

**THE GOMCHEN LAMRIM**  
BY GOMCHEN NGAWANG DRAKPA<sup>1</sup>

Homage to the perfect gurus!

Through his superior practice of the three instructions and of the transmitted and realized teaching, he is able to uphold the Conqueror's thinking exactly; abiding by this great master,<sup>2</sup> I shall practice the stages of the path of sutra and tantra.

***This explanation of the stages of the path to awakening has four sections:***

- 1. The greatness of the author*
  - 2. The greatness of the teaching*
  - 3. How to listen to and explain the teaching*
  - 4. How the disciples are progressively guided by the actual teaching*
- For the first, refer to other works. The second has four parts:*

***2. The greatness of the teaching***

***2.1. The greatness of its allowing you to realize that all the teachings are free of contradictions***

Understanding that all within the three vehicles on what is to be discarded and realized—in either the main path or one of its branches—constitutes the methods for any individual to achieve Buddhahood is realizing that all the teachings are free of contradictions.

***2.2. The greatness of its allowing you to recognize all the scriptures as instructions for practice***

By relying on the precious instructions, once you have ascertained the meaning of all the discourses, and become skilled in which practices require analytical meditation and which require stabilizing meditation, you cease to reject the teaching, and recognize the discourses as instructions.

***2.3. The greatness of its allowing you to easily discern the Conqueror's main ideas***

Although the great treatises are the supreme instructions, it is difficult for an untrained mind to identify the main principles in them, and discerning them requires much time and great effort, whereas with this instruction you can easily determine the Conqueror's main ideas.

***2.4. The greatness of its allowing you to automatically avoid grave misdeeds***

Hence, with this instruction you give up forsaking the excellent discourses by imagining some of the Conqueror's words to be obstacles to attaining Buddhahood and others to be methods for it. Committing grave misdeeds thereby is automatically avoided.

***3. How to listen to and explain the teaching***

*3.a) How to listen to the teaching*

*3.b) How to explain it*

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<sup>1</sup> sGom Chen ("Great Meditator") Ngag dBang Grags pa also known as sGom Chen Ngag kyi dBang po.

<sup>2</sup> The author's master, rJe bLo Gros brTan pa (1404-78), founder of Dagpo Shedrup Ling Monastery (Dagpo Dratsang) and the 6<sup>th</sup> successor to the great Je Tsongkhapa.

3.c) *The way to conclude common to both [teacher and disciple]*

**3.a) 1. *Contemplating the benefits of hearing the teaching***

3.a) 1. “Whoever hears this will:

- have their mind filled with faith;
  - they will delight [in spiritual practice] and be stable in it;
  - their wisdom will grow and their ignorance will be dispelled;
- it would be worth buying even with your own flesh!”<sup>3</sup>

**3.a) 2. *Generating respect for the teaching and for the teachers***

3.a) 2. While listening to the teaching with one-pointed faith and veneration, free of pride and scorn for the teaching and the teachers, performing services and such, and being respectful, consider the teachers as you do the Buddha.

**3.a) 3. *How to actually listen***

3.a) 3.a) *Relying on the six recognitions*

3.a) 3.b) *Removing three faults similar to a vessel's*

**3.a) 3.a) Generate the recognitions:**

- (1) you as a sick person, and
- (2) the teacher as a doctor,
- (3) the teaching as medicine, and
- (4) its steady application as the cure,
- (5) the tathagatas as superior beings,
- (6) and that the teaching may remain forever.

**3.a) 3.b) Remove the faults similar to a vessel's**

- (1) overturned,
- (2) pierced, and
- (3) soiled.

Listen well and thoroughly, and retain what you hear; in brief, bringing together the causes to achieve Buddhahood and recalling the benefits of learning, listen with enthusiasm.

**3.b) *How to explain the teaching***

3.b) 1. *Contemplating the benefits of explaining the teaching*

3.b) 2. *Generating respect for the Teacher and for the teaching*

3.b) 3. *With what state of mind and what behavior to teach*

3.b) 4. *Differentiating between whom to teach and whom not to teach*

**3.b) 1. *Contemplating the benefits of explaining the teaching***

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<sup>3</sup> The *Jatakamala*, the *Garland of Birth Stories*.

3.b) 1. Rejecting consideration for gain, honors, etc. disturbed thinking, and incorrect explanations, teach as the buddhas taught the sutras and so on; then you will gain the countless benefits taught in the *Sutra Requested by Ugra* and the *Exhortation to Superior Resolve*.

**3.b) 2. *Generating respect for the Teacher and for the teaching***

3.b) 2. When he taught the Conquerors' Mother, the Guide set up his own seat, the teaching itself being the Buddha's object of veneration; therefore recalling the good qualities and the kindness of the teaching and the Teacher, generate veneration for them.

**3.b) 3. *With what state of mind and what behavior to teach***

**3.b) 3.a) *The actual state of mind***

3.b) 3.a) Give up

- retaining information,
- bragging,
- weariness with teaching,
- criticizing others,
- procrastination and
- jealousy.

Cultivate love for your disciples and maintain the five recognitions; see the virtue of teaching correctly as the instrument of your own happiness.

**3.b) 3.b) *conduct***

Prepare yourself well, wash and so on. Once you are clean, sit on a throne and pronounce the profound *dharani*. With a friendly demeanor, confident of the meaning and examples, use abundant citations and arguments, and teach the excellent Dharma.

**3.b) 4. *Differentiating between whom to teach and whom not to teach***

Teach those whose behavior, when they listen, is in accordance with the vinaya, having been so requested. When you know they are worthy recipients, it is said that as an exception, you may teach even unsolicited.

**3.c) *The way to conclude common to both [teacher and disciple]***

Next, dedicate to complete awakening the virtue of teaching and listening. In this way every single time you teach or listen, accordingly you will gain the innumerable benefits explained. This instruction on transforming teaching and listening into a spiritual practice is excellent and the ideal preparation. Hold it dear!

**4. *How the disciples are guided by the actual teaching***

4.a) *How to rely upon the spiritual masters, the root of the path*

4.b) *Having relied upon them, how to progressively train your mind*

4.a) 1. *A detailed explanation to ascertain [the topic]*

4.a) 2. *A brief explanation for meditational purposes*

4.a) 1.1. *The characteristics of the spiritual masters to be relied upon*

4.a) 1.2. *The characteristics of the disciples who rely upon them*

4.a) 1.3. *How to rely upon them*

- 4.a) 1.4. *The benefits of relying upon them*
- 4.a) 1.5. *The drawbacks of not relying upon them*
- 4.a) 1.6. *A summary of the above*

**4.a) 1.1. *The characteristics of the spiritual masters to be relied upon***

Then to practice the actual teaching, since every single quality in disciples' minds depends on pleasing the excellent spiritual masters, the way to start to rely upon them is of extreme importance. [Rely upon those who]

- (1) have tamed the mount of their mind by training in ethical discipline,
- (2) and with the ropes of mindfulness and introspective awareness in concentration have made it serviceable,
- (3) perceive profound thusness<sup>4</sup> with the eye of wisdom,
- (4) have studied much and
- (5) have good qualities that surpass their disciples',
- (6) (understanding thusness by just scriptural citations and logical arguments is also acceptable).
- (7) Are proficient speakers with the skill to guide others progressively,
- (8) have loving natures as they are moved by compassion when they teach,
- (9) have constant joy and enthusiasm,
- (10) and overcome lassitude for teaching.

Although the five—the three trainings, understanding thusness, and compassion—are essential. Given the times if they are difficult to find, see it as key to have more good qualities than bad ones. [As a teacher] ensure that you have all these yourself; as a disciple also rely on those with them.

**4.a) 1.2. *The characteristics of the disciples who rely upon them***

- Rejecting bias and being endowed with intense aspiration,
  - having the intelligence to distinguish a spiritual path from one that is not,
  - paying close attention to the teaching when listening,
- ensure that you have these qualities, for they are the characteristics of a disciple.

**4.a) 1.3.a) *How to rely upon them in thought***

4.a) 1.3.b) *How to rely upon them in deed*

4.a) 1.3.a) 1. *Cultivating faith, the root*

4.a) 1.3.a) 2. *Having recalled their kindness, developing veneration*

**4.a) 1.3.a) *How to rely upon them in thought***

**1. *Cultivating faith, the root***

With great faith, focus on the masters' good qualities; do not consider their faults even for an instant, for it will hinder your achievement of spiritual realizations. If through carelessness you regard their faults, confess it immediately.

**2. *Having recalled their kindness, developing veneration***

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<sup>4</sup> Tib. *de nyi* or *chos nyi* are others terms for emptiness.

Here, to recall their kindnesses, recite them with a melody as taught in the *Ten Dharma* and the *Array of Stalks Sutras*, and contemplate them. This is the way to rely upon the spiritual masters in thought.

**4.a) 1.3.b) *How to rely upon them in deed***

Please them [by offering) your life, children, spouse, wealth and retinue, by bathing, massage, wiping, and nursing, by never going against their words whatever they may be, and most importantly by offering them your practice.

**4.a) 1.4. *The benefits of relying upon them***

Its benefits are that of pleasing the conquerors and being close to masters, of not falling into lower rebirths and being unaffected by karma and afflictions, and by enhancing your good qualities, of achieving your temporary and ultimate goals; they thus surpass those of making offerings to buddhas.

**4.a) 1.5. *The drawbacks of not relying on them***

If you commit a breach of reliance upon a spiritual master through ignorance, at your death you will roast in Unrelenting Torment; good qualities will not arise and those you have will decline, bad companions and false teachers will cause these drawbacks.

**4.a) 1.6. *A summary of the above***

In brief if you sincerely wish to practice the teaching, for a long time rely upon masters who guide you infallibly; understand the benefits and the drawbacks at the time, and value your commitment to the gurus more than you do your life.

**4.a) 2. *A brief explanation for meditational purposes***

**4.a) 2.a) *How to actually meditate***

**4.a) 2 b) *Why it is necessary to meditate using both meditational methods***

**4.a) 2.a) 1. *What to do in the actual meditation sessions***

**4.a) 2.a) 2. *What to do between meditation sessions.***

**4.a) 2.a) 1.1. *The preliminary practices***

**4.a) 2.a) 1.2. *How to conduct the actual meditation***

**4.a) 2.a) 1.3. *What to do to conclude***

**4.a) 2.a) 1.1. *The preliminary practices***

- Next in a clean place set up symbols of body, speech and mind;
- arrange faultless offerings in an attractive way;
- on a seat, cross-legged, with your body straight, take refuge and generate bodhicitta, being careful to be sincere.
- Visualize the merit field, with the guru as the main figure;
- perform the seven-fold practice condensing the essentials for accumulation and purification. The five—homage, offering, request, supplication and rejoicing—accumulate the collections. Confession purifies obstructions; rejoicing intensifies [goodness]. Dedication ensures that the virtues of accumulation, purification and intensification are never exhausted. To summarize, there are three—accumulation, purification, and intensification—to make inexhaustible.

- The mandala offering comes next. Then request your desired goals: that all forms of correct thinking—veneration for the masters and so on may arise in your mind, and that external and internal obstacles may be appeased and so forth.<sup>5</sup> With intense aspiration be sure to request again and again.

**4.a) 2.a) 1.2. The actual meditation**

4.a) 2.d) 1.2.1. How to meditate in general

4.a) 2.a) 1.2.2. How to do so in the present context

**4.a) 2.d) 1.2.1. How to meditate in general**

If you wish to make your mind receptive to virtue you must be sure of the order and number of meditational topics, and with neither surfeit nor lack. Using mindfulness and introspective awareness, be intent upon them. Otherwise the virtuous practices of a lifetime will be flawed.

**4.a) 2.a) 1.2.2. How to do so in the present context**

In this context, reflect on the advantages of relying on spiritual masters, on the drawbacks of not relying on them, and refrain from viewing faults. With faith that is aware exclusively of their good qualities, recall their kindness and having generated sincere veneration, meditate on it.

**4.a) 2.a) 1.3. What to do to conclude**

Afterwards dedicate the virtue. Following this procedure, divide the day into four sessions and make every effort. Temporarily, do short and numerous sessions, ending them on a good note. Once you have mastered these, you may meditate as befits you. Between sessions, do not put the topics meditated out of your mind but recall them again and again. For that purpose accumulate merit and purify obstructions. Furthermore, control your senses and eat with moderation, strive in the yoga of no-sleep and when you do sleep, apply body posture, mindfulness, introspective awareness, and such. The preliminaries, the main meditation, the conclusion, and the inter-sessions are the same up to insight, excluding the main meditation.

**4.a) 2.b) Why it is necessary to meditate using both meditational methods**

Just as gold becomes malleable when heated and washed, so too will focusing on disgust and delight with nonvirtuous and virtuous karma and its effects [for example]. With intense apprehension of the object and prolonged analytical meditation, ensure mental serviceability for achieving either serenity or insight, whichever you wish. Hence to realize selflessness, analytical meditation is best.

When working to achieve meditative serenity for example, it is not good to analyze excessively as stabilizing meditation is needed. For that reason, since both scholars and meditators need to fully achieve serenity, faith in the master and so forth, they train using both analytical and stabilizing meditations. Moreover, since laxity and excitement are obstacles to mental stability, intense clarity is ideal for dispelling laxity and intense disgust for overcoming excitement, as

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<sup>5</sup> This verse is: Please inspire all mother sentient beings and me so that we may quickly stop all flawed states of mind, from not respecting the spiritual mentor up to grasping signs of true existence . Please inspire us to generate all flawless states of mind from respecting the spiritual mentor up to knowing the reality of selflessness. Please inspire us to quell all outer and inner obstacles.

explained in numerous, excellent and authoritative treatises. Since they dispel contrary conditions, do not consider it wrong to use them.

**4.b) Having relied upon [spiritual masters] how to progressively train your mind**

4.b) 1. Exhortation to draw full advantage from a [human] rebirth with freedom

4.b) 2. How to draw full advantage from one

4.b) 1. 1 Identifying freedom and fortune

4.b) 1.2. Contemplating their great potential

4.b) 1.3. Contemplating how difficult they are to attain

4.b) 1.1.1. Freedom 4. b) 1.1.2. Fortune

**4.b) 1.1.1. Freedom**

- Being born in a distant land
- with incomplete senses,
- holding wrong views,
- and where the Conqueror's teaching is not found are the four human non-liberties.

Along with [rebirth as] a long-life god or in the three lower realms, there are eight. Lacking these, it is taught, constitutes the freedoms.

**4. b) 1.1.2. Fortune**

4.b) 1.1.2.1. Personal good fortune 4.b) 1.1.2.2. General good fortune

**4.b) 1.1.2.1. Personal good fortune**

- Being a human,
- in a central land, and
- with complete senses,
- not having committed an irremediable karma,
- having faith in the three baskets of teachings.

**4.b) 1.1.2.2 General good fortune.**

- A buddha having appeared and
- taught the Dharma,
- his teaching having been maintained,
- the presence of its followers and
- of those with compassion for others.

**4.b) 1.2. Contemplating the great potential of freedom and fortune**

Once you have attained a life with the ten kinds of good fortune, striving after the concerns of this life is animal behavior. Only rebirth as a man or woman in the other three continents is a suitable basis for taking ethical restraints, not in Uttarakuru. It is not possible to attain an arya path for the first time with most rebirths as gods of the higher realms and of the desire realm.

Having attained a human rebirth with a powerful mind, if you use it meaninglessly, you are like someone stunned by magic. Not only is it the basis needed to travel the Tathagata's path,

It is also the basis with which you can produce the causes of a high rebirth, of wealth, and entourage—generosity and so forth—not with another [rebirth]. For these reasons constantly contemplate its great potential.

#### ***4.b) 1.3. Contemplating how difficult they are to attain***

Holding entirely to the side of nonvirtue, you open the door to the lower realms. The thief of anger plunders the virtue within you. You fail to purify past misdeeds and to abstain from future ones, yet you take your ease. Think of the rebirth that awaits you!

Since gaining happiness depends on the Dharma, you must practice it. As you have spiritual masters and freedom and fortune, you *can* practice it. If you do not do so now, it will be difficult to attain freedom and fortune in the future. As the time of your death is not fixed, practice the Dharma henceforth!

Compared to the lower realms, the likelihood of a high rebirth is very small. If simple high rebirths are rare, consider the rarity of freedom and fortune! In brief, identify the nature of freedom and fortune, and in the context of karma and its effects, contemplate the difficulty of attaining them.

#### ***4.b) 2. How to take full advantage of it***

*4.b) 2.a) Gaining certainty regarding the system of the spiritual path in general*

*4.b) 2.b) How to actually draw full advantage from it*

*4.b) 2.a) 1. The way all discourses are included in the path of the three kinds of beings*

*4.b) 2.a) 2. Explaining why you are to be guided progressively according to the three beings' paths*

#### ***4.b) 2.a) 1. The way all discourses are included in the path of the three kinds of beings***

*1.* All spiritual paths—the subject matter of all the discourses—are without doubt included in the path of the three kinds of beings, for there is no discourse that was not spoken for any reason other than to ensure the achievement of high rebirth and highest good. As the three stages allow you to achieve respectively high rebirth and highest good, the latter breaking down into two,<sup>6</sup> [and the third being] prime, there is inclusion.

