

The Jewel Ornament Of Liberation Quick Reference Guide



Lord Gampopa said,
“In the future, people who have devotion for me
and feel sad that they didn’t meet me,
please read the *Precious Garland of the Supreme Path*,
the *Jewel Ornament of Liberation*, and my other writings.
It will be no different than meeting me face to face.”
Therefore, everyone with devotion for Lord Gampopa
should exert themselves in propagating these teachings.

**A Precious Garland for the Supreme Path
for the Three Types of Person:
the Root of the Four Dharmas of Gampopa**

To you with uncorrupted vows, *samaya*, and devotion,
who transmit the scripture, realization, and blessings of the
lineage,
the sublime gurus of Jowo's Kagyu¹,
I prostrate from the depths of my marrow and the very core
of my heart.

These stages of the path for the three types of person,
which teach the subject matter of all the vehicles,
are the main route of the noble ones of the three times.
Each of these four Dharmas is thoroughly practiced
through view, meditation, and conduct.

Holding the correct view, meditate on cause and effect,
engage in virtue and avoid harm.
The result will be the higher realms of gods and humans.
This is the concise practice of lesser persons.

Holding the view of twofold selflessness², meditate on the
faults [of samsara]
and practice the three trainings³ with renunciation.
The result will be the enlightenment of *sravakas* and
pratyekabuddhas.
This is the concise practice of middling persons.

This guide was created by Khenpo Tsultrim Tenzin as an
accompaniment to his teachings. It is not intended to replace
the full text, but may be helpful as a quick reference. For the
most part, the words in this guide were pulled directly from
Khenchen Konchog Gyaltshen's translation,
available through Shambhala Publications.

Khenpo is grateful for the assistance
provided by Khenmo Trinlay, Ani Tsultrim, and Julie Blair
in the preparation of this booklet.

If you find an error or have a suggestion for improvement,
please let us know.

¹ Jowo's Kagyu: the lineage that stems from
Atisha Dipankara, also called the Kadampa

² Twofold selflessness: selflessness of self and
selflessness of phenomena

³ Three trainings: morality, meditation, and
wisdom

Holding the two truths⁴ as the view, meditate on their union,
and practice the six transcendent perfections.
The result will be nonabiding nirvana.
This is the concise practice of supreme persons.

From within the sky-like *dharmata*⁵,
use appearances to train in bodhicitta.
This will transform the two truths into the two accumulations⁶.
Know that this is the cause of the two *kayas*⁷.

If you are able to give happiness to others,
then your loving kindness has reached its full measure.
If you are able to take on others' suffering,
then your compassion has reached its full measure.

If your mind is not angered by deliberate harm,
then your bodhicitta has reached its full measure.
If you do not accept or reject happiness or suffering,
then your view has reached its limit.

If there is no dualistic separation between the nature of your own mind and the nature of others' minds,
how is it possible to grasp self and other?

If, as it is said, knowing the nature of samsara is itself

⁴ Two truths: ultimate and conventional

⁵ *Dharmata*: the unconditioned truth of reality itself, the intrinsic nature of everything, the essence of things as they truly are

⁶ Two accumulations: merit and wisdom

⁷ Two *kayas*: form body (*rupakaya*) and truth body (*dharmakaya*)

nirvana,
how is it possible to grasp samsara and nirvana as being good and bad?

If emptiness is synonymous with dependent origination and if this is said to be the middle path,
how is it possible to need a separate teacher who teaches emptiness?

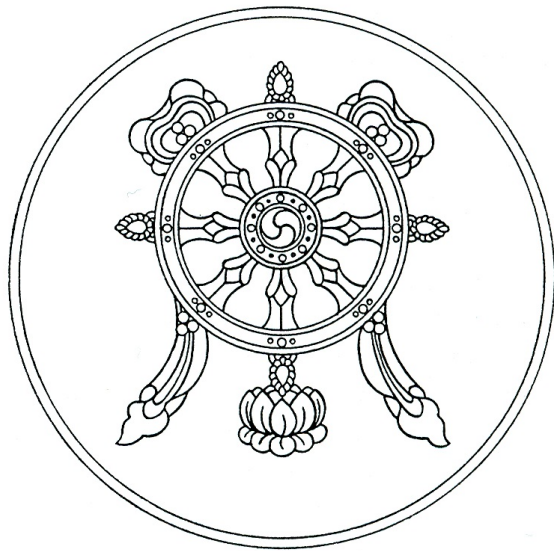
If you understand how your own mind fabricates,
and [understand that] nothing is established as truly real then, no matter how things appear,
use them as helpful and conducive supports for your mind training.

Apart from this, what need is there for anything else to eliminate hindrances?

This text is complete. Gelong Tsoché⁸, who was prophesied by the Buddha⁹ to work for the doctrine in this northern land of snow mountains, has completed his work.

⁸ Gelong Tsoché: This Tibetan name for Gampopa translates as Bhikshu Physician.

⁹ Prophesied by the Buddha: Prophecies of Gampopa by the Buddha can be found in the *King of Meditative Concentration Sutra* and the *White Lotus of Compassion Sutra*.



Four Dharmas of Gampopa

- * May my and all sentient beings' minds become the Dharma.
- * May the Dharma become the path to enlightenment.
- * May all mistakes be dispelled from the path.
- * May all confusion arise as wisdom.

The Jewel Ornament of Liberation Quick Reference Guide



Introduction

All phenomena are included in the two categories of samsara and nirvana. That which is called samsara is empty by nature, a confused projection. Its defining characteristic is that it manifests as suffering. That which is called nirvana is also empty by nature, but all the confused projections are exhausted and dissipated. Its defining characteristic is freedom from all suffering.

Samsara is endless. Samsara is only confusion and suffering. There is no self liberation. Therefore, you should make as much effort as possible to achieve unsurpassable enlightenment. What is needed?

The summary:

- (Part 1) The primary cause is buddha nature.
- (Part 2) As a working basis, the precious human life is excellent.
- (Part 3) The contributory cause is the spiritual master.
- (Part 4) The method is the spiritual master's instruction.
- (Part 5) The result is the body of perfect buddhahood.
- (Part 6) The activities are benefitting sentient beings without conceptual thought.

Part 1: The Primary Cause

The primary cause is the essence of the Well-gone One.

Chapter 1: Buddha nature

All sentient beings, including ourselves, already possess the primary cause for enlightenment, the essence of the Well-gone One.

By what reasoning can it be shown that sentient beings have buddha nature?

(1) Because all sentient beings are pervaded by the emptiness of dharmakaya. Ultimate buddhahood is dharmakaya; dharmakaya is all-pervading emptiness; and emptiness pervades all sentient beings. Therefore, all sentient beings are of the buddha nature.

(2) Because there are no differentiations in the nature of suchness. The suchness of the Buddha is identical to the suchness of sentient beings. None is better or worse; none is bigger or smaller; none is higher or lower. Therefore, all sentient beings are of the buddha nature.

(3) Because all beings have a "family." All sentient beings can be categorized into the five families of the Buddha.

(a) The disconnected family. Those who have six traits such as no concern for what others think, no modesty, no compassion, and so forth. Those who have these attributes will wander in samsara for a long time, but this does not mean that they will never achieve enlightenment. If they made the effort, eventually even they would achieve enlightenment.

(b) The indefinite family. The indefinite family depends on contributory conditions. If they attend a Hearer spiritual master, associate with Hearer friends, or study the different Hearer texts, then those persons will awaken in the Hearer family. Likewise, Solitary Realizer or Mahayana.



(c) The Hearer family. Those who fear samsara and yearn to achieve nirvana, but who have little compassion.

(d) The Solitary Realizer family. Those who possess the Hearer attributes and in addition are arrogant, keep their masters' identities secret, and prefer to stay in solitary places.

The Hearers and Solitary Realizers engage in their respective vehicles and achieve the results of their practices, but these results are not the final nirvana. They maintain unafflicted states of meditative concentration, but those states are based on the psychic imprint of ignorance. Since their meditative concentrations are unafflicted, they believe that they have achieved nirvana and remain that way until they are encouraged by the Buddha to attain buddhahood.

(e) The Mahayana family. What kind of family is the Mahayana? The summary:

(i) classification—the naturally abiding family and the perfectly workable family.

(ii) definition—The naturally abiding family has, from beginningless time, had the potential to develop all the Buddha's qualities through suchness. The perfectly workable family has the potential to achieve all the Buddha's qualities through the power of habituating themselves in root virtue. Thus, both have the chance to achieve enlightenment.

(iii) synonyms—The synonyms of family are potential, seed, sphere-element, and natural mode of abiding.

(iv) reason it is superior to other families—Hearers and Solitary Realizers only dispel the obscuration of afflicting emotions. The Mahayana dispels two obscurations — afflicting emotions and the subtle obscurations to enlightenment.

(v) causal characteristics—Can be

awakened or unawakened. The awakened family has achieved the fruit perfectly, and the signs are very obvious. The unawakened family has not achieved the fruit perfectly, and its mark is not obvious.

(vi) marks—The bodies and speech of bodhisattvas are naturally gentle without dependence on a remedy. Their minds are less deceitful, and have loving-kindness and clarity toward sentient beings. The bodhisattva always cultivates compassion for all sentient beings, has a great inclination toward the Mahayana teachings, has no hesitation to endure hardships, and perfectly performs the root virtue of the perfections.

The Mahayana family is very close to enlightenment. The Hearer and Solitary Realizer families are farther away and it will take a long time. Within the indefinite family, some are close and some will take a long time. The disconnected family will wander in samsara for a long time but will eventually attain buddhahood. Therefore, since all sentient beings belong to one of these families (*i.e., they can all attain buddhahood*), all sentient beings are of the buddha nature.



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The Mahasiddha Lord Milarepa

Part 2: The Working Basis

As a working basis, the precious human life is excellent.

Chapter 2: The Precious Human Life

Only a precious human life that has the two qualities of leisure and endowments and a mind which holds the three faiths has a good basis to work toward enlightenment.

1. *Leisure*. Being free from the eight unfavorable conditions:

- (a) Being born in a hell realm (constant suffering)
- (b) Being born as a hungry ghost (mental burning)
- (c) Being born as an animal (stupidity)
- (d) Being born as a barbarian (difficulty meeting a spiritual master)
- (e) Being born as a long-life god (attached to temporary happiness without time to make effort for the Dharma)
- (f) Holding wrong views (can't understand that virtuous deeds are the cause of liberation)
- (g) The absence of a buddha (no teacher who can explain what is to be done and what is to be given up)
- (h) Mute (cannot understand the teachings)

2. *Endowments*. Divided into two groups

- (a) Five qualities one must achieve personally
 - (i) being human
 - (ii) born in a central country
 - (iii) having all senses
 - (iv) not reverting to evil deeds
 - (v) having devotion for the teachings
- (b) Five that come from the outside
 - (i) a buddha appeared in the world
 - (ii) a buddha taught the precious Dharma
 - (iii) the Dharma that he taught continues
 - (iv) there are followers of Dharma which

continues

(v) there is love and kind support from others.

When these two, leisure and endowment, are present, it is called “a precious human life.” It is equal to a precious jewel that grants wishes.

(a) It is precious because it is *difficult to obtain*. It is difficult to find human birth. It is hard to achieve the excellent freedom. It is also rare for a buddha to appear on this earth. It is difficult also to find devoted interest in the Dharma. It is difficult also to have perfect aspiration. Turtle and yoke example.

