impure perceptions.

These are that the dead body of oneself and others become:

-- 1). rotten

-- 2). worm-eaten

-- 3). bloody red

-- 4). green

-- 5). black

-- 6). devoured

-- 7). scattered

-- 8). burned

-- 9). decomposed.

-- For desire meditate on impurity,

-- for hatred kindness,

-- and for ignorance interdependent arising.

The Sutra Requested by Pungzang says:

- ~ Desire is mostly eliminated by one's having viewed
- ~ Impure flesh and fat, and skin and skeletons.
- ~ Aggression by the stream of kindness and compassion,
- ~ And ignorance by the path of interdependent arising.

As for the Eight thoughts of a great being, the Commentary on the Twenty-thousand says:

- ~ One thinks the thought,
- ~ -- 1) "I am always able to remove suffering from sentient beings," and the thought,
- ~ -- 2) "I am always able to establish beings who are afflicted by poverty in great wealth," and the thought,
- ~ -- 3) "A body of flesh and blood can always be of use to sentient beings," and the thought,
- ~ -- 4) "I could always benefit sentient beings by staying in hell for a long time," and,
- ~ -- 5) "By worldly and world-transcending great wealth, I can always fulfill the hopes of sentient beings," and,
- ~ -- 6) "Having become enlightened, I could always eliminate the sufferings of sentient beings," and the thought,
- ~ -- 7) "the arising of what does not benefit sentient beings, the taste of the absolute being analyzed away as unity, words that do not make all beings think, livelihood that does not benefit others, and likewise body and prajna and wealth and power, and rejoicing in doing harm to sentient beings--in all generations may these never occur," and the thought,
- ~ -- 8) "because the fruition of the evil deeds of sentient beings always ripens in myself and the fruition of my virtue always arises in them, may they be happy."

Meditate on these together with taking refuge and arousing bodhicitta. Moreover, as taught before, meditate in the realm of complete purity.

L4: [2. The path of preparation] :L4

Then there is the explanation of the path of preparation:

- \ ###
- \ There are four divisions of the path of preparation. °
- \ In the stages of heat and peak we meditate on the five powers<sup>18</sup>
- \ Faith and energy, awareness samadhi and prajna.
- \ In patience and highest dharma these five are the five supreme forces.

The support of the path of preparation is beings of any of the six realms in whom the greater path of accumulation has arisen and been finished. Countless gods, nagas, asuras, and so forth for whom it arose are described in the sutras. The support of thought is any of the six desire or samadhi levels. The cause is finishing the greater path of accumulation.

The Small Commentary says:

- ~ According with liberation, for delighted sentient beings there are therefore the aids to liberation.
- The essence is the worldly wisdom arisen from meditation.
- The four divisions are HEAT, PEAK EXPERIENCE, PATIENCE, AND HIGHEST DHARMA.
- There is meditation in the stages of heat and peak experience on faith, exertion, mindfulness, samadhi, and prajna. They are called powers because they actually produce the

power of arousing bodhicitta.

The Middle Length Prajnaparamita says:

~ Faith and these others are explained as powers.

Moreover there are the four wisdoms of the four paths of preparation.

First, as for THE HEAT OF THE MAHAYANA, in attaining the wisdom of appearance, all dharmas are seen merely as mental appearances. By non-attainment the arising of worldly meditation, the antidote to grasping the true existence of objects is produced.

The Mahayanasutralankara says:

- ~ Like that for bodhisattvas,
- ~ Within their meditation,
- ~ Except as expressions of mind,
- ~ All objects are unseen.

As for such appearances, certainty in the dharma produces mental patience.

The Sutra of Possessing the River Gate says:

~ As for patience with the appearance of knowables, the thought of certainty in the dharma is the designation of the word.

That is also presented in the Mahayanasutralankara commentary.

PEAK EXPERIENCE is the wisdom of intensified appearance. Because the appearance of dharmas is intensified, by making an effort to meditate on egolessness, meditation on appearance arising as the middle way is attained.

The Sutra of Possessing the River Gate says:

- ~ In order to intensify
- ~ The appearances of dharmas,
- ~ One should make a total
- ~ And persevering effort.

PATIENCE is an aspect of the wisdom of suchness. Meditation-arisen appearance is grasped as consisting of mind-only. Supreme attainment of that produces an antidote for attachment to external objects.

The same text says:

- ~ As for having intensified
- ~ The appearance of all the dharmas,
- ~ One should dwell in mind only.
- ~ Then all appearances,
- ~ Will truly appear as mind.
- ~ At this time distraction
- ~ Of grasping will be abandoned.
- ~ The distraction of fixation
- ~ Then will remain alone.

AS FOR THE HIGHEST OR SUPREME DHARMA, the immediately preceding wisdom undistracted grasping of the meaning arising in meditation on mere appearance is completely perfected. There is nothing between this and attainment of the path of seeing of the Mahayana.

The same text says:

- ~ At that time unobstructed
- ~ Samadhi is quickly reached.

The four aspects of ascertainment are each divided into three as

- lesser,
- middle,
- and greater,

making twelve altogether.

The Mahayanasutralankara says:

- ~ Thus in terms of the aspects of ascertainment,
- ~ There are lesser and middle, and the great.

As for the particular antidotes, suppression is the antidote of abandoning. In general the four kinds of antidote are:

- 1). antidote of eliminating,
- 2). antidote of abandoning,
- 3). supporting antidote,
- 4). antidote of keeping one's distance.<sup>19</sup>

Of the two kinds of abandoning antidote, suppressing abandons by keeping down manifestations. In abandoning from the root the seeds are also cleared away, as with an unobstructed path. As for the special characteristics of abandoning, the seeds of obscuration and their manifestations are kept down, and one is liberated from the poverty and degeneration of individual beings. As for the special characteristics of its realization, by the wisdom arising in worldly meditation, the two egolessnesses are realized in an abstract way. As for the virtues, it is taught that from clouds of the three jewels there are many samadhis, dharanis, higher perceptions, and so forth.

As for what makes the path of preparation higher than the path of accumulation, though it is without distinction from the greater path of accumulation in meditation arising, in terms the wisdom of complete non-thought not being very clear, the two are distinguished as relatively near and far from the path of seeing.

The Great Commentary on the Eight Thousand says:

- ~ If there are no obstacles, this "very nearly arising of the path of seeing," should be known as especially according with the aspect of liberation.

L4: [3. The path of seeing] :L4

Then as for first seeing the wisdom of the noble ones:

- \ ###
- \ The path of seeing occurs at the first bhumi called "supreme joy." °
- \ Here we meditate well on the seven limbs of enlightenment.
- \ Joy and shinjang here are added to the five powers.

On completing the great supreme dharma, there is the arising of the wisdom of the path of seeing. It has the nature of sixteen moments.

For each of the four noble truths:

- 1) suffering

- 2) the cause of suffering
- 3) the cessation of suffering
- 4) the path leading to cessation

there are:

- 1). acceptance of knowing dharmas
- 2). knowing dharmas
- 3). acceptance of subsequent cognition
- 4). subsequent cognition

As for these sixteen natures, The Abhisamayalankara says:

- ~ According with the four truths of suffering and so forth
- ~ There are dharma knowledge, and subsequent cognition,
- ~ With the acceptance of each, the instants of these natures,
- ~ And the way of knowing all these, is called the path of seeing.

The commentary says:

- ~ Of the individual truths, acceptance of knowing dharmas, knowing dharmas, acceptance of subsequent cognition, and subsequent cognition, as for the natures of these sixteen moments, on the occasion of knowing all these, there is the path of seeing.

The body of a being that is the support of this wisdom is one with the greater supreme dharma. It may be that of any of the beings of the six realms. It is not the seeing of the view of the shravakas. The support of thought is the four dhyanas. The main cause is finishing the level of supreme dharma. Accumulation and preparation are the external causal factors. The fruition is production of the subsequent two paths. In the essence, by dividing the four noble truths, depending on defilements of the dhatu being abandoned, there are the sixteen moments. From the defilements and antidotes, as for the first, there are five kinds of defiling views.

These are:

- 1). views of a transitory collection,
- 2). views that fixate extremes,
- 3). wrong views,
- 4). fixating a view as supreme, and
- 5). fixating discipline and asceticism as supreme.

Also there are the five defiling non-views of doubt about these. By the ten kleshas of these ten defiling views arise in the desire realm, there is a wrong way of entering each of the four noble truths. There are forty wrong ways altogether.

For the two above, defiling views and non-views, for each of the four truths, there are also nine times four times two wrong enterings due to the nine bases of enmity, or seventy-two. Thus, all the kleshas abandoned by seeing, are  $72 + 30$  or 112.

The Universal Compendium says:

- ~ As for the hundred and twelve kleshas, those are the kinds of kleshas to be abandoned by seeing.

As for enmity not entering into the four levels of dhyana and the four formless attainments, since one's being has been moistened with shamatha, the nine tormented states of mind which are the bases of enmity are absent. Within these nine are

?) the three thoughts regarding oneself

- 1). This has harmed me before.
- 2). It will do so now.
- 3). In the future too, it will do so.

?) the three analogous thoughts about harm to friends

?) the three analogous thoughts about benefit to enemies

As for the ways of wrong entering by these kleshas, taking the truth of suffering as an example:

- 1) By the view of a transitory collection, within the truth of suffering one fixates me and mine.
- 2) By the view that grasps extremes, within the truth of suffering one fixates the extremes of existence, non-existence, eternalism, and nihilism.
- 3) By wrong view, one grasps the truth of suffering as non-existent.
- 4) By ignorance, one enters not knowing the characteristics of the truth of suffering.
- 5) By doubt, one enters doubting whether the five skandhas do or do not suffer.

Within these five ways of entering,

- 1) Because of attachment to desire, desire is produced.
- 2) By pride, haughtiness and arrogance are produced.
- 3) By fixating the view as supreme, the supreme ultimate is fixated.
- 4) By fixating discipline and asceticism as supreme, one fixates the path to purification and liberation.
- 5) The way of entering with enmity toward what does not accord with these five, produces aggressive thoughts.

Entering the other three truths should be similarly understood. Moreover, the name of the truth of cessation is conceptualized, and one does not perceive the real entering of it.

As for the divisions of the antidotes, by seeing the kleshas of the three realms, the kleshas which are to be abandoned are abandoned. Here for the truths of suffering, its cause, cessation, and the path, there are the four acceptances of knowing the dharmas.

These characteristics cannot be within in one mental substance within one instant of arising time, since there are four aspects individually regarding the four truths, seeds of being seen and abandoned, and since the completely abandoning antidote is not without obstruction. They are abandoned by a hundred and twelve separate instants of seeing and abandoning.

Moreover, the direct cause of acceptance of knowing the dharmas of the individual four truths, and the corresponding things to be abandoned are encountered as two potencies. At a second time, the main cause and its corresponding to-be-abandoned are encountered as two non-potencies. At a third time, the arising of the four dharma acceptances and all their corresponding to-be-abandoned subtle seeds are abandoned in the manner of being simultaneously made to cease.

The Uttarantra says:

- ~ As the sprout and so forth gradually arise,
- ~ As the husk of the seed is cut and split apart,
- ~ So by having seen the ultimate nature of suchness
- ~ What is abandoned by seeing is driven out.

In the one mind-substance, the individual dharmas of the four truths are an antidote that is

a path of complete liberation from the kleshas, which are aspects of those four truths about the three realms. Similarly with the four acceptances and the four subsequent knowledges, this is the path of the special antidotes of keeping one's distance. These abandonments also deal with the two obscurations. They liberate from these two.

The Center and Limit says:

- ~ The two-fold obscurations
- ~ Of kleshas and of knowables,
- ~ As for those obscurations
- ~ When they have been exhausted,
- ~ That is called liberation.

As for the distinctions of these two, The Uttarantra says:

- ~ Where there are thoughts of avarice and so forth,
- ~ These are called the obscuration of kleshas.
- ~ Where discursive thoughts of the three realms,
- ~ These are called the obscuration of knowables

The obscuration of kleshas is the avarice and so forth of an unpacified mind, whose essence is likely to be obscured by unhappiness.

The obscuration of knowables is thoughts of grasping and fixation, the object and perceiver without freedom from attachment to the true existence of the three realms, where the essence is likely to be defiled or obscured by unhappiness.

False conceptions of the obscuration of the kleshas are abandoned by seeing. The co-emergent kleshas are abandoned by meditation.

As for the obscuration of knowables, coarse thoughts of grasping and fixation are abandoned by seeing. Subtle ones are abandoned by meditation.

As for the distinctions of realization: By world-transcending prajna, the two egolessness are realized in perception. The qualities are the previously mentioned hundred and twelve of the first bhumi.

As for the distinction of time, first by the revelation of the four truths there is the one time of the four acceptances. After that, there arises the one time of the four knowledges. After that arises the one time of the four acceptances of subsequent cognition. After that, by the arising of the single time of the four subsequent cognitions, in the four moments of completing the action, the essence of four kinds and sixteen aspects arises. There is simultaneous realization of the four truths, and so the four acceptances gradually arise.

Those things abandoned by seeing are instantly abandoned by acceptance of the Dharma. This happens in stages over the four aspects of the path of seeing.

Moreover, at the time of the first bhumi, one meditates on the seven limbs of enlightenment. What are they?

The Spiritual Letter says:

- ~ Mindfulness, investigating dharmas, and exertion
- ~ Joy, shinjang, samadhi, and equanimity;
- ~ These are the seven limbs of enlightenment.
- ~ This assembly of virtues makes one attain nirvana.

How so?

The Sutra Teaching the Side of Enlightenment says:

- ~ 1) Manjushri, for whomever there is no mindfulness and therefore no attention, seeing all dharmas as unreal is the limb of enlightenment of true mindfulness.
- ~ 2) Manjushri, for whomever, because of completely not practicing virtue, non-virtue, or what is neutral, all dharmas are eliminated and unperceived, there is the limb of enlightenment of true investigation of dharmas.
- ~ 3) Manjushri, for whomever, because of having destroyed perception of a body, there is neither accepting or rejecting of the three worlds, there is the limb of enlightenment of true exertion.
- ~ 4) Manjushri, for whomever because they have destroyed joy and non-joy, all formations do not produce joy, there is the limb of enlightenment of true joy.
- ~ 5) Manjushri, for whomever, because conceptual things are not conceived, the mind has become completely trained for all dharmas, there is the limb of enlightenment of shinjang.
- ~ 6) Manjushri, for whomever, because they think of all dharmas as destroyed, mind is not conceived, there is the limb of enlightenment of true samadhi.
- ~ 7) Manjushri, for whomever, because they do not dwell on anything, depend on anything, produce passion, or produce bondage, there is equanimity whose sight does not follow after dharmas, this attainment of joy is the limb of enlightenment of true equanimity.

L4: [4. The path of meditation] :L4

Because of becoming familiar with what has been seen:

- \ ###
- \ There are lesser, middle, and greater paths of meditation. °
- \ Each of these again has been divided in three.
- \ From lesser lesser to greater greater there are nine.
- \ These are stainless, light-producer, and brilliant shining;
- \ Difficult to conquer, presence, and far-going,
- \ Immovable, good understanding, and finally cloud of dharma.
- \ On these we travel over the noble eight-fold path,
- \ Right view, right thought, right speech, right action, right livelihood,
- \ Right effort, right mindfulness, and last right meditation.

The path of meditation accords with the true meaning seen on the path of seeing, producing ever higher familiarity with this.

The Abhisamayalankara says:

- ~ With the path of seeing
- ~ Ascertain the limbs.
- ~ With the path of meditation,
- ~ Contemplate over and over.
- ~ Encounter and true perception
- ~ Are the path of meditation.

Within the path of meditation there are lesser, middle, and greater, again divided into three, so that there are nine in all.

What are they?

-- The lesser lesser is the second bhumi, the spotless one.

- The middle lesser is the third bhumi, the light producer.
- The greater lesser is the fourth bhumi, the brilliantly shining.
- The lesser middle is the fifth bhumi, the one difficult to conquer. The middle middle is the sixth bhumi, presence.
- The greater middle is the seventh bhumi, the far-going one.
- The lesser greater is the eighth bhumi, the immovable one.
- The middle greater is the ninth bhumi, good intellect.
- The greater greater is the tenth bhumi, the clouds of Dharma.

Regarding these nine levels, the same text says:

- ~ As for these nine bhumis, the greater greater and so on
- ~ They are antidotes to defilements, lesser of lesser and so forth,
- ~ On these paths those defilements will be purified.

What is abandoned by meditation also has greater, middle, and lesser, and they are similarly divided into nine as greater greater, middle greater, lesser greater, greater middle, middle middle, lesser middle, greater lesser, middle lesser, and lesser lesser. On the nine levels of the stainless one and so forth they are gradually abandoned.

Moreover, these go from the lesser lesser, the second bhumi, the stainless one, on which the greater greater defilement is abandoned by meditation, up to abandoning the lesser lesser defilement to be abandonment by meditation on the greater greater path of meditation, the tenth bhumi.

These terms have the approach that coarser defilements are called greater and subtle ones lesser. The bodily support arising on these paths of meditation is the same as for the path of seeing. For the most part they are men and women of the three continents and gods of the desire and form realms. Other births are possible, and so the bodily support that has achieved birth can be any.

The same text says:

- ~ The fields and the practice exist like an illusion,
- ~ Samsara is received according to one's thoughts.

The support of mind is said to be mostly the four dhyanas and whatever others there may be. The cause is the first three paths. The fruition is the path of no more learning. The essence, is that depending on the antidote for abandoning particular defilements on the nine bhumis there are

- 1) union,
- 2) the path of non-obstruction
- 3) the path of complete liberation
- 4) the special path.

These also abandon the obscurations of those bhumis. Union and the path of non-obstruction are the antidote of abandoning. The path of complete liberation is the antidote to the support. The special path is the antidote of keeping one's distance .

For example, at the instant of the arising of the wisdom of the second bhumi, by the finish of the previous one of the first, manifestations of suppressing kleshas that obscure the second are abandoned.

While the wisdom of the second arises unobstructed, the corresponding apparent seeds of mischievous discipline, intrinsic but uncertain in their manifestation, are completely

abandoned.

In the second instant, there is the main object. By the path of complete liberation, the antidote to the support is produced.

At the end of the bhumi, the level of the special path is the antidote of keeping one's distance.

From the first instant of these bhumis until they are finished, their individual obscurations are abandoned in this way. These defilements are completely exhausted and abandoned at the same time the bhumi ceases.

Here these days some coarse describers of the perfections say that all abandonings by seeing are abandonment on arising. They maintain that all that is abandoned by meditation is abandoned by the path of cessation. By this stupid kind of antidote guarding and dharms are seen as being the same thing.

The Edifice of the Three Jewels says:

~ Here by bodhisattvas, at the time when this spotless one has completely arisen, the defilements of mischievous discipline are completely abandoned.

From that, up to the tenth aspect of defilements that do not accord with the tenth bhumi, at the time when these bhumis arise, having been abandoned on the path of non-obstruction, by the path of complete liberation the antidote to the support is produced, until by the special antidote, the obstruction of keeping one's distance is abandoned.

Moreover, if all that is abandoned on seeing is abandoned by meditation on things as they are, how can these things be abandoned at all?

The quality was already explained in the case of the previous bhumi.

As for how the 9 defilements of the 9 bhumis are abandoned, there are six co-emergent stains:

- 1) desire,
- 2) enmity,
- 3) pride,
- 4) ignorance,
- 5) the view of a transitory collection,
- 6) the view that fixates extremes.

By divisions of the realms, in the desire realm there are all 6.

Within the dhyanas and formless attainments, enmity is absent, so there are 5 and 5 there, 16 altogether.

By the levels, in desire there are 6. There are 4 dhyanas + 4 formless attainments. With those 8, counting 5, there are 26. [46?]

Divided by greater and middle, the 6, plus greater and middle [and another?] desire = 9. In the other 5 are also 9 each, = 54.

In the 4 levels of dhyana, since enmity is discarded, the greater middle 5 kleshas are 9 and 9 of 45. [?]

Similarly in the formless realm, there are 45 in 5 sets. By combining them, those things abandoned by meditation are 440. [?]

The way of abandoning is that by union they are suppressed. By having no obstacles they are really abandoned.

By complete liberation, the antidote to the support is produced. By the special path by the means of producing the antidote of keeping one's distance, within the nine bhumis the manifestations and seeds are abandoned.

Within these bhumis one completely meditates on the eight-fold noble path.

The Spiritual Letter says:

- ~ Right view, right livelihood, right effort, right mindfulness
- ~ With right samadhi are limits placed on speech and action.
- ~ Right thought is concerned with the eight limbs of the path.
- ~ Meditate on these for the sake of producing peace.

The Sutra Teaching the Side of Enlightenment says:

- ~ Manjushri, wherever someone sees all dharmas as without inequality and non-dual, this is right view.
- ~ Manjushri, wherever someone sees all dharmas as unseen, seeing them as without thought, without conception, completely without discursive thought, this is right thought.
- ~ Manjushri, wherever someone sees all dharmas as inexpressible, this is right speech.
- ~ Manjushri, completely establishing all dharmas in a manner without effort and without establishing is right effort.
- ~ Manjushri, seeing all dharmas without engaged attention and mindfulness is right mindfulness.
- ~ Manjushri, since all dharmas are not conceptualized, they are naturally at rest in meditative equality/equanimity. Seeing them in the non-disturbance of non-conception is right samadhi.

If one looks at the intrinsic essence of these bhumis, it is beyond conceptual thought.

The Avatamsaka Sutra says:

- ~ As for these bhumis of the Buddha-sons, their appearance is utterly and completely pure, like the track of a bird in the sky.

By clearing away the details obscuring the dhatus, they are transformed into the ultimate dhatu, and one looks with the vision of Buddhahood. This is differently presented. At the time of the final purification of individual defilements, the primordial space of the dhatu or luminous Buddhahood is seen in its intrinsic luminosity, like the moon appearing by the power of the time of the month.

The Praise of dharmadhatu says:

- ~ Just as in the cycle of the moon,
- ~ It is seen to grow from moment to moment,
- ~ So the ones who dwell upon the bhumis,
- ~ Are gradually seen to be increasing.
- ~ Just as on the fifteenth day of waxing,
- ~ The circle of the moon is round and full,
- ~ So at the completion of the bhumis,
- ~ dharmakaya is said to be complete.

L4: [5. The path of no more learning:] :L4

- \ ###
- \ Reaching the end of practice on these four paths of learning, °
- \ Involved with the thirty-seven factors of enlightenment,

\ Then we reach the final path of no more learning.  
\ Here in non-dwelling nirvana we pass beyond suffering.

When accumulation of the thirty-seven factors of enlightenment on the paths of learning is finally complete, the level of no more learning, the enlightenment of Buddhahood manifests. Here the bodily support, according to the ordinary vehicles, is of the bhramin or kshatriya castes of Jambuling. According to the Mahayana, it is maintained that by attaining the sambhogakaya realm of Akanishta, the Buddha is born with that as a support. It is the same as the support of a bodhisattva of the tenth bhumi.

The support of thought is the four dhyanas. The cause is the four paths of learning of the Mahayana. The fruition is establishing limitless beings in enlightenment by the great Buddha activity. As for the essence, the inexhaustible body, speech, mind, quality, and action of the level of Buddhahood is the sphere of the ornament. As for abandoning, the two obscurations together with their habitual patterns are abandoned.

The Vajra Peak says:

- ~ The kleshas and likewise birth,
- ~ And likewise the obscurations
- ~ Of kleshas and knowables,
- ~ Completely incompatible,
- ~ These classes are overcome.
- ~ That is the explanation
- ~ Of ultimate Buddhahood.

As for the distinguishing characteristics of the realization, one realizes complete perception of dharmakaya.

The commentary to the Uttaratantra says:

- ~ Bhagavan you have limitless comprehension of dharmakaya
- ~ Limitless knowables pervading the space of the dhatu are seen.

As for the qualities, all the limitless world-transcending qualities are perfected.

The Precious Mala of the Middle Way says:

- ~ By the Buddhas, other than that,
- ~ In the palace of omniscience,
- ~ That vastness is expressed
- ~ By saying they have the ten powers.
- ~ As for each of these powers
- ~ The alaya of beings is already immeasurable.
- ~ The immeasurableness of the Buddhas,
- ~ Is said to be comparable
- ~ To the space of all the directions
- ~ With its earth, water, air, and fire.
- ~ It is said to be just that.

L4: [6. The final summary expressing the purpose of the paths and bhumis] :L4

Now the final summary tells the purpose of these paths and bhumis.

\ ###  
\ No Buddhas have ever arisen anywhere at all °

\ Without having first gone through these ten bhumis and five paths.

\ ###

\ Liberated through many lives in many kalpas,  
\ This is the path where all of them have placed their trust.

\ ###

\ Those on the vehicles of either cause or fruition,  
\ Must learn these paths and bhumis and travel over them.

It is impossible that unsurpassable enlightenment should arise without fully completing the paths and bhumis.

The Sutra of Buddhas and Beings says:

- ~ Those who attained the kalpa's Buddhahood
- ~ Who became its lord steersmen, all of these
- ~ Arose by having traversed the paths and bhumis.
- ~ Therefore desiring the treasury of the Buddha,
- ~ Supported by ultimate Buddhahood, strive on these.
- ~ Aside from this path, it will not rise from another.

Whether Buddhahood is attained over many kalpas, in ten lives, six, and so forth, or very quickly in one life, one must travel according to the paths and the bhumis. That is because the obscurations of these must be purified and their good qualities perfected.

These days, when people try to attain Buddhahood without depending on the paths and bhumis, the accumulations are not perfected. The obscurations are not purified. Exponents of this manner of maintaining say that without completing the paths and bhumis enlightenment is attained, and that the same blessings manifest in another way. But this would contradict the great learned and accomplished ones of the sutras and tantras, and the great treatises.

Therefore, try to train in the genuine paths and bhumis.

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

Now as for the dedication of the merit to perfect enlightenment, this true way:

\ ###

\ When all beings by this essence, profound and luminous,<sup>o</sup>  
\ Have thoroughly pacified disturbances of mind,  
\ Exhausted by long belief in complexity here in samsara,  
\ May the mind today relieve its weariness.

Cooled by the appearance of the rain of this good presentation of this true, great path, by the quietly falling water of merit flowing into the filled ocean, when the disturbance of the kleshas of beings have been completely pacified, may this nature of mind exhausted by the beginningless complexities of samsara ease its weariness in the hermitage of the natural purity of dharmakaya mahasukha.

- ~ May the mirror-like wisdom, the great full lake of dharmata, (i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
- ~ In equality of non-thought, free from the stains of extremes,
- ~ Reaching the goal of renunciation/realization,
- ~ Fulfill without remainder all the hopes of beings.

- ~ Those who wander alone in the darkness of ignorance,
- ~ Oppressed by suffering in the torments of the three fires
- ~ Sightless and separate from the path of liberation,
- ~ Not remaining here, may they soon attain nirvana.
  
- ~ Though they have the freedoms and favors without exception,
- ~ They are impermanent and essenceless.
- ~ Having abandoned all unwholesome evil deeds,
- ~ Without exception may they attain enlightenment.

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## L2: [Chapter XII. Actions of benefit (the three limbs of unwavering samadhi)] :L2

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

Having practiced in that way, we are unified with the ultimate fruition, Buddhahood. Now The chapter on actions of benefit has three sections. These are

- A. The instruction to train in dhyana
- B. The cause of establishing the teaching of the three immovable samadhis
- C. The dedication of merit

## L3: [A. The instruction to train in dhyana] :L3

Having explained the extremely profound way of meditation, now the truly established nature of its limbs will be discussed.

¢(i.e.Chapter 11 concluded that we should unite shamatha and vipashyana to be in accord with the goal, in accord with the real non-dual unborn nature of everything. This chapter will go into details about how to gradually unite those two.)

As just explained:

- \     ###
- \     Thus, in order to unify our meditation, °
  
- \     ###
- \     There is training in the three limbs of unwavering samadhi.

¢(i.e. THE THREE LIMBS OF UNION ARE :

¢-- THE INDIVIDUAL by whom it is established-- The procedure for the one who wants to achieve it

¢--- The procedure by which it is established (see section "a")

¢-- THE MEANS for establishing it -- The means of how we ought to practice

¢---- How this is accomplished by the limbs of the skillful means of practice (see section "b")

¢-- THE ESSENCE which is established -- Non-duality, the essence of the practice

¢---- The practice of non-duality (see section "c")

¢-- All true samadhi involves these three.)

The essence of the path to be perfected, the special dhyana, also has three limbs of union by which it will be perfected.

L3: [B. The three immovable samadhis] :L3

¢(i.e. The three limbs of union present in all true samadhi.)

there are two sections,

- 1. The brief teaching
- 2. The extensive explanation

L4: [1. The brief teaching] :L4

These three limbs are like this:

- \     ###
- \     [THE THREE LIMBS:]
- \     The first is the procedure<sup>1</sup> for the one who wants to achieve it. °
- \     The second is the means of how we ought to practice.
- \     The third is non-duality, the essence of the practice.

All true samadhi involves these three:

- 1). The individual by whom it is established
- 2). The means for establishing it
- 3). The essence which is established.