#### ***4.b) 2.a) 2. Explaining why you are to be guided progressively according to the three beings' paths***

*4.b) 2.a) 2.1. What it means to be guided according to the paths of the three kinds of beings*

*4.b) 2.a) 2.2. Explaining why you are to be guided progressively in that way*

#### ***b) 2.a) 2.1. What it means to be guided according to the paths of the three kinds of beings***

As for the way to be guided, the lesser and intermediate paths are shared. Prepared by some of them, you are led to the great beings' path.

*4.b) 2.a) 2.2.a) The actual reasons 4.b) 2.a) 2.2.b) The purpose*

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<sup>6</sup> “Highest good” includes both liberation from samsara and Buddhahood.

**4.b) 2.a) 2.2.a) *The actual reasons*** Bodhicitta is the main beam of the great vehicle. For the completion of the two collections, it is like a philosopher's stone. All temporary and ultimate objectives without exception are doubtlessly achieved by the supreme aspiration. To realize the aspiration that carries such advantages you need great delight in its benefits.

Since you achieve it by contemplating the paths shared with lesser and intermediate beings, be certain to meditate on these and you will realize it. Love and compassion are the roots that allow its development: when someone reflects on the way she is personally deprived of happiness, and is tormented by suffering, if it does not appall her it will be impossible to feel that others' sufferings are unbearable.

Hence by reflecting on the way you are subjected to the desolation of the lower realms, and even in high rebirths are deprived of happiness, according to the lesser and intermediate beings' path, relate it to yourself personally. Then [focusing on others] love and compassion for sentient beings—your friends—will arise.

Furthermore, the accumulations and purifications within the lesser and intermediate beings' paths are the means to purify your mind in preparation for [generating] bodhicitta. Consequently, contemplate the way the topics of the lesser and intermediate paths are auxiliaries to the great beings' path, and cherish their practice. Training in this way is the basis for generating the bodhicitta.

Uphold aspiring bodhicitta by ritual and learn the precepts. Then when you feel you can bear the load of the conquerors' children's practice, take the ethical restraints of engaging bodhicitta and guard from root transgressions even at the cost of your life. Abstain from lesser and intermediate transgressions, and if by them [your ethical restraint] declines, restore it.

Train in the six perfections in general. In particular achieve serenity to produce superknowledges, and insight with a decisive understanding of thusness. Then engage in tantra.

Furthermore, having understood the profound and the vast paths, along with their order, number, and association, cease contenting yourself with an incomplete method to achieve Buddhahood.

**4.b) 2.a) 2.2.b) *The purpose***

If you ask, since the lesser and intermediate paths are auxiliaries to the great, why speak of three? [The answer is that] it is to overcome in those untrained the pretension of being a bodhisattva, and to benefit those of great, intermediate, and lesser capacity. The need to generate the attitudes of the three kinds of beings progressively is explained by the sutras and by the great trailblazers. A lesser being is not a suitable recipient of the supreme path, but there is no harm in teaching intermediate and great beings the shared paths.

**4.b) 2.b) *How to actually take full advantage of it***

4.b) 2.b) 1. *Training the mind on the stages of the path shared with lesser beings*

4.b) 2.b) 2 *Training the mind on the stages of the path shared with intermediate beings*

- 4.b) 2.b) 3. *Training the mind on the stages of the path of great beings*
  - 4.b) 2.b) 1.1. *The actual training in the attitude of lesser beings*
  - 4.b) 2.b) 1.2. *The measure of having produced this attitude*
  - 4.b) 2.b) 1.3. *Eliminating false ideas regarding this*
    - 4.b) 2.b) 1.1.1. *Generating concern for future lives*
    - 4.b) 2.b) 1.1.2. *Relying on the method for happiness in future lives*
      - 4.b) 2.b) 1.1.1.1. *Reflecting that this life will not last, contemplating the awareness of death*
      - 4.b) 2.b) 1.1.1.2. *Reflecting on the way future lives will be, the joys and suffering of the two kinds of rebirths*
        - 4.b) 2.b) 1.1.1.1.a) *The drawbacks of not meditating on the awareness of death*
        - 4.b) 2.b) 1.1.1.1.b) *The advantages of meditating on it*
        - 4.b) 2.b) 1.1.1.1.c) *What kind of awareness of death to produce*
        - 4.b) 2.b) 1.1.1.1.d) *The way to meditate on the awareness of death*

**4.b) 2.b) 1. *Training the mind on the stages of the path shared with lesser beings***

**4.b) 2.b) 1.1.1.1.a) *The drawbacks of not meditating on the awareness of death***

By thinking every single day, “Today I will not die,” and being concerned solely with this life, the eye of your intelligence declines; your virtue is weak and your three doors involved in wrongdoing. What could be worse than turning your back on the teaching in this way? Consequently, from the depths of your heart contemplate your death, and see that the great importance you attribute to this life is futile.

**4.b) 2.b) 1.1.1.1.b) *The advantages of meditating on it***

Maintaining the idea that you will not die is the source of all misery, while awareness of death is a mine of all excellence. In brief, at this time when you have attained the means to achieve beings’ goals, understand the faults of postponing Dharma practice, of sleep and lethargy, meaningless talk, food and drink, distraction and so forth, and instill in your heart uncertainty regarding the time of your death.

**4.b) 2.b) 1.1.1.1.c) *What kind of awareness of death to produce***

Then, although you cannot actually halt death, you should fear a death associated with negativity. Dying after you have stopped the causes of lower rebirths and produced the causes of higher rebirths and highest good is the wise person’s practice.

**4.b) 2.b) 1.1.1.1.d) *The way to meditate on the awareness of death***

4.b) 2.b) 1.1.1.1.d) 1. *Recalling death’s certainty*

4.b) 2.b) 1.1.1.1.d) 2. *Contemplating the uncertainty as to the time of death*

4.b) 2.b) 1.1.1.1.d) 3. *Contemplating that at the time of death everything but the Dharma is useless*

4.b) 2.b) 1.1.1.1.d) 1.1. *Thinking that it is certain that death will come and that nothing can turn him back*

4.b) 2.b) 1.1.1.1.d) 1.2. *Thinking that life span cannot be extended and shortens unceasingly*

4.b) 2.b) 1.1.1.1.d) 1.3. *Thinking that you die without having had the time to practice the teaching while alive*

**4.b) 2.b) 1.1.1.1.d) 1.1. Thinking that it is certain that death will come and that nothing can turn him back**

For now it is difficult to be fearless in the face of death. “The impermanence of the three worlds is like autumn clouds; beings’ birth and death is like watching scenes from a play; beings’ lives pass like flashes of lightening in the sky; and are swiftly spent like water down a steep mountainside.”<sup>7</sup> When thoroughly trained in the notion of impermanence, there is no single external phenomenon that does not demonstrate it.

**4.b) 2.b) 1.1.1.1.d) 1.2. Thinking that life span cannot be extended and shortens unceasingly**

Although still alive, everyday you come closer to your death: “Heroic being! When on your first night you enter a womb in this world, from that time onwards, everyday, unceasingly you race towards the Lord of Death.”<sup>8</sup>

**4.b) 2.b) 1.1.1.1.d) 1.3. Thinking that you die without having had the time to practice the Dharma while alive**

When very old and very young you do not recall the teaching. In between you spend your time over food, drink, illness and the like, so that even if you live a hundred years, it is barely possible to find time for the Dharma. Although it is uncertain whether today you will die or live, maintaining the former is the way of the wise. By maintaining the latter, when the time comes to die you will be filled with regrets. If you have to die, isn’t it best to be prepared?

**4.b) 2.b) 1.1.1.1.d) 2. Contemplating the uncertainty as to the time of death**

(1) Thinking that in this world,<sup>9</sup> as life span is uncertain, there is no certainty as to the time of death. Life span is extremely uncertain in Jambudvipa

(2) Thinking also that as the body is extremely fragile, there is no certainty as to the time of death. This feeble body carries innumerable factors of death

(3) Thinking that the causes of death are many and those of life few. Although there are a few life-sustaining conditions, when they become factors of death, you are sure to die, so take advantage of the Dharma now!

**4.b) 2.b) 1.1.1.1.d) 3. Contemplating that at the time of death everything but the Dharma is useless**

In brief, [think], “I will have to give up the good things of this life, and without doubt they too will give me up. Consequently I shall not get caught up with my body, loved ones and wealth, but resolve to practice the Dharma!”

For these reasons do not belittle this instruction, and reach for other high teachings beyond your grasp. If you feel discouraged and think, “Even if I meditate, I’ll achieve nothing,” make supplication and summon your courage!

**4.b) 2 b) 1.1.1.2. Reflecting on the way future lives will be, the joys and suffering of the two**

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<sup>7</sup> Lalitavistara Sutra

<sup>8</sup> Ibid.

<sup>9</sup> Literally Jambudvipa, the southern continent according to the *Abhidharma*.

### ***kinds of rebirths***

Thus you will soon die; you have no time to stay. When this occurs, you will not cease to exist but according to your karma will be propelled towards and born into one of two kinds of rebirth. If you fall into a lower rebirth, the torments will be numerous and unbearable:

- a) *Contemplating the sufferings of hell-beings* heat or cold,
- b) *of hungry spirits*, emaciation from hunger and thirst, and
- c) *of animals*, stupidity,

[respectively] for a period of an intermediate-length eon; a human month being equivalent to a single day, 10,000 of its own years is the duration of a hungry spirit's life. Animals too may be tormented by suffering for as long as an eon. If you cannot bear just the prick of a thorn, ask yourself what will happen when you face the lower realms' torments?

### ***4.b) 2.b) 1.1.2. Relying on the method for happiness in future lives***

*4.b) 2.b) 1.1.2.1. Training in taking refuge, the excellent gateway to the teaching*

*4.b) 2.b) 1.1.2.2. Developing the faith of conviction [in karma and its effects], the root of all happiness and goodness*

*4.b) 2.b) 1.1.2.1.a) Identifying the objects of refuge*

*4.b) 2. b) 1.1.2.1.b) The reason for their being worthy of refuge*

*4.b) 2.b) 1.1.2.1.c) What makes refuge effective*

*4.b) 2.b) 1.1.2.1.d) Having taken refuge, the different precepts to observe*

### ***4.b) 2.b) 1.1.2.1.a) Identifying the objects of refuge***

Relying upon the method for happiness in future lives, those desiring liberation take as a refuge those who are entirely free of all faults, and possess all the various good qualities, as they do the Dharma and the arya sangha.

### ***4.b) 2.b) 1.1.2.1.b) The reason for their being worthy of refuge***

Those who are worthy of refuge are entirely free of all personal fears, skilled in the methods to free others from their fear, and whose compassion encompasses all. Although the Conqueror has already provided the external conditions for it, you must provide the internal conditions: trust and firm regard of them as a refuge.

### ***4.b) 2.b) 1.1.2.1.c) What makes refuge effective***

If you ask, what makes a practice of refuge effective? A beautiful body, splendid with the glory of the complete signs and marks, [speech] that with a single line answers all queries at once, wisdom and compassion that directly encompass the sphere of all objects of knowledge, activity that is spontaneous and ceaseless, these in brief are a buddha's good qualities.

In addition, the Dharma's quality is to produce the above when meditated upon. The sangha's quality is to practice the Dharma well. Knowing the particular qualities of the Three Jewels in depth, see the Conqueror as the guide, the teaching as the actual refuge and the sangha as companions. See the Guide, his teaching and his sangha as faultless while the others are the opposite. Those who achieve within them all of the above by this fact are considered to have an effective refuge practice.

### ***4.b) 2.b) 1.1.2.1.d) Having taken refuge, the different precepts to observe***

Refraining from taking refuge in other deities and from the intention to harm or kill, and not courting bad companions are the proscriptive precepts. In relation to any likeness of the Tathagata, be it made of wood, make offerings, pay homage, develop faith and so on. For even a single line of the Dharma or an inch's worth of saffron robes, feel the same reverence as you would for the actual Dharma and sangha. Furthermore, being your own witness, in relation to the Three Jewels, discard irreverence and cultivate full veneration. Know the difference between inner and outer guides, Dharma, and disciples. Recognizing the kindness of the Three Jewels, sincerely strive to make offerings to them. Guide sentient beings to the virtue of taking refuge. Whatever activity you undertake, do it with trust in the Three Jewels.

Whatever may happen to you, never forsake refuge. When it is a matter of life or death, if you consider abandoning your refuge, or if you uphold two different refuges, you break your commitment. Observing your fear of cyclic existence and the Three Jewels' ability to protect you from it, even in jest never abandon the Three Jewels. Common refuge is the attitude of trust in them.

In this way you enter the Buddha's teaching, and establish the basis for all ethical restraints arising within you. Karmic obstructions previously accumulated are lightened and consumed. If the merit of it were to materialize, space could not contain it. You do not fall into lower realms, You are invulnerable to human and non-human mischief. You achieve all your goals and quickly realize Buddhahood. Therefore six times a day and night recall these benefits and take refuge.

***4.b) 2.b) 1.1.2.2. Developing the faith of conviction [in karma and its effects], the root of all happiness and goodness***

*4.b) 2.b) 1.1.2.2.a) Contemplating karma and its effects in general*

*4.b) 2.b) 1.1.2.2. b) Contemplating them in particular*

*4.b) 2.b) 1.1.2.2.c) Having contemplated them, how to turn from [non-virtue] and to practice [virtue]*

*4.b) 2.b) 1.1.2.2.a) 1. The actual contemplation of karma and its effects in general*

*4.b) 2.b) 1.1.2.2.a) 2. Contemplating the different kinds separately*

*4.b) 2.b) 1.1.2.2.a) 1. a) Karma's certainty*

*b) Karma's great growth*

*c) Not experiencing [the result of] a karma that was not accomplished*

*d) Once accomplished its not going wasted*

***4.b) 2.b) 1.1.2.2.a) 1. The actual contemplation of karma and its effects in general***

*a) From virtuous and non-virtuous karma in general arise general happiness and suffering; particular forms of both happiness and suffering arise from particularly subtle forms of both kinds of karma.*

*b) From small virtues and nonvirtue great happiness and suffering may arise*

*c) Without accumulating virtue and nonvirtue, it is impossible to experience happiness and suffering.*

*d) Performed karma does not go wasted and you do not experience the effects of what you have not done. There is no exchange as in giving and receiving gifts.*

***4.b) 2.b) 1.1.2.2.a) 2. Contemplating the different kinds separately***

4.b) 2.b) 1.1.2.2.a) 2.a) *Explaining that the ten paths are prime*  
4.b) 2.b) 1.1.2.2.a) 2.b) *Establishing karma and its effects*

**4.b) 2.b) 1.1.2.2.a) 2.a) *Explaining that the ten paths are prime***

Although all actions of the three doors are not found in the ten, it is taught that the main ones are included in the ten karmic paths. If you do not adopt even a single virtue, like ethical discipline and so on, and yet pose as a Mahayanist, it is said that you deceive the entire world before the conquerors. Thus it is those who guard their speech and control their minds well, and abstain from committing nonvirtue by means of their bodies, who endeavor to follow of the Great Rishi's path.

**4.b) 2.b) 1.1.2.2.a) 2.b) *Establishing karma and its effects***

4.b) 2.b) 1.1.2.2.a) 2.b) 1. *Nonvirtuous karmic paths*

4.b) 2.b) 1.1.2.2.a) 2.b) 2. *Virtuous karmic paths*

4.b) 2.b) 1.1.2.2.a) 2.b) 3. *Explaining other aspects of karma*

4.b) 2.b) 1.1.2.2.a) 2.b) 1.a) *Actual nonvirtuous karmic paths*

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) *Their difference in seriousness*

4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) *Explaining their effects.*

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.a) *Actual nonvirtuous karmic paths***

Regarding all ten nonvirtues, starting with killing, the way to analyze them is from the angle of the basis, intention, and action.

- The basis is another sentient being;
- the affliction and the motivation constitute the intention: the affliction is any of the three poisons; the motivation the wish to kill.
- recognizing a sentient being to be so and so, etc. is the identification;

When the motivation is general, even if mistaken, there will be nonvirtue. The action is stabbing, poisoning, using black magic and so forth, whether you do it yourself or have someone else do it. It is said that for completion, the victim must die due to the action before you do. The principle of the general motivation is the same for the remaining nine.

The basis of theft is property owned by someone else. Within the intention, identification and the affliction are analogous to killing. The motivation is the wish to deprive the owner of the property that has not been given to you. The action is accomplished by either forceful or crafty means, whether you do it yourself or have it done. Moreover, regarding things put into your care, debts and so on, when you deceive someone, in most cases it is equivalent to theft. It is taught that completion occurs when the component that is a thought of ownership arises.

The bases for sexual misconduct are:

- unsuitable sexual partners such as your mother;
- unsuitable orifices—the mouth, anus and so forth;
- unsuitable locations—before a stupa, your teacher and so on;
- and unsuitable timings—pregnancy, when one-day vows have been taken and the like.

Within the thinking, for the former [non-virtues], identification must be unmistakable. But for sexual relations it is said that it is the same regardless of it being mistaken. In the *Treasury*<sup>10</sup> however a different explanation is given. The affliction may be any of the three poisons; the motivation is the wish for sexual relations in the form of sexual misconduct. The action is striving to that end. Its completion is the meeting of two of the two [organs].