(b) It is precious because it is *of great benefit*. It is of benefit because one has ability— three different types of person:

(i) An inferior person has the ability to attain a human or god realm without falling into the lower realms

(ii) A mediocre person has the ability to attain the state of peace and happiness by freeing himself from samsara

(iii) A superior person has the ability to attain buddhahood for the benefit of all sentient beings.

(c) Even though it is difficult to find and has great beneficial effects, it is *very easy to lose*. There is no one who can prolong life, there are many causes of death, and each moment passes in an instant.

3. *Faith*. Following the virtuous path requires faith. Without faith, virtue cannot develop in one's being. Three kinds:

(a) Trusting Faith. Depends on cause and result—trusting that the Truth of Suffering results from the Truth of Causation, that happiness in the desire world is the fruit of virtuous causes, that the suffering of the desire world is the result of nonvirtuous action, that the happiness of the two higher realms is the result of unshakable causes, that by engaging in the nonvirtuous actions of body, speech, and afflicting emotions one obtains the five afflicted skandas.

(b) Longing Faith. Understanding the extraordinary nature of unsurpassable enlightenment, one follows the path with respect and reverence in order to obtain it.

(c) Clear Faith. Arises in one's mind by depending on the Three Jewels. Develop devotion for and interest in the Buddha as the teacher who shows the path, the Dharma which becomes the path, and the Sangha which guides one in order to accomplish the path.

With faith or confidence, one will not give up the Dharma through these four:

(a) desire—not abandoning the Dharma out of attachment.

(b) through aversion—not forsaking the Dharma through hatred.

(c) fear—not giving it up through threat of harm.

(d) ignorance—means not deserting Dharma out of stupidity.

Part 3: The Contributory Cause

The contributory cause is the spiritual master.

Chapter 3: The Spiritual Master

1. *Reason.* Even though we have the working basis, a precious human life, if we are not encouraged by spiritual masters then it will be difficult to follow the path to enlightenment. The three reasons explaining why we must attend a spiritual master:

(a) Scripture. Examples from prajnaparamita texts.

(b) Logic. One does not know how to accumulate merit or how to purify obscurations. The methods depend on a spiritual master.

(c) Similes. Like a guide when traveling to an unknown place, like an escort when going to a dangerous place, and like a boatman when crossing a big river

2. *Classification.* There are four classifications of spiritual master:

(a) Ordinary spiritual masters. For beginners.

(b) Bodhisattva spiritual masters who have attained bhumis. For those whose karmic obscurations are more purified.

(c) Nirmanakaya spiritual masters. For one who has accomplished the great accumulation path

(d) Sambhogakaya spiritual masters. For one who has attained a bodhisattva bhumi

3. *Characteristics of Each Classification.*

(a) Buddha spiritual masters (*nirmanakaya and sambhogakaya classifications*). Having purified the two obscurations, a buddha embodies the perfection of the purifications. Possessing the two omniscient wisdoms, he embodies the perfection of primordial wisdom.

(b) Bodhisattva spiritual masters. Masters have attained a bhumi. In particular, masters at the eighth bhumi and above have ten powers: power over life, mind, provision of necessities, cause or action, birth, intentions,



aspiration prayers, miracles, wisdom awareness, and Dharma.

(c) Three types of ordinary spiritual masters: those who possess eight qualities; those who possess four qualities; those who possess two qualities. The greatest benefactor.

4. *Methods*. There are three ways to attend a spiritual master:

- (a) Attending him through respect and service
- (b) Attending him through devotion and reverence
- (c) Attending him through practice and persistence

5. *Benefits*. A bodhisattva who is well guarded by spiritual masters will not fall into the lower realms. A bodhisattva who is escorted by spiritual masters will not fall into the hands of an evil person. A bodhisattva who is well guided by the spiritual master will not turn away from the Mahayana path. A bodhisattva who is well guided by the spiritual master will go beyond the ordinary person's level.

Part 4: The Method

The method is the spiritual master's instruction.

Introduction

What faults have prevented us from attaining buddhahood in the past? We have been overpowered by four obstacles:

1. Being attached to this life's activities,
2. Being attached to the pleasure of samsara,
3. Being attached to peace
4. Not understanding the method by which enlightenment is achieved

How can these four obstacles be dispelled? By practicing the instructions of the spiritual master:

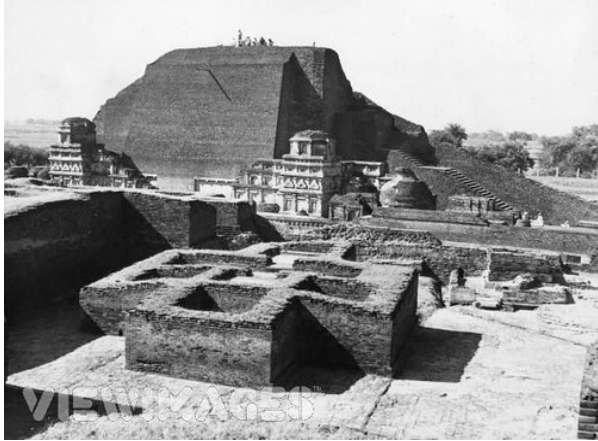
1. Meditation on impermanence
2. Meditation on the faults of samsara, and causes and results
3. Meditation on loving-kindness and compassion
4. Meditation on the various elements of the cultivation of bodhicitta

Obstacle	Method to Dispel
Attachment to this life	Meditate on impermanence (Chapter 4)
Attachment to pleasure	Meditate on karma and faults of samsara (Chapters 5 and 6)
Attachment to peace	Meditate on loving kindness and compassion (Chapter 7)
Not understanding the method	Cultivate bodhicitta (Chapters 8-19)

Antidote to Attachment to this Life

Chapter 4: Impermanence

All composite phenomena are impermanent. In what way are they impermanent? The end of accumulation is dispersion. The end of all construction is falling. The end of meeting is separation. The end of life is death. The contemplations on impermanence:



1. *Classification.*

- (a) impermanence of the outer world—gross and subtle
- (b) impermanence of the inner sentient beings—impermanence of others and of oneself

2. *Method of meditation.*

- (a) gross impermanence of the outer world. From down below the cosmic circle of wind up to the fourth stage of meditative concentration, there is nothing that has the nature of permanence.
- (b) subtle impermanence of the outer world. This can be seen in the changing of the four seasons, in the rising and setting of the sun and moon, and in the vanishing of the instant moment.
- (c) inner impermanence of others. All sentient beings are impermanent.
- (d) inner impermanence of oneself
 - (i) investigate impermanence within oneself by meditating on death, the characteristics of death, life's exhaustion, and separation
 - Death: I cannot stay long in this world
 - Characteristics of death: "My life ends, this breath ceases, this body becomes a corpse . . ."
 - Life's exhaustion: . . . by this much my life is shorter.
 - Separation: None of this can accompany me forever. One day soon I will have to

separate from them.

(ii) investigate impermanence within oneself by meditating on the “three by three” topics:

- I will definitely die because there is no one from the past who is alive; because the body is composite; and because life is becoming exhausted every moment
- The time of death is uncertain because life span is indefinite; because the body has no essence; and because there are many causes of death
- There will be no help when death occurs because we cannot be helped by our wealth; we cannot be helped by our relatives or friends; and we cannot be helped by our bodies

(iii) apply other’s impermanence to oneself by observing another person’s death, hearing that others have died, and recollecting others who have died

3. *Beneficial Effects.* Awareness of the impermanence of all composite phenomena leads one to release attachment to this life. Further, it nourishes faith, supports perseverance, and quickly frees one from attachment and hatred. It becomes a cause for the realization of the equal nature of all phenomena.

Antidote to Attachment to Samsara’s Pleasures

Chapter 5: The Suffering of Samsara

You may think that it is fine that impermanence causes us to die because you will be reborn again and once you are reborn, you will have an opportunity to enjoy all the glorious pleasures of gods and humans, and that will be sufficient for you. Such thinking typifies one who is attached to samsara’s pleasures. As the antidote to this attitude, one should meditate on the faults of samsara.

The faults of samsara are:

1. *All-pervasive Suffering.* The noble ones beyond samsara such as the stream enterers will see the all-pervasive suffering as suffering. This is not felt as suffering by ordinary beings.
2. *Suffering of Change.* All the pleasures of samsara will eventually change into suffering.
3. *Suffering of Suffering.* The appearance of all the greater suffering in addition to the suffering which pervades the moment we have the afflicted skandhas. There are two types.
 - (a) suffering of the lower realms
 - (i) Hell realms
 - Hot Hells: Constant Suffering, Intense Heat, Heat, Great Howling, Howling, Crushing, Black Thread, and Reviving.
 - Cold Hells: Blister, Bursting Blister, Shivering and Teeth-chattering, "A-chu," Strong Lamentation, Utpala Petals, Lotus Petals, Great Lotus Petals.
 - Occasional Hells: Many beings gathered, or two, or a single one is created by individual karma.
 - Neighboring Hells: located in the four

directions surrounding the hot hells.
 Burning ashes, unclean swamp, road filled
 with razors, boiling river.

(ii) Hungry ghost realms

- King and scattered hungry ghosts
- Scattered hungry ghosts experience three obscurations: outer obscuration to eating and drinking, inner obscuration of being unable to eat or drink, general obscuration of fire garland and filth eaters.

(iii) Animal realm

- Those with many, four, two, or no legs
- Suffering of being used, being slaughtered, and being eaten by each other

(b) suffering of higher realms

(i) Human realm

- birth, old age, sickness, death
- separating from loved ones, meeting with those who are not dear, not finding what we desire, pain of protecting of what we already have.

(ii) Demigod realm—mental suffering through jealousy of the glory of gods

(iii) God realms

- located in the desire, form, and formless worlds. Desire realm gods experience signs of death seven days before death and are unable to do anything about it, they will see where they will be born.

The Acharya Nagarjuna also said it this way:

Samsara is like this:

There are no good rebirths among the gods,
 Humans, hell beings, hungry ghosts, and animals.
 Understand that birth is the vessel of many
 sufferings.

Chapter 6: Karma and its result

The sufferings that were just explained come from the karma of afflicted action. What is karma? The karma of the mind and the karma of thought. Mind is the karma of consciousness. By its force the karma of body and speech manifest.

1. Classification

- (a) nonmeritorious karma and result
- (b) meritorious karma and result
- (c) the karma and result of unshakable meditative concentration.