L4: [2. The extensive explanation] :L4

There are three sections

- a. The procedure by which it is established (First of the three limbs of union present in all true samadhi)
- b. How this is accomplished by the limbs of the skillful means of practice (Second of the three limbs of union present in all true samadhi)
- c. The practice of non-duality (Third of the three limbs of union present in all true samadhi)

L5: [a. The procedure by which it is established (FIRST LIMBS: the individual)] :L5

There are five parts of the procedure, for the one who wants to practice

- 1) The practice for renunciates
- 2) That those who are disciplined and have heard much will establish samadhi
- 3) Establishing it by abandoning the five obscurations
- 4) Its being established by staying in solitude with few activities
- 5) For those having the family of the Mahayana it will be established

¢(i.e. THE FIRST OF THE THREE LIMBS OF UNION present in all true samadhi: The individual by whom it is established; The procedure for the one who wants to achieve it; The procedure by which it is established

¢-- Renunciation

¢-- Faith, humility, modesty, pure discipline, contentment, having heard much

¢-- Control of the three gates (abandoning the five obscurations)

¢-- Living in solitary places, abandoning the worldly goals

¢-- Bodhicitta motivation)

L6: [1) The practice for renunciates,] :L6

First the individual:

\ ###  
\ [THE FIRST LIMBS: The individual]  
\ ###  
\ Those who practice this must have renunciation, °  
\ Keeping their bodies far from the bustle of civilization;  
\ Keeping their minds far off from the host of complexities;  
\ In such a way, samadhi will quickly be established.

With body and speech disturbed by the bustle of activities, and mind disturbed by a thousand nets of complexities, if one does not even practice shamatha, why speak of samadhi? Therefore, keep the body far from the rat-race, alone in a solitary place like a remote forest. Keep the mind far from the host of complexities. Then within one's being, moistened by shamatha, profound samadhi will be established.

The Samadhiraja Sutra says:

~ Prince, therefore those desiring samadhi should forsake places disturbed by bustling activity, and exert themselves while remaining alone in a solitary place.

It will not be established, while living in a house.

The same text says:

~ Whoever stays inside or outside a house  
~ As for attaining completely pure enlightenment,  
~ Such a Buddha has never arisen yet.  
~ They do not exist, and never will.

¢(i.e. Meditation has been misrepresented in the Western world. The term alone causes many people to get discouraged. Their understanding of meditation is that they must do it in a completely isolated place, under a tree or in a cave, and starve to death. They think that to meditate means to give up everything: family, house, possessions, wealth. With that conception in mind, the term meditation simple scares the wits out of them. But it is not true. Meditation does not mean that you have to give up everything. The method to unfold wisdom is practicing, and integrating the practice into our daily or worldly activity. That is meditation. Then slowly and gradually our spiritual strength and wisdom develops.

¢-- As we develop our qualities within, our virtues, then naturally we detach from worldly matters; we detach effortlessly from our material possessions and wealth. That detachment happens very naturally, as our inner qualities develop. We do not have to force ourselves to give up anything. It happens effortlessly, like winter yields to summer. As we develop our inner qualities, we will shed our possessions as easily as we shed our heavy winter clothes when the season changes to spring. We take off our coats and no longer need them. As the heat of summer comes, we shed our sweaters, effortlessly. Likewise, when our inner development allows it, we will effortlessly give up possessions and wealth. As if we were going from a hostile country to a friendly, favorable one, there is no hesitation on our part to leave the one and go toward the other, more appealing one. Likewise, once we have developed the Inner qualities, then we have no hesitation about giving up worldly things. It actually happens by itself. -- Ven. Khenpo Karthar Rinpoche)

L6: [2) That those who are disciplined and have heard much will establish samadhi:] :L6

\ ###  
 \ They should have faith and humility as well as modesty. °  
 \ With care and pure discipline, they should delight in goodness.  
 \ Knowing much and desiring little, they are content.  
 \ In such a way, samadhi will quickly be established.

By having faith, it will be established. By having faith in the Dharma, one enters and remains, and one's excellent faith will therefore increase more and more.

The Edifice of the Three Jewels says:

- ~ For persons who have faith
- ~ White dharmas arise by themselves.

With "humility as well as modesty," meditating in samadhi, enthusiastically not giving up, one will produce yogic union. These take care of guarding the mind from disturbance, and so samadhi will be established.

The Sutra on Ultimate Samadhi says:

- ~ By care, humility, and modesty
- ~ Ultimate deep samadhi will be established.

Regarding establishing it by discipline, the former text says:

- ~ Having discipline and staying with that,
- ~ One will attain the excellent peace of samadhi.

Rejoicing in virtue and having heard much, having few desires and knowing what is enough one will establish samadhi.

The Moon Lamp says:

- ~ Desiring excellent qualities, and knowing what is enough
- ~ Having heard much of the Dharma, but reducing personal baggage,
- ~ Staying in solitude, rejoicing in being alone,
- ~ By this it is not hard to gain this supreme samadhi.

¢(i.e. There are SIX PREREQUISITES FOR CONCENTRATION:

¢-- To be in a conducive place. Maitreyanath says in Mahayanasutralamkara that a serious practitioner who wants to develop concentration needs to find a place conducive to the quick development of concentration.

¢-- To have few wants.

¢-- To be content. To have a sense of 'enoughness' regarding what one has so that one feels, "What I have is more than enough," and doesn't waste time looking for more.

¢-- To avoid hustle and bustle. To avoid going to where there are large crowds of people. In other words, one should seek solitude.

¢-- To have pure ethics. Ethics are not confined to the ordained. Lay people also should live a pure and ethical life and if they do they too can develop single-pointed concentration.

¢-- To avoid longing for sensual objects

¢-- These are the prerequisites that a truly serious seeker of calm abiding must have.

According to Atisha, without them even if a practitioner were to try to develop concentration for thousands of years, he or she simply would not be able to do it. However if a person truly fulfills these prerequisites and then applies him or herself to developing concentration, that person can develop calm abiding in a matter of six months. Thus these

prerequisites are very important.

☞-- Gen Rinpoche Teaches Concentration: Preliminaries)

L6: [3) Establishing it by abandoning the five obscurations:] :L6

\ ###  
\ Controlled in mind and body, they love to stay in solitude. °  
\ They abandon the love of chatter, and being drowsy or lazy.  
\ Neither wild or regretful, they have little to ask of others.  
\ In such a way, samadhi will quickly be established.

PL Uncontrolled body and mind, wildly discursive, contradict the path of peace. Living in cities and such places swarming with people, one will be distracted, and vipashyana will be interrupted. A place of relationships with many people and dear friends is a place of passion and aggression contradictory to samadhi. Those whose samadhi is damaged by delight in talking will obscure and hinder its arising. They will therefore give birth to much hostility and contention.

If these are abandoned, samadhi will naturally develop, and the dharma of the Victorious One will be grasped.

The former text says:

- ~ Without preoccupations, delighting in solitude
- ~ With few acquaintances, pure of sleep and laziness,
- ~ Neither depressed or manic, body and mind are controlled.
- ~ By that it is not hard to gain supreme samadhi

The Wisdom Mudra says:

- ~ One's body far from crowds, completely devoted to peace,
- ~ As graceful as a deer, will be the cause of non-dwelling.
- ~ Like air within the sky, without desire for things;
- ~ One will grasp the Dharma of the Victorious One.

L6: [4) Its being established by staying in solitude with few activities:] :L6

\ ###  
\ Without the bustle of cities and people who live in them, °  
\ In solitary places with little need of support.  
\ They have no connection with various goals and actions.  
\ In such a way, samadhi will quickly be established.

Those who depend on and frequent cities, the people who are part of them, crowds, and places where people congregate, rather than remaining in solitary places as renunciates, because of the completely distracting objects and many activities of this life, non-dual never establish the samadhi of peace. When we live with few associates, objects and activities, wholesomeness will naturally develop. Samadhi will be established, because there will be many proper attentive apprehensions of the mind.

The Edifice of the Three Jewels says:

- ~ Future monks, easy going, not controlling distraction,
- ~ Infatuated with property and being reverently served,
- ~ Will just get angry with anyone who is disciplined.
- ~ Those desiring samadhi should not attend on these.

- ~ Rather staying alone, they should put extremes to rest
- ~ Living like that they should rejoice in solitude.

With only proper attentions, they will produce transcendence

The Spiritual Letter says:

- ~ Really trying to see the ultimate absolute,
- ~ Becoming accustomed to training in proper kinds of attention--
- ~ There is no other Dharma than having such virtues as these.

L6: [5] For those having the family of the Mahayana it will be established: [Bodhicitta motivation]] :L6

- \ ###
- \ Caring little for happiness in this life or the next, °
- \ Or to attain nirvana for their own benefit,
- \ Desiring liberation for the sake of other beings,
- \ They are sad with samsara and have renunciation.
- \ In such a way, samadhi will quickly be established.

These remain in peaceful solitude, entrusting themselves to samadhi for the benefit of others. Aspiring to the self-serving peace and bliss of the shravakas and pratyekaBuddhas is not the path of holy beings abiding in the great vehicle. They do not wish for the fruition of happiness in this life or the next or for peace as a benefit for oneself. These individuals are sad with samsara, and practice dhyana with an attitude of renunciation, for the sake of the sentient beings of samsara.

The True Samadhi says:

- ~ Completely not desiring the happiness of samsara,
- ~ Free from the wish of seeking solitary peace
- ~ For compounded beings one has a feeling of sadness
- ~ Because of that, supreme samadhi is established.

None of the joys of this life are desired. In particular, train in diminishing personal baggage by purifying the craving for wealth.

The Spiritual Letter says:

- ~ Like evil villains, and poison, weapons, foes, and fire
- ~ The mind of happiness is expelled because of desire.
- ~ Therefore liberate the skandhas from desire.
- ~ The Lord of Sages taught that their fruit is like a kimba2
- ~ Therefore abandon it. By being bound in its chains,
- ~ In the prison of samsara these worldly ones are bound

Within, sexual passion is what must chiefly be abandoned.

The same text says:

- ~ Separate yourself from women with princess bodies.
- ~ Do not crave the nine holes of such a stinking vessel,
- ~ Like a vessel of everything filthy, covered by skin and ornaments,
- ~ See it as something that properly ought to be put aside.

The Objects of Mindfulness says:

- ~ Woman produces ruin

- ~ In this world and the other.
- ~ Do yourself a favor.
- ~ Have nothing to do with them

The Bodhisattva Pitaka Sutra says:

- ~ Even If one examines a thousand world realms, there is no enemy like my wife.

In brief, the idea is that the most predominant kleshas in our being should be examined and rid of first. All attachment for objects of the six senses should be abandoned.

The Spiritual Letter says:

- ~ Whoever is stable, for the objects of the six senses
- ~ Always unstable and forever moving about,
- ~ With the attitude of war, must conquer these enemies.
- ~ At first the capable will have to be very brave.

And also:

- ~ Gambling and physical pampering.
- ~ Lazy good for nothing associates,
- ~ Boozing and night-time tomcatting,
- ~ And addiction to nasty gossip,
- ~ These six should be abandoned.

By grasping our own dharma as supreme, we disparage others, and doubt profound Dharmas. We will grasp the impermanent as permanent, the untrue as true, the erroneous as ultimate, and the suffering of samsara as happiness.

These last four errors entirely unite one with samsara, so these are the chief things to abandon.

The same text says:

- ~ Though we grasp ascetic discipline
- ~ Supremely with the body,
- ~ The four errors, views, and doubts
- ~ Completely united these three
- ~ Block the gates to the city
- ~ Of ultimate liberation.
- ~ This should be well known.

In particular, if there is gain there is joy, and if loss sorrow; and if there is happiness there is joy and if unhappiness sorrow; if one becomes famous there is joy, but if disparaging and unpleasant things are said, there is sorrow; when there is praise, we feel joy, and, when there is blame, sorrow. These eight worldly dharmas should certainly be abandoned.

The same text says:

- ~ Joy and sorrow,
- ~ Loss and gain,
- ~ Praise and blame,
- ~ And pleasure and pain,
- ~ These, by the Worldly-wise
- ~ Are called the eight worldly dharmas.

- ~ Let us produce equanimity
- ~ For these non-objects of mind.

In regard to establishing the seven riches the same text says:

- ~ Purity and discipline,
- ~ Learning and generosity,
- ~ Spotless perfect humility,
- ~ Modesty, and prajna,
- ~ These are the seven riches
- ~ As they were taught by the Sage.

Householders and so forth should encourage others to virtue and establish supportive activities.

The same text says:

- ~ Hurting people and theft,
- ~ And sexual peccadilloes,
- ~ Desire for drinks and snacks,
- ~ Delight in high seats and music
- ~ Dances and special garlands--
- ~ Abandon these and follow
- ~ The discipline of the arhats.
  
- ~ If one has these eight limbs,
- ~ Reconciliation,
- ~ Desirable activity,
- ~ A pleasant godlike body
- ~ For men or women is taught.

In brief, meditators dwelling in solitude, by the discipline of their vows restrain the mind from what is associated with evil activity. By the discipline of gathering wholesome dharma, samadhi, liberation, and so forth that were not possessed before are established. Wholesome dharma that were formerly possessed increase. We spend our time day and night on the side of wholesomeness alone. By the discipline of performing benefit for sentient beings, those remaining in samsara are urged to virtue. Those desiring the Dharma who have gone wrong in the ongoing rules of discipline, those whose Dharma was too much for them, should be made to rejoice. Finally, do not injure even birds, beasts, insects, ants and such sentient beings. Giving them food and so forth, speak the name of the Tathagata, proclaim the names of the three jewels, and always think that even these will certainly get enlightened eventually. Always think, "May these be liberated as my retinue," and "Even these may be emanations."

Having thought that, arouse devotion and sacred outlook. Even if it exists now today produce matchless apprehension of separation and impermanence. Not even for an instant being mundane, let the mind spend time only with the wholesome.

(i.e. MEDITATION, HOWEVER, DEPENDS IN PART UPON THE GENERATION OF LOVING-KINDNESS AND COMPASSION. And this is true of any meditation, but it is especially most true of vajrayana meditation. The reason is that the specific vajrayana practices - the visualization of deities or meditation upon mahamudra and so on - depend upon the presence of a pure motivation on the part of the practitioner from the very start. If this pure motivation or

genuine motivation is not present - and, since we're ordinary people, its quite possible that it might not be present - not much benefit will really occur. For that reason, vajrayana practitioners always try to train their motivation, and try to develop the motivation that's known as the awakened mind, or bodhicitta.

¢-- Now, as an indication of this, if you look at the liturgies used in vajrayana practice, you'll see that the long and extensive forms of vajrayana liturgies always begin with a clarification of, or meditation upon, bodhicitta, and that even the short and shortest liturgies always begin with a meditation upon bodhicitta, loving-kindness and compassion, the point of this being that this type of motivation is necessary for all meditation, but especially for vajrayana practice.

¢-- The only real meaning that we can give to our being born on this planet - and in particular being born as human beings on this planet - and the only really meaningful result that we can show for our lives is to have helped the world: to have helped our friends, to have helped all the beings on this planet as much as we can. And if we devote our lives or any significant part of our lives to destroying others and harming others, then to the extent that we actually do so, our lives have been meaningless. So if you understand that the only real point of a human life is to help others, to benefit others, to improve the world, then you must understand that the basis of not harming others but benefiting others is having the intention not to harm others and the intention to benefit others.

¢-- Now, the main cause of having such a stable intention or stable motivation is the actual cultivation of love and compassion for others. Which means, when you find yourself full of spite and viciousness - and it is not abnormal to be so - then you have to recognize it, and be aware of it as what it is, and let go of it. And then, even though you may be free of spite or viciousness, and you may have the wish to improve things, you may be thinking only of yourself; you may be thinking only of helping or benefiting yourself. When that's the case, then you have to recollect that the root of that type of mentality, which is quite petty and limited and tight, is desiring victory for yourself even at the expense of the suffering and loss experienced by others. And, in that case, you have to gradually expand your sympathy for others, and therefore this cultivation of bodhicitta or altruism in general as a motivation is an essential way of making your life meaningful.

¢-- The importance of love and compassion is not an idea that is particular to Buddhism. Everyone throughout the world talks about the importance of love and compassion. There's no one who says love and compassion are bad and we should try and get rid of them. However, there is an uncommon element in the method or approach which is taken to these by Buddhism. In general, when we think of compassion, we think of a natural or spontaneous sympathy or empathy which we experience when we perceive the suffering of someone else. And we generally think of compassion as being a state of pain, of sadness, because you see the suffering of someone else and you see what's causing that suffering and you know you can't do anything to remove the cause of that suffering and therefore the suffering itself. So, whereas before you generated compassion, one person was miserable, and after you generate compassion, two people are miserable. And this actually happens.

¢-- However, the approach (that the Buddhist tradition takes) to compassion is a little bit different, because it's founded on the recognition that, whether or not you can benefit that being or that person in their immediate situation and circumstances, you can generate the basis for their ultimate benefit. And the confidence in that removes the frustration or the misery which otherwise somehow afflicts ordinary compassion. So, when compassion is cultivated in that way, it is experienced as delightful rather than miserable.

¢-- THE WAY THAT WE CULTIVATE COMPASSION IS CALLED IMMEASURABLE COMPASSION. And, in fact,

to be precise, there are four aspects of what we would, in general, call compassion, that are called, therefore, the four immeasurables.

¢---- Now, normally, when we think of something that's called immeasurable, we mean immeasurably vast. Here, the primary connotation of the term is not vastness but impartiality. And the point of saying immeasurable compassion is compassion that is not going to help one person at the expense of hurting another. It is a compassion that is felt equally for all beings.

¢---- The basis of the generation of such an impartial compassion is the recognition of the fact that all beings without exception really want and don't want the same things. All beings, without exception, want to be happy and want to avoid suffering. There is no being anywhere who really wants to suffer.

¢---- And if you understand that, and to the extent that you understand that, you will have the intense wish that all beings be free from suffering.

¢---- And there is no being anywhere who does not want to be happy; and if you understand that, and to the extent that you understand that, you will have the intense wish that all beings actually achieve the happiness that they wish to achieve.

¢---- Now, because the experience of happiness and freedom from suffering depend upon the generation of the causes of these, then the actual form your aspiration takes is that all beings possess not only happiness but the causes of happiness, that they not only be free of suffering but of the causes of suffering.

¢---- The causes of suffering are fundamentally the presence in our minds of mental afflictions - ignorance, attachment, aversion, jealousy, arrogance, and so on - and it is through the existence of these that we come to suffer. Now, through recognizing that there is a way to transcend these causes of suffering - fundamentally, through the eradication of these causes through practicing meditation, which may or may not happen immediately but is a definite and workable process - through this confidence, then this love - wishing beings to be happy - and the compassion of wishing beings to be free from suffering, is not hopeless or frustrated at all. And, therefore, the boundless love and boundless compassion generate a boundless joy that is based on the confidence that you can actually help beings free themselves.

¢---- So boundless love is the aspiration that beings possess happiness and the causes of happiness.

¢---- Boundless compassion or immeasurable compassion is the aspiration that beings be free of suffering and the causes of suffering.

¢---- And the actual confidence and the delight you take in the confidence that you can actually bring these about is boundless joy.

¢---- Now, because all of these are boundless or immeasurable or impartial, then they all have a quality, which is equanimity. Which is to say that if these are cultivated properly, you don't have compassion for one being but none for another, and so on. Now, normally, when we experience these qualities, of course, they are partial; they are anything but impartial. In order to eradicate the fixation that causes us to experience compassion only for some and not for others, then you can actually train yourself in cultivating equanimity for beings through recognizing that they all wish for the same thing and wish to avoid the same thing, and through doing so you can greatly increase or enhance your loving-kindness and compassion.

¢-- -- The Reason We Practice Meditation By V.V. Thragu Rinpoche)

L5 : [b. How this is accomplished by the limbs of the skillful means of practice (SECOND LIMBS: the means)] :L5

There are two sections

- 1) The means of practicing shamatha and vipashyana
- 2) Individual means of practicing shamatha and vipashyana

(i.e. THE SECOND OF THE THREE LIMBS OF UNION present in all true samadhi: The means for establishing it; The means of how we ought to practice; How this is accomplished by the limbs of the skillful means of practice

¢-- Using the five antidotes to abandon the five obscurations.

¢-- Using the both shamatha and vipashyana; both method and wisdom; the two accumulations; the antidote for the two obscurations; in accord with the goal, with the real nature of everything.

¢-- Specific means for shamatha:

¢---- The goal, the sign to watch, is to calm the body, speech and mind.

¢---- The meditation can be on an object, external or internal, or without object. it is without thought, without grasping at the object.

¢---- Maintaining one-pointedness concentration on an object without distractions, without the five obscurations.

¢---- Dhyanas are not the goal; their benefits are only temporary. But one-pointedness, shamatha, will permit the production of insights.

¢-- Specific means for vipashyana:

¢---- In vipashyana, discrimination is used to analyze the real nature of appearances. Non-thought is its retinue.

¢---- Training in directly seeing the emptiness of an apparent object as it arise. Dharmin and dharmata are inseparable. -- the wisdom of unobstructed objects of appearance, the natural wisdom of simplicity, emptiness/luminosity.

¢---- Not rejecting obstacles, but using them on the path. Eventually, the real nature of the mind is also directly seen. Appearances are self-liberating. We realize our mind as the trikaya.

¢-- Inseparably uniting them:

¢---- The perfection of meditation. Using both method and wisdom together. Meditating while knowing the emptiness of the three.

¢---- The perfection of wisdom: knowing the emptiness of everything, and knowing the emptiness of emptiness -- not grasping at emptiness.

¢---- The Middle Way: not accepting, not rejecting; letting things be as they are.

¢---- Non-dual: not none not two; uniting the variety of appearances with their emptiness.

¢---- Both used as antidotes: Vipashyana is the antidote to drowsiness; Shamatha is the antidote to discursiveness.

¢---- The result is The Union of The Two Truths. The inseparability of dependent origination and emptiness. The inseparability of the three kayas. Total freedom from the traps of the illusions created by the mind. Seeing appearances and knowing their emptiness as they arise. Using skillful means and knowing their emptiness all the time. Working for the benefits of all sentient beings without discrimination while knowing the emptiness of the three.

¢---- The real nature of everything, including the mind, is beyond any description, beyond conceptualization, beyond any duality, beyond existence, non existence, both, neither. But it is described as the Union of The Two Truths, or by the inseparability of appearances and emptiness, inseparability of body and mind, inseparability of the trikaya.

¢---- The signs of progression - the luminosities.)

L6: [1) The means of practicing shamatha and vipashyana] :L6

has three parts,

- a) Abandoning and antidotes
- b) Clearing away hindrances
- c) Relying on unifying the antidotes

L7: [a) Abandoning and antidotes] :L7

Two meanings/benefits:

- \ ###
- \ Then in regard to the [second] limbs of practice, [the means,] °
- \ ###
- \ These five obscurations ought to be abandoned:
- \ Being drowsy, dull, discursive, disconsolate, or doubtful.
- \ ###
- \ Practice the union of shamatha and vipashyana.
- \ Being drowsy and droopy will obscure shamatha.
- \ Discursiveness and depression disrupt vipashyana.
- \ Doubt harms both, incompatible with either one.

Yogacharins have five obscurations of dhyana.

- Within true shamatha revealing clear luminosity, by being drowsy and droopy, depression is produced.
- Within the one-pointed lucency of vipashyana, by being discursive or disconsolate, proliferation of thoughts is produced.
- When there is doubt, neither shamatha nor vipashyana is established.
- As for drowsiness, or sleepiness, entering into it involuntarily, the mind is gathered up.
- Dullness is a neutrality where objects are not clearly known.
- These should be abandoned.

The Spiritual Letter says:

- ~ Discursive-disconsolate; malicious; dull and drowsy;
- ~ Interested in desire; and being doubtful.
- ~ These five obscurations are errors about the wholesome.
- ~ It should be known that they are plundering thieves.

Discursiveness and disconsolateness are taken as one. Drowsiness and dullness are one. With interest in desire, malice, and doubt there are five.<sup>3</sup>

(i.e. Question: What skillful means does one practice to achieve dhyana paramita? - Par quels moyens acquiert-on la vertu d'extase (dhyana paramita)?

¢-- Reply: Dispense with five matters, namely the five [sense] objects. Get rid of five dharmas, namely the five coverings. Practice five practices, namely the five "branches" of the first dhyana. / En éliminant cinq objets (A) [à savoir, les cinq désirs sensuels], en écartant cinq choses (B) [à savoir, les cinq obstacles] et en exerçant cinq pratiques (C).

¢-- Éliminant les cinq Objets du désirs: couleurs, sons, parfums, saveurs, touchers agréables

¢-- Écartant cinq les Obstacles: la convoitise, la méchanceté, la langueur-torpeur, la dissipation et le regret, le doute

¢-- Exerçant cinq Pratiques (Dharma) : zèle, énergie, mémoire, clairvoyance, fixation de la

pensée

¢-- -- Mahaprajnaparamita -- Kalavinka & Lamotte)

¢(i.e. The five great obstacles to samadhi are

¢-- laziness,

¢-- forgetfulness,

¢-- wandering mind or depression,

¢-- not correcting any of the above problems when they arise,

¢-- and applying meditative opponents to problems when in fact the problems are not there, that is they are purely imaginary.

¢-- -- Lama Gelek Rinpoche)

¢(i.e. Against laziness

¢-- Faith in tranquil abiding

¢-- Aspiration to attain tranquil abiding

¢-- Effort

¢-- Suppleness -- flexibility

¢-- Against forgetting & losing the object

¢-- Mindfulness

¢-- Against mental sinking and excitement

¢-- Alertness

¢-- Application

¢-- Non-application

¢-- Sinking ==> think positive & benefits, precious human life

¢-- Excitement ==> think impermanence, death; use breath meditation)

¢(i.e. The actual process of meditation and the function of meditation and the purpose of meditation is to tune into one's own being, to tune into oneself. ... in

¢-- shamatha meditation practice we are simply trying to be there as simply and precisely and as alertly as possible.

¢-- -- [Shamatha meditation] Just Being There Very Simply With Yourself - By Lama Tashi Namgyal)

¢(i.e. If we want our meditation to be clear, we should cultivate a feeling of great joy towards the meditation. That feeling can be developed by thinking of all the qualities that come from meditation. The opposite of these qualities comes with distraction. What is the harm in distraction? The harm is that whatever we do is of poor quality when we are distracted and therefore is a waste of time. If we are distracted when we are meditating, or studying, or visualizing a deity, then that time is wasted. However, if we leave our mind in a natural state without following thoughts, then what we do is very precise, very clear, and very efficient. When distracted, we are wasting some of the time of our precious human existence which can never be recovered.

¢-- We might think that it may be nice to let ourselves just follow our thoughts and this will bring about mental comfort. But if we fall under the influence of negative feelings such as passion, aggression, pride, or jealousy, it is not very pleasant. Once one of these emotions gets started, it is very hard to stop it and it only brings about suffering. For example, once we start feeling anger, it brings about a lot of mental discomfort and if that feeling remains for a long time, it can actually make us feel physically and mentally ill. Similarly, the negative feeling of desire is constant craving. We are always looking for something which we think is going to give us pleasure, satisfaction, or contentment. But somehow we never seem able to get this something, so we

keep wanting constantly. It becomes very painful because we never seem to achieve what we are aiming for. So if we look carefully at these negative feelings and thoughts, we see that their nature is basically suffering.

¢-- However, by practicing meditation, we can eliminate pain because our mind will be under control and peaceful. By developing concentration through our meditation, we can attain tranquility. It is taught that once one reaches a certain degree of mastery in meditation, it automatically brings great physical and mental comfort. This is because meditation reduces thoughts that are constantly distracting us and this reduces our negative feelings. Meditation will also bring a very great feeling of happiness because little by little, we will be able to gain control over our thoughts and feelings.

¢-- -- A Guide To Shamatha Meditation by The Venerable Thrangu Rinpoche)

¢(i.e. The reason we practice meditation is to attain happiness. And this means states of happiness in both the short term and the long term.

¢-- We practice meditation, therefore, in part in order to obtain the short-term benefit of a state of mental happiness and peace. Now, the reason why meditation helps with this is that, normally, we have a great deal of thought, or many different kinds of thoughts running through our minds. And some of these thoughts are pleasant, even delightful. Some of them however, are unpleasant, agitating, and worrisome. Now, if you examine the thoughts that are present in your mind from time to time, you will see that the pleasant thoughts are comparatively few, and the unpleasant thoughts are many - which means that as long as your mind is ruled or controlled by the thoughts that pass through it, you will be quite unhappy. In order to gain control over this process, therefore, we begin with the meditation practice of tranquillity, which produces a basic state of contentment and peace within the mind of the practitioner. ...

¢-- In fact, the short-term benefits of meditation are more than merely peace of mind, because our physical health as well depends, to a great extent, upon our state of mind. And therefore, if you cultivate this state of mental contentment and peace, then you will tend not to become ill, and you will as well tend to heal easily if and when you do become ill.

...