The bases for lying are what you saw, etc.—the eight,<sup>11</sup> and the interlocutor hearing. Within the intention, identification is transformation of what you saw into what you did not see, etc.. The affliction is as before. The motivation is the wish to speak according to the transformed identification. The action is speaking (or not) or concurring. It is the same when you express yourself with physical gestures or signals. Whether said for your sake or someone else's, it is lying just the same.

For all three—lying, divisive speech, and harsh speech as well— it is said having someone do it for you is also a karmic path. However, according to the vinaya, you must do it yourself. Completion occurs when another person understands what you say. When the three—lying, etc.—are not understood, they become senseless talk.

The bases of divisive speech are harmonious or inharmonious sentient beings. Within the intention, identification and the affliction are the same as for lying. The motivation is the wish to separate the harmonious or impede the reconciliation of the inharmonious. The action can be speaking truthfully or the contrary, pleasantly or the reverse. You can do so yourself or have others do it for you. Completion occurs when the divisive words pronounced are understood.

For harsh speech the basis is a sentient being towards whom you feel hostile. The two components of the intention are the same as before. The motivation is the wish to speak harshly. The action is to speak unpleasantly, either truthfully or untruthfully regarding the imperfections, of someone's family line, body or ethical discipline. Completion occurs when the person addressed has understood what you said.

For meaningless talk the basis is a pointless subject matter. Within the inharmonious, there is identification of the topic you wish to speak of as such. The affliction is any of the three mental poisons, and the motivation the wish to engage in senseless and futile talk. The action is to begin your empty chatter. It is complete as soon as you have spoken pointlessly.

The basis of coveting is another person's wealth or property. Within the intention, identification consists of recognizing it as such. The affliction is one of the three poisons, and the motivation the wish to possess it. The action is to pursue that goal. Completion occurs when, regarding the wealth and so on, whatever it may be, the thought arises, "May it be mine!"

The basis of malice and the first two components of the intention are the same as for harsh speech. The motivation is the intention to strike someone and such, the wish for their belongings

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<sup>10</sup> *Abhidharmakosha* by Vasubandhu.

<sup>11</sup> The eight bases of lying are that seen, that heard, that distinguished, and that cognized and their opposites.

to deteriorate and so on. The action is to entertain such thoughts. Completion occurs when you decide to strike someone and so forth.

It is affirmed that the basis of wrong views is something that exists. Identification is the recognition of the truth of the object denied. The affliction is any of the three poisons. The motivation the wish to deny its existence. The action is to pursue that goal:

Denying the existence of the four: causes, effects, things, and existents.

Completion is to be certain of your denial. Mental karmas as intentions are karmas, not karmic paths.<sup>12</sup> The seven physical and verbal karmas are karmas and karmic paths as well. The three—coveting and so forth—are karmic paths but not karmas. An action that an intention instigates is necessarily a karmic path.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) Their difference in seriousness**

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 1. The seriousness of the ten karmic paths

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2. In this regard, a brief explanation of powerful karma

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 1. The seriousness of the ten karmic paths**

For the seven physical and verbal karmas, the preceding ones are more serious than the ones that follow. For the three mental ones, the following ones are more serious than the preceding ones. Moreover it is said that those motivated by a strong form of any of the three poisons, done over a long period of time, habitually, or many times are more serious.

The karma generated

(1) continually,

(2) passionately,

(3) with no antidote,

(4) in relation to a basis with good qualities or important for you—the basis being divided into two: possessors of good qualities

(5) and the beneficent.

These five factors make any virtue or non-virtue that you do heavier.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2. In this regard, a brief explanation of powerful karma**

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.1. Powerful with respect to the field

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.2. Powerful with respect to the basis

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.3. Powerful with respect to the action itself

4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.4. Powerful with respect to the intention behind it

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.1. Powerful with respect to the field**

In relation to the Three Jewels, gurus, objects of offering, parents and so on, whatever good or harm you do, [respectively] merit and negativity alike will be great. Stealing the property of the other Jewels is repaired by returning it. Taking the sangha's is not purified until you experience

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<sup>12</sup> Mental karma is the mental factor of intention. When it accompanies a virtuous mental factor such as love, it becomes constructive karma. Mental factor of coveting is nonvirtuous. The mental factor of intention that accompanies it is mental karma, although the mental factor of coveting isn't karma, it's an affliction. Coveting is karmic path.

the result. Robbing the sangha of their food source leads to rebirth in Great Hell; stealing anything else of theirs leads to rebirth in Darkness, adjacent to Unrelenting Torment.

Compared with throwing all the sentient beings of the ten directions into a dark prison out of anger, it is worse to tell a bodhisattva, “You are horrid. I don't want to see you ever!” and turn your back on him or her. Compared with destroying as many stupas as there are water molecules in the Ganges River, it is taught that feeling anger or malice towards a bodhisattva, or speaking unkindly to one is a far greater negativity. Compared with restoring the sight of all sentient beings in the ten directions who have been blinded out of love for them, or to releasing all prisoners and establishing them in the joy of the Brahma Realm, it is taught that aspiring to the Mahayana, wanting to meet bodhisattvas or praising them brings far greater merit. Compared with killing all sentient beings of Jambudvīpa or stealing their belongings, it is more serious to prevent someone from offering a bodhisattva a handful of food.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.2. Powerful with respect to the basis**

- Regret what you did before, guard yourself from it in the future, and do not conceal your negativities. By way of antidote, perform virtue.
- The negativities of the wise are lighter. Minimizing these and priding yourself on being knowledgeable are particularly serious.
- Compared to a householder-bodhisattva's offering to the conquerors of butter lamps as tall as Mount Meru and as numerous as the sentient beings in the three realms, an ordained bodhisattva's offering to the conquerors of a single oil lamp is superior.
- Following this logic, in comparison with those who do not possess ethical restraints, those who do have a far more efficient practice of the path.
- Compared to the nonvirtuous deeds committed unceasingly over a hundred years by a householder who engages in all ten nonvirtues, it is more serious for a bhikṣu of faulty ethical discipline with the banner of saffron robes to partake of the offerings of the faithful for a single day. It is taught that it is due to the basis that this negativity is so powerful.
- On the basis of precepts, depending on whether they are threefold, twofold, or are the one-day vows, whatever good virtue or nonvirtue done is [proportionally] greater.
- It would be preferable to eat blazing lumps of molten iron than for those of degenerate ethical discipline to fail to abstain thoroughly from the above negativities.
- Next to negativities committed in relation to the Dharma, the negativities of the ten nonvirtues are insignificant.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.3. Powerful with respect to the action itself**

Among the different kinds of generosity, giving the teaching, and among the different kinds of offerings, offering your practice of the instructions are best. There are many other kinds of powerful karma with regard to the action.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.b) 2.4. Powerful with respect to the intention behind it**

Anything done with such strong factors within you—such as virtue imbued with the thought to achieve omniscience, or in the case of wrongdoing, with anger, malice, and so forth—and for a long time are said to be powerful karmas with regard to the intention. The virtue of the three basic qualities does not compensate for the nonvirtue of malice.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) Explaining their effects**

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) 1. Maturation effects**

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) 2. Effects concordant with the causes**

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) 3. Environmental effects**

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) 1. Maturation effects**

For very serious killing up to very serious wrong views, it is taught the maturation effect is rebirth as a hell-being. For the ten of average seriousness, as a hungry spirit, and for the ten of lesser seriousness, as an animal. However the *Ten Levels Sutra* inverts the effects of average and lesser seriousness.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) 2. Effects concordant with the causes**

- For killing the effect concordant with the cause is to have a short life;
- for theft it is to lack possessions;
- for engaging in sexual misconduct it is the inability to keep a spouse;
- for lying it is to be slandered;
- and for divisive speech to be separated from loved ones;
- for speaking harshly it is to be told unpleasant things;
- for meaningless talk it is to have what you say ignored;
- for the three mental ones it is taught that it is to be subject to attachment, hatred, and ignorance respectively.

**4.b) 2.b) 1.1.2.2.a) 2.b) 1.c) 3. Environmental effects**

- It is taught that the environmental effect for killing is that in a future life food, drink, medicine, and fruit will not be nourishing;
- for theft there will be droughts and floods and a shortage of fruits;
- for sexual misconduct the place will be swampy, filthy and repulsive;
- for lying work in the fields or on boats will be unproductive;
- for divisive speech the terrain will be uneven making travel difficult;
- for harsh speech there will be an abundance of logs, thorns and gravel.
- For meaningless talk the fruits of trees will be inferior and will ripen unseasonably.
- For coveting excellent things will decline yearly, monthly, daily.
- For malice there will be epidemics, obstacles, disease, conflicts and wars.
- For wrong views the best of the world's resources will decline.

**4.b) 2.b) 1.1.2.2.a) 2.b) 2. Virtuous karmic paths**

**4.b) 2.b) 1.1.2.2.a) 2.b) 2.1. Virtuous karma 4.b) 2.b) 1.1.2.2.a) 2.b) 2.2. Its effects**

**4.b) 2.b) 1.1.2.2.a) 2.b) 2.1. Virtuous karma**

Now I will explain virtuous karmic paths. In the present context, of the four—the basis, intention, action and completion—

- the basis is another sentient being;
- as for the intention, because of seeing its drawbacks, it is the wish to abstain from it.
- the action is the intention to abstain from it thoroughly.
- The completion is the physical karma of thoroughly accomplished abstention.

This is the virtue of abstaining from killing. Apply this to the others.

**4.b) 2.b) 1.1.2.2.a) 2.b) 2.2. Its effects**

The maturation effects of the three—lesser, average and great virtue—are respectively rebirth as a human, a desire realm god, and a higher realm god.<sup>13</sup> Take the effects concordant with the cause and environmental effects to be the opposite of the non-virtues.

**4.b) 2.b) 1.1.2.2.a) 2.b) 3. Explaining other kinds of karma**

The karma that propels you into a happy rebirth is virtuous; the karma that propels you into a bad rebirth is non-virtuous. Although this is certain, the completing karma is uncertain, and it is taught that four combinations exist.

- What is both done intentionally and accumulated is karma whose effects must be experienced.
- The opposite is karma whose effects are not certain to be experienced.
- Accomplished karma is that which is done physically or verbally upon reflection, which motivates it. Accumulated karma<sup>14</sup> is posited to be almost all the rest, once the ten—what is done in dreams and so forth—have been excluded.
- Non-accumulated karmas are the ten—what is done in dreams and so forth.<sup>15</sup>

The karmas whose effects must be experienced, from the angle of when they are experienced, are called

- “visible phenomena” when experienced in this life,
- “effects experienced after rebirth” when experienced in the following life,
- “experienced at another time” when experienced from the third life onwards.

These are the three categories.

**4.b) 2.b) 1.1.2.2. b) Contemplating karma and its effects in particular**

**4.b) 2.b) 1.1.2.2. b) 1. The advantages of full maturations**

**4.b) 2.b) 1.1.2.2.b) 2. Their junctions**

**4.b) 2.b) 1.1.2.2.b) 3. The causes of full maturations**

**4.b) 2.b) 1.1.2.2.b) 1. The advantages of favorable conditions**

The advantages of favorable conditions, their functions and the causes of full maturations; with these you achieve an excellent basis that leads to omniscience. They concern life span, color, lineage, wealth and reputation, trustworthy speech, great power, maleness, and having strength.<sup>16</sup>

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<sup>13</sup> Great etc determined in terms of intensity of the action: if all parts are complete, strength of motivation, how many factor present that make it heavy.

<sup>14</sup> “Accumulated” means intended or deliberated.

<sup>15</sup> Actions done in dream, unknowingly, unconsciously (without conscious intention), without intensity or not continuously, mistakenly (not identify the object correctly), forgetfully (forget we said we’d do something), without choice, ethically neutral, eradicated through regret, eradicated with a remedy (determine not to do it again). These ten are karma that are done but not accumulated. Not certain they will bring results.

<sup>16</sup> Long life, attractive healthy body, reputable family, wealth and reputation, credible speech, strong influence on others, being will power and intrepid, powerful body and mind.

**4.b) 2.b) 1.1.2.2.b) 2. Their junctions**

- Long life allows the accumulation of virtue,
- good color—taming disciples,
- good lineage—the application of your instructions,
- wealth and reputation—drawing sentient beings,
- trustworthy speech—assembling them by the four means,
- great power—having what you do acknowledged and your instructions quickly heeded,
- having a male organ allows for vast wisdom and no obstacles,
- having strength brings great enthusiasm and the quick attainment of supernormal powers.

**4.b) 2.b) 1.1.2.2.b) 3. The causes of full maturations are [respectively]**

- (1) not harming sentient beings;
- (2) giving light-butter lamps and so forth—and new clothes;
- (3) overcoming pride;
- (4) giving food, clothing and so forth when requested;
- (5) familiarization with abstention from the four verbal non-virtues;
- (6) making aspirational prayers, and making offerings to the gurus and the Three Jewels;
- (7) reflecting on the disadvantages of femaleness, saving from castration;
- (8) helping in whatever way is suitable, providing food and drink.

If the eight have the three, the favorable conditions will be excellent. The three are pure thinking, pure practice and pure field.

- For *pure thinking*, in relation to you there are two: dedicating to awakening the virtuous causes you produce, and producing these causes from the depths of your heart. In relation to others, there are: when you see someone in harmony with the teaching, giving up rivalry and [instead] rejoicing; and even if you cannot do the same, wishing daily to be able to do so are the two in relation to others.
- For [pure] practice there are also both those in relation to you and to others. The first is long term, intense and uninterrupted [practice], the second is to incite those who have yet to engage [in virtue] to do so; to praise those who have done so to gladden them, and ensure that they continue and do not give up.
- As for pure field, since both the thinking and practice yield an abundant and excellent harvest, they are like fields.

**4.b) 2.b) 1.1.2.2.c) Having contemplated them, how to turn from [non-virtue] and to practice [virtue]**

*4.b) 2.b) 1.1.2.2.c) 1. A general explanation*

*4.b) 2.b) 1.1.2.2.c) 2. In particular the way to purify yourself by means of the four forces*

**4.b) 2.b) 1.1.2.2.c) 1. A general explanation**

Having learned about nonvirtuous and virtuous karmas and their effects, if you do not achieve uncontrived ascertainment of this topic of meditation, when you meditate on emptiness you will reject karma and its effects and whatever your practice, it is certain to not please the conquerors.

The *King of Concentrations Sutra* says, “The moon and the stars may fall from their places, mountains, cities and the rest may disintegrate, the space element itself may take on another

form, but you will never speak false words. Like magical illusions, bubbles, mirages and lightning, all phenomena are akin to the moon's reflection in water; sentient beings, who after death move on to another life, the children of Manu, do not truly exist either. Yet the karmas they accomplished do not disappear; virtuous or nonvirtuous, they bear fruit accordingly. This logical approach is excellent; although subtle and difficult to comprehend, it is the Conqueror's perceived object."

Furthermore the *Chapter of Truth* says, "O king, do not kill! For all sentient beings, their life is what they hold dearest. Therefore, if you wish to continue living a long time, do not contemplate killing, even in the back of your mind."

Accordingly, regarding the ten nonvirtues and the rest, put a halt to even just the intention to commit them. Since this system is very hidden and extremely subtle, discriminating intelligence is needed to establish it with certainty. In this regard do not show bravado like in a contest. Every day examine your three doors and strive to be conscientious, for it is taught that all that occurs is a consequence of our actions.

#### ***4.b) 2.b) 1.1.2.2.c) 2. In particular the way to purify yourself by means of the four forces***

Correct your transgressions with the procedures specific to each of the three kinds of ethical restrains. It is said that the best way to purify yourself of negativity is by means of the four forces:

- (1) Strong and repeated regret about the non-virtue done is the force of eradication.
- (2) Memorizing sutras, believing in emptiness, reciting profound dharanis, making images of the conquerors, striving to present offerings to the Three Jewels and pronouncing [the Buddhas'] names. These six along with others make up the [force of] application of antidotes.
- (3) Refraining from misdeeds and transgressions in the future is the force of avoiding repetition.
- (4) Generating bodhicitta and refuge constitutes the force of the basis. Regarding how negativities are purified, it is taught that the suffering to be experienced is shortened, lessened or neutralized completely; or that which would otherwise be experienced severely in a low rebirth occurs instead in the present life simply as a minor illness. The four forces purify even karmas whose effects are certain to be experienced, and confession weakens their capacity to produce maturation effects. Although restoration is possible, non-contamination is best.

#### ***4.b) 2.b) 1.2. The measure of having produced this attitude***

Turning from concern for this life and being interested mainly in future lives is the measure of having produced a lesser capacity being's attitude.

#### ***4.b) 2.b) 1.3. Eliminating false ideas regarding this***

Aspiring to achieve the excellent qualities that result from a high rebirth does not necessarily mean you are producing causes for samsara. The utterly certain explanation of the practice of the path shared with lesser beings is complete.

