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**Scales, Sandra Lyn**

THE TURQUOISE SKY. (A DISCUSSION OF BUDDHIST PSYCHOLOGY)

*The Union for Experimenting Colleges and Universities*

PH.D. 1983

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# The Turquoise Sky

Mind's Ocean-like Qualities  
According to the  
Teachings of Lord Buddha

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## **PREFACE**

## PREFACE

Within these pages is an expression of a study which took place in Kathmandu Nepal. In an attempt to make it more comprehensible for the reader, I have written the following.

Each day most people eat breakfast, lunch and dinner, meet friends, associates, teachers and lovers. And the mind creates a million compositions just within the waking hours of one single day. This is obviously true. Now if some one were to say, "Focus on the major field of interest about your day today and write a creative, wholistic thesis about it", everyone would write differently. That too is obvious. So today I did the obvious, by focusing on the study of Buddhism and attempting to write creatively about today.

When one studies Buddhism, to the best of my understanding, she cannot merely research outer phenomena (facts, theory and philosophy), nor can she merely research psychological data (feelings, behavior, emotions and passions) because Buddhist teaching is an all inclusive experience, and though it includes the above, the profound philosophy, the accurate psychological understanding, it also includes the insight into the nature of mind, practices which develop more subtle awareness, attitudes, views, and most importantly this wisdom teaching can be the source of a more positive experience.

Lord Buddha taught a way to use the mind in all situations with the utmost tolerance and intelligent kindness. Buddhist teachings instruct one about mind itself, and lead beyond mind, pointing out how mind perceives, creates, imprisons, enslaves; how mind keeps one running to and fro on the same track and tricks her into believing she is really going somewhere. However, when mind is more finely tuned and awareness more subtle, mind can also be the source of great freedom, according to the Awakened Ones.

Now, I have studied and lived in Nepal six years which seems as though it were but One Day in this life span. Perhaps it will be helpful in understanding the aesthetics of this writing to say a little about this One Day... which is in a sense Today.

Today I studied Buddhism, and today seems like such a very long day, I am tired. The major focus was the translation The Ocean Speech of Mindfulness Qualities, written by the wondrous saint Jigs med gling pa. This morning Thinley Norbu Rinpoche, my teacher, started explaining the text word for word, with explanations to interpret the deeper meaning. Rinpoche is brilliant and smooth and thorough as He teaches, but I could not really grasp it all, and I was sure I would need more study to fully understand the translation. After a few hours my head ached and my eyes were going blank...

And then it was time for tea. As we live in Kathmandu Nepal, we must drink tea with milk and sugar when we are with the Nepalese, and with butter and salt when we are with the Tibetan people. It is the custom and one does seem to fall into these customs; habits and customs never cease, do they? The sky is clear today. Mind can be like that. As we translated the ocean text of mindfulness qualities early in the morning, the sky above us was clear blue. As we had our tea in the midmorning, the sky was open and benevolent.

Mindfulness as a topic may sound easy, but the way Rigzin 'Jigs med gling pa wrote about it, it is Vast, encompassing and presupposes knowledge about the three major vehicles of the Buddhist teaching. Plus, it leads beyond concepts by using Rdzogs chen terminology which is not common to the English language. Rinpoche decided we would meet tomorrow and daily until we completed the work.

Imagining what sunyata (emptiness) is, is simply not enough for any genuine understanding. One scholar suggested I study the Madhyamik philosophy which clearly leads one to an understanding of sunyata through reasoning. Rinpoches suggested I go with him to his son Zongsar Khentze Rinpoche and

see if there was a Sakyapa scholar whom I could study with. Our house was not far from the Sakya monastery so we went to visit Khentze Rinpoche. Nepal is magic, sometimes there is a lull and nothing can happen; the water stops, the electricity is turned off for days, one can never get what she wants or meet whom she sets out to meet. But today, the water was flowing in all the houses, and there was no electricity cut, and there with Khentze Rinpoche was a scholar, just in from the Sakya College in Mussouri India who speaks fluent English, and who is an adept in Madhyamik. And so, we began before lunch working together, studying the Madhyamik philosophy. As Lobsang taught, his patience filled the Kathmandu valley, covering the emerald rice fields and going beyond to the Himalayan mountains. Madhyamik was extremely difficult for me at first and I kept gazing out the window towards the Boudha stupa and the sky appeared heavy and grey. Mind can be like that. I wrote two kilos of notes and we ultimately translated an entire text of The Illumination of General Madhyamik. Lobsang said we should continue tomorrow.

And then it was time for lunch. Thank goodness! I don't eat lunch, because it's always rice and dal, and I never caught the habit, anyway, just the same I needed a lunch break. So I went for a walk. It's always beautiful in Kathmandu, dirty, but beautiful, and everything moves so slowly. The house builders rest half the day in their usual position, a squat; with turbans wrapped around their head to protect them from the rough Himalayan sun rays. The wild flowers grow, the children shit in the street, the adults shit in the grass. Its easy to photograph in Nepal, the pace is relaxed and the faces are not rapidly changing in their expressions as they do back home in America. There was a calm quality as I walked about photographing. Faces speaking silence and then disappearing. Amazing, the subtle beauty one misses when focusing so long only on study and on concepts.

Time slipped away and I found myself the only person hurrying down the road. After lunch, the clouds dispersed and the sky opened hcr vast turquoise sea - shining. Mind can be like that. I decided to go to one of the infinite tea shops with my notes and, as the Tibetans say, "take tea"

and re-check my study plan. The Nepalese tea is always very sweet and heavy with milk. The teashop resembled a cave with ornate wooden carvings around the windows, narrow wooden benches and wood plank tables. Checking the outline of my P.D.E. I found I needed specific history of Rnying ma pa which is not available in English. Perhaps Ketsung Zangpo would have time to teach me. I knew he had taught Buddhist history for many years in a Japanese University, and now he has returned and is teaching students in His Holiness Dudjom Rinpoche's school in Boudanath. I went to his home and was fortunate to hear this afternoon the magical history of Tibetan Buddhism.

As the sky turned to a blanket of golden amber I bowed and left his home, cassette tapes in hand, to again hurry down the road dodging the two local brahmin bulls and worried I might be late for my children, Noah and Kitty, who had returned from Lincoln School.

And then it was time for dinner. It is always difficult for me to cook anything interesting on this twelve-wicked kerosene stove, and we've no water or toilet in the house, and as far as these evening "baby-tub" baths in the kitchen... it continually makes me cross. Neither of the children like my cooking in Nepal as well as they do in America, but tonight we had thug pa (Tibetan noodle soup) and they are always happy with that.

Both children have lived between India and Nepal for seven years now and have spent most of their family time around traditional Buddhists, lamas, yogis and monks. This has affected at least temporarily their mind forms. At present they seem to have genuine devotion for their teachers and try to persevere with the practices and instructions they are given. For them Buddhism is the natural religion and way of life they were born into. Also, the society they've been raised in is Buddhist. This is quite different from myself. Kitty writes poetry often, and here there are no cars or T.V. or movies. Noah advises me with his philosophies taken from either the Indian Hindu comic books or the lamas; here there are no psych-

ologists. When the inner sky is heavy, both children lighten my heart. Twilight is the time to do korwa (circling) around the stupa, with all the Tibetans. We do this because we have faith in the words of Guru Rinpoche and He taught the merit of praying at this stupa, as all the Buddhas of the past also taught the merit in performing worship as a means to purify the body, the merit of performing mantras to purify the speech, and the merit of vast intention for all being's enlightenment as a means to purify the mind.

Noah loves to light butter lamps in the small room at the entrance of the stupa. There we offer these tiny lights and imagine the light of pure intelligence and aimless compassion filling all dark space of ignorance. We closed our eyes and visualized a gentle rain of good wishes showering upon all beings.

It's time for evening puja with the children, the stupa is sparkling white against the night-blue sky, soon it will be full moon, but tonight the moon is hidden by swirling clouds. We walked silently home, and did our puja together.

Many todays came and passed away during the years in Nepal. The children grew tall. So then what is the point of this? It is to say, here following are written some things about Buddhism, but it is not in the general style used in the west, nor of course is it that used in the east. It is simply about Today and the teachings of Lord Buddha which were written down Today in this Himalayan valley beneath the Turquoise Sky.

Butterfly spread your wings  
don't be afraid

You are a free spirit  
Fly butterfly fly

Kitty in Bodhanath

**"Whoever has devotion, I am there."**

**Guru Rinpoche**

Oh Holy One, speak to me the words of Your divine drum  
speak to me Your ancient timeless sounds of great compassion.

arouse in me clear  
humble loving vision  
careful gentle speech

To Kitty,

Ah, my precious water lily daughter, hear me,  
for many years you have blossomed near to me,  
bringing beauty to my eyes ...  
sweet silent songs  
and gentle love to my tired heart

you have allowed me to nourish you  
in your dawning and I take joy in giving  
and watching you grow,

"already so many years passed - - -  
one night's dream - - -  
mother daughter cherishing is lovely"

But Lord Buddha said, "All that we take happiness in today is impermanent,  
all joy turns to eventual sorrow  
what is together today will be apart tomorrow

who we whisper to with love today  
we may scream to with pain tomorrow

nothing is changeless in this world of mankind"

So Lord Buddha, the Lord of Peace who found the way to protect us from  
pain, reminds us

and urges us to awaken to what is, and in so doing we can begin  
to end all suffering including our own.

Shall we together then - - - turn our love for one another which is so often only attachment into nourishment for all beings. Shall we together offer our joy and shine it across the skies covering all imaginable space. Shall we go within and rest there awhile, beholding the heart temple of all the saints? Do you think the mothers and daughters of the Buddha can do this?

Let us try and journey inward by the guidance of our Guru, for He has travelled this path alone and knows it well. Let us wander through these halls we call mind, towards the ever-present, never-changing endless sky we have heard about. Let us follow those great Ones and even though we cannot go hand and hand, surely in heart essence we are always together.

How can we express respect for one another in any better way? Our attachment inevitably will cause us pain if we do not lighten it with the glow of the awakened wisdom. If we do not go deeper and deeper we will be tricked by the surface reflections into believing. We will be tricked into believing we are each other's source of joy and sorrow and we will blame and point.

So child, hasten with me

and ponder silently

His Golden Speech

gain and loss

when we gain we are happy  
when we loose we are sad  
we are afraid to die  
we may die tomorrow  
but we do not think  
losing and gaining  
has no meaning  
we have many lives

Kitty, 8 years

When you have friends you have friends  
When you don't you don't  
When you got a friend who turns you down  
Don't be sad.

Noah

In our spirit in our mind  
wreckless as it may seem,  
we have a heart within our body  
that shines as bright as a sun.

Kitty, age 7

**STATEMENT OF PURPOSE**

1

## STATEMENT OF PURPOSE AND METHODOLOGY

In approaching this study for Union Graduate School, I went to my teacher Thinley Norbu Rinpoche and asked His advice as to what Tibetan Buddhist translation might be appropriate for the western people. He suggested the Rigzin 'Jigs med gling pa text The Ocean Speech of Mindfulness Qualities, and the work began. At first as Rinpoche and I started working on the text, I was quite dissatisfied because it has initially a most unappealing quality: no poetry, no space, an intensely compact style which tended to bring on headaches. I secretly was not happy at all with the choice until quite a bit later. There was no flow of aesthetic beauty nor any of the qualities I naturally am attracted to in literary style. There was not even simplicity. However, all of these "so thought" lacks opened doors of infinite depth, beauty and an understanding I could never have gained from a poetic melody sung by any other Saint. Rigzin 'Jigs med gling pa tormented me into learning with the aid of Rinpoche's persevering wisdom.

As Rinpoche began the explanatory teaching of the work, the beauty, freshness and clean spacious meaning of the words rushed forth. We both agreed to honor the original text by keeping the English as close as possible to the original meaning. We did not translate the text according to any particular academic fashion. Instead, we tried to write it clearly and simply in order to communicate the direct meaning. The text has been edited five times with the aid of Ani Zimpa, Ven. Thinley Norbu Rinpoche, and Lobsang Dragpa, and we feel the meaning and English are purely in accord with the original text. The writing is not intentionally interrupted by commentaries in order to allow the reader direct communication with the Originator. However, at the end of the work I have written commentaries in the form of footnotes, which should clarify any unknown areas the reader might have.

The translation presupposed knowledge of Buddhism which I did not have when I started, so from this, a lengthy and involved study emerged. I had

difficulty with the colorless and ruthless compassion of 'Jigs med gling pa due to my own attachment to the colorful symbols of the Tibetan ritual which perhaps indicated my own attachment to spiritual materialism. His fearless sword of truth was far from comfortable. Because of this discomfort and my all encompassing desire for comfort, I was forced to examine the psychology taught by the Buddha through questions, discussions and study. Rinpoche has been extraordinarily kind and patient with me and has given much of His time which is precious to assist me in learning. Amongst many topics He taught me about the five elements, skandas and five wisdoms all in great length, which I recorded on tape. Rinpoche also gave extensive explanatory teachings on the mindfulness translation, and Buddhist philosophy and psychology in general.

The profound view which The Ocean Speech of Mindfulness Qualities assumes seemed impossible for me to even imagine at first. I longed to cling to something more oriented in substance. However, during these years of study, it seemed as if there was a conspiracy against this longing. I used to imagine 'Jigs med gling pa and Thinley Norbu Rinpoche together dissolving everything I would try to cling to. Still I continued to seek for something to cling to, and also for the freedom of change and direct knowledge. The purpose of that which I've written cannot be separated from the total process which I am explaining.

Since the main "purpose" of my writing is to make a clear and comprehensible study on mindfulness as presented in the translation, I found a need for a systematic understanding of sunyata (emptiness). This was essential in order to erase my doubt of this so commonly used term in Buddhist philosophy. The orderly clear cut structures of Madhyamik and the many months of study proved most beneficial. I have summarized the work into one chapter which gives some basic understanding of Madhyamik and the Mahayana path. This chapter was taken from the translation which Lobsang and I worked on from The Illumination of General Madhyamik by Acarya Bsod nams seng ge.

The story of Lord Buddha's life is written as a way of telling about the Hinayana path, and within it are some of the basic teachings of his pure and

noble way. It is well to remember Lord Buddha is in truth the Real Guru and the Great Initiator of all Buddhists.

The history of Tibetan Buddhism is written from His Holiness Dudjom Rinpoche's Rnying ma pa History. Buddha's teaching being pure and timeless can adapt into any limited time and space condition. Its spreading over the snow clad mountains into Tibet is one example of its unfailing strength and limitless power. In those times the black magic of primitive religion filled many regions of Tibet if not all. However, by the time the Great and Wondrous Guru Padmasambhava departed from Tibet, saints and siddhas filled the land and the knowledge, wisdom and compassion of the Buddha's teachings reigned supreme.

The history of the dharma in Tibet can serve as counsel for the western influx of Buddha's teaching. The "ancient barbarians" of Tibet were transformed as shown in historical accounts and their habits and rituals changed. It took time, effort, study, Gurus, prayers, great scholars, retreats, meditation, devotion. This persistent effort led to change and enlightenment. We are the "new age barbarians" of America, our habits and rituals also must be transformed. Our land does not yet glow with western saints, western siddhas or western enlightened beings. Therefore we are new. Maybe by remembering this and reflecting on history we can humble ourselves and work more carefully and diligently to allow the dharma the space and time to shine her light of no harm, and the potential siddhas to flourish. Until then I believe it reasonable to say our Buddha Dharma tradition in the west is still evolving in its beginning stages. This may not be a pleasant thought. However, from direct and honest perceptions great progress occurs while from deluded and gradiose projections decay is inevitable. Now the east is in the process of decay. Many of her temples are crumbling, many of her youth are devoted to levis and video's, motorcycles and tape recorders. It is indeed unfortunate. Perhaps the west can learn from this history and create a more subtle, stainless golden Buddha mind...clean open-heart temples which are not subject to decay.

In writing I have taken the liberty to be honest about myself and my relationship with the Buddha's teaching. I hope in no way that my limits reflect upon my teachers, for this would be a grave error. I started my path of learning and devotion as a stubborn, undisciplined, naive, intensely deluded, passionately devoted, spoiled western woman determined to live in the east and learn from the ethnic sources of Tibetan Buddhism. Who I am is all I have had to offer, to work with, to study with, to change, to walk on with. My words reflect my meeting with the Light of the Dharma. And they cannot help but be tainted by me. My teachers write from unlimited wisdom. I write from the confines of my own heart.

I have photographed and written images to express the experience which I have had during these six years of living in the east, studying and trying to mix my mind stream with the ocean of Holy Dharma. Because my children have shared this intimate journey, they too have written here. It is my opinion that our children are the potential flowers of Lord Buddha's natural dharma and that we must take great care to allow them to blossom continuously with the grace of nobility and compassion. We must pay attention to the electric influences of this generation, and limit what is inconspicuously harmful. Perhaps by teaching the words of the ancient and timeless wisdom saints, or perhaps by just living quietly and simply, we can allow this continuing naturalness. If we do not cherish these ocean-like qualities of openness, their natural unfolding will be interrupted and these youthful blossoms will be lost in the foam of today's "New Wave".

So, the children are included within this text, some of their thoughts, and photographs, as well as those of our surroundings in Nepal in order to lend a sense of humanness. Perhaps these images can give insight into mindfulness, perhaps they can be fantasy insights that help one to listen, be simple and relax. Or perhaps they are but our offerings to the fresh clean waters of Lord Buddha's continuously flowing wisdom.

HOMAGE TO THE WEST

Nepal is a magic valley of the Himalayas where Lord Buddha was born amidst  
lotus ponds      wild flowers      mud huts      and brilliant colored birds.  
Here everything sings.

Living so long in the East, I praise my own kind more and more and remi-  
niscence the open wonder of the land where I was born and raised. Noticing  
the western approach to dharma, and frequent misunderstandings which can  
occur here in the East due to customs, I often reflect on the qualities of  
my own people which are beautiful and yet might mislead them and me. And  
so it has happened that an unexpected loyalty arises in me in spite of  
myself, I find I love my homeland of gypsy pilgrims, cowboys and Punks.

dear blue eyed people  
with your innocent heart clamoring  
after truth, I respect your vows of honesty - yet - - -

You, with your green eyes flashing, about, darting  
as a mother deer from pond to pond  
tasting the waters of many Gurus, and dharma's  
questioning the value of traditional form,  
creating new to replace the stale  
old and rigid values your intentions are good - yet - - -

Dark eyed wanderers from so many different lands, as  
you live in this, the land of the gypsies, who have settled,  
you strive to express intelligence  
for the benefit of many, not only for  
your own self gain, your conquest is  
obvious, sometimes I see you as heroes and heroines -  
yet - - -

Soft hazel eyes, the color of autumn's beauty  
balancing a society who has gone beyond expectation  
a society ready to annihilate or protect all mankind.  
This destiny is far from easy and you continue to work very  
hard - yet - - -

I also come from this land of settled gypsies, our heritage can be traced  
to "roaming", our bloodline is mixed with all nationalities, we are cer-  
tainly the most impure or pure bloodline of all. It happens that I miss my  
people, as I live in this land of Lord Buddha, of temples, and holy stupas,  
of tradition, royal blood, coral and turquoise. It is indeed beautiful -  
yet - - -

My own ancestors roamed in from Ireland, where the valleys are emerald  
green and every rose has a song in the nearest pub. Where tempers flash in  
rainbow colors and where Irish gypsies roam in gaily painted wooden wagons.  
The Irish gypsies are called the tinkers as the men make tin cups and sell  
them. They, like my family, have blue eyes and rusty colored auburn hair.  
They scream and cry and cry and fight and love and laugh. Emerald activity  
flames from their deep passionate hearts - yet - - -

Alas, these days, the Irish gypsies are now being captured and put on  
government land, although they have tried to escape, they cannot. They can  
no longer paint their wagons with shining flowers, they can no longer  
scream with passion due to neighbors and police. Their tin cups are  
useless.

Like this goes life. Our nature fresh and natural, not limited by time and space is captured by neighboring habits and, police-like expectations of potential fulfillment. Our energies are captured even though we have good intentions, and we are controlled by a ruler we never see.

I have thought so often about my people who are free with love and creative speech, free with good intentions, and abundant with startling activity - yet - - -

When I visit my homeland and examine the smiles, including my own and the thrilling talks of how this and that has recently progressed, I look carefully beyond the bright intelligence - - - through the eternal optimism and sometimes - - - I sense there is still this secret ruler behind the scene violating freedom. And we are his parrots - - - Repeating: "I am free" "I am growing" "I am progressing" "Whee!" But in actuality we are still captive and we are not free at all.

This ruler behind the scene masquerades - - - and this is so easy to do especially in America where there are such a variety of emotional costumes available. This secret ruler dualistic perception tricks beings everywhere. Lord Buddha challenged this ruler usurping his power by the light of truth. And He tells us to do the same. From the words of the Buddha which I have read, from the messengers who teach His flawless advice, which I have listened to and from the many historical accounts of saints and siddhas. One can see it is proven there is a way to ease suffering, and annihilate its cause. However, it is essential that mindfulness and awareness precede this. If we are not aware we are headed towards the quicksand, we cannot alter our path.

The Buddha teaches first: See your suffering, unmask it, only then can you be free of it. Then He shows the unreality of this suffering and guides us beyond. Some people interpret this approach as pessimistic because it does

demand that one look clearly and directly at his own suffering. This is however quite the contrary of pessimism, it is the essence of optimism.

If one only reads one's first grade reader day after day - year after year

Page one

"run here

run there

fly here fly there

go go - - -

don't care

Look spot

See Sandra Run".

One could not help but regard such reading with a pessimistic attitude. Yet the intention is not to stay with Spot and Sandra in the primary reader, but to go on and on beyond these fantasy labels and tales.

In a way, it is the same with the Buddha's teaching. By being aware of this swamp of suffering, the mind and experience can go on and on beyond. This is not pessimistic. If the water lily were to continue to look for clear space in a slimy swamp, without the awareness of its content or the clear clean air above at best she could bud a bit until she was weighted down with scum.

Due to this inevitable result of swamp life, Lord Buddha lights awareness on this swamp of suffering, of birth, of death, old age and illness. And then He continues: "Now you see this swamp: It can be heavy and dangerous for you. So if you like, come along with me, I've found a pure way".

On water lilies  
come bloom with Me  
this open space  
clean and clear  
is fragrance  
reaching beyond  
the stars, Come  
water lily  
I beckon thee

Sweet water flowers  
come bloom by me  
petals unfold  
naturally with grace  
and happiness in the light  
of day     Come

I beckon thee

So although I recognize the warm, enchanting and excellent qualities of my people in America, these qualities in themselves are still inadequate to alleviate suffering. Lord Buddha has taught in a great variety of ways how to gain deeper understanding which cuts the cord of ignorance and leads to wisdom beyond suffering. Wisdom which cannot be captured by worldly happiness or pain, or power or wealth or husbands or Ph.D.'s or illness or death or old age or birth. Since I myself cannot escape the inevitable disaster of deluded mind, I aspire to follow Lord Buddha's wisdom, beyond suffering until enlightenment.



As we look with mercy upon the child  
who scolds the arrow which killed his bird  
So like this the great Ones must mercifully look upon us,  
as we blame meaningless objects for our suffering.

To look at my own mind, its attachments and craving as the root  
of my pain. This is not easy. Habits and tendencies, continuously  
drag me to objects as if this were the natural flow of the universe.  
I must re-examine what is natural.

See me please, Lord Buddha  
You are the Golden Lord  
who promises to hold my hand  
as I walk.

Who would dream we would  
walk through these lands of  
singing calculators and star  
war figures - on the path to  
enlightenment - I count on You

THE LIFE OF LORD SAKYAMUNI BUDDHA

THE LIFE OF LORD BUDDHA SAKYAMUNI  
from the Hinayana Teaching

India prior to Lord Buddha's birth was called Jambudvīpa and was divided into many kingdoms which were ruled by kings or jointly by several royal tribes. Kapilavastu was a small kingdom on the northern bank of the Rapti River nestled on the base of the Himilayas. There and throughout all of what is now India the brahman priests were the religious leaders. The ruler of Kapilavastu was King Śuddhodana of the Śākya clan whose family name was Gautama. He lived happily with his wife Māyādevī and after many years She became pregnant. At that time She asked the King if She might return to Her home in Devadarsita for the birth of their child. He readily consented and ordered the royal attendants to prepare for the trip and to clean and make beautiful the roads on which the Queen would travel.

Between Devadarsita and Kapilavastu was Lumbini Park where visitors came to enjoy the beautiful flowers and melodious birds while resting under the sala trees. As it was very hot on the journey the Queen ordered the troops to stop so She could rest in the shade of Lumbini. As She wandered there enjoying the beauty, She felt birth pangs and gave birth to Her son amidst the songs of birds and the humming of bees. Immediately the infant Bodhisattva took seven steps and wherever His foot touched the earth, lotus flowers appeared. He then pronounced in a clear voice, "In this world I am the Excellent One". A glorious shimmering light spread throughout the earth, and jewels, flowers, and holy ornaments showered down from the clouds above. Queen Māyādevī and Her attendants returned to Kapilavastu, and the King was delighted at the sight of the newborn Prince.

On the mountains outside Kapilavastu lived many hermit sages. Among them was Asita, an old sage who commanded great respect from the people and the King. When Asita learned that the King was the proud father of a baby Prince, he rushed to the palace to read the physiognomy of the infant. Asita looked carefully at Him and observed that the Prince had great virtue in His countenance. The sage was excited and a smile of joy appeared, but almost as quickly a teardrop fell from his eye. King Śuddhodana was

puzzled and asked Asita why he wept. Asita replied that the Prince had the look of a great man and that if He were to become king he would be a Cakravarti; if He were to become a monk He would attain enlightenment perfected in both wisdom and virtue and become the Teacher and Master of men and devas. "By the time the Prince attains enlightenment, I will not be here and so I am weeping." He knelt down bowing before the Prince, and unconsciously King Śuddhodana followed him, also bowing down before his own son.

Many scholars gathered together and chose the name Siddhartha for the Prince which means "Realization of all aims". The King and all the kingdom wished for the Prince to become a Cakravarti when He grew older. King Śuddhodana did not want his son to leave home and become a teacher, since he expected the Prince to have a family, children, and ultimately succeed him in ruling the country. Shortly after the Prince was named, Queen Māyādevi died knowing Her son was destined to lead a homeless life and take on the sorrows of the world. She left Her King grieving, for She was a woman of the highest caste and the most virtuous of his court ladies. The baby Prince was then put in the care of Mahāprajāpatī who raised Him with as much tenderness and devotion as she would have given to her own son.

The Prince grew handsome and healthy and was adored by everyone. The King invited many masters to the palace to educate Him in the skills of reading, composition, mathematics, archery, astrology and other arts. All of His teachers were expert in their own field and Prince Siddhārtha completed His studies with ease and brilliance. He had no difficulty learning anything and once any skill or knowledge was expounded He immediately understood and retained the knowledge.

Though Prince Siddhārtha was extremely intelligent, a crowned Prince and heir to the throne, He never failed to show great respect to His teachers. The Prince believed that only through the instruction from teachers could men acquire knowledge of great value. Also, the nature of the Prince was such that He treated everyone with equal kindness and politeness.

One day Prince Siddhārtha was playing with his companions in the palace garden. Among them was Prince Devadatta, a cousin of Prince Siddhārtha whose personal character was entirely different from Siddhārtha's. Siddhārtha was genial and polite, His heart was full of mercy and kindness. He never oppressed others but would often help the oppressed. Devadatta was cruel and jealous and had a taste for killing. This day Devadatta was carrying his bow and arrows, shooting the flying swans for his enjoyment. One swan was shot in the wing and fell to the ground. It was badly wounded and appeared to be in great pain. Siddhārtha rushed over to the swan and picked it up. Removing the arrow from its wing, He wrapped the wound with cool leaves to stop the blood and gently stroked the trembling body. Devadatta angrily approached, intending to seize the swan, and yelling violently at Siddhārtha he demanded that he be given the swan. Siddhartha refused to give wounded bird and said that if the bird had died it would probably belong to the slayer but as long as the bird was alive it naturally belonged to the one who had saved it. Prince Devadatta insisted that it belonged to him. They decided to go to the scholars of the country to settle the dispute. It was decided that all living creatures belong to those who save or protect their lives and not to those who try to end their lives. So the bird belonged to Siddhārtha. He nursed it carefully until it could fly back to the forest. After this conflict Prince Devadatta began hating Prince Siddhārtha and plotting against Him secretly.