¢-- The ultimate or long-term benefit of the practice of meditation is becoming free of all suffering, which means no longer having to experience the sufferings of birth, aging, sickness and death. Now, this attainment of freedom is called, in the common language of all the Buddhist traditions, Buddhahood, and in the particular terminology of the vajrayana, the supreme attainment, or supreme siddhi. In any case, the root or basic cause of this attainment is the practice of meditation. The reason for this is, again, that generally we have a lot of thoughts running through our minds, some of which are beneficial - thoughts of love, compassion, rejoicing in the happiness of others, and so on - and many of which are negative - thoughts of attachment, aversion, jealousy, competitiveness, and so on. Now, there are comparatively few of the former type of thought and comparatively many of the latter type of thought, because we have such strong habits that have been accumulating within us over a period of time without beginning. And it's only by removing these habits of negativity that we can free ourselves from suffering.

¢-- You cannot simply remove these mental afflictions, or kleshas, by saying to yourself, "I will not generate any more mental affliction," because you do not have the necessary freedom of mind or control over the kleshas to do so. In order to relinquish these, you need to actually attain this freedom, which begins, according to the common path, with the cultivation of tranquillity. Now, when you begin to meditate, [when] you begin to practice the basic meditation of tranquillity meditation, you may find that your mind won't

stay still for a moment. But this is not permanent. This will change as you practice, and you will eventually be able to place your mind at rest at will, at which point you have successfully alleviated the manifest disturbance of these mental afflictions or kleshas. On the basis of that, then you can apply the second technique, which is called insight, which consists of learning to recognize and directly experience the nature of your own mind. This nature is referred to as emptiness. When you recognize this nature and rest in it, then all of the kleshas, all of the mental afflictions that arise, dissolve into this emptiness, and are no longer afflictions. Therefore, the freedom, or result, which is called Buddhahood, depends upon the eradication of these mental afflictions, and that depends upon the practice of meditation.

¢-- The practice of tranquillity and insight is the general path which is common to both the paths of sutra and tantra. In the specific context which is particular to the vajrayana, the main techniques are called the generation stage and the completion stage. These two techniques are extremely powerful and effective. ...

¢-- So both short-term and ultimate happiness depend on the cultivation of meditation, which

¢-- from the common point of view of the sutras (the point of view held in common by all tradition of Buddhism) is tranquillity and insight,

¢-- and from the uncommon point of view of the vajrayana is the generation and completion stages.

¢-- -- The Reason We Practice Meditation By V.V. Thrangu Rinpoche)

L7: [b) Clearing away hindrances:] :L7

\ ###

\ These five obscurations can be summarized °

\ Under the headings of drowsiness and discursiveness.

\ -- If there is drowsiness, we should try to refresh our practice.

\ -- If there is discursiveness, meditate one-pointedly.

-- Drowsiness and dullness are depressive sinking, so meditate trying to adopt a refreshed and revitalized attitude.

-- If there is discursiveness about other things or people, try to meditate on the nine means of resting.

(i.e. Concentration has two enemies, mental agitation, or busyness, and mental torpor, or numbness.

¢-- Generally, agitation arises from desire. An attractive object appears in the mind and the mind leaves the object of meditation to follow it.

¢-- Torpor arises from subtle apathy developing within the mind.

¢-- In order to have firm concentration these two obstacles must be eliminated.

¢-- Mental agitation is overcome principally by the force of mindfulness

¢-- and torpor by attentive application.

¢-- -- Geshe Rabten Rinpoche)

¢(i.e. In meditation there are two main obstacles to actual tranquility meditation.

¢-- The first obstacle is "sinking" which means that when the mind starts thinking, it becomes heavy and lethargic and we start feeling sleepy. It's a feeling of apathy and wanting to sleep but we can't, so there's no clarity in the meditation.

¢-- The other obstacle is agitation in which the mind becomes wild and one has many thoughts and follows these thoughts in all directions--into the future, the present, or the past--so

that the mind cannot rest at all.

☿-- The way to correct this dullness is to think of the qualities of the Buddha and the dharma and how much we can gain through meditation. Thinking this will create a feeling of happiness, and our inspiration and enthusiasm will be renewed so we will automatically correct our sinking mind. To do this, we think that through meditation we will become free from defilements and emotional difficulties and gain freedom. Even before achieving complete freedom, meditation will bring peace of mind, which will help us gain more happiness. Remember, we have so many difficulties and tension and frustrations because we have so many thoughts and are involved with these thoughts. If we start thinking, "I want this" or "I need this" our mind will expect these things and there will be a constant tension from this wanting. Then if we can't have or achieve what we want, there will be the constant pain and frustration of being trapped. If, however, we can pacify the mind, there will be fewer thoughts which means our craving will diminish and this constant thirst will be reduced. So meditation has the short-term effect of creating tranquility and the long-term effect of making one free from the defilements, the cause of all unhappiness.

☿-- Mental agitation is caused by distraction which can come from pride or desire. The remedy to this problem is to think of all the suffering that is inherent in conditioned existence (Skt. samsara) and to become aware of the drawbacks of being distracted. We've been wandering in samsara for a very long time because we have allowed our minds to be continually distracted and this generates only suffering. By allowing the mind to be distracted, we gain nothing. Also, if we are distracted in our daily life, we can't achieve very much. So when we think of the drawbacks of distraction and wandering in samsara, we will automatically work on calming the mental agitation in our meditation.

☿-- The way to eliminate drowsiness in meditation is to imagine that there is an eight-petalled lotus in our heart which is facing upwards. Then we imagine there are very white, very bright little light dots on the lotus. We send these white dots up to the top of our head at about the level of the hair. We should also straighten our body a little more and generally make it move a little upwards.

☿-- To eliminate agitation in meditation, we should imagine a black lotus which is turned upside down (facing downwards). In this lotus we imagine a black dot and send it downwards to the ground. At the same time we should relax our posture, letting the body stoop a little.

☿-- -- A Guide To Shamatha Meditation by The Venerable Thrangu Rinpoche)

L7: [c] Relying on unifying the antidotes] :L7

It is like this:

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\    ###  
\    Vipashyana without shamatha is discursive complexity. °  
\    Without vipashyana, shamatha will go nowhere.  
\    It is the highest path when these two are combined.  
\    This is the antidote for the two obscurations.
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-- Prajna unmoistened by shamatha is only verbal understanding.

-- Shamatha uncompleted by vipashyana, is neutral and cannot be expected to elevate one above the seeds of samsara.

-- Therefore, try to unify them.

The Spiritual Letter says:

~ Without any prajna, samadhi does not exist.

- ~ Without samadhi, also there is no prajna.
- ~ Where there are both, the black ocean of samsara,
- ~ Will have be searched for like the tracks of cattle.

L6: [2] Individual means of practicing shamatha and vipashyana,] :L6

Of the two individual explanations of shamatha and vipashyana,

- a) Shamatha
- b) Vipashyana

L7: [a] Shamatha] :L7

There are four sections (i.e. Specific means / instructions for the skill of shamatha.)

- i) The cause of its being established
- ii) The way of grasping the object
- iii) The limbs of means
- iv) The means of practice

L8: [i] The cause of its being established,] :L8

¢(i.e. The goal, the sign to watch, is to calm the body, speech and mind. It is established when those are at ease, when there is one-pointed concentration. The results of dhyanas are great peace and bliss because the mind is temporarily relieved of all preoccupation, obsessions, attachment, fears. But it is only temporary; dhyanas cannot bring Nirvana. Only the wisdom directly seeing the real nature of the mind and of everything can bring Liberation. But this wisdom cannot develop without great concentration. And this concentration cannot be obtained without the peace gained with renunciation and moral discipline.)

Here first:

- \ ###
- \ When body, speech, and mind, and intellect are at ease, °
- \ Then it can be said that shamatha is established.
- \ ###
- \ There is equanimity with the natures of all dharmas,
- \ The chief ancillary is that all conceptions are pacified.
- \ In samsaric style, the mind is grasping a single object.

The complete non-thought of samadhi is established by putting the three gates completely at ease. By putting the body at ease, the nadis are put at ease. By putting the nadis at ease, prana is put at ease. By putting prana at ease the red and white essential elements are at ease, naturally collecting in the petals of the four chakras and so forth.

¢(i.e. The Tibetan word for the practice of concentration is zhi-nay (zhi-gNas). Zhi means peace and nay means to dwell; zhi-nay, then, is dwelling in peace or being without busyness.  
-- Geshe Rabten Rinpoche)

Then the mental resting of shamatha is naturally established. This is because the supports of mind, the elemental essences, motionlessly collect in one place. Within this, the nature of mind continually exists in its natural state, even, uninterrupted ungraspable, inexpressible equality that does not come, go, or remain anywhere at all.

-- The half of this that is the aspect of vividness and transparency is vipashyana.

- The aspect of being and resting is shamatha.
- Their non-duality is called their union.

Because it always exists in all beings, luminous clarity is easily encountered when there is the remedy of exhaustion through natural motionlessness and so forth. Whatever is done by the yogin, whether emanating or resting, by knowing shamatha/vipashyana where everything is left as it is without fabrication or defilement, there is liberation.

¢(i.e. Meditation teaches you how to relax and how to develop peacefulness in your mind. With this peacefulness also comes a happy and joyful frame of mind. -- Ven. Khenpo Karthar Rinpoche )

L8: [ii] The way of grasping the object] :L8

¢(i.e. The meditation can be on an object, external or internal, or without object. -- The objects are not analyzed. The mind is not left to go wild with complexities. The mind one-pointed concentrated on the object without grasping it, without distraction, without thought, without visualization or grasping. There is no conceptualization. There is no real characteristics to analyze. All dharmas are like space. -- The mind is not forced, nor is it left to go wild; it is just at peace, resting on the object, becoming one with the object; or simply without object, one with the space of emptiness.)

As for the way in which the mind grasps a single object:

```

\      ###
\      One kind has an apparent object (1) and one does not (2). °
\      Either kind can be external (3) or internal (4).
\      In all that makes four ways the object can be grasped.

\      ###
\      When there is an apparent object of shamatha,
\      It will be form and such, the objects of the five senses.
\      That without form is one-pointed resting in non-thought.

\      ###
\      External objects are things like rocks and trees and statues.
\      Internal ones are like the inverted heart-center lotus

```

First, as for the way the mind grasps,

- in shamatha with an apparent object, the mind rests with constant and motionless one-pointedness on form, sound, smell, taste, and touchables, whatever objects there may be.
- Internally, unsupported by appearance, the mind grasps complete non-thought. Within the body, on bodies of gods, mantric syllables, or the downward-opening heart lotus and scepters and emblems, the chakras and so forth, or by meditating on light and so forth, the shamatha of the five complexities arises in shamatha which is predominantly bliss.
- Externally, if one grasps rocks, trees, images of bodily forms, and so forth without distraction, also the clear and luminous half of shamatha will arise.
- Here because predominating complexities are grasped as external, their proliferation are grasped as internal.
- By the diminishing of thoughts, if they are grasped as internal, by drowsiness predominating, they will be grasped as external.
- Moreover, by the mind having first grasped something with characteristics, afterwards the state without characteristics will arise.

---- Those who do not know this, if their minds grasp bodily forms and so forth, go into complexity, so when they say they are resting in a state without complexity of nothing whatsoever, they miss the point. This is the speech of those with little experience. Here though one's mind seems to be steadily on/directed toward something, at the time of first being directed toward that, a thought precedes it.

-- Then, not remaining on the appearance of that object, the mind without emanating and gathering is substanceless, pure, and vivid, like an autumn sky free from clouds does not rest there and cannot possibly do so.

-- In a state without appearance, even if the mind grasps, further damage will not occur. If there are such faults, one will not be harmed by drowsiness or discursiveness and cannot possibly be.

In brief, not entering into the appearance of objects, with a mind resting free from emanation and gathering is called dhyana.

Whatever the mind grasps, whether with or without appearance, by realization of bliss and the experiences of luminosity, and non-thought, the ornament, the great non-fixation free from extremes, must arise.

-- If it doesn't arise, there are faults.

-- If it does arise, the samadhi of genuine dhyana in which upaya and prajna are non-dual will arise within us.

(i.e. There are Three Main Techniques Of Meditation:

¢-- 1. concentrating on an outer object,

¢-- 2. concentrating on an inner object,

¢-- 3. and concentrating on no object.

¢-- The goal of meditation is to reach the point of not needing any object in meditation.

But to prepare for this goal we need to gain familiarity with meditation using outer objects and then inner objects.

¢-- Meditating on an Outer Object:

¢-- In the beginning it is useful to meditate on an outer object such as a statue of the Buddha. Meditating on an outer object is not to examine or think about its shape or composition or color, but to simply remain aware of the statue in front of us and not become distracted by other thoughts. When looking at the statue, our eyes shouldn't strain and we should just register the picture of the Buddha in our mind. If other thoughts arise, we should try to become aware of these thoughts as quickly as possible and immediately drop them and return our awareness to the statue.

¢-- Tilopa said that one should abandon all physical activity and just remain very quiet when meditating. One should stop talking and stop thinking; just leave the mind at rest. If we meditate on a Buddha statue, we should not stare at it with a forced or fixed gaze because this will just give us a headache and eye strain. We must relax letting our eyes rest on the statue, merely registering the image. Whether our sight is sharp or blurred makes no difference. And when we look at it, we don't think, "Statue, statue, statue." We just look at it and try not to let the image drift out of our mind. If we start having an important thought that is taking us away from the statue, we just gently bring our attention back to the statue because if we follow the first thought, then another will come, then another and we will completely forget about the object of our meditation. When the thought comes, it is important to acknowledge its presence. If our mind starts to follow the thought, just recognize this fact and bring the mind back to the statue.

¢-- We should always focus on what is called the "support" of the meditation which is

the statue or other object we are focusing on. If we develop the habit of trying to avoid the two defects of being too tight or too loose in our meditation, our meditation will improve. If we practice this kind of meditation more and more, we will then gradually have more and more mental peace with the mind being able to concentrate and there will be increasing clarity of one's meditation.

¢-- ...

¢-- INNER MEDITATION:

¢-- We begin meditation by stabilizing our mind with the help of an external support. When we become more proficient, we can concentrate the mind inwards. One practice of inner meditation is using breathing. The Buddha taught six different points of shamatha meditation. (fn 13) There are three main meditations based on breathing, such as counting the breath, following the breath, and so on.

¢-- In the beginning our mind is not stable and this is why we can fall under the influence of our emotions so easily. With meditation we try to refocus the mind by focusing on something that is fairly small, but not too small. So we learn how to focus using a statue of the Buddha. Little by little our concentration improves, and we can then focus on a letter representing the Buddha's speech.(fn 14) Later on we concentrate on a symbol of the Buddha's mind which is a small dot. In the beginning our attention is scattered over hundreds of objects, then gradually it becomes centered on something much smaller such as a statue of the Buddha. The statue has a face, arms and hands, etc., and when we have developed more concentration, we focus on a single letter and still later a single dot. In all cases, the technique is the same with the object of our concentration becoming more and more focused producing a finer and finer type of concentration.

¢--- The first method is counting the breath. We should, first of all, breathe quite naturally. When exhaling, we think, "Now the air is coming out, now I'm exhaling." When inhaling, we are aware of this air entering our body. Each time we are aware of the air going in and going out, we count this as one. We count it mentally. This becomes easier when we develop the habit of this meditation. Just keep a very clear count of how many times one is breathing.

¢--- The second method of meditation is called "following the breath." We breathe normally, but when we are inhaling, we imagine the air that is being taken in fills up our whole body. When we are exhaling, we imagine all this air inside us goes out through the nose and dissolves in space. As we are doing this, we are following this movement with our mind so our mind and the air are connected continually during the meditation. This is a very good way to develop mental tranquility.

¢--- The third method is to combine the counting of the breath and following the breath, so first we count our breath up to 21 with each inhalation and exhalation being counted as one. This keeps our mind concentrated on breathing and not forgetting to count. As soon as we finish counting up to 21, we begin doing the following breath meditation.

¢-- When we practice breathing meditation, we should practice it in very short sessions, but multiply the sessions. While we actually meditate, we should do it with much care and with as much precision as possible.

¢--- While meditating on the breath, we may find our mind has a tendency to grow a bit dark and not be very clear. When this happens, we should sharpen our attention. To make meditation clearer we can do "the three cycle meditation."

¢----- First we take the air in (first cycle) and keep it inside us (the second cycle) and then exhale (third cycle).

¢----- When we are inhaling we think of the sound OM.

¢----- When the air is inside of the body think of an AH.

¢----- And when the air is going out of the body think of HUM.

¢----- All three cycles should be natural and not forced and one should try to make the three cycles equal. If we do this, we will find that we don't become too agitated or too drowsy. This meditation keeps the mind clear so when we find the mind becoming agitated or drowsy, we can just switch to the three cycles of breathing.

¢-- MAHAMUDRA MEDITATION:

¢-- Receiving the blessings at the end of the Dorje Chang prayer is the way that true meditation will be born in us and we will achieve the realization of the true nature of phenomena.

¢---- This true nature is both voidness and clarity.

¢---- In an ordinary being this clarity is called Buddha nature (Skt. Tathagatagarba).

¢---- When Buddhahood is realized, this clarity is called the dharmakaya.

¢-- On the path to Buddhahood, Buddha nature is the gradual realization of all the good qualities and the gradual elimination of all the bad qualities. This is why it is so important to meditate on the true nature of phenomena and on the nature of the mind.

¢---- First one gains a theoretical understanding of this through the great teaching such as the Uttara Tantra.(fn 14)

¢---- Then through mahamudra meditation, one comes to the direct recognition of the true nature of phenomena by looking at the true nature of the mind.

¢-- A Guide To Shamatha Meditation by The Venerable Thrangu Rinpoche)

L8: [iii] The limbs of means:] :L8

¢(i.e. The specific instruction for shamatha: one-pointedness concentration on an object without distractions, without the five obscurations.)

In brief:

\        ###  
\        To rest the mind one-pointedly on a single object °  
\        Is the means by which shamatha will be established.

The object on which one wants to rest is one pointedly grasped by the mind.

Then by the nine means of resting the mind, it should be stabilized.

-- On that object the mind should (1) rest

-- and (2) continually rest.

-- If it emanates outward, the mind should be (3) brought back to resting.

-- As one becomes more and more assiduous, there is (4) thoroughly resting.

-- When that has produced joy, there is (5) taming,

-- (6) pacification of the faults of distraction.

-- When sleepiness, dullness and so forth have been cleared away, there is (7) complete pacification.

-- Non-emanation of other produces (8) one-pointedness.

-- By not struggling with that, there is (9) resting in equanimity.

The Middle Length Prajnaparamita says:

~ Resting the mind, continually resting, bringing back to resting, taming, pacifying, complete pacifying, one-pointedness, and resting in equanimity.

¢(i.e. Eventually, a stage comes when the meditator feels tremendous bliss and peace. This is actually only extremely subtle torpor but it is often mistakenly taken to be real

zhi-nay. With persistence, this too disappears. The mind gradually becomes more clear and fresh and the length of each meditation session correspondingly increases. At this point the body can be sustained entirely by the mind. One no longer craves food or drink. The meditator can now meditate for months without a break. Eventually he attains the ninth stage of zhi-nay, at which level, the scriptures say, the meditator is not disturbed even if a wall collapses beside him. He continues to practice and feels a mental and physical pleasure totally beyond description, depicted in the diagram by a man flying. Here his body is inexhaustible and amazingly supple. His mind, deeply peaceful, can be turned to any object of meditation, just as a thin copper wire can be turned in any direction without breaking. The tenth stage of zhi-nay -- or actual zhi-nay, is attained. When he meditates it is as though the mind and the object of meditation become one. -- Geshe Rabten Rinpoche)

L8: [iv) The means of practice:] :L8

¢(i.e. Dhyanas are not the goal; their benefits are only temporary. But one-pointedness, shamatha, will permit the production of insights. The mind is so concentrated that, when a defilement comes to disturb this peace, its real nature is directly seen as it arise. Thus vipashyana develop naturally with the perfection of shamatha.

¢-- This skill of concentration will permit us to use it in every situation, understanding the real nature of everything, the absence of absolute characteristics, the empty nature of everything.

¢-- Thus calm and peace is gained by both: through dhyana and with the understanding of the real nature of everything; knowing that there is nothing to get, nothing to reject. So dhyana, concentration, is used to create the proper condition for vipashyana. And vipashyana is used to increase the peace, bliss, and concentration level of shamatha. The result will be this perfect samadhi where they are united.)

\     ###  
\     When one-pointed shamatha has arisen by means of this, °  
\     By reason of its stabilization and spreading outward,  
\     The wisdom of vipashyana will proliferate.  
  
\     ###  
\     It is important to gain the benefit of this  
\     That it should be mixed with everything we do.  
\     Relying on this, in freshness of both body and mind,  
\     We should meditate as is described before.  
\     It will quickly be established by doing this.

It is not achieved merely by the condition of the mind's having achieved one-pointedness, since that is not suitable for mixing with vipashyana. At that time one-pointedness is mixed with vipashyana, clear seeing of illusion and so forth. Also shamatha is mixed with emanation and gathering and so forth. If this is not done, after the mind has been distracted by emanated objects, by meditating as before, attaining self-control over the object on which one wants to rest, and the period for which one wants to rest, and the way in which one wants to rest, the power of resting and disengaging will arise.

The Mahayanasutralankara says:

- ~ By that, having made that increase,
- ~ By that increase having gone far,

The main practice of resting will thus truly be attained.

(i.e. Now the meditator can look deeply into the nature of his object of meditation while holding all details of the object in his mind. This gives him extraordinary joy.

¢-- Here, looking into the nature of his object of meditation means that he examines it to see whether or not it is pure, whether or not it is permanent, what is its highest truth, etc. This is the meditation known as vipasyana, or higher insight. Through it the mind gains a deeper perception of the object than it could through concentration alone.

¢-- Merely having zhi-nay gives tremendous spiritual satisfaction; but not going on to better things is like having built an aeroplane and then never flying it. Once concentration has been attained, the mind should be applied to higher practices. On the one hand it has to be used to overcome karma and mental distortion, and on the other hand to cultivate the qualities of a Buddha. In order to ultimately accomplish these goals, the object of meditation that it takes up must be voidness itself. Other forms of meditation are only to prepare the mind for approaching voidness. If you have a torch with the capacity to illuminate anything you should use it to find something important. The torch of zhi-nay should be directed at realization of voidness for it is only a direct experience of voidness which pulls out the root of all suffering.

¢-- -- Geshe Rabten Rinpoche)

¢(i.e. Beyond this you can either remain in samadhi meditation and cultivate the four levels of samadhi or, as advised by Lama Tsong Khapa, turn to searching for the root of samsara. No matter how high one's samadhi, if the root of samsara is not cut one must eventually fall. Tsong Khapa likened samadhi to the horse ridden by a warrior, and the wisdom that cuts the root of samsara to the warrior's sword. When you gain the first level of samadhi you have found the horse and can then turn to the sword of wisdom. Unless you gain the sword of wisdom, your attainment of samadhi is prone to collapse. You can take rebirth in one of the seventeen realms of the gods of form, but eventually you will fall. On the other hand, if we develop basic samadhi and then apply it to the development of wisdom, we cut samsara's root as quickly as a crow knocks out the eyes of an enemy. Once this root is cut, we are beyond falling. -- Lama Gelek Rinpoche)

¢(i.e. In the practice of dharma, we have to work with our body, speech, and mind. The mind determines the quality of our physical and verbal activity. We are trying to free ourselves from problems and suffering and thus go beyond samsara. The root of samsaric existence is the defilements and as long as these are present, we cannot expect to have any lasting happiness.

¢-- There are two ways through which we will be able to gain freedom from the defilements; both involve meditation.

¢-- Through meditation we will first gain some mental tranquility which leads to having fewer thoughts. With fewer thoughts, we will have fewer negative thoughts leading to fewer defilements.

¢-- But the seed of the defilements is still present, so we must develop an understanding of the nonexistence of "self." We therefore meditate on the actual nature of phenomena. The second aspect of meditation that can clear the defilements away is insight meditation (vipashyana meditation).

¢-- But to develop strong insight meditation, we must first develop strong tranquility meditation. Without tranquility meditation the mind just goes everywhere and we are not able to control it. Once we have developed tranquility meditation, we are able to use the mind in a controlled way. So if we decide to let it be at rest, we can do that. If we decide to focus it on something, we can also do that.

¢-- The ideal way to gain tranquility meditation is to just let the mind rest naturally

without any thoughts. But this is extremely difficult to achieve because we have become so used to having thoughts and being involved with them. Because we have always turned our minds towards objects outside of us, it is easier to use an external object for our meditation when we first begin to meditate. So the first step is to meditate on an outer object such as a small Buddha statue. -- A Guide To Shamatha Meditation by The Venerable Thrangu Rinpoche)

¢(i.e. As our concentration gets better little by little through the power of meditation, we will be able to expand this natural concentration to the rest of our life. Whether we are walking, sitting, talking to other people, or working we can learn to stop our mind from wandering. If we are distracted while working, we can't do our work properly. If we can eliminate distractions and develop better mental concentration, our life will automatically be better, which will also improve our worldly and dharma practice. If we had to depend on other people to modify our state of mind, it might be a very involved process. Controlling our mind is entirely up to us. This is something we can do ourselves with a little mindfulness and awareness. Little by little as our concentration improves, we can turn our mind inwards more easily.

¢-- -- A Guide To Shamatha Meditation by The Venerable Thrangu Rinpoche)

L7: [b] Vipashyana] :L7

There are eight sections (i.e. Specific means for vipashyana.)

- i) The principal feature and the subsidiary aspects that are like its retinue
- ii) Training in the skill of discriminating vipashyana
- iii) The benefit of training in drowsiness and discursiveness as play
- iv) Having trained in both, as for inseparably uniting them
- v) The non-duality/dual non-existence of arising and liberation
- vi) Meditation to train in the skills and to dispel
- vii) The explanation of what is gained
- viii) How the outer, inner, and secret luminosities arise

L8: [i) The principal feature and the subsidiary aspects that are like its retinue.] :L8

Having trained in shamatha:

¢(i.e. Contrary to shamatha where all conceptualization are dropped, in vipashyana, discrimination is used to analyze the real nature of appearances. The abandoning of the conceptualization, in order to create concentration or after realizing the emptiness of all characteristics, is a retinue surrounding that. -- It has never been about dropping all discrimination, or about dropping all conceptualization permanently, but about the perfection of discrimination: discriminating while knowing the real nature of the three. That is the wisdom of discrimination: combining dependent origination and emptiness. That is combining method and wisdom. That is the Union of the Two Truths. That is uniting shamatha and vipashyana.)

\     ###  
\     For whoever wants the clear seeing of vipashyana °  
\     Within the limpid clarity of the luminous mind,  
\     Discriminating awareness is the principal aspect.  
  
\     ###  
\     Being and resting within the equality of non-thought

\      Exist in the form of a retinue surrounding that.

At the time of shamatha, within luminous mind, the clear state of looking at the nature of dharmas is the principal feature, like the ruler.

-- The luminous aspect of the mind of non-thought, not emanating, exists as the retinue of the ordinary people.

¢(i.e. The practice of shinay (shamatha) meditation will develop peace, stability, and one-pointedness of mind.

¢-- Lhatong (vipasyana) meditation is the result of healthy shinay practice. The word lhatong means "seeing more," (more than we usually do). Instead of seeing things out of confusion we see what they really are. Through the experience of a more peaceful mind we have a more stable perspective. Let us take the example of a lamp. Its purpose is to give light, to let us see what we can't see in the darkness. If the lamp flickers constantly, it will be more difficult to see things clearly, this movement will not allow the flame to express its ability to give light. To be able to do this, the flame must be protected so that it can be still while the fullness of the light is expressed. Likewise, to experience true discriminating wisdom and the real nature of all phenomena, we need a calm and one-pointed mind. In this way shinay practice is the root of all meditation. We must not, however, neglect the practices of abandoning unwholesome patterns of body, speech, and mind and those practices which result in the accumulation of merit. -- H.E. Jamgon Kongtrul Rinpoche)

L8: [ii) Training in the skill of discriminating vipashyana] :L8

¢(i.e. Discriminating vipashyana is the perfection of meditation: it is directly seeing the emptiness of an apparent object as it arise. Dharmin and dharmata are inseparable. Realizing both together is The Union of The Two Truths. Once a true direct understanding of emptiness is realized, concentration is used to hold this realization (to abide in it) as long as possible, and later to apply it to any other object.

¢-- The eight examples of illusion are skillful means to help to understand the concepts of emptiness of inherent existence, non-duality, equality of all objects. They could also be used out of meditation, in order to see all objects like illusions, ..., like space.

¢-- So they are apparent, dependently arisen, functional, but of the nature of space.

¢-- Discriminating wisdom is not about rejecting them as if non-existent, that would not be a wisdom, it is seeing the inseparability of appearances and emptiness of objects, of the inseparability of emptiness and clarity / cognitive lucidity. "the wisdom of unobstructed objects of appearance, the natural wisdom of simplicity, emptiness/luminosity". Uniting the relative and absolute. The perfection of meditation and wisdom. Using skillful means and knowing their real nature at the same time.)