#### ***4.b) 2.b) 2. Training the mind on the stages of the path shared with intermediate beings***

*4.b) 2.b) 2.1. The actual training in this attitude*

*4.b) 2.b) 2.2. The measure of having produced it*

*4.b) 2.b) 2.3. Eliminating false ideas regarding it*

- 4.b) 2.b) 2.4. *Establishing the nature of the path leading to liberation*
  - 4.b) 2.b) 2.1.a) *Identifying the aspiration to liberation*
  - 4.b) 2.b) 2.1.b) *The method to generate it*

**4.b) 2.b) 2.1.a) *Identifying the aspiration to liberation***

Not having surpassed the suffering of humans and gods, nor that of conditionality, you are certain to fall again into a low rebirth and the end result can only be grim. Consequently, you must train in the attitude shared with intermediate beings. Liberation is complete freedom from what binds you to cyclic existence. The desire to attain it is the aspiration to liberation.

**4.b) 2.b) 2.1.b) *The method to generate it***

- 4.b) 2.b) 2.1.b) 1. *Contemplating the truth of suffering—the drawbacks of cyclic existence*
- 4.b) 2.b) 2.1.b) 2. *Contemplating the origins—the process that propels you into cyclic existence*
  - 4.b) 2.b) 2.1.b) 1.a) *Among the four, demonstrating the need to explain the truth of suffering first*
  - 4.b) 2.b) 2.1.b) 1.b) *The actual meditation of dukkha*

**4.b) 2.b) 2.1.b) 1.a) *Among the four, demonstrating the need to explain the truth of dukkha first***

- If you reflect on dukkha—the drawbacks of the appropriated aggregates, seeing their faults, the wish to discard them will arise of its own accord.
- Once you have thoroughly understood how you are tormented by dukkha, you will truly strive to overcome its causes—the key point.
- When you see you can overcome them, you will be determined to attain cessation,
- Then you will accomplish the path leading to cessation.

For that reason the sequence— dukkha, its origins, its cessation and the path is crucial to practice and is to be highly valued.

Regarding the shared topics of meditation explained in the lesser capacity being's path and the specific meditations explained in the present context. Once you have ascertained precisely the key points regarding analytical and stabilizing meditations, meditate with an intense and heightened state of mind. You are to practice the qualities of the three vehicles with actual serenity and insight or with states affiliated with them—whichever is appropriate.

**4.b) 2.b) 2.1.b) 1.b) *The actual meditation of dukkha***

- 4.b) 2.b) 2.1.b) 1.b) 1. *Contemplating the dukkha of cyclic existence in general*
- 4.b) 2.b) 2.1.b) 1.b) 2. *Contemplating specific dukkha*
  - 4.b) 2.b) 2.1.b) 1.b) 1.a) *Contemplating the eight types of dukkha*
  - 4.b) 2.b) 2.1.b) 1.b) 1.b) *Contemplating the six kinds of dukkha*

**4.b) 2.b) 2.1.b) 1.b) 1.a) 1. *Contemplating the eight types of dukkha***

The dukkha of birth has five aspects:

- (1) birth is associated with pain and
- (2) associated with dysfunctional tendencies,
- (3) it is the basis of dukkha and

- (4) the basis for the afflictions as well,
- (5) it is suffering because it implies unwanted separation.

**4.b) 2.b) 2.1.b) 1.b) 1.a) 2.**

In the same way, the suffering of ageing has five aspects:

- (1) a good physique declines,
- (2) strength wanes and
- (3) senses deteriorate,
- (4) enjoyment of objects lessens, and
- (5) life degenerates.

Reflect on these types of dukkha

**4.b) 2.b) 2.1.b) 1.b) 1.a) 3.** and then on the five types of dukkha of illness:

- (1) that of physical transformation,
- (2) of ever-increasing mental anguish and so on,
- (3) of no desire for attractive things,
- (4) of the obligation to resort to unpleasant treatments against your wishes,
- (5) and of losing your life.

**4.b) 2.b) 2.1.b) 1.b) 1.a) 4.** The suffering of death has five aspects too:

Separation from

- (1) your body,
- (2) belongings,
- (3) dear relatives,
- (4) entourage,
- (5) and the suffering of mental anguish.

Reflecting well on the way you must undergo these intensely, cultivate disenchantment.

**4.b) 2.b) 2.1.b) 1.b) 1.a) 5. *encountering the undesirable***

- (1) Suffering arises from the simple encounter with unpleasant people;
- (2) the apprehension of being punished by them;
- (3) the dread of unpleasant talk;
- (4) the fear of dying horribly;
- (5) the trepidation at the thought of falling into a lower rebirth after death.

**4.b) 2.b) 2.1.b) 1.b) 1.a) 6. *separation from the desired***

Separation from what you care for has five aspects too: when separated from your entourage and so on,

- (1) sorrow fills your mind;
- (2) you lament,
- (3) and inflict harm upon your body;
- (4) recalling them and aching after them, you are full of anguish;
- (5) no longer able to enjoy them, you suffer.

**4.b) 2.b) 2.1.b) 1.b) 1.a) 7. *not getting what you want***

The suffering of not getting what you want despite seeking it is similar to the suffering of separation from what you care for. Although you strive after and seek whatever you hope for, you do not succeed, and disappointed, you suffer.

#### **4.b) 2.b) 2.1.b) 1.b) 1.a) 8.the aggregates**

- (1) Appropriated aggregates lead to future suffering;
- (2) they are also the basis for the sufferings of illness, ageing and so on.
- (3) As for the dukkha of suffering and
- (4) the dukkha of change,  
both arise in relation to dysfunctional tendencies.
- (5) By their simple production, the aggregates arise with the nature of the dukkha of conditionality. Hence, they are by nature suffering.

#### **4.b) 2.b) 2.1.b) 1.b) 1.b) Contemplating the six sufferings**

The six sufferings are:

- (1) uncertainty,
- (2) dissatisfaction,
- (3) abandoning your body repeatedly,
- (4) taking rebirth repeatedly,
- (5) repeatedly changing status,
- (6) and having no friends.

These are condensed into three:

- (1) the fact that in samsara nothing is reliable the unreliability of: the body attained, the harm and benefit received, excellent resources and friends. Four in all.
- (2) that the samsaric pleasures you experience are never fully satisfying. This is easy to understand.
- (3) and the fact of entering samsara since beginningless time. There is no beginning to your series of rebirths.

#### **1.b) 2. Contemplating specific types of dukkha**

Humans also have dukkha similar to those of the lower realms. The demigods are oppressed by jealousy towards the gods. The desire realm gods suffer from dying and falling below after their death, and from intimidation, being torn to pieces, being killed, and expelled. Having obstructions, the higher realm gods also enjoy no freedom. Although their concentration is good, it is in their nature to fall in the end. To generate disenchantment, reflect in detail on other forms of dukkha as well.

#### **4.b) 2.b) 2.1.b) 2. Contemplating the origins--the process that propels you into cyclic existence**

4.b) 2.b) 2.1.b) 2.1. How afflictions arise

4.b) 2.b) 2.1.b) 2.2. How through these you accumulate karma

4.b) 2.b) 2.1.b) 2.3. How you die and are reborn

4.b) 2.b) 2.1.b) 2.1.a) Identifying afflictions

4.b) 2.b) 2.1.b) 2.1.b) The sequence in which they arise

4.b) 2.b) 2.1.b) 2.1.c) The disadvantages of afflictions

#### **4.b) 2.b) 2.1.b) 2.1.a) Identifying afflictions**

Like seeds lacking moisture, although you have numerous karmas, if you lack afflictions, the seedlings of suffering will not grow. So become an expert on how to rely on the afflictions' remedies.

- (1) Attachment clings to pleasant objects;
- (2) anger is a harsh state of mind, a hostile attitude in relation to its objects;
- (3) arrogance is an inflated state of mind that takes on the aspect of superiority;
- (4) ignorance is an afflictive lack of awareness of the truth and so on;
- (5) doubt is a state of mind divided between what exists and what does not, what a thing is and what it is not;
- (6) the view of personal identity is a afflictive understanding that views the self, etc;
- (7) extreme views consider the self as it is perceived by the view of personal identity and see it as either eternal or subject to annihilation;
- (8) holding to the superiority of views is an afflictive understanding that observes the aggregates of the view holder and the wrong view, etc. within her/him;
- (9) the view of view of rules and practices is an afflictive understanding that considers these [wrong practices] to be paths to liberation;
- (10) wrong view is an afflictive understanding that falls into denying what exists and affirming what does not.

I have explained these according to the general system of tenets.

#### **4.b) 2.b) 2.1.b) 2.1.b) The sequence in which they arise**

For those who posit that ignorance and the view of personal identity are distinct; from ignorance that is unclear regarding the situation of the aggregates arises the view of personal identity that mistakes the aggregates for the self. From these the other afflictions appear. Those who posit that the two are one assert that the view of personal identity is the root of the afflictions. There are two schools of thought.

#### **4.b) 2.b) 2.1.b) 2.1.c) The disadvantages of afflictions**

The afflictions:

- destroy you,
- they destroy others,
- they destroy your ethical discipline,
- your property declines and is depleted;
- teachers and protectors admonish you;
- you quarrel, lose your reputation and are reborn in a condition of non-liberty;
- you lose [the virtue] gained and not yet gained, and are despondent.

Reflect extensively and keenly on these drawbacks, and whenever any root or secondary affliction arises, be aware of it, and thinking, "One has come!" oppose it with antidotes.

#### **4.b) 2.b) 2.1.b) 2.2. How through these you accumulate karma**

*4.b) 2.b) 2.1.b) 2.2.a) Identifying the karma to be accumulated*

*4.b) 2.b) 2.1.b) 2.2.b) The way it is accumulated*

#### **4.b) 2.b) 2.1.b) 2.2.a) Identifying the karma to be accumulated**

Concomitant with mind, the mental factor that is mental karma, which propels the mind towards its objects, is karma as intention. The physical and verbal karmas that are motivated by karma as intention are said to be intended karmas. Non-virtuous karmas are non-meritorious karmas. Meritorious karmas are virtues that are found within desire realm beings. Immoveable karmas are posited as contaminated virtues and are found within beings of the form and formless realms.

**4.b) 2.b) 2.1.b) 2.2.b) *The way it is accumulated***

As aryas do not accumulate fresh karma to be propelled into samsara, those who do accumulate it are all ordinary beings from the "supreme dharma" level of the Mahayana path of preparation downwards.

**4.b) 2.b) 2.1.b) 2.3. *How you die and are reborn***

4.b) 2.b) 2.1.b) 2.3.a) *The factors of death*

4.b) 2.b) 2.1.b) 2.3.b) *The thinking at death*

4.b) 2.b) 2.1.b) 2.3.c) *From where heat withdraws*

4.b) 2.b) 2.1.b) 2.3.d) *How after death you reach the intermediate state*

4.b) 2.b) 2.1.b) 2.3.e) *How from there you take rebirth in a new life*

**4.b) 2.b) 2.1.b) 2.3.a) *Factors of death are***

- the exhaustion of life span,
- the exhaustion of merit,
- death from failure to avoid danger<sup>17</sup>

Nine in all are given in the sutras.

**4.b) 2.b) 2.1.b) 2.3.b) *The thinking at death***

At death, the two, virtuous or nonvirtuous thinking, may arise in your mind while coarse consciousness persists. If you die in a neutral state of mind, neither of the two kinds of thinking mentioned above occurs. Those who have accomplished virtue will seem to pass from darkness to light and their death throes will be less intense. For those who have accumulated much nonvirtue, it is the opposite. When they die, they perceive various unpleasant forms and experience great suffering. Those whose actions were neutral, at death experience neither pain nor joy. It is taught that, aside from rebirth as a god or as a hell-being, death throes are experienced for all kinds of rebirth.

When you die, between virtuous and non-virtuous thinking, whichever is most familiar to you will manifest. If you are equally familiar with both, whatever you think of first will remain manifest and you cannot think of anything else. However when the subtle aspect of the mind comes into play, both kinds of thinking cease and the mind becomes neutral.

When dying, as long as various appearances remain clear, due to protracted familiarization, attachment to yourself arises. Through the power of attachment to yourself, you think, "I will cease to exist." A feeling of attachment to your body occurs, which generates the intermediate

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<sup>17</sup> Overeating, eating something indigestible, eating without having digested the previous meal, failure to expel undigested food that has accumulated in the stomach, intestinal obstructions, not relying on specific medicines for specific illnesses, failure to understand the distinction between accustomed and unaccustomed activities, untimely death (accident), engaging in sexual intercourse.

state. Stream-enterers and once-returners do not yield to attachment to the self. In non-returners, attachment to the self does not occur.

**4.b) 2.b) 2.1.b) 2.3.c) *From where heat withdraws***

For the virtuous and for those who lack virtue, respectively from the lower and upper body, heat withdraws and the consciousness parts from the heart. First when you are born and last when you die, [respectively] the consciousness enters the blood and fluid in the center of the heart and leaves from there.

**4.b) 2.b) 2.1.b) 2.3.d) *How after death you reach the intermediate state***

Like a scale that tips, once you die, you [immediately] enter the intermediate state. You arise with complete senses, and the body shape of your future rebirth, which it is said both can and cannot be changed.

Fellow intermediate beings and those with pure divine sight see intermediate state beings, and the latter can see their next place of birth. The virtuous and those who lack virtue, in the intermediate state see light and darkness respectively. It is said in the *Entry into the Womb Sutra* that [their color] is like that of a [burnt] log, smoke, water and gold.

Respectively for [rebirth as a] hell-being, animal, hungry spirit and desire realm god [and humans] and that for [future] form realm beings, the intermediate state is white. In the case of rebirth in the formless realm, there is no intermediate state. In the intermediate state of a god you ascend, of a human you move forward. In the intermediate state of a wrongdoer you advance with your head lowered.

As for life span, the maximum duration is seven days, if you find your place of rebirth, the duration is not certain. If not found even after seven days, you change your body; it is possible to remain seven weeks. As the seeds of the intermediate state rebirth may be altered, a being in the intermediate state of a god may be born in another state as can any other kind of intermediate state being; the principle is the same. Some believe the Muni stated that the intermediate state of a god lasts seven days of a god rebirth and so on, but here this is not accepted.

**4.b) 2.b) 2.1.b) 2.3.e) *How from there you take rebirth in a new life***

When its [future] parents are coupling, it is said the intermediate state being perceives them, or does not—there are two traditions. However when it is to be born female, it desires the male and wants to lie with him, and when it is to be born male, it desires the female and wants to exclude the male. Then it sees only the male and female genitals and feeling angry with them, it is said it dies from the intermediate state. Like a scale tipping, it is [immediately] conceived.

Through the parents' intense desire, once thick semen is generated, drops of both semen and blood inevitably ensue. They mix in the place of birth and take the shape of skin on top of milk, simultaneously conception occurs. By the power of consciousness, great elements for the senses other than the above combine with them and [the embryo] including the semen and blood, arises along with the senses. Then, for those who assert one, the mind-basis-of-all enters. Those who do not posit a mind-basis-of-all consider that a mental consciousness takes conception. There are two views.

If you do not hasten to the place of birth out of attachment to it, you cannot possibly take birth in that place. Therefore, butchers and such to be reborn in a hell see those to be slaughtered in that place, and from habitual attachment to them, hurry there. Then feeling angry with the image of the place of birth [they see], their intermediate state ceases and they take rebirth.

When animals, hungry spirits, humans, desire realm gods and form realm gods take birth, they see beings of the same category in their place of birth, and, out of attachment to them rush there. Next, they feel angry with the place of birth and so on—the rest is the same as before. Those to be born spontaneously long for a place. Those born from heat and moisture long for smells. Those to be born in the hot hells—warmth, and in the cold hells—coolness. According to the *Treasury*, egg-births resemble womb-births.

#### **4.b) 2.b) 2.2. *The measure of having produced that thinking***

Feeling repulsed by samsara and attracted to a state of peace, like the wish to escape that those caught in a house on fire or a prison have, is the measure of having generated the attitude corresponding to the path shared with intermediate beings. With anything less, the wish to accomplish the path to liberation remains superficial. Since without it you can never achieve great compassion, do not leave it as a simple understanding but earnestly strive after it.

#### **4.b) 2.b) 2.3. *Eliminating false ideas regarding it***

Wandering in samsara under the influence of karmas and afflictions is to be feared by bodhisattvas too. But taking birth in samsara under the influence of compassion and prayer it is said, should be delighted in—understand the meaning of the sutras!

#### **4.b) 2.b) 2.4. *Establishing the nature of the path leading to liberation***

4.b) 2.b) 2.4.a) *With which form of life to overcome cyclic existence*

4.b) 2.b) 2.4.b) *With which path to overcome cyclic existence*

#### **4.b) 2.b) 2.4.a) *With which form of life to overcome cyclic existence***

If householders strive to do so, they too can overcome samsara. However the conquerors and their children sing many praises of the basis that is ordination for overcoming the faults of samsara. As the ethical code of ordination is that of personal liberation, hold on to this root of the teaching as you do to your life.

#### **4.b) 2.b) 2.4.b) *With which path to overcome cyclic existence***

The excellent path to overcome samsara consists of the three trainings.

Next to serving billions of Buddhas for as many eons as there are water molecules in the Ganges River with food and drink, parasols and banners, and rows of butter lamps [with an attitude] of faith, if someone observes a single precept for a day and a night at a time when the sacred Dharma is completely disintegrating and the Sugata's teaching is coming to an end, the merit of the latter will be ten million times greater. (*The King of Concentrations Sutra*)

Keep this in mind! The *Tantra Requested by Subahu* says,

Of all the vinaya with the exception of the signs and observances [of monasticism], a householder mantra-practitioner should practice the rest of the pure ethical discipline of personal liberation that I taught.