2. Primary Characteristics of Each Classification

(a) Non-meritorious Karma

Nonmeritorious Act	Classifications (examples)	General Results (specific results below)	Distinctive Act
Taking life	<ul style="list-style-type: none"> * By desire (for meat, sport) * By hatred (out of resentment, competition) * By ignorance (by making sacrifices) 	<ul style="list-style-type: none"> * Reborn in hell realm * If human, short life span * Generally inauspicious circumstances 	Killing one's father who is an arhat

Stealing	<ul style="list-style-type: none"> * By force (robbery) * Secretly (breaking into a house) * Deceit (weights and measurements) 	<ul style="list-style-type: none"> * Reborn in hungry ghost realm * If human, poor no matter how hard you work * Generally, frost and hail 	Stealing from spiritual master or Three Jewels
Sexual Misconduct	<ul style="list-style-type: none"> * Protected by family (incest) * Protected by owner (slave) * Protected by Dharma (even with one's own spouse, improper parts of the body, place, time, number, and behavior) 	<ul style="list-style-type: none"> * Reborn in hungry ghost realm * If human, spouse of one's enemy * Generally, dusty place 	Intercourse with one's mother who is an arhat
Lying	<ul style="list-style-type: none"> * Spiritual lies (concerning a Dharma quality) * Big lies (harm for another, benefit for oneself) * Small lie (no harm or benefit) 	<ul style="list-style-type: none"> * Reborn in animal realm * If human, will be slandered and criticized * Generally, bad breath 	Slandering the Thus-gone One and lying to the spiritual master

Divisive speech	<ul style="list-style-type: none"> * Dividing forcefully (openly) * Dividing indirectly (through others) * Dividing secretly (in a hidden manner) 	<ul style="list-style-type: none"> * Reborn in hell realms * If human, separated from loved ones * Generally, uneven land 	Using unpleasant words with the noble sangha
Harsh words	<ul style="list-style-type: none"> * Direct (digging at someone's faults) * Circuitous sarcasm, joking) * Indirect (criticizing someone to their friends or family) 	<ul style="list-style-type: none"> * Reborn in hell realms * If human, will hear much unpleasant news. * Generally, a dry, hot place where there are more evildoers than normal 	Using harsh words to harm one's parents or Noble Ones

Idle talk	<ul style="list-style-type: none"> * False (reciting heretical texts) * Worldly (useless chatter) * True (giving Dharma teachings to those without respect and who are improper vessels) 	<ul style="list-style-type: none"> * Reborn in the animal realm * If human, one's word will not be respected * Generally, a place with inappropriate weather 	Distracting those who are practicing the Dharma
Covetousness	<ul style="list-style-type: none"> * With regard to one's own property (There is no one like me.) * With regard to others' property (I wish I owned that, meaning another's prosperity) * With regard to neither (I wish I owned that, meaning public land) 	<ul style="list-style-type: none"> * Reborn as a hungry ghost * If human, even stronger covetousness * Generally, a place with bad harvests 	Wanting to rob the wealth of a renounced one

Harmful thought	<ul style="list-style-type: none"> * Based in hatred (battle) * Based in jealousy (a competitor who might beat you) * Based in resentment (while recalling past harm) 	<ul style="list-style-type: none"> * Reborn in the hell realms * If human, even stronger hatred * Generally, a place where the foods are bitter and coarse 	Commission of the five heinous crimes
Wrong view	<ul style="list-style-type: none"> * Of cause and result (not believing that suffering and happiness are caused by nonvirtue and virtue) * Of the truth (not believing that one attains the Truth of Cessation even if the Truth of the Path is practiced) * Of the Three Jewels (not believing in the Three Jewels and slandering them) 	<ul style="list-style-type: none"> * Reborn in the animal realm * If human, even deeper ignorance * Generally, a place with no crops 	Belief only in literal, rational, observable truths

There are also three specific classifications of results: by the type of afflicting emotions, by the frequency, and by the object.

(i) afflicting emotions. If one acts with hatred, one will be born in the hell realm. If one acts with desire, one will be born as a hungry ghost. If one acts with ignorance, one will be born in the animal realm.

(ii) frequency. When one creates countless nonvirtuous actions, one will be born in the hell realm; one will be born as a hungry ghost by committing many nonvirtuous actions; one will be born as an animal by committing some nonvirtuous actions.

(iii) object. One will be born in the hell realm if one acts nonvirtuously toward beings of higher status; if toward mediocre beings, one will be born as a hungry ghost; if toward ordinary beings, one will be born as an animal.

(b) Meritorious karma and result. Avoidance of the ten nonvirtues constitutes the ten virtues

(i) Protecting the lives of others (instead of taking life)

(ii) Practicing great generosity (instead of stealing)

(iii) Maintaining moral ethics (instead of sexual misconduct)

(iv) Speaking truth (instead of lying)

(v) Harmonizing those who are unfriendly (instead of divisive speech)

(vi) Speaking peacefully (instead of harmful speech)

(vii) Speaking meaningfully (instead of idle talk)

(viii) Practicing reduction of attachment and development of contentment (instead of covetousness)

(ix) Practicing loving kindness (instead of harmful thought)

(x) Engaging in perfect meaning (instead of wrong view)

(c) Karma and Result of Unshakable Meditative Concentration By practicing the cause, meditative concentration of equipoise, one will obtain the results born of meditative concentration. The meditative concentration of equipoise has eight preparatory steps, eight levels of actual meditative concentration, and one special meditative concentration.

3. *Ascription.* You experience the results of the karma you create. Results will ripen in the skandas related to the actor, and not to others.

4. *Strict Result.* You will experience happiness and or suffering without mistake through the results of virtuous and nonvirtuous karma.

5. *Increase from the Small.* The maturation of a big result from a small karma. For example, regarding nonvirtuous deeds, it is said that one will experience a kalpa in the hell realm for each instant of negative thought.

6. *Inevitability.* Unless the antidote to a karma appears, the result will come without waste or loss even though limitless kalpas have passed. Karma may lie dormant for a long time, but somehow when it meets with the proper conditions, the result will come out.

Antidote to Attachment to the Pleasure of Peace

Chapter 7: Loving Kindness and Compassion

What does "attached to the pleasure of peace" mean? It is the desire to achieve nirvana only for oneself without an altruistic mind for sentient beings, and because of it, one does not benefit others. But if one develops loving-kindness and compassion, then one is attached to sentient beings and dares not attain liberation only for oneself. Therefore, one should practice loving-kindness and compassion.



1. *The practice of loving-kindness*

(a) Classifications. Defined by the object:

(i) loving-kindness with sentient beings as its object. Practiced by bodhisattvas who just developed bodhicitta. (*covered in this chapter*)

(ii) loving-kindness with phenomena as its object. Practiced by those bodhisattvas who are engaged in the conduct of the path. (*not covered*)

(iii) nonobjectified loving-kindness.

Practiced by bodhisattvas who achieve confidence in the unborn Dharma (*not covered*)

(b) Object. All sentient beings are its object.

(c) Identifying Characteristic. A mind that wants all sentient beings to meet with happiness.

(d) Method of Practice. Practice by recollecting the kindness of sentient beings, using your mother as an example. Recollect her four kindnesses:

(i) Kindness of giving you a body

(ii) Kindness of undergoing hardship for you

(iii) Kindness of giving you life

(iv) Kindness of showing you the world

(e) Measure of the Practice. When one does not desire happiness for oneself, but only for other sentient beings, that is the perfection of the practice of loving-kindness.

(f) Qualities of the Practice. The eight benefits of practice of loving kindness:

(i) One will be loved by the gods

(ii) One will be beloved by human beings

(iii) One will be protected by the gods

(iv) One will be protected by human beings

(v) One will achieve mental peace and many happinesses

(vi) One will not be harmed by poison or weapons

(vii) One will achieve his wishes without effort

(viii) One will be reborn in the Brahma-world.

2. *The practice of compassion.*

(a) Classifications.

(i) Compassion with sentient beings as its object. Means to develop compassion by seeing the suffering of sentient beings in the lower realms and so forth. (*Covered in this chapter*)

(ii) When one is well trained in the practice of the Four Noble Truths, understands cause and result, and has dispelled holding permanence and solidity, compassion arises toward those sentient beings who are confused and hold permanence and solidity through not understanding cause and result. (*Not covered.*)

(iii) One is established in equipoise and when one realizes all phenomena as the nature of

emptiness, compassion arises, especially for those sentient beings who perceive everything as real. (*Not covered.*)

(b) Object. All sentient beings are its object.

(c) Identifying Characteristic. A mind that wants all sentient beings to separate from suffering and its cause.

(d) Method of Practice. Practice by using your feelings for this life's mother, imagining her in suffering, and extending that feeling of compassion to all beings.

(e) Measure of the Practice. When one has fully purified self-cherishing, is fully released or cut from the chain of self cherishing; when, from the depths of the mind, one desires all sentient beings to be free from suffering, then one has perfected the practice of compassion.

(f) Qualities of the Practice. If one had just one quality, it would be as if all the buddhas' Dharma were in your palm. What quality is that? Great compassion.

Thus, when through loving-kindness one wants all beings to achieve happiness and through compassion one wants all beings to be free from suffering, then one is no longer interested in achieving one's own peace and happiness. Then one is delighted to attain buddhahood for the benefit of all beings. This becomes the remedy to attachment to the pleasure of peace.

Antidote to Not Knowing the Method of Practice for Achieving Buddhahood

Now this will explain the Dharma of cultivating the mind toward supreme enlightenment (i.e., bodhicitta) as the antidote to not knowing the method of the practice.

Foundation (*Chapter 8*),

Essence, classification, objectives, cause, from whom you receive it, method, beneficial effects, disadvantages of losing it, the cause of losing it; method of repairing (*Chapter 9*), and

Training (*Chapters 10-19*)

Chapter 8: Refuge & Precepts

1. *The Foundation.* The foundation for cultivation of the mind of supreme enlightenment is a person who:

- (a) Belongs to the Mahayana Family
- (b) Has taken refuge in the Three Jewels
- (c) Maintains any one of the seven pratimoksha

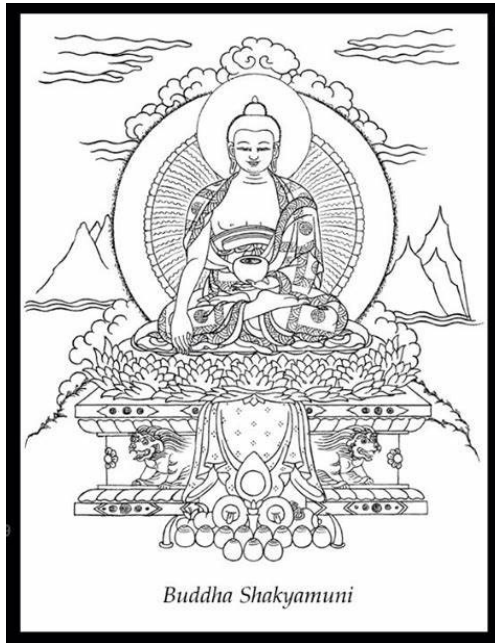
vows

- (d) Has aspiration bodhicitta

These form the foundation from which to cultivate action bodhicitta. A person with the qualities up to taking refuge is the basis for cultivating aspiration bodhicitta. These four are the necessary foundation because—

- aspiration is a prerequisite for action
- refuge is a prerequisite for aspiration
- holding a pratimoksha vow is also a prerequisite for action
- refuge is also a prerequisite for holding a pratimoksha vow
- being in the Mahayana family is a prerequisite for taking the bodhisattva vow

(a) Mahayana Family. Generally, one should have the Mahayana family, but particularly one should be in the awakened family. These details should be understood as



Buddha Shakyamuni

explained in the first chapter.

(b) Refuge. Powerful deities, nagas, parents, relatives, and friends cannot provide refuge. In order to be a source of refuge, one should be free from all fear and have no suffering. Buddhas are the only ones who are completely free from suffering, Dharma is the only path for the practice of buddhahood, and the Sangha is the only guide to Dharma practice. Therefore, we take refuge in these three.

(i) Classification. There are two categories of refuge:

- Common refuge
- Special refuge.

(ii) Working Basis.