At the end of summer a great tilling festival was held in Kapilavastu which King Śuddhodana and Price Siddhārtha attended. The King began the ceremony in the field by plowing the soil with a great gold plow pulled by oxen. The farmers followed with their plows and oxen and gradually the hot dry earth was ready for planting. At lunch time as the large group gathered for the feast, the young Siddhārtha went off by Himself and sat in the soothing shade of a large Jambu tree. He quieted His mind by expelling all distracting thoughts and contemplated the King, the officials and the farmers and how they were happily enjoying themselves now. Also He thought about the oxen which pulled the plows and how they were not happily enjoying themselves now. They had to exert themselves now. They had to exert themselves beyond the limits of their own strength to pull the plows and break up the hardened dry earth. They were panting and were beaten with

whips when their masters' expectations were not met. The Prince glanced over and noticed a lizard catching ants with its tongue; within a few moments a snake slithered up, bit through the lizard's head and began tearing and eating its flesh. Then a hawk sailed down from the sky, tore at the snake and devoured it.

The Prince continued to contemplate, recognizing that though today He and all at the festival were very happy, still there was a pervasive suffering which covered all beings including mankind. He saw that happiness could not endure. Though Siddhārtha was still a young boy His thoughts were deep and profound. When the ceremony was over, the attendants began to search for the Prince. He was found sitting motionless under the Jambu tree. They aroused Him and as they walked back His heart was filled with deep compassion for all that lives. He knew well the great struggle against pain and suffering which each creature must endure.

The knowledge that the Prince had thoughts of seeking ultimate truth troubled King Śuddhodana. He feared that his son might abandon the throne He was to inherit. And so to increase the young Prince's pleasure he constructed three splendid palaces. One palace was built of the most fragrant wood, inside which the air was warm and inviting. This was for the winter months. Another was built of cool polished marble and this was for the summer months. The third was brick with a green tiled roof for use during the monsoons. The palaces were surrounded by gardens, flowering trees and lotus ponds. Though the King gave everything to Prince Siddhārtha, still nothing could make Him happy.

When it was time for his son to marry, King Śuddhodana had all the most intelligent and beautiful women from far and wide brought before the Prince. Siddhārtha gave them each a gift and remained sitting calmly as though His mind were on other matters. After the procession had passed before Him and the gifts were given, a beautiful girl who had arrived late entered hastily. She knelt before the Prince. He took the golden chain from His neck and placed it on the girl's arm and wound it around her wrist. The girl's name was Yaśodharā, the daughter of King Suppabuddha.

After many contests of skill, horseracing, archery and so on which the Prince won, they were married.

No mention nor glimpse of human suffering had yet reached the Prince, for His father had intentionally sheltered Him from all save happiness and ease. However, one day He took a ride to the village in a small chariot. He saw a white haired man with a curved back, haggard appearance and torn clothes. The poor man could not walk without a cane to drag himself along. The Prince was surprised at this sight and asked His chariot driver what it was. If it was a person, He asked, then why did it have a curved back and where were its teeth? Chandaka told Him that the man was not born crooked but with old age his form had changed and he had to beg for food because he could no longer work. Prince Siddhārtha asked if all people would look like this after many years and His driver explained that old age is a common state which befalls all humans; absolutely no one can escape getting old. The Prince was shocked for He had never seen this state before.

Siddhārtha went back to the palace to contemplate. Again He rode out to the village and this time was happy to see the people busily going about their endeavors. But while strolling along the streets, He heard a moan and following the sound found a man twisted in pain with his body a bluish purple hue. Each time the man tried to raise himself he fell back. Prince Siddhārtha held him up and spoke to him tenderly but the old man could not answer. When Chandaka approached, the Prince why this man was in such a strange condition and why he could not breathe easily. Chandaka shouted for Siddhartha to get away from the man because he was full of poison and would soon stop breathing. The Prince asked if other people would get like this; He asked if He himself could become like this. Chandaka told Him indeed yes, and for this reason He should not touch the sick man for the poison could be contagious. He asked if there were other sicknesses as well as if His whole clan and Himself could also fall sick. Chandaka's answer was again yes. Then the Prince thought, "Anyone can go to sleep one night and awaken sick the following morning; indeed it can never be known when one will fall ill. Then all existence is to be feared."

Chandaka said that old age, sickness and death befall everyone. "Death?" He asked, "What is that?" Down the road a funeral procession was in view and Chandaka pointed out the still, cold body as it passed by, and they watched as the body was lowered into flames. Prince Siddhartha trembled and asked why the man still slept even though flames burned his body. The man is dead with no feeling, with ears that no longer hear, eyes that no longer see, feet that no longer walk; it is like that Chandaka explained. The Prince asked if He Himself would die and His father King Siddhodana as well. Again, patiently Chandaka explained that there was no way any man could avoid death, that no one lives on forever.

Prince Siddhārtha remained silent, returned to the palace, stayed alone and thought deeply about what He had seen. That night He thought how someday He and His wife would become old like the man in the village. He wondered whether anyone had ever tried to find a way to avoid or transcend this tortuous process of growing old.

One day while the Prince was riding in the garden, He saw a man in saffron robes. He noticed how peaceful and happy the man was and asked Chandaka what kind of life this man had. Chandaka explained that this was a holy man who was cultivating the way from worldly suffering. The Prince liked hearing the words "holy man" and thought all day how wondrous if He could be a holy man.

The more the Prince contemplated, the more silent He became. One night He decided He must go away and seek ultimate liberation for all beings. He looked at the court ladies sprawled on the floor asleep; some slept like pigs, some mouths were dripping with saliva, some made grinding sounds with their teeth. It was disgusting to see the change from their beautiful appearance earlier.

He went to see His wife and son but did not want to awaken them for fear they would stop Him. He then went to His father and, as He entered King Siddhodana's dark chamber, Siddhārtha's light shone in the room like the day sun. Upon requesting His father's permission to leave and become a monk His father said that He must stay to hold the kingdom and inherit the

throne. Siddhārtha spoke, "If I do that I cannot liberate all sentient beings who have been suffering for millions of years." Due to Siddhārtha's karma of refraining, life time after life time, from lying, no one could refuse His request, not even His own father.

Chandaka made ready the Prince's horse Kanthaka and they left Kapilavastu in the pure bright moonlight. Prince Siddhārtha was twenty-nine years old at this time. He had at this time clearly acknowledged the sufferings of birth, death, illness and old age and was determined to seek liberation for all beings from the inevitable torment caused by these four sufferings. Prince Siddhārtha Gautama of the Śākya clan cut off His hair and clad Himself in the robes of an ascetic and sent His loyal servant and horse back to the palace. In the morning He went into the streets to beg like all of the other ascetics.

One day Siddhartha left Rājagṛha to go to the mountain where many sages lived. On the way dust was falling down from the mountain and the sound of stampeding hooves was heard. Going closer, He saw a herd of sheep and goats being driven mercilessly. One small lamb lagged behind with a wounded leg and its mother turned her head back in deep concern. Siddhārtha picked up the lamb and carried it along with the herd. Upon asking the shepherds where they were going, He found that the King had ordered one hundred sheep and one hundred goats to the city at noon for a big sacrifice.

As the animals were about to be slaughtered, Siddhārtha stepped forward and spoke to the worshippers, telling them that life is inconceivably precious and once destroyed can never be recovered. All creatures, not only humans, hold to life. Why should brutal force be used on innocent animals? The suffering of birth, old age, sickness and death will naturally take away their beloved lives. Continuing, He explained that if humans want mercy they then must express mercy because according to the law of cause and effect those who kill will be killed. He said that whoever sows the seeds of sorrow and agony will surely reap their fruits. He was peaceful as He spoke, elegant and full of compassion, also forceful and determined. His

words completely changed the intention and belief of the King and the fire worshippers.

Siddhartha journeyed to the place of Ārāda Kalama who was one of the best known scholars of that time. With him He gained knowledge in meditation of the way to gain tranquility in order to eliminate all consciousness of existence in any realm, and also how to remain in the bliss of samadhi. But this knowledge was not ultimate, it did not provide an answer to the problems of life and death, old age and sickness, which were constantly in His thoughts.

He later studied also with the virtuous one Udraka Rāmaputra. With him He learned more profound teaching. He learned to silence His mind and become completely detached from all things, ideas and feelings. In this state one could not say one existed nor could one say one did not exist. Still He could not understand the pain of life and death. Therefore He left and journeyed on alone, deciding to search by means of His own wisdom and effort. At that time five other ascetics followed Siddhārtha, sure that He would attain enlightenment through His austerities. Siddhārtha practised many hardships including eating nothing at all. He became so thin that the form of his skeleton was all that was left of His body. One day while meditating He fainted and was revived by a young girl who gave Him some goat's milk.

After this Siddhārtha concluded that had it not been for the milk, He would have died and never attained enlightenment. While sitting He heard the melodies of some girls with their lutes. "How nice the lute sounds with the strings not too loose and not too tight; its sound is very sweet." Siddhārtha wondered whether He had tightened the strings of life too much. "Tormenting one's physical body is certainly not the way to seek the ultimate truth." He then decided to stop His severe ascetic practises and to continue with mental dilligence only.

Although Siddhārtha was quite clear now that attempting enlightenment by practising strict asceticism was just as impossible as twining sand to make

a rope, the five Śramanās did not agree. They felt that because Siddhārtha ate He was a glutton, so they left Him alone and went to Sārnāth.

One day Siddhārtha walked to a large bodhi tree. He met a straw-peddler named Sottiya and accepted from him an offering of straw. Under the bodhi tree He seated Himself on it and faced the east. There Siddhartha vowed He would not rise up until reaching the goal of finding for Himself and all beings a way of deliverance from suffering. He asked Himself how all suffering arises and how one can detach oneself from it. Phantom memories of His past splendid life arose and He even had a desire at times to return to this ease. But he recalled His vow and with mental effort the illusory thoughts were dispersed. His mind became calm and tranquil like the waters of a pond on a breezeless day. Siddhārtha was in deep samadhi.

Through the tranquility of samādhi, Siddhārtha searched to find the source of His own life. He acquired the power of being aware of all His previous life times. He acquired divine vision which is the power to see all things and to know the future rebirths of all beings. He recognized that solely due to karma which is the result of one's thoughts and deeds, the cycle of death and rebirth remains unceasing. For example, one could be reborn into a much better life than the present one due to one's deeds in this life, and vice versa.

Finally He observed that the ultimate cause of the cycle of birth and death in the vast sea of worldly suffering is ignorance and attachment to transient and illusory pleasures. The only escape from this is the complete elimination of all desires. Through meditation Siddhārtha attained control of all outflows. He knew that He had delivered Himself and that also He had discovered the cause of and the method to eliminate all suffering. Siddhārtha knew He had attained enlightenment. This event took place the full moon day under the bodhi tree by the bank of the Nairanjanā River.<sup>1</sup>

The Buddha remained in samādhi many days.<sup>2</sup> After a time He thought, "This Dharma is difficult and profound and it will be hard for most people whose desire nature is strong to accept". But with His great compassion and unsurpassed wisdom, He thought, "There are some people with only mild

passion, few neuroses and little desire; such people may accept this Dharma. I must not then hold as secret this radiant truth but should make it known everywhere so that all people can benefit from it equally."

The first sermon of Lord Buddha was given at Sārnāth to the five Śramanās who had been with Him prior to His enlightenment.<sup>3</sup> In this sermon He taught the four truths.<sup>4</sup> This was recorded in the Dharmacakra Pravartana Sutra. During this teaching Kaundinya comprehended fully and his doubts were totally clarified. He became the first Buddhist bhikṣu. All who attended attained the Arhat state.

One morning while Upatisya was walking along the road he noticed a Sramana holding out his food bowl. The manner of this Śramanā was so elegant, neat, peaceful and serious even while begging for food that Upatisya was astonished. Apparently, this Śramanā had cut himself away from fear. Upatisya thought, "This Śramanā must have found the ultimate truth that we are pursuing or He must be at least a disciple of one who has found ultimate truth". He decided at that moment to follow Him and find the way. He questioned the Śramanā who answered him in a mild tone explaining that he had only recently left home and was not qualified to give full details of the Buddha's teaching but could explain the general meaning. The Śramanā said, "The Buddha has said 'All things arise from cause and conditions; all things also disappear because of cause and condition', this our Great Buddha has often said."

As Upatisya listened, the radiance of the Buddha Dharma was already lighting up his mind. All things which had come to pass or were coming to pass would without any exception turn to destruction and extinction and only those things which did not arise or come to pass and which therefore avoid death and destruction were free.

Upatisya departed to find his friend Kolita. Kolita saw the bright splendor on his face and knew Upatisya had found the truth beyond birth and death. As he repeated the words of the Śramanā to Kolita, Upatisya too awoke and saw the way. They both went to see the Buddha and asked Him to accept them as bhikṣus. Later they both became Arhats and were the two

chief disciples of Lord Buddha. They were renowned for their wisdom and supernatural power and were familiarly referred to in history as Śāriputra and Maudgalyāyana.

The Buddha held a meeting of sixty bhiksus. He said, "I have been released from all bondages of Gods and men and so have you. Now you must spread the Dharma in other places to give more people the opportunity of experiencing this same release. No two of you should go the same direction. Spread the Dharma far and wide so that human life may be purified and brightened."

In the summertime, when Lord Buddha was staying near a village, the people in the neighborhood would come to visit Him. Some would bring offerings, some came to listen to His teaching. By His unique and varied skillful means and His marvelous language, everyone understood. Each individual felt the Dharma had been expounded directly to him. Thus after the teachings, all were happy and deeply satisfied. They showed in the Buddha's presence that they had confidence in the Buddha Dharma and they put His teaching strictly and reverently into practise throughout their life time.

When Buddha was staying in Rajāgrha, a conference was held at Venuvana for all disciples on the full moon day. The meeting started with the simultaneous return of one thousand two hundred and fifty Arhat disciples. Though they had had no previous contact, still they all arrived on the same day. The essence of the instruction was: do not do evil, practise what is wholesome and purify your mind from all defilements.

There are four important facts about this particular gathering. All those attending were Arhats. All those attending Arhats were ordained by Lord Buddha. Despite having no previous plans the one thousand two hundred and fifty Arhat disciples all arrived on the same day. The Buddha's instructions given that day were known as the Pratimoksa Instructions.

One evening the Buddha took all His disciples to Kapilavastu. The King, His father, was disturbed to see his son begging for food. The Buddha spoke calmly to His angry, non-comprehending father. "Father! This is done in reality, in accordance with the customs of My ancestors." King

Śuddhodana answered, "But Your ancestors were Kings and none did such a shameful thing." Calmly he replied, "Father! It is true but I am not talking about worldly ancestors, I am now perpetuating the tradition of all the Buddhas of the past. I mean that I am now the Buddha and in begging I do what all of my ancestors have done. Begging for food you must understand is done for the purpose of converting people. What all the Buddhas practice, I do also." The Buddha also visited Lady Yaśódhara, the mother of His son Rāhula, who later became the first Śramaṇā. His aunt, Lady Mahaprajapati, was the first bhiksuni. His wife was also a bhiksuni.

The Buddha's cousin, Devadatta, was a haughty man and although he was a member of the Sangha he was always competing. He was especially dissatisfied because Sariputra and Maudgalyayana, who were not even of the Sakya clan, had been chosen as Lord Buddha's chief disciples. Devadatta requested permission to establish a new Sangha with himself as leader but Lord Buddha explained that anything which divides a Sangha would not result in good.

Devadatta did not desist but through devious means obtained support from another Prince. He hired a group of archers to kill Lord Buddha. But they, upon seeing Him, bowed and confessed their guilt at being hired to perform such an evil deed. They vowed to follow as His disciples.

When his many plots to kill Lord Buddha through others had failed, Devadatta took it into his own hands. One evening as the Buddha was walking by, Devadatta, who was hidden above the path, pushed a huge stone down the hillside intending to kill the Buddha. But the stone broke into many fragments and only one small piece hit the Buddha's foot. Again the deadly plot had failed. Still Devadatta persisted, this time by letting loose the wild elephant Nālāgiri in order to kill the Buddha on the road. As the elephant approached the Buddha, it was calmed and tamed instantly by the Buddha's compassion.

Finally, the Buddha warned Devadatta, "Do not attempt to do anything to disrupt the Sangha, for you will reap the evil fruits of such an attempt." He did not heed the Buddha's words and continued causing division in the

Sangha. Shortly thereafter, as Devadatta was approaching the Sangha in a raging anger, he unexpectedly fell dead on the path.

In the forty-fifth year of His wandering and teaching, the Buddha was very ill. Ānanda implored Lord Buddha, "Please do not enter into nirvāṇa, please stay and continue to help alleviate suffering." Lord Buddha replied, "Ānanda, I am an old man now, my strength is ebbing, my time is close to its end, already I am eighty. What can the bhiksus still expect from me? I have told everything there is to know about the Dharma; there is nothing else left. Now the bhiksus know the way to practise, to verify their practise and attain nirvana. I keep no secrets. With all my heart I wish the very best for all the bhiksus and have high hopes and expectations for them. I have told them everything they should know up to the time of their final deliverance from suffering. You must now depend on yourselves, for oneself is the true place to abide. Do not depend on others. Rely on the Dharma, for Dharma is the root of mind and nothing else is. Remember, Ānanda, any bhikṣu who is determined to practise is to be considered the most progressive one in the Sangha. Ānanda, on the fifteenth day of the Visakha month, the Buddha will enter nirvāṇa; it is but three more months."

The Buddha went to the place of assembly and gave His profound teaching, "All worldly things are transient and illusory. You must practise and learn diligently and think about the future improvement of yourselves. Guard your own minds! Do not be heedless! Then you can expect liberation from all the suffering of the wheel of birth and death."

The Buddha preached to Cunda and his family and they took refuge in the Buddha Dharma. He was then invited to Cunda's home to accept the offering of food. Upon eating the food, His former illness returned. Buddha bore the pains and continued to journey on, hoping to reach Kuśinagara. After crossing the Hiranyavatī River, He arrived just outside the city of Kuśinagara. The Buddha felt He could go no further and said to his beloved attendant, "Ānanda, prepare me a place to lie down between those two sāla trees." He lay down on His side with His head toward the earth. The Buddha did not sleep but just rested to relieve his pain and fatigue. His mind remained tranquil.

Ānanda felt the Buddha was really about to leave him and he could not bear the grief in his heart so he left the Buddha and wept in solitude among the trees of the forest. "Unlike other bhiksus, I have not yet attained the stage of Arhat. I must continue to learn and practise but now my teacher will pass away and leave me behind. I shall lose my compassionate master forever and be left alone."

When the Master opened His eyes and did not find Ānanda, He asked the bhiksus, "Where did Ānanda go?" The bhiksus replied, "Ānanda is weeping in a hidden place. He says he has not attained the stage of Arhat." The Buddha said, "Go tell Ānanda that the Buddha is looking for him." When Ānanda came back the Buddha comforted him kindly and compassionately and praised him before all the other bhiksus, saying, "All the Buddhas in the past had excellent attendants, but none surpass Ānanda, My attendant. All the Buddhas in the future will have excellent attendants but they will never excell what Ānanda has done for Me. Ānanda is the best and most clever attendant I have ever had. Ānanda can arrange for Me the right time to meet with visitors. Ānanda has always treated them pleasantly and spoken well with them. Every visitor has found only the very highest satisfaction in the way Ānanda has treated them. When someone speaks, Ānanda listens attentively. Ānanda has at all times been My most excellent attendant!"

The Buddha, the enlightened one, at the age of eighty, entered the Mahā-parinirvāṇa in the last watch of the night of full moon day of the Visakha month in the Śāla grove outside the city of Kuśīnagara. Though the Buddha departed in body from this world, the brilliant lamp of His teachings exists forever and will carry thousands and thousands of people in our world across the stream of life and death to nirvāṇa.

FOOTNOTES FOR THE LIFE OF LORD SAKYAMUNI BUDDHA

- 1 According to Tibetan calendar it took place the fourth month on the fifteenth day and He was thirty-six years old.
- 2 According to Tibetan texts, He was silent for seven weeks.
- 3 The first turning of the Wheel of Dharma was when Lord Buddha was age thirty-six.
- 4 According to Tibetan Buddhist texts, the first sermon was given on the fourth day of the sixth month.

The sectarian views of Tibetan people tend toward staying divided with their four major schools. The sectarian views of the west tend toward individual gurus and their mandalas, and dharma centers and their mandalas. It is not new to hold divisive thoughts of "mine is best and yours is not so good". Christians, Moslems, Hindus, all have done so; Tibetan Buddhism, even in Tibet, had many sectarians and as a result there was conflict, aversion, hate, strife and harm. The deeply intelligent and realized masters of old were never sectarian. For realization is a state of awakening beyond duality. All realized beings are non-sectarian. They have attained realization beyond the limited divisions of time, space and ordinary perception.

These masters teach us according to their own experience of enlightenment. It is our work to beware of divisive thoughts, especially those which can cause harm for the many varied expressions of the Buddha's wisdom. It is my feeling that if we remember Lord Buddha's life story more and more we will hold sectarian views less and less - -

Allowing the swans to soar through undivided skies.

Unnecessary talk always has  
desire, passion and envy.

His Holiness Dudjom Rinpoche

Mind itself must be good and kind  
strict and honest  
very straight  
Buddha's teaching go from straight to straight.

His Holiness Dudjom Rinpoche

INTRODUCTION TO MADYAMIK

Mahamati asked Lord Buddha: "After the Tathagata passes into Nirvana who will uphold the Dharma?" In reply Lord Buddha spoke: "After the Tathagata passes and after some years . . . Now you listen to Me . . . the One who will uphold the Dharma, Mahamati, you must know about Him. From the southern region of Bheti, a Bhiksu will come who will be known as Dpal lden cher drags pa with another name of Klu (skr. Nag). It will be this Bhiksu that in this world will annihilate the belief in existence, He will annihilate the belief in non-existence, and He will illumine My doctrine, the Supreme Mahayana. He will gain the stage of the Joyous One<sup>1</sup> and pass on to Sukhavati Heaven."<sup>2</sup> From the Lankavatara sutra (p. 17) Dbu ma spyi don (The Illumination of the Meaning of General Madhyamik).

And so it was after the passing of Lord Buddha into Nirvana, Nāgārjuna came and preached the Māhayāna Dharma flawlessly without the aid of books. Nāgārjuna was born in a brahmin family. He had no attachment to worldly happiness of any sort and renounced his own riches and family to become a Buddhist monk.<sup>3</sup> He possessed extraordinary knowledge of the Buddha's doctrine. He also attained the first bhumi, which enables the Bodhisattva to see hundreds of Buddhas simultaneously. He brought one hundred thousand verses of Prajñāparamitas from the realm of the nāgas and then wrote commentaries to clarify these texts. Nāgārjuna explained systematically the profound sūnyāta and is known as the Father of Madhyamik.

While studying Madhyamik one is constantly reminded that the source of suffering is grasping to any extreme of belief or duality. The clarity of Madhyamik, however, shines on the minute subtleties and dissolves grasping with its flawless light of reasoning.

It is said, in order to be free and attain Supreme Enlightenment one must be free of attachment. This includes attachment to any view of emptiness, to existence or non-existence. From The Jewel Rosary, Nāgārjuna writes "The believers in nothingness will go to the lower realms. The believers in existence will go to the upper realms. Perfect understanding of that-ness<sup>4</sup> is Supreme Liberation, which does not depend on duality" (p.55)

And regarding this, once by the Great Stupa in Boudhanath my teacher spoke these words of advice:

"Watch the mind, watch the fundamental nature, and natural wisdom will arise. It is said in Madhyamik that if one abides in no extreme, wisdom will arise by itself. If one abides neither in the extreme of eternalism nor in the extreme of nihilism but leaves the mind just as it is, wisdom will arise by itself. Trust in the mind. Avoid the eternalist view that there are creator gods who manipulate their creations, and the nihilist view that nothing really exists at all. Though it is true there is no ultimate reality in anything, it is important to trust in the fundamental basis of all experience, the naked quality of mind. Only through this recognition can one attain freedom." (Ven. Thinley Norbu Rinpoche, 1976.)

Madhyamik, contrary to what some modern day scholars have assumed, is not a mere philosophy but a well defined path with distinct practises leading to enlightenment. Bsod nams seng ge shows how worldlings can be led with their own beliefs and conceptual structures, and how, by reasoning, argument and continuous clarity, they can be guided into this view of freedom. From my understanding, the Madhyamik takes reasoning to the very edge of conception where concepts cease. And this is its aim. This philosophy of the Middle Way can be considered dry or difficult, scholarly or expansive; many labels can be applied to it. Regardless of labelings its purpose is to lead one with the utmost compassion through the many winding halls of relative truth into the unfathomable ocean of ultimate truth.

Since the main focus of my work consists of a translation by 'Jigs med gling pa which presupposes that its readers already have a basic understanding of sunyata, it seemed appropriate to present an account of Madhyamik. The text which I have studied with Lobsang Dragpa and which I used as the basis for the writing about Madhyamik is entitled Dbu ma spyi don (The Illumination of the Meaning of General Madhyamik). It was written by Kun mkhyen Cho kyi rgyal po bsod nams seng ge, who was born in Khams and studied in central Tibet where he became a renowned scholar. He was a contemporary of the great founder of the Dge lugs pa school of Tibetan Buddhism, Tsong kha pa. Acarya Bsod nams seng ge's works are respected

amongst all schools. He consolidated the prior views of the five great Gurus of Sakyapa<sup>5</sup> and refuted other scholars who diverted from Nagarjuna's pure views. He wrote many books on Madhyamik and it is to His words the Sakyapa scholars today turn to as the ultimate and precise reference of Lord Buddha's teaching.

This book as its title indicates, is a general Madhyamik text which discusses all Indian Buddhist philosophies and their relationship to Madhyamik, as well as the Madhyamik philosophy and path. Although in the study of the text it was translated in great detail, for the purpose of my own work I have simplified it to give a basic understanding of Buddhist thought. What follows in this chapter is from The Illuminated Meaning of General Madhyamik by Acarya bsod nams seng ge.

MADYAMIK TAKEN FROM THE ILLUMINATION OF GENERAL MADHYAMIK  
BY ACARYA BSOD NAMS SENG GE

In Buddhism there are three schools which are widely accepted. These schools are the Śrāvakayāna,<sup>6</sup> Pratyekabuddhayāna<sup>7</sup> and Mahāyāna.<sup>8</sup> Lord Buddha taught these varied schools of thought according to the varied mentalities of His disciples.

The Arhat is the result of the Śrāvaka school. The Arhat state is the attainment of liberation for one's own self. In order to gain enlightenment and attain the Arhat state one must alleviate all one's own defilements and karma which perpetuate samsara. However, in attaining this state one does not alleviate the obstructions to omniscience. In order to alleviate defilements and karma one must alleviate the root cause of both. This root is the natural self-grasping (born with this propensity of self grasping, therefore called natural). In order to do this one must search for the object of grasping by the seven reasonings.<sup>9</sup>

These seven reasonings are:

1. The refutation of self being other than the five aggregates (form, feeling, consciousness, intention and perception) is: The self is not other than the five aggregates; if it were other then we have to see this other without five aggregates. But we never see this other so therefore self is not other than the five aggregates.
2. The refutation of the self and the five aggregates being one is: The self and the five aggregates are not one. If they were, there should be five selves, because there are five aggregates. Since there are not five selves, self and the five aggregates cannot be one.
3. The refutation of the self being contained in form is: The self is not contained in form in the way curd is contained in a jar. In order for something to be contained it must be different from the container. Since self and form are not different, self cannot be contained in form.

4. The refutation of the form being contained in self is: The form is not contained in self the way curd is contained in a jar. In order for something to be contained, it must be different from its container. Since form and self are not different self cannot be contained in form.
5. The refutation of the self being possessed by the form is: Self is not possessed by form, as Devadatta possesses a hat. Since self and form are not different, form cannot be possessed by self. That which is possessed must be different from that which possesses it.
6. The refutation of the self being an assembly of five aggregates (like the parts of a horse-cart before they are assembled) is: A mere collection of parts for the horse-cart is not the cart. If it were the same, each part would have to be a horse-cart. So with the aggregates, a mere collection of five aggregates is not a self, if it were the case each aggregate would be the self.  
{
7. The refutation of the self being a unique shape or form (like the horse-cart after it is assembled) is: When the horse-cart is beautifully assembled it has a unique shape, and this is called a horse-cart. So like this when the five aggregates are assembled it has a unique shape and this is called the self. This cannot be correct. Because you do not accept any collection as an existent entity, then there cannot be a unique shape which is imputed on any collection. Furthermore, when one says the five aggregates are assembled they create a unique form they call self. This cannot be so because four of those are mind qualities without form, and the only aggregate with form is the aggregate of form which means you accept form as self which you do not accept.