Thus, you who aspire to liberation, by your practice of sutra and mantra—each one completing the other, spread and develop the Conqueror's teaching!

The utterly certain explanation of the practice of the path shared with intermediate beings is complete.

**4.b) 2.b) 3. Training the mind on the stages of the path of great beings**

4.b) 2.b) 3.1. *Showing the bodhicitta to be the sole gateway to the great vehicle*

4.b) 2.b) 3.2. *How to develop that aspiration*

4.b) 2.b) 3.3. *Having developed the bodhicitta, how to train in bodhisattva practice*

**4.b) 2.b) 3.1. Showing the bodhicitta to be the sole gateway to the great vehicle**

Even if you attain simple liberation, upon the Buddhas' urging you will have to enter the great vehicle. Thus, "Inspired by pure altruism, enter the vehicle taught by the Conqueror Shakyamuni out of compassion." (*The Compendium of Perfections* by Aryashura). It is the source of all goodness, your own and others', and the sole path travelled by all wise beings. By working for others' welfare, you achieve your own naturally. Remarkable! Entering the sublime path is a sublime achievement. The bodhicitta is the gateway to the great vehicle, for even if you have nothing else, with it you become a Mahayanist, and by losing it, you fall from the great vehicle.

**4. b) 2.b)3.2. How to develop that aspiration**

4. b) 2. b) 3.2.a) *The steps to training in the bodhicitta*

4. b) 2. b) 3.2. b) *The way to maintain it through ritual*

4. b) 2.b) 3.2.a) 1. *The seven-part instruction of causes and effect*

4. b) 2.b) 3.2.a) 2. *The training based on the works of the bodhisattva Aryadeva*

4. b) 2.b) 3.2.a) 1.1. *Certainty regarding the order*

4. b) 2.b) 3.2.a) 1.2. *The actual steps to the training*

4. b) 2.b) 3.2.a) 1.1.1. *Showing that compassion is the root of the path of the great vehicle*

4. b) 2.b) 3.2.a) 1.1.2. *The way the other causes and effects are its causes or effects*

**4.b) 2.b) 3.2.a) 1.1.1. Showing that compassion is the root of the path of the great vehicle**

For complete Buddhahood, the bodhicitta, the great resolve, compassion, love, the wish to repay kindness, recalling kindness, recognizing your mothers are certainly the seven causes and effect.

Compassion, for the harvest that is the state of a conqueror, is like the seed, the moisture, the fertilizer and the ripe fruit.

**4.b) 2.b) 3.2.a) 1.1.2. The way the other causes and effects are its causes or effects**

From the three—meditating *recognition of your mothers, recalling their kindness, and wishing to repay it*—the attitude of affectionate cherishing of all sentient beings arises. From this arises the *love* that holds them dear to the heart, like one's children. Love generates *compassion*.

Although listeners and solitary realizers have the four immeasurable qualities, they do not take responsibility for ending all beings' dukkha. Those who affirm, "I shall achieve the happiness and so on for my mothers," these sublime heroes, with their *great resolve* take this responsibility. Compassion initiates this [resolve] and from it the bodhicitta is born.

**4.b) 2.b) 3.2.a) 1.2. *The actual steps to the training***

4.b) 2.b) 3.2.a) 1.2.a) *Cultivating concern for others' welfare*

4.b) 2.b) 3.2.a) 1.2.b) *Cultivating concern for awakening*

4.b) 2.b) 3.2.a) 1.2.c) *Identifying the bodhicitta—the result of the training*

4.b) 2.b) 3.2.a) 1.2.a) 1. *Producing the basis for cultivating this attitude*

4.b) 2.b) 3.2.a) 1.2.a) 2. *Actually cultivating the attitude*

4.b) 2.b) 3.2.a) 1.2.a) 1.1. *Producing an equanimous state of mind towards sentient beings*

4.b) 2.b) 3.2.a) 1.2.a) 1.2. *Producing the view of them as dear*

**4.b) 2.b) 3.2.a) 1.2.a) 1.1. *Producing an equanimous state of mind towards sentient beings***

Put a halt to the bias that categorizes beings, arguing that you have friends and enemies, and cultivate equanimity towards sentient beings, without attachment and hatred, by following the instructions on visualizing indifferent beings and the like.

**4.b) 2.b) 3.2.a) 1.2.a) 1.2. *Producing the view of them as dear***

(1) *Meditating on your mothers.* As you have been wandering in beginningless rebirths, there is no kind of womb in which you have never been born; hence it is established that all sentient beings have been your mothers.

(2) *Recalling their kindness.* At the time they cared for you dearly as your mother of this life.

(3) *Meditating on the wish to repay their kindness.* What could be worse than not wishing to repay their kindness?

**4.b) 2.b) 3.2.a) 1.2.a) 2. *Actually cultivating the attitude***

(1) *Meditating on love.* Visualizing sentient beings deprived of happiness, meditate on love—the wish that they find happiness and so on. For its benefits refer to the *Array of Qualities in Manjushri's Buddha Realm (Manjushri-buddha-kestra-guna-vyuha-sutra)* and to Nagarjuna's *Precious Garland*.

(2) *Compassion.* Visualizing sentient beings tormented by the three kinds of dukkha, meditate on compassion—the wish that they be free of their dukkha and so on. As for the order of the meditation, start with your loved ones.

(3) *The great resolve.* Then reflect on sentient beings deprived of happiness and afflicted with suffering, and train in the great resolve—taking on the task of freeing them from it.

**4.b) 2.b) 3.2.a) 1.2.b) *Cultivating concern for awakening***

Seeing the need to attain awakening for others' sake, reflect well on a Buddha's good qualities, which inspires the aspiration to attain them.

**4.b) 2.b) 3.2.a) 1.2.c) *Identifying the bodhicitta—the result of the training***

Having ascertained that omniscience is necessary for your sake as well and in this way having cultivated both aspirations of this state of mind, commit yourself to attaining complete awakening for others' sake.

**4.b) 2.b) 3.2.a) 2. The training based on the works of Aryadeva**

Since self-centeredness is the source of all misery, and all excellence resides in cherishing others, cease being self-centered and neglecting others, and invert the orientation of the two attitudes. Apply entire devotion to others' welfare even with your breathing.

**4.b) 2.b) 3.2.b) The way to maintain it through ritual**

4.b) 2.b) 3.2.b) 1. *Acquiring [the vow] you have not yet acquired*

4.b) 2.b) 3.2.b) 2. *Keeping what you have acquired from decline*

4.b) 2.b) 3.2.b) 3. *The way to restore it if it declines*

4.b) 2.b) 3.2.b) 1.

(a) *From whom to take it.* It is to be taken from someone who has the vow of engagement,

(b) *On what basis to take it.* Once you have trained your mind on both shared paths, and have great enthusiasm for the bodhicitta.

(c) *The ritual for taking it.* Maintaining [bodhicitta] with the preliminaries, the main part of the ritual and its conclusion is excellent.

**4.b) 2.b) 3.2.b) 2. Keeping what you have acquired from decline**

4.b) 2.b) 3.2.b) 2.1. *Training in the causes for maintaining the bodhicitta in this life*

4.b) 2.b) 3.2.b) 2.2. *Training in the causes that prevent its loss in other lives*

**4.b) 2.b) 3.2.b) 2.1. Training in the causes for maintaining the bodhicitta in this life**

You become worthy of the homage of gods and men. You are watched over by twice as many protectors as a universal sovereign. Practicing mantra confers the two kinds of attainments.

After reflecting on the question for many eons, the Buddhas saw that this was most beneficial.

If the merit of it were to materialize, it would fill the sky and beyond. Since its decline means wandering in lower forms for a long time, do not abandon it even for an instant but maintain it by generating it six times daily.

**4.b) 2. b) 3.2.b) 2 2.2. Training in the causes that prevent its loss in other lives**

4.b) 2.b) 3.2.b) 2.2.2.a) *Training in giving up the four gloomy actions that weaken it*

4.b) 2.b) 3.2.b) 2.2.2. b) *Practicing the four bright actions that prevent it from weakening*

**4.b) 2.b) 3.2.b) 2.2.2.a) Training in giving up the four gloomy actions that weaken it**

(1) Deceiving preceptors, the helpful, and objects of offering with lies;

(2) making others regret the virtue they have accomplished when they had no regrets;

(3) speaking unpleasantly of bodhisattvas within their hearing;

(4) being deceitful and hypocritical for no good reason. it is explained that deceit and hypocrisy are respectively applying methods to hide your own errors and simulating good qualities that you lack,

**4.b) 2.b) 3.2. b) 2.2.2. b) Practicing the four bright actions that prevent it from weakening**

Contrary to these four are four bright actions:

- (1) abstaining from lying and
  - (2) maintaining an honest disposition,
  - (3) purposely considering bodhisattvas as your teachers,
  - (4) encouraging sentient beings so inclined to develop the aspiration for complete awakening.
- These eight are the causes of not losing the supreme aspiration in the future.

**4.b) 2.b) 3.2.b) 3. The way to restore it if it declines**

Being able to take it again if it declines is specific to this vehicle. Although you break your engaged ethical restraint, as long as you maintain aspiring bodhicitta acting contrary to any other bodhisattva precepts (except giving up aspiring bodhicitta and abandoning sentient beings) is a fault that weakens your commitment to virtue in the interim.

**4.b) 2.b) 3.3. Having developed the bodhicitta, how to train in bodhisattva practice**

4.b) 2.b) 3.3.a) *Having developed bodhicitta, why it is necessary to train in the precepts*

4.b) 2.b) 3.3.b) *Showing that by training in method and wisdom separately you will not achieve Buddhahood*

4.b) 2.b) 3.3.c) *Explaining the process of training in the precepts*

**4.b) 2.b) 3.3.a) Having developed bodhicitta, why it is necessary to train in the precepts**

Just producing aspiring bodhicitta carries great benefits, but making it the core of your practice is far better. Its actual practice consists of keeping the ethical restraints and training in the precepts.

**4.b) 2.b) 3.3.b) Showing that by training in method and wisdom separately you will not achieve Buddhahood**

With method and wisdom separate, Buddhahood will not be achieved. Train in unmistakable and complete method and wisdom inseparably. The method in question is the bodhicitta explained earlier, and wisdom is the view that has mastered thusness.

Meditating on emptiness while maintaining the influence of the bodhicitta, and practicing generosity and such while maintaining the influence of wisdom is what is meant by practicing method and wisdom inseparably. Some assert that once you have established reality by means of discriminating wisdom, you should then put aside this view and think of nothing, and that this one-pointed focus is the meditation of reality.

Then when asked what they believe, others maintain, “You are not to establish the meaning by correct analysis nor concentrate on it. ‘Simple absorption’—placing the mind in a state free of analysis and thinking about nothing—is best. If this mental state is present, all kinds of wrongdoing can serve as causes of Buddhahood.”

Well then what do you find wrong with meditating analytically by means of discriminating wisdom? “It is that all conceptions that think, ‘This is this’ are grasping the self of objects and conceive of the three spheres. It is for that reason that one fails to overcome the causes of samsara.”

Then awareness of refuge, of the qualities of the spiritual master, of freedom and fortune, recollection of death and of the lower realms’ sufferings, love, compassion, cultivating

bodhicitta, and training in the precepts of engaged bodhicitta—since they must all be ascertained individually, are you daring to say they are obstructions to omniscience? If this were the case, since meditating more and more on the selflessness of objects would only serve to weaken these qualities—refuge and so forth—would not view and conduct become as incompatible as hot and cold?

If these [good qualities] cannot cause Buddhahood it is extraordinary that, according to your view, misdeeds like anger and so forth can cause Buddhahood! If you assert that it is like armor-practice, all-in-one, and that this [meditation method] includes all the rest, then why couldn't an act of generosity like [the mandala anointed] with cow dung and urine, and the others mentioned be sufficient unto themselves as well? What you're saying is just inaccurate verbiage.

What are your arguments to prove the validity of your assertions? If they know how to establish the base—the two truths—without incompatibility, then those with broad intelligence, with just a partial explanation, will understand method and wisdom, the paths, and their results—the two kayas. Therefore, I take refuge in those who decisively teach without the slightest error the lack of inherent existence of phenomena and infallible cause and effect and who, in this way, possess compassion [imbued with] “objectlessness”!

**4.b) 2.b) 3.3.c) Explaining the process of training in the precepts**

4.b) 2.b) 3.3.c) 1. How to train in the great vehicle in general

4.b) 2.b) 3.3.c) 2. How to train in the vajrayana in particular

4.b) 2.b) 3.3.c) 1.1. Cultivating the wish to train in bodhisattva practice

4.b) 2.b) 3.3.c) 1.2. Having cultivated it, maintaining the ethical restraints of bodhisattvas

4.b) 2.b) 3.3.c) 1.3. Maintaining these, how to train in the precepts

**4.b) 2.b) 3.3.c) 1.1. Cultivating the wish to train in bodhisattva practice**

Without taking the ethical restraints of mantra or those of the discipline of personal liberation, it is not right to train in their precepts. In this context, having familiarized yourself with the precepts first, you may take the [bodhisattva] ethical restraints, which is the method rendering them extremely stable. For the way to take them, refer to the explanation in the *Ethics Chapter* [of the *Bodhisattva Levels, Bodhisattvabhumi*, by Arya Asanga.

**4.b) 2.b) 3.3.c) 1.3. Maintaining these, how to train in the precepts**

4.b) 2.b) 3.3.c) 1.3.a) The basis of the training

4.b) 2.b) 3.3.c) 1.3.b) How the precepts are included in these

4.b) 2.b) 3.3.c) 1.3.c) The process by which to train in them.

**4.b) 2.b) 3.3.c) 1.3.a) The basis of the training**

All the precepts are included in the six perfections.

**4.b) 2.b) 3.3.c) 1.3.b) How the precepts are included in these**

4.b) 2.b) 3.3.c) 1.3.b) 1. Certainty with regard to the number of actual topics

4.b) 2.b) 3.3.c) 1.3.b) 2. Parallel to this, certainty as to their order

**4.b) 2.b) 3.3.c) 1.3.b) 1. Certainty with regard to the number of actual topics**

For the six perfections, the way their number is certain has six aspects.

(1) Their number is certain in terms of high rebirth;<sup>18</sup>

(2) in terms of accomplishing the two goals, the two welfares;<sup>19</sup>

(3) of fulfilling others' goals;<sup>20</sup>

(4) of comprising the entire great vehicle;<sup>21</sup>

(5) in terms of influencing all aspects of the path, how the six become the method for accomplishing the individual aspects;<sup>22</sup>

(6) in terms of the three trainings and so on, their number is certain as well.<sup>23</sup>

With an excellent basis, whatever the goal—your own or others'—whatever the various methods you use while abiding in the [great] vehicle, and whatever precepts you practice, they do not exceed the six perfections.

#### **4.b) 2.b) 3.3.c) 1.3.b) 2. Parallel to this, certainty as to their order**

Among the six perfections, the subsequent one arises based on the preceding one; and since each is superior to the preceding one, and the preceding one coarser than the subsequent one, the order is certain.

#### **4.b) 2.b) 3.3.c) 1.3.c) The process by which to train in them**

4.b) 2.b) 3.3.c) 1.3.c) 1. How to train in [bodhisattva] practice in general

4.b) 2.b) 3.3.c) 1.3.c) 2. How to train in the last two perfections in particular

4.b) 2. b) 3.3. c) 1.3. c) 1.1. Training in the perfections that develop into your Buddha-qualities

4.b) 2.b) 3.3.c) 1.3.c) 1.2. The four means of assembling that ripen others' mindstreams

4.b) 2.b) 3.3.c) 1.3.c) 1.1.1. The way to train in generosity

4.b) 2.b) 3.3.c) 1.3.c) 1.1.2. Ethical discipline

4.b) 2.b) 3.3.c) 1.3.c) 1.1.3. Patience

4.b) 2.b) 3.3.c) 1.3.c) 1.1.4. Enthusiasm

4.b) 2.b) 3.3.c) 1.3.c) 1.1.5. Concentration

4.b) 2.b) 3.3.c) 1.3.c) 1.1.6. Wisdom

4.b) 2.b) 3.3.c) 1.3.c) 1.1 .1.a) The nature of generosity

b) Its divisions

c) The way to develop it

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<sup>18</sup> We need an excellent body, resources, companions to practice with, undertakings or goals, not to be controlled by afflictions, being unmistaken regarding activities.

<sup>19</sup> Others' welfare: generosity, ethical conduct, fortitude. Own welfare: wisdom and meditative stability. Both: joyous effort.

<sup>20</sup> Eliminate poverty with generosity; avoid harm with ethical conduct. Have fortitude when they harm us. As their companion, act with joyous effort. With concentration and supernormal powers provide what they need.; with wisdom teach and clear away doubts.

<sup>21</sup> Not attached to resources, respect ethical conduct, fortitude with hardships, engage in virtuous and free from discouragement, cultivate nondual yoga of serenity and insight. These encompass all Mahayana teachings.

<sup>22</sup> Method to become free from attachment; to restrain distraction; to not give up sentient beings; to increase virtue; to completely purify obscurations are the last two.