- Common refuge. Suitable for one who fears the suffering of samsara and holds the three jewels as deities.
- Special refuge. Suitable for a person who possesses the Mahayana family and the pure body of gods and humans.

(iii) Objects

- Common. The objects of refuge are:
 - Buddha Jewel– the Blessed One who possesses the perfection of purification, primordial wisdom, and excellent qualities
 - The Dharma Jewel–the literature containing the twelve aspects of Dharma and the Dharma of realization, which consists of the Truth of the Path and the Truth of Cessation
 - The ordinary Sangha is a community of four or more fully ordained ones.
- Special. The objects of refuge are:
 - objects abiding in front of us–images of the Thus Gone One, Mahayana scripture,

community of bodhisattvas

- for those with full realization–the Buddha, as the embodiment of the three kayas; the Dharma, as the peace of the precious, noble Dharma and nirvana; and the Sangha, consisting of bodhisattvas who have attained the great bhūmis
- suchness–the Buddha alone
- Ultimately, only the Buddha constitutes a refuge for beings.

(iv) Time.

- Common. One takes refuge from now until death.
- Special. One takes refuge from this time onwards until the ultimate enlightenment is achieved.

(v) Motivation

- Common. Take refuge with the thought of one's own unbearable suffering.
- Special. Take refuge with the thought of others' unbearable suffering.

(vi) Ceremony.

- Common. Recitation of refuge with a spiritual master or by oneself.
- Special. More elaborate ceremony consisting of preparation, the actual ceremony, and the conclusion.

(vii) Activities

- Common. Protects one from all harms, the three lower realms, unskillful means, and belief in an abiding person.
- Special. Protects one from the lower vehicles and so forth.

(viii) Training

- General. Making a constant effort to make offerings to the Triple Jewels, even offering whatever one eats or drinks; not forsaking the Triple Jewels even at the risk of one's life or for great rewards; and repeatedly taking refuge by recollecting the qualities of the Triple Jewels.
- Particular. Having taken refuge in the Buddha, one should not take refuge in any other deity; having taken refuge in the Dharma, one should not harm other sentient beings; having taken refuge in the Sangha, one should not rely on heretics.
- Common. To respect the Buddha Jewel in every form, even a piece of a *tsatsa*; to respect the foundation of the Dharma Jewel, the books and the texts of precious Dharma, even one syllable; and to respect the precious Sangha Jewel, the dress of the Buddha, even a patch of yellow cloth.

(ix) Beneficial Effects

- One enters into the Buddhist path,
- Refuge becomes the foundation for all other precepts,
- Refuge becomes a cause for purification of all the negative karmas accumulated earlier,
- One cannot be thwarted by the different human and non-human obstacles,
- One accomplishes all that one wishes,
- One achieves the great cause of merit,
- One will not fall into the lower realms, and
- One quickly achieves the perfect enlightenment.

(c) Pratimoksha Precepts. By taking pratimoksha precepts, one abandons causing harm to others and harmful motives. The bodhisattva's vow causes one to benefit others. Without avoiding harm, there is no method of benefitting others.

(i) There are seven types: bhikshu, bhikshuni, shiksamana, shramanera, shramanerika, upasaka, and upasika

(ii) There is no need to have a separate ceremony to receive the bodhisattva's pratimoksha vow. This is because previously you took the Hearer's training vow. If you later cultivate the special attitude, this transforms into the bodhisattva's vow. Even if you release the inferior mind [Hearer attitude], you have not given up the abandoned mind [the training].

Thus, a person possessing the Mahayana family, taking refuge in the Three Jewels, and possessing any one of the seven pratimoksha vows is one who has the working foundation for cultivating the mind of enlightenment.



Chapter 9: Cultivation of Bodhicitta

The essence of the cultivation of bodhicitta is the desire to achieve perfect complete enlightenment for others' benefit.

Background

Action Lineage: Buddha Shakyamuni to Maitreya to Asanga to Dharmakirti. If you take their vow, you can assess the risk and decide whether you are able to take an action.

View Lineage: Buddha Shakyamuni to Manjushri to Nagarjuna to Shantideva. Once you take their vow, you must take every action. This is for those who have recognized emptiness.

2. *Essence.* The essence of the cultivation of bodhicitta is the desire to achieve perfect, complete enlightenment for others' benefit.

3. *Classification.* There are three classifications within the subject of cultivating supreme enlightenment:

(a) Simile. Twenty two famous similes from the

Ornament of Clear Realization:

Earth, gold, moon, fire,
Treasure, jewel mine, ocean,
Vajra, mountain, medicine, spiritual master,
Wish-fulfilling jewel, sun, melody,
King, treasury, highway,
Conveyance, well,
Elegant sound, river, and cloud

(b) Demarcation. There are four classes of demarcation:

(i) the cultivation of bodhicitta with interest– acting with interest

(ii) the cultivation of bodhicitta with altruistic thought–extends from the first to the seventh bhumi

(iii) the cultivation of bodhicitta in full maturation—ranges from the eighth to the tenth bhumi
(iv) the cultivation of bodhicitta with removed veils—the level of buddhahood (c) Primary characteristics.

(i) Ultimate bodhicitta. It is pervading emptiness endowed with the essence of compassion, clear, unmoving, and free from elaboration. Obtained thru the realization of dharmata. Arises at first bhumi.

(ii) Relative bodhicitta. Vows to liberate all sentient beings from suffering thru compassion. Obtained through ritual ceremony. Two types:

- Aspiration bodhicitta.
 - View lineage says this is like a wish to go, a contemplation on the desire to achieve complete buddhahood
 - Action lineage says aspiration is a commitment to achieve the fruition: "I will achieve perfect Buddhahood for the benefit of all sentient beings."
- Action bodhicitta.
 - View lineage says this is like the actual going, taking action to accomplish the goal
 - Action lineage says action is a commitment to the cause: "I will train in the six paramitas, which are the causes of enlightenment."

4. *Objectives.* The objectives of bodhicitta are to achieve enlightenment and to benefit sentient beings.

5. *Cause.*

(a) Relative bodhicitta. Different scriptures list various causes, such as seeing the beneficial effects of bodhicitta, the inspiration of a spiritual master, cultivating compassion for all sentient beings, having fearlessness toward the suffering of hardships, and a proper ceremony. Can be stable or unstable.

(b) Ultimate bodhicitta. Achieved by reading scripture, practicing, and realization.

6. *From Whom You Receive it.* There are two systems:

(a) With a spiritual master. If there is no danger to one's life or precepts we should go to meet a spiritual master

(b) Without a spiritual master. One can receive the aspiration or action bodhicitta vow by reciting the liturgy for either aspiration or action bodhicitta three times from the bottom of one's heart, in front of an actual or visualized image of the Thus-gone One.

7. *Method.*

(a) View lineage ceremony.

(i) Preparation.

- making offerings—qualities of the object to whom you are making offerings (Triple Gem) and the offerings themselves (surpassable and unsurpassable)
- purifying nonvirtues—confession and purification through remorse, antidote, resolve, and reliance
- rejoicing in virtues—all the virtues accumulated in the past, present, and future
- asking that the Wheel of Dharma be turned—supplication accumulates virtue
- beseeching not to take parinirvana
- dedicating the root of virtue

(ii) Actual ceremony. Recitations.

(iii) Conclusion. Make offerings in

appreciation for the Triple Gem and meditate on vast joy and happiness about the great accomplishment that has been achieved.

(b) Action lineage ceremony.

(i) Cultivating aspiration bodhicitta.

- Preparation—supplication, gathering accumulations, and special refuge
- Actual ceremony—contemplate loving-kindness and compassion, and one's inability to help, and then take the vow.
- Conclusion—great joy and happiness

(ii) Vow of action bodhicitta

- Preparation—supplicating, asking about common obstacles, explaining the different types of downfalls, explaining the faults of downfalls, explaining the beneficial effects of taking the vow, gathering the accumulations, asking about the uncommon obstacles, encouragement, developing special altruistic thought, and briefly explaining the training
- Actual ceremony—cultivate the desire to accept the vow and accept it three times
- Conclusion—making an announcement, explaining the beneficial effects of entering into the omniscient wisdom state, warning not to proclaim the vow randomly, making the disciple understand by briefly describing the training, offering as appreciation, and dedicating the root virtues

8. *Beneficial Effects.*

(a) Countable

(i) Aspiration—entering into the Mahayana, it becomes the basis for all the bodhisattva training, all evil deeds will be uprooted, unsurpassable enlightenment becomes rooted, one will obtain limitless merits, all the buddhas will be pleased, one becomes useful to all sentient beings, and one quickly attains perfect enlightenment.

(ii) Action—eight benefits of aspiration plus one's own benefit continuously arises and benefit for others arises in various ways.

(b) Uncountable—all good qualities arise from this time (*of taking the vow*) until one becomes a buddha, so they are uncountable.

9. *Disadvantages of Losing it.* One goes to the lower realms; one fails to benefit others; and it takes a long time to attain the bodhisattva's bhūmis.

10. *The Cause of Losing it.*

(a) Losing aspiration. Forsaking sentient beings, adopting the four unwholesome deeds, and generating the opposite mind which is disharmonious with virtue

(b) Losing action. When one loses aspiration bodhicitta, it breaks action bodhicitta. giving up the training, generating wrong view, generating a nonharmonious mind.

11. *The Method of Repairing.*

(a) Aspiration. Can be restored by adopting the mind of aspiration again.

(b) Action.

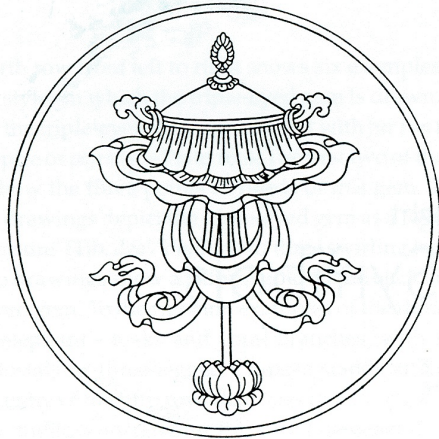
(i) If one broke the action bodhicitta vow through loss of the mind of aspiration, it is restored automatically by restoring aspiration bodhicitta.

(ii) If one broke the vow through other causes, it should be taken again.

(iii) If broken through the four offenses, confession is sufficient when one committed mediocre and small evil deeds.

Chapter 10: Training in Aspiration Bodhicitta

After cultivating bodhicitta, there are two types of training: training in aspiration bodhicitta (*Chapter 10*) and in action bodhicitta (*Chapters 11 - 19*).



1. *Not forsaking sentient beings from one's heart.* The method for not losing bodhicitta.

(a) Examples of forsaking: an attitude of distance from a person, no concern for someone, refusing to help, refusing to protect.

(b) Sentient beings: if one forsakes even one being and does not apply the antidote within a session, then bodhicitta is lost.

2. *Recollecting the beneficial effects of that mind.* The method by which bodhicitta cannot weaken. One should persistently recollect all these beneficial effects; at least, one should recollect them once every session. Remember the benefits for oneself, benefits for others, that it cuts off unfavorable conditions, and that it establishes favorable conditions

3. *Gathering the two accumulations.* The method for strengthening bodhicitta.

(a) Accumulation of merit. The ten virtuous activities, the four methods of gathering, and so forth, as related to skillful methods.

(b) Accumulation of wisdom. Same practices realized as being fully free from the three spheres and so forth, as relates to the perfect wisdom.