The object of self is examined by these seven reasonings, yet one still fails to discover an existing real object (of self). So the result is non-

self. The cause of imputing a person is the five aggregates but when examined by reasoning one fails to discover any existence of these five aggregates, so the result is no self phenomena.

From Chos dbyings bstod pa:

"As long as one continues to grasp 'I' and 'mine',<sup>10</sup> and conceptualize outer phenomena one will generate bad karma and defilements, when one realizes no self existence in both 'I' (self grasping) and 'mine' (self grasping of outer phenomena), one will extinguish the seed of samsara." (p. 57)

From Mūlamādhymikakārika:

"One will be liberated when one ceases to create karma and defilements. And the wisdom of śūnyatā will extinguish these conceptions which generate karma and defilements." (p. 58) Since both selves, 'I' and 'mine' are disproved they are free from true existence. How one disproves this true existence of 'I' and 'mine' is as follows: The method is according to relative truth that one must alleviate the ten unvirtuous acts<sup>11</sup> and practise the ten virtuous acts<sup>12</sup> so like this one is free from non-existence. This is within the context of sravaka school: (And by using this relative truth, which is an existing relative truth, this creates being free from non-existence).

In order to gain enlightenment of Pratyekabuddha, one must also alleviate the two selves, 'I' and 'mine', as explained in Śrāvakayāna and then one must understand the non-existence of the grasping of outer phenomena. This means also the non-existence of the five aggregates and all outer phenomena, not only self defilement and liberation. The defilements and liberation must be understood as non-existence and as only imputation. The Pratyekabuddha therefore is free from true existence.

In relative truth for a hundred kalpas the Pratyekabuddha delights the Buddha, who originates within that kalpa. He never gives up practising, He is free from non-existence because he delights the Buddha. Therefore,

because he uses relative truth he is free from non-existence. (Because he still applies method and practises).

In order to gain Supreme Enlightenment one must alleviate the two selves and has to be free from all the extremes. One must be free from belief in the following:

1. the belief in existence
2. the belief in non-existence
3. the belief in being both existence and non-existence
4. the belief in not being both existence and non-existence

In relative truth, the practising of generosity, discipline, patience, perseverance, meditation and wisdom frees one from non-existence. (p. 59)

The uses of Madhyamik terminology are as follows:

1. Madhyamik terminology is used for the appearance of relative truth.
2. Madhyamik terminology is applied to the ultimate (absolute) truth which is free from all conceptions.
3. The Madhyamik terminology is applied to the combination of relative and absolute truth.

Explaining the Madhyamik for relative truth is stated as follows:

At the time the result is sprouting the continuation of the seed is not broken so it is free from non-existence because there is a continuing relative truth existence. Also at the time the result is sprouting, the seed does not exist, only the continuation of the seed exists, so it is free from existence.

From Mūlamādhyaṃikakārika:

"Whatever is generated from whatever the cause, it is neither that cause nor is it different from that cause, therefore is neither existing or non-existing." (p. 60)

Explanation of the Madhyamik for absolute truth is stated as follows:

The Madhyamik terminology is applied to absolute truth. When examined by reason nothing appears or exists categorically. Absolute truth is free from existence, free from non-existence, free from being both existence and non-existence and free from not being both existence and non-existence. We conclude through reasoning the Madhyamik is free from these four extremes.

When the Bodhisattva of first bhūmi<sup>13</sup> is meditating on ultimate truth, he realizes this emptiness free from the four extremes simultaneously.<sup>14</sup> This is absolute truth and he realizes this through his own experience. This is the realization of the Madhyamik free from the four extremes, realized through meditation and free of concepts.

In general these four extremes are studied step by step, as when one studies Buddha's teaching or any other. But here (first bhūmi Bodhisattvas) simultaneously all steps are experienced with realization. And being free from the four extremes is realized, not merely understood. First bhūmi Bodhisattvas are the first stage which attain this realization.

The explanation of Madhyamik terminology is used for the appearance of both relative and absolute truth:

1. Relative truth is free from non-existence just because the result has originated from the cause (i.e. seed is the cause of the sprout).
2. It is free from the four extremes when it is examined in ultimate truth on how it has originated. So it is free from existence.

"I prostrate to the Buddha who taught the incomparable teaching of *sūnyatā* and interdependence as one and the same" (p. 54) spoken by Nāgārjuna from Rtsod zlod. (When one says something has originated through interdependence such as the flower from the seed this infers a belief that the flower exists in relative truth. Since the flower does not exist independently but depends upon the seed, warmth, water, time and so forth for its origination, it does not truly exist. If it truly exists, it must exist independently. Since when examined all that exists is dependent on contributing circumstances, condition time and so on, then nothing truly exists. That is why all phenomena are concluded to be interdependent.) (This is an oral explanation from Lobsang Dragpa.)

"Whatever originates because of dependency, You (Lord Buddha) have said that is *sūnyatā*" Mūlamādhymikakārika (p. 61)

The way which (I've) written here about the realization of ultimate truth, is the way general people (those not attaining first bhumi) understand step by step the ultimate truth. Eventually the realization of ultimate truth is the non-duality of existence (samsara) and peace (nirvana). They are not different. There is the same taste in the defilements and in their pure form.<sup>15</sup>

The Madhyamik has been taught with two different approaches to ultimate truth: one is indicated, the other realized. Indicated ultimate truth means the general peoples' (non first bhumi) realization of ultimate truth, which is through reasoning and using mental concepts. Realized ultimate truth is experienced by first bhumi Bodhisattvas through meditation without conception or without guidance from a teacher.

In Prasannapadā Nāgārjuna's words are quoted: "I won't say it is emptiness, nor will I say it is not emptiness. I won't say it is both emptiness and not emptiness, nor will I say it is neither emptiness nor not emptiness. Although these things are impossible to express, still if we don't

express one cannot understand perfectly the nature of all phenomena therefore, we (of the Madhyamik) rely on relative truth for the sake of sentient beings (who are of the relative truth) and we create and use these terminologies by saying (one subject is) 'empty' and also (one subject is) 'not empty'; by saying both (one subject is) 'empty' and 'not empty'; and by saying (one subject is) 'neither empty nor not empty'. Therefore, in order to recognize we express like this." (p. 63)

Madhyamik has two different divisions which are divided as follows:

1. according to realization of relative truth
2. according to realization of absolute truth

There are five different approaches to Madhyamik. These five follow. The first is the way of Candrakīrti which follows the things commonly accepted by worldlings. He accepts subject and object, he says, because there is a book and I see it.

From the Sutra and Madhyamikavatara:

Candrakīrti and Nāgārjuna both quoted from the sutra, which is therefore actually the Buddha's words:

"Worldlings argue with me, but I do not argue with them. Whatever they do not accept as existence I also do not accept." (p. 71)

From Nāgārjuna from Mulamādhyamikakārika:

"Without relying upon the terms (in relative truth) one could not understand the perfect meaning in ultimate truth." (p. 72)

From Catuhṣataka:

"As the kinfolk of Kḷa-kḷo (one area) cannot be led by a language other than their own, in the same way, the worldlings will not be led by a

language other than their own." (p. 72) (Meaning worldlings must be led with worldlings conceptualizations.)

The second is Madhyamik who accepts relative truth following the things accepted by Vaibhāsikas. This is for those who studied the Buddhist sect of Vaibhāsika before becoming Madhyamik. Therefore they still accept in part the thoughts of relative truth existent belonging to Vaibhāsika who accepts the five bases as truly existent.

The five bases are as follows:

1. Appearance of form
2. Essential mind
3. Minor minds
4. Unpossessed compounded
5. Compounded

Essential mind is the chief mind which governs all consciousness. The minor minds are the many lesser consciousnesses such as eye consciousness, ear consciousness and so on. The unpossessed compounded is such as sky or open space. Compounded is all other phenomena composed of varied substances.

The third is the way of Ācārya Bhāvaviveka, who used the belief of Śāutrāntika as support in relative truth to his explanation of Madhyamik. Ācārya Bhāvaviveka is of this division of thought because he agrees with Śāutrāntika that the outer phenomena is the cause of that which appears to the eyes. He studied the Śāutrāntika school of thought before he was Madhyamik. So on the relative truth level, he mixed his previous school of thought with his present school of Madhyamik.

The fourth are those who accept relative truth as illusion. This is also the basis of Madhyamik's relative truth, so it is not mixed as the previous divisions are.

Instruction of practising ultimate enlightenment thought is a book written by Ācārya Dpa bo, a great Hindu scholar, who tormented the Buddhist scholars in Nālandā University. He challenged all the scholars to debate. However none could challenge him so they invited Ācārya Nāgārjuna to debate. Nāgārjuna's disciple Āryadeva wanted to go but Nāgārjuna said: "You cannot defeat him." Still he insisted on going. So Nāgārjuna tested Āryadeva by debating with him exactly like a Hindu scholar. Then Āryadeva had doubt, "My guru is like a Hindu." So he showed a sign of disrespect by picking up his shoe and circling it over Nāgārjuna's head as a sign he had defeated him. Nāgārjuna told him he would defeat the scholar but on the way he would have obstacles. On his way he met a blind man who asked for his eye and he gouged it out and gave it to him. The blind man took the eyeball and crushed it between two stones. Then Āryadeva said, "Why did you do that?" and he felt regret that he had given. Because of his regret his eye could not be restored. (It is told, had he not had regret his eye and sight would have been returned).

He did however defeat the Hindu scholar Āśvaghosa, who was then imprisoned in the Buddhist library. Āśvaghosa read all the Buddha's books and found a prediction about a Hindu scholar who would turn to Buddhism. Thinking this to be himself, he then gained great faith in the Buddha. His name was later Ācārya Dpa bo. (From Ven. Lobsang Dragpa oral teaching.)

From Ācārya Dpa bo's book:

"Therefore it is very beautiful when it is not examined. One is deceived when one examines (what he considers real) illusion. Mind is aspects of illusion. Liberation is also like illusion. Even by alleviating the pronouncing of words, one will not be able to see the ultimate truth (by knowing all is illusion). Liberation itself is illusion. If it were not so, one could not gain enlightenment."

All followers of Madhyamik believe that their relative truths are illusion; then what is their special difference? They are divided according to what they accept as relative truth. The schools of Madhyamik accept relative truth according to their preferences. "The ultimate truth originates from method of relative truth." Thus Ācārya Dpa bo at first established relative truth as illusion, but after that he prevented grasping even the illusion which he established, thereby establishing absolute truth.

The fifth is the Madhyamik who followed the things (phenomena) accepted by Yogācāra. Ācārya Santaraksita is one of this school in his explanation of relative truth that the appearance of all phenomena are aspects of mind. The Yogācāra of Madhyamik believes in mind creating everything but eventually establishes that mind itself does not exist and is free from the four extremes.

These five divisions differ in the realization of relative truth only. The realization of ultimate truth has only two ways, that of Prāsangika and that of Svātantrika. Their methods of attaining the view are different, though the ultimate truth (sunyata), and its realization is the same. In brief, Prāsangika proves only by contradiction. One does not have to believe the opponent's theory (even when one uses it to disprove the opponent). In the Prāsangika school one must only use statements to reduce to absurdity and disprove the opponent's theory.

In Svātantrika, there must be a common debate ground and one cannot only refute the opponent's statement by using their statement to contradict. Those of the Svātantrika must establish their own theory.

The object of the teaching is none other than the two truths. In order to understand the ultimate truth one must ride in the horse-cart of two systems using the two wheels of ultimate and relative truth. Thus it has been stated by the Buddha.

In ultimate truth when there is no object for the mind, then one cannot impute and describe it. Why is it so that there is not an object for the mind? It is not generated, nor is it extinct. The essence of all dharma (dharmata) is similar to nirvāna. It is neither born nor dies.

The mind cannot be applied to dharmata which neither is born nor dies and is rendered as similar (because of these reasons) with nirvana. Since (in ultimate truth) if mind does not exist, one cannot impute nor describe about it, there is no imputation how can there be words to apply to it? Therefore, and so it is true, the Buddhas have not taught even a word on this (ultimate truth).

One would surmise from this that there is no way of understanding ultimate truth by disciples. In order for the disciples to understand the ultimate truth, the object for the mind is imputed in terms of relative truth.

From Prasannapadā - Buddha's words:

"All things are neither perfect nor imperfect." (p. 128)

Speech and mind cannot apply to ultimate truth. Although this is so still, if it is not indicated disciples will not understand it. In order to apply the disciples' mind no doubt there must be a way of indication categorically which relies on relative truth. One can say as follows. One should understand that this categorical indication is the entry into the nectar of ultimate truth. What is categorical indication? From the beginning there are those who have the wrong view, of not believing in cause and effect. So in order to believe and have faith in cause and effect and to enter into the activity of rejection and acceptance, (which is the means of virtue and non-virtue) it is taught that aggregates,<sup>17</sup> dhatu<sup>18</sup> and consciousness truly exist. And then that to grasp what truly exists is the cause of suffering. In order to stop the grasping of this supposed true existence (skandas etc.), He taught all things do not truly exist. And so it is that

existence and non-existence are the projection of mind. So for our understanding, Buddha taught it (relative truth) both exists and does not exist.

Lord Buddha has taught us that both existence and non-existence do not exist as it is realized by the first bhumi Bodhisattva during their meditation experience of ultimate truth which is free from the four extremes.<sup>19</sup>

Then what is the reason for teaching with these categories? (i.e. existence and non-existence etc.) All these things are taught by Lord Buddha to show the way to enter into the nectar of ultimate truth. The Buddhas will not teach any method which does not help enter into ultimate truth. The Buddhas are determined to lead disciples to Buddhahood and therefore teach them according to their own faculties of understanding as a doctor prescribes from his diagnosis the correct medicine.

From the Sutra:

"The Omniscient One taught his teaching through these two truths without relying on other's teaching." (p. 113) All the Buddhas have taught dharma by relying upon two truths although the ultimate Madhyamik cannot be expressed through such relative terminology, still it is taught with words. Although the two truths are no real division, still for the sake of disciples they are created.

Thus one can understand by studying that all the entities are śūnyatā, ultimate truth and free from the four extremes. However, still one must meditate on śūnyatā in order to obtain enlightenment. This skillful path is explained as follows in these three parts:

1. Refutation of path which is imputed by others.
2. Identifying the real path.
3. Systematical explanation of the practise.

The meaning of the path is to alleviate the cause of samsara and enter into nirvāṇa.

The twenty-five consciousnesses which are imputed by Hindus, practising bathing, the empowerment of Indra, the ascetic practise of dog and cow, practising burning the body with fire, remaining naked, and so on, this practising of austerities and so on are not the path to liberation, because these things do not contradict the cause of samsara. And so these twenty-five austerities are produced from self-grasping. The Buddha has said that wrong views will never produce liberation. Do not lose faith! Contradiction is the path, for without contradiction the cause of samsara will never cease.

The three sects within Astivāda<sup>20</sup> which are imputed individually each claim to have the complete meanings to gain the three enlightenments, Arhat, Pratyekabuddha and Supreme Buddha within the path of their individual school. If they believe this theory, in order to practise and experience their mind in the Madhyamik view, then those three theories of the Astivādins are acceptable, because it does not contradict the path to the ultimate liberation (as a path to attain nirvana). If they (the Astivādins) believe their theory as the ultimate truth, they will be able to uproot the cause of samsara. This is due to their failure to realize the non-self. They fail to realize the non-self because they fail to meditate upon the meaning of the untruth of any origination of the aggregates (form, feeling, perception, intention, consciousness).

The two Hīnayāna Sravaka and self victory Pratyekabuddhayāna sects believe the view of their own sect, and they explain the Mahayana enlightenment thought exists in their own path. (As already stated, inherently in their Hīnayāna sect, they each profess that any of the three realizations can be obtained by practising their own doctrines).

They however lack the enlightenment thought of the Bodhisattva which is the potential to generate Supreme Buddhahood and they lack the practise of the six paramitas (generosity, discipline, patience, endurance, meditation and wisdom) which also generates Supreme Buddhahood. They also lack the dedi-

cation of merit to all sentient beings therefore they have neither the view nor the practise of Māhayāna. They will not be able to gain Supreme Buddhahood.

Nāgārjuna said, "In the Sravakayana they do not explain Bodhi-enlightenment thought, Bodhi-activity (six paramitas) or dedication of their merit and practise; therefore, how can they be Māhayāna?"

In Māhayāna there are two sects: (1) the Yogācāra and (2) Madhyamik. If one practises the Bodhisattva career, that which is explained in the Yogacara School along with the view of Madhyamik, then one can obtain Buddhahood. Thus it is believed by many great scholars.

Thus far the refutation of the paths of Astivadins have been stated. The identification of the real path of Madhyamik is as follows: Those who want to gain Supreme Enlightenment should make the thought of enlightenment as firm as Mt. Meru<sup>21</sup> and their compassion should spread as limitless as the boundaries of all the directions and they should keep the wisdom of non-duality. There are two stages to these three practises of compassion, enlightenment thought and non-duality. Within these three are contained all paths of Māhayāna.

First we must understand that all sentient beings have been our mothers and we love them. So in order to help them we must arouse strong compassion and then practise non-duality. Now the practise on how to do this is explained in a systematical way. Although there are many ways of practise, the following is according to Atīśa's system:

Who should take refuge? The person, who has awakened to the Māhayāna and who has faith. And why does one need to take refuge? The reason for having the thought of searching is for the sake of others in order to take the mother beings from the muddy suffering of samsara. And one must be out of this muddy suffering oneself to do so. Only the Buddha has such skills, therefore, one should take refuge in the Buddha.

The object of refuge is the result of that which is to be obtained by the one who takes refuge. One takes refuge in the Three Jewels within the Guru, which symbolize the Buddha as the guide to one's path. When you take refuge in your Guru, who is enlightened, it means you also are taking refuge in the Three Jewels (which is yet to be realized) within yourself, and others. The Mahayana Dharma consists of Lord Buddha's words and the realization of His teaching. They comprise the Mahayana Dharma path. The Bodhisattva fellow Sangha members and the others who have taken refuge are one's assistants while one practices.

Before taking refuge, one should have strong intention of taking refuge with devotion. After taking refuge one should dedicate the benefits to all beings. Before, after and during refuge one must keep strong determination to attain the Three Jewels within oneself and a strong determination of gaining enlightenment. One should practise the common advice such as offering before whatever one eats, reciting refuge six times a day and thinking of the virtues of the Three Jewels. And one should not give up the Three Jewels even in jest or even if it costs one's life. One is to not prostrate to other gods or take refuge in them. This is the advice of the Dharma and one should not rely on non-Buddhist friends. This is the advice of the Sangha. However, in need of advice, one should not look for any means other than the Buddha's advice. Wherever one goes, in whatever direction, one should prostrate to the Buddha.

In order to practice the Mahāyāna path one has to identify the cause of Buddhahood and also must understand how to obtain Buddhahood. The cause is the two noble truths, relative and absolute truth and the motivating thought of the worldlings (suffering) and the Buddha (enlightenment). The practise is according to the appropriate teaching for the individual along with the dedication of merit to all sentient beings. The nature of this motivating thought is the desire to obtain Buddhahood with the qualities of aimless compassion and the Bodhisattva. The enlightenment thought can be understood by its characteristic cause and result. As Maitreya says, "The enlightenment thought is for the sake of other beings. It is designed to

attain the Supreme Buddhahood." (p. 488) The characteristic of this thought has two divisions, just having the thought and practically making use of the thought. The cause also has two divisions, one is the holder of the thought, the second is the cause of its creation. According to the Madhyamik, the holder of the thought is created through the blessing of the Buddha and the merit obtained is from hearing Māhayāna Dharma. Even gods and nagas and so on can be the holder of this thought. The basis of this thought is that refuge in the Three Jewels. The cause of its creation can be through the Guru's advice, seeing the suffering of worldlings, understanding the noble excellent qualities of the Buddha and knowing the virtues of having this enlightenment thought. These four are the cause of generating the enlightenment thought.

The result of this is that by the virtues one gathers from gaining the enlightenment thought, one's name is changed to Bodhisattva and his deeds have purpose of meaning no longer for only himself and he will be praised by the noble ones. He will gather great virtue and merit and he will be praised by the noble ones. He will gather great virtue and merit and he will become the friend of worldlings and please the Buddhas. He has vast intention to obtain the result of Buddhahood. He will actually practice this path because of his vast intention. He will obtain the ultimate truth result soon by the accumulation of great merit, by his noble intention to work for all sentient beings and by his practice.

If one breaks the enlightenment vows he has lost the determination of the thought of enlightenment and though he practices, he no longer can accumulate vast merit. Since he has impaired his vows of liberating all sentient beings (worldlings) from samsara, he will be defamed by the noble ones and this will result in falling to birth in the lower realms.

To actualize the thought of enlightenment, one practices the six excellences: (six paramitas - par means the noble excellence and amita means keep going).

The six paramitas which are each divided into three parts are as follows:

1. Generosity

generosity of wealth  
generosity of refuge (i.e. protecting someone)  
generosity of Dharma

2. Discipline

preventing oneself from defilements and degenerate activity  
gathering of virtuous Dharma  
working for the welfare of sentient beings

3. Patience

not disturbing or agitated by one who is harmful  
bears suffering willingly  
keeps strong determination and great faith in the Dharma

4. Endurance

wears the armour of endurance  
practices Dharma with endurance  
not being satisfied one continues on

5. Meditation

to remain calm on that which is manifest (refrain from labeling)  
generating more good qualities and knowledge  
firm thoughts which work for the well-being of others

6. Wisdom

aimless practice  
aimless intention  
aimless dedication

To turn the accumulated virtues for the meaningful purpose of gaining that which is desired (enlightenment), one must dedicate to all sentient beings.

That which is to be dedicated is the accumulation of two virtues, wisdom and merit which is already accumulated, those merits now accumulating and those merits to be accumulated in the future. The mind which dedicates must have complete knowledge of that which is dedicated. One should dedicate to the stage of the Ultimate Buddha who has completed his own individual purpose and the power to complete the purpose of others (liberate others from samsara). One should do this in order to liberate the worldlings from samsara. How one dedicates must be in front of an image of the Three Jewels or the mind's creation of the Three Jewels.

One must practically enter into the six paramitas due to the cause of the enlightenment thought and eventually the dedication of these three include all the Māhayāna path. This was spoken by Atīśa.

The compassionate thought is produced from pity (when one has compassion and pity, automatically one has the enlightenment thought). To meditate on this compassion, these three are considered: who meditates, the way of meditation and the effects of meditation. They are explained as follows:

Those who are beginners to Mahayana path must dedicate through reason. They are to meditate on those who have helped them (mother, father, teacher, friend and so on). They should think like this. "In this life my own mother has been so helpful, since I entered the womb she kept my life safe and has protected me from everything. She even refrained from drinking hot or cold. After my birth when I was as fragile and sensitive as the skin on a blister, she handled and kept me with her gentle sensitivity. She fed me through her own mouth.<sup>22</sup> The excrement she washed with her own hands and she dearly loved me, looking after me with loving eyes and pleasing me with tender words. She fed me with appropriate food and protected me from the

fearsome. She taught me all the language and signs to enable me to exist successfully. She gave to me all her dearest wealth and knowledge. She endured hardship and would endure hunger and even dangers to her own life for me. For the sake of me she would commit all the ten unvirtuous acts which accumulate defilements for which she would suffer. In brief, my mother is totally kind, doing all to help bring happiness and protect me, her child." This mother is the object of meditation. In this way one should look upon all beings as our mother for in fact in this realm of countless rebirths surely they have been.

From Buddha's words: "All sentient beings are considered to be the sons of Buddha. If they are harmed, I am harmed, if they are helped it is the most excellent offering to Me." (p. 500).

Therefore all beings are dearly loved by the Buddhas and Bodhisattvas the same as the father to his son and so one should help all beings dearly. The essence of each worldling is the Buddha. Therefore, all beings should be venerated and respected as the sons of the King. The way to meditate with the help of these reasons is initially to meditate on the mother, then the relatives and gradually, on all beings of Jambudvipa (the island of this world) and then on all three worlds.<sup>23</sup> Then all beings within all space. The result of meditation like this accumulates great merit by offering all wealths to the Buddha and one obtains the good qualities of compassion.

How to meditate for developing pity like with compassion one should pity the mothers and expand this to all beings in all space. Have pity on them as you would if your own brother had fallen into a pit and experience this pity until tears fall. The benefit of this meditation is that it will help to generate the enlightenment thought with no difficulties. From the Sutra, "Bodhisattvas should practice only one Dharma and that is pity." (p. 501) Because of the desire for liberating suffering beings from samsara which is generated by this pity, one sees that even the Arhats who have gone beyond the world have no adequate capability to liberate sentient beings. Buddha alone has the capacity to do this task by his wisdom,

compassion and activities. All sentient beings possess the essence of Buddha therefore it is something everyone can obtain. So with intense faith, one should meditate on this thought again and again.

The method of generating the enlightenment thought is as follows: How to receive the enlightenment thought is as follows: According to Nāgārjuna, "The enlightenment thought can be aroused in anyone. Since the unordained people possess great natural defilements (natural defilements occur equally to those with vows and without, as with killing but with intoxication for example, this defilement occurs more severely to those with vows not to drink) in order to purify it one has to do the seven branches,<sup>24</sup> prostrations, offering, confession, emulating great virtues, requesting teaching, praying and dedication. Then one receives the enlightenment thought and then in conclusion one must be happy with this enlightenment thought." (p. 502)

Asaṅga says according to his way, "The enlightenment thought occurs in anyone who has purified himself by holding any of the seven vows.<sup>25</sup> And along with any of these vows one must do prostrations, offerings, and take refuge."

Once you have received this enlightenment thought it is advised not to indulge in sexual misconduct, not to depend upon a Guru who disbelieves Mahāyāna Dharma, not to grasp or have any attachment to all phenomena, to secure one's realization of śūnyatā, to dispel the conception by alleviating the attachment to saṃsara and lastly not to criticize the view on cause and effect (karma).

How to dispel the downfalls as when the Bodhisattva vows are broken and how to alleviate its defilements is as follows: With any Bodhisattva defilements may occur and may break the Bodhisattva vows. If such defilements occur, without losing a moment, with great repentance, one should make prostrations to a Bodhisattva and say, "Please Bodhisattva, kindly hear

me. I, (name) have created defilements and so have deceived the Guru and worthy objects of offering." (p. 510) Thus one should repeat confessing and then he should name his offense.

If one has indulged in any of the four roots (killing, stealing, sexual misconduct or lying) he is bound to break his vows. To revive this vow one should receive it again formally. In order to accumulate merit, one should practice the six paramitas. (p. 510)

The first paramita is generosity. In order to accumulate merit from the paramita of generosity, one can use three parts: generosity of wealth, protection and Dharma. "There is no Bodhisattva who does not give away his wealth and body to others. And like this, generally Bodhisattvas give away the things of inner and outer, which he owns except for his father and mother which he cannot give away. Monk Bodhisattvas are not to give their three robes. Weapons and poisons and so on are not to be given to others. In brief, appropriate things which help others in this life and the next are the objects to be given away. The receiver of this generosity may have no one to depend upon or relatives or place to reside or those who are the victims of punishment, deprived and needy, one should help them and especially one who has helped you and one should help those with outstanding qualities. In this order one should be generous. The way of giving is without having any expectation of reward from the receiver and one should not think about the merits from his giving. One should give and make others give in the same way and one should praise as well the generosity of others." (p. 511)

In this life the Bodhisattva gives protection to the people endangered by fire, water wild beasts and armed bandits and so on. The merit from that is dedicated to all sentient beings to dispel all the fears in samsara.

With the Dharma of generosity without having any intention of the reward of wealth or favoritism, one should preach without error the words of Buddha

and the commentaries written on these words to those disciples or persons who sincerely want to practice Dharma. Also, one should give the books, papers, inks and so on whatever the disciple needs for the Dharma.

Discipline is the second paramita. If one has received the vows of entering (entering into practice along with the enlightenment thought) then all the vows of vinaya are turned into the entering vows or Bodhisattva vows. Bodhisattva vows have two parts - that of intention and that of actualizing the Bodhicitta.