<sup>23</sup> Generosity, ethical conduct, fortitude is HTEC; meditative stability is HTC; wisdom is HTW; Joyous effort is all 3.

**4.b) 2.b) 3.3.c) 1.3.c) 1.1.1. Generosity**

a) The virtuous intention to give and physical or verbal actions motivated by it is the nature of generosity.

b) Its divisions are giving the teaching and so on.

c) The best is to generate the heartfelt thought to give all your possessions to others.

Simply overcoming your miserliness is not the perfection of generosity. Understand that when the intention to give is complete, the perfection of generosity is complete. When you give your body, possessions and virtue produced in the three times, in conjunction with all six perfections, you fulfill all short-term and long-term needs.

**4.b) 2.b) 3.3.c) 1.3.c) 1.1.2.ethical conduct**

Mainly in terms of the ethical discipline of abstention, the intention to give up and turn from harming others is the nature of ethical discipline. It has three divisions. The ethical restraint of personal liberation within bodhisattvas' minds is their ethical restraint of ethical discipline, not the bodhisattva ethical restraint. If the bodhisattva ethical restraint of abstention degenerates by that fact, it is taught that all ethical restraint degenerate. The precepts to which you have committed yourself, even the subtlest, all without exception, are to be kept pure. Those with pure ethical discipline, among sentient beings, are as grand as mountains. Without force or coercion they can tame sentient beings. They are faultless, adorned thereby, etc.—the benefits are numerous.

**4.b) 2.b) 3.3.c) 1.3.c) 1.1.3. fortitude**

The nature of fortitude is not to be overcome by those who harm you, nor by suffering, and is determination regarding the teaching. Its divisions are triple—conviction regarding the teaching and so forth. Virtues are destroyed by ill-will and wrong views. Non-virtues are purified by the four forces. Although both may encounter other conditions, they cannot then produce their results. This is the meaning of “destruction of the maturation effect.”

For effects concordant with the cause it is taught that it is not certain since wrong views, abandoning the sacred teaching, and scorning bodhisattvas, gurus and so on out of pride produce very serious maturation effects and destroy virtues as anger does, endeavor to put a halt to them as well. In brief, as regards fortitude and lack of fortitude, be aware of their benefits and drawbacks, and prize adopting the former and rejecting the latter.<sup>24</sup>

**4.b) 2.b) 3.3.c) 1.3.c) 1.1.4.joyous effort**

The attitude of delight in collecting virtue and helping sentient beings is mainly what joyous effort comprises. During billions and billions of countless eons, for the sake of alleviating a single being's suffering, abiding exclusively in the hells without having your enthusiasm for complete awakening wane is armor joyous effort. Along with joyous effort for collecting virtue and for helping sentient beings, there are three:

- reject procrastination,

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<sup>24</sup> It's uncertain because even though ordinary being purify nonvirtues, their seeds aren't abandoned. Although the conditions are met later, it's impossible for ripened result to come. Once attain fortitude PPr, although wrong views and seeds of nonvirtue that become causes of lower realms haven't been abandoned, wrong views and lower rebirths are impossible even if these seeds meet with their conditions.

- self-depreciation, and
- attachment to wrong actions.

Its favorable conditions are the powers of aspiration, steadfastness, joy and relinquishment. While associating the six perfections and aspiring to virtue, abide in joyous effort and encourage others to do so as well.

**4.b) 2.b) 3.3.c) 1.3.c) 1.1.5. meditative stability**

The nature of meditative stability is mainly the intention that focuses one-pointedly on virtuous objects. [Its divisions] with regard to nature are twofold: mundane and supra-mundane.

According to orientation there are three:

- (1) directed towards serenity,
- (2) towards insight and
- (3) the union of the two.

According to function, there are:

- (1) bringing physical and mental bliss in this life. Whenever you enter a state of absorption, physical and mental pliancy arises.
- (2) achieving good qualities: the superknowledges, liberations, totalities and masteries
- (3) helping sentient beings, brings about the welfare of sentient beings: practice the eleven ways to assist others as needed

Knowing its benefits and drawbacks, engage in it. Train in it associating all six perfections as before.

**4.b) 2.b) 3.3.c) 1.3.c) 1.1.6. wisdom**

Wisdom observes an examined object and is the state of mind that analyzes phenomena thoroughly. Realization of

- (1) the ultimate, and
- (2) the conventional, and
- (3) the wisdom of helping sentient beings are taught to be its three divisions.

Wisdom is the root of visible and invisible good qualities; it eradicates all the misery of cyclic existence and of [personal] peace. It renders consistent what appears to be contradictory. Without it, views and ethical discipline will not be pure. Using wisdom to analyze the topics to be learned and contemplated will quickly lead to sublime wisdom, the fruit of meditation. Letting yourself forget the teaching and placing your hopes in absorption is like letting go of valuable cattle and clinging to their footprints. Therefore practice wisdom associating all six perfections.

**4.b) 2.b) 3.3.c) 1.3.c) 1.2. Training in the four means of assembling that ripen others' mindstreams**

- (1) Giving necessities [is giving] even your life and so on, without holding back;
- (2) pleasant speech is teaching disciples the six perfections;
- (3) implementation of the aims is inciting them to practice what you have taught them;
- (4) consistency with the aims is acting in harmony with what you have taught others; strive at these key elements to mature others' minds.

Giving necessities gladdens them and they listen to your words; then pleasant speech dispels their ignorance and doubts. Encouraging implementation of the aims inspires them to practice. Consistency with the aims is harmonizing your practice with others', who then see you as a model.

Regarding the practice of the six perfections both in meditation and subsequently, serenity, insight and certain fortitude of profound Dharma are practiced [mainly] in absorption; generosity, ethical discipline, part of fortitude, part of concentration and wisdom are practiced [mainly] subsequent to absorption.

Before taking the engaging ethical restraints, practice with great delight in [bodhisattva] conduct and gain self-assurance. Then when you take them with the ritual, they will be very stable. This completes the clear explanation of the cultivation of aspiring bodhicitta and of training in the conduct of the bodhisattvas in general.

**4.b) 2.b) 3.3.c) 1.3.c) 2. How to train in the last two perfections in particular**

4.b) 2.b) 3.3.c) 1.3.c) 2.1. *The benefits of meditating on serenity and insight*

4.b) 2.b) 3.3.c) 1.3.c) 2.2. *Explaining how all states of concentration are included in the two*

4.b) 2.b) 3.3.c) 1.3.c) 2.3. *The nature of serenity and insight*

4.b) 2.b) 3.3.c) 1.3.c) 2.4. *Why it is necessary to meditate on them both*

4.b) 2.b) 3.3.c) 1.3.c) 2.5. *How the order is certain*

4.b) 2.b) 3.3.c) 1.3.c) 2.6 *How to train in each*

**4.b) 2.b) 3.3.c) 1.3.c) 2.1. The benefits of meditating on serenity and insight**

One-pointed focus on a virtuous object and even the premises of subtle wisdom analyzing discriminately are classified respectively as serenity and insight. The imprints, whatever they may be, that generate more and more incorrect perceptions in the mind is known dysfunctional tendencies. The states of mind that activate these imprints—wrong clinging to objects--is known as bondage to signs. They are eliminated by meditating on serenity and insight.

**4.b) 2.b) 3.3.c) 1.3.c) 2.2. Explaining how all states of concentration are included in the two**

Since all the diverse good qualities of concentration and wisdom are all qualities of serenity and insight, by practicing both serenity and insight, which encompass all meditative states, you achieve the root of the three vehicles' good qualities taught by the Conqueror.

**4.b) 2.b) 3.3.c) 1.3.c) 2.3. The nature of serenity and insight**

Once distraction towards the exterior is appeased, the non-analytical state of mind that observes its object one-pointedly and gives rise to the bliss of pliancy is meditative serenity. When analytical meditation that rides the mount of serenity by its own power gives rise to pliancy, insight is attained. Since it perceives particularly [clearly], it is qualified as insight.

**4.b) 2.b) 3.3.c) 1.3.c) 2.4. How the order is certain**

Some assert that while serenity's clarity aspect lacks intensity, insight's does have it. This is incorrect, for the difference lies in the presence or absence of laxity, and serenity too must be

free of laxity. All meditative states free of laxity are guaranteed to have the aspect of mental clarity.

Whether it is serenity or insight that meditates on emptiness it must realize (i.e. have the aspect of) emptiness. However, non-discursive meditative states do not necessarily realize emptiness. You should know that both states of concentration that are not directed towards emptiness and states of concentration realizing emptiness issue from blissful, clear non-discursiveness.

Having achieved serenity, the wisdom analyzing reality is free of the fault of instability. Furthermore analytical meditations of all topics requiring it avoid the fault of excessive instability with regard to those objects, rendering potent whatever virtue you perform.

**4.b) 2.b) 3.3.c) 1.3.c) 2.5. How to train in each**

To the followers of the present system according to which serenity and insight must be produced in succession, if you ask, “Before that, what is wrong with a person who has an initial understanding of selflessness concurrently achieving serenity and insight in relation to emptiness?” The answer is: we do not say attaining a simple experience and understanding of reality requires first achieving serenity. However, for a person who has not attained a realization of emptiness arising from meditation, attaining insight arising from meditation that takes emptiness as its object without prior analytical meditation is possible in highest yoga [tantra]. Nevertheless in the three lower classes of tantra and in the present context, although you may seek an understanding of selflessness and analyze it repeatedly before achieving serenity, that alone will be insufficient to make serenity possible.

If you practice non-discursive stabilizing meditation, although you will achieve serenity, since there is no training in insight serenity will come first and insight after, and the order will not differ. As for the way to achieve insight, it is by discriminating wisdom's analysis that pliancy occurs. Whether it is in relation to the way things are or to their diversity (the ultimate and conventional truths respectively) the order is certain. If it were otherwise, it would contradict the sutras and numerous scholars' and meditators' treatises.

This order concerns an initial attainment. Subsequently you may meditate on insight first. Thanks to insight included in the preparation stage [of the first dhyana], some achieve the serenity that is included in the actual dhyana.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6. How to train in each**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) How to train in serenity*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) How to train in insight*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.c) How to unite the two*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 1. Relying on the requisites for serenity*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2. On that basis how to meditate on serenity*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3. The measure of having achieved serenity through meditation*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 1.*

(1) Residing in a harmonious place with five good qualities,

(2) Having few desires,

- (3) contentment,
- (4) few activities, and
- (5) pure ethical discipline,
- (6) As well as rejecting thoughts of desire are the requisites for serenity.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2. On that basis how to meditate on serenity**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.1. The preparatory phase**

Meditate on the preparatory topics, bodhicitta and so forth.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2. The central phase**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.1. *In what physical posture to meditate*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2. *The explanation of the meditative process*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.1.**

In the central phase maintain the physical posture with the eight characteristics.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2. The explanation of the meditative process**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) *How to generate faultless concentration*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) *On that basis, the process of producing the mental states*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 1. *What to do before focusing the mind on the object of meditation*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2. *What to do while focusing on the object*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3. *What to do once focused on the object*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 1. What to do before focusing the mind on the object of meditation**

Possessing joy and bliss, you are physically satisfied and have the visible result that is happiness. Since pliancy has been achieved, your mind can easily be directed to virtue. As uncontrolled distraction towards incorrect objects is appeased, misbehavior does not occur. Your virtue is potent and you soon attain superknowledges and supernormal powers. Realizing insight into the profound, you overcome rebirth in samsara. To sum up, whatever you meditate on, see the virtues of concentration and inspired by them, faith will arise. From faith arises aspiration and from it joyous effort. From that arises pliancy, which puts a complete stop to the laziness that weakens concentration.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2. What to do while focusing on the object**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1. *Identifying the object, the basis upon which the mind is placed*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2. *How to focus the mind on it*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.1. *A general presentation of objects of meditation*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.2. *Identifying objects in the present context*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.1.1. *Presenting the actual objects*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.1.2. *Showing which objects are for what person*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.1.1. Presenting the actual objects**

(1) Universal objects,

- (2) those purifying behaviour,
- (3) those of skill,
- (4) those purifying afflictions are the four general objects.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.1.2. Showing which objects are for what person**

In particular, the object for those with strong attachment is ugliness, for those with strong discursiveness it is their breathing. Furthermore, examine the way attachment and so forth arise with great, average or minor intensity in relation to the objects of attachment, etc., so as to discern the remedies that reject attachment and the rest.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.1.2. Identifying objects in the present context**

When discursiveness is dominant, breathing is a good object. As taking the body of the Tathagata, etc. as an object serves many purposes, practice that. Observing repeatedly an excellent likeness of the Guide's body, retain its characteristics. This serves to make a mental image of the Buddha appear. Visualize it in your mind as the actual Buddha. To facilitate it appearing to you, start by meditating on the body's general features. When these are stable, meditate on the details. Varying the objects of meditation precludes achieving serenity. Visualizing several times successively the head, the two arms, the torso and the two legs, in the end when you can get a general picture in your mind of the whole body at once and can distinguish the features roughly from head to foot with the limbs—although it may not be clear and include the light—make yourself content with that, as you have “found” the object. Then wanting to make it clearer, if you visualize it again and again, it may become clearer but will hinder your concentration (stability). Although it may not be very clear, if the object is unmistakable, you will achieve stability soon and attain clarity easily. At this stage, if the color, shape, size or number of the object of meditation changes, do not accept it, but unerringly maintain the initial object. This is of great importance. If, no matter what you do, it is difficult to get an image of the deity to appear, place your mind on any of the other objects mentioned earlier, or on the view ascertaining emptiness and maintain it there, as the chief purpose is to achieve serenity.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2. How to focus the mind on it**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2.1. Presenting the flawless method

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2.2. Rejecting flawed methods

4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2.3. Explaining the duration of sessions

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2.1. Presenting the flawless method**

The two traits of concentration to have are great mental clarity—the clarity aspect with intensity—and the non-discursive stability aspect that abides one-pointedly on the object, whatever it may be. Some, adding bliss and limpidity, assert four. However limpidity is achieved by clarity, and bliss is not necessary at this point. Therefore, as explained above, it is certain that it has two traits. Laxity hinders the achievement of intense clarity, excitement thwarts one-pointed non-discursiveness (stability). So having identified the contrary conditions, coarse and subtle laxity and excitement, prize relying on the favorable conditions, mindfulness and introspective awareness.

Having pictured the previously ascertained object of meditation, it is said that intense mindfulness ties the mind to the object, and keeps the mind from being distracted by other objects. Thus the traits of mindfulness in this context are three, relative to its object, mode of apprehension, and function.

Furthermore, as explained before, once you have found the object of meditation, the mind holds it, thinking, “The mind is tied to the object.” Once you have heightened the intense mode of apprehension, without analyzing anything further maintain the strength of that state of mind uninterruptedly. This is the instruction on how to rely on mindfulness. When cultivating concentration, meditation’s main aspect is the cultivation of mindfulness. As for mindfulness, the aspect of its mode of apprehension is recollection, and recollection’s mode of apprehension is tight. Otherwise, although clarity may be achieved, the clarity aspect will lack intensity. Those who believe in objectless meditation too must assert a distraction-free form of meditation, in which case the way of meditating with mindfulness, without distraction, and without losing the object of meditation does not differ.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2.2. Rejecting flawed methods**

Some believe that according to the above instruction on mindfulness, although there is no laxity there is a great risk of excitement. And I have seen them assert, “Good meditation arises from good relaxation,” which is a case of mistaking the presence of laxity for meditation. Some think that since the clarity aspect is present, there is no fault. But in this case the mistake lies in not distinguishing lethargy from laxity.<sup>25</sup>

Therefore the wise and the interested should guard like their life the explanation of the right degree of looseness and tightness. At the point where you think, “If I go a little higher, excitement will arise,” you must loosen [your grip of the object] a degree. At the point where you think, “If I leave it like this, laxity will arise,” you heighten it a degree. You will know how to place your mind by observing it intelligently.