4. *Practicing the enlightened mind repeatedly.* The method for deepening bodhicitta.

(a) Practicing the mind of the cause of enlightenment. Persistently develop loving-kindness and compassion toward all beings at least once each session.

(b) Practicing the mind of actual enlightenment.

Contemplate the desire to obtain enlightenment for the benefit of sentient beings three times in the daytime and three times at night.

(c) Practicing the mind of the action of enlightenment. Practice the attitude of benefitting others and practice purification of one's own mind.

5. *Accepting the four virtues and rejecting the four non virtues.* The method for not forgetting bodhicitta.

(a) The four nonvirtues/unwholesome deeds: deceiving the lama and those worthy of worship; causing remorse in others when remorse is not appropriate; through aversion, saying improper words about a bodhisattva who has cultivated bodhicitta; and behaving deceitfully toward sentient beings.

(b) The four virtues/wholesome deeds: not telling lies consciously even at the risk of one's own life; generally establishing all sentient beings in virtue, particularly in the virtues of the Mahayana; seeing bodhisattvas who have cultivated bodhicitta as buddhas and proclaiming their qualities in all the ten directions; and sincerely maintaining the altruistic attitude toward all sentient beings.

Chapter 11: Training in Action Bodhicitta

Action bodhicitta has three types of trainings: the training in superior morality, the training in superior thought, and the training in superior wisdom awareness.

Six perfections in terms of the three trainings.

1. Training superior morality (shila) encompasses generosity, moral ethics, and patience.
2. Training in superior thought (samadhi) encompasses meditative concentration.
3. Training in superior wisdom encompasses discriminating wisdom awareness.
4. Perseverance supports them all.

These six will be explained in a concise way (*Chapter 11*) and then each branch in more detail (*Chapters 12 - 17*).

1. *Definite number.*

- (a) Temporary higher status—generosity (results in temporary wealth), moral ethics (results in temporary body), patience (results in temporary entourage)
- (b) Definite goodness (*i.e., nirvana*)—perseverance, (increases virtue), meditative concentration (for calm abiding), wisdom awareness (for special insight)

2. *Definite order.*

- (a) the order they develop in the mind. (Each one leads to the next)
- (b) lower to higher practice
- (c) gross to subtle

3. *Characteristics.*

- (a) they decrease their opposites
- (b) they produce the primordial wisdom of nonconceptual thought
- (c) they fulfill all that is desired

(d) they mature all sentient beings in three ways (hearer, solitary realizer, and bodhisattva)

4. *Definition.*

- (a) Generosity dispels poverty
- (b) Moral ethics achieves coolness (*unlike the heated passions of an undisciplined person*)
- (c) Patience endures hatred
- (d) Perseverance applies to the Supreme One
- (e) Meditative concentration brings the mind inside
- (f) Wisdom awareness realizes the ultimate meaning
- (g) Perfection (paramita) achieves the ultimate

5. *Division.* Each of the six has six divisions, totaling 36. Generosity of generosity, moral ethics of generosity, patience of generosity, perseverance of generosity, meditative concentration of generosity, with wisdom awareness of generosity, and so forth.

6. *Grouping.*

- (a) Accumulation of merit—generosity and moral ethics
- (b) Accumulation of wisdom—wisdom awareness
- (c) Patience, perseverance and meditative concentration are included in both.

Chapter 12: The Perfection of Generosity

1. *Reflection on the Faults and Virtues.*

(a) Faults. Those who have not practiced generosity will always suffer from poverty and usually will be reborn as a hungry ghost. Even if reborn as a human and so forth, they will suffer from poverty and a lack of necessities. Without the practice of generosity, we cannot benefit others and, so, cannot achieve enlightenment.

(b) Virtues. One who practices generosity will have happiness through wealth in all his different lifetimes. One who practices generosity can benefit others. easier for one who has practiced generosity to achieve unsurpassable enlightenment. It is easier for one who has practiced generosity to achieve unsurpassable enlightenment.

2. *Definition.* The practice of giving fully without attachment.

3. *Classification.*

(a) Giving wealth stabilizes others' bodies, establishes others' happiness in this life.

(b) Giving fearlessness will stabilize others' lives, establishes others' happiness in this life.

(c) Giving Dharma stabilizes others' minds, establishes their happiness hereafter.

4. *Characteristics of Each Classification.*

(a) Impure giving of wealth

(i) Impure motivation

- wrong motivation—in order to harm others, with a desire for fame in this life, in competition with another

- inferior motivation—fear of poverty in the next life, desire to have the body and wealth of gods or humans

(ii) Impure materials

- anything that can harm or cause

suffering. Examples: poison, fire, weapons, traps or the skills for hunting wild animals, your children or spouse

- giving a small quantity while you have great wealth; wealth accumulated for giving

(iii) Impure recipients

- *marakuladevata* demons, because they ask with a harmful motivation
- beings who are influenced by the maras, insane, or who have disturbed minds, because they don't need it and don't have freedom of thought

- gluttons

(iv) Impure method

- Giving with unhappiness, anger, or a disturbed mind
- Giving with disdain or disrespect for an inferior person
- Giving while threatening or scolding beggars

(b) Pure giving of wealth

(i) Pure material

- inside— those related to your body. Those bodhisattvas who have not fully actualized the equality of oneself and others should only give their whole body, not pieces.

- outside—wealth, grain, silver, gold, jewels, ornaments, horses, elephants, son, daughter. Nothing that householder bodhisattvas cannot give to others; ordained can give everything except the three Dharma robes.

(ii) Pure recipients

- Those with special qualities, like spiritual masters and the Triple Gem
- Those who are especially helpful to you,

like your father or mother

- Those who are special due to their suffering, like patients or unprotected
- Those who are special because of their harmfulness like enemies

(iii) Pure method

- With devotion
- With respect
- By your own hand
- In time
- Without harming others
- Repeatedly
- Without bias
- To fulfill all desires

(c) Giving fearlessness. Give protection from the fear of thieves, wild animals, diseases, rivers, and so forth

(d) Giving Dharma.

(i) Recipient. Give Dharma to those who want Dharma, those with respect for Dharma and Dharma teachers.

(ii) Motivation. Avoid evil thoughts and maintain gentle thoughts, give with a pure mind without material considerations, give in order to eliminate sufferings

(iii) Actual Dharma. Show the Dharma, sutras, and so forth without mistake or perversion.

(iv) Method of showing Dharma teachings

- Do not relate it immediately; start by examining the vessel
- In a clean and pleasing place
- Sit on a throne
- Be clean, well dressed, neat, and with gentle behavior
- Recite mantra to overcome the power of maras

- Give teachings related to the subject at hand, and be clear and moderate.

5. *Increase.*

(a) Power of primordial wisdom: full realization that is free from the three spheres

(b) Power of wisdom awareness: give things to establish beings in the state of enlightenment, give things without attachment, free from expectation of any result

(c) Power of dedication: It increases infinitely if one dedicates this generosity practice to the unsurpassable enlightenment for the benefit of all sentient beings.

6. *Perfection.*

(a) Supported by emptiness. Four seals—sealed by the pervading emptiness of the inner body, sealed by the emptiness of the outer wealth, sealed by the emptiness of the subjective mind, and sealed by the emptiness of the Dharma of enlightenment.

(b) Supported by compassion. Give because you cannot bear the suffering of sentient beings individually or in general.

7. *Result.*

(a) Ultimate. One achieves unsurpassable enlightenment

(b) Conventional.

(i) One will gain prosperity through the practice of giving wealth

(ii) Generosity cuts off rebirth as a hungry ghost, poverty and all the afflicting emotions are also cut off; one will achieve infinite wealth while in the bodhisattva's life; one will fully mature all the suffering sentient beings

(iii) One will become strong by giving food; one will achieve a good complexion by giving clothes; one will become stable by giving conveyances; one will have good eyesight by giving lamps.

(iv) By giving fearlessness, one will be unassailable by obstacles and maras

(v) By giving Dharma teachings, one will meet the Buddha swiftly, will accompany him, and achieve all that one desires



Chapter 13: Moral Ethics

1. *Reflection on the Faults and Virtues.*

(a) Faults. Without morality, you will not achieve the perfect body of gods and human beings, will not meet the Dharma teachings, cannot be freed from the three worlds of samsara, are missing the path of enlightenment and, so, will not achieve the unsurpassable enlightenment

(b) Virtues. With morality, you can establish the foundation of all goodness and happiness, all the “crops” of good qualities will grow, you will reach the diverse doors to the meditative concentrations, you will accomplish your aspiration prayers, it is easy to establish enlightenment.

2. *Definition.*

(a) Taking precepts perfectly from others
(receiving)

(b) Having pure motivation (protecting)

(c) Renewing one’s practice if it declines
(protecting)

(d) Having mindfulness and respect so that one’s practice will not decline (protecting)

3. *Classification.*

(a) Morality of restraint– restraining your mind in a proper place

(b) Morality of accumulating virtuous
Dharma–maturing the Dharma qualities of your mind

(c) Morality of benefitting sentient beings–fully maturing sentient beings

4. *Characteristics of Each Classification.*

(a) Restraint.

(i) Common. The seven types of pratimoksha vows, all of which restrain one from harming others. Bodhisattvas restrain themselves for others’ benefit.

downfalls

(ii) Uncommon – View lineage has 14

- Stealing wealth from the triple gem
- Forbidding the precious dharma
- Seizing the robes, beating or imprisoning a monk
- Committing any of the five heinous crimes
- Holding wrong view
- Destroying cities and towns where the Buddha has spoken
- Expressing emptiness to beings who are not fully trained
- Causing those who entered the path toward buddhahood to renounce complete enlightenment
- Causing someone to give up pratimoksha vow by connecting to the Mahayana vehicle
 - Holding the belief oneself that the training path will not dispel afflicting emotions of desire and so forth and influencing others to go this way
 - Expressing one's good qualities in order to gain wealth and honor
 - Wrongly expressing that "I have the patience of the profound teaching"
 - Causing a practitioner to be punished falsely, taking an offering intended for the Three Jewels, or accepting bribery
 - Disrupting someone in calm abiding meditation or taking the provisions of retreat practitioner and giving them someone who says prayers.

(iii) Uncommon - Action lineage

- Four root downfalls—praising oneself and abusing others through attachment to wealth and honor; not giving Dharma and wealth

through stinginess to those who are suffering and without protection; angrily punishing others without accepting their apology; avoiding the Mahayana vehicle and giving false teachings.

- 46 subsidiary downfalls

(b) *Accumulation*. Accumulate virtues through your body, speech, and mind in order to achieve enlightenment. Examples: maintaining and sustaining the bodhisattvas' morality; joyfully making effort in hearing, contemplating and meditating; performing service for and honoring all the teachers; helping and nursing sick people; giving properly and proclaiming good qualities; rejoicing in others' merit and patience; many more.

(c) *Benefitting*.

(i) Eleven topics: supporting meaningful activities, dispelling the suffering of those sentient beings who are suffering, showing the methods to those who do not know them, recollecting others' kindness and then repaying it, protecting others from fears and dispelling the mourning of those who are suffering, giving necessities to those who do not have them, making provisions to bring disciples into the Dharma community and acting according to those people's level of understanding, creating joy by reporting the perfect qualities, properly correcting someone who is doing wrong, refraining from creating fear with miracle powers, and causing others to be inspired by the teachings.