Patience is the third paramita. It is of three parts, willingness to take suffering, the meditation on this bearing of suffering and keeping a strong determined purpose of Dharma. One must welcome suffering and one must not be agitated by the one who harms. To meditate with the patience of one who harms one, one does not retaliate with anger. As for the effects of the anger, one should meditate on the harm coming to one and the harmer as both being friends to assist one on the path. One should know the products of anger are only suffering and it will accumulate demeritinous acts and it will also impair the merit of the present and the future.

One must meditate upon the patience of practicing Dharma and do so with strong determination. The object of harm, the subject, the harmer and the harmful act, when examined by reason, their existence is found to be void. Therefore, there is no harm, harm itself does not exist and one should know there is in fact no object of patience as well. Meditation then is aimless.

Endurance is the fourth paramita. All the practice of the Bodhisattva should be practiced with endurance and perseverance. There are three parts to this. One should know that perseverance is necessary and one must also know one does have the potential energy to work hard in order to persevere. One must also know that method to persevere with. One can think like this, "The Siddhas practiced with their potential enduringly, why shouldn't I?"

Laziness is caused by discouragement. So one should not think like this. "In general all beings are the essence of defilements and especially I, and so I have no opportunity to achieve enlightenment, such thoughts should be dispelled." One can dispel this thought and have courage to persevere. By knowing all defilements are merely dust which is removable or by remembering that it says in the Sutra, "All beings are the essence of enlightenment born to the Buddha." (p. 514)

Laziness is also caused by excessive difficulty so one should not think like this. "In general it is extremely difficult to purify defilements and accumulate merit. Therefore, I will not be able to dispel defilements and accumulate merit." (p. 526) This thought can be contradicted by knowing the following: Defilement has no root and is feeble, not strong so that which is to be alleviated actually has little power. The meritorious acts have great power because the root is the truth, and has the blessing of the Three Jewels. Therefore one should remember this and practice perseverance. From the beginning, the Bodhisattva will try to avoid those acts which are not acceptable to the worldlings and he will try to avoid anything which would cause them to lose faith. If the worldlings do not have faith in the Bodhisattva they will not listen to what he says and this will prevent him from doing his work for sentient beings. Moreover he will be defamed.

The fifth paramita is samādhi. If one does not possess samadhi the body and the mind will not be alert and any merit one accumulates in this condition will therefore be weak. One will not be able to enjoy the taste of śūnyatā nor be able to alleviate defilements by only using the wisdom acquired from hearing and studying the Buddha's teaching. This is weak without wisdom of practice. Also one will not be able to work for the welfare of beings while understanding their minds. Therefore in the beginning one should train one's mind in one-pointed concentration (zhi gnas). (p. 527)

The place of practicing the meditation zhi gnas (abiding in peace) should be auspicious and very beautiful. One should not meditate with harmful people; Gurus and experienced meditators are the best companions. (Those with whom one meditates should not be with assemblies of harmful people). All the motivation of worldly activities, as desire and one's anger should be alleviated. One should make offerings of a water bowl, gtor ma<sup>26</sup> and so on, to the image of Buddha, the Bodhisattva and Dharma protectors. Recite one hundred syllables<sup>27</sup> by which the defilements and obstacles to enlightenment will be done away with. Practice with body, speech and mind the noble career of mindfulness. Food should be eaten very sparsely.

At all times one should be alert with mindfulness and the noble mind. One should not impair the skillful means of path or remaining in the way of discipline. Keep mindfulness and awareness.

Concentration should be applied to any object that is beautiful such as a blue flower. The distance between the meditator and the blue flower should be not too close or too far and there should be nothing to obscure the viewing. In the treatises on Buddha, there are two ways of concentrating, outwardly and inwardly. Outwardly, the object to be concentrated on is the Buddha image or one should concentrate on pity and compassion. Inwardly, one should concentrate on one's skeleton, veins, etc. which exist in the body. However, in the Sutra it says to concentrate upon the image of the Buddha.

This practice has two parts: Mnyam bzhag, which is during meditation and rjes thob, which is post meditation. Mnyam bzhag has three parts: the intention, practice and conclusion. Before meditation one should practice the seven branches and pray to the Three Jewels and one should keep the intention of enlightenment constant. One should sit in a lotus position and meditate in the same way as Lord Buddha under the Bodhi tree in Bodhigaya.

The actual practice of one-pointed concentration should be made firm. The method to do this has nine ways, which stabilizes one's mind:

1. First put one's mind during the day on the object of the blue flower with eye consciousness and mind consciousness. Meditate on it very clearly with one-pointedness. During the night re-collect the blue flower one-pointedly and with great endeavor meditate on it.
2. Strongly apply the mind on one-pointedness and continuously concentrate on the blue flower (way of concentrating object etc.).
3. Applying mind with determination. If one's concentration spreads outwardly (away from the blue flower and having grasped another thought etc.) then one's consciousness is becoming weak (away from one-pointed concentration). One should instantly awaken the concentration by mindfulness and put back one's mind on the blue flower.
4. If depressed from this concentration on one subject, then meditate upon another such as a yellow flower. Do this for one session. Breathe easily to ease yourself and then go back to the previous blue flower.
5. Subduing mind one should understand the great virtue of samadhi in any practice. During practice one's perception may not be clear but by clearly remembering the object of concentration this will help subdue the mind.
6. In order to dissolve into peace when one becomes unhappy due to generating many conceptions then one should uplift (cheer up) one's mind away from the object of contraction. Then the unhappiness can be dissolved naturally into peace.
7. When one's unvirtuous tendencies arise such as jealousy they should be vanished by concentration on the blue flower. This is to put one's mind on one point.

8. If one's mind remains in concentration without outwardly grasping then one is remaining in one-pointed concentration.
9. By stable application of mind and by concentration one obtains samādhi which is not intentionally practiced. This means one did not set out to get samādhi, but samādhi will occur naturally.

Some Tibetan scholars argue that the blue flower and so on, as an object of concentration and practising zhi gnas upon it, is unnecessary because "abiding in peace" zhi gnas must be practised by mind not by the eye consciousness. Their argument is like stating that when hearing Lord Buddhas teaching, one must practise with the mind and that there is no value in using the ears. In conclusion the merit should be dedicated to Buddhahood.

Rjes thob is the post-meditation practise. Since one already has the enlightenment thought, one should practise the two accumulations.<sup>28</sup> At all times one should not create objects of desire. Avoid any harmful acts to body and mind, and whatever you do should be guided by awareness and mindfulness. The signs of success in one-pointed concentration is that whatever one meditates on is not disturbed by conception and one can meditate as long as one likes.

The sixth paramita is the paramita of wisdom (p. 533). lhag mthong is to have perfect wisdom and is the wisdom gained from zhi gnas.

After alleviating the obstacles of meditation, one should meditate upon śūnyatā which is the result of not finding anything when we analyze the subject of self and other phenomena. To abide in this meditation (zhi gnas and lhag mthong) as long as one wishes results from one's previous experience in zhi gnas. This refers to the combinations of zhi gnas and lhag mthong simultaneously experienced. (p. 533)

One should remain in the meditation of not finding any self existence when analyzed by reason. Then meditate on the 'not finding' of no self-phenomena which is the result of not finding its existence when its existence is analyzed by reason; this means first analyze and then after not finding any existence of self phenomena meditate on that which is śūnyatā.

Since there is no finding of any existent object then how can there be any grasping. On this one should remain for some time. Then one should remain free from the four extremes in non-duality, without even the concept of emptiness.

All appearance should be established as creation of mind by using the example of a dream. Then all appearance should be established as magical illusion by the example of magical display. Then that magical display should be established as rten brel (interdependent)<sup>29</sup> by using the example of the reflection in the mirror (as this reflection is dependent on the mirror). Then one should remain in the realization of rten brel (interdependent) which is expressionless.

By realizing and remaining in rten brel that will help alleviate the defilements which are to be alleviated through clear vision (the path of seeing, mthong lam). Through that one gains the wisdom of ungeneratable defilements (zag med ye shes).

All that we concentrate on, virtue and non-virtue are generated through attachment, this wisdom is not generated by attachment. Through the wisdom acquired by listening to Dharma teaching one creates the antidote for defilements on one's mind. By studying and meditating, one flattens the peaks of defilements.

By the wisdom which is acquired through directed meditation (not aimless) the growth of defilements is prevented. Through the wisdom acquired through aimless meditation, the root of defilements is annihilated. Thus these are the stages of the antidotes and methods of their use.

The cause of the mind's reversal from practise is the loss of interest in the cause of one's practise. This loss must be dispelled. The cause of breaking practise is the harming of one's body and mind (i.e. ill-health of mind and body). When this occurs then this harm must be dispelled. The reversal of intention and practise (that which leads away from practises) are the activities of demons. This mara (demon) activity has four types in general and there is one in particular called "The Son of God's Mara"<sup>30</sup> which must be dispelled.

The object through which these demon activities enter are in those who have faith in Māhayāna and especially those who have very great faith. The way they gain power is by shooting five arrows. (1. Mara creates attachment to worldly materials. 2. Mara uses the desired objects of receiving what is favorable and alleviating that which is unfavorable. 3. Whatever one has achieved, Mara will help you exhaust it even in its potential stage. 4. Mara will help one to practise defilements. 5. Mara will help generate suffering.)

One should understand these are the five arrows and the method of alleviating them are: Pray to the Three Jewels, Guru and Dharma protectors like this: "I pray I am never overpowered by Mara." Having examined perfectly one should practise alleviation of the negative and increase the positive. By meditating on sentient beings and practising pity and compassion on worldlings, one should not have attachment to any favorable or unfavorable signs. One should experience everything like a dream with no attachment. Through this one alleviates the activity of Mara and practises the Māhayāna path to reach the edge of enlightenment.

And so like this while on the path of accumulation and practise one has generated the enlightenment thought in order to uproot and take sentient beings from samsara and one must practise this vast path with endeavour like wild-fire for a long period of time. One must practise compassion and non-duality of mind and the enlightenment thought of relative truth. If

one applies oneself on this path before long one will attain the Path of Seeing.<sup>31</sup> (p. 538)

If one during meditation practises the conceptionless wisdom of the tenth bhumi and during post-meditation one practises the ten paramitas with great emphasis, through this practise of the two accumulations one is bound to attain Buddhahood.

May all beings attain  
Supreme Enlightenment  
through the clear path  
of Lord Buddha's teaching.

**FOOTNOTES FOR MADHYAMIK**

## Footnotes for Madhyamik

- 1 In the stage of first bhumi one has alleviated the root of samsara. He is no longer a worldling. But still in order to gain complete enlightenment he has a long way to go. In order to gain the first bhumi he must alleviate the two selves. This is the stage of the extremely joyous.
- 2 This refers to the heaven of Avalokiteśvara.
- 3 After this quotation the name of the text which this chapter was taken from has been written in full. Throughout the rest of the text however only the page number has been written after a quote taken from the same book.
- 4 "Thatness" refers to understanding the exact meaning of relative truth and understanding the exact meaning of absolute truth.
- 5 The five great Gurus of the Sakyapa sect are, the founder Sa chen kun ga snying po, Rje btsun gong ma lnya, Rjeb tsun bso dnam rtse mo, Rje btsun grags pa rgyal mtshen, Sa skya Pandit Kung dga rgyal mtshen and 'Gro mgon chos rgyal 'phags pa.
- 6 The Śrāvaka is the realization of the state of personal egolessness, non-self. When this is realized the obscurations of the passions are purified. Still the Sravaka's hold to the view that both object grasped and the mind which grasps is composed of subtle existing particles. They believe that these particles which compose of the object and the mind are the root basis of phenomena and the support of karma and its result. This then holds to substance or self within phenomena. The practise of meditation on the nine disgusting things subdues the mind to attain zhi gnas meditation. The practise of meditation on the four truths and so on, pacifies the mind to attain lhag mthong. The activity is that of practising morality, observing the vinaya, for example the two hundred and fifty monk vows. The result of Sravakayāna is the Arhat. (From Ven. Thinley Norbu Rinpoche).
- 7 The Pratyekabuddha realization consists of the state of egolessness and one half the realization of the selflessness (insubstantiality of phenomena). They realize the object held to has no true nature but believe that the subtle indivisible particles of mind exist and are the basis of phenomena and the support of karma and its result. The practise is the meditation on the twelve interdependent links of causation and meditating in reverse on the succession of them. The interdependent links of causation are:

Ignorance - Ignorance is not recognized for countless previous lives so obscures the completely pure nature. This pure nature and its

meaning is the basic condition of the nature of the mind and it is also the skillful means and abilities of the mind.

Perception - The result of this ignorance occurring in countless previous lives is rebirth, and the body we have in this life; because of ignorance in this life we create karma and have continuous perceptions of samsara.

Consciousness - By these perceptions we fall into samsara and the consciousness is formed.

Name and form - Consciousness creates the appearance of objects and also the various names and forms of these objects.

Six senses - From the distinctions of name and form, the distinction of the six senses, colors, elements and so on are made.

Contact - From these six senses comes contact. When the object, senses and the consciousness all come together.

Feeling - From contact with objects, feelings or sensations of bliss, suffering and indifference arise.

Desire - Depending on these feelings, desire arises in the mind, the desire to grasp the feelings of bliss and happiness and to reject the feelings of suffering and unhappiness.

Grasping - Because of this desire, grasping at the object arises.

Coming into being - Continual grasping to objects makes and increases the passions and karmas and causes continual coming into being and worldly existence.

Rebirth - From entering into being and into samsaric rebirth comes in the many forms and into the six realms.

Old age and death - From this rebirth comes old age and death.

The activity of Pratyekabuddha is similar to Śrāvaka activity and may in addition be carried on in company of others. The result is the attainment of the state of Buddhahood by oneself in the absence of the other Buddhas. Pratyekabuddha means in English 'self-victory'.

- 8 In the Māhayāna, the Bodhisattvas point of view is to realize the two selfless states, personal egolessness and selflessness (insubstantiality) of phenomena. The practise and meditation is the thirty-seven practises of a Bodhisattva, the four applications of mindfulness, the four right efforts, the four bases of psychic power, the five dominants, the five powers, the seven limbs of enlightenment and the eight limbs of the path. These are the first four of the five paths (the fifth path is the attainment of Buddhahood). For an example, the four applications of mindfulness are:

1. Mindfulness of body
  2. Mindfulness of feeling
  3. Mindfulness of mind
  4. Mindfulness of Dharma
- 9 These seven reasonings are written in Madhyamikāvatāra. The first five are written by Nāgārjuna and the other two about assemblies are added by Candrakīrti. These are widely known in Madhyamika as Rnam bdun shin rta i rig pa (The seven horse-cart reasoning).
- 10 I and mine are self grasping and conceptualization of self and outer phenomena.
- 11 Ten unvirtuous acts: Killing, sexual misconduct, taking what is not given, lies, divisive talk, harmful speech, useless talk, covetousness, ill-will, wrong views.
- 12 Ten virtuous acts: These are the opposite of the ten unvirtuous acts.
- 13 When one attains this stage of first bhumi, one has alleviated the root of samsara. He is no longer a worldly one. But still before he gains complete enlightenment he has a long way to go. To gain first bhumi he must have alleviated the two selves. This is the stage of the supremely joyous one.
- 14 This state of realization is beyond understanding and concepts.
- 15 It means that in any extreme there is no difference, no difference in anger and clear light wisdom, jealousy and Buddha activity, ignorance and the wisdom of Dharmadatu, pride and all-equalizing wisdom and desire and discriminating wisdom and so on.
- 16 In brief Yogācārya is the school which holds the belief that all phenomena are created by mind itself. And they believe mind to be truly existent. They take what Buddha has said literally, for example He said that all the three realms (God, human and naga) are merely the mind. So because of this statement of Buddha's words they conclude mind to be truly existent. Their path is Māhāyāna.
- 17 Aggregates are sometimes referred to as skandas: form, feeling, perception, intention and consciousness.
- 18 Dhatu comprises the four constituents within color and form, i.e. air, earth, water and fire.
- 19
- 1) the belief in existence
  - 2) the belief in non-existence
  - 3) the belief in being both existent and non-existent
  - 4) the belief in not being either existent nor non-existent.
- 20 Astivada are the three schools which believe in being truly existent. They are Svatantrika, Vaibhāsika and Yogācārya.

- 21 Mt. Meru is the central mountain of the earth.
- 22 The mother would chew the food first and then give it to the baby.
- 23 The three worlds are: Gods, human and nagas.
- 24 The thirty-seven wings of enlightenment are the four applications of mindfulness, the four right efforts, the four bases of psychic power, the five dominants, the five powers, the seven limbs of enlightenment and the eight limbs of the path.
- 25 The seven vows are:
- 1) upasaka - which are five vows held by those who are not celibate and are commonly used for lay disciples, they consist of no killing, stealing, lying, intoxication or sexual misconduct (when married one only has union with whom he (or she) is married to and also one cannot have union with someone else's husband or wife).
  - 2) upasika
- The five others are:
- 3) sramana
  - 4) sramanika
  - 5) bhiksu
  - 6) bhiksuni
  - 7) Dge slob ma
- 26 Gtor ma is an offering of substance such as food or formed images made of grain flour.
- 27 This refers to the Vajrasattva mantra.
- 28 The two accumulations are wisdom and merit.
- 29 Interdependent means nothing exists by itself, all that exists depends upon each other, as for example, high and low, day and night.
- 30 "Son of Gods Mara" is the mind which wanders toward good circumstances, from Ven. Thinley Norbu Rinpoche's oral instruction.
- 31 The Path of Seeing is seeing the nature of mind.

I have not listened for so long when I hear  
truth I still resist.

Dear Rinpoche,

If I can perceive reality with no self preconceived ideas, all is pure and clean like sky, as you say. Impurities then are just as all the saints have written - existing no where but in the I of the beholder.

Alas Rinpoche, my eyes are dependent on memories of time past and I seldom see the sun of day.

"The essence of all the elements is sky"

And so the Jewel Activity of the Buddhas has spoken to me. He said,  
"You have come to me and asked me to help you on your path. Listen to me  
now, then Sandra."

Without relaxing there is  
                                no opening space  
Without opening space it is  
                                impossible to change  
Without change there is  
                                no awakening  
Without awakening  
                                there is only suffering  
"Please be happy", He said to me

And His actions spoke, "In order to awaken, Watch. Watch your desire, your  
jealousy, your hate, your anger, your ignorance. This is the holy path to  
enlightenment. This is the path to the sky. If you can recognize the  
intrinsic pure nature of these qualities, you can be more and more free,  
more and more light. You can be essence of sky. "Be happy, Sandra".

Rinpoche told me today:  
"The real prostration is  
meditate  
watch the mind  
go out and help sentient beings"

It is easy to mix one's mind with  
today's happiness and today's sorrow  
dogs can do that -

It is rare and precious to mix one's  
mind with the ocean of Holy Dharma

Lord Buddha - Guru Padmasambhava

Divine Dancer

Supreme King

Turquoise flame in my heart

To You I bow, please help me burn my karma.

yesterday

today

tomorrow

It is told, when Lord Buddha was born

flowers rain softly from the sky

and rainbows appear

and celestial beings fill all space . . .

yesterday

today

tomorrow

Awareness without the ability to dissolve is total  
agony

My heart has forgotten  
The kindness given and  
Love is forgotten in these halls of  
self

Here the echoes scream  
more loudly than  
I can bear

Oh lovely dancer  
move your wand  
and touch the starlight  
falling from your hair

Why do we paint pictures over the divine?  
We is our music so loud we cannot hear your voice?  
Why do we cover your beauty with scribbling laughter?  
Why do we plaster our haunting memories on your silken  
sky?  
Why do we sleep like heavy monsters on burdened pillows?

"Nothing is wrong with our being, only we must  
purify our perceptions."

Thinley Norbu Rinpoche

This does not mean paint white over black.  
It means to see with insight and discrimination  
that which is relative, and also the inherent wisdom  
emptiness of all phenomena.  
It is sensible to recognize what causes  
suffering and transform it.

If we don't have a firm understanding of thoughts and nature of mind, it won't do any good to talk about meditation or to meditate, because we would only have knowledge.

It may look like mediation now but strong "understanding" is not there for when good or bad circumstances arise we lose everything.

Thinley Norbu Rinpoche

**RNYING MA PA HISTORY**

It is written in the sutra that Lord Buddha (960-880 B.C.) taught the Māhayāna doctrine from the age of forty to eighty, and from the age of eighty to eighty-two He taught Vajrayāna.

One day in India, King Indrabodhi saw a flock of unusual yellow birds sailing through the sky en route to a distant island. On enquiring about this sight, he was told they were not birds at all but were the disciples of Lord Buddha. He was also told that if he wished to meet this Lord, he had only to pray fervently from his heart and Lord Sakyamuni Buddha would appear to him. After the king had made many offerings and prayers the Buddha did appear before him.

Lord Buddha recognized King Indrabodhi as a superior being, suitable for the Vajrayana teachings which are intended only for those who have accumulated vast merit and are therefore superior. The Vajrayana teaches how to transform impure phenomena into the pure mandala of the deity and it relies upon the passions and the transforming power of their inherent wisdom.

Lord Buddha continued to give many teachings including tantra, and He gave the Kalacakra Wong in Dana Kota as well as many other great teachings. However He did not teach tantra to monks and when He did teach it, He manifested in Yidam form. His tantric teachings at this time were not widespread. Even to the Mahayanists, He never uttered a word of tantric instruction. Perhaps it is due to these facts that the misunderstanding has arisen about Lord Buddha having never taught Vajrayana. He taught tantra secretly to those with superior qualities.

His Holiness Dudjom Rinpoche in a lecture on the development of Buddhism in India and Tibet described how Lord Sakyamuni Buddha was already a Buddha when He came to India for the sake of all sentient beings. He first received Bodhicitta from Thu pa chen po Buddha and for three immeasurable kalpas He accumulated great merit. In Bodh Gaya He attained Supreme Enlightenment. He then taught the Māhayāna to all who desired and also in His own lifetime He taught the Vajrayāna to superior vessels. After His

parinirvāṇa, Nāgārjuna, Vasubhandhu, Buddhagupta, Sri Singha and many other siddhas passed on His Dharma.

The first king of Tibet was Gnya khri btsan po (247 B.C.) After him came the seven kings Gnam gyi khri bdun, then the two kings Bar gyi stengs gnyis, the six kings Sa'i legs drug and the five kings Lde brgyad btsan nya and so on. This succession of kings continued until the twenty seventh king of Tibet, Lha tho tho ri gnyan btsan, came to the throne. It was during the reign of this king that the Buddha Dharma started in Tibet although at that time the country remained mainly within the Bon po religion.

This king of Tibet, Lha tho tho ri gnyan btsan, was sixty-one years old when he had a dream that scripts were falling on the roof of his palace and he awoke wondering whether this was actually happening. He went up to the palace roof and though it was night, rays as bright as the sun shone and rainbows appeared in space. The sound of heavenly cymbals echoed and he found a golden scroll written with Lapis Lazuli, a golden stupa, a rock on which was engraved Om Mani Padme Hum and a brass mold. Apparently, these had fallen from the sky. The king regarded these objects as being extremely precious and though he did not understand their meaning, he placed them on his shrine and worshipped with great devotion before them each day. Due to this devotion, he appeared sixteen years younger and lived until the age of one hundred and twenty. Before he passed on he told his subjects to pray always to these secret symbols and he predicted that after five generations the meaning of them would be known.

Thus five generations after King Lha tho tho ri gnyan btsan's (374-494 A.D.) reign, King Srong btsan sgom po, who was the emanation of Avalokiteśvara, came to the throne at the age of thirteen. He realized the need to spread the Buddha Dharma in Tibet.

There was a prophecy about this king in Lord Buddha's words written in the Mūlamanju tantra: "In a land which is the abode of the Gods, the land which is nestled in the snow mountains, a king will come. He will be a god-

like human and will be born in a race of Lits tsha bi." Bod snya rabs pa gsang chen rnying m'u chos 'byung legs bshad gsanpli dga' ston p.152.

When King Srong btsan sgom po (617-698 A.D.) was fifteen years of age, Dge slong Ākarmati Shri brought an image of Avalokiteśvara to him. By this time the Buddha Dharma had been well established in the neighboring lands of China and Nepal. So when the king wedded his two wives, the first, Bal bza khri btsun who was the daughter of the king in Nepal and the second, the Chinese princess Rgya bza kong jo, two more Buddha images were brought with their dowries. One image was of Lord Buddha at the age of eight and the other Lord Buddha at the age of twelve.

King Srong btsan sgom po also realized that there was a great need for a written language suitable for his own people, so he sent his minister 'Thon mi Sambhota (617 A.D.) off to India to find a solution to this problem. There, Thon mi Sambhota learned the various scripts of India and many precious teachings of the Buddha Dharma, and when he was fully confident of his own knowledge he returned to Tibet bringing many scripts from India with him for his king. The king was greatly pleased with the scripts and the tantras which he brought. Thon mi Sambhota then created the Tibetan scripts dbu med and dbu chan which he taught together with other scripts to the king. Eventually the new scripts were adapted to the sounds of the Tibetan language.

The king showed Thon mi Sambhota the Gnyan po gsang ba, saying, "My grandfather had this golden script written in Lapis fall upon his roof. Please read it." This was the first great and significant Dharma teaching recorded in Tibet. Now the flowers of intelligence began their blooming across the land of white snow mountains.

Translations of the Buddha Dharma now began in Tibet. They translated Buddhist texts with the Indians Acarya Kusar and Brahman Śonkarā with Acarya Shrila Manju from Nepal and with Slob dpon Hashang from China. They translated abhidharma, vinaya and Mahayana teachings, but even so, the teachings were not readily available and only given secretly.

King Srong btsan sgom po was so favourably impressed with the Buddhist translations of ethics and standards of moral behavior that he enforced as law the ten virtues which came directly from Buddha's teaching and the sixteen rules of pure conduct which he himself wrote out from his study of Buddhist texts.

The sixteen rules were:

1. Honor the Three Jewels with great devotion and respect.
2. Practise the Dharma of Lord Buddha which benefits this life and the next.
3. Respectfully help your parents and repay their kindness.
4. View as precious the learned ones and honor them.
5. Show respect for the nobility and the elders and serve them.
6. Abandon superficial and hasty friendships and instead nourish steady, deep abiding relationships.
7. Work for the welfare of the country, neighbors and those in need, as much as you can.
8. Do not follow what everyone says, but instead remain honest, steady, and true to yourself.
9. Look upon the noble character as an example for yourself.
10. Eat moderately and do not indulge in the extreme of either unhealthy or elaborate foods.
11. Never forget and always reciprocate any help or kindness that you have received.
12. Do not cheat in measurement or in any way when doing business.
13. Do not be jealous of others' wealth. Be free of emotional extremes and relate to all with equilibrium.
14. Do not befriend cunning people or those of bad conduct.
15. Speak softly and appropriately, understanding the minds of others.
16. Have unflinching patience in order to withstand the hardships of practising Dharma and of worldly contact. Keep an open mind.

The ten virtues are:

1. Abandon killing
2. Abandon stealing
3. Abandon sexual misconduct
4. Abandon lying
5. Abandon divisive talk
6. Abandon harsh speech
7. Abandon unnecessary talk
8. Abandon covetousness
9. Abandon ill-will towards others
10. Abandon wrong views such as not accepting karma or the continuum after death and so on

During Srong btsan sgom po's reign, translations of the Buddha Dharma texts began and although there were no monks, many yogis were practising with the support of this king.

The fifth king after Srong btsan sgom po was the Treasured King Khri srong Ide'u btsan (790-858 A.D.). He was also enthroned at the age of thirteen years. During his first years as king he gathered vast territory by conquering many lands. At the age of seventeen he felt remorse and a strong desire for Dharma arose in him. He searched out chronicles of his ancestors and, seeing how religiously inclined they all had been, he began following in their tracks. He ordered many scholars to travel to Nepal, China and India which was particularly renowned for the Buddhist religion and great scholars. He invited the Indian Pandit Bodhisattva Sāntaraksita to come and teach the Dharma in Tibet. When the Bodhisattva arrived, he gave many of the Buddha's teachings. However, the native demons were angered and raised storms and earthquakes which damaged all the crops and a multitude of disasters in general occurred. The king at this time also tried to build a monastery, but whatever was built by day, the demons destroyed by night. The king's ministers told the king that the damage was due to the teaching of the Buddha's Dharma and advised the king to send this Ācarya back to his native land. The king went to Ācarya Sāntaraksita and explained the situation, offering him gold as was the custom. Ācarya

spoke, "Since the demons are not happy with me I shall go for the time being to Nepal. You however, must send for the Lotus Born Padmasambhava. He has vast power and is enlightened. Only He can subdue these forces. I will request Him to come myself and you must also send a party to invite Him."