Discriminating vipashyana:

\      ###

\      Here there are the two aspects of dharmin and dharmata. °

\      -- The dharmin is viewed like the eight examples of illusion.

\      -- As for dharmata, the way that we should train

\      Is that phenomena are the emptiness of space.

\      ###

\      By resting within suchness, wisdom will arise.

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

From stabilized meditation, examine in detail the essence of these external appearances, the dependent arising of the dharmin, appearing as dream, illusion, and so forth. Meditate within that as long as is desired.

The Ten Circles of Kshitigarbha Sutra says:

- ~ All these dharmas are like
- ~ An illusion or a mirage.
- ~ A dream or trick of the eyes,
- ~ An echo or emanation
- ~ Like colored scarves of a dancer
- ~ These should be realized.
- ~ I bow down to this
- ~ As an excellent field of merit.

Looking at it like that, rest without mental struggle in dharmata, the naturally existing unborn, like space.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Precious Treasury of the Unborn says:

- ~ Not realizing anything, also not thinking anything,
- ~ Create nothing artificial; let the nature be.
- ~ That is the precious treasury known as the unborn.
- ~ All the victorious ones of the three times have gone there.

Meditating in that way, within the realization that all objects are like illusion, do not enter into fixation. Within realization of the nature like like space, arises the wisdom of unobstructed objects of appearance, the natural wisdom of simplicity, emptiness/luminosity.

The All-Creating King says:

- ~ Kye! As for me enlightenment, the doer of all, the king,
- ~ I am a perfect mirror that looks at all the dharmas.
- ~ All that rises is natureless in luminosity,
- ~ It is taught that by not looking there is the luminous nature.
- ~ Within the realm of suchness, which is the unborn,
- ~ Realize the great seeing, without any objects to look at.

L8: [iii) The benefit of training in drowsiness and discursiveness as play] :L8

¢(i.e. Not rejecting obstacles, but using them on the path: With this realization any appearances, any defilements, can be used to develop insight. All that is needed is to realize that they are empty of inherent existence as they arise. All dharmas are like that: appearing and empty of inherent existence, like illusions and like space. There is no absolute characteristics, not absolute unwholesome or wholesome. Any occasion can be used to develop wisdom. When a dharma arises we should concentrate and mix this with the equality found in shamatha. Dharmin and dharmata are inseparable. Like luminosity and space. We should try to apply this to everything: combining method and wisdom all the time. Using skillful means and knowing their real nature all the time. Practicing the six paramitas ... and knowing the emptiness of the three all the time. Uniting both Truths all the time. Not accepting anything as absolute, not rejecting anything as completely non-existent: the Middle Way. This is in accord with the goal, with the real nature of everything: not existence, not non-existence, not both, not neither.

¢-- By directly seeing the arising and real nature of appearances, the real nature of the mind is also directly seen, changeless, free from stains of artificiality, naked luminosity/emptiness; not existent, not non-existent. By manifestation arising as the play of dharmata, whatever appears is known as the play of wisdom.

¢-- Appearances are self-liberating, and we realize our mind as the trikaya. This is Liberation.)

In the pond of this vipashyana meditation:

```
\    ###
\    In relying on this, we should train on the various dharmas as play, °
\    Viewing them purely as non-dual illusion (~1) and emptiness (~2).

\    ###
\    When there is proliferation, we should compose the mind
\    Within the equality that is found in shamatha.

\    ###
\    At this time in luminosity like the sky
\    We see in simplicity the empty, luminous essence.
\    This frees us from the two-fold clouds of the obscurations.

\    ###
\    Sometimes there rises the luminosity like an ocean.
\    Within its clarity, what arises is liberated.

\    ###
\    It is important to gain the benefit of this,
\    And that it should be mixed with everything we do.

\    ###
\    Thus vipashyana will quickly be established.
```

In the pond of vipashyana, the unborn, proliferate many dharmas of denying, affirming and so forth.

-- Train in them as a play of vividly insubstantial illusion, passing the pass into non-dual illusion.

-- If thoughts emanate, meditate as before in shamatha.

-- Relying on that state, meditate on the eleven apprehensions below.<sup>4</sup>

-- Moreover, examine the conceptions of independent arising and so forth.

-- If because of these there is emanation, meditate in shamatha and do not analyze.

-- If by this there are conceptualizing thoughts, put the mind in a state of non-thought that does not flicker with conceptual analysis.

-- To prolong this, contemplate the reason for completely grasping the mind.

-- Contemplate the reason of shamatha, not moving the mind from resting.

-- Contemplate the reason for vipashyana, the half of luminous clarity.

-- Contemplate the reason for non-dually mixing luminosity and emptiness in union.

-- Contemplate the reason for equanimity, the natureless equality of all dharmas.

The Middle length Prajnaparamita says:

- ~ 1 Apprehend with thoughts and analytic discrimination;
- ~ 2 Without thoughts, apprehend with just analytic discrimination
- ~ 3 Apprehend with neither thought nor analytic discrimination.

- ~ 4 Apprehend shamatha.
- ~ 5 Apprehend vipashyana.
- ~ 6 Apprehend their unity.
- ~ 7 Apprehend the reason for completely grasping the mind.
- ~ 8 Apprehend the reason for shamatha.
- ~ 9 Apprehend the reason for vipashyana.
- ~ 10 Apprehend the reason for their union.
- ~ 11 Apprehend the reason for equanimity.

That is the meaning. If the mind emanates, tame it. If it becomes drowsy, refresh it. By training in the skill of uniting shamatha and vipashyana, the ocean and waves arise like luminosity that has become space. The object that is the mind's reference points rest without fixation in luminosity/emptiness. This is unharmed by the waves of flickering thoughts that are self-liberated at the very time of their arising as our own nature.

Like clouds and the sky, as the imputations of vipashyana becoming space, the luminous nature of mind is seen, changeless, free from stains of artificiality, naked luminosity/emptiness.

- Even if mind exists, it exists within dharmata.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)
- Confidence is attained that it is primordially pure of existence and non-existence.
- By manifestation arising as the play of dharmata, whatever appears is known as the play of wisdom.
- This is the time when conditioned appearances are liberated as naturally arisen wisdom.
- By seeing the essence of one's own mind as trikaya, one is liberated from the dharmas of characteristics of effort and establishing.

¢(i.e. Appearances, the wisdoms, and the emptiness of everything, the three kayas, are natural consequences of the real nature of everything (like already contained in the two gotras). These are inseparable. Inseparability of the Two Truths; one implies the other. It is really realizing this that is Liberation.)

The All-Creating King says:

- ~ Kye ho, listen to me now O mahasattva!
- ~ As for dharmakaya, it is bodhicitta.
- ~ As for Bodhicitta, it is dharmakaya.
- ~ Not even an atom was fabricated by anyone. (i.e. No real production)
- ~ Therefore, there is neither Buddhahood nor mind.
- ~ As for Sambhogakaya, it is bodhicitta.
- ~ Bodhicitta likewise is sambhogakaya.
- ~ All the different forms arising from the mind
- ~ Are not anything else other than sambhogakaya itself. (i.e. Everything is merely imputed by the mind.)
- ~ As for Nirmanakaya, it is bodhicitta.
- ~ Bodhicitta likewise is nirmanakaya.
- ~ There is no other producer of benefit for beings.
- ~ All of the Buddhas throughout the three divisions of time
- ~ Are not anything else than bodhicitta itself. (i.e. The skillful means of Bodhicitta.)

- ~ Previously, the Buddhas abiding in the past
- ~ Saw self-realization of unfabricated mind.
- ~ At this time the Buddhas dwelling in the present
- ~ Are the realization of unfabricated mind.
- ~ Now they do benefits for others, sentient beings.
- ~ In time to come for Buddhas arising in the future,
- ~ This naturally existing nature of the mind
- ~ Is not destined to have its former fabrications,
- ~ Now the mind of samadhi has no fabrications,
- ~ Having remained to the end on the path of non-fabrication

¢(i.e. The mind is not the five aggregates; nor is it to be found without them. They are not separate or different, not the same.)

L8: [iv) Having trained in both, as for inseparably uniting them] :L8

¢(i.e. The perfection of meditation. Using both method and wisdom together. Meditating while knowing the emptiness of the three.

¢-- The perfection of wisdom: knowing the emptiness of everything, and knowing the emptiness of emptiness -- not grasping at emptiness.)

Thus having trained individually in shamatha and vipashyana, inseparably unite these two so that awareness and emanation rest in equality/equanimity:

- \ ###
- \ In the union of shamatha and vipashyana °
- \ It is equal whether awareness rests or proliferates.
- \ Both are primarily the wisdom of non-thought.
- \ ###
- \ The encompassing style of this unification is its freedom
- \ From all the complexities of existence and non-existence.
- \ ###
- \ Both within the principal wisdom of non-thought
- \ Are the retinue of undisturbed simplicity.

As for "UNION," when the excellent essence of luminosity/emptiness arises, emanation and resting are not contradictory. The main point is wisdom that does not grasp apparent objects, the freedom from confusion of non- thought. The nature of awareness that does not move from this state exists as a retinue. Though the principle thing is always the non-dual nature of mind, at the time of meditating in shamatha/vipashyana this is easy to realize. Therefore, it possesses those means of non-distraction as a retinue or aspect.

Nagarjuna says:

- ~ When grasping and fixation
- ~ Go into non-duality,
- ~ Not different from the nature,
- ~ They are said to be in union.

At that time, by the subsiding of incidental complexities, the nature of mind, goes into the ground, like water poured into water. There is no division in their equal taste.

The Dohakosha says:

- ~ The mind of the natural state,
- ~ For the yogin in unity,
- ~ Should be known to be
- ~ Like water poured into water.

L8: [v) The non-duality/dual non-existence of arising and liberation<sup>5</sup>] :L8

¢(i.e. The Middle Way: not accepting, not rejecting; letting things be as they are. Using both method and wisdom; vipashyana and shamatha; the two accumulations. Non-dual: not none not two; uniting the variety of appearances with their emptiness. The result will be more calm, peace, bliss, concentration, insights, until there is liberation.)

At the time of abiding in that union, concepts:

- \ ###
- \ Because we rest in the state of letting things be as they are, °
- \ By their very arising things are liberated.
- \ ###
- \ Therefore we are resting within equality,
- \ Unifying shamatha and vipashyana.
- \ ###
- \ Bliss, luminosity, and non-thought will then arise.
- \ ###
- \ Appearance and emptiness are the spontaneous presence
- \ Of upaya and prajna, developing and completion.

-- Like waves being pacified within water, whatever thoughts arise, instantly having gone into natural arising as they are, rise and are liberated at the same time, this is vipashyana, clear seeing of liberation by arising. This accumulation of merit with appearance is the spontaneous presence of the developing stage.

-- Self-pacified intrinsic self-awareness,<sup>6</sup> abiding with luminous clarity, is shamatha. It is the perfection of the accumulation of wisdom which is without appearance.

-- Their unified nature primordially abides as spontaneous presence of mind.

The All-Creating King says:

- ~ Knowing this, abide undistracted in the real,
- ~ Do not make any effort or train the mind in antidotes.
- ~ Do not postulate objects or rest in mindfulness.
- ~ Whatever arises then will be the meaning itself.
- ~ So enter into my world--be the doer of all.

(i.e. The practice of tranquillity and insight is the general path which is common to both the paths of sutra and tantra. In the specific context which is particular to the vajrayana,

¢-- the main techniques are called the generation stage and the completion stage.

¢-- These two techniques are extremely powerful and effective.

¢-- Generation stage refers to the visualization of, for example, the form of a lineage guru, the form of a deity or yidam, or the form of a dharma protector. Now, initially, when first encountering this technique, it's not uncommon for beginners to think, what is the point of this? Well, the point of this is that we support and confirm our ignorance and

suffering and our kleshas through the constant generation of impure projections or impure appearances which make up our experience of samsara. And in order to transcend this process, we need to transcend these impure projections, together with the suffering that they bring about. A very effective way to do this is to replace these gradually, replace these projections of impurity with pure projections based on the iconography of the yidam, the dharmapala, and so on. By starting to experience the world as the mandala of the deity and all beings as the presence of that deity, then you gradually train yourself to let go of mental afflictions, let go of impure projections, and you create the environment for the natural manifestation of your own innate wisdom.

¢---- Now, all of this occurs gradually through this practice of the generation stage. The actual deities who are used can vary in appearance. Some of them are peaceful and some of them are wrathful.

¢---- In general, the iconography of the wrathful deities points out the innate power of wisdom,

¢---- and that of the peaceful deities the qualities of loving-kindness and compassion.

¢---- Also, there are male deities and female deities.

¢---- The male deities embody the method or compassion,

¢---- and the female deities embody intelligence or wisdom.

¢-- For these reasons, it's appropriate to perform these practices of meditation upon deities. And because these practices are so prevalent in our tradition, if you go into a vajrayana practice place or temple, you will probably see lots of images of deities - peaceful deities, wrathful deities, and extraordinarily wrathful deities. And you'll see lots of shrines with some very eccentric offerings on them. Initially, if you're not used to all this, you might think, "What is all this?" And you might feel, "Well, the basic practices of tranquility and insight make a lot of sense, and are very interesting; and all these deities, all these rituals, and all these eccentric musical instruments are really not very interesting at all." However, each and every aspect of the iconography, and each and every implement you find in a shrine room, is there for a very specific reason. The reason in general is that we need to train ourselves to replace our projection of impurity or negativity with a projection or experience of purity. And you can't simply fake this, you can't simply talk yourself into this, because you're trying to replace something that is deeper than a concept. It's more like a feeling. So, therefore, in the technique by which you replace it, a great deal of feeling or experience of the energy of purity has to be actually generated, and in order to generate that, we use physical representations of offerings, we use musical instruments in order to inspire the feeling of purity, and so on. In short, all of these implements are useful in actually generating the experience of purity.

¢-- That is the first of the two techniques of vajrayana practice, the generation stage. The second technique is called the completion stage, and it consists of a variety of related techniques, of which perhaps the most important and the best known are mahamudra and dzogchen or "The Great Perfection." Now, sometimes, it seems to be presented that dzogchen is more important, and at other times it seems to be presented that mahamudra is more important, and as a result people become a little bit confused about this and are unsure which tradition or which practice they should pursue. Ultimately, the practices in essence and in their result are the same. In fact, each of them has a variety of techniques within it. For example, within mahamudra practice alone, there are many methods which can be used, such as candali (see footnote) and so forth, and within the practice of dzogchen alone there are as well many methods, such as the cultivation of primordial purity, spontaneous presence, and so on. But ultimately, mahamudra practice is always presented as guidance on

or an introduction to your mind, and dzogchen practice is always presented as guidance or introduction to your mind. Which means that the root of these is no different, and the practice of either mahamudra or dzogchen will generate a great benefit. Further, we find in The Aspiration of Mahamudra by the third Gyalwa Karmapa, Lord Rangjung Dorje, the following stanza:

¢-- It does not exist, and has not been seen, even by the Victors.  
¢-- It is not non-existent, it is the basis of all Samsara and Nirvana.  
¢-- This is not contradictory, but is the great Middle Way.  
¢-- May I come to see the nature which is beyond elaboration.  
¢-- And that is from the mahamudra tradition. Then, in The Aspiration for the Realization of the Nature of the Great Perfection by the omniscient Jigme Lingpa, an aspiration liturgy from the dzogchen tradition, we find the following stanza:  
¢-- It does not exist, it has not been seen, even by the Victors.  
¢-- It is not non-existent, it is the basis of all Samsara and Nirvana.  
¢-- It is not contradictory, it is the great Middle Way.  
¢-- May I come to recognize dzogpa chenpo, the nature of the ground.  
¢-- In other words, these two traditions are concerned entirely with the recognition of the same nature.  
¢-- So both short-term and ultimate happiness depend on the cultivation of meditation, which  
¢---- from the common point of view of the sutras (the point of view held in common by all tradition of Buddhism) is tranquillity and insight,  
¢---- and from the uncommon point of view of the vajrayana is the generation and completion stages.  
¢-- -- The Reason We Practice Meditation By V.V. Thrangu Rinpoche)

L8: [vi) Meditation to train in the skills and to dispel.] :L8

¢(i.e. Both used as antidotes: Vipashyana is the antidote to drowsiness; Shamatha is the antidote to discursiveness. The Middle Way: not letting the mind go wild, not controlling the mind or killing it. On the edge between hot chaos and frozen determinism.)

By meditating in this union undefiled by fabrication:

\     ###  
\     Moreover we should train in the individual skills °  
\     Both of shamatha and of vipashyana  
\     As antidotes for discursiveness and drowsiness.  
  
\     ###  
\     And if drowsiness and discursiveness increase,  
\     We should meditate in order to dispel them

In addition to vipashyana, one should meditate on shamatha.

-- By meditating in vipashyana when there is drowsiness  
-- and shamatha when there is discursiveness,  
-- there will be liberation from these faults.

L8: [vii) The explanation of what is gained:] :L8

¢(i.e. The result is The Union of The Two Truths. The inseparability of dependent origination and emptiness. The inseparability of the three kayas. Total freedom from the traps of the illusions created by the mind. Seeing appearances and knowing their emptiness

as they arise. Using skillful means and knowing their emptiness all the time. Working for the benefits of all sentient beings without discrimination while knowing the emptiness of the three.)

\     ###  
\     When there is the benefit, like a clear and cloudless sky, °  
\     Looking into total space with the sun at one's back,  
\     Simple awareness of emptiness / luminosity rises.

At the time of a cloudless sky, when faults have been put behind, look with the outlook of the ushnisha. The luminosity / emptiness that indeed arises at that instant is the wisdom of union.

The Prajnaparamita-samgatha says:

~ Examine the pure space which is the meaning of this.

L8: [viii] How the outer, inner, and secret luminosities arise.] :L8

¢(i.e. The real nature of everything, including the mind, is beyond any description, beyond conceptualization, beyond any duality, beyond existence, non existence, both, neither. But it is described as the Union of The Two Truths, or by the inseparability of appearances and emptiness, inseparability of body and mind, inseparability of the trikaya.

¢--The signs of progression - the luminosities.)

At that time:

\     ###  
\     Outer space is pure, but only an example, °  
\     Of the greater inner space of the nature, dharmata.  
\     The secret space is the heart of luminosity.  
  
\     ###  
\     Know realization as being composed of these three spaces.

When we look at the example of external space, the meaning, self-awareness actually arises. As for the arising of the realization of secret wisdom, this is what all the instructions of the ultimate meaning are really teaching.

The Dohakosha says:

~ However, the sayings of the guru should be viewed as one.

Also:

~ Entering into the essence of the sayings of the guru  
~ Is like seeing a treasure placed in the palm of your hand.

The All-Creating King says:

~ If one wants to realize what this truly means,  
~ Mix with the example, the purity of the sky.

The Middle Length Prajnaparamita says:

~ As for producing the yogic union of the perfection of prajna, union with space is produced.

The Dohakosha says:

~ The nature of mind should be grasped as being like space.

~ The nature of space should be grasped as being mind.

¢(i.e. They are inter-dependent, inseparable, like the Two Truths, like dependent origination and emptiness.)

-- The example is the luminous, empty, unobstructed outer space of the sky.  
-- Awareness at this time too is luminous, empty, unobstructed wisdom. That is inner space.  
-- That empty, luminous, simple wisdom arises co-emergently with the experiences of bliss, luminosity and non- thought. By that all dharmas are self-liberated into the characteristic of space. This liberation of all fixations of things and characteristics is the secret space of the great luminosity.

At that time, there are the ten signs of smoke and so forth,

-- 1) smoke  
-- 2) mirage  
-- 3) firefly  
-- 4) lamp  
-- 5) blazing  
-- 6) moon  
-- 7) sun  
-- 8) Rahu  
-- 9) cha shas or mchog gi cha  
-- 10) bindu seeing.

and the appearance of the five lights [bindus of the five Buddha family colors]. By the entering of prana and mind into the central channel, space is completely illuminated.

The Avatamsaka Sutra says:

~ From the nature without conception and perception,<sup>7</sup>  
~ Come the varied phenomena of the mandalas of light.  
~ These several luminosities that shine in the center of space,  
~ By expressing variety (~1), have never risen at all (~2).

Signs of true and stable samadhi arise within one, even if one does not want them.

L5: [c. The practice of non-duality (THIRD LIMBS: the essence)] :L5

From the eight limbs,

-- 1) The great perfection beyond accepting and rejecting  
-- 2) The teaching of the meaning of this by example  
-- 3) The example of assertion and denial  
-- 4) The example of realized experience  
-- 5) The example of samsara and nirvana  
-- 6) The example of mind and the nature of mind  
-- 7) The example of thought and non-thought  
-- 8) The example of hope and fear

(i.e. THE THIRD OF THE THREE LIMBS OF UNION present in all true samadhi: The essence which is established; Non-duality, the essence of the practice; The practice of non-duality.

¢-- -- The essence is to establish non-duality: all of equal taste.

¢-- -- The Middle Way: nothing to accept, nothing to reject. No basis to do it; no objective / absolute characteristics; no objective perception.

¢-- -- Not seeing absolute characteristics, no basis for objective discrimination, no

objective reference, no basis for attachment or repulsion.

¢-- -- All equal, like space.

¢-- -- Non-dual: not one, not two; not separate or different, not the same; beyond existence and non-existence, both, neither.

¢-- -- Inseparability of relative and absolute; inseparability of appearances and emptiness; inseparability of body and mind;

¢-- The eight examples showing the equality of all dharmas, their non-duality:

¢---- Like various reflections and the surface of a mirror

¢---- Like various clouds within the space of the sky

¢---- Like various rivers in the expanse of the ocean

¢---- Like various illusions and the space of emanation

¢---- Like the space of the ten directions that is without a ground

¢---- As water pours into water without duality

¢---- Like various dreams within the state of sleep

¢---- Like an ocean and the waves within its waters

¢-- "The dharmin is viewed like the eight examples of illusion".

¢---- The eight examples of the confused relative

¢---- 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.

¢-- "As for dharmata, the way that we should train Is that phenomena are the emptiness of space."

¢---- In the absolute, meditate on patience like space.

¢-- "In the mind-only school the object and perceiver of dualistic appearance are relative truth. Non-dual knowledge is maintained to be absolute truth."

¢-- So non-duality in the sense of oneness, like emptiness, is one side of the real nature of everything; only one of the skillful means. The essence of non-duality is not dual, and not non-dual, beyond one and two, beyond existence and non-existence.

¢-- We need to use both method and wisdom: the practice of non-duality with the eight examples, and the emptiness of non-duality.)

L6: [1) The great perfection beyond accepting and rejecting,] :L6

Third meanings:

\ ###

\ The [third] limbs of the essence are establishing non-duality.°

\ This is the great perfection, where all is of equal taste.

\ ###

\ Accepting and rejecting are things that should not be done.

\ Cast away attachment to any objective reference.

\ Attachments to the grasper are the formations of samsara.

\ ###

\ Without fixated objects, as it is in space,

\ There is no bondage and also there is no liberation.

THE ESSENTIAL NATURE IS BEYOND EFFORT AND ESTABLISHING AND ACCEPTING AND REJECTING, LIKE

SPACE. Realizing this is the view. Not being distracted from this is meditation. Therefore,

having become aware that this meditation is BEYOND EXISTENCE AND NON-EXISTENCE, ACCEPTING AND REJECTING, AND HOPE AND FEAR, attain stability by meditating in this samadhi. Since here there is no thought of improvement, why speak of any other meditation.

The All-creating King says:

- ~ Since desiring bliss is the sickness of desire,
- ~ By not desiring bliss, bliss will be received.
- ~ By establishing Buddhahood, there is no establishment.
- ~ The nature that need not be sought is spontaneously present.
- ~ Do not conceptualize, and the nature need not be sought.

Also:

- ~ Kye mahasattva,
- ~ If you wish to establish the nature of your own mind,
- ~ As it is self-established when you are without desire,
- ~ Do not establish the equanimity of non-thought.
- ~ Rest in the sphere of the nature that does not accept and reject.
- ~ Naturally rest in the state of natural motionlessness.
  
- ~ As for mind, the essence of it is suchness.
- ~ All of the dharmas, likewise, are established as suchness.
- ~ Do not fabricate within the state of suchness.
- ~ Do not establish anything other than the essence.
- ~ If it is sought, the Buddha-space will not be found.
  
- ~ It was already made, it need not be made now.
- ~ It was already established. That need not be done again.
- ~ Meditate in non-thought. Don't realize anything.

If fixation and attachment exist, one will not be liberated from samsara.

The Song of the Oral Instructions of the inexhaustible Treasury says:

- ~ If the mind of yoga is drunk
- ~ With the poisons of hope and fear,
- ~ Co-emergent wisdom
- ~ Will be bound in place
- ~ Having no reference point,
- ~ We will be beyond bondage
- ~ As well as liberation.

The same text says:

- ~ The ultimate vajra mind
- ~ Has neither hope nor fear.
  
- ~ Even going to hell,
- ~ We will not suffer there.
- ~ Even in fruition,
- ~ There is no more to gain.
  
- ~ Having abandoned benefit
- ~ And harm by pleasure and pain,

- ~ By good and evil actions,
- ~ These will not grow and diminish.
  
- ~ Wanting a better Buddha,
- ~ Besides this non-duality
- ~ The realization of wisdom,
- ~ One should be called a fool.

L6: [2] The teaching of the meaning of this by example] :L6

As for the extensive explanation of this nature of dharmata beyond accepting and rejecting  
 ☿(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

For example:

- \ ###
- \ Like various reflections and the surface of a mirror, °
- \ Such are the various dharmas and the state of emptiness.

As reflections are not something other than the surface of a mirror, all dharmas should be known as emptiness.

The Edifice of the Three Jewels says:

- ~ In a pure and luminous mirror,
- ~ As reflected natures appear,
- ~ All dharmas are reflections
- ~ To be truly viewed as unborn.

L6: [3] The example of assertion and denial] :L6

- \ ###
- \ Just like various clouds within the space of the sky, °
- \ Such are various affirmations and negations
- \ As they are found within the space of the nature of mind.

Accumulating and dissipating moment by moment, clouds do not move from the space of the sky. Similarly, whatever affirmations and denials arise within the space of the mind do not move from the space of the nature of mind.

The Newly-strung Mala of Oral Instructions says:

- ~ All clouds are within the sky.
- ~ All thoughts are in dharmata.

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

L6: [4] The example of realized experience:] :L6

- \ ###
- \ Just like various rivers in the expanse of the ocean, °
- \ Is realized experience in the space of meditation.

As tributary streams are one in the ocean, experiences of realization are of one taste with the meditator.

The same text says:

- ~ Within the limitless ocean of precious qualities,
- ~ All the various waters of experience
- ~ Flow together and then they are naturally motionless.
- ~ A stable mind is characterized by wish-fulfillment

L6: [5] The example of samsara and nirvana:] :L6

- \ ###
- \ Like various illusions and the space of emanation; °
- \ Such are the variety of samsara and nirvana
- \ Emanating within the space of dharmata.

Illusions are natureless from the time they appear. Just so, be aware that samsara and nirvana do not move from dharmata.(i.e. dharmin, the realm of dharmas, and dharmata, their real nature)

The Sutra Requested by Bhadra says:

- ~ Dharmas, in the nature of illusion,
- ~ Are taught as emptiness of any essence.

The Dohakosha says:

- ~ That which is samsara is that which is nirvana

L6: [6] The example of mind and the nature of mind:] :L6

- \ ###
- \ Like the space of the ten directions that is without a ground, °
- \ Is the state that views eternally liberated dharmas.
- \ As water pours into water without duality,
- \ So mind and the nature of mind cannot be separated.

The space of the sky has no different natures; so all dharmas are of non-dual nature.

The All-Creating King says:

- ~ Just as the sky is inseparable,
- ~ All dharmas are inseparable.

When water is mixed with water, they are not two. When thoughts that arise within the space of the nature of mind dissolve back into the ground, these also are not two.

The Golden Mala says:

- ~ As water dissolving in water is not two,
- ~ So it is with mind and the nature of mind.

L6: [7] The example of thought and non-thought:] :L6

- \ ###
- \ Just like various dreams within the state of sleep, °
- \ Such is the state of the action that does not accept or reject.
- \ ###
- \ Just like an ocean and the waves within its waters,
- \ Such is equality of discursiveness and non-thought.

Dreams do not move from sleep. So all that is accepted and rejected is of one taste in

non-duality, the same text says:

- ~ Dreams are luminosity in the Space of sleep.
- ~ Dharmas are luminosity non-dual from emptiness.

Waves are made of water. They are not something other than water. Thoughts and non-thought are the same.

The Dohakosha says:

- ~ So long as there are emanations of mind,
- ~ So long there is the nature of lord Buddha.
- ~ Can there be otherness of water and waves?

L6: [8) The example of hope and fear:] :L6

```
\      ###  
\      Just as we are happy with a successful business, °  
\      There are neither hope or fear within fruition.  
\      Know the monolithic state of the great perfection  
\      To be the all-encompassing space of dharmata.
```

When we successfully take care of business, the mind is in a relaxed and comfortable state without hope or fear. Just so, having gained conviction that Buddhahood is one's own mind, one is relaxed and comfortable within that.