(ii) Avoid the impure actions of the three doors and sustain the three purities.

5. *Increase*.

(a) Power of primordial wisdom: full realization that is free from the three spehres

(b) Power of wisdom awareness: practice morality to establish beings in the state of enlightenment,

without attachment, and free from expectation of any result

(c) Power of dedication: It increases infinitely if one dedicates this morality practice to the unsurpassable enlightenment for the benefit of all sentient beings.

6. *Perfection.*

(a) Supported by emptiness. Four seals—sealed by the pervading emptiness of the inner body, sealed by the emptiness of the outer wealth, sealed by the emptiness of the subjective mind, and sealed by the emptiness of the Dharma of enlightenment.

(b) Supported by compassion. Practice morality because you cannot bear the suffering of sentient beings individually or in general.

7. *Result.*

(a) Ultimate. One achieves unsurpassable enlightenment

(b) Conventional.
(i) One will achieve the perfect happiness of samsara
(ii) One will continue following the path by not being overpowered by the joy and happiness of samsara
(iii) One will be praised and honored by human and nonhuman beings

Chapter 14: The Perfection of Patience

1. *Reflection on the Faults and Virtues.*

(a) Faults. Without patience, anger will develop and all the virtues that were previously accumulated will be destroyed in an instant. You will not experience joy, happiness, or peace because of the pain in your mind. You cannot even sleep well. All your friends, relatives, and servants will become tired and sad, and will not come around. The maras will get you and create obstacles. One of these six paramitas on the path to buddhahood is incomplete, so you will not achieve unsurpassable enlightenment.

(b) Virtues. Patience is one of the supreme virtues. You will have all happinesses. You will achieve unsurpassable enlightenment

2. *Definition.* A feeling of ease accompanied by compassion. It means not being disturbed, not retaliating, and not holding resentment in the mind.

3. *Classification.*

(a) Feeling ease toward someone harmful—investigating the nature of the one who creates harm (conventional state)

(b) Accepting suffering—investigating the nature of suffering (conventional state)

(c) Understanding the nature of Dharma—investigating the unmistakable nature of all phenomena (ultimate state)

4. *Characteristics of Each Classification.*

(a) Ease toward harmful ones.
(i) According to Shantideva, you should investigate:

- that those who harm you have no freedom,

- that this harm is the fault of your own karma,
- that this is the fault of your body,
- that this is the fault of your mind,
- that both have equal faults,
- the benefit,
- feeling gratitude,
- that all the buddhas are pleased
- that it brings great beneficial effects

(ii) The *Bodhisattva Bhūmis* says to practice patience by cultivating five attitudes:

- perception of feeling close to the one who harms you
- perception that everything depends on interdependent conditions
- awareness of impermanence
- perception of suffering
- perception of fully embracing sentient beings in your *heart*

(b) Accepting suffering. With a mind of joy, and without sadness for your suffering, voluntarily accept the suffering of the practice leading toward the unsurpassable enlightenment.

Voluntarily accepting suffering is like undergoing surgery, treatment, and so forth in order to heal the suffering of a virulent disease.

(c) Understanding Dharma. Aspire to and patiently practice realization of inherent emptiness of the two types of self in the ultimate nature.

5. *Increase.*

(a) Power of primordial wisdom: full realization that is free from the three spheres

(b) Power of wisdom awareness: practice patience to establish beings in the state of enlightenment; practice patience without attachment, free from expectation of any result

(c) Power of dedication: It increases infinitely if one dedicates this practice to the unsurpassable enlightenment for the benefit of all sentient beings.

6. *Perfection.*

(a) Supported by emptiness. Four seals—sealed by the pervading emptiness of the inner body, sealed by the emptiness of the outer wealth, sealed by the emptiness of the subjective mind, and sealed by the emptiness of the Dharma of enlightenment.

(b) Supported by compassion. Practice patience because you cannot bear the suffering of sentient beings individually or in general.

7. *Result.*

(a) Ultimate. One attains unsurpassable enlightenment

(b) Conventional. One will have a good complexion, be famous, have a long life, and will attain the state of a universal chakra monarch in all one's different lifetimes



Chapter 15: The Perfection of Perseverance

1. *Reflection on the Faults and Virtues.*

(a) Faults. When you are lazy, you cannot accomplish virtue, cannot benefit others, and cannot attain enlightenment.

(b) Virtues. all your virtuous qualities will increase without being obscured. You can cross the mountain of the view of the transitory aggregates. It will not be difficult to achieve the unsurpassable, complete, perfect enlightenment.

2. *Definition.* A feeling of joy in virtue, the antidote for the three types of laziness (listlessness, disregard, and gross laziness)

3. *Classification.*

(a) perseverance of armor, the excellent motivation

(b) perseverance of application, which is excellent applied effort

(c) insatiable perseverance, the perfection of the first two

4. *Characteristics of Each Classification.*

(a) Armor. From now until all sentient beings are established in the unsurpassable enlightenment, I will not give up the perseverance of virtue. Such armor should be worn. Because sentient beings are limitless, one should wear limitless armor.

(b) Application.

(i) diligent effort to avoid afflicting emotions. For a long time, purify the afflicting emotions individually and make effort for them not to arise. Mindfulness.

(ii) diligent effort to accomplish virtue. Make effort persistently, with devotion, unshakably, without turning back, and without arrogance.

(iii) diligent effort to benefit sentient beings.

Support those who do not have support and so forth through the eleven topics mentioned in chapter 13.

(c) Insatiable. You should persevere without satisfaction until you achieve enlightenment.

5. *Increase.*

(a) Power of primordial wisdom: full realization that is free from the three spheres

(b) Power of wisdom awareness: persevere to establish beings in the state of enlightenment; persevere without attachment, free from expectation of any result

(c) Power of dedication: It increases infinitely if one dedicates this perseverance practice to the unsurpassable enlightenment for the benefit of all sentient beings.

6. *Perfection.*

(a) Supported by emptiness. Four seals—sealed by the pervading emptiness of the inner body, sealed by the emptiness of the outer wealth, sealed by the emptiness of the subjective mind, and sealed by the emptiness of the Dharma of enlightenment.

(b) Supported by compassion. Persevere because you cannot bear the suffering of sentient beings individually or in general.

7. *Result.*

(a) Ultimate. One attains unsurpassable enlightenment

(b) Conventional. One will have all the supreme joys of existence, even while in samsara

Chapter 16: The Perfection of Meditative Concentration

1. *Reflection on the Faults and Virtues.*

(a) Faults. Without meditation, you are scattered; you cannot achieve clairvoyance, and without clairvoyance you cannot benefit others; you cannot achieve wisdom awareness and without wisdom awareness you cannot achieve enlightenment.

(b) Virtues. With meditation, you will give up attachment to inferior objects, you will achieve clairvoyance, the many doors of meditative concentration will open for your mind. Wisdom awareness will arise and your afflicting emotions will be abolished. You will gain special, perfect insight and will develop compassion for all sentient beings. You can establish all trainees in enlightenment.

2. *Definition.* The mind abides inside one-pointedly on virtue. Achieved through complete avoidance of the distractions which are the opposite of concentration.

(a) Isolation from physical agitation.

(i) the primary characteristic of agitation—being scattered because of being in the midst of your children, spouse, retinue, and wealth

(ii) the cause of agitation—attachment to children, spouse, retinue, and so forth; attachment to wealth; and attachment to fame, praise

(iii) the faults of agitation—

• General. Body is unrestrained, speech is unrestrained, and mind is unrestrained. Gross afflicting emotions are rampant. Even worldly speech is affected. The maras have a chance to triumph. Mindfulness is lacking. Calm abiding and special insight cannot be achieved.

- Particular. You will not achieve enlightenment with the fault of attachment to sentient beings.

- (iv) the primary characteristics of solitude—being free from agitations
- (v) the cause of solitude—abiding in a monastery by yourself. A "monastery" can be a cemetery, by the forest, cave, or plain
- (vi) the good qualities of solitude—it is an excellent offering to all the buddhas, one will renounce samsara, will be free from the eight worldly concerns, and will not encourage the afflicting emotions, and meditative concentration will arise.

- (b) Mind isolated from discursive thoughts. While staying in the monastery, recall why you feared the influence of agitation. Investigate actions of body, speech, and mind.

- (c) Train your mind without distraction
 - (i) To remedy attachment, contemplate ugliness.
 - (ii) To remedy hatred, contemplate loving-kindness.
 - (iii) To remedy ignorance, contemplate interdependent origination, twelve links
 - (iv) To remedy jealousy, practice equalizing yourself and others.
 - (v) To remedy pride, practice exchanging yourself and others.
 - (vi) If you have equal afflicting emotions or discursive thoughts, then practice watching your breath.

3. *Classification.*

- (a) meditative concentration of abiding in bliss at the present (making a proper vessel of your own mind)
- (b) meditative concentration of accumulating good qualities (establishing all of a buddha's qualities on the

basis of the proper vessel)

- (c) meditative concentration of benefitting sentient beings

4. *Characteristics of Each Classification.*

- (a) abiding in bliss. The meditative concentration of all the bodhisattvas is free from discursive thoughts, perfectly eases the body and mind, is supremely pacified, is free from arrogance, does not experience the "taste," and is free from perceptions

- (b) accumulating good qualities.

- (i) uncommon. A limitless, inconceivable variety of meditative concentrations related to the ten strengths, even the names of which the Hearers and Solitary Realizers do not know

- (ii) common. Liberation, surpassing, increasing exhaustion, discriminating awarenesses, and so forth are held in common with the Hearers and Solitary Realizers. While the names are common, their natures are dissimilar.

- (c) benefitting sentient beings. One can manifest limitless bodies depending on any of the meditative concentrations and then benefit sentient beings in the eleven ways explained in chapter 13.

5. *Increase.*

- (a) Power of primordial wisdom: full realization that is free from the three spheres

- (b) Power of wisdom awareness: meditate to establish beings in the state of enlightenment; meditate without attachment, free from expectation of any result

- (c) Power of dedication: It increases infinitely if one dedicates this perseverance practice to the unsurpassable enlightenment for the benefit of all sentient beings.

6. *Perfection.*

(a) Supported by emptiness. Four seals—sealed by the pervading emptiness of the inner body, sealed by the emptiness of the outer wealth, sealed by the emptiness of the subjective mind, and sealed by the emptiness of the Dharma of enlightenment.

(b) Supported by compassion. Meditate because you cannot bear the suffering of sentient beings individually or in general.

7. *Result.*

(a) Ultimate. One attains unsurpassable enlightenment

(b) Conventional. One will attain the body of gods free from the desire realm.

Chapter 17: The Perfection of Wisdom Awareness

1. *Reflection on the Faults and Virtues.*

(a) Faults. Without wisdom awareness, the rank of omniscience will not be achieved. The five eyeless perfections, being without a guide, will not be able to reach enlightenment.

(b) Virtues. You will attain the state of omniscience because the entire body of the accumulation of virtue—generosity and so forth—has been taken onto the path of buddhahood. One perfectly passes beyond the three realms.

(c) Wisdom alone is insufficient, need all six paramita. One who only depends on wisdom awareness without method, he will fall into the one-sided nirvanic peace asserted by the Hearers and be bound there, unable to attain the non-abiding nirvana. Wisdom awareness not supported by method is bondage; wisdom awareness supported by method is liberation

2. *Definition.* The perfect and full discrimination of all phenomena.