The king's escort party met Guru Padmasambhava near the Nepalese and Tibetan border. They did not recognize Him until He levitated above the ground. He spoke, "I am Guru Rinpoche." They immediately prostrated offering heaps of gold dust. "What need have I of this? Everything is gold to Me." And He cast the powdered gold into the wind.

During the time of this vast pure Dharma the Bon pos harassed the Buddhists more and more. One day they invited the king, his family and ministers to attend a show of their power. The occasion began with the dreadful sounds of crying and braying animals. One thousand female yak, one thousand male yak, one thousand female goats, one thousand male goats, one thousand male deer and one thousand female deer had been brought and their heads were being chopped off. As they were being tossed into an immense fire by hundreds of men their cries filled the air. The show of siddhi followed the mass slaughter, but from this time on the king was convinced that the Bon pos and Buddhists were like fire and water and could no longer exist together in Tibet.

The Bon pos persisted in harassing and ridiculing the Buddhist faith, Guru Padmasambhava and the other gurus, so it was decided to hold a great debate. The winner of the debate would stay in Tibet and the religion which lost would either have to convert or depart. The day following this decision, the debate took place. In a large open field, the Buddhists lined up on the right with their scriptures and the Bon pos on the left with their scriptures and around them were thousands of spectators.

The Great Dharma King Tri Srong lde'u btsan spoke: "Hark and listen my people. Though my grandfathers have kept both the Bon po and Buddhist religions in Tibet, I no longer can." This he spoke forcefully three

times. Then Guru Rinpoche rose to the height of seven men above the ground and said, "You must first let the debate begin and then we will contest lineage and have a contest of siddhis. We must decide here who is propagating that which is untruth and therefore harmful to sentient beings." All the people were in awe of Guru Padmasambhava. The power of His speech entered the Buddhist pandits. His own mind power became that of Rdo rje gro lod and subdued the minds of evil doers.

The first debate was won by the Bon pos. Guru Rinpoche said, "They who first win will later lose." Vimalamitra then stood up and said, "All Dharma comes from the root of Lord Buddha's speech. Thus has the Great and Noble Monk taught. Performing virtuous acts and making your own mind peaceful, this is the Buddha's Dharma." With those words He rose in lotus posture and He remained in the sky surrounded with blazing lights and snapped His fingers three times.

With this the nine powerful Bon pos who had done harmful pujas fainted and the nine most brilliant debators became mute. The twenty-five Indian pandits and one hundred and eight Tibetan translators debated individually. The Bon pos did nine black pujas causing nine yogis to die on the Buddha Dharma side. Yeshe Tsogyal, Guru Rinpoche's consort, spat on them and they returned to life. She put her hands in mudra saying, "Phet!" and pointed to nine Bon pos who instantly fell dead. Then she raised her hand saying, "Hung," and they returned to life.

The Bon pos lost and at the close of the contest, hail and rocks fell on their side and flowers rained upon the Buddhists. The Buddhists had won and the black Bon pos were banned from Tibet and white Bon pos were allowed to remain.

The Dharma spread so thoroughly in Tibet due to King Khri srong lde'u btsan who brought Śāntaraksita again to Tibet, as well as Panchen Vimalamitra, Ācārya Kamalasita, Dānaśīla, Surendrabodhi and Sutrabodhi. He brought one

hundred and eight pandits from India and also many great translators. His invitation extended to twelve Indian bhiksus from the Sarva Astivada vinaya school. In this way the vinaya lineage began. Also twelve universities were started. Nam mkh'i snying po and the great translator Barotzana, were sent to India. Barotzana studied rdzog chen under Shri Singha and Nam mkh'i snying po studied under Hunkara. They attained siddhi through their practise and returned to Tibet spreading these teachings. All these scholars and translators together translated the Mahayana and Vajrayana texts and commentaries. Thus rose the Dharma sun and the heart of Buddha Dharma in Tibet.

During Guru Rinpoche's stay in Tibet, His twenty-five disciples attained siddhi and eighty meditators attained rainbow body. Guru Padmasambhava remained fifty-four years in the snow clad mountain range.

<sup>1</sup>While Guru Padmasambhava and His consort Yeshe Tsogyal were abiding in Dbu rtzer on the invitation from the King of Tibet, He gave His last teachings and advice. In the year of the monkey He departed on the rays of the sun for the south west island of Rnya yab. The King, wife and subjects followed after Him for a while, then returned to the palace with deep sorrow in their hearts. Yeshe Tsogyal accompanied Guru Rinpoche to the border of Nepal and Tibet and there they remained together twenty-one days, during which she received her final teaching. As it drew near to His departure Yeshe Tsogyal prostrated before Him and melodiously spoke these words of deep devotion.

Kyema Kyehod, Urgyen Lord  
now here in a moment gone  
birth and death is this not the impermanent  
what is the way to stand against this birth and death?

Kyema Kyehod, Urgyen Lord  
in days gone by, we have been inseparable  
now we are about to part  
is this not what is called  
coming together and going apart?  
what is the way to keep friendship with no separation?

Kyema Kyehod, Urgyen Lord  
in days gone by, all Tibet  
was covered with the Guru  
now all that remains are  
the traces of Your presence  
isn't this what is called impermanent?  
what is the way to prevent  
the winds of karma?

Kyema Kyehod, Urgyen Lord  
in days gone by with your instructions  
You took care of Tibet  
now these words are but memories to our ears  
isn't this what is called change?  
what is the way to prevent this change?

Kyema Kyehod, Urgyen Lord  
I have remained with You  
inseparable until now  
this woman, left behind  
with unfortunate karma  
whom can she turn to  
for blessing and initiation?

Kyema Kyehod, Urgyen Lord  
although You have given me profound teaching  
now You go off to the sky, leaving me  
this most unfortunate woman  
whom can she now go to  
to dispel obstacles and doubt?

Kyema Kyehod, Compassionate Lord  
once more, I request of You  
never take your gaze  
of compassion from me  
and look upon Tibet  
with your blessing eyes

Thus she spoke tossing thirteen handfuls of powdered  
gold on the Guru's body offering  
to Him and lamenting His departure  
then from the distance of two arm-lengths  
Guru Rinpoche answered her  
as He sat upon the rays of the sun  
He spoke these words

Kyema, listen girl, Lake of Noble Qualities  
Pema Jungnay leaves to subdue the savage rakshas  
the most excellent expression  
the perfected embodiment of the three kayas  
cannot be compared to that froth  
the worldlings scatter in all directions  
if You fear birth and death  
persevere with the Dharma

once perfected in the practise  
of the nerve, veins and airs,  
of Bskyed rdzogs, there is no  
other way to prevent birth and death

Kyema, devoted Woman of Virtue  
Padmasambhava leaves to help beings,  
delusions cover all beings in all places  
the compassion pervading everywhere equally  
cannot be compared to that  
the way to never separate from friends  
is to practise Guru Yoga  
when all appearances arise  
purely as manifestation of the Guru  
this, and no other way  
is the teaching which prevents separation

Kyema, listen girl, Consort of Vast Space  
Padmasambhava is going to the light of the lotus  
upon the request of the Buddhas past, present and future  
this departure cannot be compared to those beings  
who are pursued by the Lord of Death  
You have obtained siddhi in this, noble female body  
ask for initiation, empowerment  
and blessing to the Lord, Mind Itself  
there is no other regent of Guru Padma than that

Kyema Yeshe Tsogyalma  
Padmasambhava is leaving  
for the place of Great Bliss  
this Diety Eternal  
inherent within the dharmakaya  
cannot be compared with those beings  
separated in mind and body  
the profound instructions  
are enough to liberate oneself

The way to liberate oneself from form body  
is to meditate on Mahasandhi  
to dispel obstacles and increase siddhi  
pray and rest in samadhi  
there is no better way to extinguish obstruction  
than this Blessing of the Guru

Kyema listen, woman, Sky Blue Shining One  
many instructions have been given in days gone by  
and precisely the essence is

Meditate Guru Yoga  
this is the way to dispel  
all doubt and difficulties

On the crown of the head  
is a lotus where rests  
a moon on which Padmasambhava  
the Guru of all beings abides  
surrounded in rainbow light  
one face, two hands with  
dorje benda in one hand

And clad in His Secret Robes  
with the sacred red cloth  
wrapped about Him  
He symbolically expounds  
the teachings of all the yanas  
eagle feather upon His crown  
and earrings upon His ears

In lotus posture  
radiant with light  
Possessor of the extraordinary signs  
the Guru sits with ease  
blazing light  
He is surrounded by many dakinis

Five rainbow colors shimmering  
meditate until the Guru  
appears vividly in one's mind  
rest in samadhi,  
receiving His initiations

Recite the Guru mantra which is the  
essence of essence and ultimately  
the body speech and mind of the  
Guru and disciple, the meditator  
the meditation, these are experienced  
as inseparable

Pray and dedicate to Your Guru  
rest in the great bindu of Mahasandhi  
free of all bonds  
there is no superior teacher to that Lady Tsogyal

The compassion of Padmasambhava  
has no east nor west  
the twain of compassions light  
can never be broken in this land of Tibet

Padmasambhava remains in front  
of His sons who pray to Him  
and there will be no parting  
or meeting for those devoted  
the Guru remains  
from those with wrong views  
the Guru will remain hidden  
even then the Guru is inherent within them

The sons and daughters who are devoted  
are protected by compassion forever  
hence, always on the tenth day of the rising moon  
and on the tenth day of the waning moon  
Padmasambhava will visit

Upon the rays of the sun  
I will come with four different emanations  
during the four times,  
accordingly siddhi will be bestowed  
and on the twenty fifth day the  
powerful and wrathful will be accomplished

The Guru will visit on the fifteenth day  
He will come on the rays of the moon

by the compassion and blessing of the Guru  
samsara's very roots will be shaken  
even the lower realms will be emptied  
power and Buddha activity will bring  
accomplishment for all beings

Upon each eighth day  
in the morning before sunrise  
and evening after sunset  
the Guru will visit  
riding upon the horse, Chang shes  
and the Guru will wander  
through all the corners of the world  
bestowing all the siddhis

The Dharma Wheel will be turned  
in the land of the savages  
for the beings of the twenty-one  
and thirty islands where no Dharma  
sounds have been uttered  
by emanating one hundred thousand  
different forms, fire, water, air, space  
sky, rainbow, sound and earth,  
by peaceful, increasing, powerful, and  
wrathful means  
I go to lead, with equanimity,  
these savage island dwellers  
into the great bliss

For the next hundred and more  
You, girl, work for the welfare of the Tibetan people

when You are at the age of one hundred and one  
go to the island of Rnyg yab gling  
there You and I, Padmasambhava  
will work for sentient beings together

There You will be the lady, by the name  
of Rig 'zhin mthing 'od 'barma  
The winds of karma, birth and death  
will be annihilated as long as  
body, speech, and mind remain with Me

In the future, many emanations  
will come for the welfare of beings  
this continuity will never be broken  
in the land of Tibet  
while working for sentient beings  
do not be concerned about worry or hardship

Therefore, now Tsogyalma  
be in samadhi  
although for the time being  
it seems we part,  
even for a moment  
You and I shall never part

May the land of Tibet  
remain in bliss  
through compassion and prayer

Following King Khri srong lde'u btsan, the eldest of his three sons kept the Dharma well, balancing the wealth three times and the Dharma continued to flourish.

The third Dharma King, Khri ral pa chen (866-901 A.D.) was the incarnation of Vajrapani. He built one thousand monasteries and temples and provided each monk with seven households for support. The king respect the communities of both the monks and the household practitioners. So great was his respect that he allowed them to sit upon the scarves flowing from his headdress. He formed a committee of pandits to check and index all the translations.

These three kings, Srong btsan sgom po, Khri srong lde'u btsan and Khri ral pa chen, all spread the Dharma with great benevolence and care. They are known as the three ancestral kings and remain dearly loved by all the Tibetan people.

After three more kings there manifested a demon king, Glang dar ma who spread his evil blessing over the land of Tibet. He made all the monks disrobe and break their vows, forcing many to marry, and he burned the monasteries and pechas.

During Glang dar ma's reign the vinaya lineage was kept by Smar Gyo Gtsang Sum. These three scholars fled from central Tibet towards the west. They strapped the vinaya texts on their one mule and tried to disseminate these teachings in west Tibet. They could not succeed there so they continued onto eastern Tibet. There they ordained Sakya Dge ba rab gsal with the aid of two Chinese monks. Sakya Dge ba rab gsal studied vinaya teachings for fifteen years under Smar Gyo Gtsang Sum and later he studied mahasandhi teachings from Gyu sgra snying po. He was renowned as Lachen dgengs pa rab gsal the great practitioner and scholar. Ten people were sent to Khams to be ordained and study under him. Then these ten returned to central Tibet to become the royal teachers. From these ten, thousands of monks were ordained thereby establishing the firm foundation of vinaya Buddhism in Tibet.

The Vajrayana practitioners meanwhile continued the tantric practises in the hills. Nub chen sangs rgyas ye shes and his five hundred yogis stayed there secretly with their households keeping all the tantrayana texts intact. Glang dar ma however thought all the Dharma had been successfully destroyed until his youngest wife told him that still in the hills a great and powerful yogi remained and with him five hundred practitioners. The king ordered Nub chen sangs rgyas ye shes to be brought before him. The king asked, "Who are you?" Nub chen sangs rgyas ye shes said, "I am a yogi." "How can this be when I have destroyed all the Dharma? I do not believe this", the king replied. Nub chen sangs rgyas ye shes raised his hand to the sky in mudra and the king beheld a scorpion the size of a yak. He raised his other hand and from his fingers lightning flashed and thunder roared and the mountains shattered into pieces.

The king allowed this yogi to continue his practise and return to his home, and it was Nub chen sangs rgyas ye shes, this tantric household practitioner, who kept the Vajrayana teachings flawlessly. All wongs, mahayoga, anayoga and atiyoga were safe in his keeping.

Also, during Glang dar ma's reign while Lha lung dpal gyi rdo rje was meditating in a cave he realized that Glang dar ma was destroying the Dharma in Tibet. As he was meditating he looked outside and noticed the sky was the color of blood and the waters of the earth had reversed their currents. From the river gruesome sounds arose and the earth trembled and quaked. A monk crept by with bow and arrow and hunting dogs. His compassion arose for King Glang dar ma and Mahakala appeared saying He would help Lha lung dpal gyi rdo rje kill this evil king.

He rode to Lhasa on a white horse which he covered with black and he clothed himself inside with white and outside with black. On his face he rubbed black metal and he carried his bow and arrows in his sleeve. He found the people lamenting in the street and everywhere. The sinful king was playing chess and as the cries increased he asked his minister the cause. The minister replied, "The people are crying because you have destroyed their Dharma. If you do not believe me go and see for yourself." He went out and at that moment, Lha lung dpal gyi rdo rje dismounted in

front of the king. In a gesture of bowing and respect, he first pulled the arrow out of his sleeve. In the second gesture of respect he put the arrow to the bow. In the third gesture of respect the arrow went through the king's head. As he was dying the king said, "Had you killed me three years before I would not have stopped any of the Dharma, had you killed me three years later all the Dharma would have been destroyed." The people chased Lha lung dpal gyi rdo rje as he rode off, but he manifested into four aspects fleeing in all the four directions, so they became confused. When he crossed through the river the water washed his horse white again and this confused the people even more. So they never caught him. He fled to a cave, disguised as a meditator and later went to Khams.

FOOTNOTES FOR RNYING MA PA HISTORY

FOOTNOTES FOR RNYING MA PA'S HISTORY

- <sup>1</sup> I have used this spelling of Yeshe Tsogyal for ease of reading this poetic farewell: Taken from Yeshe Tsogayal's History, Gter ston Stag shan pa, Tibet.

KUN MKHYEN KLONG CHEN RAB 'BYAMS BRIEF HISTORY

### Kun mkhyen Klong chen rab 'byams (1307-1363)

Kun mkhyen Klong chen rab 'byams was born in the year of the earth monkey. At the moment of His birth, the protectress, Nam gru re ma ti held Him and then handed Him to His mother saying, "I will protect Him" and then she vanished. By the age of five, Kun mkhyen Klong chen rab 'byams was able to read and write. From His father He learned the eight Yidams, in particular Rdo rje phur pa and Rta mgrim. When he was twelve, Kun mkhyen Klong chen rab 'byams was ordained as a monk and learned the sutras. His studies continued in tantra, yoga and rdzog chen and as much Dharma as there was in Tibet, this much He learned. After His studies were complete Kun mkhyen Klong chen rab 'byams went into seclusion where He sat in black retreat for five months. There he heard cymbals and melodies. A sixteen year old woman then appeared adorned with turquoise and gold mounted on a horse also bedecked with jewels. He bowed before her saying, "Please do me the kindness of keeping me always in your grace." She put a jeweled crown on His head and spoke, "I will always bless you" and she gave Him siddhi. As she spoke Kun mkhyen Klong chen rab 'byams simultaneously realized bliss (de ba), clarity (gsal bo) and no thought (mi rtog pa) and in these three states remained a long while in meditation.

While He studied, Kun mkhyen Klong chen rab 'byams continuously endured the hardships of an ascetic. Kumar Raja initiated Him into rdzog chen's secret teaching and He then vowed to do six years of mantrayana retreat. On one occasion, a black woman gave Him a book written in dakini language containing the words, "Dakini Heart"; she vanished instantly. On another occasion in the eastern sky the mandala of Kun tu bzang po yab yum appeared with rainbows surrounding it. He saw Vimalamitra, Kumar Raza and Guru Rinpoche dressed as a King. From this time on He continued to see deities. One day as Kun mkhyen Klong chen rab 'byams gazed at a large Sakyamuni Buddha image, it blazed with a brilliant light and many deities appeared, Tara, Guru Padmasambhava, Avalokitesvara and one hundred peaceful and wrathful deities.

He wrote Dgong gter Mdzod bdun (The seven books of sky gter ma), Ngal gso skor gsum (Kindly bent to ease us), Rang grol skor gsum (The cycles of self liberation), Mun sel skor gsum (Dispelling the three darknesses), Yang tig skor gsum (The three books of compact essence) and many others. Ekazati, Rahula and Rdo rje legs pa, the three tantrayana protectors, listened and obeyed Him as servants. Rahula ground the ink for Him as He wrote and this, it is said, was witnessed by His own disciples.

He spent most of His time in solitude and retreat. Wherever He stayed, thousands of disciples came to Him, from beggar to royalty, with respect and devotion, to receive His blessing. With His clear insight, He planted the seed of Lord Buddha's Dharma, according to the individual's varying faculties.

On the sixteenth day of the twelfth month, He made many offerings and taught: "Worldly Dharmas have no heart" (no abiding essence).

"You must meditate rdzogs chen. If you cannot understand rdzog chen look to Yang thig thugs yid gzhin nor bu. This too is a jewel, so taste of this. Ultimately you must recognize Dharmadhatu."

KUN MKHYEN 'JIGS MED GLING PA BRIEF HISTORY

Kun mkhyen 'Jigs med gling pa (1730-1798)

"That which He learned He used  
That which He used and learned He taught".

Kun mkhyen 'Jigs med gling pa is the emanation of Vimalamitra, King Khri strong lde'u btsan and Rgyal sras lha rje. He was born near the bodily remains of King Khri strong sde'u btsan in Dpal ri dgon pa in the year of the bird and His birth took place during the death pujas of Rgyal ba Klong chen rab 'byams. During childhood He recalled His past life experiences as Gter chen Sangs rgyas blas ma, who was the first gter ston pa and also as Gter ston ches rje gling pa. At the age of six He entered the monastery Dpal gyi ri bo with Sprul sku ng dbang blo bzang where He took refuge and was named Pad ma mkhyen brtse odzer. He received initiations, explanatory teaching and visualization from the Mahamudra teachings. At this time the hard qualities of His mind were transmuted into wisdom.

Kun mkhyen 'Jigs med gling pa received teachings from Dri med gling pa, Dharmakirti, Pad ma Shri nata, Ye shes lhun grup, Pad ma mchog grub and Bla ma Dar rgyas. In addition He received the teachings of Rnying ma pa bka' ma and gter ma, gsar ma and astrology. His gifted qualities allowed Him to learn easily and to express Himself exquisitely and naturally. He continued in meditation and retreat.

At twenty-eight He began a three year retreat during which He discovered gter ma. He also discovered the long and short lineages of both Bskyed rim (mahayoga) and Rdzogs rim (atiyoga). From anuyoga, tsa rlung, thig le and other practices, He developed realization. His throat cakra was open, free from knots, and all his words were sacred hymns. All that appeared before Him was holy writing. Kun mkhyen 'Jigs med gling pa was a treasure chest of unending Dharma speech.

Once, while doing Dgongs pa 'dus pi' snags mantra, a horse head appeared upon his crown cakra which is a sign of accomplishment of the wrathful Amitaba. At that time Guru Rinpoche gave Him the name of Padma dbang chen. When 'Jam dpal bshes gnyem passed on, He also appeared to 'Jigs med gling pa and blessed Him through visions.

Through his pure perception during this year of retreat He saw the Boudha stupa and by a dharmakaya wisdom dakini was given a small script from which He composed the Glong chen snying thig. Though He was both a supreme scholar and siddha He continued with his meditation continuously as an example for His disciples. He went to Bsam yas mchims phu for a second three year retreat. This time He had many pure visions of Amitabha and others including three visions of Klong chen rab 'byams. This gave Him blessing of the body, speech and mind. From Klong chen rab 'byams He also received the supreme blessings and realized the pure wisdom of rdzogs pa chen po.

On the completion of His second retreat, 'Jigs med gling pa built the Monastery of 'Tshe ring jongs'. Here He dwelled in quiet simplicity. Often He bought animals which were about to be slaughtered in order to save their lives. He taught thousands of students from Tibet, Bhutan and India. Once a conflict in Nepal, which was claiming many lives ceased due to 'Jigs med gling pa's prayers and pujas, as the central Tibetan government requested of Him.

When Rnying ma dharma began to decline, 'Jigs med gling pa compiled Rnying ma rgyud 'bum to preserve the precious teachings. The first five pages were written in ink made from the five jewels and His preface to this text removed all previous controversy.

From Klong chen rabs 'byams, 'Jigs med gling pa was again blessed. Subsequently, He discovered Dgongs gter which He recorded together with a complete step by step commentary of Buddhist Doctrine. During His lifetime,

'Jigs med gling pa completed nine books. His dharma of Klong chen snying thig flowered abundantly in accordance with the promise He had made during His years of retreat.

INTRODUCTORY STATEMENT FOR THE OCEAN SPEECH OF MINDFULNESS QUALITIES

## Introduction to The Ocean Speech of Mindfulness Qualities

The text translated here named Dren pi gtam yon ten rgya mtso can be elucidated with reference to the system of the five branches which are sometimes used in the introduction to Tibetan texts.

The first branch relates to the author of the text, the Fearless Master 'Jigs med gling pa who was also known in central Tibet as Mahasandhi Rang byung rdo rje.

The second branch concerns the source of the contents which derived in this case from the sutras and tantras.

The third branch refers to the meaning of the text. This book deals primarily with the subject of mindfulness; particularly mindfulness of the correct view and the awareness of that which is the continuity of concentration and meditation. The book also deals with the physical endeavor required to remain in an isolated place. These instructions within this text are as deep and vast as the waters of the ocean.

The fourth branch identifies those for whom the book was written. 'Jigs med gling pa wrote this text particularly for His disciples Dge slong mon pa, Chos rje from La stod, Dharmakirti, Kun grol from Spa gro and the Dge slong from Khams. It was printed in order to restore the mindfulness of the totally deluded Gling sras mgon dbang.

The final branch concerns the category of the teaching. The present text belongs to the Vajrayana because it teaches that if one relies upon these essential instructions and practices diligently, one can attain without great austerities, the state of non-duality within this life time.

TRANSLATION OF THE OCEAN SPEECH OF MINDFULNESS QUALITIES  
BY RIGZIN 'JIGS MED GLING PA

HEREIN IS CONTAINED THE OCEAN OF SPEECH ON MINDFULNESS QUALITIES

I bow to the All-knowing Ones. Once the great Rdzogs pa chen po<sup>1</sup> Rang byung rdo rje (self occurring of the indestructible) who was devoted to the weariness of worldly matters and devoted to the Three Jewels<sup>2</sup> was staying in Tshe ring ljongs, the Deathless Valley<sup>3</sup> solitary mountain hermitage, along with the hidden samādhi practitioners. It was there that Dge slong bla ma who came from the southern place called Mon ljongs mkhar,<sup>4</sup> where the mountain dome is covered by a forest grove, said: "At the age of thirteen I entered the holy Dharma gate. In Dbus<sup>5</sup> and Gtsang<sup>6</sup> I studied the arts and sciences and was ordained a novice monk.<sup>7</sup> I learned to perform the rituals of Bka'ma<sup>8</sup>, Gter ma<sup>9</sup> and Bka' brgyad<sup>10</sup> as well as some others. Also I received explanatory teaching on the essential tantras. I learned a little about the drawing and measurements of the Mdo and Sgyu<sup>11</sup> mandalas and others."

"Then with great aversion to worldly matters and fervent practise of austerities, I meditated for years and years in solitary mountain places. Having done too much meditation,<sup>12</sup> which was not accurately effective, the crown of my head opened<sup>13</sup> and I nearly passed on. Having kept my mindfulness too tight, vital life force energy problems also occurred, which were the cause of heart wind."<sup>14</sup>

"In order to dispel this obstacle to my practise I met many noble lamas, meditators, and people like myself whose advice I sought, but:-

You, 'Jigs med gling pa,  
are the only Holy Lama  
who has shown me the natural  
understanding of mindfulness  
as the insight of one's own mind  
which is the essence of meditation."

"Sometime ago, while looking through the Theg mchog mdzod,<sup>15</sup> I experienced greater devotion than ever before to Rgyal ba klong chen pa. I read the prediction that every hundred years an emanation of Vimalamitra<sup>16</sup> would teach the extraordinary view of Rdzogs pa chen po so I have made many prayers to hear this. I realized: -

All my hardships until now are only due  
to rigidity, and are useless."

"Now that the simultaneously born view, which is indescribable, has been pointed out to me, how can I keep its nature? Do I merely have to sustain mindfulness?" he asked.

"Then 'Jigs med gling pa spoke,

'Dge slong, know that the root of all Dharmas is mindfulness.'"

"As Nagarjuna said, 'The Buddha taught mindfulness of mind and body as the only path to Buddhahood. Therefore, one should very carefully keep mindfulness because, if it is impaired, all Dharma is lost'."

"Without mindfulness how can one listen, contemplate or meditate, or even accomplish worldly matters? Forgetting ideas and associations their purpose will decay and one will lose things, will be late, perceptions will be deluded, one will be overcome by demons, will not be able to remember the meaning of words, one will even become mad. These are said to be the negative results of impaired mindfulness on the worldly level."

"On the level of practising the path it is as follows. The one who is not mindful will not remember the difficulty of obtaining a precious human body, and therefore will not have the auspicious coincidence of meeting the Dharma. However, even if by the power of fate one does enter the path, he will go back to his former way of doing things due to his lack of mindful awareness of the Buddha's teaching. Furthermore, one with impaired mindfulness will never think deeply about death. Forgetting death, he will be carried away and do only things for this life. Then with the mind dulled, he will forget about cause and affect of the ten non-virtuous<sup>17</sup> actions which should be abandoned and the ten virtuous<sup>18</sup> actions which should be practised. He will not remember to fear the sufferings of samsara nor enjoy the benefits of liberation. The mind will be completely distracted by entertainments and house-hold affairs. Pride will arise about these matters and the meaning that this life has on future lifetimes will be neglected and forgotten. One becomes the same as an intoxicated fool. This is the result of impaired mindfulness on the path of liberation."

"In the Mdo sdə yon tan bkod pa (sutra of applying good qualities) it is said, 'For example when a man is drunk and becomes furious, that man cannot look for his home or for the way to his home. He cannot even recall the relationship he has to his parents, his wife or his daughters and sons, nor will he think about the Buddha, Dharma and Sangha.<sup>19</sup> Due to the power of the intoxication from the wine, he will not even be afraid in a cemetery. He will ask himself what is there to be afraid of, supposed gods,<sup>20</sup> nagas<sup>21</sup> and demons?<sup>22</sup> Like that one can be intoxicated by attachment to worldly life and totally deluded by household affairs'."