The same text says:

- ~ If a mad elephant should get its mind together,
- ~ It will stop coming and going, and start resting at its ease.
- ~ Thus for realization, there is nothing else to look for.

If this state of the nature of mind, self-arising wisdom without accepting and rejecting, is fully complete, there is liberation from perception of the characteristics of action and seeking.

The All-Creating King says:

- ~ This path has no completion of anything at all
- ~ Perfect as one, perfect as two, perfect as all,
- ~ It is therefore the bliss of the perfection of action.
  
- ~ It is perfect as one as perfect bodhicitta.
- ~ It is perfect as two as perfect actions of mind.
- ~ It is perfect as all as perfection in its fullness.
  
- ~ By this teaching of the unity of perfection,
- ~ One will dwell in realization of Buddhahood.
- ~ By the reality of this perfection of everything,
- ~ Everything is really made to be complete.
  
- ~ Whoever so abides within this established action
- ~ Whether this body is that of a god or human being,
- ~ Is enlightened in dharmata, benefiting beings,
- ~ With effortless non-establishing, dwells in perfect bliss.

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

Now the merit of these sayings is dedicated:

\     ###  
\     Thus by the single taste of difference as non-dual, °  
\     All beings are liberated from self as well as other,  
\     From grasping subject as well as fixations of the object.  
\     Exhausted here within the confusion of samsara  
\     By the perception and conception that "this is it,"  
\     May mind this very day relieve its weariness.

This supremely wondrous merit, vast and non-dual, is like immaculate space. May those in the realms of beings, exhausted in samsara by the confusion that grasps duality, though they have become far-distanced from this, as a hundred light rays of merit are emanated by the bhumis and divine realms, ease their weariness in the pleasure grove of the Buddha Bhagavat, built of flowers.

~ Realms of the gods adorn the sky above the earth,  
~ Arising on red supporting feet of spotless light,  
~ To these seven levels of noble ones may all beings cross.  
~ May they have the vast wealth of the Buddha's treasury.  
~ In their mountain peaks and forests may they be delighted  
~ with lands of herbs adorned with flowers and flowing water.  
~ Because of having passed through this life successfully,  
~ May liberation and its qualities be established.  
~ As the moon, only beautified by being wreathed in clouds,  
~ Makes white kumut lotuses stretch into space and bloom,  
~ By this may the "good light rabbit8 " of peace be grasped.  
~ For beings without remainder, may there be the ground of life.

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L2: [Chapter XIII. The Fruition, the Great Self-Existence] :L2

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

Now that becoming a vessel of tantra through the vehicles of external cause has been properly discussed, finally after the action of the direct cause has been completed, there is the fruition, the path of the luminous vajra essence.

This thirteenth chapter is about the manifestations of the fruition, the kayas and wisdoms.

The overall topic has four divisions:

- A. Establishment of the kayas and wisdoms
- B. The explanation of the kayas and wisdoms.
- C. The final summary of how these arise from space and subside into space.
- D. The dedication of merit

L3: [A. Establishment of the kayas and wisdoms] :L3

ϕ(i.e. Enlightenment is not about removing something, or getting something. It is not about

going to a different realm.

☿-- The inseparability of space and wisdoms = the Union of The Two Truths. Using skillful means and knowing their real nature at the same time.

☿-- So, from the ground of the two gotras, practicing both method and wisdom together, increasing the two accumulations of merit and wisdom, one attains the two kayas, the Union of the Two Truths, the inseparability of space and wisdoms, using skillful means to help all other sentient beings without discrimination and abiding in the great samadhi at the same time. The main messages are the inseparability of those two aspects: existence and non-existence, and the unproduced, uncaused aspect of the fruit - the unborn Buddha-nature.)

By reaching the end of the path the kayas and wisdoms are established. The details of the ground and path have been presented. Now the fruition established by them will be discussed.

As just explained:

\        ###  
\        Thus having reached the goals of both upaya and prajña, °  
\        The kayas and wisdoms and Buddha activity self-exist.

When the virtues of the path are complete, enlightenment or Buddhahood is attained. Free from all defilements of the dhatu, the luminous nature of mind, the sun after all obscuring clouds have faded away, is the kayas and wisdoms. These are neither acquired nor separated. (i.e. They are not produced, caused, they are manifestations of the unborn Buddha-nature.) "Attaining them" is manifestation of their self-existing power.

The Uttaratāntra says:

- ~ Here the "luminous nature" is like the sun and space,
- ~ Separate from the dolorous host of obscuring clouds,
- ~ Incidental obscurations of kleshas and knowables.
  
- ~ Spotless Buddhahood possessing all good qualities,
- ~ The eternal enduring swastika of perfect Buddhahood.
- ~ This is attained by depending on discriminating wisdom.

At this time, within the space of the benefit for oneself, ultimate dharmakaya, by attaining trikaṃ with neither acquiring nor separation, realization of Buddhahood without other, exists as a support.

The same text says:

- ~ Without beginning, middle, end, or discrimination,
- ~ Without a second or third, or defiling discursive thoughts,
- ~ By realizing dharmadhātu, which is the nature of things,
- ~ This is what is seen by the yoga of meditation.
  
- ~ More radiant than a million palaces of the gods,
- ~ Having unthinkable qualities, matchless and supreme;
- ~ As for this spotless space of the tathagatas,
- ~ It has abandoned all faults, and all their habitual patterns.

Within that space appears

-- dharmakaya.

-- From that sambhogakaya is produced, always abiding with neither increase or decrease like the moon in space, but intermittently appearing from the viewpoint of those who are to be

tamed.

-- From that comes nirmanakaya, the ground of emanation.

The same text says:

- ~ Apparent variety, kaya of light rays of Holy Dharma,
- ~ Strives to establish the benefit of freeing sentient beings.
- ~ Its deeds are like a king of wish-fulfilling gems.
- ~ Variety is real, but the nature of it is not.

The Madhyamakavatara says:

- ~ The kaya of peace is luminous like a wish-fulfilling tree.
- ~ Like a wish-fulfilling gem, it is inconceivable.
- ~ Till beings are liberated, it is always there
- ~ To benefit the world, appearing as simplicity.

This is realized only by the Buddhas. It does not appear to those who are to be tamed. The three kayas of the space of the dhatu are of one taste with the solitary space of dharmakaya. Within that, they exist as the subtle wisdom of that space. From the blessing of that and from the aspirations of those who are to be tamed, appear the two rupakayas. The pure Buddha activity of wisdom arises as the appearance of an external other. These are like the moon in the sky and the moon in water. These days, when some proclaim trikaya as totally one, it follows that all the Buddha qualities of the space of the dhatu would also be appearances for those who are to be tamed. That is because the rupakayas, of one nature with these, appear for those who are to be tamed. Having maintained that, that is how the pure realm of the Buddha and so forth have to be elucidated. Therefore, knowing these two as separate is very important.

L4: [THE PLACE OF ENLIGHTENMENT: AKANISHTA] :L4

Attaining the two ultimates, dharmakaya and rupakaya, is becoming the Buddha Bhagavat himself. Relating this Buddhahood to the perfections of the Mahayana, at the end of the tenth bhumi, after all defilements have been abandoned, one becomes enlightened in Akanishta. Sambhogakaya, the appearances of a bodhisattva of the tenth bhumi, appear. Such a teacher produces many emanations within the realm of sentient beings, taming whatever needs to be tamed.

Sometimes mantrayana says the same thing. In the Great Net of Illusion, Buddhahood, the inexhaustible sphere of ornament of the Tathagata's body, speech, and mind, does not appear in the realization of others. If it does appear, they too are Buddhas. From Buddhahood, by the appearance of the great emanation, and the various emanations, benefits are produced for sentient beings.

The great emanation is sambhogakaya, as it appears to the bodhisattvas of the tenth bhumi. The various emanations are the supreme nirmanakaya and so forth, which appear to and benefit sentient beings.

Both these approaches maintain that Buddhahood is attained in the perfect place, Akanishta.

The Gandavyuha Sutra says:

- ~ In the enlightenment
- ~ Of perfect Buddhahood,
- ~ The one to be enlightened
- ~ In highest Akanishta

- ~ Becomes a perfect Buddha;
- ~ And in the desire realm,
- ~ The deeds of a Buddha are done.

The Secret Moon Bindu Tantra says:

- ~ In the supreme delightful place called Akanishta,
- ~ There the actual Buddha gains enlightenment.

The Avatamsaka Sutra says:

- ~ As for the understanding of his not acting within the world and such inconceivable things, this is called "ornament" because the ground and essence are not conceptualized.

THE PLACE ABOUT WHICH THESE INCONCEIVABLE THINGS ARE SAID IS THE WORLD-REALM-OCEAN. It

exists in the palm of the hand of the tathagata Vairochana Great Full Ocean. The place where the bhagavan Vairochana and his retinue dwell is the Buddha field of Akanishta. This is sambhogakaya. All fragmentary things existing within that are nirmanakaya. Where do they exist? Because all incidental stains have been abandoned, they are within THE INSEPARABLE SPACE AND WISDOM where Buddhism is attained. That is Akanishta. Its oneness is unbroken. Dharmas are like a dream coming into the one situation of sleep.

The Praise of dharmadhatu says:

- ~ Equal with The highest place of the ultimate Lord
- ~ And equal with Akanishta, completely beautiful,
- ~ The unity of the three awarenesses,
- ~ Mixing together as one, is said to be its nature.

The Embodiment of the Vehicles says:

- ~ Because of being without ego-grasping,
- ~ A difference of places does not exist.
- ~ After having experienced this formerly,
- ~ By labeling they are differentiated.

"Shakyamuni went there just after attaining enlightenment." Don't think that way.

The Tantra of the Display of Wisdom says:

- ~ At the pure time without beginning and end,
- ~ I am enlightened fully and completely.

At this time of the Saha realm of endurance where lives are about a hundred years, it is taught regarding the time of the Buddha's enlightenment that first he was primordially enlightened in pure Akanishta, and then he appeared as the Buddha in Jambuling.

The Sutra of the Manifestation of Enlightenment of Vairochana says:

- ~ Within the realms of desire and formlessness,
- ~ You Buddha did not gain complete awakening.
- ~ In Akanishta in the realm of form,
- ~ Free from desire, you were enlightened there.
- ~ Having abandoned all the other pure lands
- ~ One will enjoy the one called Akanishta.
- ~ The actual Buddha was enlightened there.
- ~ An emanation was enlightened here.

He appeared equally in all the Saha realms and their arrangements. This is like one moon in the sky appearing in a hundred times ten million vessels at the same time. Just this is the characteristic. He manifested at the same time in the limitless sky of the twelve individual abodes of sentient beings,<sup>1</sup> and so forth, and there he did benefit for many different sentient beings. That is how the enlightened one appears from the viewpoint of those to be tamed.

Since the nature of the Bhagavan is beyond the three realms, he does not dwell in the form realm, with habitual patterns of confused appearance of those to be tamed. He is beyond all habitual patterns. He always dwells in the pure self-appearance of Akanishta beyond the three realms, the immeasurable display of the palace of wisdom.

Regarding Gandavyuha, and the arising of the fields of the formless, desire, and form realms,

the true meaning Avatamsaka Sutra says:

- ~ The formless, desire and form realms.
- ~ Are not perceived like that.
- ~ Beyond place is Buddha's power
- ~ In the Gandavyuha mandala.

Also:

- ~ It is stable, dense,<sup>2</sup> and uncompounded.

L4: [TRANSMUTATION OF THE FIVE POISONS INTO THE FIVE WISDOMS] :L4

How is enlightenment attained? After we are free from all defilements, it is attained. What is excluded or separated? Nothing at all.

The Mahayanasutralankara says:

- ~ Without distinctions of earlier and later,
- ~ Without the stains of any defilements
- ~ Suchness is maintained to be Buddhahood.

All incidental extremes are abandoned.

The same text says:

- ~ Where the seeds of the obscurations of the kleshas and knowables have always been possessed for a long time, they will always be utterly overcome by this vast abandonment. Attainment of these supremely virtuous transformed white dharmas is Buddhahood. The great object, completely pure non-thought, totally, supremely pure, is attained by the path of wisdom.

At that time, it is said that the kleshas are transformed, and that with the power of the nature as cause, becoming the mere appearance of virtues, they are transformed into the fruition, the Buddha qualities. It is not maintained that the impure becomes pure. That the cause or essence of evil deeds, the kleshas, becomes completely pure is not possible. Depending on the power of separating separable defilements, the Buddha qualities become directly visible.

-- If this is called "transformation," the five poisons may be said to be transformed into the five wisdoms.

-- Alaya is transformed into the wisdom of dharmadhatu.

-- Alayavijñāna is transformed into the mirror-like wisdom

-- etc..

The Sutra of Entering into trikaya says:

- ~ The subsiding of alayavijñāna into space is the mirror-like wisdom.
- ~ The subsiding of the consciousnesses of the five gates into space is the all-accomplishing wisdom.

- At that time, external appearance is transformed into the Buddha fields.
- The inner skandhas are transformed into the bodies of the deities.
- By the secret eight consciousnesses being transformed into wisdom, one is always enlightened.
- As for the causal gotra, within the primordial dhatu primordially possessing the Buddha qualities, that gotra is a second thing.

L4: [THE FOUR KAYAS] :L4

The Uttaratantra says:

- ~ Primordial kaya is the first of these.
- ~ The second, later, comes from the other two.
- Svabhavikakaya is the spotless nature of the other three kayas.
- Dharmakaya is the ultimate source of the powers of Buddhahood and so forth.
- Sambhogakaya is replete with the major and minor marks.
- Nirmanakaya performs limitless benefits for beings.

These four are taught. Their good qualities are sixty-four.

The Uttaratantra commentary says:

- ~ The Tathagata's ten powers and four fearlessnesses, and the eighteen distinct dharmas of a Buddha, and the thirty-two marks of a great being are collected into one, making sixty-four.

L4: [KAYAS AND WISDOMS] :L4

Some sutras say that trikaya is one with its wisdoms.

The Holy Golden Light says:

- ~ All the tathagatas possess trikaya. These are dharmakaya, sambhogakaya, and nirmanakaya. Dharmakaya is the existence just of true wisdom itself. Second kayas are just imputations. Dharmakaya is truth. it is the ground of the secondary kayas. Why so? Aside from the suchness of dharmas and the wisdom of complete non-thought, no Buddhadharma exists.

How does the wisdom of suchness while it is complete non-thought attain mastery of Buddha activity?

The Buddha said, "For example, it is like the sun and moon being reflected in water or a mirror, although these are impermanent. The wisdom of suchness too, by the force of aspiration, performs benefits for impermanent beings.

- Nirmanakaya's skandhas are nirvana with residue.
- Sambhogakaya is nirvana without residue.
- Dharmakaya is non-dwelling nirvana.

☿(i.e. They all mean the same thing: the Union of The Two Truths, inseparability of appearances and emptiness, of skillful means and emptiness. One implies the other. They are not separate or different, not the same. Emptiness doesn't mean complete nothingness. It is

not existence, not non-existence, not both, not neither. That is the inseparability of the three kayas, the inseparability of space and wisdoms + Activities + Qualities.)

The Mahayanasutralankara says:

- ~ If we categorize the kayas of the Buddhas,
- ~ There is the kaya of the nature of perfect enjoyment
- ~ And also nirmanakaya, the first supporting the second

Also:

- ~ Three pure kayas compose the body of Buddhahood
- ~ And so the three pure kayas should be known.
- ~ The self-existing objects of the meaning
- ~ Are taught to be together with their supported.<sup>3</sup>

The Uttaratantra and Abhisamayalankara, as said before, teach four kayas.

The Uttaratantra says:

- ~ Since it is pure by nature
- ~ dharmadhatu is luminous;
- ~ Imponderable and innumerable,
- ~ Beyond the scope of thought.
- ~ The matchless ultimate purity
- ~ Along with its qualities
- ~ Is the true svabhavikakaya

Also:

- ~ The first is dharmakaya.
- ~ Forms exist as space.
- ~ In this first the later exist.

Some in the secret mantra say that the mahasukhakaya is a fourth with these great three.

The Two Examinations says:

- ~ In completely knowing trikaya,
- ~ It is the sphere of great bliss.

The Net of Miracles of Manjushri presents five kayas:

- ~ The kaya of the Buddhas has five natures
- ~ These are the five of all-pervading wisdom.

The mere totality of all these kinds and qualities, is in reality without difference. All dharmas are included in the level of Buddhahood through the single essence of the merely individual.

L3: [B. The explanation of the kayas and wisdoms] :L3

There are three sections:

- 1. How peace is attained
- 2. How within space and wisdom without adding or taking away there abides luminosity
- 3. The extensive explanation of the divisions

L4: [1. How peace is attained] :L4

Now, with the presentation of the Great Miracle, from the way of attaining peace and the

divisions of the kayas, there is a brief explanation of the first.

At the time of the pure, ultimate wisdom of the path, it is gathered together as the continuity of the three realms to be abandoned. These realms have appearances of grasping and fixation, of the nature of conceptual examination and analytic discernment: .

\     ###  
\     By mind and mental contents together with alaya, °  
\     Entering into dharmadhatu, the time of the fourth [empowerment],  
\     Space and wisdom are non-dual and of one taste.  
\     Possession of the two purities pacifies complexity.

Motion producing mind and mental contents, included under the aspects of grasping and fixation, is at the level of the three realms.

The Two Truths of the Essence of Wisdom says:

- ~ Mind and mental contents are the three realms.
- ~ These thoughts are phenomena of imputation.

The eight consciousnesses and alaya are pacified and dissolve in the luminous nature of mind, naturally pure dharmadhatu. That ground of primordial space and wisdom and the things to be dissolved are non-dually mixed. Their one taste is ultimate dharmakaya possessing the two purities.

The two complete purities are:

- 1). Purity of the primordially undefiled nature
- 2). Purity from incidental stains.

¢(i.e. All of this means that samsara and Nirvana are not separate or different, not the same. There is nothing to get, nothing to drop. There is nowhere to leave, nowhere to go. It is just a matter of directly seeing the real nature of everything, then everything is seen as unborn and pure. Everything has always been like that, even our own mind. The difference between the poisons and the wisdoms is that one is with ignorance, one is with knowing the real nature of everything, and thus with no attachment, fear or hope.)

The Spiritual Letter of the Drop of Amrita says:

- ~ Like water poured into water
- ~ And oil extracted by oil,
- ~ Are the suchness of knowables
- ~ Without all complexity.
  
- ~ With wisdom the knower of that
- ~ Inseparably mixed with it,
- ~ This is called dharmakaya,
- ~ The nature of all the Buddhas.

Whenever there is a gap in the continuous entering of mental contents, there is the one taste of the great wisdom.

The Prajñāparamita-samgatha says:

- ~ Having burned away the dry firewood of knowables,
- ~ Is peace, the dharmakaya of the victorious ones.
- ~ Then there is no birth and there is no cessation;
- ~ Cessation of mind produces perception of the kayas.

L4: [2. How luminosity dwells within space and wisdom without adding or taking away.] :L4

At that time, dharmakaya, free from the extremes of complexity, manifests as the great peace, in completely unborn luminosity:

\     ###  
\     Completely unborn (~2), within the essence of luminosity (~1), °  
\     This is like the new moon, subsided into space.  
\     The lotus of subtle wisdom remains in the space of the sky.  
\     With no conceptualization, peace has been obtained,

This is the pure ultimate.

-- When we reach the luminous state of peace, the space of the dhatu,  
-- within that sky is the new moon of wisdom, the inner luminosity of omniscience.  
-- This is the support, or basis of arising,  
-- of the Buddha qualities.  
-- At this point, aside from that, the phenomena or appearances of sambhogakaya do not exist externally from the viewpoint of those who are to be tamed.  
-- This is the time of solitary dharmakaya, transcending the defilements of the four extremes.  
-- The new moon is in the sky, but its luminosity is invisible to others.  
-- So the profound and subtle wisdom of dharmakaya is gathered into space.

The Appearance of Wisdom<sup>4</sup> says:

~ Gathered into space  
~ Though it is invisible,  
~ It is not non-existent, (i.e. Not existent, not non-existent, not both, not neither.  
Union of both emptiness and dependent origination.)  
~ Because of being subtle.  
  
~ The former play of dharmas,  
~ Like the invisible moon,  
~ Is gathered into peace,  
~ Subtle and profound.

Within the extended explanations of the divisions are

-- [Svabhavikakaya ? Perfect Union -- Imponderable and innumerable, Beyond the scope of thought. The matchless ultimate purity Along with its qualities]  
---- the changeless vajrakaya,  
---- the kaya of manifest enlightenment,  
-- the peaceful dharmakaya,  
-- sambhogakaya, and  
-- the kaya of emanation of everything whatever.

L4: [3. The extensive explanations of the divisions] :L4

Now from the five sections

-- a. The changeless vajrakaya  
-- b. The kaya of the manifestation of enlightenment [complete wakefulness]  
-- c. The peaceful dharmakaya  
-- d. Sambhogakaya  
-- e. Nirmanakaya

L5 : [a.The changeless vajrakaya [an aspect of Svabhavikakaya?]] :L5

¢(i.e. The ground and fruit is beyond thought, changeless, indestructible.)

First there is the changeless vajrakaya beyond the complex objects of thought and expression:

\     ###  
\     Conceptionless dharmata is changeless throughout the three times. °  
\     This, in its aspect of primordial purity,  
\     Has been expressed by the name "the changeless vajrakaya."  
\     In this ultimate dharmata the space of the ground is exhausted.

The changeless nature of the ground, primordially luminous dharmadhatu, the final destination of the Buddhas, is called the unchanging vajrakaya.

The Net of Wisdom says:

- ~ The purity of space is called the vajrakaya.
- ~ Beyond thought, it is changeless and indestructible.

(i.e. From "VAJRASATTVA PURIFICATION PRACTICE":

... Then recite the hundred-syllable mantra as many times as you can. While reciting, generate strong devotion towards Vajrasattva, thinking, "Because of my past actions in this life and in all my previous lives, I am in this miserable situation in samsara. Grant your blessings now so that I can purify myself, or I will continue to circle in samsara forever."  
¢-- This fervent supplication, offered with hands folded and tears of devotion in your eyes, invokes the wisdom mind of Vajrasattva to purify your negative actions. By the force of your prayer, from the letter HUNG in Vajrasattva's heart, luminous nectar starts to flow, containing all his wisdom, loving-kindness and power. This nectar completely fills the bodies of Vajrasattva and his consort and flows out from the point of their union, from their toes and from all the pores of their bodies into the thousand-petalled lotus upon which Vajrasattva is sitting above the crown of your head, and down through its stem, the end of which penetrates the opening in the top of your head, the Brahma aperture. Through this aperture the nectar descends and fills your body, completely washing away all your obscurations and impurities, which pour forth from all the pores and apertures of your body. Your illnesses come out in the form of pus and blood, negative influences in the form of insects, scorpions, and snakes, and mental obscurations as dark, smoky liquid. The cleansing stream of nectar is so powerful that it washes away all your obscurations like a river in flood carrying away all the trees and rocks in a valley. As these obscurations flow out of your body, the earth below you opens, down to seven levels below the surface. There, in the form of a red bull with mouth gaping open, is Yama, the Lord of Death. The dirty liquid enters his mouth, and, as he swallows it, turns into nectar. Now all your karmic debts, your past actions, have been totally purified and transformed into wisdom. Similarly, not only is your body purified, but even the ordinary aggregates and elements - your flesh, blood, bones and skin - are no longer gross material substances; they become transparent, as if made of light. You are completely clear and luminous inside and out. Then you consider that this red bull, and all those to whom you have past karmic debts, are completely satisfied. The earth beneath you closes again and you are completely purified, your body pure and transparent like crystal.

¢-- The amrita from Vajrasattva still continues to flow down, progressively filling your body.

¢---- As it fills your head, you receive the blessings of Vajrasattva's body, and all the negative actions you have committed physically, such as killing, stealing, and sexual misconduct, are purified; you receive the vase initiation and the seed is planted for realizing the Nirmanakaya, the manifested body of the Buddhas.

¢---- When the nectar reaches your throat, you receive the blessings of Vajrasattva's speech, and all the negative actions you have committed verbally, such as lies, idle chatter, slander, and harsh words, are purified; you receive the secret initiation and the seed is planted for realizing the Sambhogakaya, the body of perfect enjoyment.

¢---- Then, as the nectar flows down to your heart level, you receive the blessings of Vajrasattva's mind, and all your negative thoughts, such as animosity, envy, and false views are purified; you receive the third empowerment, the wisdom initiation, and the seed is planted for realizing the Dharmakaya, the absolute body.

¢---- Finally, as the nectar reaches your navel centre, throughout your body you receive the fourth initiation, the initiation of word, which indicates the absolute nature; all the subtle defilements of body, speech and mind are purified, you receive the blessing of the adamant wisdom of Vajrasattva, and the seed is planted for realizing the Vajrakaya, the unchanging adamant body of all the Buddhas.)

L5: [b. The kaya of the manifestation of enlightenment<sup>5</sup> [complete wakefulness]] :L5

¢(i.e. perfect union; the ground of arising of the Buddhas' exclusive qualities; the aspect possessing the power of supreme knowledge and kindness; the perfection of the paramitas -- [an aspect of Svabhavikakaya?])

The kaya of the manifestation of enlightenment is the essence of ultimate renunciation / realization:

\     ###  
\     Because the nature has become completely pure °  
\     Of the two obscurations, which are merely incidental,  
\     Reaching the ocean of omniscience about all dharmas,  
\     Dealing with the perfection of power and so on,  
\     That is called the kaya of manifesting enlightenment.  
\     This is the ground of arising of the Buddhas' exclusive qualities.

At the time of the ultimate luminous nature of mind, the aspect possessing the two purities has the qualities of realization.

-- These are the ten powers, four fearlessnesses, eighteen exclusive dharmas of the Buddhas, the great compassion,

-- the thirty-seven factors of enlightenment, and so forth as discussed before.

This aspect possessing the power of supreme knowledge and kindness is the kaya of the manifestation of enlightenment. It is the ground of arising of all the exclusive qualities.

The Net of Wisdom says:

- ~ To separate all stains,
- ~ It undergoes purification,
- ~ By blossoming qualities
- ~ Expanding into perfection,
- ~ By their non-dual mixing
- ~ Becoming a perfect union,

- ~ Thus it is called the kaya
- ~ Of manifesting enlightenment.

The Seventeen Refuges says:

- ~ Because it is purified of ignorance and sleep,
- ~ Because the mind expands into all knowables,
- ~ Buddhahood will blossom like the petals of a lotus.

The Uttarat Tantra says:

- ~ Buddhahood is completely inseparable (~2).
- ~ Yet purified dharmas are fully discriminated (~1).
- ~ Wisdom is like the sun, and space is like
- ~ The dualistic marks that are left behind
- ~ They are made luminous inseparable aspects,
- ~ It is like the pervasive river Ganges,
- ~ being beyond the sand grains in its bed;
- ~ Buddhahood is possession of all dharmas.
  
- ~ The nature of Buddhahood is unestablished.
- ~ As for the universal and incidental,
- ~ obscurations of kleshas and knowables,
- ~ Are said to be like clouds floating in the sky
  
- ~ The cause of freedom from the two obscurations
- ~ Is the two-fold wisdom of Buddhahood
- ~ Non-thought and its post-meditation are called wisdom
- ~ These are called wisdom.

L5: [c. The peaceful dharmakaya,] :L5

There are four sections

- 1) The Brief Teaching
- 2) Its being beyond the four extremes, because it does not enter into objects
- 3) Also:
- 4) As for the assembly of dharmakaya wisdoms

L6: [1) The Brief Teaching] :L6

In the state of space beyond extremes, abides very subtle wisdom, the essence of the kayas and wisdoms. The peaceful dharmakaya is the mere aspect of the moon subsiding into the space of the sky:

- \ ###
- \ Because this mind does not enter into knowable objects, °
- \ There is also no perception of a knowing mind who grasps them.
- \ This inner space of the dhatu is like the subsided new moon.
- \ As it has dissolved, there is nothing that it obscures.
- \ As the essence and ground of arising of omniscience,
- \ Since this is the source of omniscient rupakaya,
- \ And the treasury of qualities for others,
- \ This ultimate pacification, the very subtlest wisdom
- \ Is that which has been called the peaceful dharmakaya.

The element or dhatu, the space which is the nature of mind, is inseparably mixed with wisdom.

-- As the host of complexities are fully pacified, it is like the time of the new moon.

Therefore unobstructed omniscience is said not to be "foggy."

-- The wisdom of inner clarity/luminosity, the aspect of meditation, produces

-- the wisdom of outer luminosity, the essence of proliferation. (i.e. Knowing the real nature of our own mind, we know the real nature of everything: conceptual and concrete. They are inseparable. Not one, not two. Empty, but still functional.)

-- Since object and perceiver are not fixated as two, and since it has the special wisdom of non-thought, this is called the peaceful dharmakaya.

The Guru of Miracle says:

~ The very subtle wisdom, the inner luminosity,

~ The perceptionless ground of arising, is known as dharmakaya.