Without letting the mode of apprehension of mindfulness decline, introspective awareness checks whether or not the root object is still maintained, and whether or not laxity or excitement have arisen. [It does this] by observing and watching from a corner of the mind. Before the intensity of the initial state of mind runs out, from time to time, neither too seldom nor too often, check it. Similarly, from time to time recall the original observed object. Meditating thus with strong mindfulness, you will be conscious of laxity and excitement. If you do not follow this instruction on mindfulness, and meditate for long periods, your wisdom will deteriorate and your forgetfulness will increase considerably. Understand the statement “The mind recites the object again and again.” This means that mindfulness maintains it without forgetting it.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 2.2.3. Explaining the duration of sessions**

While you still have the fault of weak introspective awareness, which fails to quickly identify forgetfulness that tends to distraction, as well as laxity and excitement, the instruction is to meditate in numerous short meditation sessions. Once you have overcome both faults, prolong the sessions slightly. Calculating an hour as one meditation session or as half a session, remain as

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<sup>25</sup> They think that because there is no lethargy, there is no laxity.

long as you are capable, adapting [the duration] to your personal mental capacity. Without forcing yourself, meditate while rejecting the obstacles.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3. What to do once focused on the object**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1. What to do when laxity and excitement occur*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.2. What to do when they are absent*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.1. Applying the antidote to failing to identify laxity and excitement*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.2. Applying the antidote to non-application in rejecting them, despite identification of them*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.1.1. Establishing the definition of laxity and excitement*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.1.2. How to produce introspective awareness that perceives them when meditating*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.1.1. Establishing the definition of laxity and excitement**

By nature excitement derives from attachment. Its object is pleasant and attractive. The aspect of its mode of apprehension is unpeaceful and scattered. It engages in its object with the aspect of craving. Its particular function and role is to interfere with the mind remaining fixed on the object. As laxity, which is either virtuous or ethically neutral, does not tightly apprehend the object, although there is limpidity the clarity lacks intensity. Lethargy is either a nonvirtuous or an ethically neutral obstruction. It is a cause of laxity and derives from ignorance. It is physical and mental heaviness and unserviceability.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.1.2. How to produce introspective awareness that perceives them when meditating**

When you see that laxity or excitement are about to arise, if you do not apply strong introspective awareness, just knowing what laxity and excitement are will be useless. Thus there are two means to sustain introspective awareness. As explained before, one is to rely on mindfulness continually. The other is, from within that state, to watch alertly from a corner of your mind and check whether the mind has scattered from its object to another. These are the two instructions for applying introspective awareness, for just as strong mindfulness is a cause of introspective awareness, so is checking repeatedly from a corner of your mind a cause.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.2. Applying the antidote to non-application in rejecting them despite their identification**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.2.1. Identifying intention, how to reject laxity and excitement*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.2.2. Identifying the causes based on which laxity and excitement arise*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.2.1. Establishing the definition of laxity and excitement**

Just as a piece of metal moves by the power of a magnet, what moves the mind towards virtue, non-virtue and the ethically neutral is the mental factor of intention. In this context, direct application of intention is the remedy to non-application when laxity and excitement occur. Since laxity arises when the mind is turned too far inward and has loosened its apprehension of the

object of meditation, it is by meditating on joy, not sadness, that you overcome it. Hence, by analyzing desired objects, deities, signs of light, with joy heighten your mind. Raise and increase your apprehension of the object. Go walking, perform recitations, and meditate on the six topics of recollection. Wash your face with water, look at the planets and stars. Contemplate the benefits of bodhicitta and of freedom and fortune. Stop the causes of laxity and meditate on whatever favors limpidity.

Excitement, out of attachment, runs after objects. In this case, meditating on impermanence, renunciation, disillusionment and so forth will automatically counteract excitement. When mental scattering predominates, the instruction is to bring the mind back immediately. When excitement prevails it is also appropriate to draw the mind inwards at once.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.1.2.2. Identifying the causes based on which laxity and excitement arise**

Not guarding the senses, not eating with measure, sleeping, lacking effort, and not applying introspective awareness are the causes common to both laxity and excitement. The [specific] causes of laxity are excessive sleep, overdoing the practice of meditative serenity, remaining in a state of dullness, and not delighting in maintaining the object of meditation. The [specific] causes of excitement are insufficient disenchantment, unfamiliarity with effort, an excessively tight mode of apprehension, and being distracted by your homeland and loved ones.

When laxity and excitement are about to arise, you must stop them. If you neglect to do so and play them down because of their subtlety, your concentration will be faulty. When mental scattering and excitement arise, seek stability within. When stable, if you suspect laxity, generate intense clarity. Do not content yourself with simple limpidity. It is difficult to get these in balance quickly, however through habit it becomes easier.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.a) 3.2. What to do when laxity and excitement are absent**

Once you feel confident that for the duration of a session laxity and excitement will not occur, meditate with non-application and less exertion, without letting the intensity of your apprehension decline.

- At the preliminary stage, [the main fault] is (1) laziness;
- When striving to concentrate, it is (2) “forgetting the instruction;”
- When in meditative equipoise, they are (3) laxity and excitement;
- When laxity and excitement occur, it is (4) non-application;
- When free of laxity and excitement, it is (5) application;

These are the five faults.

The four—faith, aspiration, effort, and pliancy—counteract laziness. The four—mindfulness, introspective awareness, application, and equanimity—counteract forgetfulness, laxity and excitement, non-application and application. Thus the eight applications reject the five faults. Be aware that these are needed in highest yoga tantra as well.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) On that basis the process of producing the nine stages of sustained attention**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) 1. The actual process of generating the mental states*  
*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) 2. How they are attained by means of the six powers*  
*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) 3. In this, how to secure the four attentions*

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) 1.*** The actual process of generating the nine states of sustained attention

- (1) Placing the mind
- (2) continual placement,
- (3) repeated placement,
- (4) close placement,
- (5) taming,
- (6) pacifying
- (7) thoroughly pacifying
- (8) making single-pointed
- (9) placement in equipoise

These are the nine to be cultivated.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) 2.*** *How they are attained by means of the six powers*

The following is how to attain the nine states of sustained attention with the six powers. Respectively the first two forces are for the first two mental states. Each of the three middle ones successively produces two. The last generates the ninth: balanced placement.

- (1) Learning (1,2)
- (2) reflection (1,2)
- (3) mindfulness (3,4)
- (4) Introspective awareness (5,6)
- (5) effort (7,8)
- (6) Complete familiarity (9)

These are the six forces.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 2.2.2.b) 3.*** *In this, how to secure the four attentions*

- Tight focus (1,2)
- Intermittent focus (3-7)
- Uninterrupted focus (8)
- Spontaneous focus (9)

Adding “attention” to each, these are the four [attentions]. The first attention corresponds to the first two mental states, The second attention to the next five, The third attention to the eighth, and the fourth attention to the ninth. This is how the four attentions are secured for the nine.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.*** *The measure of having achieved serenity by meditating it*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.1.* *Explaining the demarcation between achieved and non-achieved serenity*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.2.* *On the basis of serenity, explaining how to travel the spiritual path in general*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.3.* *Explaining in particular how to travel the mundane path*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.1.1.* *Explaining the actual meaning*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6a) 3.1.2. The sign of having attention, along with eliminating doubts*  
*4.b) 2.b) 3.3.c) 1.3.c) 2.6a) 3.1.1.1. In relation to having attained complete pliancy or not, explaining the attainment or non-attainment of serenity*  
*4.b) 2.b) 3.3.c) 1.3.c) 2.6a) 3.1.1.2. Having attained complete pliancy, explaining how serenity is achieved*

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.1.1.1. Explaining the attainment or non-attainment of serenity***

Although there is no laxity or excitement in the eighth mental state, since it is necessary to rely upon mindfulness and introspective awareness uninterruptedly, it is called “direct application” or “exertion.” In the ninth, this is not necessary so it is said to be “exertion-free.” Nevertheless, as pliancy has not yet been attained, it is still part of the desire realm level and is not serenity.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.1.1.2. Having attained complete pliancy, explaining how serenity is achieved***

The inability to direct the mind and body towards virtue as you wish is called mental and physical dysfunction or unserviceability. Once freed of this, the body and mind, like cotton fluff, are completely serviceable for virtue. It is said that once serviceability is complete through familiarization, [the concentration] becomes pliant and is one-pointed meditative serenity. According to the five signs portending pliancy, as soon as the top of the meditator’s head feels heavy and so on, mental and physical pliancy arise in succession. The first is posited as a perception and the second as a tangible object. When physical pliancy first occurs, although there is physical and mental bliss and well-being, still the easily identifiable signs of complete pliancy have yet to be attained. Subsequently, when the coarse bliss and delight that could destabilize the mind subside, and immovable concentration, as subtle as a shadow, along with the concordant pliancy are achieved, serenity and equipoise (a lesser attention included in the [form realm] level), are attained.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6a) 3.1.2. The sign of having attention, along with eliminating doubts***

*4.b) 2.b) 3.3.c) 1.3.c) 2.6a) 3.1.2.1. The actual signs of having attention*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6a) 3.1.2.2. Eliminating doubts*

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.1.2.1. The actual signs of having attention (mental contemplation)***

The signs of having attained this attention are:<sup>26</sup>

- possession of the ability to purify the afflictions;
- when in equipoise, the two kinds of pliancy arise more quickly;
- the five hindrances (sensual desire, dullness, etc.) hardly ever occur;
- having risen from meditation, some pliancy is maintained;
- at the time, both serenity and pliancy mutually reinforce and favor one another;
- when in meditative equipoise, all coarse appearances cease and you feel as though your mind has blended with the sky;
- when you rise, you feel as if you are suddenly rediscovering your body;
- your afflictions are weak;

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<sup>26</sup> MLR 233: 4 signs attained in small measure: a mind of the form realm, physical and mental pliancy, and single-pointedness

- mental scattering is unable to continue
- the stability aspect is strong and the clarity aspect very great;
- the ability to combine sleep with concentration and dreams is good.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.1.2.2 Eliminating doubts**

Then, as explained earlier, if this attention or concentration realizes the view of selflessness by means of a conceptual appearance, a kind of path to liberation at the level of an ordinary being is established. If it is imbued with the bodhicitta, it becomes a great vehicle path. If neither [bodhicitta nor realization of emptiness] is present then it is straightforward concentration that common to both Buddhists and non-Buddhists. For that reason the two are distinguished: blissful clear non-discursive concentration that is a meditation that either correctly realizes reality or does not.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.2. On the basis of serenity explaining how to travel the spiritual path in general**

Furthermore, both Buddhists and non-Buddhists and all yogis of the three Buddhist vehicles, must first rely on this to achieve the different kinds of insight:

- those with the aspects of coarseness and calmness;
- those that reject manifest afflictions and their seeds,
- those of the eighteen constituents;
- those that discern characteristics;
- those having the aspects of the truths and so forth.

Consequently, as explained earlier, serenity is called “the preparation allowing all.” Buddhists also practice insight with the aspects of calmness and coarseness, it but it is not required. Non-Buddhists do not have insight into the truths, etc. Practitioners of highest yoga achieve serenity at the generation stage phase but not for the purpose of achieving insight with the aspects of calmness and coarseness.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.a) 3.3. Explaining in particular how to travel the mundane path**

[The phase] from the ninth state of sustained attention up to [but not including] attention is called “beginner at attention.” From the attainment of attention, up to [and including] “discernment of characteristics” it is called “beginner at purification of afflictions.”<sup>27</sup> This is explained in the *Listener Levels*. Thus the initial preparatory phase and discernment of characteristics are not concomitant. If the two were posited as concomitant, then there could be serenity without prior stabilizing meditation and serenity would occur prior to the preparatory phase. The certain explanation of the gateway to serenity—the nature of the perfection of concentration—is complete.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) How to train in insight**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1. Relying on the requisites for insight

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 2. The divisions of insight

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3. How to meditate on insight

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<sup>27</sup> Attention (mental contemplation, yid la byed pa)= a mental ctp included within a training for an actual meditative absorption of a concentration. 7 attentions. Lamrim/ca2/p 8.

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 4. *The measure of having achieved insight by meditation*  
4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.1. *A general presentation of how to rely on the requisites for insight*  
4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2. *In particular, how to establish the view*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.1. *A general presentation of how to rely on the requisites for insight***

Once you have studied the authoritative works of Nagarjuna and Aryadeva, their commentaries and the commentaries of these, establish the excellent view within you with the intelligence that distinguishes definitive meaning from provisional. This is the vital requisite for insight. Consequently, take as a base the works of Buddhapalita and Chandrakirti and relate the deep and particular contents of all other excellent treatises on the profound to them.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2. *In particular the way to establish the view***

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.1. *Identifying afflictive ignorance*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.2. *Demonstrating that it is the root of turning in samsara*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3. *Wanting to reject self-grasping, seeking the view of selflessness*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.1. *Identifying afflictive ignorance***

Since beginningless time the object of negation has been a phenomenon that is not established by conception. The mode of apprehending true existence is apprehending (or grasping) it as established unto itself, by way of its own nature. The conceived object is said to be the self or nature. Its bases<sup>28</sup> are persons and phenomena, and in relation to them, refutation of the two [conceived objects] are the two kinds of selflessness. The two thoughts conceiving the existence of these objects in relation to the two bases are the two kinds of grasping at self.

Although some Madhyamikas and Cittamatrins<sup>29</sup> maintain that the [focal] object of the self-grasping of persons is the mere “I,” when asked for an illustration of that mere “I,” some say that it is the mind basis-of-all, others that it is mental consciousness and so on. According to the present [Prasangika] system, the mere “I” that is the object giving rise to the mere thought “I am” is asserted to be the [focal] object. The aggregates are not considered to be illustrations of it even for a second. This is a special trait of this system.

Similarly, the object of the innate thought, “This is mine” is solely “mine” as well. It is said that one’s eyes, ears and so on are not to be considered to be it. If something is the [focal] object of the innate view of personal identity, it must spontaneously give rise to the thought “I” or “mine;” hence Devadatta’s perception apprehending Kratu<sup>30</sup> as inherently existent is not a view of personal identity but a case of innate self-grasping [of persons]. The objects of innate self-grasping of phenomena are the form aggregate, eyes, ears, the world as container and so on. The aspect of both self-grasping of persons and of phenomena is the mode of apprehension as established inherently.

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<sup>28</sup> Tib. *khyad gzhi*

<sup>29</sup> Respectively adherents of Middle Way and Mind Only Buddhist tenets

<sup>30</sup> Or if you prefer, John’s perception apprehending George

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.2. Demonstrating that it is the root of turning in samsara**

For that reason neither of these is the simple imputation [of the self] to be permanent, unitary and independent, or of the perceived and the perceiver as having distinct substance, as imputed by reasoning, for they do not arise under the influence of faulty tenets, And those born as animals over many eons also have them. Hence they are known as “innate self-grasping.” The view of personal identity is the root of samsara and grasping at the aggregates’ true existence is the root of samsara.

If you ask, “Doesn’t that then make two distinct roots of samsara?” [The answer is that] the latter is the cause and the former its result. Although their objects are distinct, they share the same mode of apprehension, so the fault that you raise does not affect me. It is the same for two successive moments of ignorance, for example, which according to your system should be seen as [distinct] roots of samsara. Since the view of personal identity is considered to be [both] ignorance and grasping at true existence, there is no fault. When ignorance holds an to exist truly, and the object in question does not coincide with your way of thinking, anger arises in relation to it. When it coincides with your way of thinking, attachment appears. When neutral, neither of the two arises but another moment of ignorance does. The way the rest [of the afflictions] arises is explained in the intermediate being’s path.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3. Wanting to reject self-grasping, seeking the view of selflessness**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.a) Why it is necessary to seek the view realizing selflessness if you wish to reject this ignorance*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) How to generate the view realizing selflessness*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.a) Why it is necessary to seek the view realizing selflessness if you wish to reject this ignorance**

Since it is said that if you perceive the selflessness of the object, you neutralize the seed of cyclic existence, if you properly refute the object as it is perceived by self-grasping, just as cutting the root of a tree destroys its branches and leaves, you neutralize all faults—the afflictions. Therefore, if you disregard the path that opposes the mode of apprehension of the root of samsara, innate self-grasping, no other path will be able to eradicate the seed of the view of self. Without a mind engaging in the two kinds of selflessness, it is not possible to talk of realizing selflessness, as rejecting [self-grasping] is unlike extracting a thorn.

In brief, by understanding and meditating on the lack of true existence, grasping at true existence is overcome. The wrong thinking that is incorrect attention is thereby overcome. By overcoming it, attachment and so forth that are rooted in the view of self are overcome. Then the karmas that they inspire are overcome. Without karma you are no longer obliged to be born in samsara and are certain to attain liberation.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) How to generate the view realizing selflessness**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 1. The order in which the two views of selflessness are cultivated*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2. The actual process of producing the two views*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3. The presentation of the conventional and ultimate truths*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 1.**

Ascertaining the selflessness of phenomena on the basis of images [in a mirror] is easy, on the basis of other objects it is not. Similarly realizing the lack of intrinsic nature on the basis of the person is easy, on the basis of [other] phenomena it is not. As in the case of similes, it depends on the base. For this reason, according to the order of what is easier, “In this way, when you have realized the person’s [lack of inherent nature], apply that knowledge accordingly to all [other phenomena].”<sup>31</sup> Thus it is explained, making the order of meditation certain.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2. The actual process of successively producing the two views**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1. Establishing the selflessness of persons**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2. Establishing the selflessness of phenomena**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.1. Identifying the person**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2. Establishing its lack of inherent nature**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.1. Identifying the person**

Be they ordinary beings or aryas, all beings exist solely as a mere “I” imputed to its basis, the aggregates. For that reason the aggregates are the basis of imputation, and the person is what is imputed, as explained clearly in the sutras. As the basis of imputation is not the imputed object, the view of the aggregates is not the view of the self of persons. When it is said that the view of the self perceives the aggregates, it is to refute the idea that the substance of the self is distinct from the aggregates I.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2. Establishing its lack of inherent nature**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.1. Establishing the lack of intrinsic nature of the “I”**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.2. Establishing the lack of intrinsic nature of “mine”**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3. On that basis explaining how the person appears as an illusion**

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.1. Establishing the lack of intrinsic nature of the “I”**

(1) The key point of the object to be negated is to identify the mode of apprehension of the view of self;

(2) the key point of its pervasion is to refute a third possibility regarding true existence;

(3) the key point of the property of the subject is to see the error of both modes of existence;

(4) the key point of what is to be established is that this leads naturally to ascertaining [the lack of true existence];

When these four key points are all present, pure view will arise as [an existent] can only be established as either one or multiple. True existence must be admitted to be either [one or multiple] as well, just as it must either possess parts or be partless.