"One who is intoxicated by distractions will not look for the Buddha, Dharma and Sangha, nor will he value generosity or value being reborn in the higher realms or becoming a King.<sup>23</sup> Neither will he aspire to be born in the Buddhafields. He will be caught in the endless circle of samsara and experience the sufferings of the hells,<sup>24</sup> the animal realms and the world of the Lord of Death.<sup>25</sup> Thus, as it has been said, forgetting about one's next life, one will not think of giving alms in this life. Even if one has immeasurable wealth but does not think to use it for making merit, or accumulation, still, when one dies one will go empty handed.<sup>26</sup> As for

example, at the time of Lord Buddha, when there were meadows of His Holy Presence near-by, the landlady of Chu smad (lower waters) refused this opportunity to gain merit by refusing to make offerings to Him, due to her continuing miserly karma, she was reborn as a hungry ghost."<sup>27</sup>

"Therefore, if one places his mind in full awareness of what he has heard about Dharma, from that point on he will practise the three givings<sup>28</sup> and will give away more and more possessions, and his mindpower will become stronger and stronger until he has given away everything. He will overcome his weariness in the Dharma, and so be able to lead others to the Dharma path by remembering the meaning of the special Mahayāna<sup>29</sup> and Vajrayāna<sup>30</sup> vows. Even when seeing and hearing about places where there is excruciating fear, remembering that he is indeed a Mahayana Buddhist he should take his mind off himself and shelter these fears of others by appropriate methods. However, if he is not actually able to do so through his own power, then he should have compassion and take the immeasurable load of suffering upon himself."

"When mindfulness is impaired, even though one may consider oneself to be a Mahayāna Buddhist, one can have neither compassion nor realization. Some people profess to have realization but cannot arouse compassion. Though they may have some understanding of Buddha's teaching, this lack of compassion is a definite sign of not having any realization. As Pha dam pa (sacred father) has said: 'Without compassion realization cannot be born. The fish is in the water, it does not exist on dry land.'"

"A cause of impairing discipline also comes from not remembering to be mindful of shame and awareness. However, if one can remember, then by being afraid of the shame of getting a bad reputation, or afraid of cheating one's teachers, one will stop doing the wrong things that should be abandoned and collect the right virtuous Dharmas of body, speech and mind. Then like that one will not destroy any of one's vows of working for the benefit of sentient beings."

"Even someone like Dge slong dri med 'od (light of the stainless monk) was deluded by the potions and powers of a prostitute. And thus he spoiled his

moral conduct. But after he regained his mindfulness, he felt deep regret and, weeping, he related the story to his fellow monks. They took him to Manjusri to have his sins removed and Mañjuśrī in turn took him to the Buddha. The Buddha pointed out to him the nature of absolute truth and at that moment he realized it, so his sins were dissolved."

"Although absolute truth has been explained in many indirect teaching sutras and direct teaching sutras, like the Sor phreng Sutra, and also as it was explained to Dge slong bla ma, when one finally understands these teachings completely, one will know automatically the essence transformation of the Hinayāna, Mahayāna and Vajrayāna vows by the wisdom which is the purification of rejection and its antidote."<sup>31</sup>

"Like this the basis of the three vehicles are the vows and the basis of all vows is the mind. Due to the different psychological patterns of individuals which vary according to what one can accept and what one will reject, the three vows exist. If the three vows are accompanied by extraordinary method, aimless compassion and the wisdom which leads to complete liberation (realization of no self phenomena), then there is no obstacle to prevent one from seeing the truth, such as the relative appearance vows, and so there is no going, no coming, no staying, no increasing or decreasing<sup>32</sup> whatsoever, on vows or any relative truth phenomena. Thus, the essence transformation is accomplished."

"In the sutra of Blo gros rab gsal (clear intelligence) it is said: 'A monk who has various concepts about his moral discipline, spoiling his moral discipline and keeping his moral discipline will again wander in the lower realms<sup>33</sup> of samsara after experiencing the pleasures of the god realms<sup>34</sup>:'

The pure nirvanic discipline is without any pride and without conceptions about vows and no vows.'"

"Thus it is said, however, though vows and moral discipline are spoken of like this, still the great exalted One from Kashmir kept the twelve qualities of practise and lived in harmony with the Buddha's teaching from the Tripitaka."<sup>35</sup>

"Also, Atisa', because of the time and place, stopped the sublime initiations to the monks and others. His reason for stopping them had an important meaning so those who practised truly were in accordance with his wishes. It was Atisa's wish that those who venerate the Vajrayāna austerities should do so according to the true meaning."<sup>36</sup>

Intellectual disputers, who are in a hurry to insult other schools are clever only in words. They are, however, in truth mainly guarding against non-celibacy. This is a defect up to the first skin layer. A person who keeps a vow and is proud of it, or the intellectuals who are not realized but are skillful at using only words of the great teachers, they with their own words change the Buddha's doctrine. They change the extraordinary absolute teaching of Lord Vajradhara's<sup>37</sup> self-realized teaching (absolute truth), into their own ordinary relative meaning. Philosophers can only understand the essence up to the limits of their own minds."

"All noble Bodhisattvas who have the accomplishments of abandonment and realization, austerities, miracles and all Buddha activities, are the same as the Buddha. The spontaneous awareness holder, Padmasambhava, was perceived as the true second Buddha by everyone in the snowy mountain range. And beyond to the river Ganges the incomparable great siddha Saraha said: 'Until yesterday I was not a fully ordained monk, from today on I am. The superior monk is a glorious Heruka.'<sup>38</sup>"

"If one cannot remember the essence transformation in these true words, and if one goes on saying that a fully ordained monk skilled in the Tripitaka excels Vajradhara in the three disciplines, then this would be a new conclusion that has never been uttered before. And this would abuse the un-equalled Vajrayana's supreme pure-result accomplishment. Furthermore such speakers break their own austerities as well. So refrain from this."

"The inconceivable truth of the absolute nature must always be remembered and one should do one's best to accompany it with compassion. This is necessary when the Vajrayāna austerities have been perfected and there is no longer a Hinayāna awareness."

"In the Sutras it is said: 'Mañjuśrī it is like this, for example, when the young of the king of birds Ka la ping ka is in the egg and the egg breaks, even if he does not come out of the shell, still the beautiful sound of the Ka la ping ka bird is heard. Mañjuśrī, similarly when a Bodhisattva stays in the egg of ignorance, even though He has not conquered the doctrine of regarding everything as compounded, and even though He is within the three realms<sup>40</sup> of existence, still He sings the Buddha Dharma sounds:

He sings the sound of emptiness  
He sings the sound of non-grasping  
He sings the sound of non-wishing  
He sings the sound of the uncreated  
He sings without wishing for the non-manifestable."

"It is like this that the Buddha's Dharma sound is created. Mañjuśrī, it is like this, if the Ka la ping ka goes to a peacock, he will not produce the Ka la ping ka song. Only if he is among the Ka la ping ka will he sing the Ka la ping ka song. Mañjuśrī, in this way, a Bodhisattva will not produce the inconceivable Dharma sounds to Hinayanists and Pratyekabuddhas. But when he is among the Bodhisattvas, he will produce the inconceivable sounds of the Buddha's Dharma."

"Thus, it was said, brave Bodhisattvas can bring about the realization of the six extremes<sup>41</sup> and the four ways<sup>42</sup> by explaining what is predominant about the essence of the specific vehicle suitable for an individual."

"A monk who has entered the path and has taken the three vows<sup>43</sup> should keep each one individually. He should guard them separately. If he mixes them he should bring the lower to the higher one. If he corrects them he should correct them according to our three individual instructions.<sup>44</sup> Then he will be able to repair the broken vows. If however he does not do this with awareness and mindfulness of the instructions, he will not be able to restore the vows. For example, as it was said in the Bodhicaryāvatāra: 'Those who want to keep the precepts should guard their minds very carefully. If one does not guard the mind, one will not be able to keep the precepts.' Also it is said that those who want to guard the mind must make every effort to guard mindfulness and awareness. I fold my hands in prayer that they may do so."

"In that way if one impairs mindfulness, the armour of patience is broken. Though one may have the ability to endure the harm of one's enemy, if one is not mindful at the very time of encountering an obstacle, this armour is broken. The incident is over and what has happened cannot be changed. At that very instant one must remember that these sentient beings who harm are intoxicated by ignorance and therefore by conflicting emotions. So one should think, 'If I were not here there would be no reason for them to harm. Because when there is no object to harm, how can there be one who harms?'"

"One's skandhas,<sup>45</sup> elements<sup>46</sup> and collection of sense organs (which are symbolic of 'I') are the cause (of the harm) and the favorable or adverse conditions, or the unmindful behavior of body, speech and mind are the contributing circumstances (of the harm) which create the target. So he who harms cannot be blamed for that."

"Having remembered that thinking is due to ego and ego-clinging,<sup>47</sup> it is imperative not to reflect on the faults and behavior of others. In the Bodhisattvapitaka it is said: 'The patience of practising and the patience of comprehending the Dharma are two things to remember:

\_\_\_\_ First, even if beings come again and again to a most brave Bodhisattva and abuse him, or say unpleasant things, or use obscene language, or throw

rocks and beat him with weapons, that perfect Bodhisattva, wanting to perfect the transcendental activity of patience<sup>48</sup> will not even slightly agitate his Bodhicitta<sup>49</sup> or experience any ill-will towards them. He will, in fact, have compassion for those sentient beings and say to himself: "Alas, these sentient beings are tormented by the karma of their conflicting emotions. I should not allow my mind to arise viciously towards them. This harming activity has occurred because I have taken these hostile skandhas." If one does not bring forth a very strong patience, destitute and helpless beings will have periods of no refuge. The patience of thinking deeply about the Dharma comes from remembering the Triple Gems. The patience of enduring hardships develops from remembering the biographies of supreme beings and the past life stories of Lord Buddha. One must resolve to remember these examples and others. And one must joyfully continue with endurance of patience and diligence of patience, whatever is one's work in the Dharma. Thus it is said that Bodhisattvas will have compassion towards all beings.

\_\_\_\_ Second, if one's mindfulness has been distracted into the power of illusion or imagination, one's expectation mixes with the object of the perception and so one's imagination can create the idea that the object is one which will do harm. By this association of expected and imagined harm mixing with the object of perception the harming is reinforced. By attachment to this belief of harm more dualistic conception occurs and therefore more pain results."

As an antidote to this it is said: 'If, in absolute truth, these sentient beings do not even exist, then who is there to abuse me or say unpleasant things or use obscene language or throw rocks and beat me with weapons?' It is said that all compound things are illusory, spongy and hollow like the sky. I, and all sentient beings, and life, and going, and nourishing, and so on, are all like the sky. As it is said: 'do look at the illusory nature of all compound things.'"

"In regard to praise and blame, naturally ignorant beings do not know how to praise even when they see good qualities. They are not sure whether to blame even when they see bad qualities. Instead they are conceited about

their own meaningless values. Also, they cannot bear to see the wealth of others and it becomes a source of irritation to them."

"In the Rishis' story, it says: 'Our Buddha did not deceive anyone with mantras in order to gain wealth or any other thing.' That is to say He never used mantras or gifts to attract someone to the Dharma."

"When one enters the Mahayāna and Vajrayāna and has taken vows and has sincere wishes to benefit others, one becomes more vulnerable and could be used for the selfish needs of others, especially of those who are supposedly practising or teaching the Bodhisattva activities. These supposed practitioners could create gossip and use blame for their own selfish needs and misuse the sincere vows of others."

"The real conversion to wisdom mind comes effortlessly when the time is right. Then one can benefit all beings naturally. As it is said in the Thabs la mkhas pi' mdor sde (Great Skillfulness Sutra): 'When a Bodhisattva practises Bodhisattva activities, He can take any young girl as a friend in order to completely ripen her. And so it was, that having stayed in the Bodhisattva's home, forty-two thousand girls were ripened.'"

"It is also said that the low caste girl, Gzugs bzang mo (noble body), fell in love with the monk Kun dga' bo (all pleasure) who was Ananda, Lord Buddha's closest disciple. She expressed herself enticingly to him. However, she was converted into a nun. Disregarding the truth of this the people from Vaisali created a story about the two which was never correct."

"Yet another example: Some people, thinking themselves great or holy, as described in the Rin chen spung (Gathering of the Precious): 'Seeing a girl from Mon, all they see is coral. As seen from this example, they have no devotion and just talk cleverly about the teachings they have received. Raising their chins proudly they conceal the lama from whom they received the good qualities of abandonment and realization as though he were an outcaste. As this will become a great obstacle to their accomplishment, one should have even more compassion for them and keep a vow of patience towards their ungratefulness.'"

"When passing into nirvana the Buddha held Ananda's hand and said: 'Guard My Dharma, the treasure of the Three Jewels, with willingness, diligence and carefulness. Do not be impious, so that later at the time of death, you need not have regret. This is advice you should follow.' Thus He spoke His last words."

"What He meant by willingness is that one should remember again and again, whatever the completion of the work (practise) is, and apply oneself with diligence and do it carefully, with mindfulness. This is essential, because all the teachings of the Buddha should be embraced by a mind which is completely weary of worldly matters."

"As it is advised in Dren pa nyer bar bzhag pa'i mdo (applying mindfulness): 'Monks, practise concentration in solitary mountain places, caves, cemeteries and roofless dwellings seated on a heap of grass - - - there, be in samādhi. Do not remain in dullness!'"

"If one does not have mindfulness one can practise neither diligence nor carefulness. Even if one has an armour of diligence like King Ashoka<sup>50</sup> or the Three Ancestral Rulers<sup>51</sup> whose courage was like covering the earth with the sky, one must use an antidote to maintain this diligence on the path. Even with zeal and dissatisfaction as antidotes for sloth, one must continually use mindfulness."

"Without mindfulness, work will take longer or never even be completed because of either enemies, demons, thieves or the changes in life. So it is said that without mindfulness work cannot be perfected. All impairing of mindfulness will make one fall into the abyss of laziness. This is especially true for the religious ascetic in keeping mindfulness and awareness during all the four acts<sup>52</sup> of his daily life."

"When the Buddha passed into nirvana  
his disciples asked him four questions:

'After the Buddha has passed into Nirvana who shall be our teacher? What will be our doctrine? How shall we discipline the six dissenting monks?<sup>53</sup> And while collecting the teachings how shall we put them together?'"

"The Buddha replied: 'After I have completely passed into Nirvana your teacher should be mindfulness and awareness.<sup>54</sup> Your doctrine should be pure discipline. You do not have to discipline the six dissenting monks.<sup>55</sup> They will be liberated by themselves. When you have collected all My teachings put these words at the beginning: "Once upon a time I heard," and at the end you should put these words of rejoicing: "The Buddha's speech was greatly praised."' Thus He spoke."

"Now we are able to hear Lord Buddha's teaching, without error, like this: 'Once upon a time I heard', because those disciples during Lord Buddha's time did not have the three faults of the receptacle,<sup>56</sup> the six stains<sup>57</sup> or the five faults of not holding,<sup>58</sup> and also especially because they had spiritual sustenance."<sup>59</sup>

"The essence of perfected memory (spiritual sustenance) is mindfulness. The Arya Mañjuśrī said: 'Spiritual sustenance means unimpaired mindfulness, non-distracted reflection, unobscured intellect, manifesting wisdom and thoroughly knowing how to distinguish everything.' Thus were His words."

"One should not act without mindfulness and without awareness, just as a dog does when it eats. If one does so, then one will have defiling habits which will burn the mind of others. How one can purify such habits is clearly explained in the sutras."

"Also it is explained in the Dkon mchog sprin (rare excellent cloud): 'Noble son, when a Bodhisattva sees beings with few root virtues and great suffering, the Bodhisattva makes a firm resolution to go to them and beg in order to benefit them.'<sup>60</sup> While He goes begging in villages, cities or towns, he firmly applies his mindfulness and is not distracted by His sense organs. He behaves with grace. He will be smooth with calm sense organs. And He will not keep His gaze beyond the distance of a yoke<sup>61</sup> and will remain always mindful of the virtuous Dharmas; like that He goes begging. While He goes from place to place to receive alms, He does not walk straight to rich people, neither to a village of a Brahmin family as great and high as a sala tree, nor to a village of a royal family as great and high as a sala tree. Instead, He inconspicuously begs alms until his purpose is fulfilled.'<sup>62</sup> Thus it was said."

"From the alms keep the first part for your fellow monks, the second part give to suffering beings, the third part keep for sentient beings who have fallen into wrong ways, the fourth part you may eat. You should eat moderately and remember to feed insects. Also you should not go begging with a mind like a thief or a robber. The reason why the Buddha permitted begging is as he told 'Od srungs, 'For the good of all sentient beings seek alms, seek for food for those who have no food and relieve others from owning the whole thing. Go begging! Leave the retreat place and go out into the village. Always remember the motivation of this teaching and its actual practise.'"

"Generally, the mind rules the actions of both body and speech. The mind is always depending on conflicting emotions, it is like an elephant intoxicated by wine. Do not leave it like this! Train your mind by mindfulness and awareness as the elephant trainer hits the elephant on the head with an iron hook of awareness and ties it with a good strong rope of mindfulness. Then one will be able to carry the load of teachings and samaya from the Tripitaka up to the ocean of Tantras. And having entered the path without obstacles one will attain the state of All-knowing Liberation. About that, from the text Spyod pa' sa (place of activity): 'If one lets the elephant of the mind free, its harming will take one to the hell of unceasing torment. If one ties the elephant of mind with the rope of strong mindfulness, all fears will disappear and all virtues are at hand.' And so it is taught."

"The essence of concentration, or samādhi, is not different from mindfulness. The Bodhisattva's foundation path of inner calm, zhi gnas, is beyond this ordinary world and consists of nine parts; the four worldly concentrations,<sup>63</sup> the four formless equanimities, and prevention.<sup>64</sup> These nine are the special source of insight lhag mthong and essential antidote for dulled neutralism,<sup>65</sup> as also is samadhi or concentration."

"In the Dkon mchog sprin (rare excellent cloud) it is written: 'The essence of samādhi itself is to keep the mind one-pointedly.' When a grand archer bends his bow, or a fine musician adjusts the strings of his guitar, they balance the tension, the strings not too loose and not too tight. Like this, if one constantly guards mindfulness while meditating on bodhi-citta and the visualizations of the developing stage,<sup>66</sup> or while contemplating reality in the fulfillment stages,<sup>67</sup> then, by keeping mindfulness balanced at all times without intervals, one will have the sense of this so-named samādhi. As to how to clear obstacles to keep this balance, the remedies are as follows: the antidotes for laziness are these four, faith, willingness, effort and perfecting; the antidote for forgetfulness is mindfulness; the antidote for elation and depression is awareness; the antidote for effort is relaxation and the antidote for non-effort is incentive."

"Though the obstacles to this balance consist of six parts, the most malicious one is the essence of simultaneously born ignorance<sup>68</sup> which is forgetfulness of the true nature. But, with mindfulness the other five parts are not so powerful. Also it is true that when mindfulness is impaired the ten virtuous acts are annihilated, no work can be completed."

"As it is illustrated in this story: 'Once upon a time a very strong giant and a gymnast were wrestling. The giant took the gymnast by his neck and with all his force threw him on the ground. The gymnast tried to harm the giant by various movements of his four limbs, then three, then two, then one; but his strength grew less and less and he could not hurt the giant. Finally he ran away home very upset and he wept. His wife asked him what was wrong and he said: "Today I wrestled with a giant and I was dreadfully humiliated. If I wrestle tomorrow, he is sure to kill me." Then she said, "Do not cry now, I have a method." The next day she followed behind him. There, while the two were having a wrestling match, she sang: "Though the strength of the giant is great, the jewel of your forehead is about to fall." As she sang this song, the giant had three different thoughts and so became distracted. The gymnast grabbed his testicles to suppress him and started to kill him. Then the giant said, "The giant who impaired his mindfulness and awareness got killed by a weak but careful man:

I see no greater enemy or deceiver  
than distraction of the mind.'"

It is told that after saying this the giant died. Like that, if the sense organs are distracted by any object while meditating with concentration, the rope of mindfulness is broken. Though one may be skilled in the five sciences,<sup>69</sup> if inwardly one is not mindful of the thieves lurking in the mind's subtle thoughts, one is taken to the city of illusion."

"Before the great translator Rngog lo chen po (eyes of the world) passed away in front of the Has po mountain, he said: 'These skandas, perfectly piled one upon the other, which are actually like a mass of foam, deceive by showing themselves to be like a glorious mountain.' Thus, he showed that without comprehension through the wisdom of meditation, there can be no progress on the path."

In the root tantra of Mañjuśrī, the Mulamanju Tantra, it was said that the noble being, Rngog lo chen po had no thoughts for himself but had limitless compassion for the sake of others and thus he taught in front of the Has po mountain."

"By thoroughly developing mindfulness one can subdue the conflicting emotions and progress with the outward good qualities of joy and happiness. From the accumulation stage<sup>70</sup> onwards, the application of mindfulness power must be used. The first of the Seven Branches of Enlightenment<sup>71</sup> on the Stage of Seeing<sup>72</sup> and the seventh of the noble eightfold path on the Stage of Cultivation<sup>73</sup> are also said to be mindfulness. Mindfulness makes all the accomplishments of the five paths<sup>74</sup> manifest. This is true and especially so in the samādhi of inner calm and insight united. Here the essence of mindfulness is to abide naturally in the sphere of concentration and not to be caught in the power of elation or depression. Here one must be careful; if this is practised with too much effort, the mind will become totally distracted and without the antidote of willingness and mindfulness, insight, (Lhag mthong)<sup>75</sup> will most certainly be impaired."

"When meditation and post-meditation have become the same, the pure nature should be kept without distraction. Practising this abide in the wisdom of mindful perception without distraction. When becoming one with space, there is no non-distraction and no one to be distracted. When becoming perfectly firm, the object of distraction is really the true nature. When Dharma becomes exhausted, it transcends pointing out and expressing. I request you to bring your practise up to that."

"Thus it is said that all the great Dharma sounds of the path say that when the nature of mindfulness becomes manifest in those who have developed

concentration and have renounced worldly attachment and who are very intelligent and understand everything simultaneously, these meditators no longer keep mindfulness while meditating on the special teachings of Rdzogs pa chen po. Here, mindfulness itself is perfected as the essence of meditation, which is a higher, subtle state."

"Nonetheless, for most people it is difficult to have the right view, which is retained by good karma and merit. He who cannot comprehend the right view and who is not taught to sustain mindfulness during meditation will get scattered from the straight way."

"If one has mastered the first of the two<sup>76</sup> ways of keeping mindfulness, then mindfulness will perfect itself as the essence of meditation. Then the object to look at and the one who looks become no different; even when distracted the conception which distracts becomes mindfulness. Like this natural mindfulness functions."

"This is like the inseparability of fire and heat. However, the way of mindfulness and the thought arising as a single taste cannot be assured. Alternatively for the second way, if one tightens mindfulness during meditation, or if, while being distracted, the mindfulness itself goes after the thought, one is then influenced by illusions. But still when mindfulness returns, one is meditating."

"Like that, if one diligently makes the effort to bring these together, then, when the mindfulness has become stronger, the thoughts become mere sudden stains,<sup>77</sup> and will not be able to bear the face of the mindfulness. It is like fire meeting that which is to be burned, or raising a lamp in a dark hole. As many thoughts as may arise can make no difference to the meditation. The essence of the thought itself has become mindfulness. This method uses that which is to be rejected as a remedy, and comes with the force of effort mindfulness."

"If one cannot control effort mindfulness with diligence, the force of mindfulness will grow less and one's ignorance and mass of thoughts will

increase equally until ultimately one rejects one's own meditation. This is illustrated in the example of the greedy herdsman."

"Once upon a time a very greedy herdsman found a big bar of gold from a monastery which was supported by herdsmen. He was so happy that he even neglected to look after the cattle. Not even remembering to eat, he only held the bar of gold, moving it from his right hand to his left hand. When he saw marmots and rats, afraid that they would steal his bar of gold, he sang: 'A poor man has no food in his hands and he who mistakes white rock for butter will get tooth trouble.' Thus it is told."

"There, after a few days some of his cattle rolled down the mountain and some were taken by wild animals. So most of the herd was lost. The owner of the cattle quarrelled with the herdsman. Due to his extreme greed, the herdsman would not even talk about what had happened. He pretended to be ill and went to sleep in an enclosed wild place. That night when the rats came sneaking around, he thought they were someone who had come to rob him of his bar of gold. He pondered on a method for using the gold, 'If I give this bar of gold to the king of the district, I will become a great householder and then my wife will give birth to a son who, after he becomes skilled in science and art will undoubtedly become the king's minister. When this happens there is no doubt that the bar of gold will come into my hands again.' Feeling so happy about this he danced, stamping about. His mind became distracted and the bar of gold fell out of his hands and into a wild thicket. Then he said, 'It is better to have mindfulness than a bar of gold.'"

"Having lost the wish-fulfilling gem of mindfulness, the bar of gold was lost into enemy hands. A consciousness without mindfulness makes all worldly things go wrong. And so he said and so it was told. This example shows the outer and inner way of life and all characteristics of neglecting one's meditation through lack of mindfulness."

"Now here is an example of the good qualities of mindfulness being increased more and more. If at first there is no moist earth while building a wall the work cannot be done but in the end, if moisture does not dry out

the point of the work cannot be accomplished. In the end, the cause of mindfulness itself is exhausted and one reaches the great stage of transcendent mind where all Dharma is exhausted."

"From the Rdo rje yang tog Tantra (top of the vajra point): 'As a wild elephant is controlled by an iron hook, thoughts are controlled by mindfulness. As a wild horse is controlled by a bit so thoughts are controlled by mindfulness.' When mindfulness becomes clear awareness, it is wisdom."

"Once a man asked this to the supreme-seeing Yogi Dam pa: 'When Buddhahood is attained, then how is the mind?' Yogi Dam pa replied: 'It is wisdom, free of the mind's discursive thoughts.' Then the man asked, 'Does wisdom have mindfulness or not?' Yogi Dam pa replied, 'What are you saying? Mindfulness is the intellect of sentient beings. Wisdom is without and beyond intellect.'"

"That is why one must fully conquer the twenty wrong views." (These are: viewing form as self, viewing self-form and an additional essence as one, viewing form as having a true essence of self and viewing self as having true essence of form; and in the same way the viewing of feeling, perception, intention and consciousness is divided into these four divisions).

"These twenty wrong views are conquered by the view of transcendental wisdom which is free from any extreme. It is by this wisdom that one then sees all Dharmas, luminous as the sky and sees beyond the mental activity of claiming their essence to be void. Such viewing is meditation beyond this world because it is free from the five skandas."

"Learning to mix the experience of discriminating insight consistently during post-meditation is called dharmata or natural mindfulness of the pure nature. It is the antidote used for rooting out the conflicting emotions and their seeds."

"During this practise one should not think or imagine thoughts about wanting to experience the wisdom of discriminating insight or about the subtle or gross stains of the eight senses.<sup>78</sup> One should not create any obscurations,

such as mindfulness or conceptualization, which will make one renounce the noble wisdom which is free from all subtle substance (atoms and views)."

"The wisdom of the seeing stage is beyond conceptualization. This is free from atoms and views and removes the obscurations of all thinking."

"From the Sgom rim (meditation stages): Although in absolute truth there is neither mindfulness nor conceptualization, how can one ever enter into this state, free from the essence of Dharma, unless one uses and has perfected analyzation and understanding? Even though knowing that all the Dharmas are free from essence and that they abide in voidness only, still, how can we understand emptiness without perfect analyzation and understanding?"