The Uttarantra says:

~ Pure, complete non-thought,

~ This is the realm of yogins,

~ Since the essence of dharmadhatu

~ Is pure, it is luminous.

¢(i.e. the two aspects of dharmakaya; (Being's) self-existent originary awareness mode in itself a sheer lucency (A1), is in its facticity (B1)

¢-- la "vacuité-corps absolu" et l'aspect lumineux

¢-- l'unité de la pureté primordiale et de la présence spontanée)

Total emptiness cannot be dharmakaya, because it is not insight-wisdom. (i.e. The real nature of everything is not emptiness alone. It is the Union of both emptiness and dependent origination. Everything is not existent, not non-existent, not both, not neither.) When dharmata is maintained to be dharmakaya, that refers to the vajrakaya, as already explained. (i.e. dharmin, the realm of dharmas, and dharmata, their real nature) (i.e. The three kayas are inseparable, unborn, non-dual.)

L6: [2] Its being beyond the four extremes, because it does not enter into objects] :L6

The three kayas:

\ ###

\ These are never found among external objects (~2); °

\ Yet being very subtle, they are not nothingness (~1).

\ They are beyond the four extremes, existence and so forth,

\ Such as the views of eternalism and nihilism,

\ As prajñāparamita unexpressed by speech or thought.

\ This empty nature where all conceptions are pacified

\ Is realized by no one except the victorious ones.

¢(i.e. The real nature of everything is unborn, pure, non-dual; not one not two; not existence, not non-existence, not both, not neither. It is beyond any description, beyond any conceptualization, beyond causality space & time, beyond all dualities. This full direct realization is the Union of The Two Truths, the inseparability of dependent origination and emptiness, where one implies the other. So all appearances are compatible with emptiness. That is the meaning of the dharmakaya (luminosity in space) being the support of all the

external luminosities.)

They are unthinking. These three kayas, abiding as luminosity in space, support the arising of external luminosity.

-- They are not eternal, because they are not objects of perception or thought. (i.e. not existence)

-- They are not nothingness, because they are individual and personal wisdom. (i.e. not non-existence)

-- They do not have the extremes of both (i.e. not both)

-- or neither because neither eternalism and nihilism are established, and those extremes are refuted. (i.e. not neither)

Since they are the grounds of arising, to the eyes of the Buddha sons dwelling on the bhūmis and the host of sentient beings the form kayas appear. They hear the audible speech of the Dharma, smell the fragrance of discipline of the noble ones, experience the taste of Dharma, and touch the bliss of samādhi. By the prajñā of examination and analysis, they ponder such dharmas, and produce their causes of arising; but those other than the Buddhas do not realize the wisdom of inner luminosity in which these manifestations arise from that place that is like the moon subsiding into space.

The Uttaratantra says:

- ~ Undefined, pervasive, having the dharmas of fearlessness,
- ~ Steady, peaceful, eternal, this is changeless existence.
- ~ The sky-like ultimate state which is the Tathagata
- ~ Is the cause of experiencing the objects of the six senses:
- ~ Viewing objects of form and hearing good discussion,
- ~ Hearing pure sound, and of the tathagata discipline
- ~ Smelling the fragrance of purity, the high holy taste of Dharma,
- ~ Experiencing those, and caressed by the touch of samādhi.
- ~ As the profound, the way which is that of one's own essence,
- ~ Is the cause of realization, if there is subtle thought
- ~ Producing absolute bliss, which is the tathagata,
- ~ These are separate from the sky-like reason.

Also:

- ~ The nature the true support of objects
- ~ Possess the qualities inconceivable and so forth.
- ~ The object of the wisdom of omniscience,
- ~ And is not the object of the three Buddha knowledges.
- ~ For those who have attained the body of wisdom,
- ~ The inconceivable will be realized.

L6: [3) Also:] :L6

- \ ###
- \ Though in this utterly unborn palace of dharmadhātu, °
- \ Dwell eternally all the 6 Buddhas of the three times,
- \ They all are dharmata, and do not see each other.
- \ This is called dwelling in the profoundly peaceful nature.
- \ It consists of the single space of realization

\ Which is known as the vision of all the victorious ones,  
\ As space in a jar will be the same as what it was.

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

At the time of inner luminosity, in the field of dharmata, the teacher Samantabhadra, dwelling in the palace of the simplicity of dharmadhatu, is one with the realization of all the Buddhas of the three or four times. Mixed like the previous and subsequent space in a vase, at this time of primordial inseparability, abiding in conceptionless, perceptionless dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), having become of one taste, the Buddhas do not see each other's nature--that itself. That is because they abide eternally in self-existing transcendence of seer and seen.

The Secret Tree says:

- ~ Free from one and many,
- ~ Free from center or limit,
- ~ Within this state of suchness
- ~ Not even the Buddhas are seen;
- ~ Only non-existent appearance
- ~ Of naturally present wisdom.

L6: [4) As for the assembly of dharmakaya wisdoms:] :L6

\ ###  
\ This is dharmata, the goal of the prajña of emptiness, °  
\ the accumulation of wisdom and also the stage of fulfillment.

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

Completing the accumulation of wisdom is the same as the stage of perfecting ultimate prajña. By meditating in emptiness, obscurations of the nature of mind are cleared away. Then the space of dharmakaya without center or limit completely manifests.

The Precious Mala says:

- ~ The King of dharmakaya,
- ~ Briefly, takes his birth
- ~ From accumulation of wisdom.

That is the explanation.

L5: [d. Sambhogakaya] :L5

¢(i.e. "These various experiences of the mind are also related to the Sambhogakaya aspect which may manifest from the non-differentiated state of Dharmakaya as visions or visitations. ... It is said that the Sambhogakaya communicates in symbolic language. It manifests in such a way that one understands it not through words, descriptions, and explanations, but through a more intuitive response to one's experiences. Visions and dreams - all of these - are part of that whole symbolic language of Sambhogakaya manifestation. For this reason, working with one's mind in relation to visualizations, deities, utterance of mantras, and so on, are ways to invoke the Sambhogakaya energy. If one is successful with this, then one can have different kinds of visions. ")

- 1) The brief teaching
- 2) The extensive explanation

## L6: [1) The brief teaching] :L6

Now as for the teaching of the fourth kaya the spontaneously present sambhogakaya, the space-like dhatu of inner luminosity:

\     ###  
\     From this comes the self-experience of sambhogakaya, °  
\     Having the five perfections, those of time and place,  
\     Along with those of teacher, Dharma, and retinue.

From within the space of inner luminosity, dharmata (i.e. dharmin, the realm of dharmas, and dharmata, their real nature), comes the appearance of sambhogakaya possessing the five certainties, the self-appearance of external luminosity.

-- The teachers are the regents, the principal ones of the five families. As empty form, the appearances of Buddhahood are not the same as others.

-- The palaces and so forth of these fields are the fundamental luminosity of self-experience.

-- If such things are examined, none of their individuating characteristics exist.

The Stages of the Path of Miracle says:

- ~ The self-experience
- ~ Of self-perfected insight
- ~ Is fields, and palaces,
- ~ With their thrones, and ornaments.
- ~ Many rays of light appear.

## L6: [2) The extensive explanation] :L6

There are nine sections dealing with the final summary, the appearance, place, time, teacher, Dharma, and retinue, and that they are not seen even by those on the tenth bhumi, but only are realized by the Buddhas,

- a) The perfect place
  - i. The essence
- b) The perfect time
- c) The perfect teacher
- d) The perfect dharma
- e) The perfect retinue
  - i) The peaceful retinue
  - ii) The wrathful retinue
- f) Self appearance and other-appearance
- g) The final summary
- h) How these are not seen even by the pure ones of the tenth bhumi
- i) This is realized only by the Buddhas

## L7: [a) The perfect place.] :L7

There are three sections

## L8 : [i. The essence, (i.e. Everything is pure)] :L8

First:

\     ###

\ The place is luminosity, the field of gandavyuha. °  
 \ Brilliantly shining it is dense with five colored light  
 \ Like radiant rainbows that completely fill the sky,  
 \ Pervading space above, below, and in all directions.  
  
 \ ###  
 \ The beautiful palace has four gates with four pediments.  
 \ And corniced five-colored walls, with jeweled garlands and pendants,  
  
 \ ###  
 \ The beautiful eaves, are adorned with balustrades and rain-spouts.  
 \ These are the adornments of the sacred hall.

Self-experience of the pure field of bliss, luminous Gandavyuha, appears at the time of the self-luminous wisdom of the fundamental ground of the five lights in the heart center. In the whole of space, above, below, and in the cardinal and intermediate directions, are auspiciously presented radiant spheres of light, the appearances of the fence and tent, their translucent colors brilliant with the five lights, like the sun shining in a mirror.

In the center, under the precious wisdom-palace, is the fundamental wheel of wisdom, and above it, filling the whole of space, looking like a cube roofed by a round vase is the shrine hall.

The storied roof is adorned by a brilliant upper roof of precious substances ornamented with a half vajra. The tops of the five colored walls join precious yellow cornices. Hanging outside the eaves on the beam-ends are jewel and pearl garlands and pendants with sun and moon tips, hanging down on the outside. Above the eaves is a balustrade of beautiful white stupas. The four gates and gateways, in the four directions, adorn four rises. The four-stage pediments and the ledges are adorned with a fence of five colors.

The Secret Essence says:

~ In the place of Akanishta, without center or limit, in the groundless measureless luminous sphere of wisdom, is the brilliantly blazing precious wisdom-palace, uninterrupted in the vastness of the ten directions. Because it blossoms with immeasurable good qualities, it is square. It is beautified by precious rises of excellent wisdom. The pinnacle is all the mandalas of all the Buddhas of the ten directions and four times. This single essence without individuation includes all wisdom within it.

The ornaments of the palace are jewel and silk ribbons, parasols, yak tails, garlands of bells, canopies, victory banners and so forth, filling space. The goddesses of the five desirables emanate clouds of offerings. Swirling light rays pervade everything inside and out. The center and four directions have their individual colors. The corresponding ornaments are of variegated colors. Its appearance is like looking at something of uncertain size. Its size and scope are immeasurable, filling the whole of space. Yet it seems no bigger the opened husk of a sesame seed. Ornamenting the palace are fine, thick, silk precious ribbons, parasols, canopies, victory banners, and so forth, ornaments filling the whole of space. The piled clouds of offerings by the offering goddesses of the five desirables are self-arising and fill the ten directions. In the center of the palace, with the colors of the wisdoms of the directions, dark blue and so forth, many only the size of an opening sesame seed, they pervade all the limits of space.

Since the measure is uncertain, whoever looks on it, though it appears only that big, its

limits cannot be seen. With swirling light rays like a magical display, its appearance is natureless.

The Secret Essence says:

~ The various precious wisdom garlands, tassels, ornaments of the palace, and various forms, sounds, smells, tastes, and touchables, pile up by themselves in the ten directions. Space is filled by inconceivable non-obscuring luminous ornaments.

Everywhere inside the palace are seats and thrones ornamented with lions, elephants, horses, peacocks, shang shang birds, suns, moons, and lotuses. They appear as symbols of many kinds of good qualities.

The same text says:

~ Fearlessness is the lion thrones. Power is the elephant thrones. Miracle is the horse thrones. Empowerment is the peacock thrones. Non-obstruction is the thrones floating in the air. The moon and sun mandalas are natural luminosity. Non-obscuration is the lotus and jewel seats.

L7: [b) The perfect time (i.e. Beyond space time causality)] :L7

Second:

\ ###  
\ The time is uncertain, that of the perfect and changeless ground.°  
\ This is the time of Samantabhadra, without the three times.  
\ This is the great encompassment of dharmata,  
\ Within it everything is equal in perfection.  
\ This itself is the nature of primordial purity.

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

The perfect time is the inconceivable simplicity of dharmata, without the changes of the three times. This is the time of Samantabhadra, the nature of the great perfection.

The Telling the Marks says:

~ This is the place of realization that the three times are timeless.

L7: [c) The perfect teacher] :L7

The perfect teacher is the kaya of the nature of space and of the luminosity of wisdom.

Dwelling there:

\ ###  
\ The teachers, blazing with all the major and minor marks, °  
\ Are the five bhagavans: Vairochana, and Akshobhya,  
\ Ratnasambhava, Amitabha, and Amoghasiddhi,  
\ Each in union with their consorts, embracing each other.  
\ There are Akashadhatvishvari and Vajramamaki,  
\ Buddhalochana, Pandaravasini, Samayatara.  
\ They are complete with the customary ornaments.  
\ They are emanating rays of colored light,  
\ These are blue and white; yellow, red, and green.  
\ Below are the peaceful aspects, above the wrathful ones,  
\ These are the five Shri-Herukas, the glorious blood-drinkers,

- \ The Buddha, Vajra, Ratna, Padma and Karma Herukas.
- \ Again there are five sets of five, twenty-five in all.
- \ They are in union with the five khrodheshvaris.
- \ Words cannot describe any details such as these.

The principal ones of the forty-two peaceful Buddhas are the principal father and mother deities of the five families. They are in union and also dwell in the lower ground displaying the nine styles

. The Fierce Lighting of Miracle says:

- ~ All the excellent bodies
- ~ Of each of these deities
- ~ Possess the nine-fold styles.
- ~ Smooth, supple, and caressing,
- ~ Flexibly pliant, and youthful.
- ~ Radiant, brilliant, massive
- ~ Brightly shining, and sacred.

They blaze with the major and minor marks. In the ground above are the wrathful ones of the five families also with nine styles. What are these?

The Very Important says:

- ~ Graceful, heroic, repulsive
- ~ Laughing, fierce, and terrible,
- ~ Compassionate, awesome, and peaceful,
- ~ They assume these poses
- ~ Of the nine moods of dance.

Regarding the mandala, the former text says:

- ~ In the great place of the great charnel grounds
- ~ In the middle of raging tumultuous waves of rakta,
- ~ On a blazing Mount Meru composed of skeletons,
- ~ In the midst of a blaze of all-consuming flames,
- ~ Is the blazing palace of the charnel grounds.
- ~ Its size and vastness are endless and limitless,
- ~ Its luminous light is from neither inside nor out.
- ~ A blazing four-spoked wheel supports a blazing cube.
- ~ The palace is adorned with its four radiant gateways.
- ~ The courtyards inside and out are blazingly brilliant.
- ~ Adorned by suns and moons, as well as snakes, and skulls
- ~ By shaggy bulls and buffaloes, and claws of tigers and bears,
- ~ Are seats of arrogant Indra, Bhrama, and Ishvara.
- ~ In the center of all this is great Yamantaka,

That and so forth is taught.

A variant says:

- ~ As for fierce tigers and bears,
- ~ On pairs of them are the seats
- ~ Of luminous Indra and Bhrama.

~ The great seats are also luminous.

This manifests very clearly. The peaceful and wrathful mandalas, pervading as far as the limits of space, are inconceivable and inexpressible. The major and minor marks are the essence of sambhogakaya. What are they?

First as for the thirty-two major marks, the Uttarantra says:

~ The feet are perfectly level,  
~ With the mark of dharmachakras.  
~ The feet are very wide,  
~ But joined to modest ankles;

~ Long fingers, and long toes,  
~ Are connected by a web  
~ The skin is soft and youthful.  
~ There are seven protuberances.

~ Calves like the antelope eneya,  
~ The secret organs retracted  
~ In a sheath like an elephant.

~ A torso like a lion,  
~ With a wide unbroken space  
~ Between the shoulder blades,  
~ Broad and rounded shoulders.

~ Soft, well-rounded arms,  
~ Have no unevenness.  
~ The arms are very long

~ The body, haloed in light,  
~ Has a neck like a spotless conch,  
~ And cheeks like the king of beasts

~ Forty teeth in equal pairs<sup>8</sup>  
~ are white and well-aligned.  
~ The canines are very white.

~ The tongue is very long,  
~ Of inconceivable length,  
~ With a perfect sense of taste.

~ A voice like the kalavinka,<sup>9</sup>  
~ Or the melody of Bhrama.  
~ The beautiful blue-lotus eyes  
~ Have fine lashes like a bull;

~ The very handsome face,  
~ has a spotless circle of hair,  
~ Growing between the brows.  
~ On the head is a mound,  
~ That is pure and delicate.

- ~ Skin of a golden color
- ~ Is superior to other beings.
- ~ Fine, soft body hairs,
- ~ One growing out of each pore,
- ~ Toward the top of the body,
- ~ And curling to the right,
- ~ With spotless hair like sapphire,
- ~ The proportions are like the form
- ~ Of a perfect banyan tree.
- ~ He who is always good
- ~ The incomparable great Sage
- ~ Has a body that is firm
- ~ With the strength of Narayana.
- ~ These blazing thirty-two marks,
- ~ Are beyond the scope of thought.
- ~ These were taught by the Teacher
- ~ As the marks of a Lord of Beings.

As for the eighty minor marks, the Abhisamayalankara says:

- ~ The Sage's nails are coppery,
- ~ Glossy, and highly arched;
- ~ The fingers round, long,<sup>10</sup> and tapering.
- ~ The calves have veins free from knots
- ~ Which are inconspicuous.
- ~ The ankles are inconspicuous.
- ~ The feet are of equal form.
- ~ With lion and elephant actions,
- ~ He walks with the stride of a bull,
- ~ He circles to the right.
- ~ He goes very gracefully.
- ~ He is mindful, and composed.
- ~ As if polished, with balanced details,
- ~ The body is pure and smooth.
- ~ The marks are completely perfect.
- ~ The body is large and good.
- ~ He walks with even paces
- ~ As for the two eyes,
- ~ They are pure and freshly youthful.
- ~ The body is unblemished,
- ~ big and very firm.
- ~ The limbs are very supple
- ~ The sight pure and unobscured.
- ~ The waist round and symmetrical
- ~ Not stretched out or protruding

- ~ The belly not hanging down.
- ~ The navel is very deep,
- ~ It coils to the right.
- ~ If looked at overall,
- ~ The form is very attractive,
- ~ His behavior is pure and his body
- ~ Is unblemished by any moles.
- ~ the hands, soft like cotton wool,
- ~ Have lines that are lustrous and deep.
- ~ The face is not too long
- ~ The tongue is supple and slender,
- ~ The lips are very red.
- ~ His voice is like awesome thunder;
- ~ But the speech is soft and gentle.
- ~ The teeth are round and sharp,
- ~ As well as white, and equal.
- ~ The calves are fine and the nose
- ~ Is tall and supremely pure.
- ~ The eyes are wide and the lashes
- ~ Attractive like lotus petals.
- ~ The eyebrows are long and soft,
- ~ Glossy, with equal hairs.
- ~ The hands are big and long,
- ~ and symmetrically balanced.
- ~ He has abandoned faults.
- ~ The forehead is broad and long
- ~ The head is large and imposing.
- ~ The hair is like a black bee,
- ~ Attractive, soft, and not bristly,
- ~ Not rough, and very good smelling.
- ~ He ravishes the mind.
- ~ With glorious knots of eternity,
- ~ He is adorned with swastikas.
- ~ That is the explanation
- ~ Of the excellent minor marks.

L7: [d) The perfect dharma] :L7

Fourth, the dharma is the nature of the great perfection:

- \ ###
- \ The dharma is the nature of the great perfection, °
- \ Whose universal essence is inexpressible.

L7: [e) The perfect retinue,] :L7

L8 : [i) The peaceful retinue.] :L8

Fifth:

\ ###  
\ Their retinue are self-experience, not other than themselves. °  
\ Here are the eight male sattvas, and the eight female sattvas.  
\ Four male gate-keepers<sup>11</sup> and also four females are below.  
\ Among the forty-two that are of a peaceful nature,  
\ As six appear to others, they are nirmanakayas.<sup>12</sup>  
\ Two are dharmakaya because they remain in space.<sup>13</sup>  
\ Thirty-four are sambhogakaya self-experience.  
\ Of which the specific retinue numbers twenty-four

In the field of self-appearance of sambhogakaya, the principal deity and retinue appear. Since there are neither good nor bad, they spontaneously arise as the play of a single wisdom.

The Ocean of Miracle says:

- ~ Self-appearance is an included aspect
- ~ Of the mind of the victorious ones.
- ~ There is the first Buddha conqueror of the bhūmis,
- ~ The mahasattvas, and the great conquerors.

Here of the forty-two peaceful deities:

- Samantabhadra and Samantabhadri, the two teachers of the inner luminosity of dharmakaya remain in the space of the dhatu, and do not appear here.
- The six sages of the six realms do not appear because they are included in the appearances of those to be tamed.
- The principal five bhagavans are the five central ones, with their five consorts making ten altogether.
- There are also the sixteen bodhisattvas, eight male and eight female, plus the four male and female gate-keepers. Together there are twenty-four.
- When the principal ones are Vairocana and his consort, the other eight deities and consorts of the four families plus the above twenty-four make thirty-two. These, are the self-appearances of the retinue.

L8: [ii) The wrathful retinue,] :L8

Similarly as above:

\ ###  
\ Eight wrathful trident deities are the wrathful retinue, °  
\ These are Kaurima, Simha and the other six,  
\ The twenty-eight lords and the four gate guardians.<sup>14</sup>  
  
\ ###  
\ From among the fifty-eight wrathful deities,  
\ Forty-eight comprise the particular retinue.  
\ With fierce devouring fangs, they hold blazing scepters.  
\ Their brilliant dance-displays are unendurable.

The chief deity and consort were already discussed. The retinue is forty-eight plus the Buddha heruka and his consort. If some are counted twice, the retinue is fifty-six. All the self-appearances of the retinue are terrifying, awesomely brilliant, abiding in the middle

of space.

The great loppon says:

- ~ Charming, heroic, and fearsome,
- ~ Laughing, cunning, and fierce,
- ~ Compassionate, awesome, and peaceful,
- ~ These manners are displayed.
  
- ~ I prostrate to these
- ~ the fifty-eight blood-drinkers.

They are as taught there.

L7: [f] Self appearance and other-appearance<sup>15</sup>] :L7

According to the presentations of the mandalas of the peaceful and wrathful deities in the Net of Miracle:

- \ ###
- \ The self-appearance fields comprising sambhogakaya °
- \ Are as many as the number of body-mandalas.
- \ As many peaceful and wrathful deities as appear
- \ Are from the viewpoint of others so that they can be tamed.
- \ All are gathered under the head of nirmanakaya.
- \ They are not sambhogakaya's self-experience.

The body mandalas of Guhyasamaja, Hevajra, Chakrasamvara, and so forth, as many as are taught in the annutara tantras, are self-appearances of sambhogakaya and not other-appearances. Some say that the complexities of the mandalas of wrathful ones for the purpose of taming obstructing spirits and agents of perversion, are nirmanakayas rather than part of the mandala of the field of Akanishta. Since they are the projected self-appearance mandalas of these obstructing spirits, they are like dreams.

As for the final summary of these,

L7: [g] The final summary,] :L7

The display of the great appearance of self-appearances of sambhogakaya is the field of the five perfections:

- \ ###
- \ All these five perfections are only our projections. °
- \ For this reason they are neither good nor bad.
- \ All of them emanate bright and brilliant rays
- \ They shimmer and lucidly stream, brilliantly sparkling
- \ This is what is realized by the leaders of beings.
- \ They see them one by one, and then express their praises.

The principal and retinue deities of the Buddha fields, appearing as the external luminosity of wisdom, are neither good nor bad. Though the principal deities and their retinues may appear, like good and bad dreams in one continuum, they are not really either good nor bad. Since they are real as internally existing realization, the display of the fields, palaces, lights, the principal and retinue deities and so forth, are therefore included within the single continuum of unobscured Buddhahood.

Moreover these abide as the brilliant mind of complete non-thought, and the silence of the great freedom from speech and expression, and the resplendent clarity of the kaya of the great brilliance. These are therefore the self-appearances of the mandalas of the eye that purely sees external appearance. Since every one of these are seen by all the Buddhas without obscuration, each of them praises their good qualities.

L7: [h] How these are not seen even by the pure ones of the tenth bhumi] :L7

These appearances are obscured even for the tenth bhumi:

\     ###  
\     But even pure students do not have the power to see °  
\     All of the array of these pleasant Buddha fields.

Even the bodhisattvas from the first through the tenth bhumi do not see the sambhogakaya self-appearances of Buddhahood. This is because they are still not free of all obscurations. They are not able to see these realms, and the Buddha qualities and Buddha activity and so forth, limitlessly filling the whole of space. This is because, except for the qualities of their own bhumi, they have not attained the pure mental eye that sees all good qualities.

The Uttarantra says:

- ~ The realm of Buddhahood and the Buddhas' enlightenment
- ~ The Buddha qualities and Buddha activities,
- ~ Are unthinkable even to the purest sentient beings.
- ~ This is a realm that belongs only to the leaders.

Also:

- ~ Since it is not the pure realm, it is part of the absolute.<sup>16</sup>
- ~ Since it is not conceptual, it therefore transcends example.
- ~ Since it is not within mind, there is no craving in peace.
- ~ Even the noble ones cannot comprehend the conquerors.

Also:

- ~ Mindless wisdom the great compassion and such perfect qualities
- ~ Of the victorious ones are inconceivable.
- ~ The ultimate manner of these self-arising ones
- ~ By even those fortunate ones who have attained the empowerment
- ~ Of the great Sage this is not fully understood.

L7: [i] This is realized only by the Buddhas] :L7

Well who does realize it?:

\     ###  
\     Self-appearance as empty form is inconceivable °  
\     It is the self-experience of the victorious ones.

When the prana enters into the central channel, for yogins nothing else is seen but empty reflections of self-appearance. Though even bodhisattvas do not see the fields that appear to the Buddhas, for the Buddhas they continuously appear. That is because they are the intrinsically and spontaneously present appearances of the space of the dhatu.

The Secret Essence says:

- ~ Within that same bindu of wisdom

- ~ Are its appearances.
- ~ Inconceivable and ultimate.
- ~ The limitless pure fields
- ~ Of the ten directions
- ~ And the four states of time.
  
- ~ The causeless palaces
- ~ Are the circle of ornament
- ~ And the music of the feast.
- ~ These inconceivable mandalas
- ~ When they have all been seen,
- ~ There is perfect delight.
  
- ~ The meaning of the vast teachings
- ~ Arising at that time
- ~ Is the self-appearances
- ~ Of this harmonious wisdom.

The bindu of wisdom is the pure sight of the Buddha eye. The Telling the Marks says:

- ~ The single spotless eye of wisdom

As for the appearance of the "bindu of wisdom" itself, the fields of self-appearance are of luminously radiant rainbow light.

As for "inconceivable," such appearances appear only to other Buddhas. The unimaginable "ultimate" is measureless. The "ten directions" are the east and so forth. The perfect self appearances of the "four times" are those of the Buddhas of the past, future, and present, and the uncertain time of the Buddhas dwelling in Akanishta. "The limitless pure fields" are the Buddha fields of self-appearance. The Buddhas see one another there.<sup>17</sup>

The "causeless palaces" and so forth are the fields of luminous self-appearance. As for "the meaning of the vast teachings," the meaning spoken only by that same inexpressible speech is understood. As for "harmonious wisdom," the principal deity and retinue have one realization and one essence which are inseparably in harmony.

As for "self-appearance," though they appear to the eyes of these same Buddhas, they do not appear to others, the bodhisattvas and so forth. That is their characteristic.

L5: [e. Nirmanakaya] :L5

- 1) The brief teaching
- 2) The extended explanation of the three kinds of nirmanakayas, the self-existing, taming, and various nirmanakayas.

L6: [1) The brief teaching] :L6

The fifth kaya, nirmanakaya, leads the Buddha sons, noble ones and so on, to the land of peace. Therefore, it is called the teacher who is the precious guide.

- Moreover, from the sambhogakaya reflections appearing to excellent students
- and the various emanations appearing to ordinary ones,
- the first appears having the five certainties of Akanishta and so forth.
- The second, are fabrications to benefit ordinary beings, shravakas, and pratyekaBuddhas.

From where do these two kinds of emanations arise? The field of self-appearance of sambhogakaya:

\ ###  
\ Coming from within this into the world of students, °  
\ Here are the different kinds of teachers that appear:  
\ The self-existing<sup>18</sup> taming, and various nirmanakayas?<sup>19</sup>  
\ These three are producers of benefit for beings.

From the state of self-appearance, again proliferating bodies benefit for sentient beings. Here there are self-existing, taming, and various nirmanakayas.<sup>20</sup>

L6: [2] The extended explanation of the three kinds of nirmanakayas, the self-existing, taming, and various nirmanakayas.] :L6

- a) The self-existing nirmanakaya
- b) The nirmanakayas who are tamers of beings
- c) The various nirmanakayas

L7: [a] The self-existing nirmanakaya] :L7

- i) The place and teacher
- ii) Wisdom
  - a)) The short teaching
  - b)) The extended explanation
    - 1)) The dharmadhatu wisdom
    - 2)) The mirror-like wisdom
    - 3)) The wisdom of equality
    - 4)) Discriminating wisdom
    - 5)) All accomplishing wisdom
- iii) The Dharma and retinue
- iv) The time
- v) Distinguishing what is to be purified by the field and teacher
  - a)) Vairocana
  - b)) Those of the other four families
- vi) The real field
  - a)) By the distinction between teacher and retinue there is half-emanation
  - b)) The four peaceful fields
  - c)) The celestial field

Here there are also distinctions of place and teacher, wisdom, Dharma and retinue, and time; as well as what is to be trained in, and a real field. of these six as for

L8 : [i] The place and teacher] :L8

The teacher of sambhogakaya is the reflection appearing to bodhisattvas. Like the self-appearances of sambhogakaya, these are not solid or real, like reflections in a mirror.