As for the way the object of negation appears, as independent and standing on its own, if [an object] existed in the way it appears, then it would exist truly. Furthermore, if an inherently

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<sup>31</sup> *The Condensed Wisdom Sutra*, Tib. *mOo bsDus pa*

existing self and aggregates were of the same nature, they would be entirely identical. If you agree with this, then the self could not take up and discard aggregates. There would have to be as many selves as there are aggregates. And when the aggregates disintegrate then the self too would have to disintegrate. In this case the accumulator of karma and the experiencer [of its results] in the future, being inherently other, would be unrelated. If you agree with this, then one could not recall one's past lives and think, "I was like that;" thus the idea of their being an [inherently] single continuum is refuted.

If you assert that the inherently one self and aggregates disintegrate, then having a single continuum of past and future lives becomes impossible. Agreeing with this raises many problems. You would then meet [the results of] karma that you had not performed and the karma would go wasted. If an inherently established self and aggregates were distinct, then it should be perceptible to a reliable cognizer but none perceives it. The traits of the aggregates are production, abiding, disintegration, and so on. Since the [inherently existent] self would not have these, it would be permanent and so forth.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.2. Establishing the lack of intrinsic nature of "mine"**

When you investigate in this way, because you cannot find a self and aggregates that are inherently one or distinct, the self does not exist inherently. Since it is not, what is "mine" does not exist inherently either. It is the same as [the child of] a barren woman not having eyes. This selfless mode of existence applies also to a non-inherently existent "mine." Using this reasoning that examines whether the basis of imputation and the imputed object are inherently one or distinct, anyone can engage in the analysis of all knowable entities and realize the two truths—how marvelous!

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3. On that basis explaining how the person appears as an illusion**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.a) *Explaining the meaning of what is said to be like an illusion*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.b) *By relying on what method, how illusion-like appearance occurs*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.a) 1. *Showing the correct way illusion-like appearance occurs*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.a) 2. *Showing the incorrect way illusion like appearance occurs*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.a) 1. Explaining the meaning of what is said to be like an illusion**

Although in the eyes of a direct perceiver perceiving it, it exists unmistakably, from the angle of refuting true existence it is taught that nirvana too is like an illusion. Similarly, although something appears to a perceiver [as inherently existent], it does not exist inherently the way it appears. Since persons, forms, sounds, and so on combine appearance and emptiness, it is taught their appearance is like an illusion. Although empty, agents and actions exist, hence existence is not denied totally. Phenomena are entirely devoid of inherent existence. Since this is known, it is not a mind's invention. It is true of all knowable entities, not just some. As it is established by

mind, it is not an unsuitable object for a mind. Since it is discoverable by a mind understanding emptiness, it is knowable. However, since it does not exist truly, it is said to be like an illusion.

If you wonder, “That reflections, dreams, magical illusions and so forth do not exist as they appear is established by [ordinary] direct perceivers. Doesn’t that fact make ordinary beings arya?” Establishing that the reflection of a face, magically produced horses and elephants, and houses that appear in dreams are not actual houses and so on does not mean you have established their emptiness. Nevertheless, as explained earlier, these are used as concordant similes. Subtle emptiness on the basis of these objects is the fact that they do not exist [truly] in the way they appear. These coarse appearances [as real houses, etc.] conflict with their existing truly; this can be established by contemplation. After realizing the lack of inherent existence using these familiar examples of falseness, you realize it in relation to phenomena not known to be false. Thus the order of realization is certain—the example then the meaning.

“The realizer of one thing’s [emptiness] is the realizer of all [things’ emptiness].” (*Catusataka, Four Hundred Stanzas*, Aryadeva): The meaning of this statement is that when [emptiness] is newly realized, it suffices to change the focus [to other objects] and it can be realized in relation to them. As for direct realization [of emptiness], the real view is that it understands [the emptiness of all things] simultaneously. Understanding that reflections, magically produced horses and elephants, and houses in dreams are not real does not allow for even a partial understanding of their lack of inherent existence.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.a) 2. Showing the incorrect way illusion like appearance occurs**

Without ascertaining the measure of the object to be negated explained earlier, some say that since objects broken down by reasoning are not found, the mind of the analyzer is similar [not findable when broken down], and the one who ascertains it as not findable must also not exist at all. [In equipoise] there is nothing ascertainable as existing or not existing. Then [in post-equipoise] various hazy appearances arise. These are nihilistic equipoise and post-equipoise, which demolish interdependence! Not meditating on the instruction that neutralizes the object of negation and instead meditating for long periods on there being nothing, after which meditation things appear like smoke or rainbows, flimsy, inconsistent and vague—such equipoise and post-equipoise just neutralize coarse obstructive things. Whoever by a reliable cognizer has established the combination of the two—the lack of the slightest inherent existence and cause and effect—and posited them without incompatibility, has discovered the profound path.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.1.2.3.b) By relying on what method, how illusion-like appearance occurs**

Therefore when in meditative equipoise, you neutralize the object of grasping at characteristics, your meditation of space-like emptiness is performed correctly. When you rise from that state and observe objects’ appearance, they naturally appear as subsequently attained illusory phenomena. Similarly, as stated previously, after intense analytical meditation on emptiness has led to ascertainment, later illusoriness appears. There is no specific meditation for illusoriness.

In brief, once the conceptual appearance of the object to be negated, as imputed by the ignorance within your mind, has appeared, if inherent existence existed as such it would have to be one or

multiple. But each [option] has arguments to disprove it. After thorough analysis of the object has led to ascertainment, by the power of the prior reasoning you can conclude, “A person's existence is not in the slightest inherently established.” Train again and again in meditating on emptiness in this manner. Then make persons and [other] evident conventional things appear to your mind and reflect, “Although they lack inherent existence, interdependence can exist,” until you are certain of it. The concordant simile of this is that a reflection is void of being a face, yet it arises from conditions—the mirror and the face. Similarly, although persons are not inherently established, they arise from afflictions, karma and so forth and are the experiencer [of their results]. Reflect on this way of being again and again.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2. Establishing the selflessness of phenomena**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.1. Neutralization by application of the previously explained reasoning*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.2. Neutralization by another reasoning, not previously explained*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.1. Neutralization by application of the previously explained reasoning**

Next in meditation, the selflessness of phenomena is established by applying the previously explained argument.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.2. Neutralization by another reasoning, not previously explained**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.2.1. Explaining the reasoning of dependent arising*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.2.2. How to establish the lack of inherent existence of non-composite phenomena as well, by means of this and the former reasoning*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.2.1. Explaining the reasoning of dependent arising**

Moreover, results not produced in reliance [on causes], and things with parts not reliant on their parts do not exist. By analyzing what arises in dependence and what is named in dependence as being inherently either one with or distinct from what they depend upon, refute true existence.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 2.2.2.2. How to establish the lack of inherent existence of non-composite phenomena as well, by means of this and the former reasoning**

Therefore cessation, space, nirvana and such are posited [respectively] as to be attained, known, and as an object of refuge. If they existed inherently, this could not be. Conventionally they are classified as definitions and definienda. Otherwise they would be unrelated or all would be both definitions and definienda. If you affirm they are related, that dissipates their true existence. With the reasoning called “one or distinct,” too, the parts of non-composite things and the possessor of parts are to be analyzed as either inherently one or distinct. This reasoning easily establishes their lack of inherent existence as well.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3. The presentation of the conventional and ultimate truths**

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1. On what basis the two truths are divided and the number of divisions*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.2. The significance of these divisions*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3. The explanation of each division*

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1. . On what basis the two truths are divided and the number of divisions***

Only knowable entities divide into the two truths.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.2. The significance of these divisions***

Although the two truths share the same nature, their isolates are different.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3. The explanation of each division***

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1. Conventional truths*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.2. Ultimate truths*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.3. Showing the certainty of the truths being two in number*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1.1. The literal explanation of “conventional” and “truth”*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1.2. The definition of conventional truth*

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1.3. The divisions of the conventional*

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1.1. The literal explanation of “conventional” and “truth”***

Persons who have abandoned ignorance perceive things, forms and so on, as mere conventionalities. For persons who grasp at true existence, since in the eyes of their grasping at true existence things exist truly, they are known as “conventional truths.” Conventional truths are not established by grasping true existence. It is not just because in the eyes of grasping true existence something exists truly that it is established as a conventional truth. In the eyes of the persons who have overcome grasping at true existence, conventionality alone is posited, not true existence. However in their eyes, conventional truth is perceived [through others].

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1.2. The definition of conventional truth***

The faultless definition of a conventional truth is: any phenomenon that while being recognized by a reliable cognizer as conventional, is found by a reliable cognizer of the conventional.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.1.3. The divisions of the conventional***

The Svatantrikas, who assert that perception exists by way of its own characteristics, refute the terms “correct” and “incorrect” in relation to subjects but admit them for objects. In the present system, the classification into correct and incorrect accomplished by worldly conventional reliable cognizers is laughable. For that reason, although with respect to a few innate worldly minds the classification into correct and incorrect is spoken of, in this system it is not reason enough to establish the existence of correct and incorrect conventionalities. Given that it is impossible for the way conventionalities appear to be compatible with the way they are, they can only be incorrect.

***4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2. Teaching the ultimate truth***

*4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.1. Explaining the meaning of “ultimate” and of “truth”*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.2. *Explaining the definition of an ultimate truth*  
4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.3. *Explaining the divisions of ultimate truth*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.1. *Explaining the meaning of “ultimate” and of “truth”***

Since it is the meaning [perceived by a mind focusing on emptiness] and is ultimate [best] it is “ultimate meaning;” and since it is unmistakable, it is called “truth.”<sup>32</sup>

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.2. *Explaining the definition of an ultimate truth***

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.2.a) *The actual meaning*

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.2.b) *Rejecting qualms*

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.2.a) *The actual meaning***

The irrefutable definition of an ultimate truth is: any phenomenon that while being recognized by a reliable cognizer as ultimate, is found by a reliable cognizer of the ultimate. Although all that exists is posited as existing by conventional minds, not all that conventional minds posit necessarily exists. In the present system, true cessation and nirvana are considered to be ultimate truths, nevertheless their existence is confirmed by conventional minds.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.2.b) *Rejecting qualms***

In the superior wisdom of a Buddha knowing reality, one distinguishes appearance and perception [of emptiness]. The perception has no “duality.”<sup>33</sup> Some assert that nirvana is not a knowable entity and that at Buddha’s level there is nothing to know, in which case all the effort made to attain such a state of ignorance would be pointless! When it is said that their minds do not move, it refers to wrong thinking (i.e. grasping true existence). Objects do not appear as existing truly to Buddhas’ natural perceptions, but what appears to others appears to them. All these [appear to Buddhas] because they are omniscient. Although the Buddhas’ superior wisdom that knows reality and diversity are of one nature, the former is known as “reasoning consciousness” and the latter as “[consciousness of] the conventional,”<sup>34</sup> according to the way the object is perceived. Therefore although the two objects of the two kinds of perception are not mutually exclusive, it is asserted that the two subjects are entirely mutually exclusive.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.1.2.3. *The explanation of the divisions of ultimate truths***

Ultimate truths can be divided into sixteen; if condensed it is certain they are the two kinds of selflessness. As for the terminology “actual ultimate” and “consistent ultimate,”<sup>35</sup> the great followers of Svatantrika tenets assert these. Although Tibetans refer to them with the terms “concordant” and “non-concordant,” the interpretation of the former terminology is that they refer to non-conceptual and conceptual perceptions of the ultimate, along with their objects. It is posited that the former two<sup>36</sup> are “actual ultimates,” and the latter two “consistent ultimates.”<sup>37</sup> This is the [Svatantrika] interpretation. Furthermore, of the two elaborations, that of true

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<sup>32</sup> The term usually translated by “ultimate truth” translates literally as “ultimate meaning truth.”

<sup>33</sup> In other words, does not perceive true existence

<sup>34</sup> Respectively perception of the ultimate truth and perception of the conventional truth

<sup>35</sup> Respectively emptiness and the mind realizing emptiness

<sup>36</sup> Direct valid cognition of emptiness and its object, emptiness

<sup>37</sup> Inferential valid cognition and its object emptiness

existence and that of duality, neither is found in the former perception but duality is found in the latter. In the same way, there are two emptinesses that are objects. In the eyes of the former subject,<sup>38</sup> the two kinds of elaborations are absent. The latter is established [as an ultimate] by the mere absence of true existence.<sup>39</sup>

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 1.2.3.b) 3.3.3. Showing the certainty of the truths being two in number**

Since something is either mistaken or unmistaken and there is no third possibility, knowable entities are definitely one of the two truths.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 2. The divisions of insight**

[Insight of the four natures]: (1) thorough differentiation (observes the varieties), exceedingly thorough differentiation (observes the mode). Each of these is divided into two: investigation (of coarse objects) and analysis (of subtle objects).

Insight of the three doors: (1) Arising from a sign, (2) arisen from thorough searching, (3) arisen from individual investigation.<sup>40</sup>

The six [objects] sought by thorough seeking are:

- (1) meanings (the meaning of this word is this)
- (2) things (this is an internal, external thing)
- (3) characteristics (this is a specific, general characteristic; common, uncommon characteristic)
- (4) categories (faults and disadvantages vs. positive qualities and benefits)
- (5) times (in the past, present, future xxx has, is, will occur)
- (6) reasonings (dependency, functions, nature, establishment through validity MLR 295)

In brief, by the six kinds of seeking, the four kinds of insight in terms of nature are attained. It is taught in the *Listener Levels* that insight too has the four kinds of attention—tight focus and so on.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3. How to meditate on insight**

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3.1. Explaining the meaning of “meditating on insight based on serenity”

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3.2. In that system, determining to which vehicle, great or fundamental, which path belongs

4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3.3. Explaining how to actually meditate on insight based on serenity

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<sup>38</sup> The direct realization of emptiness

<sup>39</sup> Inference is free of the elaboration that is perception (appearance) of true existence but maintains the second kind.

<sup>40</sup> With respect to to self, for example, they are (1) it observes the selflessness already ascertained and attends to its signs but does not settle much itself, (2) settles the meaning for the sake of ascertaining that which has not been ascertained before, (3) carries out an analysis, as done before, of the meaning already ascertained.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3.1. Explaining the meaning of “meditating on insight based on serenity”**

Serenity and insight are not distinguished by their objects as both serenity and insight have both objects—the two truths.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3.2. In that system, determining to which vehicle, great or fundamental, which path belongs**

In meditative equipoise on the completion stage of highest yoga tantra, insight is not necessarily analytical meditation as in the other Perfection Vehicle. However one-pointed concentration on the view is asserted.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 3.3. Explaining how to actually meditate on insight based on serenity**

Regarding the way to exercise both analytical and stabilizing meditations, the means to cultivate a balance between the strength of serenity and insight is to make analytical meditation ride the mount of serenity, and occasionally to practice stabilizing meditation. You are to alternate the two. Some say that no matter how much you familiarize yourself with conception, from it non-conceptual superior wisdom will not arise. This would imply that from contamination, non-contamination, from mundane, supra-mundane, from ordinary beings aryas and so on, from the former the latter could not arise as these too are causes and effects of different categories.

Some assert that thushness is beyond comprehension, and that no mind, whatever it may be, can understand it. However the terms “inconceivable” and “beyond comprehension” and so on serve to counter the conceit of understanding [emptiness] by learning and reflection alone, and to counter the apprehension of profound meaning as truly existent as well. Otherwise they would contradict many scriptures and reasonings.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.b) 4. The measure of having achieved insight by meditation**

Through the six preliminaries, during sessions and in between recall the key points for counteracting laxity and excitement impelled by mindfulness, introspective awareness and so on, and sustain the stability aspect. When, in this way analysis by means of discriminating wisdom leads to complete pliancy, as explained before, insight is achieved and the union of the two is also attained.

**4.b) 2.b) 3.3.c) 1.3.c) 2.6.c) How to unite the two**

The “two” are serenity and insight. “Union” means each permeates the other. When, by the force of analysis, serenity [pliancy] is attained, both “analysis of supreme Dharma” [insight] and one-pointed serenity mix and combine in equal balance. The process is the same for either [object], reality or diversity. In this way, as a means to ascertain the practice of sages, from relying on spiritual masters up to serenity and insight, [I have composed] this sweet nectar in intelligible verse so that I may have the good fortune to meet this path.

**4.b) 2.b) 3.3.c) 2. How to train in the Vajrayana in particular**

The wise who have trained in the common path—provided they have the intelligence and courage to bear the great responsibility of joining the festival of the profound Vajrayana—once

they have learned the paths of action, performance and yoga, drink the river of the four initiations that mature them, and joyfully partake of the two stages of the liberating path.

May the sunrays of this effort's virtue completely dispel darkness in all beings' minds, and may I be certain to reach the supreme state—the fruit of completing the good path that rejoices the conquerors!

*This work, called the Essence of all Sublime Discourses, the Definitive Door to Practice, is drawn from the stages of the path to awakening. It was composed by the one known as the Master of Altruism, the Great Meditator Ngaki Wangpo, at White Sunrise in Zedong. May it ensure the preservation, spread and development of Buddha's teaching over a long period of time!*

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