"Although relative and absolute truth are different, some people mix them as they try to establish that mindfulness is perfected analyzation. They imply that mindfulness is a truly existent substance within absolute truth. Although the topics (relative and absolute) are totally different, the same words can be used in describing each of them. The explanation of the same object can differ according to what point of view one is using, relative truth or absolute truth. Still some people try to establish mindfulness as a perfected analyzation which is a truly existent substance within absolute truth. Experiencing the pure nature, mindfulness itself is free. Wisdom being without illusion is therefore not balanced by a mindful mentality. The exact balance of the sublime and substance is known only by the omniscient Buddha. This ultimate state is also dharmākāya.<sup>80</sup> Analyzing knowledge and conceptualizing are the opposite of dharmākāya. Here I do not intend to claim that my point of view is superior, while that of others is inferior. I only want to clarify with good will and with my insight the beliefs of those who are attached to ignorance."<sup>81</sup>

"No matter what is one's path or way of practise, one will ultimately understand 'thatness' through the wisdom of meditation as explained pre-

viously and as I will explain again. The wishes of Svatantrika were erased by the Prasangika.<sup>82</sup> In Atīśa's text called Cik char 'juk pa (simultaneously entering) it says, 'Substance consists of subtle atoms and by investigation and differentiating these atoms, even the finest particle does not remain. Furthermore, there is not even the slightest perception. Non-substance is mind. Similarly, the past mind has ceased and the future mind has not yet come into existence; the present mind is very difficult to examine because like the sky, it is non-existing having neither color nor form.'"

"That the mind is unborn must be proven by the reasoning free from one and many.<sup>83</sup> And whether or not the nature of mind is pure light must be investigated with the sword of reasoning. One will then realize that mind does not exist."

"Since in essence both substance and non-substance do not exist, the wisdom of discriminating insight also does not exist. For example, when one rubs two pieces of wood against each other to make a fire, after both pieces have been burned, the fire that burned them will also subside. In the same way, if oneself (individual phenomena)<sup>84</sup> and all things in general (general phenomena)<sup>85</sup> do not exist, wisdom will not be perceived and the essence of clear light will not exist. In this way all faults of elation and depression are cleared and insight does not think or grasp anything. Rejecting all mindfulness and mental activity, one should leave this insight as it is until enemy signs arise as thieving thoughts. Thus it is said. And, words from the Prajñapāramitās refute the theory of those people who are influenced by the great flesh-eating demon; they believe mindfulness is wisdom and that wisdom truly exists in ultimate truth. In order to understand dharmakaya or the absolute truth mindfulness must be present."

"One might then ask, 'If this absolute truth is as you say, is it not then just impaired mindfulness and is it not just the same as the five mindless states<sup>86</sup> as explained in the Dbus mtha, such as heavy sleep and unconsciousness? And are these five mindless states, which are neutralism not

just the same as the dharmakaya?' Those five mindless states, if accompanied by motivation, cannot be neutralism, nor are they ever similar even in general to the dharmakāya. Mindfulness and mental activity are an antidote for rejecting<sup>87</sup> and arise as analyzing wisdom which is the original cause of intellect, words, supposings, examining, all arisings, and all characteristics whatsoever."

"One can see the pure nature through wisdom free of mental activity. Through wisdom free of words one will know the meaning of the sutras. By wisdom free of thinking one will not be confused about how to abide in the essence. By wisdom beyond analyzing the cause of mindfulness is exhausted and arises as insight. By the essence of the wisdom of cutting through that which arises, one is completely free of conflicting emotions. By the wisdom free of characteristics one can understand the absence of concepts. Because the awareness which is of the nature of clear light is completely purified, the arising of the attainments of visions and super-natural perceptions, spiritual remembering and the inexhaustible knowledge of vision and the ten powers is never obstructed.<sup>88</sup> This is the opening of great space."

"As to one's own path of transcendental wisdom, one should understand the difference between the Buddha and the Bodhisattvas from the text named So lok (one hundred thousand): 'Rab byor, it is like this. Someone who has entered the path is one thing and someone who has completed the fruition stage of the path is another thing. I do not mean to say that they are not both noble beings. Rab byor, a most brave Bodhisattva has entered the uninterrupted path. A Tathāgata, a fully enlightened Buddha, has obtained the non-obscured wisdom of all Dharmas. Rab byor, this is the difference between a most brave Bodhisattva and a Tathāgata, a fully enlightened Buddha. If a Bodhisattva practises the six paramitas<sup>89</sup> and examines the sixteen emptinesses<sup>90</sup> and meditates, He will attain primordial Buddhahood in the future. A Tathāgata is one who is an enlightened Buddha because He possesses the wisdom of all Dharmas instantly and He is counted as a Tathāgata.'"

"To use the six paramitas and sixteen emptinesses and the ways of the path to liberation, it is like this: There are four paths of learning. The fifth one is the path of liberation or no more learning.<sup>91</sup> The tenth bhumis<sup>92</sup> Bodhisattva will receive the great light initiation from the Buddhas and thereafter He will attain the samadhi of becoming very courageous and so on. Then one reaches the tenth spiritual level. Even though the paths of the yana are used it cannot be said that they are absolutely real. The stages of obtaining the samadhis are real only in the context of the path. Here the paths have been mentioned according to the perspective of relative truth."

"In the Great Secret Path of the Vajra-Essence it is stated: 'Of course Buddha is mind - - - and even all sentient beings are one's mind as well. The Buddha's teaching is also one's mind and is therefore equal in essence. There is no path more noble than this.' Thus, when the great practise of abiding in the nature becomes one with space, view and meditation are erased. The theory of the bhumis and the path fall away and one leaps to the great absolute wisdom."

"According to the Rdzogs pa chen po there are many instructions about the path in the texts that were translated from the Sanskrit on the tantras of mind, space and instructions. These descended from Verocana and Gnyags."

"In early Tibet, the system with meditation descended from Nyang shes rab 'byung snas and flourished among the early lineages and was renowned for producing siddhis. The system of no-meditation descended from the Ye she bla ma teachings and thrived among the disciples of Zur chung shes rab grags. Also the Khams pa system which descended for Aro Ye she 'byung gnas and the system with and without meditation which descended from Bla ma zurd gongs pa gsal thrived in Tibet."

"The philosophical doctrine of Rgyal ba klong chen rab 'byams who certainly deserves to be praised as Rgyal ba (enlightened), is the doctrine of Samantabhadra. He actually came to the snowy mountain range and without

regarding books or conclusions, manifested as one all the instructions of the three sections<sup>93</sup> (atiyoga) on the nature of Rdzogs pa chen po. Then He turned the wheel of the Dharma. Of the methods with meditation, Thod rgyal<sup>94</sup> is said to be superior and of the ways without meditation Ka dag<sup>95</sup> is said to be superior. There are very few people who know the nature of the essence or the different philosophical doctrines and most people basically see Thod rgyal as the best way and they praise that way only."

"In general, if Ka dag is not established, the spontaneous philosophical doctrines cannot be understood. It is like farming without land and hoping for a harvest. This is because to keep the mind in the sphere of vast space, in the right way and without delusions, one has to realize Khregs chod."<sup>96</sup>

"Having become confident in its staying, firmness and liberation, one abides in the spontaneous philosophical doctrines. The three inherent kayas<sup>97</sup> have their own appearance in pure awareness and the sambhogakayas - and Buddhafi elds do not need to arise for the future but are realized as the present perception of the path. The gross is then exhausted and transformed into a light-body. Ignorant beings do not even know how to accept the meaning of natural."<sup>98</sup>

"Still nowadays many people in the snowy mountain range, with no sensible reason, are eagerly hoping all their life to attain temporary vision and to attain a rainbow body by vanishing their own form into rainbow light. Instead of hoping for these accomplishments, it is more important to make diligent effort along the particular path appropriate for oneself."

"In the philosophical doctrines of the leap,<sup>99</sup> the essence of experience does not abide in samsara and nirvana in the external world, in existence and non-existence nor in the lasting and transitory. It is not activated by any cause or incident; it arises as the three doors of emancipation.<sup>100</sup> The Knowable nature leaps into the meditation of the naturally unending pure sphere without being corrupted by good theories or obscured by bad views. There is no distraction and no one to be distracted."

"This freedom, in itself occurs in three forms, primordial freedom, self-freedom and essence freedom. Primordial freedom does not depend on expecting to attain liberation according to any original view, practise, meditation or result of the lower yanas. Self-freedom is the potential Buddhahood of sentient beings. It is covered by sudden stains and by not understanding the lamas' teaching, which means it is mixed with conflicting emotions and so cannot change illusion into the pure nature. Essence-freedom is when the nature of one's self mind which from the beginning has never wandered in samsara becomes manifest, and one is liberated in the sphere of inactive great space, like a garuda spreading its wings from inside the egg. When it has perfected the three skills of the body, the eggshell falls on the ground at the same time as the garuda flies into the sky. Other birds are not capable of flying immediately, only garudas and, like this example, no other awareness has this quality except Rdzogs pa chen po which gives no regard to the signs of the stages of the path."

"In the Rtsal chen (great skillfulness) it says: 'As sentient beings are the same as Buddhas, how can they be altered by the path?' Thus it was said."

"This is the special secret of Rdzogs pa chen po and is difficult for analyzing and grasping minds to comprehend. It is something that is difficult to realize even for people that boast about practising the path of Rdzogs pa chen po. That is because these boasting ones say that the meanings of the De bzhing shegs pa'i snying po (essence of Buddha), the Rgyan strug po bkod pa, and the Myang 'das and the class of tantras such as Samputa, Hevajra, Sdom 'byung, Bshod rgyud rdor 'phreng and so on are not the same as the Lankavatara Sutra, although they are in fact identical in true explanation."

"Some people cannot understand the sudden stains and the simultaneous condition of the essence of Buddhahood existing in all sentient beings and the essence of what is to be realized which is shown as wisdom."

"Those who merely claim to follow our texts concerning our views and reject the proper way of connecting the view with the instructions and who continually rely on blind faith meditation, they are most certainly deluded about the Rgyal ba klong chen pa philosophical doctrine."

"First, when becoming one with space, the object of distraction is the pure nature and consists of awareness as pure nature and perceptions as pure nature:

not abiding in illusory nature, the object  
of distraction has become the pure nature

not abiding in limited views, the object  
of distraction has become the pure nature

not abiding in having and not having, the  
object of distraction has become the pure  
nature

not abiding in one and many, the object of  
distraction has become the pure nature

the base philosophical doctrine being ex-  
hausted, the object of distraction has be-  
come the pure nature

partiality of view and meditation being  
purified, the object of distraction has  
become the pure nature

without any foundation for illusions, the  
object of distraction has become the pure  
nature

in the great continuous stream of pure  
awareness, the object of distraction has  
become the pure nature

the insight of supposition purified, the  
object of distraction has become the pure  
nature

distraction being without foundation and  
root, the object of distraction has become  
the pure nature

limitless like the sky, the object of dis-  
traction has become the pure nature

without day and night, the object of dis-  
traction has become the pure nature

meditation and non-meditation purified,  
the object of distraction has become the  
pure nature

the knowable not being self-existent, the  
object of distraction has become the pure  
nature

thus, with wisdom exhausted, the pure na-  
ture is beyond description

as there is nothing more to become Buddha,  
there is no hope for Buddhahood

as there is nothing to wander in samsara,  
the doubt of sentient beings is renounced

one only sees one side when looking, so  
why bother with view and meditation

if one comprehends through investigating  
and analyzing one does not progress on the  
path of spiritual levels

when the benefit of realization comes  
forth, pure awareness reaches its original being

the cause, having come to fruition in its  
result, there are no faults and there are  
no good qualities

cause and result and high and low being  
equal, happiness and suffering are finished in the pure nature

arising and ceasing being inseparable, it  
is the great Bindu"<sup>101</sup>

Thus asked, Oge slong mon pa, Chos rje from La stod, Dharmakīrti, Kun grol from Spa gro and the Dge slong from Khams etc., all the disciples who discovered the path rejoiced and greatly praised the teachings of Rdzogs pa chen po. Hereby the talk on mindfulness, an ocean of accomplishments, is finished.

Swasti. This talk on mindfulness and awareness is the root of all Dharmas and was given by the All-Knowing 'Jigs med gling pa, who was a master in mindfulness. It was printed for the sake of restoring the mindfulness of the totally deluded and distracted Gling sras mgon dbang. By the merit of this, may all sentient beings without mindfulness reach the ultimate state

of the continuous stream of non-distracted all-absorbing mindful awareness and the uncovered pure nature of wisdom of mindful projection in the primordial space where all Dharma is exhausted, the originally pure foundation of mindfulness.

FOOTNOTES AND COMMENTARIES FOR THE OCEAN SPEECH OF MINDFULNESS QUALITIES

## FOOTNOTES AND COMMENTARIES

- <sup>1</sup> A practitioner of Rdzogs chen is referred to as Rdzogs pa chen po. These teachings according to the old tantric system are the ultimate and most esoteric teaching of Lord Buddha. They are called great (chen po) because there is nothing higher and perfect (Rdzogs pa) because nothing else is required. The mind itself being primordially pure, this need only to be recognized. According to Rnying ma pa tradition, the Rdzog chen teaching originated with the primordial Buddha Samantabhadra. He signifies the dharmakaya or absolute aspect which is, and always has been, totally free from samsara. The Great Perfection teaching was transmitted directly from the primordial Buddha to Vajrasattva, the sambhogakaya aspect of Buddha, then to Dga rab rdo rje the nirmanakaya or transforming aspect of the Buddha which is the projection of His form into this world. From Him, the teaching was transmitted in turn to Manjusrimitra, Jnanasutra, Sri Simha and to Padmasambhava and Vimalamitra. The last two transmitted the Rdzogs chen teaching throughout Tibet.

According to Rdzogs chen teaching there is no real difference between a Buddha and an ordinary being. Only the ordinary being in his forgetfulness holds to delusions and forgets the real nature of his own mind, which is the same as the dharmakaya aspect of all the Buddhas.

The method of Rdzogs chen is recognition; in the sense that one recognizes that which is already present. The foundation of Rdzogs chen is Trikaya (dharmakaya, sambhogakaya, nirmanakaya), the path is the trikaya and the fruit is trikaya. It is the intrinsic awareness of the coincidental manifestation of appearance and emptiness. Primordial intrinsic awareness manifests in a threefold manner:

- 1) its nature which is emptiness  
is the dharmakaya
- 2) its clear luminosity is the sambhogakaya
- 3) its appearance is the nirmanakaya

The recognition of this is Rdzogs chen, the Great Perfection. The goal is not a continuous contemplation of emptiness which totally suppresses all appearance but rather an awareness of the coincident manifestation of appearance and emptiness. Whenever there is appearance, there is also emptiness; and they in no way interfere with each other. Appearance is in fact the free spontaneous play of primordial self-originated awareness. (Ven. Thinley Norbu Rinpoche's teaching Boudhanath, Nepal, 1977.)

Rdzogs chen may have different levels concerning the various teachings about the fundamental nature of the minds and instructions. The instruction group deals with many methods but the underlying point of all the methods is the recognition of one's awareness as basic emptiness and emptiness as fundamentally the dharmakaya. The practise of innate expression of brilliant light is taught. The distinction between Rdzogs chen and all other vehicles is that Rdzogs chen is a far more effective approach for getting at reality directly without going through many elaborate processes. This extreme directness is a great blessing. Although simple, it is nonetheless a profound teaching and supreme in its understanding. The practises and understanding of all other vehicles can be contained in Rdzogs chen but no other vehicle can encompass the Rdzogs chen understanding. (Ven. Thinley Norbu Rinpoche's teaching, Boudhanath, Nepal, 1977.)

- 2 The Three Jewels are: the Buddha, Dharma and Sangha.
- 3 Tshe ring ljongs was in Southern Tibet.
- 4 This was located in East Bhutan.
- 5 This was Central Tibet.
- 6 This was in West Tibet.
- 7 A novice monk takes thirty six vows. A fully ordained monk takes two hundred and thirty three.
- 8 Rnying ma pa: The original old school of Tibetan Buddhism was called Rnying ma pa and it's teaching can be divided into three parts, bka ma, gter ma and mka' brgyad.

Bka ma: Bka ma is the original speech of Vajradhara (Tib. Phya na rdo rje) and this speech comes unhindered directly from Vajradhara to one's root Guru. Vajradhara is a form of the Buddha and is symbolic of the dharmakaya. The dharmakaya means body of dharma. It is limitless space from which all wisdom and all dharmas arise. It is emptiness from which all phenomena arises.

- 9 Gter ma: Within the Vajrayana which emanated from Guru Padmasambhava, many holy teachings were hidden by the Great Guru and other Saints. They are referred to as gter ma and were hidden because the time was not right for them to be revealed and because Guru Rinpoche knew times would become progressively darker until even the holy Buddha's Dharma would have shadows cast upon it. These treasure objects and teachings were concealed and with them the prophecy of to whom and when and how they would be revealed. They are revealed at the appropriate time and place. Often they are hidden in the earth, written with gold or lapis, some were hidden in the sky and are revealed to a person in meditation or dreams. Dorjes, which are the symbol of wisdom, and purbas, which are the symbols of activity, were hidden in holy places or fall spontaneously from the sky.

10 Mka' brgyad: The Mka' brgyad teachings are Yidam practises. Yi means mind; dam means hold. The meaning is "I will hold to you and never abandon you, (referring to the yidam form) until I am the same as you." All wisdom deities and worldly phenomena are contained in these eight yidam forms.

- 1) 'Jam dpal sku (smooth glorious body)
- 2) Pad ma gsung (speech of the lotus)
- 3) Yang dak thugs (thorough wisdom)
- 4) Bdud rtse yon ten (nectar quality)
- 5) Phur ba phrin las (action of deity)
- 6) 'Jig brten mched stod (world of worship)
- 7) Dmod pa drag snygs (annihilating wrathful mantra)
- 8) Bla ma rig' zhin (master holder guru)

11 Mdo sgyud sems gsum: The Rnying ma bka ma tradition is divided into three sections known as the Mdo sgyud sems gsum.

Mdo is the text for the tantrayana sutras. It consists of eighteen tantric cycles of the Mahayoga, with the Sgyu Mulagarbha tantra as its root text.

Sgyud refers to Gyutral Drewa, which is the manifestation of all peaceful and wrathful deities, commentaries sadhana etc. It includes the anuyoga practises and realizations and has five sections. Each section relates to one of the five sutras of anuyoga. Its root text is the Dus pai mdo.

Sems encompasses the three divisions of atiyoga, which is Rdzogs pa chen po's great perfection.

12 This refers to too much meditation which was not accurately effective. Because mind is everywhere, one must try not to limit this vastness by intense grasping at duality. One should therefore try to continually accept and be receptive to all experiences and also to reflections of oneself in order to prevent more dualistic belief. As one's awareness expands, the inner elements become lighter, more subtle and therefore more powerful. When this transmutation occurs it is imperative that the more gross elements of the body; airs, veins and so on are open and relaxed. In this way the inner and outer elements flow freely together. The body can become as a mirror reflecting wisdom qualities which are inherent in both the inner and outer elements. The solid beliefs in the body as being only a separate entity can diminish as the lighter and

more subtle elements flow more freely. On the other hand, if the body becomes tense, the channels for the airs cannot accept this new subtle energy. Blocks result which express themselves in emotional disturbance and illness. It is of primary importance for practitioners or any seekers of more or vast horizons to relax the mind and body, leaving it receptive to the new experiences and energy transformation.

- 13 Crown opened can be symbolic of scattered energy.
- 14 Heart wind: According to Tibetan theory of medicine is an imbalance of body elements caused by excessive air in the heart area. The symptoms are expressed in sudden sadness or extreme worry or neurosis and can lead to emotional imbalance with hysteria and pain in the area of the physical heart.
- 15 Theg mchog mdzod: Theg mchog mdzod is one of Rgyal ba klong chen pa's seven books. Literally it means "The treasure of the superior vehicle."

Theg is translated as "vehicle"

mchog is translated as "excellent" or "superior"

mdzod is translated as "treasure"

- 16 Vimalamitra: Mahapandita Vimalamitra was a scholar of great insight. He studied the Sarvastivadin Vinaya, the many sutras and sastras and Vajrayana. He studied in China with Sri Simha the secret teaching of atiyoga. He transmitted them later to Jnanasutra. Vimalamitra stayed in Tibet thirteen years helping Guru Padmasambhava's disciples spread the glorious Dharma. Vimalamitra passed from this world in China at an age over two hundred years. He promised to reincarnate in Tibet each one hundred years as long as the Buddha Dharma remained.

- 17 The ten non-virtuous actions are:

From body 1) Killing.

2) Sexual misconduct.

3) Stealing.

From speech 4) Telling lies.

5) Talking divisively.

6) Talking uselessly.

7) Speaking harmfully.

- From mind
- 8) Being covetous (harbouring secret desire to obtain the wealth of other people).
  - 9) Bearing ill will (wishing harm on others or actually causing harm).
  - 10) Holding wrong views (not having trust in karma or its result. Not accepting the Three Jewels and not accepting the continuous stream of life after death).

18 The ten virtuous actions are:

- From body
- 1) Give up killing. (Save one is in danger of being killed).
  - 2) Giving up sexual misconduct. (Keep sexual vow).
  - 3) Give up stealing. (Giving instead of stealing).
- From speech
- 4) Give up lying (Truth speaking).
  - 5) Give up divisive talk. (Where there is discord amongst people, make harmony).
  - 6) Give up harmful speech. (Gentle speech).
  - 7) Give up useless talk. (Speak Dharma, not idle talk).
- From mind
- 8) Give up coveting. (Satisfied with one's possessions).
  - 9) Give up ill will. (Love to others).
  - 10) Give up wrong views. (Trust karma and the result of karma).

When one has given up the ten non-virtues and the seeds of non-virtue then the ten virtues are accomplished.

19 The sangha are those who have realized the teachings of Lord Buddha as well as those who sincerely follow His path.

20 Gods: There are thirty three realms of Gods. The Brahman is the highest but even this realm remains within samsara because it is dualistic. There are also forms of worldly gods, such as long life gods, gods of wealth; they also remain in samsara because the minds of these gods remain in dualistic belief.

21 Naga: The form of a naga may be that of a snake or a combination of human, as the upper part and snake as the lower part. It is said that nagas were very generous in their previous lives, so in their existence as nagas they are wealthy. However, they also broke their vows in their previous lives consequently are limited to the naga form. They live in the oceans, springs and rivers. The essential meaning of naga is "embodiment of ignorance."

22 The Essence of Demons is explained as follows:

Obstruction Demon: Because one depends upon inner senses, a link with outer elements is created. The interpretation of this link is the Destruction Demon. For example, earthquakes, floods and accidents are not inherently evil or good. The ego, through the six senses links with the outer substance circumstances, interprets them and this becomes the Obstruction Demon. Parents, family, friends and lovers are not, within themselves, good or evil. Yet when one uses the senses to interpret the outer substance, they become first good, then bad and so on. Both bad and good interpretations become Obstruction Demons.

Unobstructed Demon: Feelings which arise and are not dependent on outer substance circumstances are Unobstructed Demons. Western people are very concerned about these Unobstructed Demons even though they do not call them demons. For example, feelings of anger, sadness and other emotional experiences which arise without being dependent on obvious outer circumstances are a perpetual anxiety for them. Westerners spend years with therapists in order to rid themselves of these demons, by explaining and expressing them away.

Satisfaction Demons: Worldly Satisfaction Demons are quite obvious. Good circumstances such as position, friends and comforts lead people to become attached with prideful thinking, to good fortune. The Satisfaction Demons of spiritual qualities are, however, more subtle. For example, we may think that our path is superior, that our Guru is best, or that our blissful, visionary experiences are more sublime. By these thoughts, the mind becomes even more obscured by self importance. Then, real qualities no longer increase.

Self Righteous Demons: Concepts about "self" which cause one to feel superior to others are known as Self Righteous Demons. In Buddhist art, the Vajrayana deities are portrayed stamping on four bodies. This symbolizes the annihilation of Self Righteous Demons.

23 Becoming a king is symbolic of noble power which can be used as noble activity to benefit beings. In Tibetan history there are kings who had great compassion and realization.

24 Hells: Hells are amongst the many realms described by Lord Buddha. The force of one's unvirtuous deeds can be experienced in one of these realms. This has also been explained by the Lotus Born Guru Padmasam-

bhava who taught that there are infernal sojourns below the inhabited earth and who spoke of the iron-house above which are eight hot hells, the hell of sobbing, the hell without intermission, and so on.

- 25 Lord of Death: The Lord of Death is Yama Raza. The following folk story was told to me by one beautiful yogi from Bhutan. Two messengers are sent from Yama Raza. The first, a white messenger who counts virtues on a scale with white pebbles. The second, a black messenger, who counts non-virtues with black pebbles. Yama Raza has a magic karma mirror he uses if the white pebbles and black pebbles are equal. Like this, one's next life is decided by Yama Raza.
- 26 When one dies without having accumulated any merit (good karma) one is so to speak empty handed.
- 27 Hungry Ghost: This being is symbolized as having a large mouth, a narrow throat and a large stomach. His appetite is unceasing yet his hunger is never satisfied. He craves food and can see it in the distance but when he reaches for it, the food turns to ashes or soil. Extreme craving, incapable of satisfaction is represented thus.
- 28 The text refers to "giving" in three ways:
- the giving of possessions
  - the giving of family
  - the giving of self
- 29 Mahayana, Hinayana, Vajrayana: The many levels of Dharma teaching can be categorised as the Hinayana training, the Mahayana learning and the Vajrayana precepts. The essence of Hinayana training is a weariness with the sufferings and defilements of samsara. The essence of the Mahayana learning is the choiceless expression of benefit for all beings. And the essence of the Vajrayana precepts is the natural purity of all appearances.

The Mahayana has five paths and ten levels (Bhumis). The five paths are:

- 1) accumulation of merit and wisdom. This is the path of accumulation.
- 2) understanding the significance of 'thatness'. This is the path of connection.
- 3) recognizing the fundamental nature. This is the path of seeing.
- 4) meditating on the fundamental nature. This is the path of meditation.
- 5) the path of no more learning. This is the path beyond all teachings.

The ten levels are listed in footnote #92. After accomplishing the five paths and ten levels, one reaches Buddhahood.

In the Hinayāna, the understanding of 'lack of self' in the individual is reached by considering the faults of samsara. Watching the mind one sees that all desire leads to suffering. Even walking to a desirable place can involve stepping on insects and inflicting suffering or death on them.

The Mahayāna teaches about the recognition of the absence of isolated entities. In dealing with phenomena, one maintains the attitude that nothing is there; that nothing really constitutes the entity. The Mahayanist believes that there is nothing which constitutes 'self', nothing which constitutes a particular object in the field of perception - everything is mere illusion. By becoming absorbed in this feeling, the Mahayanist gives up unvirtuous action.

In the Vajrayāna, the inner tantras teach that everything is an expression of one's own mind. If that mind is impure, its expression will be impure. If that mind is pure, its expression will be purity. If the mind continually watches itself and is not distracted into the objects of perception (labeling etc.) then its natural unobstructed expression and activity will be undefiled. Since the mind is originally pure, all its expressions are pure. This recognition of the nature of mind leads to the experience of the wisdom of spontaneous awareness and activity.

- 30 Vajrayana: The Vajrayāna vows are secret, but in general they include seeing one's Guru as the Buddha Himself. They also include maintenance of certain view points.
- 31 Essence Transformation: Within Essence Transformation it must be understood that whilst Hinayāna uses virtue and abandons desire, Mahayāna sees everything, including vows, as illusory. Desire, being illusory, is the same as abandoning, in that it abandons the reality of the desire by seeing it as dream-like. Vajrayāna accepts both passion and desire, using them to transform the passions into wisdom. Vajrayana has a non-dualistic view and uses all situations as offerings to the deity. Vajrayāna is pure wisdom and contains both Hinayana and Mahayāna vows; all is a combination of emptiness and bliss. When one experiences this wisdom, one sees simultaneously that there is no sin to abandon and therefore one is no longer dependent upon antidotes.
- 32 No going refers to not going from bad to good practise. No coming refers to not coming from good to bad practise. No staying refers to staying in neither good nor bad practise; neither increase in good or bad karma nor decrease in good or bad karma.
- 33 See footnote 24: Hells
- 34 See footnote 20: Gods
- 35 Tripitaka: The Tripitaka has three parts: vinaya, sutra, abhidharma. Vinaya contains the rules and discipline of Hinayāna. The sutra is the speech of Lord Buddha. The abhidharma is the study of mind the categorical teaching of Buddhist psychology.

Within the rules of vinaya, the twelve qualities of accomplishments are listed for monks.

The twelve qualities of accomplishments are:

- 1) Using only material that is discarded by others.
- 2) Using only material of poor quality.
- 3) Wearing robes made from such material.
- 4) Eating only one meal a day.
- 5) Eating only what is given as alms and never working nor engaging in business to purchase food.
- 6) Never accepting food after the daily meal.
- 7) Living in solitude.
- 8) Not seeking shelter, just using the shade of trees.
- 9) Living in shelter without a roof.
- 10) Living in cemeteries.
- 11) Remaining uncontrived.
- 12) Performing only simple activity.