3. *Classification.*

(a) wisdom awareness of the mundane.

(b) wisdom awareness of the lesser supramundane.

(c) wisdom awareness of the greater supramundane.

4. *Characteristics of Each Classification.*

(a) wisdom awareness of the mundane. The study of medicine and healing, the study of reasoning, the study of linguistics, and the study of the arts.

(b) wisdom awareness of the lesser supramundane. The wisdom awareness that arises from the hearing, reflection, and meditation of the Hearers and Solitary Realizers. It is the realization that the afflicted aggregates of personality are impure, of the nature of suffering, impermanent, and without self. (inner awareness that arises in dependance on the holy Dharma)

(c) wisdom awareness of the greater supramundane. The wisdom awareness that arises from the hearing, reflection, and meditation of the followers of the Mahayana. It is the realization that all phenomena are, by nature, emptiness, unborn, without a foundation and without roots. (inner awareness that arises in dependance on the holy Dharma)

5. *What is to be Known.* (about wisdom awareness of the greater supramundane)

(a) the refutation of grasping things as being existent.

(i) Emptiness of self or the combination of awareness and continuity of the afflicted aggregates

- The meaning here is that the self does not exist in the ultimate sense. If the self or mind existed ultimately, then when the mind had insight into the truth, the self should exist. However, when mind has insight into the essential nature of truth, self is not there; therefore, the self does not exist.

- Suppose that the self does exist, and investigate whether it arises from itself, from other, from both, or from the three times

- Suppose that the self does exist, and investigate whether it exists within one's body, within mind, or within a name.

(ii) Emptiness of phenomena or that which holds its own characteristics. Categorized as objects of outer fixation and the mind of inner grasping.

OUTER FIXATION

- Suppose that matter is the aggregation of indivisible particles. Either particles exist as one or they exist as many. If a particle is one, it must be either divisible into parts or not. If it can be divided into parts, then

there must be an eastern, a western, a southern, a northern, an upper, and a lower part. Since it has now become six parts, the assertion that the particle is one is refuted.

- If a particle cannot be divided into parts, then all things would be of the nature of one particle, but this is obviously not the case.

- If one particle existed, then it would be proper to say that many, being the accumulation of ones, could also exist. But because one particle cannot be shown to exist, many also cannot exist.

- What are these "existing" things which appear to our perception? The appearance of outer objects is due to the delusion of one's mind.

- Appearances are like dreams, illusions of magical display, and so forth.

INNER GRASPING

- mind does not exist when examined through momentariness

- mind does not exist since it has not been seen by anyone

- since there are no objects, no mind exists.

(b) the refutation of grasping things as being non-existent. The two selves or mind could only be said to be non-existent if they had previously existed and then later ceased to exist. Yet, since phenomena, which are called the "two selves" or "mind," have from the very beginning had no inherent existence, they are beyond the extremes of existence and non-existence.

(c) the fallacy of grasping non-existence. If the grasping of objects as being existent is the root of samsara,

then won't one be liberated from samsara if one believes in non-existence? This latter view is a greater fallacy than the former. As Saraha said, "Grasping existence is like cattle. Grasping non-existence is even more stupid."

(d) the fallacy of both graspings. Grasping existence and nonexistence are fallacies because they fall into the two extremes of eternalism and nihilism. To fall into the extremes of eternalism and nihilism is ignorant, and the ignorant will not be liberated from samsara.

(e) the path which leads to liberation. One will be liberated by the path which does not abide in the two extremes. The wise one does not abide in either existence or nonexistence. Not to have conceptions about the two extremes is what is called the middle path. However, the middle path itself cannot be examined. In actuality, it is free from being grasped as an object; it is beyond conceptualization.

(f) nirvana, the nature of liberation. If nirvana were something existent, then it would have to be something compound. If it were something compound, then eventually it would perish. It is also not nonexistent. What is it then? It is the complete exhaustion of all thoughts which grasp existence and nonexistence. Nirvana is beyond conceptualization and is inexpressible. Nirvana is merely pacification of engagement in conceptual thought. It does not exist as any phenomena whatsoever — rising, cessation, abandonment, attainment, and so forth

6. *What is to be Practiced.* If all phenomena are emptiness, is it necessary to practice that which you have understood? One must smelt the ore to reveal the silver. Stages of practice:

(a) preliminaries. One should proceed according to the preliminaries of mahamudra.

(b) equipoise. One should set the mind free from

effort, without any conceptualizing whatsoever of existence, nonexistence, acceptance, or rejection. Leave the mind free from exertion. Do not think about what can be thought about and do not think about what cannot be thought about. When one thinks about neither the thinkable nor the unthinkable, emptiness will be seen.

(c) post-meditation. Everything should be seen to be like a magical illusion, and the accumulation of merit, generosity, and so forth should be gathered to the best of one's ability. Magicians create various forms such as horses, elephants, carts, and so forth. They have no fixation for whatever appears. Likewise, all phenomena should be understood this way. When one is endowed with the meaning of emptiness, there is not a single thing that is not included in this path.

(d) signs of the practice. The signs of the practice of wisdom awareness are one will become self-guided in virtue, afflicting emotions will diminish, compassion toward sentient beings will arise, one will earnestly make effort toward the practice, one will abandon all distractions, one will neither grasp nor become attached to this life.

7. *Result.*

(a) Ultimate. One attains the unsurpassable enlightenment

(b) Conventional. All the happiness and fortune will arise.

Chapter 18: The Aspects of the Five Paths

By first cultivating the mind of supreme enlightenment and then persistently training, one will go through all the paths and levels of a bodhisattva. There are five paths: (*Levels will be covered in Chapter 19*)



1. *Path of accumulation.* Where one gathers the accumulations of virtue in order to become a vessel for the realization of heat and so forth. Progress is classified in four stages: realization, aspiration, greater aspiration, and achievement. At this stage, twelve of the 37 branches of enlightenment are practiced:

(a) the four types of mindfulness occur during the lesser stage of the path of accumulation

- (i) sustaining mindfulness of the body
- (ii) sustaining mindfulness of feelings
- (iii) sustaining mindfulness of the mind
- (iv) sustaining mindfulness of phenomena

(b) the four types of perfect abandonment occur during the middle stage

- (i) abandoning nonvirtues which have been created
- (ii) not allowing new nonvirtues to be produced
- (iii) producing the antidotes, virtues which have not arisen
- (iv) allowing those virtues which have arisen to increase

(c) the four feet (*i.e., foundations*) of miracle powers occur during the greater stage

- (i) the absorption of strong aspiration
- (ii) the absorption of perseverance
- (iii) the absorption of the mind
- (iv) the absorption of investigation

2. *Path of application.* Where one makes an effort to

directly realize truth. Progress is categorized in four stages, corresponding to the realization of the Four Noble Truths

(a) Heat and (b) Maximum heat. (KT: *“Maximum” should be translated as summit or peak.*) During the stages of heat and maximum heat, five powers are practiced: the power of faith, the power of perseverance, the power of mindfulness, the power of absorption, and the power of wisdom awareness.

(c) Patience and (d) Realization of the highest worldly dharma. During the stages of patience and highest worldly dharma, five strengths are practiced: the strength of faith, the strength of perseverance, the strength of mindfulness, the strength of absorption, and the strength of wisdom awareness.

3. *Path of Insight. (Often called Seeing.)* Where one realizes the Four Noble Truths which were not seen before. It consists of calm abiding as basis for special insight focused on the Four Noble Truths. At this stage, there are seven of the 37 branches of enlightenment:

- (a) the perfect mindfulness branch
- (b) the perfect discrimination branch
- (c) the perfect perseverance branch
- (d) the perfect joy branch
- (e) the perfect relaxation branch
- (f) the perfect absorption branch
- (g) the perfect equanimity branch

4. *Path of Meditation.* Where one becomes familiar with the realizations that one achieved in the path of insight. At this stage, there are eight of the 37 branches of enlightenment:

(a) Path of worldly meditation practice. Consists of the first, second, third, and fourth meditative stages, and the formless stages of increasing the infinite nature of space, increasing the infinity of consciousness, increasing the nothing-whatsoever-ness, and increasing neither perception nor non-perception. Three purposes to

practicing this meditation:

- (i) Suppressing the afflicting emotions which are the subject of abandonment in the path of meditation
- (ii) Establishing the special qualities of the Four Immeasurables and so forth
- (iii) Creating the foundation for the path beyond the world

(b) Path of meditation practice beyond the world. Consists of furthering calm abiding and special insight, focused on the two types of wisdom. One becomes familiar with the realizations achieved in the Path of Insight. At this stage, there are eight of the 37 branches of enlightenment at this stage:

- (i) Perfect view
- (ii) Perfect conception
- (iii) Perfect speech
- (iv) Perfect action
- (v) Perfect livelihood
- (vi) Perfect effort
- (vii) Perfect mindfulness
- (viii) Perfect absorption

5. *Path of Perfection. (Often called No More Learning.)* Where the training is perfected and one enters the city of nirvana. After the vajra-like absorption, one actualizes the nature of awareness, the awareness of exhaustion, and awareness of the unborn. At this stage, there are ten attainments of no-more-training:

- (a) perfect view of no-more-training through the perfect absorption of no-more-training
- (b) the full liberation of no-more-training
- (c) the perfect primordial wisdom of no-more-training
- (d) These ten attainments of no-more-training are included in the five unafflicted skandas:

- (i) The heap of moral ethics has perfect speech of no-more-training, perfect action, and perfect livelihood
- (ii) The heap of absorption has perfect mindfulness of no-more-training and perfect absorption
- (iii) The heap of wisdom awareness has perfect view of no-more-training, perfect conception, and perfect effort
- (iv) The heap of full liberation has perfect, full liberation is in the heap of full liberation
- (v) The heap of seeing the primordial wisdom of full liberation has perfect awareness

Chapter 19 The Ten Bodhisattva Bhumis

Within these five paths, how many bhumis/levels are there?

1. Beginner. The path of accumulation because it matures one's previously immature mind.
2. Devoted action. The path of application because one is strongly devoted to the meaning of emptiness. During this period, factors that oppose the paramitas, the afflicting emotions that will be abandoned on the Path of Insight, and the imputed obscurations of knowledge are suppressed and do not arise.
- 3 - 12. The ten bodhisattva bhumis. The first, Great Joy, is attained at the time of the Path of Insight, when one directly realizes the meaning of all-pervading emptiness. The second to tenth occur during the path of meditation, and are ways of familiarizing oneself with the suchness that was realized in the first bhumi.
13. The state of buddhahood. (*Will be covered in Chapters 20 and 21.*)

General Understanding

- Definition of the bhumi. Wisdom awareness, supported by absorption, by which the continuous mental stream of the practitioner directly realizes the selflessness of all phenomena.
- Significance of the bhumi. They are called "bhumi" because each is a foundation for its respective good qualities, or because each becomes a basis to go farther, one after another.
- Reason there are ten bhumis. They are classified into ten due to the different trainings required for each.

Particular Understanding. In the particular explanation, there are nine topics for each bhumi:

1. its distinctive name,
2. its distinctive significance,*
3. its distinctive training,
4. its distinctive practice,*

5. its distinctive purification,
6. its distinctive realization,*
7. its distinctive abandonment,
8. its distinctive birth, and
9. its distinctive ability.