From the explanation of the way of the five perfections, the teacher as self-arising nirmanakaya:

\ ###  
\ The teachers of the self-existing nirmanakaya °  
\ Are the forms of the various Buddhas of the five families,

\ Such as Vairochana, Akshobhya, and the rest.  
 \ And their five fields, Akanishtha, Abhirati  
 \ Shrimat, Sukhavati, and Karmaprasiddhi  
 \ Their major and minor marks are blazing with rays of light.  
 \ By their rising in countless peaceful and wrathful forms  
 \ The two benefits for beings are spontaneously performed.

The pure bodhisattvas also attain the five kayas and five wisdoms. Depending on their having purified the five kleshas, the teachers of the five families, the fields, the dharma, and the retinue and so forth appear.

- In the center, in Akanishtha, is the teacher Vairochana.
- In the east in Abhirati, the realm of true joy, is Vajrasattva.<sup>21</sup>
- In the south in Shrimat, endowed with splendor, is Ratnasambhava.
- In the west in Sukhavati,<sup>22</sup> the realm of great bliss, is Amitabha.
- In the north is Karmaprasiddhi and Amoghasiddhi,

their bodies blazing with the major and minor marks like the moon in water appearing as in the self-appearing sambhogakaya.

The Uttarat Tantra says:

- ~ Like the form of the moon in a cloudless sky,
- ~ Autumn rain-clouds in lakes are visible,
- ~ Like that are the form of the Lord the host of Buddha sons
- ~ Are visible in the mandala of complete wakefulness

As to how, the Abhisamayalankara says:

- ~ The thirty-two major marks
- ~ And eighty minor marks,
- ~ Because of completely enjoying
- ~ The wealth of Mahayana,
- ~ Are therefore designated
- ~ The Sage's enjoyment body.<sup>23</sup>

As for how from inner luminosity, the self-appearing sambhogakaya, a reflection like the moon in space, appears to the bodhisattvas, a second sambhogakaya satisfies the bodhisattvas.

The nirmanakaya[s] supported within completely pure space are called far and near.

The Uttarat Tantra says:

- ~ These are the thirty-two qualities
- ~ Which satisfy when seen
- ~ They depend on the two kayas,
- ~ Sambhoga- and nirmanakaya.
- ~ For those near and far from these.
- ~ In seeing this, there are two aspects,
- ~ In the world and the Conquerors' mandala.
- ~ Like the moon in the sky and the water.

The "two aspects" are the sambhogakaya of pure space seen on the level of Buddhahood, and the reflected sambhogakaya seen by the bodhisattvas. Subsequently the supreme nirmanakaya ornamented with similar major and minor marks is joined to the sight of individual beings

etc..

L8: [ii) Wisdom] :L8

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

The sambhogakaya appearing to the bodhisattvas has the five natures of the five wisdoms:

\ ###  
\ Each self-existing teacher has all of the five wisdoms. °  
\ This occurs by having the other four as a retinue.  
\ The five are the dharmadhatu and the Mirror-like Wisdoms,  
\ Those of equality, and discriminating awareness,  
\ And finally the wisdom that is all-accomplishing.  
\ They are all of one taste, comprising a single state.

For the five teachers there are five sets of the five wisdoms. Twenty-five are possessed in all. They do not move from the continuity of the single nature.

-- Thus Vairochana chiefly possesses the dharmadhatu wisdom,  
-- Akshobhya the mirror-like wisdom,  
-- Ratnasambhava the wisdom of equality,  
-- Amitabha the discriminating awareness wisdom,  
-- and Amoghasiddhi the all-accomplishing wisdom;

but each possesses the other four wisdoms as a retinue.

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

From the five sections

L10: [1)) The dharmadhatu wisdom] :L10

What are these wisdoms? As for the first:

\ ###  
\ By pacifying ignorance into space, there is simple, space-like wisdom. °

The Bodhisattvabhumi Sutra says :

~ Dharmadhatu wisdom is utterly motionless,  
~ Beyond complex extremes of grasping and fixation.

As for the dharmadhatu wisdom, for example, if everything has gone into space, though it exists in some sense, it is inexpressible. Everything is of one taste with no variety. Similarly in the dharmadhatu wisdom, all knowables exist inexpressibly without variety, in one taste.

L10: [2)) The mirror-like wisdom] :L10

The second wisdom:

\ ###  
\ Mirror-like wisdom is the source of luminous emptiness. °  
\ As such it is the great source of all the later wisdoms.

Alayavijñāna is the ground of arising and proliferation of all the other consciousnesses. The wisdom of subsiding into space is the ground of arising of the remaining three. It is like the surface of a pure mirror, without defilements of grasping and fixation.

The same text says:

~ As for the mirror-like wisdom, for example, although reflections of things appear in the surface of a mirror; those things do not exist there. This is effortless, and such things are have no conditional formations at all.

Similarly, though the various reflections of omniscience arise within the mirror-like wisdom, they do not exist, are effortless, and are unconditioned.

The Mahayanasutralankara says:

- ~ The mirror-like wisdom is completely immovable.
- ~ Equality, discriminating, and all-accomplishing.
- ~ The three wisdoms that come later all depend on it.

L10: [3)) The wisdom of equality] :L10

Third:

- \ ###
- \ Within the equality wisdom all the dharmas are equal (~2). °
- \ Here samsara and nirvana are non-dual.
- \ This is the equality of the great perfection.

By pride being pacified into space, the equality of self and other is known, and samsara and nirvana are non-dual.

The same sutra source says:

- ~ In the wisdom of equality, all dharmas enter into markless equality, so that pleasure and pain are of one taste.
- ~ Therefore, they are established as equality/equanimity.

The former says:

- ~ The wisdom of equality as found in sentient beings,
- ~ Is maintained to be the purity of meditation
- ~ As for non-dwelling, remaining in a state of peace,
- ~ This is maintained to be the wisdom of equality.

L10: [4)) Discriminating wisdom] :L10

Fourth:

- \ ###
- \ For discriminating wisdom objects are distinct (~1). °
- \ The visions of nature and extent are completely pure.

By the subsiding of passion into space, discriminating awareness wisdom knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects.

¢(i.e. knowledge of how-it-is (Tib. ji ta ba) This is transcendent knowledge (jnana) of the true nature of reality, not as it appears to individuals in samsara.

¢-- knowledge of variety (Tib. ji nye pa) This is the transcendent knowledge (jnana) of the variety of phenomena.)

The sutras say:

- ~ As for discriminating awareness wisdom, for example, in the realm of the world islands,

continents, the sun, the moon, and so forth are discriminated. Similarly, discriminating awareness wisdom truly discriminates all the world transcending perfections with their causes and effects; and the shravakas, pratyekaBuddhas, and bodhisattvas.

The Mahayanasutralankara says:

- ~ As for the wisdom of discriminating awareness,
- ~ Perceptions of all knowables are not obstructed at all.
- ~ The occurrence of various samadhis and dharanis
- ~ Are like nothing else than having found a treasure.
  
- ~ As for this, within the mandala of samsara,
- ~ Because it teaches all the connections of everything,
- ~ Every kind of doubt is totally cut through.
- ~ There is a great descent of the excellent rain of Dharma.

L10: [5]) All accomplishing wisdom] :L10

Fifth:

- \ ###
- \ All accomplishing wisdom is perfect Buddha activity. °
- \ It is not obstructed by knowing everything all the time.

By the subsiding of envy into space, as for the wisdom that unremittingly acts to accomplish benefit for sentient beings,

the former text says:

- ~ As for the wisdom that is all-accomplishing,
- ~ In all the variety of all the different realms
- ~ By immeasurable emanations beyond the scope of thought
- ~ It accomplishes all the goals of sentient beings.

L8: [iii) The Dharma and retinue] :L8

Fourth:

- \ ###
- \ Beings on the ten bhūmis are the retinue of students. °
- \ The dharma is samadhi, saturated with light.
- \ When mind is cleansed of the obscurations of these levels,
- \ Miserliness and the rest, the victorious ones are seen.
- \ When we can see the distinction of the purity of these teachers
- \ And ourselves as we are now, that purifies obscuration.
- \ Thus we establish ourselves within prabhasvara.
- \ This is accomplished as if our wonderful reflection
- \ Had been shown to us within a perfect mirror.

The perfect retinue are the bodhisattvas of the ten bhūmis.

The Small Commentary says:

- ~ The bodhisattvas dwelling on the great bhūmis have the joy of enjoyment of the Mahayana dharma and of faultlessness. Therefore there is the body of enjoyment, the sambhogakaya of the Buddha Bhagavat.

Moreover, the perfect dharma is the Mahayana made visible by emanating rays of light. As by

looking in a mirror one removes dirt from one's face, those bodhisattvas by looking at the teacher of sambhogakaya, see their own obscurations, and then gradually purify avarice and so forth. Having looked at the teacher and having seen the teacher's superiority and the superiority of purity to impurity, again they are blessed. Dharmas marked by the symbols of understanding arise within them, and by emanating rays of light, they clear away obscurations.

The Secret Essence says:

- ~ In the highest place of Akanishta,
- ~ Kaya has the mode of Vairochana.
- ~ None of the bodhisattva retinues
- ~ Ever speak with speech so excellent.
  
- ~ By kaya Dharmas are taught with gentleness.
- ~ As if shown within a perfect mirror.
- ~ The evil color of things is cleared away,
- ~ Once the retinue thus has looked at kaya,
  
- ~ The bottomless obscurations of enlightenment
- ~ Appear in kaya as if in a mirror.
- ~ Then the ten bhumis are gradually purified.
- ~ True unsurpassable Buddhahood is attained.

L8: [iv) The time] :L8

Fifth:

- \ ###
- \ The time continues until all beings are liberated. °
- \ The field of sambhogakaya always presents itself.

The inexhaustible wheel of the ornament lasts for as long as there are bodhisattvas dwelling on the ten bhumis who have not attained enlightenment. It always continuously remains.

The Madhyamakavatara says:

- ~ Until beings are liberated, it is always there...

The Uttaratantra says:

- ~ The Lord of Dharma has overcome the Mara of Death.
- ~ Since there is no nature, he is always the world's protector.

L8: [v) Distinguishing what is to be purified by the field and teacher,] :L8

From the two sections distinguishing

L9: [a)) Vairochana:] :L9

- \ ###
- \ Students certainly have the nature of the five families. °
- \ Thus, when their powerful ignorance has been removed,
- \ The field is Akanishta and the teacher Vairochana.
- \ The Dharma is dharmadhatu wisdom, completely pure.

As the defilements of the five kleshas are purified by stages in bodhisattvas, the

first-appearing of the five teachers and Dharmas, at the time of abandoning the defilement of ignorance, is Vairochana, with the Dharma of dharmadhatu wisdom, which is heard in Akanishta.

L9: [b)) Those of the other four families:] :L9

\ ###  
\ Just so by removing aggression, there is the field of Akshobhya. °  
\ By removal of pride there is the field of Ratnasambhava.  
\ By removing desire, there is the field of Amitabha.  
\ By removing jealousy, the field of Amoghasiddhi.

-- For aggression the Dharma of the mirror-like wisdom of Akshobhya is taught,  
-- for pride, the wisdom of equality of Ratnasambhava,  
-- for passion, the discriminating awareness wisdom of Amitabha.  
-- Jealousy is purified by showing the all-accomplishing wisdom of Amoghasiddhi.

For those on the ten bhumis, it is taught that there are five transformations of the five Dharmas of the five families.

-- At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the dharmadhatu wisdom. Attaining the first bhumi, "supremely joyful," one sees Vairochana.

-- On the lesser three paths of meditation, transforming pride into the wisdom of equanimity, one sees Ratnasambhava.

-- On the middle three, transforming all kinds of passion into discriminating awareness wisdom, one sees Amitabha.

-- On the precious eighth bhumi, the seeds of aggression, the pain of conceptualization, and alayavijñana are transformed into the mirror-like wisdom so that one attains complete non-thought and sees Akshobhya.

-- On the ninth and tenth bhumis, purifying the seeds of jealousy, the fields of the five gates are purified by the four modes of genuine individual awareness.<sup>24</sup> Perfect Buddha activity produces benefit for sentient beings, the all-accomplishing wisdom is attained, and seeing Amoghasiddhi, one is empowered by great light rays. This is perfection of the great deeds of the Buddhas.

The Manifestation of Miracle says:

~ By mastery of the pure levels,  
~ The five teachers, and their five dharmas  
~ One perfects the five wisdoms  
~ And goes to enlightenment.

The commentary describes what this is like:

L8: [vi) The real field,] :L8

From the three sections

L9: [a)) By the distinction between teacher and retinue there is half-emanation] :L9

By other appearance of the fields of the five families and the appearance of the teacher, how benefit is produced for the bodhisattvas:

\ ###  
\ Since regarding a teacher in the realm of sambhogakaya °

\ The retinue and such are other than the teacher,  
 \ For this reason, not everything is sambhogakaya.  
 \ This half emanation is self-existing nirmanakaya.  
 \ This appears for sentient beings who are purified.  
 \ But for the noble ones who are dwelling on the bhumis,  
 \ Those who are to be tamed are not other than themselves.  
 \ So it is called a half-emanated nirmanakaya

..

The genuine field of sambhogakaya, by the perfection of being without good and bad, is always changeless. The reflected sambhogakaya appearing to the bodhisattvas, showing the major and minor marks and so forth, appears to be other than the field and retinue and so forth. Therefore it is included within the appearances of the ten bhumis, and is called a "half-emanation." This is taught in the tantra The Wedding of the Sun and Moon and so forth.

It is also called half-emanation because the field does not appear to be other for the bodhisattvas of the ten bhumis. Though sambhogakaya appears, since it is not other than self-appearance,<sup>25</sup> its reflection is a half-appearing simulacrum, and so it is called half-emanation. By emanating with the nature of self-appearance, it is also called a naturally-existing nirmanakaya.

L9: [b)) The four peaceful fields] :L9

\ ###  
 \ These fields are alike in their delightful palaces. °  
 \ They are built on the seven precious substances.  
 \ They emanate rays of light to all of the directions.  
 \ Countless Buddha-sons are born from lotus flowers.  
 \ Everything that is desired falls like rain.  
 \ Throughout the four times the sound of dharma rings like sleigh-bells.<sup>26</sup>  
 \ These are the emanations of a peaceful nature.

In the fields of the five families, on ground of the seven precious substances, divine palaces, brilliant with rays of light are adorned with garlands of jewels. From bells in trees<sup>27</sup> dharma sounds of emptiness, marklessness, and so forth, unheard before, arise by themselves and pacify harmful kleshas. As pools of water adorned with the eight virtues<sup>28</sup> emanate like the play of fountains, the torments of the kleshas are cleared away. A rain of all that anyone could desire falls from the sky and so forth. The power and enlightenment of the Buddhas is adorned by the immeasurable display arising because of the wondrously arisen virtuous roots of the bodhisattvas.

This display of good qualities of the undisturbed fields, Sukhavati and so forth, is extensively explained in the sutras. These are nothing but the appearances of their own virtuous minds, and so those maintaining the conception that they are other are impure. If they try to cross over to somewhere else, they will never get there. As from virtuous habitual patterns good dreams arise, the self-appearances of the bodhisattvas, accord with the half-emanation of the Buddhas.

The Secret Essence says:

~ A wishing-fulfilling tree or wishing gem,  
 ~ And arising of everything that is desired  
 ~ These do not exist substantially,

- ~ But supported by the merit of one's mind.
- ~ The wondrous miracle, wondrous marvelous Dharma.
- ~ From another existence does not come.
- ~ From prajña in dependence on upaya,
- ~ These arise like a fetus in the body.

L9: [c)) The celestial field] :L9

As the peaceful self-arising nirmanakaya appears to the bodhisattvas dwelling on the bhumis:

- \ ###
- \ Likewise there are countless wrathful mandalas, °
- \ Celestial realms that emanate heaps of clouds of dakinis.
- \ These are the Buddha field of the glorious five herukas.
- \ They are fully apparent to those in the secret mantra.
- \ Nowadays this is called the celestial realm of bliss.
- \ It is highly praised by the learned and accomplished.

The self-appearance of inner luminosity arises as the luminous mandalas of the wrathful ones of the five families. This is like the reflection of the moon appearing here. For individuals dwelling on the level of a vidyadhara of secret mantra with power over life and for the insight holders of mahamudra, the five poisons are abandoned. Because of that, from the self-arising appearance of the five kayas and five wisdoms, when ignorance is tamed, the mandala of the wrathful one of the tathagata family, the Buddha heruka, appears in Akanishta. Having traveled there, dakas, dakinis, and lords of yogins who have the same fortune as other vidyadharas enjoy the feast within the great waves of the view and action of the mantrayana.

Similarly, in the vajra field there is a display of the mandala and field of the Vajra Heruka, in the ratna field of the Ratna Heruka, in the padma field of the Padma Heruka, and in the karma field of the Karma Heruka.

The sounds of the dakinis practicing in the celestial realm, mantrikas of the earthly realm, the beings of the fields, and so forth are classed with those of the assembly of Vajrayogini, producing the support of sound emptiness.

In the field of the moment of death, the wrathful ones invite with heaps of clouds of parasols, victory banners, and music. As these are seen by the vidyadhara gurus, they are drawn in. The arrayed five places of the vidyadharas are called the celestial realms of great bliss. Of equal fortune with those who have attained the same field by the bodhisattva-bhumis, each has realization of the dharma, teacher, retinue, view, and accomplishment of samadhi, from which no other is conceivable.

The Precious Ocean says:

- ~ As it appears to those who are dwelling on the bhumis,
- ~ The fields of wrathful ones appear to vidyadharas,
- ~ With all the great feast of good qualities of the celestial realm.
- ~ One is ornamented by the marks of accomplishment.
- ~ The signs and marks of attaining the siddhis all appear.

As vidyadharas training on this very path, the vajra gurus dwell. So it is proclaimed.

L7: [b) The nirmanakayas who are tamers of beings,] :L7

There are seven sections.

- i) the field of sambhogakaya
- ii) Emanations and further emanations
- iii) Taming whatever needs to be tamed
- iv) How benefits are performed by wisdom
- a)) How individual benefits are performed:
- b)) The way of knowing
- v) The way of appearing to impure beings
- vi) How impure appearances arise
- vii) How these also possess limitless compassion

Second, there is the teaching of the Sages of how being-taming nirmanakayas appear in accord with individual realms of beings. As for their appearance as teachers who benefit beings, as said above, from the six places of the sambhogakaya of Akanishta, emanate six rays of light to the places of the six kinds of beings. At their tips are letter garlands which perform benefits by appearing as the teachers of the individual wheels. What is so-known is

L8: [i) the field of sambhogakaya:] :L8

\     ###  
\     From this come nirmanakayas who are the tamers of beings. °  
\     They dwell in each of the lokas, appearing as their teachers.  
\     There are Indra, Aravala, Shakyamuni and Senge Rabten  
\     Jvalamukhadeva and Awa Langosé.  
\     Each of these six sages purify the minds  
\     Of beings of one of the lokas, throughout the ten directions.

From sambhogakaya light rays, circular garlands of syllables emanate as teachers in the places of the six kinds of beings. In the place of the gods, are divine sages, lord Indra and so forth. In the place of the asuras is Aravala. In the place of human beings are the Great Sage Shakyamuni and so forth. In the place of the animals are Senge Rabten and so forth. In the place of the pretas is Jvalamukhadeva and so forth. In the place of the hell beings is Awalangmogo and so forth.

These individual tamers are self-existing, accomplishing benefits for beings without motion and effort. This is the blessing of the great compassion. It arises from the cause of the increasing white virtue of beings.

The Dharma appears in a three-fold way, like water, the moon's reflection, and the disk of the moon. As the moon has the power of producing reflections, the moon of sambhogakaya has a power of making emanations arise from the viewpoint of those to be tamed. As water in a vessel has a power of holding reflections, those to be tamed have the merit of an emanation appearing. When these two come together, as the moon effortlessly arises in the water, the reflection emanated from the moon of the teacher arises when there are those to be tamed, and never at an untimely moment.

The Hundred Actions says:

- ~ In the ocean where water dragons live,
- ~ Waves may rise at an inappropriate time.
- ~ The Buddha's coming to sons who are to be tamed,
- ~ Never comes at an inappropriate time.

In the four directions, above, and below; in the six divisions of space of the world realm including its borders above and below, to as many of the six kinds of beings as exist, by their own karma, these emanations are shown. They appear to those above in the celestial realms, to human beings and animals in the middle, and to hell beings and pretas below. To these beings who experience various joys and sorrows, benefiting as many as there may be, countless inconceivable and immeasurable sages appear.

The Secret Essence says:

~ Then from all the tathagatas, as the blessing of the great compassion, come the so-called insight beings, the six sages. They came forth from the body, speech, and mind vajras of the Tathagata. Having come forth, by the power of karma, above, below and everywhere in the ten directions of the six worlds in each limitless three-fold thousand world realm, the bhagavans, the great sages benefit beings in each world by the four kinds of taming.

THE FOUR TAMINGS ARE:

- 1) Taming by great merit of the body
- 2) Taming through speech by the dharmas of various vehicles
- 3) Taming through mind by the great higher perceptions
- 4) Taming through inconceivable Buddha activity.

The Buddha qualities are all pervading and not separately counted.

IN THE FIRST, there is taming by the twelve deeds and so forth.

The Uttaratantra says:

- ~ By the great compassion
- ~ He knows the world as it is.
- ~ Having seen all the world,
- ~ Not moving from dharmakaya,
- ~ By various emanations
- ~ Manifesting in birth,
- ~ He emanates from Tushita;
- ~ Meditates, and being born,
- ~ Is skilled in the arts and sciences,
- ~ Enjoys his harem of queens,
- ~ Renounces, performing austerities,
- ~ Goes to essential enlightenment,
- ~ Overcomes hosts of maras,
- ~ Attains complete perfection,
- ~ Turns the wheel of dharma,
- ~ And passes into Nirvana.
- ~ In as many worlds as there are
- ~ These are shown in those impure fields.

AS FOR HIS TAMING BY SPEECH, The Secret Essence says:

- ~ By his power of taming, as antidotes to the eighty four thousand kinds of conceptualizations and kleshas, he teaches the vehicles of gods and human beings, the shravaka yana, the pratyekaBuddha yana, the bodhisattva yana, and the unsurpassable vehicle. Eighty-four thousand Dharmas have been taught, are taught, and will be taught.

Like Shakyamuni, turning the wheel of dharma in different realms of samsara, the melodious

speech of Dharma has sixty limbs, with a teaching according with the interest and openness which each one has. As such teachings are given at one time to limitless different sentient beings, the eighty-four thousand gates of Dharma and so on are simultaneously heard like an echo. The sound and words of the apparent speech of nirmanakaya are without individuating characteristics. They are self-appearances of the minds of those to be tamed and blessings of the Buddha.

The Uttaratantra says:

- ~ Just as reverberation of an echo
- ~ Arises in the apprehension of others,
- ~ And without discursive willing, it is effortless,
- ~ And does not really exist inside or out;
  
- ~ So the speech of the Tathagata,
- ~ Arises from the apprehension of another,
- ~ And without discursive willing, it is effortless,
- ~ And does not really exist inside or out.

This same speech, in the ears of those to be tamed, achieves the sixty limbs of melodiousness.<sup>29</sup>

The Embodiment of the Intention says:

- ~ The roots are like this:
- ~ 1). Like Bhrama
- ~ 2). Like the sound of cymbals
- ~ 3). Like songs and dances
- ~ 4). Like the bird kalapingka
- ~ 5). Like the music of thunder
- ~ 6). Like an echo
  
- ~ Lord of Lanka. The limbs are like this:
- ~ 1). Producing recognizable perception
- ~ 2). Without disharmony
- ~ 3). Worthy of listening
- ~ 4). Memorable
- ~ 5). Impenetrable, very profound
- ~ 6). Interesting to hear
- ~ 7). Completely undisturbing
- ~ 8). Pleasant and interesting to the ear
- ~ 9). Completely without clashing
- ~ 10). Supremely clear
  
- ~ Arising for each of the array of gates, these and their limbs arise entirely perfect.

The six roots combine with each of the ten limbs, making sixty altogether.

As for the ten natures of these sixty, the same text says:

- ~ Lord of Lanka, what is its natures? they are like this:
- ~ 1). A great slow melody
- ~ 2). All pervading
- ~ 3). Quickly understandable
- ~ 4). Cutting off doubts

- ~ 5). Equal in its single vision
- ~ 6). Ephemeral manifestation
- ~ 7). Entering everywhere
- ~ 8). Producing yearning
- ~ 9). Specially acting
- ~ 10). Taming everything

Each of the ten natures multiplied by the six roots makes sixty. The sixty multiplied among themselves become the thousand limbs of melody, called the ocean of limbs of melody. Thus the reflected emanations of the supreme Buddha are seen. As on a background of vaidurya, or lapis lazuli, the reflection of Indra appears, so the mental appearances of the pure karma of beings appear.

The Uttarantra says:

- ~ Just as on a ground of polished vaidurya
- ~ The reflection of the king of the gods appears,
- ~ So on the polished ground of the mind of beings,
- ~ The reflection of the Lord of Sages rises.

The reflection for beings has no rising, setting, or disturbance. Disturbance gets in by the power of one's own mind.

AS FOR TAMING BY MIND, the Secret Essence says:

- ~ Knowing all and everything in the four modes of time,
- ~ Knowing all the continua of the minds of all,
- ~ By the miraculous eye seeing all phenomena,
- ~ By the miraculous ear, hearing all phenomena,
- ~ By miraculous awareness, experiencing them all...

The undefiled experience of Samantabhadra, the great, completely perfect six higher perceptions are like that.

These are the six higher perceptions:

- 1). The vision of the divine eye
- 2). The divine ear
- 3). Non-obscuration
- 4). Knowing the thoughts of others
- 5). By knowing the four times and remembering many lives, remembering former existences
- 6). Displaying whatever miracle will tame beings.

By these stages, all minds are accepted and known. Then by performing benefits they are tamed.

AS FOR TAMING BY BUDDHA ACTIVITY, the Secret Essence says:

- ~ His form being everywhere is inconceivable.
- ~ His mind being everywhere is inconceivable.
- ~ His face being everywhere is inconceivable.
- ~ His speech being everywhere is inconceivable.

There are countless such inconceivable appearances in the ten directions.

Each of the details of body, speech, and mind also has an inconceivable assembly, pervading the ten directions of the Buddha field doing benefits. Moreover, by body, speech, and mind

real, substantial benefits are produced and all these Buddha activities, within all things and continuua are explained as different.

L8: [ii) Emanations and further emanations] :L8

Thus the six sages in the six realms of beings which have been discussed are the number of the principal ones:

\ ###  
\ These six chief emanations have countless sub-emanations. °  
\ These are even found in each of the realms of the gods,  
\ From the Bhrama and Ishvara realms right up to Akanishta.  
\ They appear as teachers in every one of them.

The six sages are included among the six kind of beings, existing in the realization of those to be tamed. The six names, lord Indra among the gods and so forth, are mere examples. They are emanations from space, and by these emanations, from the viewpoint of sentient beings, countless further emanations perform benefits. Even in the realm of the gods from the four great kings up to Akanishta, the principal ones of the god realms perform taming.

L8: [iii) Taming whatever needs to be tamed:] :L8

\ ###  
\ They also appear wherever humans are tamable °  
\ Manifesting as shravakas and pratyekaBuddhas,  
\ As bodhisattvas or kings, they then tame human beings.  
  
\ ###  
\ Among the asuras are also such different kinds of teachers.  
\ Among the animals they may appear as birds to birds,  
\ Or else they may appear like lions, the king of beasts.  
\ The different kinds of teachers transcend the scope of thought.  
\ Likewise among the pretas and also the beings of hell  
\ They appear in forms that are appropriate.

In the human world too there is not only one. There is taming by innumerable kshatriyas, bhramins, women, and so forth. The single Buddha emanates shravakas, pratyekaBuddhas, kings, and so forth, who similarly perform benefits.

Similarly, produced among animals, they tame them. For taming wild animals, they appear as lions and so forth. Among hell beings and pretas, it is similar. Wherever there are sentient beings, benefits are performed by the Buddha's emanations.

The Avatamsaka Sutra says:

~ Kye! Son of noble family, as for the emanations of the Buddha, whatever sort of beings are to be tamed, these immeasurable ones perform benefits by that sort of form, color, and name. It is like this: In the realm of the Divine Lord, having emanated as the Divine Lord, the path of the ten commandments of virtuous action are genuinely transmitted.

Similarly, for those who are to be tamed by renunciates, bhramins, pretas, or hell beings, he emanates those forms and benefits them.