In reference to the translation, the Exalted One from Kashmir, even after attaining realization, kept his vows according to the Tripitaka.

- 36 Atīsa: Atīsa was a leading teacher of Buddha's Dharma. He was a master in Prasangika Madhyamik. After the eclipse of the Buddha Dharma in Tibet, the descendant of the king invited Acarya Atīsa (Teb Jo bo rje) to his realm in Western Tibet. At that time, Atisa was a greatly revered scholar in India and it was with great difficulty that he was able to obtain permission from his Abbot to undertake the journey. In Tibet, Atīsa started the Bka Dam pa lineage and from this flourished the second spread of the Dharma.

There was a time when the tantric practises became defiled. Meditation of the ultimate reality had been abandoned and many gross practises were taking place, such as magic rites with the intention of harming one's enemies, ritualistic killing, the creating of hail storms and self-oriented sexual practises. Atisa did not completely stop the initiations for monks or others but He did limit them. And these initiations were given only at the proper time and place. The capacity of those to be initiated was examined very carefully.

- 37 Vajradhara: The Original Protector, Vajradhara, without stirring from the state of boundless space, beyond concepts and dualistic imaginings, appears like a rainbow, emanating collections of deities to countless lands, pure and impure, in many forms, whatever is suitable for taming trainees. He is the Revealer of the Secret Tantras. He is the Supreme Teacher of Vajrayana, the One who initiates; Holder of the Vajra.

- 38 Heruka: Heruka is the one who indulges. He uses all activity as food for enlightenment. Breaking all limits, and accepting none Heruka destroys all concepts of duality. We, on the other hand, accept limits because we cannot indulge and break our separation. In this way the Heruka is the purest monk for he separates from the very cause of all impurities; which is 'separation' itself.

- 39 Compounded: One can understand the compounded nature of substance by recognizing that atoms comprise all substance.
- 40 Three Realms: The Three Realms are Gods, nagas, humans.
- 41 Six extremes: The six extremes are:
- 1) The teaching of that which has a relative meaning.
  - 2) The teaching of that which has absolute meaning.
  - 3) Purposeful teaching.
  - 4) Contrary teaching. This means teaching one method in order to achieve the opposite result.
  - 5) Affirming the teaching of truth.
  - 6) Teaching through untruth as in the tantras where it is said that you must kill your mother (desire) and father (anger and hate).
- 42 The Four Ways: The Four Ways are:
- 1) the meaning of the words
  - 2) the general meaning of the teaching
  - 3) the hidden meaning
  - 4) the absolute meaning
- 43 The Three Vows: The Three Vows are:
- 1) the Hinayāna vows
  - 2) the Mahayāna vows
  - 3) the Vajrayāna vows
- 44 Broken Hinayāna vows must be repaired according to the Hinayāna precepts.
- Broken Mahayāna vows must be repaired according to the Mahayāna precepts.
- Broken Vajrayāna samaya must be repaired according to the Vajrayāna precepts.
- 45 The five skandas: The five skandas (psycho-physical constituents) are comprised of both contrived and uncontrived aspects. The uncontrived aspect (or natural wisdom) is realized through awareness. Conversely the contrived aspect is experienced due to lack of awareness. Purification of the contrived leads to realization of the inherent wisdom.

	The five skandas are:	Their contrived expressions are:	Their natural uncontrived wisdom:
1)	Form	Ignorance	Wisdom of dharmadatu
2)	Pride	All-equalizing	wisdom
3)	Perception	Desire	Discriminating wisdom
4)	Intention	Jealousy	Wisdom of un-hindered activity
5)	Consciousness	Hatred	Mirror-like wisdom

46 Eighteen Elements: The eighteen elements are:

- 1) Sight-organ
- 2) Sight-object
- 3) Sight-consciousness
- 4) Ear
- 5) Sounds
- 6) Ear-consciousness
- 7) Nose
- 8) Smells
- 9) Nose-consciousness
- 10) Tongue
- 11) Tastes
- 12) Tongue-consciousness
- 13) Body
- 14) Touchables
- 15) Body-consciousness
- 16) Mind
- 17) Mind-objects
- 18) Mind-consciousness

47 Ego clinging is attachment to self or any of its supposed parts.

48 Transcendental patience: This is attained by remaining patient as with the example of being beaten without thinking of the object (self in this case - he who is beaten); without thinking of the subject (other - he who beats) and without thinking of the interaction (that which transpires between subject and object - in this case, the beating).

This explains the need for three patiences:

- patience of remembering Dharma
- patience of enduring hardships
- patience of diligence

49 Absolute bodhicitta is the direct experience of ultimate truth. Relative bodhicitta is distinguished by wishing and participating. Wishing is the desire to attain Buddhahood in order to liberate all sentient beings from cyclic existence. Participating bodhicitta is involvement in the Bodhisattva vows and practises.

Compassion, as bodhicitta is the basis for all Buddhist paths. 'Bodhi' means awakened and 'citta' means memory or recognition. In order to cultivate ultimate Bodhicitta, one must realize that the ultimate nature is not born from causes and circumstances. And it is totally free from labeling divisions such as samsara and nirvana, good and bad, high and low.

In the Rnying ma tradition, saving all sentient beings from suffering is described in terms of one's own perception. This means that the field we experience as 'other' is based on the perception of 'self'. Social experience is based upon individual experience. This does not make individual experience, or the individual himself, any more important, however. Individual perception remains erroneous but if one can recognize fundamental awareness as the basis of one's own perception, then one can transform individual experience into wisdom and thereby attain realization. Having attained this freedom of wisdom, there is no longer any erroneous projection of an external world. By ceasing to project an erroneous external world one can save all sentient beings from suffering in terms of one's own perception.

A traveller on the Bodhisattva path is seeking the ultimate enlightenment of the Buddha for the sake of all living beings, not only for himself. This is done through love and compassion, joy and equanimity. One develops bodhicitta through the six perfections of generosity, morality, patience, diligence, meditation and wisdom.

There are also three particular ways to increase bodhicitta. First, there is the way of the king, who attains his own enlightenment and then uses it for the benefit of his subjects. He has absolute confidence as he benefits and leads sentient beings to enlightenment. Second, there is the way of the ship's captain. He cares more than the king did. He sails with all his passengers and crew until together, they reach the other shore. As they all arrive at the same time, he and all beings attain enlightenment simultaneously. Finally, there is the way of the shepherd. He shows supreme caring beyond that of either the king or the captain. He encourages his flocks to move before him and he guards them safely until they reach their destination. In this way he helps and guides all sentient beings and remains in the suffering of samsara until each one has safely reached his destination of enlightenment.

Lord Buddha has told us to use boundless love, boundless compassion, boundless joy and boundless equanimity in order to increase bodhicitta compassion.

May I send my daughter of love to all sentient beings as a young bride to her new husband.

May I send my son, heart of compassion to conquer in the raging battle of samsara.

May I remember all sentient beings as my parents and take great joy, never jealousy, in their good fortune as a mother does in her sons's success.

May I see all sentient beings with eyes of equanimity.

(The prayer and explanation is from Dungsey Rinpoche, Thinley Norbu.)

- 50 Ashoka: The emperor Ashoka was later known as "Ashoka the just" -but during his early reign he was harsh and a ruthless ruler and was known as "Ashoka the black". He was converted by a Buddhist monk and became a lay Buddhist.

At this point his character was transformed from one based on amoral principles of power to one based on ethical behavior as taught by the Buddha. His social program changed in this same manner. His new Buddhist influence created an upright method for prosperity. Men were to abstain from taking life. Hunting and fishing were abolished. Self-control and obedience to elders was encouraged. Ashoka often was quoted as wishing happiness for all his children in this world and the next. He showed that a king could rule in ways other than force and violence. He supported religious communities of the Brahmins, Jains, Ajivikas as well as the Buddhists. He inscribed on rocks, caves and pillars which were placed throughout all his kingdom words from Lord Buddha's teachings which emphasized the practise of compassion and equal justice to all living beings. It has been said that it is through Ashoka the just that Buddhism flourished as a world religion.

- 51 The three ancestral rulers are: King Srong btsan sgom po, King Khri Ral pa chen and King Khri song sde btsan.

- 52 The four acts of daily life or the four mindfulnesses are:

- 1) mindfulness of body
- 2) mindfulness of feeling
- 3) mindfulness of mind
- 4) mindfulness of Dharma

The essence of these four is wisdom.

- 53 The six dissenting monks: During the time of Lord Buddha, six particular monks indulged in distracting activities.. One ran a wool business and had his former wife live nearby to tend to his needs such as laundry. It was due to the six dissenting monks that the rules of the vinaya were written.

54 Mindfulness is guided awareness and awareness can be unguided.

55 Refer to footnote 53: The six dissenting monks.

56 The three faults of the receptacle are:

- 1) Not listening: which is compared to being flawed like an inverted pot.
- 2) Not remembering: which is compared to being flawed like a pot with a hole in it.
- 3) Admixture of defilements: which is compared to a pot with poison in it so the teachings become mixed with poison.

When listening to teachings, one must not let one's consciousness be distracted to any other field but listen fixedly to the sound of the teaching. If one does not listen thusly, it is like pouring some contents into an inverted pot. Though the body is in the position of receiving teaching, one has not heard even a word of the teaching.

Referring to the second fault, if one hears the teaching and follows the meaning, but does not remember it, it is like pouring some contents into an inverted pot. Though the body is in the position of receiving teaching, one has not heard even a word of the teaching.

Referring to the second fault, if one hears the teaching and follows the meaning, but does not remember it, this is like pouring contents into a pot with a hole in the bottom; nothing stays in the pot. However, how much teaching one takes like this, it has no effect.

Referring to the third fault, if one listens with a flawed motivation, such as aspiring to fame or status, or with a mixture of aggression, desire, ignorance or any of the five defilements, not only will the teachings not benefit one's mind, but they will become poisoned like putting fresh water into a poisoned pot.

57 The Six Stains:

- 1) Pride: the feeling that one is superior to one's teacher.
- 2) No faith: lack of faith for the religion and one's spiritual guide.
- 3) No concentration: neglect of religious observances.
- 4) Distraction: a wandering mind, distracted by the five senses.
- 5) Withdrawal: no interest.
- 6) Discouragement: tired, restless with the continuing of observances.

- 58 The Five Faults of not holding are:
- 1) Holding the words but not the meaning.
  - 2) Holding the meaning but not the words.
  - 3) Holding no understanding of either words or meaning.
  - 4) Holding the order of teaching out of context.
  - 5) Holding wrong understanding.
- 59 Spiritual sustenance: Spiritual sustenance can be translated as perfected memory.
- 60 The motivation and practise of begging is to benefit others.
- 61 Yoke: Yoke is a unit of measurement equivalent to four feet.
- 62 The fulfilled purpose of Bodhisattva is to help beings who have little virtue.
- 63 The four worldly concentrations deal with:
- 1) conception
  - 2) analysis
  - 3) joy
  - 4) bliss
- 64 The Four Formless Equanimities and Prevention are:
- 1) When phenomena cease to appear. This is called 'limitless sky'.
  - 2) When feelings are as in a deep sleep. This is called 'nothing'.
  - 3) When inner insight is attained but outer phenomena do not appear. This is called 'limitless consciousness'.
  - 4) When bliss and emptiness are experienced simultaneously. This is called 'existence and non-existence'.
- 65 Dull neutralism: Activity which has neither good nor bad intention is neutralism.
- 66 Developing stage: During this stage all thoughts and phenomena are experienced as clear awareness. The method includes hearing all sounds as mantra, seeing bodies as deity and so on.
- 67 Fulfillment stage: During this stage the body is worked on as energy, speech as energy (prana) and mind as creative energy (bindu). Practises concerning these more subtle energies are used and one meditates on the nature of mind as clear awareness characterized as great bliss. As a result, these energies can be used for ordinary and extraordinary attainments.

68 Simultaneously born ignorance is the cause of an unbalanced mind. Of the six antidotes, mindfulness is the essentially crucial one. Simultaneously born ignorance is the grasping of self, which was born simultaneously with the self. This self means the five aggregates which is not simultaneously born with self but is born by the intellect's categorizing tendency. The defining and categorizing of the "self" are not simultaneously born, they are imputed by beings and are quite different from the self-grasping, simultaneously born ignorance.

69 The five sciences: The five sciences are:

- 1) the arts
- 2) medicine
- 3) sanskrit
- 4) logic
- 5) philosophy.

70 The four stages on the path of learning are:

- 1) The path of accumulation: here one purifies obscurations.
- 2) The path of application: here one practises visualizations, pujas and so on.
- 3) The path of seeing: here one sees the nature of mind.
- 4) The path of meditation: here one rests in natural mind.

These first four are the four paths of learning and the fifth is the path of enlightenment.

- 5) The path of no more learning: here one becomes Buddha.

These four paths are practised by both Hinayana and Mahayana motivation. When one practises these with Hinayana motivation, one achieves perfect liberation of a Sravaka or Pratyekabuddha Arhat. If one practises these with Mahayana motivation, one achieves the enlightenment as a Buddha.

On the path of meditation, one uses naked awareness (bare perception) in order to eliminate the obstacles preventing awareness of Buddha-nature at all times. Like this one passes through the second to the tenth Bodhisattva stages. On the final path of no more learning, one completely realizes at all times the void of all things. One fully realizes one's Buddha-nature, the awareness of the inseparability of voidness and appearance. This is the attainment of the fully enlightened Buddha.

71 The seven branches of enlightenment are:

- 1) branch of mindfulness
- 2) branch of analysis
- 3) branch of diligence
- 4) branch of joyfulness
- 5) branch of experience
- 6) branch of samadhi
- 7) branch of equanimity

- 72 refer to footnote 70.3
- 73 The eight steps on the path to cultivation are:
- 1) Through understanding point of view
  - 2) Through consideration
  - 3) Through virtuous speech
  - 4) Through activity
  - 5) Through conduct (always conscious of conduct, needs)
  - 6) Through effort in action (application)
  - 7) Through mindfulness
  - 8) Through samadhi
- 74 Refer to footnote 70
- 75 lhag mthong: lhag mthong is to have perfect vision which is the wisdom gained from zhi gnas.
- zhi gnas means abiding in stillness.
- 76 The two ways: The two ways are: effort mindfulness and natural mindfulness.
- 77 Sudden stains: In Tibetan the word is lo bur, which means 'sudden' or 'temporary', in the way that a cloud is a sudden or temporary phenomena in the sky. As a cloud has no real substantiality, even though it can be explained in physical terms, still a cloud occurs due to particular conditions and under different conditions disappears again. The Hinayana and Mahayana do not concern themselves with sudden stains since each uses a different level of understanding. But in the Rnying ma tradition of Vajrayana, all of samsara is a sudden stain. Since sudden stains come from error, they will disappear in the realization of the essential and primal purity, as do clouds in the face of the sun.
- 78 Eight senses:
- 1) abode of knowledge
  - 2) image receiving
  - 3) visual knowledge
  - 4) auditory knowledge
  - 5) smell knowledge
  - 6) taste knowledge
  - 7) tactual knowledge
  - 8) internal sense knowledge
- 79 Sometimes the Prajna Paramita is referred to as Yum. Also, Yum is a term referring to mother and consort.
- 80 Dharmakaya: Dharmakaya is the sphere of the absolute from where all Buddhas originate.

- 81 'Jigs med gling pa: Here 'Jigs med gling pa was asked a question appropriate for relative truth. In relative truth, one does use perfected analyzation and understanding. But in absolute truth, nothing is known. Voidness is not understood, it is realized. This question put to 'Jigs med gling pa had the implied meaning of trying to establish that mindfulness is truly existent in absolute truth. Some cling to the longing for substance within absolute truth. Some say there must be a subject to experience sunyata (voidness).

But in fact the Buddha taught that when we analyze we cannot find anything truly existent in absolute truth. If there is anything truly existent in absolute truth, this must be proven by reasoning, but this cannot be done. Had there been anything truly existent in absolute truth, the Buddha would have seen this with His wisdom and taught it accordingly.

- 82 The reason free from one and many: this dialectical process proves that anything we think exists such as a wagon, is not one, also it is not many (sum of its parts) and if it is not one or many, it does not exist.
- 83 Svātantrika: is like a glittering star twinkling in the night but when the sun of Prāsaṅgika shines, the star's light is vanished. Svātantrika holds to belief in true existency.

Prāsaṅgika: through reason disproves their belief.

- 84 Personal phenomena: those phenomena which arise uniquely in an individual and not collectively shared with others as in dream experiences.
- 85 General phenomena: Those are phenomena which are collectively shared. An example of this is the use of a common language.

Both personal and general phenomena are created by intention, according to the Buddhist point of view. Intention creates karma which we experience now from our past belief in personal and general phenomena and also will experience in the future from our present beliefs and participation with these phenomena. (This note is not to be misunderstood as a definition of karma.)

- 86 The five mindless states are:

- 1) deep sleep
- 2) intoxication
- 3) samādhi of dullness
- 4) orgasm
- 5) unconsciousness

When these states are accompanied by good intention or compassion, they are virtuous. When accompanied by bad motivation, they are non-virtuous. When they have no motivation of good or bad, they are neutralism. For example, if one has good motivation or thoughts before one sleeps, this sleep can be virtuous.

- 87 Six antidotes: within His Holiness Dudjom Rinpoche's book there are eight antidotes listed:

- 1) faith
- 2) willingness
- 3) effort
- 4) perfecting
- 5) mindfulness
- 6) awareness
- 7) relaxing
- 8) incentive

- 88 The ten powers of Bodhisattva are:

- 1) Power over life
- 2) Power of mind (what he wishes he can do)
- 3) Power over objects
- 4) Power of action
- 5) Power over rebirth (can choose)
- 6) Power of wishes (for self and others)
- 7) Power of prayer
- 8) Power of miracles
- 9) Power of wisdom
- 10) Power of Dharma

- 89 The six paramitas (perfections) are: generosity, ethics, patience, diligence, samādhi and wisdom. One can use the six perfections with any practise in Dharma. It is intended that one acquires these perfections expanding them into their most sublime or subtle aspects. Such as with giving, though one normally thinks in terms of giving from subject (self) to object (other) love, or gifts; according to Lord Buddha's teaching the essence of giving is not to cling to anything. By expanding self, by reaching out with giving to others, the self expands in space. With greater space awareness, wisdom can arise and the recognition which dissolves grasping mind.

- 90 The sixteen emptinesses:

- 1) Emptiness of the subject
- 2) Emptiness of the object
- 3) Emptiness of both subject and object
- 4) Emptiness of emptiness
- 5) Great emptiness (in the ten directions)

- 6) Emptiness of ultimate reality (nirvana and of the noble truth of cessation)
- 7) Conditioned emptiness (of phenomena)
- 8) Unconditioned emptiness (of phenomena)
- 9) Infinite emptiness (beyond extremes interdependent origination)
- 10) Emptiness without beginning or end (samsara)
- 11) Emptiness of non-repudiation (that which cannot be abandoned, namely the stages of the Mahayana path)
- 12) Emptiness of essential nature
- 13) Emptiness of all Dharmas
- 14) Emptiness of definitions
- 15) Unascertainable emptiness (past, present and future)
- 16) Emptiness of the non-existence of everything

91 Refer to footnote 70

92 Ten Bhumis - Bodhisattva Stages

There are no stages existing in equanimity meditation because there is no dualistic mind, but, when one moves from equanimity, samadi stages are created which depends upon time and pure phenomena. According to Mahāyāna Buddhism, there are ten Bodhisattva stages which depend upon pure phenomena.

- 1) The first stage of Bodhisattva is the Extremely Joyous Stage. Here, when the practitioner sees his natural mind he is extremely happy to be able to benefit others and himself as would be a beggar who discovers a rare and precious jewel. Here the paramita of generosity arise predominantly.
- 2) The second is the Stainless Stage. Here, as the Bodhisattva meditates continually his conceptions of impure and pure, immoral and moral diminish. The paramita of ethics arises predominantly.
- 3) The third stage is the Light Stage. Here, the light of his awareness is so bright that the darkness of ignorance is dispelled in himself and others. He has no more fears of the deepest and most profound Dharma. And here the paramita of patience arises primarily.
- 4) The fourth stage is the Emanating Light Stage. Here the immense flames of the wisdom fire burn all the dualistic mind's propensity of grasping, like a raging fire which consumes the entwining brambles. And here the paramita of diligence arises predominantly.

- 5) The fifth is the Hardship Stage. Here meditation is highly developed and no inner elation or dullness can disrupt this state of balanced power. His mind remains in equanimity and through the powerful energy of equanimity he can benefit equally himself and others. In this case the paramita of samadhi arises predominantly.
- 6) The sixth stage is the Present Stage. Here one sees the present cause and result of samsara and nirvana's characteristics. So he can see the causes of time, karma direction and so on. At this time the paramita of wisdom expresses.
- 7) The seventh stage is the Far Advanced Stage. This means that one on this level is so far beyond Hinayana that he has left is behind with no fear of its return due to the increased skillful means. The paramita of prayer arises predominantly.
- 8) The eighth is the Unchangeable Stage. In this stage, the wisdom mind cannot be altered by circumstances and all prayers are fulfilled. The paramita of prayer arises predominantly.
- 9) The ninth is Superior Intelligent Stage. One can analyze all certain Dharma and analyze certain meaning and analyze certain courage correctly. His certain courage is inconceivably vast. Through these four certain qualities, he can answer at the same time all others' deficient questions of others and he can never be conquered by others. Here the paramita of strength arises predominantly.
- 10) The tenth is the Clouds of Dharma Stage. Here wisdom mind is all pervasive and is free from mental activity like the sky. Clouds of endless grace rain in all the different teachings and ripen the minds of all sentient beings. The paramita of wisdom arises predominantly.

In the first stage the Bodhisattva can see one hundred Buddhas at the same time and he can recognize their emanations of one hundred Buddhas and Bodhisattvas at the same time and he can hear one hundred teachings at the same time, and he can teach one hundred disciples at the same time, he can shake one hundred universes at the same time, he can perform one hundred miracles at the same time and remain in one hundred golden ages at the same time, he can remember one hundred rebirths at the same time, he can manifest one hundred different aspects at the same time, and each of the hundred aspects is surrounded by one hundred Buddhas and Bodhisattvas.

These ten stages have been transcribed directly from a teaching given by Ven. Thinley Norbu Rinpoche.

93 The three sections of atiyoga are:

- 1) outer
- 2) inner
- 3) secret.

94 Thod rgyal: the nine acts from thod rgyal are:

<u>Body</u>	1)	bad
	2)	good
	3)	normal

<u>Speech</u>	1)	bad
	2)	good
	3)	normal

<u>Mind</u>	1)	bad
	2)	good
	3)	normal

95 Ka dag means: pure from the beginning. According to Rnying ma pa school it means emptiness or void, which is pure from the beginning. Also it is that which is not compounded and evolves of itself.

96 Kregs chod: Breakthrough: the process of penetrating all profound reality of essential purity: the fact that all phenomena are from the start devoid of the misconceptions of inherent existence. Tantric Practise in Nying ma, Khetsun Sangpo Rinpoche, Rider London Melbourne Sydney Auckland Johannesburg, 1981, p. 217.

97 The three inherent kayas are: *nirmānakāya*, *sambhōgakāya* and *dharmakāya*.

The *sambhōgakāya* is the natural expression of the *dharmakāya* and is considered to be in all aspects pure. In the *nirmānakāya*, both pure and impure are found; the *nirmānakāya* can appear equally to a pure or impure person, the *sambhōgakāya* can only appear to pure mind's recognition. Both *sambhōgakāya* and *nirmānakāya* are supported by the *dharmakāya*. The *dharmakāya* is the wisdom of Buddha, free from conceptualization, understanding, perfected analyzation and intention; so at this stage it is emptiness. Absolute truth is synonymous with *dharmakāya*.

98 Natural is uncontrived wisdom beyond duality, pure from the beginning.

99 Leap: not regarding the steps or stages on the path. One spontaneously awakens to the highest wisdom (beyond conception). Literally "that which is certain" (already decided).

100 The three doors of emancipation are:

- 1) Emptiness
- 2) Signlessness
- 3) Wishlessness

101 Bindu (Teb ~ thig le) means drop, point, or an invisible point. However, in tantric symbolism it stands for 'semen'. The origin and precondition of the unfolding of creation and reproduction defines the thig le as consciousness of being, not determined by the duality of appearance and emptiness. 'Thig' means absolute truth or emptiness. 'le' means relative truth or appearance. The two together refer to the coincidence or the non-duality of those two concepts.

LIGHT

Enlightenment: enlightenment? I take refuge in the Three Jewels to attain You, I vow to never stop trying, until I reach You, until all beings do - in fact.

Now I have written songs for You, now I have studied long for You, now I have written these words for You, now I logically and systematically see my wrong views about you - - - all pain I try to endure for You and I offer all good, I can imagine to You.

But I don't know You! I don't rest in You. So I trust those who realize you as I slowly walk along your enlightenment path.

Clouds do vanish, as I follow, and I pray to meet You totally, and be one with You.

Since I do so often long for You, I cannot help but think seriously, exactly who are You? I mean, I dedicate my whole life to You - at least I'm intending that. So although I do not know what "enlightenment" is from my own experience, I still wonder and the word enlightenment does contain another word - -- light - - - And so I ponder this.

Light allows beauty to shimmer and express herself to my eyes. Light is always present in the sky. Starlight - moonlight - storms' light - rainbow light - sunlight. Light is always present in space.

Light is warm. Light is cool. Light penetrates and dissolves shadows. Even if a shadow were to rage, Light would not stop her glow for that. She is not sensitive to raging shadows. Actually Light is superior to any shadow she comes in contact with. Light shines in joyous eyes. Light displays herself in sunrise reflecting on pools everywhere. She caresses the great sea waters, she moves and shimmers with them dancing freely yet her source is not moving. Light is always changing everything but she does not need to change herself, she just shines and displays numerous magical wonders. Light does not manipulate yet still she has vast power and can change the experience of everything. She is effortless, non-aggressive, aggressive, soft, hard, dim, bright, intense, obvious, subtle. She has many different qualities. Yet the one thing she repeatedly does is bring awareness. Sometimes in the darkest gloom, as I examine carefully the Light of truth appears and the darkness and suffering is transformed as if by Light magic.

However, accepting Light is not easy. When the Light of wisdom shines on my shadowing habits if I do not become rigid with passion or judgement these habits dissolve like summer clouds. And if I can relax, I rest in the shade of this cool Light sky. But unfortunately I forget this. I hope all beings do not forget and that we can all do as Rinpoche has so often told me. And "accept".

Light is the enemy of darkness, Light is the friend to truth, sometimes I fantasize like this. Marcel Vogel, a physicist who is known as a pioneer in plant communication, once gave a lecture which I attended. He said: "Light reflects from surfaces, but Light within is luminous. Any reflection of Light from without causes retardation. Any interaction of Light is imperfect because of reflection."

Then again I fantasized. Perhaps this luminosity from within is that which the Siddhas speaks of? Is that why my teacher glows as if an inner lamp were ever shining? Beyond duality? And perhaps the reflections from

without are limited in Light due to our dualistic way of perceiving them and dividing this Light with limited reflections. It is taught by the Great Ones that we have limits due to this habit of belief in dualistic perception. And that Perfect Enlightenment is never ultimately dependent on any interaction.

Well fantasy and imagining can occupy the mind temporarily. But Lord Buddha never recommended fantasy or long talks, or Ph.D. theses (at least not to me) as essential to enlightenment. And since I really do not know this Enlightenment yet, I had better end this quickly, stop writing, start meditating. And pray continually that the Light of comfort ease and joy shines in every creature and in all places.

I offer love my heart my devotion to my Guru  
Thinley Norbu Rinpoche  
Whose kindness is indescribable  
and whose kindness I can never repay,  
though I shall always try.

As the sun goes down there  
is peace in the town. And  
every one is happy.

As the sun comes up you drink  
from your cup, the wine from  
yesterday's dinner.

Kitty

Listen to the window curtain  
resting on the breeze

helpless      relaxed  
no concepts      no thought  
                just there  
                    playing with the breeze

Faces faces what do they mean?

They are a mirage they come and go.

Kitty

mommy is love  
mommy is sorrow  
mommy is happiness  
mommy is separation  
mommy is togetherness  
mommy is there  
Rinpoche is there  
Buddha is there  
Tara is there

Kitty, 8 years, Boudhanath

"Take joy in the gladness of others."

His Holiness Dudjom Rinpoche

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