

Four Buddha Bodies

Buddha Body	Arya Buddha and/or 'Buddha'?**	Type of existent	Aspect of the buddha jewel—Conventional or Ultimate?	Subdivisions/Aspects
<i>Emanation body Nirmanakaya</i>				(i) (ii) (iii)
<i>Enjoyment body Sambogakaya</i>				<u>Five definite features:</u> (i) Definite time (ii) Definite place (iii) Definite body (iv) Definite Dharma (v) Definite retinue
<i>Wisdom Truth Body Jnanakaya</i>				(i) (ii) (iii)
<i>Nature truth body Svabhavikaya</i>				(i) (ii)

**'Buddha': "an ultimate quality that has arisen from its cause—the fulfillment of the two collections." [Geshe Jampa Tegchok, *Practical Ethics and Profound Emptiness*]

The Kalama’s Experience

Ten ‘flimsy reasons’ that are NOT a solid foundation on which to accept spiritual teachings:

- (i) Repeated hearing
- (ii) Tradition
- (iii) Rumor
- (iv) What is in a scripture
→ Scripture should be used as a *support* for what we know through correct reasoning
- (v) Surmise
→ [suppose that something is true without having evidence to confirm it]
- (vi) Axiom
→ [a statement or proposition which is regarded as being established, accepted, or self-evidently true: e.g. "the axiom that supply equals demand"]
- (vii) Specious reasoning
→ [superficially plausible, but actually wrong]
- (viii) Bias towards ideas you’ve thought about
- (ix) Another’s seeming ability
- (x) The thought, “This monk is our teacher”

Three criteria to determine the authenticity of a teaching	Threefold criteria to determine the validity of a scripture
<ol style="list-style-type: none"> 1. Teachings given by the Buddha are accepted as reliable. We validate commentaries and teachings given by later masters if their words accord with the Buddha’s words 2. A teaching subjected to and affirmed by logical scrutiny of great masters can be accepted as authentic. 3. Teachings practiced and realized by great mahasiddhas are authentic. 	<ol style="list-style-type: none"> 1. Can the scriptures presentation of evident phenomena be refuted by direct perception? 2. Can the scriptures presentation of slightly obscure phenomena be refuted by inference? 3. (i) Are the scriptures explicit and implicit meaning about very obscure phenomena free from contradiction? (ii) Are former and latter passages of the scriptures’ presentation of very obscure phenomena free from contradiction?

EIGHT VERSES OF THOUGHT TRANSFORMATION

Verse	Affliction Targeted	Antidote applied	Obstacle to avoid
1 With the thought of attaining awakening for the welfare of all beings, who are more precious than a wish-fulfilling jewel, I will constantly practice holding them dear.			
2, Whenever I am with others, I will practice seeing myself as the lowest of all, and from the very depth of my heart, I will respectfully hold others as supreme.			
3. In all actions I will examine my mind and the moment an affliction arises, endangering myself and others, I will firmly confront and avert it.			
4. Whenever I meet a person of bad nature who is overwhelmed by negative energy and intense suffering, I will hold such a rare one dear, as if I had found a precious treasure.			
5. When others, out of jealousy, mistreat me with abuse, slander, and so on, I will practice accepting defeat and offering the victory to them.			
6. When someone I have benefited and in whom I have placed great trust hurts me very badly, I will see that person as my supreme teacher.			
7. In short, I will offer directly and indirectly every benefit and happiness to all beings, my mothers. I will practice in secret taking upon myself all their harmful actions and sufferings.			
8. Without these practices being defiled by the stains of the eight worldly concerns, by perceiving all phenomena as illusory, I will practice without grasping to release all beings from the bondage of the disturbing, unsubdued mind and karma.			