* *These three elements are summarized below for each bhumi.*

1. *Great Joy.* This bhumi is called Great Joy because those who achieve it experience great joy by coming closer to enlightenment and benefitting sentient beings.

Bodhisattvas who abide at this bhumi generally practice all of the ten paramitas, but with particular emphasis on the perfection of generosity. Generally, bodhisattvas on the ten bhumis have the same realization while in meditative absorption. Differences occur during in the post-meditative state. At the first bhumi, one realizes the meaning of entering into the all-pervading dharmadhatu, through which one achieves the sameness of oneself and others.

2. *Stainless.* This bhumi is called Stainless because one who abides at that bhumi is free from the stains of immorality. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of moral ethics. At this bhumi, bodhisattvas realize the meaning of supreme dharmadhatu and think, "I must make a great effort to purify and accomplish everything."

3. *Radiant.* This bhumi is called Radiant because at this bhumi the appearances of Dharma and absorption are clear, and the light of the Dharma radiates for others. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of patience. At this bhumi, bodhisattvas realize the supreme meaning of the Dharma as related to the cause of Dharmadhatu. To receive even one verse of Dharma teachings, these bodhisattvas would sacrifice themselves

by jumping into three thousand universal fires.

4. *Luminous.* This bhumi is called Luminous because the two veils are burned away by the luminous light of primordial wisdom of all the branches of enlightenment. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of perseverance. At this bhumi, bodhisattvas realize the meaning of completely non-grasping and are free from attachment to Dharma.

5. *Very difficult to train.* This bhumi is called Very Difficult to Train because bodhisattvas who attain this bhumi strive to mature sentient beings and do not become emotionally involved when they respond negatively, both of which are difficult to do. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of meditative concentration. At this bhumi, bodhisattvas realize the meaning of the continuum of the undifferentiated nature and understand the ten equanimities.

6. *Obviously transcendent.* This bhumi is called Obviously Transcendent because, supported by the perfection of wisdom awareness, bodhisattvas do not abide in either samsara or nirvana, so they are obviously transcendent and beyond samsara and nirvana. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of wisdom awareness. At this bhumi, bodhisattvas realize the meaning of the afflicting emotions and impurity, and understand well the interdependence of the nonexistence of the afflicting emotions and their purification.

7. *Gone Afar.* This bhumi is called Gone Afar because it is related to the one-way path and is the perfection of action. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of skillful means. Signs of the Dharma in sutras

and so forth appear without differentiation; through these, bodhisattvas at this bhumi realize the meaning of nondifferentiation.

8. *Immovable*. This bhumi is called Immovable because it cannot be moved by the perception of effort with signs and the perception of effort without signs. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of aspiration. A bodhisattva abiding at this bhumi has attained patience regarding the dharma of the unborn and is not frightened by the meaning of the unborn nature of emptiness by realizing like space and being free from discursive thought of all phenomena. Having obtained patience in the unborn nature of phenomena, he realizes the meaning of no decrease or increase, through which he sees no decrease or increase of afflicting emotions or purification.

9. *Good discriminating wisdom*. This bhumi is called Good Discriminating Wisdom because those who attain it have perfect discriminating awareness. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the perfection of strength. Of the four types of mastery, bodhisattvas at this bhumi realize the nature of mastery over primordial wisdom because they have attained the four types of perfect discriminating awareness.

10. *Cloud of Dharma*. This bhumi is called Cloud of Dharma because one who abides in it showers the rain of Dharma like a cloud and pacifies the dust of afflicting emotions of sentient beings. Put another way, the doors of dharani and absorption in the Dharma pervade everything like a cloud covers the sky. A bodhisattva who abides at this bhumi generally practices all of the ten paramitas, but with particular emphasis on the practice of primordial wisdom. Of the four types of mastery, bodhisattvas at this

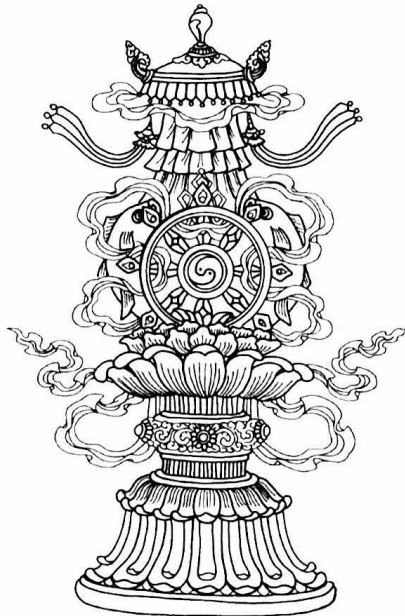
bhumi realize mastery over karma, by which one benefits sentient beings through various miracle powers at will.

Buddhahood. Buddhahood is the bhumi called the path of perfection. All the obscurations of afflicting emotions, which are subject to purification on the Path of Meditation, and the imputed obscurations of knowledge, which are like the sap of a tree, are fully purified at one time when the vajra-like absorption is generated.

Chapter 20 Perfect Buddhahood

One attains the perfect buddhahood of the three kayas by completely passing through all the paths and bhumis. The summary:

1. Nature
2. Significance of the name
3. Classification
4. Definition
5. Definite number
6. Characteristics
7. Special traits



1. *Nature.*

(a) perfect purification. The two obscurations of afflicting emotions and obscurations to knowledge were suppressed on the bhumis and paths and, right at the vajra-like absorption, they are fully abandoned without remainder. The obscurations to equipoise and so forth are included in these two obscurations.

(b) perfect primordial wisdom. Various views.

- (i) A buddha does possess primordial wisdom, as explained in many sutras and shastras
- (ii) How primordial wisdom is possessed.

In brief, there are two primordial wisdoms:

- the primordial wisdom of actualizing reality as-it-is
- primordial wisdom of omniscience

2. *Significance of the Name.* One who has fully awakened [Tib. *sang*] from ignorance as from sleep and fully blossomed [Tib. *gye*] the discriminating wisdom into the two knowledges is called a buddha [Tib. *Sangye*]. "Awakened from the sleep of ignorance" is the perfect purification described earlier. "Blossomed the discriminating wisdom into the two knowledges" means the perfection of primordial wisdom explained before.

3. *Classification.*

- (a) Dharmakaya
- (b) Sambhogakaya
- (c) Nirmanakaya

4. *Definition.*

(a) Dharmakaya. Dharmakaya is the identity of the actual Buddha.

(b) Sambhogakaya and nirmanakaya. The two form bodies. They manifest through the combination of these three:

- (i) magnificent blessings of the dharmakaya.
- (ii) the projection of the trainees.
- (iii) previous devoted aspiration prayers.

5. *Reason there are Definitely Three Kayas.* Dharmakaya is for one's own benefit, and the two form bodies are for others' benefit.

6. *Characteristics of the Three Kayas.*

(a) Dharmakaya. Dharmakaya is merely labeled as the exhaustion of all errors through realization of the meaning of the all-pervading emptiness of all phenomena, or as the mere reverse of the nature of confused projection. In reality, it does not possess in any way whatsoever the identification, characteristics, or the designation of "dharmakaya." Dharmakaya has eight characteristics:

- (i) sameness. There is no difference between the dharmakaya of all the buddhas.
- (ii) profundity. Because it is free from all elaboration, it is difficult to realize.
- (iii) permanence. It is not compound; it has no beginning, middle, or end; and it is free from birth and cessation.
- (iv) oneness. It is indivisible because the dharmadhatu and primordial wisdom cannot be differentiated.

(v) perfection. It is unmistakable because it is beyond exaggeration and underestimation.

(vi) purity. It is free from the three obscurations.

(vii) radiance. There are no discursive thoughts; only nonconceptual thoughts are projected in the nonconceptual state.

(viii) relationship to enjoyment. Embodying the nature of vast good qualities, it is the foundation of the complete enjoyment of the sambhogakaya.

(b) Sambhogakaya. It has 8 characteristics:

(i) Surroundings. The surroundings (retinue) of this body are the bodhisattvas abiding at all the bhūmis.

(ii) Field of enjoyment. The field in which enjoyment is experienced is the completely pure buddhafield.

(iii) Form of enjoyment. The body of enjoyment of Buddha Vairocana and so forth.

(iv) Marks. The marks which are possessed are the thirty-two major and eighty minor marks.

(v) Full enjoyment of Dharma. . The full enjoyment of Dharma is the complete Mahayana teaching.

(vi) Activities. Activities are prophesizing bodhisattvas' enlightenment and so forth.

(vii) Spontaneity. All its activities and so forth are free from effort; like the supreme jewel, it manifests spontaneously.

(viii) Naturally nonexistent. Even though it manifests in various forms and so forth, it is actually like the color of crystal, free from the nature of all diversity.

(c) Nirmanakaya. It has eight characteristics:

(i) basis. Its basis is dharmakaya, which is unmovable.

- (ii) cause. It arises from the great compassionate wish to benefit all sentient beings.
- (iii) field. Its fields are the fully pure and the fully impure fields.
- (iv) time. It is unceasing for as long as the world exists.
- (v) nature. Manifestation is in three forms. The artistic emanation is expert in all the various arts such as playing the lute and so forth; the birth emanation manifests various inferior bodies like a rabbit and so forth; the superior emanation descends from Tushita, enters the mother's womb, and so forth until it passes into parinirvana.
- (vi) engaging. It induces a variety of ordinary beings to engage in entering the path by creating interest in the three types of nirvana.
- (vii) maturing. It fully matures all the accumulations of those who have entered the path.
- (viii) liberating. It liberates those who are fully matured by virtue from the bondage of existence.

7. *Special Traits.*

(a) Equality. The dharmakayas of all buddhas are inseparable from their basis, dharmadhatu; therefore, they are equal. The sambhogakayas of all buddhas are inseparable in their realization, therefore, they are equal. The nirmanakayas of all buddhas manifest common activities, therefore, they are equal.

(b) Permanence. Dharmakaya is permanent. Sambhogakaya is permanent because of its continuous enjoyment of the Dharma. Nirmanakaya is permanent because it repeatedly manifests activities. Even though it disappears, even though the stream of continuity ceases, it reappears without missing any opportunity.

(c) Appearance. The dharmakaya appears through the purification of obscurations of knowledge in the dharmadhatu. The sambhogakaya appears through the purification of afflicting emotions. The nirmanakaya appears through the purification of karma.

Part 6: The Activities

The activity that benefits sentient beings without conceptual thought.

Chapter 21 Activities of the Buddha

When one attains buddhahood, there are no conceptual thoughts or efforts. Therefore, can they manifest any benefit for sentient beings? Without conceptual thoughts or efforts, buddhas manifest benefit for sentient beings spontaneously and unceasingly. This happens in three ways:

1. *The body benefits sentient beings without conceptual thoughts.* Like a reflected image, it inspires without conceptual thoughts or movement.
2. *The speech benefits sentient beings without conceptual thoughts.* In the God Realm of the Thirty-three, there is a drum that makes sound without anyone playing it. The sound repeats, "All composite phenomena are impermanent, all phenomena are without self, all the afflicted states are of the nature of suffering, and all the cessations are peace."
3. *The mind benefits sentient beings without conceptual thoughts.* Similes of beneficial, nonconceptual actions: clouds gathering in the sky, rain falling, Brahma manifesting, the sun radiating, and a wish fulfilling jewel manifesting whatever is needed.