L8: [iv) How benefits are performed by wisdom,] :L8

From the two sections

L9: [a)) How individual benefits are performed:] :L9

\     ###  
\     Each of these tamers of beings possesses two kinds of wisdom, °  
\     These are the wisdom of nature and wisdom of extent.  
\     Knowing dharmata and distinctly knowing dharmas,  
\     They produce the two benefits for those who are to be tamed.

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

¢(i.e. knowledge of how-it-is (Tib. ji ta ba) This is transcendent knowledge (jnana) of the true nature of reality, not as it appears to individuals in samsara.

¢-- knowledge of variety (Tib. ji nye pa) This is the transcendent knowledge (jnana) of the variety of phenomena.)

As for the wisdoms of the tamers of beings and the supreme emanation,

-- depending on dharmata there is the wisdom of nature,

-- and depending on the dharmin there is the wisdom of extent.

L9: [b)) The way of knowing:] :L9

\     ###  
\     The wisdom of nature sees emptiness as reality. °  
\     It teaches beings the meaning of total pacification.  
\     The wisdom of extent knows minds and their various powers.  
\     Distinctly knowing these, it shows limitless styles of Dharma.

¢(i.e. knowledge of how-it-is (Tib. ji ta ba) This is transcendent knowledge (jnana) of the true nature of reality, not as it appears to individuals in samsara.

¢-- knowledge of variety (Tib. ji nye pa) This is the transcendent knowledge (jnana) of the variety of phenomena.)

Having come to know the empty essence of dharmata, they teach sentient beings the Dharma of unborn nature.

The Middle Length Prajñāparamita says:

~ Kye! Sentient beings come here. All dharmas are by nature unborn. Because I shall teach you the Dharma of how the kleshas are, you shall discriminate emptiness.

Seeing all the nature, powers, and propensities of those who are to be tamed by their wisdom of extent, they teach the Dharma in accord with that.

The same text says:

~ Having fully seen the natures of sentient beings, to sentient beings, all of whom have the kleshas, to tame their kleshas, I teach the Dharma.

L8: [v) The way of appearing to impure beings] :L8

Thus these emanations by the six sages are appearances for impure sentient beings:

\     ###  
\     These are the teachers that appear to impure beings. °  
\     Their realm is the six-fold world of the beings of the six lokas.  
\     The teacher will match the projections of those who are to be tamed.

- \ The various vehicles of the Dharma are not fixed.
- \ The time will equal a kalpa of the beings who are to be taught.

The place of nirmanakaya is any place where sentient beings appear. The teacher appears in accord with those appearances. Because of differing mental conceptions of sentient beings and because of the different powers and senses, the Dharma is taught with various assemblies of vehicle, teacher, place and retinue.

The All-Creating King says:

- ~ As for the fields of taming of nirmanakaya,
- ~ In Jambuling there are a hundred million or more.
- ~ In all of them the compassion of self-arising wisdom
- ~ Tames the six kinds of continua of sentient beings.

Also:

- ~ As for teaching the antidote to passion,
- ~ Twenty one thousand vinayas have been taught.
- ~ As for teaching the antidote to aggression,
- ~ Twenty-one thousand sutras have been taught.
- ~ As for teaching the antidote to ignorance,
- ~ Twenty-one thousand abhidharmas were taught.
- ~ As antidotes equally taming the three poisons,
- ~ For equalizing all the three pitakas
- ~ There are twenty-one thousand different teachings.
- ~ In general there are eighty-four thousand teachings.
- ~ All were taught as antidotes to the three poisons.

L8: [vi) How impure appearances arise] :L8

As just explained:

- \ ###
- \ Thus within the six worlds of beings of the six lokas, °
- \ Caused by good and evil karma and its patterns,
- \ There are various phenomenal ups and downs and joys and sorrows.
- \ The six teachers too are only beings' mental projections,
- \ Just like Buddhas and beings that may appear in our dreams.
- \ Though their essence is pure, phenomenal details are not.
- \ So apparent variety will arise as the play of compassion.

By the karma and habitual patterns of beings, by virtue we whirl about in the higher realms and by non-virtue in the lower realms. We experience various joys and sorrows like appearances in a dream. The Buddha blessings that wake us from this sleep appear from one's own good karma. These beneficial Buddha-emanations, the Sage, the Buddha Bhagavat, and so forth, are also like a dream. The non-establishment of benefits by such self-appearances of beings is like that of emanations who appear to proliferate in a dream.

The Edifice of the Three Jewels says:

- ~ By me, for all dream-like sentient beings,
- ~ Having emanated like a dream,
- ~ The Dharma like a dream is taught to them.
- ~ The essenceless one is non-dual in its nature.

- ~ To be understood as natureless,
- ~ It is insubstantial emptiness.

The Middle Length Prajñāparamita says:

- ~ Subhuti, all dharmas are like a dream, like an illusion. Nirvana too is like a dream, like an illusion.

The vessel and essence of confused appearance are false. Any Buddhas and beings appearing within it are also false. They do not exist. They appear while they do not exist. They are like Buddhas and beings in a dream. Though their essence is the primordial purity of Buddhahood, when samsara and nirvana appear like a dream, the sentient beings of the six realms and the teachers who tame them appear as these bad appearances. But as they appear, they are non-dual with the primordial purity of the single space of the dhatu.

The Sutra of the Non-arising of All Dharmas says:

- ~ Without any Buddha there are no Dharma and sangha.
- ~ Whoever really knows that is competent.
- ~ The nature of sentient beings is taught to be Buddhahood.
- ~ But the nature of Buddhahood is all sentient beings.
- ~ Sentient beings and enlightenment are not two.
- ~ Whoever really knows that is excellent.

For sentient beings, seen by the compassion of the Buddha, tamer and tamed are distinguished and benefits performed. When wrong conceptions and their habitual patterns have been purified, the space of peace has been gained.

However, by the great kindness of wisdom, when sentient beings have been clearly and distinctly seen, those who are confused by futilely grasping at ego become intended objects of compassion. As they are led by upaya and by the primordial power of effortless spontaneous deeds, benefits are performed.

The Secret Essence says:

- ~ Imputations of wrong conception are purified.
- ~ Since they are not other from the space of wisdom,
- ~ When they are distinguished by the great compassion,
- ~ the six realms with their places, times, and beings appear.

L8: [vii) How these also possess limitless compassion] :L8

These six emanated great nirmanakayas:

- \ ###
- \ These are the limitless emanations of compassion. °
- \ Such Buddha activity lasts as long as samsara.

From the space of the dhatu, from the blessing of the immeasurable compassion of the essence of wisdom, self-appearing emanations benefit sentient beings. A nature of those to be tamed, upayas and antidotes of taming, and a time when these occur are nowhere to be found. The benefits of taming arise effortlessly, like the appearance of the moon in water.

The Uttaratantra says:

- ~ As for the natures of those to be tamed, the means of taming,
- ~ And trainings that are suited to those different natures;
- ~ Going in timely manner to the realms where they live

~ The all pervading Lord spontaneously enters.

Beings of the lower realms are established in the higher realms. Those in the higher realms are kept from harm and distress. By benefit, they are established in liberation. Those who do not dwell on the path are made to enter it. Those who dwell on it are connected with higher virtues. They are established in the ten bhūmis and then in Buddhahood.

In brief, the nature of sentient beings is instantly turned to happiness. Then gradually, according to their individual fortune in the three enlightenments, they are led out of samsara and established in liberation. Real and mental Buddha activity protecting them from suffering for as long as samsara is not emptied.

The Abhisamayalankara says:

- ~ As long as samsara lasts,
- ~ This activity is maintained
- ~ To continue uninterrupted.

The aspects are taught by nine examples.

- As increase arises when Indra is seen, after the Buddha has been seen, the pure mind aspires and practices the two accumulations.
- As the sound of the divine drum motivates us away from carelessness and clears away fear, the sound of the drum of Dharma clears away the carelessness and fear of samsara.
- Like a cloud, by the falling rain of Dharma, the wholesomeness of one's continuum increases.
- As Bhrama appears in the place of the gods without moving from his place, while not moving from dharmakaya, rupakaya benefits beings.
- Like the sun, the lotus of students bloom and darkness is dispelled.
- Like a jewel, by complete non-thought, benefit for others is performed.
- Like an echo, though one melody is heard as sixty, from the time it performs benefit, its sound and words do not exist.
- Like the sky having a nature without complexity, by revelation of the basis of arising, dharmakaya, benefit is produced.
- Like the earth increasing harvests, it produces the benefit of increasing all the harvests of virtue of sentient beings.

The Uttaratāntra says:

- ~ Like Indra, a drum, a cloud, like Bhrama, or the sun
- ~ Or like a precious king of wish-fulfilling gems
- ~ Like an echo, the sky, or the earth, as long as samsara lasts,
- ~ For the family of yogins, the effortless helpers of others,
- ~ The teachers manifest like the lord of gods in a jewel.
  
- ~ In well admonishing, they are like a drum.
- ~ The clouds of the wisdom and kindness of the universal lords
- ~ Pervade limitless beings to the pinnacle of samsara,
- ~ Immaculate like Bhrama, not moving from their place.
- ~ They teach by the appearance of many emanations.
- ~ Like the sun, their light of wisdom radiates everywhere,
- ~ With a pure and precious wish-fulfilling gem-like mind,
- ~ The speech of the victorious ones, like an echo, is letterless.
- ~ Their bodies are like space, pervasive, formless, eternal.

- ~ Like earth, for all the medicines of the white Dharma of beings
- ~ They are always the ground, the ground of Buddhahood.

L7: [c) The various nirmanakayas] :L7

- i) How the created nirmanakayas produce benefit for beings
- ii) The spontaneous arising of temporal and ultimate true goodness

L8: [i) How the created nirmanakayas produce benefit for beings] :L8

The three nirmanakayas,<sup>31</sup> produce benefit by materially appearing. By the blessing of the Buddha, they have been emanated, by taming beings and so forth, thus they are emanations. Though that is explained, from the time of emanation to tame beings and by wisdom performing benefits, their space-like Buddha activity is perfected:

\     ###  
 \     From this compassion rise the various nirmanakayas. °  
 \     They appear in the form of mindless material things.  
 \     There are paintings and reliefs, and various natural forms  
 \     There are different writings and different objects of worship.  
 \     Lotuses, wish-fulfilling trees, and pleasant parks,  
 \     There are wonderful palaces and pleasure groves.  
 \     There are also caravansaries, ships and bridges.  
 \     Lamps and jewels, food and clothing, vehicles.  
 \     Such material things appear doing many benefits.

As for the particulars of how objects emanated by the Buddha benefit beings in the world, there are paintings, reliefs, self-appearing images of body, speech, and mind, writings, deities, stupas, and so forth. Anyone who even sees them is moved with powerful faith and longing, and the seeds of liberation are planted. Following these examples, with this constant support, there is an increase of virtue within the continua of sentient beings, and so Buddha emanations accumulate.

The Neckpin of Mantra<sup>32</sup> says:

- ~ Now they remain at the time of the dark age,
- ~ In the forms of artifacts and letters
- ~ Thinking it is I have faith in them.

The Mahayanasutralankara says:

- ~ Created, born, and great enlightenment
- ~ By the one who is all, the teacher of enlightenment,
- ~ As for these nirmanakayas of the Buddha,
- ~ they are the great means of liberation.

The created phenomenal appearances of the "created" nirmanakayas have just been explained. As for "born," any being who really benefits other sentient beings is a nirmanakaya of bodily emanation. In a time of famine, it might be a big fish. At the time of sickness, small gentle living creatures and so on. In Rakshasi Ling the king of horses Balaha and so forth emanated, and performed benefits.

The supreme emanation displays the twelve deeds of a Buddha.<sup>33</sup> Similarly, there are emanations of lotuses and wish-fulfilling trees, and pleasure groves, palaces, and gardens for renunciates. When a merchant is wandering in a desert plain, a city is emanated. On

great waters, boats, ships, and bridges are emanated. Those capable in actions of the great secret upaya, might emanate a path in a forest for a single night, and emanating lamps and the like for a wandering merchant, they might show the path.

At a time of famine, by emanating jewels, a rain of food and so forth falls. Emanated chariots, elephants, and other mounts are established only for whatever sentient beings can be benefited. This is taught in the Edifice of the Three Jewels and other sutras.

In particular, the Sutra of Entering the Sphere of Inconceivable Wisdom says:

~ Manjushri, if someone will be tamed by seeing the color of the body of the tathagata as golden, the gold color appears.

If someone needs pleasure groves, jewels, medicine, vidya mantra, and many other things to be tamed, the forms and colors of those appear. That is extensively taught.

L8: [ii) The spontaneous arising of temporal and ultimate true goodness] :L8

Thus appearing:

\ ###  
\ Having temporarily served as happy and pleasant places, °  
\ They finally connect us with the path of peace.  
\ These various emanations produce spontaneous benefits.

By that play of emanations, temporally individual sentient beings' minds are gladdened and by made happy by virtues of body and speech. Then by the wealth of ultimate Buddhahood, the various nirmanakayas also spontaneously produce that supremely great benefit.

The Uttaratantra says:

~ These appearances are utterly  
~ Non-conceptual and immovable.  
~ Indeed upon that ground  
~ The great benefit is at hand

L3: [C. How these arise from space and dissolve into space, the final summary] :L3

The final summary of how the actions and deeds of these kayas arise from space and dissolve into space, depending on the Buddha:

\ ###  
\ If there are no students, the teacher subsides into space. °  
\ Sambhogakaya experience dissolves into dharmakaya.  
\ If there is no vessel there to hold the water,  
\ The moon reflected in water disappears into space,  
\ And by the power of time the moon will do the same,  
\ The full moon, whose face is without increase and decrease,  
\ if there are students to see it, gradually appears.  
\ Thus it is that fruition is spontaneous.

Without a vessel of water, the reflection of the moon in water is self-dissolved. Just so, without the water vessel of students, the reflected moon of the Buddha appearing from their viewpoint, the self-appearance of sambhogakaya, dissolves into dharmakaya and is gathered back into the space of wisdom. That is what is being said.

At that time, individual and personal wisdom itself, rests in meditative equipoise as subtle wisdom. Again, if students exist, without movement or effort, instantly the external luminosity of sambhogakaya and nirmanakaya simultaneously arise from non-thought, producing benefits as before.

In madhyamaka this is called producing benefits through appearance for others due to former aspirations. The Uttaratantra and so forth say that though in post-meditation benefits are performed, there is no moving from the essence of meditation.

The Uttaratantra says:

- ~ Non-thought and its post-meditation
- ~ Are both maintained to be wisdom.

Also:

- ~ The style of bodhisattvas,
- ~ In their post-meditation
- ~ And in freeing sentient beings,
- ~ In the world is like the tathagatas'.
- ~ Like an atom and the earth,
- ~ Like an ocean and an ox-track,
- ~ Between Buddhas and bodhisattvas
- ~ The difference is like that.

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

Now the merit is dedicated for virtuous sentient beings. As explained:

\     ###  
\     Therefore by the nature of this, the highest peace, °  
\     May all beings encounter the luminous space of mind.  
\     Having been exhausted by the defilement  
\     That grasps at the extremes of samsara and nirvana,  
\     May the mind today relieve its weariness.

By the merit of the suchness of the essence may all beings, grasping the end of samsara and nirvana, by the immeasurable merit of omniscience, refresh the wearied nature of mind on the level of mastery.

- ~ Making pure white kumut lotuses bloom,
- ~ Like the white form of the moon of an autumn night,
- ~ The highest virtue clears away tormenting kleshas.
- ~ May disturbed beings' minds be pacified.
- ~ In the ocean of kleshas, their heads wreathed about by suffering,
- ~ There formerly floated the swans of all our faults,
- ~ Now dried by a thousand lights of mental merit.
- ~ Now let the Conqueror's wealth be fully seen.
- ~ The wind of wisdom scatters in all directions,
- ~ Dark clouds of incidental obscuration.
- ~ May their flight be fully stabilized.
- ~ May the luminous sun of enlightenment be seen.

\*\*\*\*\*  
\*\*\*\*\*  
\*\*\*\*\*

L1: [Third main section of the Great Chariot's Commentary: the conclusion] :L1

L2: [Chapter XIV: Conclusion and Final Summary] :L2

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

¶[i.e. The essence, the single true meaning, the sense, of sutra, tantra, and oral instructions is here, in this auspicious presentation of words and meaning.]

From the five sections of the final summary, as for the extensive dedication of merit of these auspicious teachings, having resolved all the details of words and meaning, now on completing the shastra, as for the dedication of merit to benefit others, first an explanation of the title is composed.

This auspicious presentation of words and meaning explains THE MEANING OF THE ULTIMATE FRUITION:

\     ###  
\     From the great clouds of merit of this good explanation, °  
\     By many feasts of rain whose nature is that of peace,  
\     Increase the goodness and happiness of beings of the three levels.  
\     May the wealth-feast of the Victorious One be self-existing.

In the totally vast and spotless space of mind, among great heaping clouds of auspicious explanation, may a thousand thunders resound with the prajñas of hearing, contemplating, and meditating.

From sending forth the flashing lightning of this auspicious garland of scripture, reasoning, and oral instructions, by the falling feast of cooling rain of peace and happiness, in the minds of the beings of the desire, form, and formless realms, may the seeds of the virtuous essence of the dhatu of dharmas be moistened. By fulfilling their power of growing ever greater, by the great qualities and activity of the enlightenment of Buddhahood, may they perfect mastery of the inexhaustible wheel of ornament of body, speech, and mind.

As for the reason why this should be composed

As for telling the manner of composition,

As for the time:

\     ###  
\     These days, by impure eyes of ordinary minds,  
\     The separate paths of the mantra and paramita traditions  
\     Are grasped as contradictory, and cannot be combined.  
\     Therefore they have a partial eye for both of them.

When the former learned and accomplished ones had departed, because the long-standing traditions were disturbed with people's own conceptual ideas, they became unclear. By completely fixating the individual paths of the great tantras of mantrayana and the paramita tradition, having not heard much, only stirred up by bad thoughts of sophistry, fools

arrogant about their learning grasped them as contradictory. Therefore, even those of profound realization have not been able to gather them into one. By devoting themselves to belittling the mere words of these fools, they came to have the eye of partiality.

As to how the ground, path, and fruition of sutra and tantra is briefly taught

Having seen this, the traditions

\     ###  
\     This deep and excellent sense of the cause and fruition vehicles  
\     Having gathered together the means of accomplishing this,  
  
\     ###  
\     Was composed at Ogyen Ling, high on Mount Gangri Thökar,  
\     By the arising of Drime Özer, spotless rays of light.

In this shastra, the true meaning of

-- the vehicles of cause and fruition, with their ground, path, and fruition;  
-- the meaning of the ground, path, and fruition of the fruition vehicles of secret mantra;  
-- and whatever words arise from the elders of the traditions of sutra, tantra, scripture, realization, and oral instructions, with their profound genuine meanings, are gathered into one as the suchness of the holy guru.

At the practice place of Ugyen Dzong on the throat of Gangri Thökar, this was accurately presented. That mountain's temple of auspicious rocks is a source of the increase of virtue. With the rise of the mountain ornamented by former snows and covered by a white garment of moonlight, by the power of the season, these days, the peak is more beautiful than a mere range of rock. On the mountainsides are fields of medicinal herbs and clean waters flow there. The flowers and fragrant herbs in the wide southern direction, set off by green juniper forests, shine like the throat of a peacock. The practice-supporting forest citadel where these are seen, by Padma's self-arising blessing is called Ugyen Dzong. This shastra, teaching the single essential meaning is a precious treasury proper to receive on the head.

The Uttarat Tantra says:

- ~ Thus with faith in scripture, and with reasoning,
- ~ Depending on those alone to purify myself,
- ~ So that those with a mind of perfect devotion and virtue,
- ~ May be truly accepted, this text was composed and taught.
  
- ~ As by lamps, lightning, a jewel, or by the sun and moon,
- ~ Things are brought to view for those possessing eyes,
- ~ Likewise, the great meaning, is to be fully explained
- ~ Depending on the producer of brilliant illumination.
  
- ~ Whatever is closely connected to all-accomplishing Dharma,
- ~ Teaching removing kleshas and craving from the three realms,
- ~ And that which also teaches the benefits of peace;
- ~ That is the speech of the Sage. The reverse is something else.
  
- ~ If, having a mind completely free from wandering,
- ~ Whatever one expounds is solely in accord
- ~ With that which has been taught by the Victorious One,

- ~ And also harmonizes with the path of liberation,
- ~ Then, as is done with the words of the Buddha, the Sage himself,
- ~ That should be received with respect upon the head.

That is well said.

So that merit may increase, as for composing adornments of auspicious verses

Thus, having followed scripture and reasoning, by rightly seeing and comprehending, setting out a great full ocean of wondrously arisen auspicious explanation:

\     ###  
 \     By this merit may the sentient beings of samsara,  
 \     All attain the highest level of total peace,  
 \     By the kayas and wisdoms, with nothing added or taken away,  
 \     In all the times and directions, may auspiciousness be produced.

This is the ornament of auspicious verses. By the excellent merit of composing this vast and profound shastra, for all beings included in the three realms, six lokas, and three levels, having attained Samantabhadra, the level of peace, without struggle and effort, by the kayas and wisdoms, to which nothing is ever added and nothing taken away, in all places, times, and situations may a hundred thousand million billion immeasurable, inconceivable auspicious light rays emanate everywhere.

That is what is being said.

- ~ Adorned by excellent virtue, supreme miraculous rising, more supreme than the level of the celestial realms,
- ~ May the mandala of light of direct and good instruction, consecrate the path of the space of mind.
- ~ For limitless beings may the level of perfect peace arise unsurpassably and quite without example.
- ~ Having established this torch of wisdom for all the beings abiding on the three levels, these days I am joined to it.
- ~ This way of dharma is ultimately profound and vast like the seat of a water dragon lineage-holder throne.
- ~ The thousand light rays of good explanation emanate everywhere, like the brilliant immensity of the seven-horsed sun.
- ~ It is like an excellent wish-fulfilling gem, perfecting limitless hopes of all that is desired,
- ~ Having various wish-bestowing displays of music, like the level of mastery of the tathagata.
- ~ In these great clouds of holy essence nothing was ever excluded and nothing ever will be.
- ~ Having done benefit, now becoming goodness and happiness, since this goes on forever are unified into one.
- ~ The cool lake of wisdom which formerly was not filled like the great full lake of Indra, has auspicious limitless increase.
- ~ This is a divination mirror for the sutras and tantras;
- ~ A treasury of Scriptures, reason, and oral instructions;
- ~ The essence of the sun, illuminating enlightenment.

- ~ This is a lamp dispelling the darkness of ignorance.
- ~ Later fortunate generations who want enlightenment,
- ~ Should always sincerely treasure these words of explanation.
- ~ THE ESSENCE OF SUTRA, TANTRA, AND ORAL INSTRUCTIONS IS HERE,
- ~ The heaped up clouds of profundity that are the lineage blessings.
  
- ~ The bird of my mind, within the vast sky that is the essence,
- ~ Spreads wide vast wings of upaya and prajña, word and sense.
- ~ Soaring higher and higher to the city of great liberation.
- ~ Thinking to cross to the shore of peace without an atom,
- ~ Glorious Padma, born from the ocean of wisdom and kindness,
- ~ Where he lived afterwards, having a thousand spotless light rays,
- ~ Illuminating all beings, mental darkness is overcome.
- ~ It abides as primordial, unobscured space of the endless sky.
- ~ At night, when the shining space of peace is to be seen,
- ~ Following the wordless speech of this musical drum
- ~ A Meru of butter-lamps are that Buddha's victory-banners.
- ~ The breath of that great confirmation too is glorious Padma.
  
- ~ Merely remembering its marks one is free from the fear of samsara.
- ~ Abiding in its blessings, one does not grasp marks of things.
- ~ Hearing the teachings of non-dual Dharma, one has union
- ~ Entering into the patience of the unborn state.
- ~ By its virtue one will always be protected,
- ~ Becoming a source of nourishment for other sentient beings.
  
- ~ Possessing the excellent virtues of the glorious teachings,
- ~ The purity of complete liberation is explained.
- ~ Immeasurable victorious ones former and later ways,
- ~ Deep meaning of the vehicle of cause and effect,
- ~ Transporting the mountain of scripture, reason, and oral instructions
- ~ In the great tradition of THE CHARIOT OF TRUE MEANING.
- ~ This is the depth of meaning that made great minds rejoice.
  
- ~ From the time of former generations of white dharma
- ~ Emanating from the wondrous accumulation of virtue,
- ~ For good students encouraged by the prince, the Buddha,
- ~ From their viewpoint, I have written this account.
- ~ Ringed by a fence of snow mountains, in their midst,
- ~ Relying upon the former holy dharmarajahs,
- ~ In the ultimate place of Padma, the self-arising king,
- ~ For later generations I arranged this helpful Dharma.
  
- ~ By this merit may I and all beings now enter; the ship of the luminous essence.
- ~ Instantly freed from the ocean of obscurations; so very hard to cross,
- ~ May we arrive at the level of the Victorious One; the land of the precious essence.
- ~ Having completely cleared the degenerations; samsara and nirvana,
- ~ May I thereby come in contact with virtues; of the perfect Buddha.
- ~ May beings by my merit need no effort; for total liberation.
- ~ May they possess the perfect wealth of the Conqueror; without any practice at all.
- ~ Effortlessly crossing the ocean of samsara; as I have said

- ~ Samsara's instant primordial emptiness; may it fill the city of peace.
- ~ By the virtue of all these situations, in this world realm,
- ~ With the limitless wealth of the heavens of the gods,
- ~ By merely wishing, may happiness perfectly be established.
- ~ May the world grasp the appearances of the excellent path.
- ~ May no one see the vicious afflictions of suffering.
- ~ By their own ultimate virtue may they be ever-nourished.
- ~ May they at last attain the place of boundless light,
- ~ Higher than the god realm, pervasive Akanishta.
- ~ Establishing benefit and what accords with Dharma,
- ~ Free from inappropriate objects of attention
- ~ May they quickly become attendants of that kind protector.
- ~ Because all my undertakings are successful,
- ~ May the host of sentient beings be free from samsara,
- ~ By limitless effort, never resting for a moment,
- ~ May the three realms be led to the Lord of perfect peace.
- ~ May all beings be happy with my happiness,
- ~ And may I carry the burden of pain of sentient beings.
- ~ Until these beings are completely emptied from the world,
- ~ May I be made a leader and a guide for them.
- ~ The snake of samsara has poisoned the always unhappy land,
- ~ As from the hellish heat of a terrible fire-pit,
- ~ Led into the pleasant shade of a sandal-grove
- ~ In the lotus garden of training of the Victorious One,
- ~ May sentient beings abandoning effort, fully rest.
- ~ Impermanence and impurity, pain, and ego-grasping--
- ~ May beings forever struggling because of these four errors,
- ~ be accustomed to the level of the Victorious One.
- ~ May all the supreme assembly of virtues be perfected.
- ~ Bees fly and hover around the flowers in a forest.
- ~ By the voice of peacock their anthers are stirred and vibrate.
- ~ Peaceful samadhi by that is completed and fulfilled.
- ~ With its life may this body be moved to such a place
- ~ By cool water, many fruit trees having cool shade,
- ~ Among vines and trees, medicinal herbs and rocky mountains,
- ~ Alone, abandoning every kind of mental creation,
- ~ May they attain the amrita of freedom, enlightenment.
- ~ Trees, moving with the wind, shade and move the flowers.
- ~ Abundant leaves are like a rain of heavenly substances.
- ~ For the meditator, enjoying peace without enemies,
- ~ May samadhi not go stale in the unconditioned light.
- ~ Around fragrant lotuses, bees and the music of bees; and flocks of singing birds,
- ~ In this pleasant and solitary forest retreat; other chatter is pacified.
- ~ Business and personal contacts are not to be seen; alone the mind stays in peace,
- ~ Resting in glorious radiance, clear, and brilliant; may this life be successful.

- ~ Thus by increasing this well-taught Dharma of peace; and pure thoughts of aspiration,
- ~ This clear lake, pervades samsara, as the fruition; of a feast of joy and happiness,
- ~ Adorning divine celestial realms above the earth; the lower ones emptied with joy.
- ~ Going on the path of the highest perfect goodness; may Buddhahood be established.
- ~ This kind of Dharma is vast, all-pervading like space; fulfilling all hopes,
- ~ Supporting sentient beings like the earth; a great and succoring ship
- ~ Liberates us from the ocean of samsara; with its excellent captain,
- ~ The torment dissolving rain of Dharma falls; like water of amrita;
- ~ In the space of mind the dharani clouds have a pleasant sound; like a the drum of Indra.
- ~ May the land of liberation appear; clearing the darkness of ignorance
- ~ Becoming as famous as the sun and moon; may auspiciousness be produced.

Accepted by the glorious teacher of Uddiyana Padmasambhava, and having heard much of the profound teachings of the tathagata, rich in the wealth of the Mahayana, the yogin Drime Özer completed this treatise in the red rock genuine goodness sky fortress, whose five Tibetan mountain peaks, adorned by many treasure troves, are swarming with the nature of the dakinis.

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[End]